

# Consciousness

as Urgrund and Fragment



Dag von Schantz



# **Consciousness as Urgrund and Fragment**

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**Introduction to insight**

Dag von Schantz

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## **Dedicated to my Children**

Also dedicated *post-mortem* to  
**Gerhart Karl Enner**  
the initiator who never got to see the result.

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Links to the author's website

Norwegian: <https://www.dagvonschantz.no/>



English: <https://www.dagvonschantz.com/>





*If the doors of perception were cleansed,  
everything would appear to man as it is,  
infinite.*

William Blake  
English artist and poet (1757-1827)

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## About this text

Thinking is a supposedly unique human activity. Thinkers arouse thoughts in others who think further. Plato aroused thoughts of wonder when, as a 10-year-old boy, I borrowed books from my grandfather's bookshelf, especially Plato the dialogues *Ion*, *Phaedra* and *Timaeus* with *Critias*. I did not understand what I was reading, but it created wonder. Wonder awakened the thought and since then thought has taken root. Insight follows the quest.

The opening to the present text was first conceived as a lecture in February 1974 based on ideas I had already presented five years earlier. The introductory words and the end-image are virtually unchanged. After some wear and tear in the early 1980s, the lecture was expanded into a kind of seminar and conducted in various contexts. During an attempted revision in 1992, virtually only the frame remained. It became a completely new text, and it was put aside after a couple of uses.

Over the years, there have been many lectures and many topics that have revolved around consciousness, constantly with different approaches based on recent research and philosophy, and not least my own approach to the main topic. In the present text, I have followed up with excerpts from these writings and lectures, and updated in particular sections dealing with political events, recent human activities and the world situation in general. Other parts have been updated with newer data, especially particle physics. Much of the text has been completely

rewritten. I have taken the liberty of quoting a number of authors and scholars without detailed references.

The fact that the text is partly the result of the confluence of several independent texts has meant that it can appear as an ideological leap-ride, since topics addressed in one place recur elsewhere in a changed context. Some repetitions will therefore occur, but serve to form bridges between themes that are far apart. To soften the text, I have added a couple of pieces of my own poetry. My main thesis is based on a clear view that consciousness can probably be observed from the outside in different ways, as we do daily in encounters with other people and through different types of experiments, as well as, some believe, by scanning brain activity, but above all that there is no safer observation than the one made through oneself through various internal processes with and without psychoactive remedies.

All knowledge can be acquired through internal pathways, but since they are empirically inaccessible, I have sought to find a basis for my own experiences through what research and literature can confirm in different ways. "Consciousness as Urgrund and Fragment" is therefore also based on a wide range of literature, research, observation beyond my own experiences and reflections. To indicate the tone, which in several ways characterizes this writing, I have chosen a small piece of my own poetry, a picture of the nebulous being of the primordial Urgund, on page xiii to open the reading.

Oslo, 1<sup>st</sup> of September 2022  
*Dag von Schantz*

## **A word about the English edition**

The first Norwegian edition of this book was published in September 2022. My good friend Gerhart Karl Enner, who was also the one who took the initiative and got me started writing the book, was also scheduled to translate it into English, but he passed away just before Easter 2022 and never got to see more than the first draft of barely 100 pages. Consequently, it became my task to translate.

Early on, I was recommended to use the new marvel of artificial intelligence (AI), but a test of just a few pages revealed what I already knew; there is no intelligence there. Words were translated with wrong meanings and my language was simplified beyond recognition. I have therefore painstakingly translated the book myself without the use of aids except spell check to catch typos.

It turned out to be an interesting task because I discovered a number of opportunities for improvement in the Norwegian text, the need for clarifications and room for some interesting additions. Thus, the Norwegian second edition arose as a consequence of text processing in English. Thus, the present English edition is identical in content to the last Norwegian edition.

During the translation, I have adhered strictly to British English, so that American readers and readers from other English-speaking countries will find that some words do not follow their spelling. British English gives a different feeling and rhythm both writing and reading that is closer to my language,

and I hope the text is up to an English-speaking audience.

The aim of this book in purely linguistic terms was to follow the initiator's desire for a language intended for the general reader, i.e. easy to understand and as free as possible of heavy and difficult words and concepts. I have tried to follow this wish as closely as possible in both languages, and feedback from Norwegian readers of the first edition suggests that I have managed reasonably well.

You will notice that I consistently use the German word *Urgrund* (in German all substantives are written with a capital letter), for which there is no suitable word in English. Here I use it to represent the primordial, fundamental cosmic consciousness underpinning all existence.

For your information, I have created some 30 short podcasts reflecting parts of the content of the present book to be found at

<https://www.youtube.com/@Consciousnessshorttalks>

With this to wrap your head around, I wish all English-speaking readers a good journey in this remarkable field of thought.

Oslo, 1<sup>st</sup> of June 2024  
*Dag von Schantz*

## **Nebula**

*In the beginning  
thou wast Eternal  
lingering in thy nebula of fire,  
and with thee  
lay the Power and the Verb  
potent and ready—*

*Under the stroke  
of your mighty gaze,  
you let the whole Universe condense  
like a galactic storm  
in the vortices of your Fire and,  
condensed,  
matter took quivering form  
to the governing frequency of the Verb.*

*And when you saw your Work  
filling all octaves  
in harmony with your eternal threechord,  
you breathed life  
into the newborn fabric  
and animated it  
with a Spark of Yourself.*

*Of you, eternal in you,  
we humans gaze into space  
into your nebula  
from within into ourselves:  
You.*





**Consciousness  
as Urgrund and  
Fragment**



*What is mind? No matter.  
What is matter? Never mind.*

George Berkeley  
Irish philosopher (1685-1753)

## **Prologue**

The present text is my first and only attempt to simplify and make accessible to the ordinary reader a material I have been working on for many years and which is normally packed with difficult terminology and complex thought points. A subject as central as consciousness is to man has also been somewhat step-motherly treated throughout the ages. Perhaps being conscious has been perceived as a self-evident part of life, so of course it has been overlooked as a subject for closer examination. It is something that is both one with us and close to each individual, and at the same time something that evades our investigations. We are conscious and at the same time we are about to examine what consciousness is. Something is set to scrutinize itself. It is not an overly straightforward task.

I am a personal victim of wonder, not just a childlike wonder, but a wonder that tears at my understanding. I inevitably acknowledge that I exist and am surrounded by other people, beings, and things in a world that also actually exists. Something exists and I can acknowledge it. At the same time, I have experienced the fluid nature of this existence. It both is and at the same time it was and it becomes. What we call existence flows through time, but at the end of the day, we have no idea what time is. If time exists, the moment we experience, the matter that eventually manifests itself and then no longer exists as it slips into something we call past, history; it is nevertheless extremely passing and ephemeral. Asking questions, you do not know the answer to opens up a wealth of possible answers. The thoughts, the observations you make bring in perspectives you distinguish and compare. The possible and less possible answers lie in super-positionality similar to quantum particles until the correct answer is available, eliminating all

other alternatives. Then all possible answers collapse into one.

I am sitting here with a keyboard and a screen and the letters appear one by one as I type; the last one after the one I just typed. History, letter-by-letter, frozen in time on a small screen. A very concrete computer responds to my thought-controlled entries of words and concepts, thoughts flowing from my consciousness, from where? Wonder, wonder.

We are conscious, we suppose, but do not know what consciousness is. We experience being conscious from *within* and assume that all other people feel the same way because there is a certain correlation, comparability between our subjective experience of consciousness and the one we perceive others to express and we experience as from the *outside*.

The central question here is really, what consciousness is *per se*, in itself. It requires us to go in depth into several areas, because my thesis, which I see others have also touched on from different starting points and with different angles, is that consciousness is pervasive in *all*. This means that my approach also ties into some ancient prepositions that are found in millennia-old cosmologies, worldviews. My view is both pan-psyhic and hylozoic; the cosmos is both conscious and alive. I am attempting here to put this together by starting with physics. It is necessary to demonstrate where our illusions begin.

If my approach, which briefly states that everything that exists, on all levels, is condensed consciousness, I must first take you who read these lines into the basic components of physics to infer what they actually are and show how consciousness builds matter. Furthermore, I must demonstrate in a convincing way the actual state of matter as

condensed consciousness. It is no easy task. Nor is it a given that I can show that everything is life, that everything lives, but I make an attempt. At the same time, this is not an attempt to convince the reader of anything.

The approach I present here is the basis of my own philosophy in this area. It is, of course, based on the thinking of a number of other philosophers, on scientific research. I will refer to several, and not least to my own, sometimes quite ground-breaking experiences. Real insights are not gained by reading someone else's philosophy or research. Insight is something that is only obtained through oneself. It is *in-sight*, based on a gaze directed inward and through oneself into something that transcends the self and overrides the ego. The inward view goes *through* oneself and out to a higher reality like through a gate. Above this threshold, life is luminous, conscious, intangible, and all-generating.

The title of this text refers to consciousness as *Urgrund*, primordial ground of consciousness. By that I mean that everything we are and everything we can observe is constructed on this, a kind of metaphysical foundation that is also termed *all-consciousness* or *cosmic consciousness*. By cosmos in this sense is meant everything, absolutely everything. The universe as we can observe it is only part of this all. There is more; spaces and dimensions that cannot normally be experienced or observed, but which are nevertheless extra-physical and extra-mentally accessible. The original meaning of the cosmos was the pattern that underpinned all processes on all levels of existence. This pattern, if one wishes to designate it so, is determined by the *Urgrund* consciousness itself. For a long time, I thought I was alone in applying the term *Urgrund* in this way, but I have since seen it used by the Indian physicist Amit Goswami (b. 1936) and may, with his support, have some evidence for the

conceptual content as defined here. He writes somewhere that "*consciousness is the Urgrund for all there is.*"

My thesis implies that consciousness is *being*, a creative becoming-being that stands outside of time and space as such. In the following text, I will attempt to show how this Urgrund-consciousness creates the world and how we humans, like everything else, constitute fragments of it. Man, being a fragment lacks an overview of the whole of which he is a part both at near, earthly levels, in relation to others and his local surroundings, and in relation to a larger cosmos, as well as in relation to life and death.

I venture the claim that the cosmos *is* consciousness and at our level essentially expresses itself through material manifestations via the quantum world. This does not mean that the cosmos is limited to this expression, but that we, as human beings with our sensory apparatus and our instruments, are unable to observe or see what is expressed on other levels. Even our most sophisticated instruments are merely elongations and extensions of our own sensory apparatus. Everything we can observe of events in the universe from molecules and cells to stars and galaxies is based on interaction between atoms, an interaction that in turn has its starting point at the quantum level, a level that evades our observation and cognition. There is no absolute beginning.

I further assert that it is this lack of holistic insight that forms the background for humankind's long series of mistakes that lead to suffering and destruction. Likewise, it is when man catches a glimpse of the larger interconnectedness that he is also able to create the finest and most insightful we know; peace, art, philosophy, science and indestructible values. In reviewing this wide-ranging theme, we cannot avoid how our limitations prevent us from acting

correctly in the many contexts of life. Deeply entrenched in our ego, we act fragmented and incoherently, depending on what we believe serves us best, each individual. At its core, this is where the foundation of every conceivable conflict lies. Here also lies the cause of social breakdowns, environmental desolation and war. In a few chapters, I will of necessity touch on some random, concrete examples of this from recent historical and present day political events, but also show examples of how fragmented consciousness in many cases form wholes that counteract destruction and create new foundations with a basis for repair and strengthened communities. The necessity consists in the need to recognize how our fragmented and individuated consciousness has the consequences it has in the reality we ourselves build, today not least the political one.

Consciousness as fragment, that is each and every one of us, every single human being, but also every other living being, animal, fish, trees and bacteria. There is also the so-called 'dead' matter, water, mountains and air, although this is not conceivable consciousness like our own. Our own consciousness fragment is, as research in neurology and psychology also shows, almost layered. Our thinking cognitive consciousness rests on a bedrock of deeper consciousness, the subconscious, the unconscious, the biological consciousness, the whole thing deeply connected to the cosmic consciousness, the Urgrund. This consciousness rests in its entirety in a present without extent, because all time is embraced in this magical present.

Modern man perceives himself, based on both science and religion, as the supreme creature and master of the earth and fantasizes about dominating the entire galaxy, as childish science fiction heroes tend to do. In short, this is not the case. We are barely master of ourselves and in no way master of the earth, the planet we inhabit. When it sweeps us

over with droughts, storms and earthquakes, it emphatically puts us in our place. The earth determines our existence to a much greater extent than we ourselves are capable of, but we humans mess it up because in brutal materialistic self-interest we are unable to see the crucial connections and our unity as human beings. We are insignificant fragments in the grand scheme of things. Nevertheless, we have a perception of ourselves, purely individually, as something unique and important despite the fact that our experience says otherwise. It may seem that the fragments we are have to hit the wall to gain the necessary insight and grasp our position. In times of crisis, we experience what powerlessness is.

Man may be on a path to self-destruction, but may also find a path that leads to greater insight and expanded consciousness where the fragment discovers where it has its roots. For modern man with his materialistic worldview, this is a steep uphill climb. A complete revision of the worldview is necessary and may seem to be a step backwards, a step that requires us to learn from past ways of life and what we today find with indigenous peoples. In fact, people who are not yet drawn into this modernity are often the ones who have the best contact with both nature and higher levels of consciousness.

In the concluding paragraphs, I want to draw you along a self-experienced path that may seem both absurd and insane, but which has both answered my wonder and made it unimaginably greater. In a cosmos where no borders exist, there is no evidence either. You cannot claw into a cloud. It is as if emptying one's head of knowledge actually creates space to accommodate something infinitely larger. At the extreme fount of the cosmos, nothing is greater than when we are left naked with our bare being. What *is* becomes an incomprehensible-comprehensible paradox. We have to start from where we stand: Our place.



**I**

**What we see and  
do not see**



*The universe is the work of our souls.*

Teodor de Wyzewa  
Polish symbolist (1862-1917)

## Our Place

Where are we? For example, we find ourselves in a building that stands firmly on the ground, sitting in sturdy chairs that stand securely on a fixed floor. The building stands somewhere on Earth, Tellus, a small planet orbiting the Sun, its parent star, with an average speed of 170,800 km/h. The sun travels at about 864,000 km/h in our island universe, the galaxy we call the Milky Way, which in turn floats away in our local galaxy cluster, Laniakea, at a relative speed of 1.6 million km/h. Furthermore, the sun bathes our planet in a particle storm we call solar wind, subatomic particles that hit our atmosphere at over 1 million km/h and form the aurora borealis and australis. A single proton in this wind has as much energy as a tennis ball at 160 km/h. What we are talking about here are concrete, and quite unfathomable astrophysical data that, on a physical level, form the framework of our existence, of our planet, our world where we are somewhere. Still, we do not notice it, hardly ever think about it, but somehow, we know it just as we know we exist.

The French philosopher René Descartes (1596-1650) put in the doubt, but came to the same conclusion in a well-worn quotation: *Dubio ergo cogito; cogito ergo sum*. I doubt, therefore I think; I think, therefore I am. Actually, there is no reason to doubt *that* we are, but it is a big question *what* we are and *where* we are in the larger scheme of things. People on planet Tellus, yes, but what is a human being, what is its place?

We experience every day meeting ourselves in the mirror in the morning, reborn into a new day. We perceive ourselves as a physical continuity; the body is the same as yesterday, although definitely not the same as 10 years ago. After about seven years, virtually every cell in the body has been replaced. You die all the time and get new life all the

time and you recognize yourself as the same all the time, perhaps because you have an awareness related to the body you define as you. Are we then to state without further ado that it is consciousness's fixed connection to a physical body over time that gives us the identity we experience as I?

There is every reason to take a closer look at ourselves once we have a picture of not only where we are, our place, but also how the place is obtained. Doubt should have its place. Without doubt, everything becomes self-evident, yet there is nothing about the world in which we embrace ourselves that is. The obvious belongs where the mind has stopped wondering and moving. You, your existence is not self-evident, but it is a reality. The question is what kind of reality. The physics form a sketch, the thought fills in with colours, but they do not explain.

To grasp this book's theme, we need to make a few rounds first. We must touch on matter, time, space, and being before we can approach consciousness. So, let us start with this and see if we can figure out what a physical body is, what matter is. First, let us look at some basic aspects of the science of matter and then walk a little into the manifest.

## Matter

Science considers the world to consist of matter. Let us take a look at what the early Greek philosophers thought about matter. Thales (c. 626-548 BCE) was one of the first to reflect on matter, which he believed existed in a liquid condition, more liquid than water. He believed that on some level, this liquid matter was alive and he assumed that it was part of a system relative to all things in the world that could be traced back to a single answer. This is not unlike Anaximander (c. 610-546 BCE). He was of the opinion that everything was built on an indefinably productive substance *apeiron*, which was in constant motion and thus evoked heat and cold. There, he established a set of contradictions that he believed interacted and thus formed the world. He considered the first cause of the world to be eternal. Anaximenes (c. 586-526 BCE) replaced Thales' living water with air because breathing seemed to be what animated both humans and animals. Pythagoras (570-495 BCE) was more abstractly oriented and believed all things were basically numbers and relations between numbers.

Anaxagoras (c. 500-428 BCE) argued that matter is a continuum in which matter, time, and space could be divided infinitely, that the world is made of *one* substance that was part of everything in all things, an almost holographic view. Heraclitus (c. 535-475 BCE) saw the world as a flickering fire and thus as energy. This is in Anaxagoras's sense the same as *nous*, i.e., something close to what we term the cosmic mind, or cosmic consciousness. Here is the first imagining of consciousness as the foundation of everything. Democritus (460-370 BCE), tackled matter in much the same way as Anaxagoras. He concluded that the materiality of the world was not indefinitely divisible, but derived from tiny indivisible particles, *atoms*, and thus became the first atomic theorist. He believed that there is nothing but atoms and voids.

The pre-Socratic philosophers established abstract logical thinking through models, observations and descriptions of laws, including the use of mathematics. On this, Parmenides (b. c. 515 BCE) established the principle of consistency, that things should be tested to establish valid, logical coherence. Today's science has come a long way on these building blocks and we see today the material world as composed of a number of different atoms, in the form of a number of chemical elements represented on the periodic table, which was established in 1871 by the Russian chemist Dimitri Ivanovich Mendeleev (1834-1907). The atomic model was further developed by the Danish physicist Niels Henrik David Bohr (1885-1962), and is the one we for the sake of simplicity must relate to when we now venture into matter itself. Follow me.

Hold up one hand. Look at it. Straighten your index finger. Tie your fist and open it again. What is going on? You decide to straighten a finger, clench your fist. A simple act of will, mental, conscious and finger stretching. Consciousness expressed as will controls matter, even things outside the body, as when you pick up a flat rock and send it bouncing along the surface of the water. It is so obvious.

I am sitting here writing, emptying my body of words, which by the way are *something*, intangible, abstract; words that I have put together into meanings somewhere inside my head or somewhere else, who knows? In addition, you read and interpret, gathering, building into possible new thought constructs. However, words are not matter. Ideas, thoughts are said to originate in the brain as electrochemical impulses, but no one has been able to find a thought in a brain. No one has managed to make a connection between an immaterial thought and the material brain, although advanced scanning techniques observe changes in blood flow and in bioelectric cell activity when thinking or doing other things.

Fundamentally, it is the exchange of sodium and potassium ions through the neurons' cell walls that creates the electrical discharges that pass between the cells. It is a, in my opinion, rather bold claim to say that this is what causes our thinking, our emotions and our inspirations. The claim is bold in the sense that it parallels the claim that an unconscious cosmos can create conscious life. An unconscious cosmos would not only be a dead cosmos, it would not exist at all. What we observe in the brain is not the thought, the formulation of words or the volitional impulse, only the neurological events that make the expression possible on a biological, somatic or physical level.

There are several strange things we cannot easily place in matter. For example, a young man is sitting in a café. Nearby sits, a young woman whom he thinks is beautiful. She, likewise, thinks he is handsome. Hormones run wild in both, even though they have not more than caught sight of each other. Pheromones transpire in both and are sensed by both. Both are technically mating ready! The sight of certain physical details is triggers enough, and then it is up and running if only one of the two dares the leap to make contact. We interpret it as love and say it sits in the heart, but no one has seen love other than the one that children lick and is a sweet on a stick.

Love, hardly. Instinct, perhaps. It may seem completely unconscious. Yet, without some form of evidentiary stance, this would not happen though the two are in fact in no way capable of recording all the processes that initiate the whole of this so complex course. It is said to be unknown, subconscious, automatic, and instinctively nature-driven for the continuation of the genus. We can biologically and neurologically detect the processes the couple themselves do not perceive, but not fully explain them other than as determined by nature.

These examples, will, thought, infatuation, clearly show what we all recognize as consciousness, the individually anchored consciousness we carry with us every day and which is the starting point for both subliminal and cognitively day-conscious reactions to our surroundings. We know this to a greater or lesser extent, but not what this consciousness we think ourselves to know *is*. Let us start by taking a little dive into matter: Consider your hand again. What do you see?

A patch of skin. You glimpse tendons and blood vessels beneath the surface, muscles and bones. If you had a magnifying glass, you would discover pores in the skin and other details. With a microscope, you would spot not only the bacteria swarming in your hand, but also cell structures. Imagine that you can now move a little way under the skin, into your hand. You sneak between the cells, you see structures, maybe the blood flow in the veins, the nerve pathways, but nowhere do you see the force of will that controls the movement of the hand, just some bioelectric impulses that flicker in the nerves, twitches in the muscles.

Take a step further with an imaginary electron microscope and you will spot the ions passing through the cell walls, the proteins that nourish and vivail the cells. You see the cell nucleus, the Golgi apparatus and maybe you experience a cell division. It is an amazing phenomenon when the two-metre-long strand of DNA coiled up in every cell duplicates itself and one cell becomes two.

Now you are deep inside the living matter, but you are moving on. Most people know that molecules in living beings are composed of elements such as carbon, oxygen, iron, nitrogen and others, that they are simply composed of elements, atoms. You continue. You have long since passed what your eyes can see, the rest you have to imagine. You are entering the microcosm and what is described next places

demands on your visualization ability. Feel free to close your eyes between the images described and try to see it on a dark background, much like when you look at a nocturnal starry sky.

You aim for a selected molecule, such as a carbon dioxide molecule to be transported out of the body, and see what you can imagine as three dimly luminous clumps, the atoms of which it is composed. You target one of these atoms; a carbon atom that you know consists of a nucleus with six protons, six neutrons and is surrounded by an equal number of electrons. The more you approach, the stranger the atom becomes. There is no lump. It is almost nothing. You see a tiny nucleus that you can imagine, glows faintly and when you get right in, you see the twelve nuclear particles.

If you look outwards to see if you can spot the electrons, they are nowhere to be seen. You therefore go close to a single proton and discover that it is not a solid particle either. It consists of something even smaller: Quarks. There are three of them, they make up only a fraction of what first appeared to be an indivisible particle and a force you cannot see holds them together. What you now see is incomprehensibly small. Yet you manage to find your way into one of the quarks. It is like peering into a cross between a harp and a universe. Vibrating strings fill the quark in ten, maybe eleven dimensions and you lose orientation altogether. Here it is interesting quite *en passant* to note the observation of the Nicaraguan priest and politician Ernesto Cardenal Martinez (1925-2020): "*We all share in the same cosmic rythm.... For all natural laws are like the rythm of the strings of the harp*".

These theoretical strings, if they exist at all, are so small that if we magnify a single proton to about the same size as the known universe, the strings would be about the



size of a tree on Earth. In other words, there is still more void, nothing, between the constituents that make up what we call matter and experience as weight. What, then, is left of matter? It is pretty little, to say the least, but everything we recognize as matter has weight. The Earth is estimated to weigh approximately  $6 \times 10^{21}$  (6 sextillion) metric tons. A black hole, the densest form of matter known, with a diameter of 1 centimetre, is estimated to weigh around 3.4 sextillion tonnes, or more than half the globe. That is the equivalent of a golf ball with the full weight of the earth. Yet the black hole is physically next to nothing.

Now we have to stretch our imagination a little. We have to see what dimensions we are facing. The carbon nucleus with its twelve particles measures 2.7 trillionths of a millimetre. That means we can put more than 370 billion of them one after the other in one millimetre. The nuclear particles, protons and neutrons, measure only 0.833 trillionths of a millimetre. Nevertheless, the nucleus constitutes 99.94% of the atom's mass. It leaves only 0.06% of the mass to the electrons. Moreover, quarks, electrons, and neutrinos are considered to consist of these hypothetical strings. Their vibrational rate is assumed to determine what kind of subatomic particle they constitute. The string theory states that a common feature of the particles is vibration, in other words that it is the vibrational rate of the strings that forms the particular 'tone' that determines what kind of particle exists; an electron, a photon, a quark. Here we are onto something reminiscent of music, but defined in subatomic octaves and harmonies. Here the dimensions become even more incomprehensible.

A new mystery was recently, in 2023, observed in the quantum world. The *muon*, a quantum particle, 'wobbles' something more than theory allows, bringing the whole quantum theory on the verge of needing to be revised. Here is

the description of muon: *"The muon is a so-called point particle. It is not made of smaller parts and it does not have any extent or size. It also has no inside or outside."* What is it then? Try to picture it. The description fits on quantum particles, these innermost constituents of matter.

Each proton and each neutron are composed of three quarks, the proton of one up quark and two down quarks, and the neutron, conversely, of one down quark and two up quarks. We have no precise measure of quarks, but they only fill a fraction of the nuclear particle, which thus consists of almost nothing, or of something, we do not yet know. The quarks alone cannot explain the weight of the particle. They make up only 5% of the total volume of the particle.

These were many incomprehensibly small measures, so let us move on. It is time to pull out of the quark's multi-dimensional vibrating, mathematical space and emerge from the interior of the atomic nucleus. What do you see? A vast universe where the atomic nuclei of the molecule float around like a constellation among the stars in a universe we already know. The dimensions are astonishingly similar, but the electrons you do not see but know are there do not behave like the planets around their star. Bohr's atomic model is only a model. Reality is entirely different.

The German physicist Max Karl Ernst Ludwig Planck (1858-1947) discovered that energy could exist as particles, as quanta, as waves, which enabled Niels Bohr to develop fundamental theories in quantum physics. This somehow points back to the pre-Socratic thinker Democritus' atomic theory that nothing exists but atoms and void, and likewise to Anaxagora's early holistic worldview. Today we might say that nothing exists but energy, but this energy or force manifests itself physically at an extremely inaccessible level, coagulating, to use my approach, into what we call matter.

At the quantum level, we are talking here about spatial dimensions on the Planck scale:  $10^{-33}$  cm and about time dimensions of  $10^{-44}$  seconds. Both space and time disappear at this level. Most things become incomprehensible, but when we consider that the creative Urgrund consciousness, eternal, timeless, continuous and interconnected, lies beneath, it is reasonable that both space and time disappear, for they become meaningless. We may wonder why an electron that receives energy springs from one level; see it as a circuit, an orbit around the nucleus, to another level, i.e., a circuit at a new distance from the atomic nucleus *without at any time being between them*. It would be as if I moved from where I am now sitting and into the next room without going there, without at any time being in the door, for example, but seen as I have here described it, it becomes logical.

At this level, a phenomenon called non-locality applies. This means that it is impossible to determine exactly where a quantum particle is located at any time. It can flow instantaneously. Besides, it can be in two, yes, several places at the same time! This is called quantum indeterminability. Both spatiality and time are super-positioned, causing fluctuations in relation to the quantum state. Based on the theory as embodied in the Copenhagen model, a particle does not exist until it is observed. In other words, it becomes a product of the observing consciousness. This, from my way of thinking, is the creative consequence of the fragment's encounter with the Urgrund consciousness, as in an oncoming gaze. Perhaps this is the continuous process of the creation itself.

I would like to put this into a Zen Buddhist perspective. Zen is about presence, being in the moment. I am not just walking; I am *in the present* act of walking. I am not just observing; I am *being* observing at that very moment, the real-world quantum physics is collapsing under my gaze.

When Niels Bohr discussed this with his Swiss peer, Albert Einstein (1879-1955), and referred to the need to use statistical probability theory to describe the nature of matter at this level, Einstein no longer wanted to be involved. He believed that God does not play with dice. Materialistic science consistently seeks to remove or not incorporate consciousness as an element of research. This means, from my point of view, that one wishes to entirely and completely ignore the point in reality at which the primordial force works, where the matter they are investigating actually originates.

Quantum particles associated with each other and emitted in opposite directions, miles away, influence each other as if there were no distance at all. The speed limit set at the speed of the light does not apply here. This is called entanglement. Time does not seem to matter either. At this level, we can also talk about non-temporality. Time is not only exceeded in the moment; it is also exceeded over time span. Research results from 2012 show that a particle that occurs at a much later date can be affected by a previously destroyed particle. What this says about time is an open question. These are incredible dimensions in a hand. Take the return to the place you physically find yourself and consider these lines. Return into our familiar universe. I took you for a moment on a journey into matter. You can ask questions about what it has to do with consciousness. To understand that, I am going to have to pull up some of the last images from the journey into matter.

We have just looked at the proportions of an atom. The core itself was measured at 2.7 trillionths of a millimetre. The full radius of the atom is 67 billionths of a millimetre, which is enormously larger. Let us see this transferred to dimensions we can imagine. What, then, does an atom or molecule look like?

Try to picture the atomic nucleus I just described as a ball with a diameter of about 10 centimetres. Then the electrons that we did not spot will relate to the nucleus as small grains of sand at a distance of about 3 km and outwards from this nucleus. In the space between there is nothing to see, but the force that holds this together is there; a force in the family of light and magnetism. The nearest atomic nucleus in the same carbon dioxide molecule, i.e., the two oxygen atoms, will be just over 15 km from the carbon nucleus and each other and still be bound together by the same invisible force.

Try to picture this for a moment. Can you see your whole hand or the chair you are sitting on this way? Then it is not hard to realize that although the hand is made up of billions of atoms, it is pretty much nothing. In fact, when we penetrate to the deepest levels of matter, it dissolves into immeasurable energies or fields that seem driven by a consciousness with intelligence. In short, matter is not there. It seems more like void. Matter is actually intangible and as close to nothingness as we can get, and yet it is there at our level. The force that holds this together is not material. If we ask what things consist of, the answer is nothing, nothing physical. Thus, it is possible to imagine that everything is *mind stuff*, and thus the physical universe disappears as an outer object and it becomes a projection. The chair you are sitting on might not be that sturdy. Physics can determine that it is 99.9999% nothing. It is no different with the book you hold in your hand or a brain.

If we assume that the nuclear particles are massive and we squeeze a human together so completely that all intermediate space disappears, it will be able to gather in a pinhead, but weigh the same. This says not a little about how much unknown non-matter an atom envelops. To take this out completely, we can relate to the neutrinos that permeate

the universe at relativistic speed. These particles are thought to have a mass of about a millionth of an electron, as close to nothing as is possible. They flow through all matter. It is estimated that as many as 65 billion neutrinos pass through every cubic centimetre of matter every second. They pass right through the atoms of which all matter is composed, through each one of us, the chair we sit on, the earth we live on, without slowing down in the slightest.

If we built a wall of lead, one light year thick, it would barely be able to brake 50% of the neutrinos. Most would actually pass unaffected simply because the neutrinos are so small that they pass through the void I have described exist in and between the particles that make up the atoms, and because they are without electromagnetic charge, they are not slowed down by the forces that keep the other particles bound to each other. It is much like when two galaxies collide. Despite holding hundreds of billions of stars, stellar collisions are extremely rare.

Psychologically, we humans perceive ourselves as the centre of our world. We perceive that we are standing virtually still while everything is moving around us, even though we know it is not. After all, we are part of the solar system's circular dance with higher moving speeds than we can imagine. We rush away in this soup of neutrinos. The question is whether it may have something to do with our perception of time. I will leave this hanging for a bit.

If we go deeper into the so-called matter, into the hypothetical, vibrating strings of extradimensional space, we move into theory, and to the absolutely essential question of what matter really is. In other words, whether we believe or doubt, it is an open question whether we exist at all materially speaking. Yet we have a hand, a brain and we constantly perform conscious acts using our material bodies without

having the faintest idea of how an intangible, conscious desire or will for something is transferred into effect in matter. Admittedly, it flashes a little in the brain. There is consciousness in all forms of matter. What distinguishes the shapes is the vibration rate.

Probably few people have realized that dismantling matter, as I have done here, to almost nothing, brings to the fore the German philosopher Immanuel Kant (1724-1804), and his famous devise "*das Ding an Sich und das Ding für Mich*"; the thing itself and the thing for me. What a thing is in itself and what it is to me are obviously two different things. I hold a pencil in my hand and it deposits writing characters on a piece of paper. To me it is a pencil, but compared to the analysis of matter, it is barely existent. Thus arises a very intricate question as to how this object appears from some most subtle vibrations like a pencil in my hand. As I understand this, it must be related to the difference in vibration rates between my sensory apparatus and that of my pencil. Something appears hard, something soft, something like fog or fluid, and something is on a level we cannot sense. Among the Neo-Kantians of the 1900s, there was a perception that this is something we will never be able to understand. I think we can penetrate a little deeper into this, although there is clearly a limit to what a human being can comprehend. I will come back to this.

When I have examined matter in such detail and its composition, it is to show to what extent it is almost non-existent, how even the smallest particles, despite the fact that they are the ones that give us mass, weight, and body, and thus the opportunity to sense our existence and the world that surrounds us, in fact, is extremely subtle and makes it necessary to question what at all it really is that exists, materially speaking. We need to take a step a little deeper in quantum physics.

## The Quantum World

It is interesting to note that someone has arranged to place a statue of the dancing Shiva outside the entrance to the CERN centre on the Franco-Swiss border where the large particle accelerator, the world's largest, most complex and most expensive scientific instrument, intended for exploring matter's smallest constituents, is located. Here, hadrons, protons, in a 27-kilometre-long circular accelerator are accelerated to near the speed of light and collided with tremendous energy to reveal the innermost secrets of matter. The statue is probably placed there by someone with a thought behind it. Shiva is in the Vedic sense the creator of the world and its destroyer. He dances in a circle of fire and creates the world of light, just as he also draws back the light so that the created disappears. This constitutes a close parallel to *prana*, a pulse, a respiration, an interaction or cycle in which what is shall be gone and what is gone shall be resurrected on a new basis.

Viewed in the context of the quantum vacuum's virtual particles that materialize as previously mentioned, as 'packets' of energy, like light, Shiva's role falls nicely not only with quantum theory, but also with the so-called Akhasa theory, which I will return to later, and the creation accounts in many myths and religions. They exhibit a number of similarities.

When I see Shiva in such a place, I also miss a bust of Democritus, the father of Western science who described the world's first atomic theory 2500 years ago. Democritus, like Pythagoras, travelled to many of the same places, in Babylon, Persia, and Egypt. Both studied under the most insightful masters of the time, and both founded insights modern science and philosophy have worked with ever since, right up to the present day. It is interesting that some of their



fundamental ideas to a large degree are fully or partially confirmed by modern science.

In ancient Egyptian philosophy, the invisible was perceived as the underlying cause of the visible, much as the material-forming particles of quantum physics arise from an invisible background. The mythical Hermes Trismegistos' famous emerald tablet "Tabula Smargdina" states that "*what is above is equal to what is below and what is below is equal to what is above*", thus expressing that the *pleroma*, fullness, of the emptiness, *kenoma*, is defined by the fact that *nothingness* delimits and gives *something* form. This applies just as much to the intangible level as to the tangible, the large as well as the small, cosmos just as man. The underlying consciousness generates movement because the boundaries provide space. Pleroma vibrates freely in kenoma. Inertia is thus an impossibility. Even a thought is movement.

The subatomic particles are, as I have already noted in connection with the considerations of matter, separated from each other by relatively astronomical distances. Furthermore, their mere existence in the physical sense is rather phantom-like. They both are and are not, simultaneously and constantly. In an atom, forces we associate with quantum field theory act. There is something in the void between the particles that causes them to relate to each other as they do, and it is believed to be the field that forms the actual curvature of space-time. At the same time, it is worth noting that recent research suggests that there is more energy in this void than anywhere else in the universe, a type of energy we do not yet understand. I am not going to go into these details here, just point out that we need both relativity and quantum theory to approach the subatomic. Even the speed of movement of an electron is close to relativistic. It is said to have been measured that it travels at approximately

850 km per second within the small orbit it follows around the core particles!

The subatomic particles themselves have no properties without an observer. They behave in a consciousness-like way and thus show that they are expressions of consciousness. It is not sufficient for the universe to be sprinkled with particles. There must be consciousness present in the first place for them to form meaningful combinations such as a human being or a star.

It is the phantom-like aspect of the subatomic particles that is essential here, in what we have a habit of calling empty space, vacuum. In the quantum vacuum, particles are constantly created and disappearing. It is as if they penetrate the physical three-dimensional world from higher dimensions as oscillating, instantaneous manifestations, waves that are and are not particles, yet constantly interact with each other, forming combinations, atoms, disappearing and being present across both place and time. In short, they are non-locally connected to each other at a level *beyond* our known time and space dimensions. At this level, nonlocality also means that the relationship between cause and effect ceases and with it the entire logic that governs us in the macroscopic world. The particles cannot be seen as small spheres that follow the recognized rules of physics, but must be understood in relativistic terms, such as the fusion of time and space, as four-dimensional, dynamic structures in which their spatial aspect gives them an object-like character and their temporal aspect gives them the character of wave-like processes with a given energy.

Not only does this pose a question of what physical reality really is, but also of what time is. An illustrative example of this is an experiment in which electrons are fired by a particle cannon at a plate with two narrow slits so that

some of the electrons will pass through the slits. Behind the slits is placed a material that detects the electrons that pass through.

If we had fired a shotgun at the slits, we would expect to find two stripes of hits on the back-plate where the bullets that passed through the slits have hit, but that is not the case with the electrons. Instead, an interference pattern appears on the back-plate. This suggests that it is not particles that have passed through the slits, but waves. The interference pattern is similar to what we see when we drop two rocks into the water and the rings that form around the two impact sites merge into each other.

This makes scientists curious. They question what happens to the electrons. A 'camera' is set up to observe the slit passes, and believe it or not, the electrons suddenly behave like they were bullets, particles that is, and two neat streaks of hits form on the back-plate! Remove the 'camera' and they behave like waves again. Even when only a single electron is fired, interference forms. In other words, it passes as a wave through both slits at once when not observed and as a particle through only one slit when observed. The observing system is, of course, completely physically independent of the rest of the experiment.

The two-slit experiment provides an opportunity to fool the particles by failing to observe them as they pass the slits and delaying the observation until the moment just before they hit the target. The interesting and theoretically inexplicable thing that occurs then is that the particles immediately change to wave form again, as if reversing time and passing the slits again precisely at the exposed moment of observation. This is very difficult to explain and some scholars believe it raises questions about the nature of time, whether time is actually reversed or if something else is

happening. A quantum-theoretical explanation that has emerged recently is that a particle is both particle and wave at the same time. Yet this also fails to explain why the pattern changes by observation. The researchers are currently without answers. One aspect of subatomic particles is that when we try to isolate them, they will always blow up the frames, the constraints we set up. Thus, it becomes an open question what an electron actually is, and consequently what matter is. One can sense that consciousness at some level is involved here.

When we take a closer look at the smallest particles of matter, quarks, photons, neutrinos, electrons, they are not really material, but packets of energy. They are non-causally tangled, connected in a reality by potential states. It is at this level of reality that everything is bound together but completely independent of both physical distance and time. This explains the time-transcending observation of entangled elementary particles we do in the ground-breaking experiments of physics. The theory also states that quanta manifest all their states simultaneously, but only one of them in our physical world, i.e., they can be perceived as threads, links between worlds, or better, between cosmic levels or dimensions.

It is at this point time to note that quarks, like the theoretical strings, are also theory. Geoffrey Foucar Chew (1924-2019), an American theoretical physicist, has put forward a theory called the *bootstrap theory*, in which not only the quarks, but the idea of fundamental particles simply falls away. It is a theory completely devoid of any relation to fundamental particles, but in which particles are perceived as dynamic *patterns* in a network of events in internally mutual context. He writes that the theory implies that the existence of consciousness is necessary for the holistic

consistency of nature. Such understanding of consciousness supports my view and leads us forward.

In the terminology of the American physicist David Joseph Bohm (1917-1992), we speak of the implicate order, of a holo-field in which everything is folded into each other and all quantum states exist permanently. He says that our physical world unfolds from this and becomes the explicate world we experience. In other words, the implicate order is not 'unfolded'. It describes a world in which locality does not occur, is everywhere and at all times, as in a place in the indeterminacy and uncertainty of the quantum world. The explicate order, on the other hand, is unfolded and has locality, is somewhere in time and space. In other words, the implicate owns the same properties as synchronicity and is without cause and without place. This assumes a holistic cosmos.

Synchronicity does not make sense unless one adopts a holistic view. It would be a theoretical impossibility in a mechanistic universe. Since it does occur, the conclusion must be that the cosmos is holistic. Jungian synchronicity involves both non-local and non-causal correlations in strong parallel to quantum physics. The interesting thing about synchronicity is that it implies meaning.

I interpret this as a description of how cosmic consciousness, the Urgrund generates our reality and fills it with conscious content. It also explains conditions that physics cannot penetrate and how everything in the cosmos is one. Further, I see in this oneness a clear confirmation of an underlying field, and in that context, it may be interesting to point out that there are theories that everything is built up within a field of pure electricity, but they say nothing about what electricity basically is, and then we are just as far. I would like to refer here to thoughts related to alchemy, to

which I will return in the context of occultism. It is possible to form a theory that the primordial Urgrund consciousness builds the world by emanation of electric fields, focused as particles at the quantum level.

Unity transcends physical reality, manifesting itself as a field that is essentially the all-pervasive cosmic consciousness. It is at this level that quanta determine in what way they manifest themselves physically as particles in the here-sided, as if they possess a self-will and are conscious of their surroundings, especially under observation. With an understanding of this deep connection that underlies our physical reality, we see that a force beyond physics drives forward the world by coagulating particles that are placed in a relationship with each other in accordance with the laws of physics, and on this basis build the elements of which the physical world is composed.

The non-locality ceases within a four-dimensional space-time continuum, a finite reality in which our existence becomes possible. Just as man's individuality becomes possible by his physical demarcation in a body, our universe becomes possible by a corresponding demarcation in a wider cosmos. Manifestations at this level give locality, matter and time. It is not a big bang, but a continuous process in which our conscious lives are small but important glimpses of presence. There is no evidence that the big bang actually took place, only possible indications that astrophysicists give a definite interpretation.

If we imagine the time before the big bang, we see a reality without dimensions, with zero dimensions, no time. It is a reasonable question to ask what kind of reality it might have been, and it is mentally impossible to imagine, possibly even an actual impossibility. The same can be said when

quantum theory points to a field we call supergravity. The theory demands that we face a world with 11 dimensions.

New insights into the physical world disrupt traditional thinking. As soon as we move into the small world, matter seems to disappear in a fog of probabilities where familiar laws of physics simply collapse. Everything dissolves in an invisible energy field that exists in the form of vibratory patterns at levels that evade our observation and our ability to measure. In the quantum world, all fixed clues disappear. The theory of superstrings in a 10- or 11-dimensional space is only an attempt to understand this, but it has little to show for so far.

Behind this intangible and immeasurable there seem to be dynamic, self-organizing patterns springing from an apparent chaos. A surprising and unforeseen development in mathematics seems to suggest that there is information-correcting code in matter, i.e., a continuous adjustment of the nature of matter, as if matter were programmed and continuously subject to correction. This is where the idea that the universe really consists only of information comes in, but the idea lacks an explanation of where this information comes from, how it is generated and in turn generates the patterns that underlie the physical appearances of the known universe.

It is at this level that I claim that a cosmic consciousness, or what I have here chosen to call Urgrund, the primordial consciousness, reveals itself. From the Urgrund arise meaningful patterns of energy that carry within them the construction plan, the information, which condenses, coagulates into matter in countless manifestations and *becomes* the primordial expression in the formation of everything we experience as objects and living beings, including man; each individual by virtue of a fragment of

consciousness. It is worth noting that in matter it is the special properties of particles that are the basis of all life, for all chemistry that builds the world we know. Perhaps this is where the information is found, the architectural drawing of the universe, in the patterns that manifest through the emanation of particles from an unrecognizable cosmic consciousness, an extra-dimensional space outside space, from which simultaneously space and time, as we know it emanate.

In July 2012, CERN announced the discovery of the so-called Higgs boson, a particle that the British physicist Peter Higgs (1929-2024) and other scientists had predicted as early as 1964 would theoretically exist if the Standard Model of quantum physics were to be confirmed and the mass of the particles could be explained. In particle physics, this was a historic breakthrough. The theory suggests that this particle confirms the Higgs mechanism that explains the mass of particles as a result of their interaction with a ubiquitous quantum field, i.e., an invisible field that is everywhere in the universe. It can only mean that it is of fundamental importance to the physical existence of the world, as we know it.

The boson was soon nicknamed '*the God Particle*', which may be fitting considering its properties as a mass donor, but what this particle really *is* becomes a higher-level question. I have said that all matter; all particles are ultimately the vibrations from which they are formed. This also applies to the Higgs boson. It falls into place in that picture of the world where we understand all matter as constellations, clusters of vibrations forming in a multi-dimensional continuum. The newly discovered boson seems in this context to underlie or lie behind all this. It complements the standard theory, but the standard theory is based on particles understood as particles. It considers that



the atoms consist of particles, but the particles are not material. Observations made, for example in the large particle accelerator at CERN, show us no actual matter, but dynamic *patterns* that are constantly changing. Thus, we are at a crux point when we begin to address the issue of consciousness.

We have looked at matter and can conclude that it is virtually nothing. Nevertheless, it exists, but fundamentally as energy, as vibrations. The primordial force exists at all levels and creates and throws everything around. It stands outside both time and space. It progresses continuously in and out of our space-time continuum through the quantum vacuum like virtual particles. Everything manifests itself through the densification of these particles or focal points and condenses in both time and space.

The German mathematician Theodor Franz Edouard Kaluza (1885-1954) managed to describe electromagnetism geometrically, as a distortion of three-dimensional space in a fourth spatial dimension. Everything from radio waves to light and gamma rays thus become waves in a multidimensional space and thus coincide with Einstein's description of gravity. Einstein showed that gravity is not a universal force like the electro-magnetic forces, but a geometric curvature of the four-dimensional space-time continuum.

This raises the question of whether what we call particles can be wave phenomena in a higher dimension that appear as particles in the dimensions we acknowledge and can measure. The image makes it possible to envisage additional dimensions beyond the manifestations we observe in familiar three-dimensional space.

In 1919, Kaluza published a theory suggesting that electromagnetic radiation can be seen as a wave in a fifth dimension, just as Einstein had shown that gravity is a wave

in a fourth dimension. This ties into the English astronomer Fred Hoyle's (1915-2001) thoughts on features of electromagnetism that seem to have properties that move in both directions of time and the question of communication from the future to the present, where he ends up recognizing that it leads to logical inconsistency and ideas of "*a loop in time*". In my view, this theory has no physical explanation for consciousness either. Multidimensional worldviews leave us constantly without explanation as to why we do not experience these dimensions, yet there is a parallel to colours we do not see; the limitations of our sensory apparatus.

I have to add here, that if Einstein's four-dimensional space-time folds by gravity, then gravity turns out as a fifth dimension and Kaluza's electromagnetic dimension becomes either an aspect of gravity or a sixth dimension.

The German physicist Werner Karl Heisenberg (1901-1976) warned against perceiving atoms or subatomic particles as small things. We can only make observations of them within given limits, observations that change as the frames change. We can never quite say that a particle is there as an object with a full set of physical attributes at a specific place in space at a given time. Everything flows. The whole foundation of reality in the physical sense flows. Heisenberg laid the groundwork for perceiving the particle-wave state of elementary particles as packets of unpredictability since they can exist in both states and anywhere in the universe. We cannot capture them in space-time coordinates, which means that they can move extra-dimensionally, that they flow in and out of our known space-time continuum.

Heisenberg writes generally about quantum physics that the division of the world into subject and object, inner world and outer world, body and soul, is not adequate. This coincides with the German Dominican friar Meister Eckhart

von Hochheim's (c. 1260-1328) insightful statement that the knowing and what is known are one. I will return to this view in a different context.

The French physicist Alain Aspect (b. 1947) discovered through experiments he carried out with particles that they remain bound to each other over enormous distances after they have interacted with each other and that they react instantly in relation to each other, without any intervening passage of time, if one is affected. This is called non-local entanglement and makes it possible to perceive the universe as a single holistic quantum system with an underlying connection between everything.

Astronomers and cosmologists have discovered that what we can observe in the universe makes up only 5% of its total mass. The rest is something we cannot observe, dark matter and dark energy that are thought to account for 27% and 68%, respectively. The known, observable universe is thus the smallest part of the whole. What the dark parts are we have no idea on a physical level, but that they work in relation to the materially known universe, we can observe. This dark world has so far not been observable and may be in dimensions outside observable frames. Nonetheless, it affects the matter we know. There is an open debate about whether dark matter is composed of particles in the same way as the known matter. There is also speculation that gravity is due to the influence of dark matter.

As quantum physics recognizes the non-locality or multi-locality of particles, theories arise about multiple worlds that may even be intertwined without us being able to detect it. The fact that particles can be in several places at the same time is also taken into account for the idea that humans are in reality in several places at the same time, perhaps in several worlds, but the locations collapse into one

at the moment of observation, that is, at the moment we are experiencing. It is also on these notions a multiverse theory is built.

The idea that arises here is that the Higgs boson is the actual bridge between the cosmic consciousness, the field, and the vibrations that structure, condense into and build up matter, as we know it. When we consider that the fundamental nature of the cosmos is consciousness, that consciousness without itself necessarily being energy, generates energy that is expressed in the first instance as vibrations in a field it also forms and then in turn condense and receive mass, becoming matter, it is not so problematic to claim that all matter owns some form of consciousness. Behind this consciousness lies intention, will, and power on an abstract, cosmic level. Everything is consciously bound together.

Here it might be appropriate to take a leap backwards in the history of philosophy and the *hylomorphic* theory of Aristotle (384-322 BCE). The principle behind this theory is that reality is composed of structure and matter, i.e., matter arranged over a structure that forms everything that exists. Now we have just seen that matter is practically non-existent when we get to the bottom of it. Then the structure remains. At the same time, we see that things at our level exist very materially. If we imagine that the underlying structure is actually, what generates material manifestations and that space itself is such a structure, we are faced with the question of what forms the structure. It cannot be material and must therefore emanate from another level. I would argue that this level is pure consciousness in expression, a consciousness that is unrecognizable to fragments such as we humans are, yet a source with which we are connected and therefore own consciousness.

I have touched on the idea of the cosmos as self-generating, self-creating. It is an ever-present that continually creates itself, but on a level higher than human philosophy and science can reach, beyond our dimensions, our concepts. The emerald tablet of Hermes Trismegistos says, as mentioned above, "*as above, so also below*." The microcosm mirrors the macrocosm in a smaller format, but through the same principles and laws. Seen in this context, man can also be seen as a self-creating identity. Perhaps there is no other reality associated with the individual identity than that it is auto-generated by the self-reflection of a fragment of consciousness, a kind of illusion concretized in matter. In Buddhist thought, identity, the self, is merely a collection of elements, consciousness, psyche, matter. I shall return to this theme.

As a physical individual in the form of a human being on Earth, we can say based on nuclear physics that you are not really made up of anything. You are a fluctuating, fluid continuum of particle constellations that are expressed as you, who you are at the very moment, here and now. You are a flow and this flow is maintained by an underlying force and structure. Your local consciousness is a local concentration, a knot, in the universal consciousness that resides in everything, a stone, a tree, a tiger or you, or a planet, a star, a drop of water.

This consciousness expresses itself through the living vibrations that fill the entire cosmos. These vibrations, call them particles or waves if you will, affect what happens in your brain, quantum events in the neurons' microtubules. The brain helps us sort essential impressions from insignificant ones. The brain consists of about 100 billion neurons, nerve cells, each of which has between 1,000 and 10,000 synaptic connections to other neurons, an estimated 50-60 trillion synapses. It forms reinforced networks when we

repeat something, often practice something, and re-edits these reinforced networks continuously depending on what we are doing, depending on our needs. The brain is extremely flexible and completely superior. It is more than 1,000 times faster than the fastest computers we have built. It processes around 400 billion units of information per second, sorts and summarizes them for us, and makes us cognitively aware of only a fraction of all this information, the equivalent of just over 2,000 units, but these are processed. Cognitively, we make our observations and build our ideas on this selection, ideas that determine how we form our worldview. In this way, they can both expand and limit our consciousness. Furthermore, it is worth acknowledging that the brain relates holo-graphically to reality and thus delivers an experience that we are *in* the world and do not see it as from the outside. It ensures that the inner and the outer together form a whole.

The British science journalist and authoress Rita Carter (b. 1949) writes in the opening of her book about the brain "Mapping the Mind", which was published in 1998 that *«Brain activity is controlled by currents and chemicals and mysterious oscillatons; it may even be subject to quantum effects that distorts time. The whole is bound together in a dynamic system of systems that does millions of different things in parallel»*. Although Carter generally views the brain and consciousness from a mainly medical angle, perhaps this is precisely why this description is very adequate.

There is a deep connection between the consciousness that fills the brain and the one that fills the cosmos. The link is to be found at the somewhat incomprehensible quantum level. My point is that everything, even the smallest particle, reflects everything and is provided with its quantum of consciousness. They arise from the consciousness of the same Urgrund, primordial consciousness, coagulated into a building block for matter with the goal of entering into larger

contexts. The brain activity described here seems to substantiate this.

Many years ago, I expressed in a lecture that matter is precisely *coagulated* consciousness. This seems to be a tenable picture in light of recent research, as I have mentioned. The point is that underlying here is an immaterial force expressed on many levels and in many forms. Motion, particles, waves, the motion of the galaxy, the motion of your hands, are energy. We cannot sense anything that does not own some kind of movement, the warming rays of the sun, the wind in the grass, the hand of a friend in yours. Such a thing would not exist for us even right under our noses. All things around us quiver with vibrating, living energy. This energy is the living expression of an inscrutable, underlying creative consciousness, and in places, it locates a fraction of itself in something as remarkable as a human being, you, me.

Everything in the universe vibrates. Everything is in resonance over more than a hundred octaves as far as our research goes. Vibration is movement, the opposite of inertia. Vibration is life, human life, star life, the whole life of the universe. Each individual has its own vibration. Resonance between individuals explains their relationship to each other. I will soon take you to the starting point.

What I have said so far about matter, about atoms and particles has been illustrations based on the material atomic theory as it has been put forward from Democritus to Niels Bohr, namely that there are actually particles, subatomic material units, basic building blocks for everything material in this world, but it is more than that. The answer may hinge on the beginning of all things if there has been a beginning at all.

## Logos

When we penetrate matter in the manner I demonstrated above, we are faced with the question of whether it is at all something we might call solids. Admittedly, string theory is just theory, but today it is as good as any other theory. Moreover, it provides the basis for an interesting association: "*In principium erat verbum*"; in the beginning was the word, or rather the *verb*. This is the opening to the Gospel of St. John in Latin. Not a word, but a verb because a verb expresses movement, action, something that happens.

The ancient mystics pointed out that everything is movement, vibration. Their insights may turn out to be deeper than we have assumed. Scientists working on string theory have a theory that it is the rate of vibration in the strings that forms the elementary particles, and so determines what kind of particles they are, electron, quark, positron,  $\mu$ -meson, neutrino, photon, etc.

However, *in principium* does not necessarily mean in the beginning, in the sense of time. It can mean in the foundation, the substrate. That is the basis, or in my terms; the primordial Urgrund force is vibration, is a quivering verb. Everything vibrates, oscillates, quivers. Think about it. The heartbeat, the breathing, the act of lovemaking, the waves of the sea, the light, the electricity, the pendulum swings, the economy. Everything rather pulsates. Everything really vibrates on some level, otherwise we would not be able to sense it, experience it.

In Greek, the text opens as follows: «Ἐν ἀρχῇ ἦν ὁ λόγος», *En arch eimi o logos*. Here *arch* becomes the first principle that beyond time and space sets the *logos*, order. With *logos*, order enters the world. *Logos* appears as almost identical to *verbum* in the Latin version. This defines the unity of everything. Heraclitus said, "*Listen to the Logos and you*



*will experience that the wisdom of all is one.*" The Logos can further be perceived as the world soul, the cosmic Urgrund consciousness that experiences its existence through its creative radiance, through man and everything that lives and moves in the universe.

If we think, monotheistic religions are alone in the notion of a world based on vibrations or 'sound', as a flow of energy emanating from a higher or cosmic dimension; it may be exciting to look at one of the oldest creation myths in existence. The Australian Aborigines, despite the gross abuses their nations were subjected to by the colonial power, have kept their worldview quite unaffected by Western influences and Christian proselytizing. They tell of the rainbow serpent, Yurlunggur or Wititj. It has many names and a variety of narratives depending on the same number of different Aboriginal languages, but the understanding is the same.

The essential thing hidden in the colours of the rainbow snake and its connection with water is that it meanders like a wave. In this way, it creates vibrations across the spectrum as it dreams up the world. It is the cosmos. It is creation, being, and becoming. The Aboriginal nations of Australia have always seen light, sound and form formation as vibration. Like their national instrument, the *didjeridoo*, the rainbow serpent hums forth creation by its sinuous colours, just as the primordial consciousness utters the creative 'sound' and being becomes its expression.

We humans have an ingrained belief that everything has a beginning and an ending. It may seem that we do not have the ability to imagine a reality without beginning and end. Here we fail completely, even in physics, in that we always assume a beginning. Our lives quite rightly have a beginning, a birth and an end at death, the same applies to

physical and chemical processes, but a conclusion cannot be drawn from there to the cosmos. Here a beginning and an end become nothing short of absurd. There is a big difference between a beginning and a foundation.

The universe is a manifestation, an emanation, or radiance from the one, absolute cosmic being. All manifestations of life are centres of consciousness as expressions of this one life and it fills all forms and appearances of life, including life at the mineral level that evades our present definition of life. The individual soul is a spark of the cosmic consciousness in the same way that a drop of water is part of the ocean, of all water. The individual soul force potentially owns the same cosmic forces at work in the universe. In this way, man has access to forces he does not know, but which slowly, through the development and experience of insight, will be able to reveal itself and become effective. What emerges from the logos presents itself at levels that vibrate together over an enormous scale of manifestation. It is like the instruments in an orchestra, a symphony, a song.

Recent observations have shown that the whole earth is singing. The atmosphere vibrates over several octaves much like a church bell due to the Earth's rotation, the moon, and other influences. We cannot hear these frequencies, but they can be seen through weather phenomena. Even the sun quivers like a giant gong. If we see this immensity, on a truly cosmic level, with trillions of stars divided into billions of galaxies, more distant than any telescope can see, we understand that the entire universe is singing. It is the harmony of the spheres ranging from our small solar system to the great whole.

If we see the movement of the earth as it follows the sun's journey, we see a spiral. The movement is reminiscent of a vibrating string. Here it may be appropriate to quote the

Indian Sufi philosopher Hazrat Inayat Khan (1882-1927): «*Sound is the force of creation, the true whole. Music then becomes the voice of the great cosmic oneness.....*». The German historian Oswald Arnold Gottfried Spengler (1880-1936) mirrors this statement with the following: «*Tension without cosmic pulsation to animate it is the transition to nothingness*». In other words, Spengler sees that the verb must sing in the universe for anything to exist at all.

Let us take it a step further. If we are not to have absolute inertia, total standstill, nothing, there must be both space and time for something to vibrate. Being thus rests on a fourfold mystery: space, time, matter, and consciousness. Nothing can be idealized as absolute inertia, non-being, that is, the opposite of being.

Imagine that you find yourself at a crossroads in the centre of a cross between space and time placed at opposite ends of the horizontal axis and matter and consciousness accordingly placed on the vertical. They are four basic conditions we take for granted and relate to every single day as self-evident, but we do not know what they *really* are. What is certain, however, is that without the presence of consciousness we would not be able to perceive the other three. Our sensory perception is based on the perception that something vibrates; sound waves, light, electromagnetic waves, movements, scents.

In order for something to vibrate and express its properties, such as the tone C from a bassoon, there must be a space that provides room for the movement of the tone, time for its duration, and a medium for conveying it, that is, in this case air, which in turn is a form of matter. A tone cannot be expressed in an infinitely small time. It has an extent in time. In other words, a tone, any expression that manifests itself through vibration, must have both space and time to play out

in. Matter, which we scarcely know what is, quivers very vividly in the tension between space and time.

Science is based on the notion that the universe, everything in the world, is arranged according to natural laws that never change. No one knows why these laws exist or what has determined them or adjusted them in relation to each other and a number of fixed constants, so that our physical world could become as it is and endure over billions of years. The underlying connections are hidden behind seven veils, inaccessible to scientific thought and immeasurable with all our sophisticated instruments. It is when the veils drop, Salome stands naked and the head falls, when ordinary scientific thinking and logic give way to headless thinking, that it becomes possible to acknowledge such naked connections, to which I will return.

Real science does not divide the world into small pieces for detailed scrutiny alone, but at the same time manages to tie the pieces together and establish overarching, interdisciplinary connections. We do not see the world by staring deeper into the corners, but by turning and looking outward towards the overall spectrum of knowledge. It is a path to cognition of the world through a summary science in which everything appears in context.

The big bang theory is currently dominant. It assumes that everything arose out of nothingness about 13-15 billion years ago. Then, according to the theory, space, time and matter arose from a so-called singularity, where a kind of incomprehensible zero point exploded with unimaginable energy. This captivating theory stems from two great physicists and mathematicians, the British Stephen Wiliam Hawking (1942-2018) and Roger Penrose (b. 1931), in the late 1960s. Their view is that there is no point in thinking about what was before the big bang because there was nothing

before. It was simply nothing. Yet we humans speculate. So, do I. My perception is that something is not right here. I contend that before before was before, was after. Perhaps there was nothing material before in our sense, but some force worked. It was, if the theory is correct, the force behind an eventual big bang. The force, I claim, is the cosmic consciousness, the Urgrund. It is a strong claim that may be impossible to prove, but we can seek indications.

There is much that can be observed physically today that indicates that the big bang theory is correct. It was derived from American astronomer, Edwin Hubble's (1889-1953) observation of the red-shift in light from distant galaxies. It made possible a calculation backwards in time, to the point where all matter seemed to have to be gathered in a point, a singularity that formed the starting point for the expansion of space and the rise of time. It is my view that from our highly unclear physical position relative to a possible centre in the universe, we cannot make this calculation. We have no idea of any cosmic centre towards which this might point.

There is another problem here. No matter how much one pushes an infinite space with all its content down to a singularity, it will be as infinite in the compressed state. In other words, the singularity is everything and the universe is thus everywhere at the same time at the big bang. There is never a point, a central starting point from the centre of the universe, because where there are no borders, there is no centre. The centre and periphery are everywhere, ubiquitous and contemporary. I think this beats the feet under the theory, although I am sure I am getting the entire world's astrophysicists and cosmologists against me. Still, it is not a new thought.

Among religions, Jainism recognizes no deity, nor any creation. It considers the cosmos to be eternal and infinite, with no beginning and end, without any limit. Human beings, like everything else that appears on the physical plane, are walkers in this eternity. Continued in terms of ideas, it means that the space-time frames that surround us are our own constructs. It is hard to fathom, but absolutely necessary. The Indian author and alternative practitioner Deepak Chopra (b. 1946), says that the universe is the mirror of consciousness. It may also mean that consciousness mirrors the cosmos, but that the fragmentary, human level is unable to embrace such a whole even though the reflection is perfect.

The Hindus also see an eternal and infinite cosmos, but perceive that it undergoes cyclical repetitions of birth, death and rebirth. In fact, the Hindu approach is quite close to modern science. They denote the cycle of Brahmas day and night, counting it at 8.64 billion years. That is about half the time cosmologists consider the universe to have existed since the big bang. All this seems to hang in the balance, but such a day must also be accommodated for a year, just as a finite universe must exist in an unlimited cosmos.

The Austrian physicist, ecologist and systems theorist Fritjof Capra (b. 1939), illustrates this continuous transformation magnificently when he writes: «*In Hinduism, Shiva the Cosmic Dancer is perhaps the most perfect personification of the dynamic universe. Through his dance, Shiva sustains the manifold phenomena in the world, unifying all things by immersing them in his rhythm and making them participate in the dance – a magnificent image of the dynamic unity of the Universe*». It is worth noting that the word 'Universe' at the end of the quote is written with a capital U! Shiva's dance is not only obvious to see in the context of the quivering verb. It is unavoidable. We need to move into cosmology.

## Cosmology

Cosmology is about the cosmos, the universe, but I define the cosmos as something more than how it is defined in traditional astrophysics, cosmology or in general in philosophy. The cosmos is, by the definition I use, *more* than the sum of all things and events that exist in the universe. The cosmos is more than the universe. It is absolutely everything, eternal and infinite with everything we know and do not know; our space and our time and every dimension that may lie beyond our capacity for observation, our comprehension. The cosmos is absolutely limitless in every conceivable and unimaginable way. It goes beyond all time and all dimensions, is without beginning, without end. It *is*, being, creative. Whether there is a God or a host of gods, they are within, not outside the cosmos. The cosmos does not exist in the plural. Against this backdrop, we can begin to wonder.

Who has not pondered about space, where it ends, whether there is any outer boundary and if so, what exists behind that boundary? Many of us have probably been lying on our backs in the grass on a fine summer's day and seen the clouds form figures and when we got tired of it, we began to think that above the clouds are the stars even though we do not see them during the day. We could also imagine that somewhere it ends, that we reach out to the outer wall of space, but we doubt if such a thing really exists. So instead, we let the thought travel light-years past stars and distant galaxies and quasars, into the vast and unknown.

No matter how far we go, and whether up was down and down became up, the three dimensions of space always remain the same three. We recognize a space in three dimensions and do not have the ability to imagine a four- or five-dimensional space. We are trapped in three dimensions, but there may be multiple spatial dimensions. We do not really know what space is. Perhaps the universe is physically

constructed like Russian matruschkas, in dimensions enclosing each other.

Here it is worth referring to the book "Flatland" from 1884 by the English theologian Edwin Abbott Abbott (1838-1926). It provides an interesting, albeit greatly simplified, picture of dimensions and the relationship of spatial dimensions to the time dimension. If we only have one dimension, we can imagine that it appears as an infinitesimal point, almost like a screen with one pixel, where everything we see comes towards us. If we rush along in all directions in a three-dimensional space, we would never know it or understand it.

If we imagine a two-dimensional space, such as a sheet of paper of infinitely small thickness, two-dimensional beings will be able to know each other through contact with each other's geometry, side faces. Let this world flow in a third dimension like when you drop the sheet from a height. Then it hits a three-dimensional shape that penetrates it and passes through it, much like when we stick a pencil through a sheet of paper and pull it through. Something, a being arises, is first born small and round, and grows into hexagonal form in this world until it abruptly disappears again and dies in relation to the two-dimensional beings. The two-dimensional beings will not have the remotest experience of their flat universe sailing around and being curbed in three-dimensional space. In short, the concept of space will not exist in their imagination, but their time will emerge through everything that penetrates their world from the third dimension. They are thus themselves three-dimensional beings, like the pencil, but do not acknowledge themselves except at the moment and in the form they have just as they pass through their two-dimensional world. They are born and die as their unrecognizable bodies enter and leave the plane.



All our geometry is based on the number three. Leaving aside the point, the simple line and the circle, the triangle is the beginning of understanding the dimensions of space we are surrounded by. Three-dimensional space constitutes our physical framework and limits our imagination as it also limits our ability to move.

Does our three-dimensional world flow in a four-dimensional world that makes up our time? Does this world float in a five-dimensional world – and so on *ad infinitum*? Is it possible that the 10 or 11 dimensions of quantum physics not actually are coiled up at the quantum level, but are dimensions that surround and permeate the dimensions we perceive as our space of being? We are unable to determine that. The human perspective is within the limits of three-dimensional space and time. Our senses and our ability to understand are not able under normal conditions to embrace transdimensionality.

The Colombian physicist Carlos Castro Perelman (b. 1954) has worked with ideas about an infinite number of dimensions, an infinite-dimensional space-time continuum. Whether the world is thus constructed or not, it is only the limitations of man, both our senses and our imagination, that reduce our reality to three dimensions plus time.

With this, we can enter time. It is not hard to acknowledge time. On the mundane, human level, it is as easy as space and matter. We have reached a certain age. Years have passed; the earth has circled around the sun. At the same time, it is not easy to say what time *actually* is. We experience it as a continuous unidirectional flow in which we are all the time. There are scholars who theorize that time is pointwise, much like the images on a roll of film. Dense with small points of time moments that last so briefly and come so fast that we experience them as continuity, like we experience

a movie. It may be an interesting theory, but still only theory. In any case, there must be something that ties the time points together, just as the film reel binds the images together, and then that becomes a new problematic challenge.

When we perceive time as an arrow that travels in one direction, from future to past, we cannot escape the Greek philosopher Zeno (495-430 BCE). Zeno's paradox is based on an arrow on its journey from the bow towards the target. He says it can be observed at any point on its flight. When we do, it is located at a certain point in its journey where it has a given position where it does not move. This implies that at any moment it occupies a specific position in which it does not move. The paradox then becomes how the arrow can move when it is stationary at any given moment.

When we use a river that flows past us as a metaphor for time, where the present is the water that washes around our legs while the future is the water on its way towards us and the past the water that has passed, we overlook an important relationship. The entire river exists at once. So does the full trajectory of the arrow. Thus, the future and the past are simultaneous with the present. It is only we who see nothing but the water as it passes the place where we stand. What is an open question, however, is whether time exists without an observing mind, without a present, limited fragment of consciousness.

Here it is tempting to have a digression and refer to an episode in the classic epic of Parzifal, where he comes to the Grail castle, which is typically a place on another plane of reality whereto one does not just walk on one's feet. The German composer Richard Wagner (1813-1883) makes this symbolically clear in his opera Parzifal. He himself said of this scene that in Grail Castle, time falls out as a spatial dimension where past, present and future are as one. The

Grail legend is an initiatory journey. It follows step by step the alchemical process and is captured in a very insightful way by Wagner.

The Earth is an extraordinarily complex living being. Its time span is so vast that we cannot relate to its life. Just as little are we able to acknowledge that it has consciousness. We are like little parasites on its body. Life pulsates. This pulse represents time on a biological level. Light controls our inner biological time. It acts on the photosensitive epiphysis or pineal gland, which is often referred to as the third eye. It regulates melatonin, a hormone that controls both the sleep cycle and affects our time perception.

We often hear older people express that they think time passes quickly. Children, on the other hand, think time is long. This may be related to the length of life already lived. Here we have to resort to fractions. For a five-year-old child, a year constitutes  $1/5$  of the life lived, while for a fifty-year-old it amounts to  $1/50$  and for a ninety-year-old  $1/90$ . This entails a subjective relative experience of time, i.e., a time elasticity that does not appear on the wristwatch of the person in question. Time is experienced, yet we measure time approximately, as we measure a metre. We recognize that we have an individual sense of time and at the same time relate to an external time. That is why we often experience conflict.

The clock time is man's invention. We have divided the Earth's orbit around the sun into days, hours and seconds and we have defined the second down to a number of vibrations in a caesium atom. At the same time, we have created calendars, not just over the year, but also over extreme time spans. In the Hindu reckoning of time, a *kalpa* is a period in excess of 311 billion years, i.e., many times the time astronomers believe the world has existed at all based on the big bang. If we are able to recognize that time is a

created illusion, we may see through the mirage and at the same time acknowledge that there is no death.

Another interesting aspect of consciousness in relation to time is that research has shown that a decision is already formulated at a given level in the brain for a good second *before* it arrives as objectively cognitive expression and is formulated through words or actions. This leads to thoughts that the future is already under construction before the constructive action takes place. The unconscious mind has activated a specific future before we *cognitively* actually construct it. A form of information takes precedence as measured in time. This has been taken as a basis for a deterministic way of thinking, that we are in fact not the master of what the future will look like, that it is pre-formulated.

The notion of a constant linear time is what leads us to see the world as born or created with a beginning, as various creation accounts and scientific theories are based on. The same applies to notions of the end of the world. This notion collapses under an eternal view because eternity has no beginning or end. Before and after are concepts that have relevance only within our known space-time. As humans, we use space to relate to time. Movement in space is perceived as associated with time, and since everything we observe is in constant motion, we consider that time passes. In other words, time is perceived as movement, measurable within our three-dimensional space. This is not unlike the pencil that was poked through the imagined two-dimensional sheet of paper. It was an event, a movement, a change limited by a beginning and an end in which the two-dimensional beings could never acknowledge the full extent and existence of the pencil outside of their space and time.

Based on the thoughts, I put forward here, it is possible to take a step further. We can see man as a sub-process of the cosmos. If we consider that man is consciously or unconsciously in constant connection with the cosmic consciousness, there is an interaction between the levels in which the individual constantly imposes constraints in a way that continuously collects corresponding consequences at some point in the future. Thus, it shows a clear connection between the past and the future in the present. It draws to mind the Hindu principle of *karma*, which in simple terms is a consequential principle. In other words, nothing is really predetermined to a greater extent than the preceding thoughts, words, and actions themselves bind up to. This can make anyone and everyone reflect on what lies behind the meaning of guarding one's thoughts, words, and deeds.

The Danish philosopher Søren Aabye Kierkegaard (1813-1855) said, "*I am only what I am becoming*". This is an insightful way of seeing oneself, as continuously abiding in the present. What he is really expressing is a fluid reality in which all dimensions collapse in the moment, at the moment he is about to become. It is a profound insight into the realization that everything is continually living, becoming in the incomprehensible present. Nothing is static. Everything changes, is changed, in the fleeting moment of attention we recognize as our lives.

Einstein argued that the distinction between past, present and future is an illusion. He wrote, "*I have realized that past and future are real illusions that they exist in the present that is what is and all that is.*" He also determined that time is not the same everywhere, not the same under different influences in terms of speed of light and gravitational influence. This means that we cannot really define what a now is unless it encompasses time as in a space, not entirely unlike Wagner's comment on Parzifal.

In reality, neither space nor time is broken up into segments. They represent a continuity in four dimensions that we call a space-time continuum. The idea of this arose in connection with the theory of relativity launched by Einstein in the early 1900s. It implies that neither time nor space is fixed and that the space-time continuum is bent and twisted by gravity. All moving bodies fall in this curvature, and when gravity becomes extreme, as in black holes, both time and space are destroyed. Perhaps we can imagine that gravity is an expression of a fifth dimension, a dimension that embraces, permeates and dominates our space-time.

The theory of relativity implies that we must see reality as a space-time continuum, as a four-dimensional space in which time can constitute the fourth perpendicular direction. This space curves where gravity works, such as where a star is located. Gravity also bends time, as seen at a black hole, suggesting that time is not the same everywhere in the universe. This touches on the question of the speed of light as the upper limit of motion and the question of what this motion is measured against.

There are countless points in our universe we call black holes, remnants of collapsed stars. We call them black because the gravity here is moving towards infinity so that not even light escapes. In the rim of such a hole, an area we call the event horizon, we reach a point of no return, nothing escapes again that has passed this horizon. Here also time stops. A clock will go slower and slower as a result of the increasing gravity as it approaches the horizon and finally stop completely. Time ceases according to the theory. We know little about what happens to the dimensions of space. Perhaps time under such conditions becomes a fourth spatial dimension and a fifth dimension becomes the time of this space. This is of course pure speculation, but if you do not ask the question, you will never find an answer.

Time, perceived as an independent universal dimension is clearly not true. It is also necessary to ask whether a completely empty space with zero gravity can have time. It would imply that nothing moves and that it would be in a state of total inertia. Then time becomes impossible to measure because there is nothing to measure in relation to, consequently it is also possible to question whether there can be any space at all. A further point is that there will be no observer to perceive, let alone measure anything here.

A theory called the subtraction theory is to imagine that the entire universe is emptied of everything, to the last subatomic particle, and that with this nothing will arise and all time will cease. This notion has its weaknesses, for in that case there is nothing to sustain this space of nothing, yet the space itself will remain *being* in contradiction to absolute nothing. This allows conditions where the immanent energy that underlies everything may produce particles to appear anywhere and at any time. In other words, even if one follows this theory to its utmost consequence, one will end up with a nothingness that is, i.e., a force with creativity and thus full circle to a new cosmos. Physical emptiness can in itself be a reality without meaning that *absolutely nothing* is for the emptiness will exist anyway. What a reality without physical elements as we know it really is, we can hardly imagine, but that is because our imagination is limited.

In the quantum world, time does not pass and there is no place because everything that exists there exists virtually, in a state of potentiality. Therefore, the quantum world is in reality outside both time and space. The quantum world is in a non-physical, non-local, virtual state that lies outside the defined world of physical space-time. That suggests at least one unknown dimension. At the quantum level, our notions of cause and consequence do not apply. Quantum particles spring out of and back into this virtual, timeless dimension

by changing state. This is how they simultaneously create our familiar world. In other words, it is a continuous creation. Time is not necessarily a yardstick in the cosmos. It is only part of the human frame. According to Einstein, there is no point in the universe from which we can measure time, because any moving observer is relative to any other observer. This means that time is not the same for all observers either.

If we consider the dimensionality of the world, the three spatial dimensions and time as a fourth, there is no reason to consider this a complete picture. They only form limits to what we as humans can observe. Reality can accommodate countless physical, extensive or subtle dimensions, but our sensory apparatus and our measuring instruments stop here. Perhaps we will discover that what we recognize as gravity is actually a fifth dimension. The energies we have discovered must be present in the supposedly empty space. They can arise from higher dimensions that both surround and influence our space-time continuum, roughly as time penetrates our three-dimensional world. After all, our experienced world is energy expressed as vibration, frequency and thus the manifestation of a physical reality.

Observations of the universe suggest that it is expanding. Distant galaxies are moving away from our position at tremendous speeds. At the same time, the stars slowly burn out their candles. The question is whether the universe will expand infinitely and end up as a dark cold space, or whether it will collapse into a *big crunch*, but if we assume that the universe has no limit, the picture is different. Then the question is whether it is the universe itself that expands or only the objects, stars and galaxies, that are flying apart *in* space.

It was recently discovered that the universe does not expand equally in all directions, as predicted by the big bang



theory. In other words, the universe does not have the bubble shape that was previously assumed. Furthermore, a huge hole has been discovered in the universe, a void completely free of stars and galaxies that some interpret to be a so-called *wormhole* to a parallel universe and a possible confirmation of the multiverse theory. I argue that this undermines the theories and can confirm that the universe is completely without limits, that it is a construct in several dimensions we cannot acknowledge. A universe without borders can have no form at all. Nor is there anything to prevent the existence of gaps in the form of areas with no observable physical content over periods. It is also an open question what three-dimensional spatial expansion in a cosmos with multiple spatial dimensions and multidimensional time is.

We may ask ourselves why it is so difficult to imagine something as eternal and infinite when in mathematics there are several infinities. I will just point to one, because that is sufficient. Imagine the world's biggest number. There is a number called googolplex. This is 10 raised in 100, elevated in 100, an unimaginably large number, but do not try to tell me we cannot add 1 to this number and continue indefinitely, perhaps elevating by 100 more and new 100. In fact, the series of natural numbers is infinite, and that goes in both directions, negative numbers likewise, fractions and decimals included. There is no first or last number. The figures themselves have no cause. They are abstract and can exist without there being anything to count. It implies that there is something that is without cause, without beginning and end. Then it should not be so hard to imagine that the world is also limitless.

In other words, infinity is found in the sequence of numbers. If we extract all odd and all even numbers separately, we have not reduced the number series, but established two infinite sequences of numbers. Thus, we have

shown the principle of the German mathematician Georg Ferdinand Ludwig Philipp Cantor (1845-1918) that shows that subtracting one set from an infinite set only leads to the existence of another infinite set. We may ask whether we are now facing two infinities. Feel free to give it a thought.

The energy is also infinite and limitless, both the one we know and the one we can only guess exist. That is why, and *only* for this reason, the sum of all energy is constant. Almost all energy in the universe exists in an inexplicable form in a so-called dark empty space. It permeates everything. With this discovery, cosmology has collided with a wall of dark energy. Moreover, cosmology considers that the total energy of the universe, when the negative gravitational energy is offset against the positive energy contained in matter, is zero!

According to quantum theory, space is filled with virtual particles that materialize in the quantum vacuum. Some cosmologists perceive this production of particles as the cause of the universe expanding, but no one seems to ask *whence* these particles come. The particles exist so briefly that they are barely measurable, but their combined energy constitutes the vacuum energy assumed to be behind the expansion. In 1930, the Swiss physicist Paul Adrien Maurice Dirac (1902-1984) made a claim that the vacuum is filled with particles with negative energy, i.e., that there is no actual vacuum. Calculations of the so-called zero-point energy suggest that space contains an unimaginable energy in its *lowest* energy state. This energy produces particles of matter that spontaneously arise and disappear from physical existence. It is perceived by some as a quantum foam in which virtual particles are even believed to be a distortion of space-time itself. If space-time, our four-dimensional space, is subjected to distortion, that distortion must necessarily take place in an additional dimension.

All particles that make up matter in the cosmos arise and disappear continuously in very short time intervals. This is interpreted in different ways, including as a mechanism within the quantum vacuum. Rather, I argue that this takes place as they pulsate in and out of our four-dimensional world from dimensions we are unable to discover or experience. All this happens on a Planck scale, at a level where space-time is assumed foamy so that all understanding of dimensions and directions ceases and becomes impossible to cognize. Capra writes that physicists in the 1920s, led by Heisenberg and Bohr, realized that the *"world is not a collection of separate objects, but rather appears as a network of relations between different parts of a unified whole."* Behind such a manifestation must lie an overall whole that forms the entire network. This prompted Bohr to state, *"It used to be thought that physics describes the universe. Now we know that physics only describes what we can say about the universe."* This represents a significant shift in thinking about the limitations of physics.

Beyond this theory, there is no explanation of how virtual particles arise or materialize, nor what this quantum vacuum actually is. At the large particle accelerator at CERN a hundred metres below ground, something interesting happens when hadrons, or protons, are smashed against each other at extreme energy levels. New particles are formed by the quantum vacuum. Thus, we see the connection between energy and particle formation. When we know that this also happens continuously in the universe, it could mean that there is an enormous energy on a possible extra-dimensional level. What this energy is we know nothing about, but perhaps it is what we have defined as dark energy. The quantum vacuum is by no means empty. It is full of something we cannot measure. It is this fullness that flashes in and out of existence with the subatomic particles. Perhaps the universe is boiling with immeasurable energy.

David Bohm writes, «*Space is not empty. It is full, a plenum as opposed to a vacuum, and is the ground for the existence of everything, including ourselves. The universe is not separate from this cosmic sea of energy*». This would mean that an ocean of clean energy underlies the production of what we call particles. He sees this whole plenum as one whole and unbroken movement, which he calls holomovement within his theory of the implicate order. We are here on the most subtle level of matter, where it arises, comes into being, but we do not see the generator that lies behind and drives the particles into the level of existence in which we find ourselves. Nevertheless, it is the fundamental cause of our material existence. This generator I consider may well be the cosmic consciousness, the primordial Urgrund of creative activity.

In cosmology, we sometimes talk about a *deep reality*, an unrecognizable reality that lies deeper than the quantum world, generates it. It is often dismissed as meaningless, but this is precisely where each individual human being through consciousness has its root and origin, and not only man, but all life, absolutely everything. This is largely denied by science, but it is this reality that *is being*, is the Urgrund.

Here the theories spin on. One is that our universe is just one of several, possibly infinitely many in a multiverse. To speak of the multiverse as a cosmos consisting of all possible universes, including one that is nothing, is a contradiction in terms since something then actually exists in the form of all the other universes. In any case, the trillions of possible universes that exist in parallel, like soap bubbles, constitute *one* cosmos that encompasses all. It shows once again that the multiverse theory is a contradiction. I do not buy this worldview.

In 2018, it was discovered that the universe is full of biological material, a sticky, strange substance. It exhibits features reminiscent of a particular fungus, *Physarum polycephalum*, on Earth, a single-celled organism that forms colonies and both singly and as a colony acts intelligently. When the organisms are gathered in the colony, the will of the colony overrides those of the individuals. That bacteria exhibit similarly sophisticated communication systems has recently been observed by studies that have also demonstrated that they have collective memory. This is not unlike human society.

In this context, it is worth making an interesting observation. There is a famous dark spot in the universe. It is called Barnard 68 and is a huge molecular cloud so dense that light from objects behind it in the line of sight from Earth is unable to get through. It is also a giant freezer, one of the coldest places in the universe, just 4-5 degrees above absolute zero degrees Kelvin. Here it can be envisaged that the basic material of life is preserved until it is affected by heat as a result of stars and planets forming, perhaps also with the possibility of biological life.

The universe is anything but dead matter. It is a living conscious presence. It is not only eternal and infinite in extent. It is timeless, elevated above time and space entirely. It does not have time. It is everywhere and nowhere. The space dimensions I drew you out in speculation about, a possible thousand-dimensional space, form a finite space anyway. The cosmos transcends *all* such speculation. Time, dimensions in space, energy, serve only as our human frames of reference, measurement points with which we orient ourselves, within our limited understanding of the world.

Just as cosmology sees the big bang as a first cause, religions see a work of God as the first cause. Unfortunately,

none of them get to the bottom of the crucial mystery of the first cause because they do not explain what is behind the big bang or who gave birth to the god. Put another way; If the first cause had a cause, it would not have been the first cause. This can be pulled *ad infinitum*, infinitely, and then the whole series collapses. The point is that the first cause is constantly, always present, always *eternally* acting in the limitless *present*. Everything rests in an always, everywhere *present* consciousness, which I, like many others, have chosen to call *cosmic consciousness* or the primordial Urgrund of consciousness. We must realize that every single event we observe in the universe, in our world, is only part of one composite event, the conscious, cosmic direction.

The primordial pure consciousness, is a cosmic meta-field. Since the field is non-local with no borders in either time or space and thus all encompassing, it contains infinite potentiality. It acts as a field and encompasses all fields and everything that arises within those fields and the forces acting in them, whether we are able to observe it or not. There are many indications that other living beings on Earth observe things we cannot observe, but we know nothing about their subjective experience of reality, their lifeworld. Just as little do we know whether living beings elsewhere in the cosmos observe another world, a completely different reality than we do, based on how their senses are, how their fragments of consciousness function.

Physicists and cosmologists have long known that if just one of the physical constants in the universe changes by just a fraction of a percent, our universe will no longer exist as we know it. The perfect balance between the forces of the universe rests on the values of these constants. This implies that life in our sense would not exist if something were to change. This is most likely correct, but many scientists attribute the observation to the conclusion that the universe

is fine-tuned for carbon-based biological life for the purpose of promoting man, i.e. that the entire universe has been created solely to arrive at and create man and his living space on this small, beautiful, but insignificant planet. It is not just highly questionable. There is also a theory that the universe is man-made. This is termed the *anthropic principle*. It is an extreme form of anthropocentric hubris.

No one knows the reason why the universe displays the precise constants, any more than anyone can know why the universe exists at all. It is probably somewhat easier to relate to the idea that man arose on this planet precisely because the constants of the universe are exactly as they are. We just have to state it as a fundamental fact.

Some still take the idea further and believe that the precise constants in our universe can be led as evidence for the multiverse theory, i.e. that the cosmos is full of different universes where the constants have other values and that this is necessary for one of them to be able to carry biological life and with it man. It is like saying that a deity had to launch an endless number of trial balloons until one proved to work for the formation of human life. That is a pretty outrageous thought.

Considering that the universe we are able to observe is unimaginably larger than we humans under any circumstance need, it is far more likely that there are trillions of planets in *this* universe that in one form or another have formed life, and most likely life far more intelligent and advanced than us. A school of thought with a certain parallel to the above anthropic states that it is life itself that is the cause of the universe.

From my perspective, it is a more fruitful approach, but then we are not talking about life as it appears here with

plants, animals and people. Then we are talking about the universe being life, being consciously alive, i.e. hylozoic and pan-psychic as I claim, i.e. generated in a physical and biological sense by the coagulation of primordial consciousness into matter through quantum processes, the exteriorization of primordial Urgrund. Then one can discuss a possible teleology until all the balloons burst.

That our universe would have arisen as a completely random choice among an infinite number of possible universes is also highly unlikely. The extremely precise relationships that apply within matter, ranging from the physical constants to the relationship between electromagnetic forces and gravity, indicate that it is *no* coincidence. Thus, we sense the presence of a transcendental force, an underlying consciousness with meaning, purpose, and will. From here, the step to a teleology and religious notions is short, but not inevitably necessary. However, something must inform matter in this generative process, and then we are on to a cosmological theory that the universe is fundamentally composed of information.

The American physicist John Archibald Wheeler (1911-2008) wrote that we can *«regard the physical world as made of information, with energy and matter as incidentals»*. Here it is worth pointing out that information has no meaning without consciousness either. It cannot arise and cannot be interpreted except by some form of consciousness.

Some have drawn this idea to a parallel to how a computer program works in a computer. The program itself is intangible, but encoded as bits and bytes in the electronic structure, after which the program works as intended. The computer does not know the purpose, but the programmer has it in his head. Nor does the universe with its precise mathematical adaptations seem on a material level to know



its purpose. Physical laws work completely independently and always in the same way regardless of what sets them in motion and what the result is. If we throw a stone at a window, it smashes whether that was the intention or not. At its core, the question is whether it is something, someone or a god who has the cosmic program in his head, or whether being itself has certain properties to exclude other theoretically possible properties that would cause the existence of a different universe with possible other creatures.

Religions hold God responsible for the creation of the world. Science sees the beginning in a big bang event. Both views have the case that they perceive that there must be a beginning with nothing *before*. God created Himself according to religion, as did the material universe scientifically speaking, but neither approach explains from what. The point, that there was nothing before, leads us to a perception that nothing really existed before and thus with the possibility of nothing that disappears *afterwards*. Never and always are also temporary quantities, conditioned by time and space. This should enable insight that eternity and infinity are everything, with no beginning or end. *Being* is something completely different and completely overarching. There is no ultimate cause.

What I, with reference to my definition above, want to emphasize here is that we need a completely different understanding of the cosmos and thus of ourselves in the cosmos. Everything we can observe and that which we cannot observe are active elements in the cosmos, and that applies to us humans as well. Everything is included and participates in a for humans cognitively incalculable process. It is possible to ask whether there is anything at all independent in the cosmos. Everything is coherent and interdependent, and this means that we humans are as dependent and bound to everything that surrounds us as it is bound to us by

necessity. If we consider this to be the case, we understand not only the connection between forces in the cosmic that affect us, but also that what we think and do influences something 'out there'.

Space has three known dimensions, but my contention is that time does not have only the one, linear dimension we perceive. Time is not linear nor just circular. It is multidimensional. Such a property of time is also not something we can easily imagine, but it is this property that makes it possible for the elementary particles to be in several states and in several places at the same time. It is the multidimensionality of time that causes what we call quantum uncertainty. The particles vibrate in a living field we are unable to observe, but which we understand must exist to explain a variety of phenomena at these subtle levels. Quantum physics suggests that time cannot be a fundamental aspect of the universe, yet nevertheless has no answer to what time is *per se*.

We have found that gravity stretches time so that it slows down. Furthermore, some researchers believe that a rotational gravitational field also twists time, without giving a clear picture of what this means. A logical conclusion based on this way of thinking is that time does not cease until it crosses the event horizon around a black hole, but that it rotates in a circle so that past, present and future are repeated infinitely. These are only hypotheses supported by equations, but no one knows what it implies.

It is the measurement of time that gives us the perception that time is linear. The point is that precisely the measurement affects our perception of time. Modern man looks at the clock and runs *after* time. Time passes from him. Conversely, many of the world's indigenous peoples live as our ancestors did *in* time. They flow *with* time, are one with

it, and have no relation to any urgency. Time does not pass, it comes. Therefore, they do not look at the clock, but let things come and happen in the fullness of time. They do not make plans with time constraints and milestones, but trade with *time*, therefore work less and have significantly more free time than modern people have. Trying to control time is a modern phenomenon, a straitjacket built into modern society. It has the same effect on people as money and weapons. Time is money, it is said, and in a modern society, this is all about power. Those in power take control over time, which allows them to regulate *other* people's time, not least in relation to work. Modern people work by the clock, not out of themselves.

Today we measure time by divisions of the Earth's orbit around the sun, but a correctly measured time does not exist. Time is like a rubber band, stretchy based on movement, gravity and, not least, subjective experience. It changes with speed and in relation to the influence of gravity.

Around 1400 we took to measuring time with different kinds of watches. Subsequently, we standardized time and divided the earth into time zones, and in our time, time measurement serves as a tool for the maintenance of a modern society. The other side of the coin is that the measurement works effectively as a whip and prevents people from following their inner time experience. This inhibits man's inner contact with the cosmic time dimension.

Random events in nature are today recognized. The mechanistic view that if one knew all prerequisites in the smallest detail, one would also be able to predict everything in equal detail without failing, is not correct. Brownian motion, by the Scottish botanist Robert Brown (1773-1858), is random and unpredictable regardless of whether a particle's motion in the air or in a liquid medium is affected

by the motion of all other particles. Although these motions are incalculable, they are nevertheless the ones that determine the motion of the particle. Quantum physics similarly leaves room for chance as probabilities within an otherwise known Newtonian universe, the material universe that we know and which is based on the observations and theories of the English philosopher and scientist Isaac Newton (1643-1727).

For example, the Earth's atmosphere is a chaotic system. Therefore, it is difficult to predict the weather with full precision and it becomes more difficult the further into the future one tries to do so. The difficulty increases with the distance in time and space from the initial observations. What we rarely think about is that chaos makes a connection between the laws of physics and chance. The world is not determined, the future is open. We need to move on to philosophy.





## **II**

### **The Non-physical**

*The point of philosophy is to start with something so simple as not to seem worth stating, and to end with something so paradoxical that no one will believe it.*

Bertrand Russell  
British philosopher (1872-1970)

## **Philosophy of Space and Time**

In the section on cosmology, I have touched on space and time several times and from several angles, but mainly from a scientific perspective in order to construct a basis for my cosmological arguments. In the following, I will address some philosophical aspects and some repetitions are therefore inevitable in order to tie the following together with the above.

Human beings divide historical time into periods from the mythical past to periods such as the Stone Age, Antiquity, the Middle Age and modern times. We also divide the Earth's history into geological periods. This is how we look backwards while living in our own time and have desires and expectations related to the future. We have also, as mentioned, pondered over space, whether it is limited or not.

The question of what was outside the known; supposedly, spherical universe was very problematic for the ancient Greeks. Aristotle believed that there is nothing outside, that the universe contained everything without itself being part of something. The Roman philosopher Titus Lukretius Carus (c. 99-55 BCE) posed an interesting question; what would happen if you stood at the edge of the universe and threw a spear through? Would it hit a wall or cease to exist?

In more recent times, the German philosopher Gottfried Wilhelm Leibnitz (1646-1716) believed that there is nothing where there is no matter. It is possible to imagine that space is defined by matter, by the existence of material objects and that space alone in our three-dimensional sense does not really exist, that there is no absolute space, in other words that it is the distance between material objects that defines the space, but it seems counterintuitive.



Before I go through some philosophy of time, it may be interesting to turn to the opinion of the ancient Egyptians. Their ancient understanding finds some resonance in modern quantum physics and can be seen in the context of the above relation to the underlying invisibility of matter. They saw a moving time in the cycles they could observe in nature, in the day and night, in life. At the same time, they saw an ulterior, motionless time, *djet*, a time that was actually raised over time, that is, an eternity. In my understanding, this is a direct insight into the timelessness of the primordial Urgrund, the timeless eternity that generates the cyclical, or modern linear time.

Many thinkers throughout history have philosophized over time. The Greek philosopher Epicurus (341-270 BCE) considered that time, like matter, consists of atoms, time atoms. The time atom, in this sense, becomes the same as the moments we cannot capture. Despite the formulation of his paradox, which can be seen in the light of the notion of time atoms, Zeno believed that neither time nor space could be divided up as such, in other words, that they were continuous. Here the moments, every present, merge into each other without intermediate breaks. Then we also approach the image of a single now without beginning and end.

The famous Athenian philosopher Plato (c. 427-348 BCE) considered the world of ideas to be eternal and unchanging, an inexhaustible *one*, while the physical world was constantly changing. The latter can easily be realized, but what is harder to observe is how ideas contribute to the transformations of the material world. However, if we look at our human activities, we see that our conceived ideas do indeed lead to great changes on earth, for better or worse, but they do not affect in any observable way the world beyond our own planet. Plato considered that the appearance of time

coincided with the creation of the world, and has thus anticipated the big bang theory by well over two thousand years. At the same time, if one follows his worldview, there must be an idea behind creation, i.e. an intangible will that implements the world, as we know it. This can be taken for the benefit of different religions. Meanwhile, science is without a measuring device in relation to registering such a will.

Plato's pupil, Aristotle, believed that there could be no past or future if there was only a single moment. Perhaps he meant an eternal moment, or perhaps that aspects of time are merely accumulations in individual consciousness. His view was that time depended on motion, on the fact that this single moment is not identical with absolute inertia, but by pointing to motion, he simultaneously points to the existence of a series of moments, continuous and infinite.

The Roman philosopher and theologian Augustine, actually Aurelius Augustine (354-430), is famous for his statement about time: *"If no one asks me what time is, I know; If I am asked and want to explain, I do not know."* This statement makes clear the ephemerality of time when one speculates over it. Thus, it becomes a rather strangely intangible phenomenon. Augustine expresses something we can all easily acknowledge. Later thinkers have tried to relate more concretely to the properties of time.

Newton conceived of time as something completely fixed and unchanging that exists everywhere and is the same everywhere. Time would exist and have the same pace even if nothing existed at all. In this perspective, time becomes something wonder-like and independent that has existed before the actual creation of the world, and which will exist infinitely even if the whole world disappears into nothingness.

It is obviously a view that falls apart if we consider motion as Aristoteles do or acknowledge the big bang theory.

More recent philosophers have had different views. Immanuel Kant believed that time and space precede our experience, in our consciousness. From this view, consciousness becomes actively world-making. Time thus becomes essentially an aspect of time-consciousness, not something extraneous. The French philosopher Henri-Louis Bergson (1859-1941) distinguished between outer and inner time. The latter is experienced time, the former as the time we divide up on a clock.

Kierkegaard reflected on the question of what it really means to be in time. He focused on the moment as the point in time when we decide our lives. It is in this moment that we have existence and thereby freedom. In relation to this, Martin Heidegger (1889-1976) picked up again the questions posed by early Greek philosophers, the real problems of being. He believed that the future is the most important dimension of time and that it is formed precisely through being *in* time.

With Einstein came the break with the Newtonian view in earnest. For him, time, as mentioned, was elastic and changeable, depending on gravity and movement, speed. This leads to the black hole situation. The German astronomer Karl Schwarzschild (1873-1916) was the first to imagine a black hole. He worked on the equations while on the front lines during World War I. They were later confirmed by observations that also show that Einstein's theories are true when it comes to the effect of gravity on time.

The Belgian priest and physicist Georges Henri Joseph Édouard Lemaître (1894-1966) tried to imagine how the universe really came into being. He worked his way back in

time, believing it arose from a cosmic egg. Which hen laid that egg was not a problem for him. It was God. This idea is very close to today's notion of a big bang.

Ludwig Edouard Boltzmann (1844-1906), an Austrian physicist and philosopher, saw time as a consequence of entropy, of the universe's movement towards ever-greater disorder. Initially, he agreed with a number of other thinkers that the difference between past and future has to do with our own unclear, diffuse view of the world. At the same time, he saw entropy as a movement that generates time as we can recognize it. This in no way explains what time is, but it may explain why time has a direction. The second law of thermodynamics, which states that heat cannot be transferred from a cold body to a hot one, i.e. that entropy is irreversible and distinguishes past from future. In this way, entropy can be perceived as the driver of time. It is also worth noting that Boltzmann thus emphasizes a course of motion. Stephen Hawking writes in relation to imaginary time associated with quantum mechanics that the so-called imaginary time is perhaps the real one, and that the time we hold for real is only a touch of fantasy!

Having dealt with this succession of scientists, it may be interesting to listen to a theologian, Prussian Paul Johannes Tillich (1886-1965), who, in his reflection on the mystery of time, writes: "*The present cannot be grasped; it is always gone. So, it seems that nothing is real to us—neither the past nor the future, not even the present. Therefore, our existence has a dreamy character...*". He also points to another mystery, the ability of time "*...to enclose eternity within itself. There is no present in the flow of time alone; but the present is real, as our experience attests. And it is real because eternity breaks into time and gives time a real present.*" Here we could perhaps look back at the eternal, instantaneous entry of quantum particles into the field of matter.

The Italian physicist Carlo Rovelli (b. 1956) stands out with his view that time is an illusion. It does not exist at all. He arrives at this point of view by combining the theory of relativity with quantum physics without taking time into account. According to him, it is not time that exists, but the events. He says, among other things, that physics does not describe how things change over time, but how they change in *their own* time. This reflects Anaximander's view that things change in relation to each other out of necessity and somehow ties in to Aristotle, who sees time as a measure of change. Yet it does not explain how events can take place without in time. An event is movement, and whether the movement creates time or whether it takes place in time is an open question here.

It is obvious that both science and philosophy struggle to determine what time is. Let us listen to some authors who have made some reflections on the subject. The American poet Thomas Stearns Eliot (1888-1965) wrote:

*The present time and time past  
Are both perhaps present in time future  
And time future contained in time past.*

He also has the following thoughts on the circularity of time:

*We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.*

The German philosopher Johann Wolfgang von Goethe (1749-1832) wrote simply that "*a moment contains eternity*" and Jeshua ben Yusuf, better known as Jesus (b. c. 4 BCE) pointed out the temporal dimension thus: "*Before Abraham was, I am.*" A Buddhist text says that past, future, physical

space, and all individuals are nothing more than thought forms, superficial realities. This may find a foothold in Rovelli and it is supported by the Japanese Zen master Dōgen Zenji (1200-1253) who wrote, "*most people think time passes, but really it is where it is*".

In some of the works of the Spanish artist Salvador Dalí (1904-1989), time is also depicted in a distinctive way, as something pliable and unreal. Symbols of time, especially clocks, are deformed and put into contexts that question time as reality. This is also evident in some of his photographs where time is obviously frozen, and thus can be seen in the context of timelessness.

Before the theory of relativity won recognition, there was consensus that time was a fixed and immutable entity. The theory of relativity, on the other hand, suggests that both space and time change depending on the frames of reference, much as the electromagnetic field changes. Space and time are thus not absolute quantities. Under Einstein's theory of relativity, the distinction between space and time disappears and they become dependent on each other. It changes our understanding completely. They just become different aspects of the four dimensions of the space-time continuum.

This means that the faster something moves up towards the speed of light, the slower the time passes. At the speed of light, time theoretically stops, as it does under the influence of infinite gravity. At the speed of light, time stops as it does inside the event horizon at a black hole. No one knows what happens under these special circumstances.

The Scottish physicist James Clerk Maxwell (1831-1879) believed that the speed of light is merely the result of equations. He asked questions about what the frame of reference is, what the speed of light is actually measured in

relation to. It allows for a relative understanding of this constant that defines all electromagnetic waves or vibrations at all frequencies and which permeates the universe in all directions with exactly this speed measured by *our* frame of reference.

During its journey through the universe, a photon is located at all points of its beam at the same time. That means that in a four-dimensional sense, the photon does not 'experience' distance at all. Thus, the division of time into past, present and future also disappears. Einstein wrote that these divisions really are just illusions because relativity says that time does not take place sequentially, but is stretched out as space as a whole and therefore just *is*.

It is interesting in relation to the notion of the universe as composed of information to look at what happens to black holes. They are, as mentioned, the most densely compressed matter we know and that physics is able to describe, yet this description is deficient. Gravity seems to bring the space-time universe to an end and with it all known laws of physics. This is interpreted by some to mean that gravity is a force that stands entirely outside of time and space, but nevertheless affects space-time.

However, black holes also have a limited lifespan. They seem to evaporate in intense radiation shooting out into the universe. This has been interpreted by some to mean that the hole recycles information, not just energy, to the higher cosmic dimensions of the universe. Here a considerable room for speculation is opened up. We must recognize that information is also energy. If gravity in our universe is an effect of forces acting from outside, it may actually be that the universe is informed and read by a higher-dimensional cosmos; read this as consciousness, the Urgrund.

To complicate this, recent research shows that some subatomic particles can move faster than light. The question is what the implications of this observation actually mean. Time is stretched like space, and time is completely relative. When something moves at the speed of light, the four-dimensional space-time distance shrinks to zero. A higher rate will theoretically produce a negative magnitude. Experiments with elementary particles at the CERN research centre show that such counterintuitive conditions are real when the particles are exposed to observable relativistic effects.

The four-dimensional distance between two events on a beam of light, on a photon's journey through space, is zero no matter how far apart the events occur in three-dimensional space. That time differs from three-dimensional space by a negative relationship with four-dimensional distance can be difficult to imagine. It is not impossible that the subatomic particles as they arise and disappear within our space-time continuum actually create time and space. It is worth noting that a particle moving at the speed of light, as photons do, is actually eternal. For such particles, time does not exist in our sense, since time at this speed stands still. Thus, the movement of photons becomes instantaneous, it takes no time.

It is questioned whether the universe is closed or not. There is no definitive answer. The space we are able to observe and the way we observe are inadequate. We do not even have the ability to perceive time as a spatial dimension. Then it is obvious that we cannot observe what is happening in a higher-dimensional space. Recognizing infinity in space, eternity in time and dimensions beyond, the arc is stretched much like the Norwegian Viking Einar Tambaraskjelve (980-1050) according to the Icelandic saga writer Snorri Sturluson's (1179-1241) royal sagas, tensed the King's bow:



"*Too weak, too weak is the King's bow*"! Our imagination is short and simply too weak, as the bow was in Einar's hands. Something is beyond the arc span of our abilities.

Every point in space-time is, in an infinity-eternal perspective everywhere, always now. It is hard to imagine, but it is related to human limitations, not to the nature of the world. Even our mathematical basis unravels because mathematics ceases when all parameters are infinite. Thus, the Cosmos is mathematically out of reach and mentally unvisualizable. It is perhaps easier to grasp the cosmic whole by *not* attempting to visualize it with our limited intellect. We must go deeper through ourselves and begin to acknowledge the power that expresses itself in all of this, including in each and every one of us. It gives access to a path of our own, through ourselves, to insights beyond our normal comprehension and the most advanced conceptual framework we can produce.

Even if we observe galaxies speeding apart at tremendous speeds, we are unable to pinpoint relative to what the universe is expanding. The earth becomes meaningless as a yardstick. Nor is it possible to give universal meaning to the present or to claim that it flows from past to future. The German physicist Hermann Klaus Hugo Weyl (1885-1955) said that "*the world does not happen, it just is*". The statement coincides with Einstein's and it agrees with my own notions of the present. Although it is hard to imagine, there is nothing before or after. It is we humans, with our limited consciousness, who arrange things that way. A single event cannot be considered to be both past and present. We assign it a place in our constructed timeline with a time, a date and preferably also a place in physical space.

The question of how fast time really passes may seem unanswerable. We can look at the clock and yet an hour can

be both short and long depending on our condition, on what we are doing, something interesting or just waiting for someone. In dreams, time has a different extent. A few hours of events may have taken place in minutes. When we thus associate different values with different time experiences, we come into the absurd notion that time changes over time and especially in relation to subjective states. It remains to understand how all change can be linked to correlates. According to Rovelli, relativity's equations about the expansion of the universe, combined with quantum mechanics, lead to the disappearance of the time coordinate.

Rovelli writes in «The Order of Time» from 2017, that the best way to think about time is to see a changing world, not permanence, not being, but becoming. He thus does not differ much from Boltzmann. In any case, from my point of view, this is somewhat short-sighted, because for creation to take place, being must be behind. Something that is-not cannot undergo transformation unless it first emanates from being. He goes on to write that we can think of the world as composed of things and that without things nothing can happen. It requires being. Now, Rovelli makes a twist as he also considers things to be events of a certain limited duration. Here we can point back to the chair we are sitting on. Just when we use it as a chair, it is relatively permanent, but at some point in time, it was not and at some point in time, it is no longer. My argument is that becoming is conditioned by being and that what has physically become *is*, albeit only at our macro level and over a period of time we define as a span of time.

Einstein believed that gravity creates waves in space-time much the way a boat makes waves in the sea. In 2015, gravitational waves were detected for the first time. Since gravity is a weak force, actually a geometric distortion, the waves are so subtle that they can pass through matter and

barely be registered even with the most sensitive instruments we have been able to construct so far. Astrophysicists firmly believe that gravitational waves follow the objects in space on their cosmic journey. The sun forms its own gravitational field where it drags the planets through the universe. The planets follow, forming their own fields in longitudinal spirals that meander around the gently waving axis the flight of the sun creates.

The difference between the waves a boat forms in the surface of the sea and the gravitational waves a star forms is that the latter curves the entire four-dimensional space-time in a dimension we cannot observe. Also, time bends in the sense that it proceeds at a given speed near such an object. I have already pointed out how time is stretched out towards infinity at the event horizon near a black hole, where also, the gravitational force tends towards infinity and the wave thus becomes almost infinitely deep. Time on our planet is influenced by the sun's gravity and it is possible to imagine that time passes differently near a lighter or heavier star.

Time and space have in common that they exist in the form of what we recognize as reality. An object exists within the space-time frame. It takes place both in space and time; a human from birth to death, a star from the concentration of a gas cloud until the nova explosion tears it apart and again spreads a cloud of elements. The fact that things are changing just means that they have different characteristics that are expressed at different points in space-time. The question is whether this space-time needs a reference dimension or several to even take place.

It is an open question what time is measured against the perspective of eternity. In such a perspective, all time collapses. The duration of the second and the year becomes zero because the relative difference does not persist. It is like

comparing a metre and a mile from the perspective of infinity. Such measures mean nothing. When time and measure thus collapse, it is because perspective transcends all human measurability. The measures rely on references, and they do not exist here. It is in this perspective that we can sense being, that everything quite simply *is*, and then we even know somehow how space-time is surrounded by new dimensions. Nevertheless, for us humans who trot around daily in the wheel of life, space and time are very real limits to our level of existence.

I mentioned the neutrino-soup that pervades everything. It can be seen as an ocean, an infinite depth where we float about like passengers on a planet, along with our entire solar system, our entire galaxy and all the others. In a three-dimensional space, all things have an extent and additionally a time, but taking higher dimensions into account, we do not know what direction is. If our three-dimensional space curves on the outer surfaces of four-dimensional space, time and gravity can possibly be explained. However, I have a slightly different explanation in relation to the question of time. It is not so much about curvature of dimensions as it is about the production of the world itself.

It may seem like a contradiction to talk about time as non-existent and multidimensional at the same time. I move in this text back and forth between these notions because, on the one hand, it is necessary to highlight the un-limitedness of the moment, the present aspect, the multidimensional aspect as the explanatory basis for quantum physical conditions, and the linear aspect in relation to the material life where human beings have experience and move. My theory is based on the fact that time as we experience it in our material world is formed as a consequence of the continuous production of matter at the quantum level, as described above. It gives us time to move in, to act in, to be

in. To say that time is an illusion is therefore not necessarily entirely correct. Time is a function of the quantum dynamic current through the point where the world becomes and disappears in what we might describe as a continuous present that our consciousness is currently within, experiencing, and can use to create our existence, our life. It is the linear time we experience.

Gravity comes into play almost as an additional dimension that distorts not only the time dimension, but also the entire four-dimensional space-time continuum. It is worth noting that this happens not only in the vast cosmos out there, but also in the subatomic cosmos deep within the microcosm. All this affects us, our fragment of consciousness registers a reality within a universe bounded by our sensory apparatus, its instrumental extensions and, not least, our limited imagination. Something happens in each and every one of us as it happens in everything. We have to figure out what it is like to *be*, what reality *is*.

## Being and Reality

We must recognize that we do not primarily understand the world via philosophy and science, but individually and subjectively. Let us therefore rather ponder a little about how we *experience* time and space. Where were you 24 hours ago? To find out, you have to retrieve it from memory. Memory gives you an excellent example of time travel. You travel 24 hours back in time, recognizing the place you were, with who you were and what happened then and there, your own sensory impressions, but you cannot travel forward in time in the same way. You can at best plan, imagine, or dream of something in the future, but you cannot get there other than by living long enough to experience that specific time in the future. Then the future enters the present and the present moves into the past in an instant. The human being is a stream of particles that coagulate in the sense that it is only observed and experienced in the moment.

The Prussian thinker and scientist Friedrich Heinrich Alexander von Humboldt (1769-1859) changed in many ways our understanding of man and nature by clarifying that it is only through our senses, feelings and imaginations, that is, through our subjectivity, that we can reach into the nature of reality. Modern science attempts to observe the world in pure objectivity where we as observers are outside and peering in. It is obviously not possible for we ourselves are identical to nature and the cosmos on all available levels. We cannot peer into something we are already inside.

Man perceives an external world and includes it in his inner world. He perceives, interprets and forms an understanding of a reality to which he relates. Sometimes this view is confronted with experiences gained in other areas, including scientific, empirical research. Nevertheless, human beings tend to cling to their established opinion, to their beliefs, religious or not. Knowledge is opposed to faith. It rests

on experience, often on empiricism. At the same time, knowledge is limited. So not necessarily faith, but there are frames of reference and concepts that bind the intellect. In addition, knowledge is limited by what the individual is willing to, allows himself or herself, to recognize as objectively true.

It is hard when something defies entrenched notions. Countless examples exist where faith actually leads to outright denial of established facts. As a result, reality may only be what the individual perceives or is capable of including. Without going into depth about emotions, I think it is necessary to point out that emotions, the emotional state an individual finds himself in, also significantly determines how reality is perceived. The emotions contribute to colouring the image of reality, making it attractive, repulsive, frightening or promising. The emotional basic mood delivers a persistent base colour to perception.

Reality can thus be limited to what we are used to perceiving, but it is by no means the whole of reality. Our perception of reality is more tied to the habitual than we usually realize. We need to do something radical in order to encompass something more; change our understanding of reality. We need to blow up some frames. The outer world becomes far less important when you realize that the real reality of the world is something you carry within yourself. It is about training oneself *to see*, to look over our own mental garden fence and further over the horizon we habitually take for granted. It expands the realization of reality. The outer and inner worlds are interconnected. They are one because the primordial Urgund is one. The fragment is not detached. It is enveloped.

In the brief glimpse of life each of us partakes of, we own a fragment of consciousness that is confronted with a

series of tests, intellectual, ethical, philosophical, and develops inner qualities that are passed on. These tests are dilemmas we are confronted with in our lives, our relationship with the material, but above all our relationship with each other. The deeper our insight into the inner coherence and oneness goes, the deeper our relationships with others, our respect for each other, and our ability to see the inner being of the other without regard to external features such as skin colour, gender and other attributes. It is an underlying goal of humanity to overcome all distinctions and build a common consciousness that can eventually be integrated with full clarity into higher strata of cosmic consciousness. By then, the earth will largely have outlived its role as an arena for human development.

The materialistic view that the universe is and functions as a clockwork has contributed to the fact that man has distanced himself from a level of reality and at the same time reduced his position in this reality. In this sense, man assumes the position of a wheel in a machinery that he neither understands the purpose of, the mode of action of, nor in any way controls. This causes a deep sense of insecurity that manifests itself in many different ways, also as a spur to beliefs and our desire to explore the world. Consequently, it also tries to take a position as an outside observer through science. True, we can observe stars and planets from the outside, but the universe, the entire cosmos, we can only see and possibly understand from within.

This materialistic, distanced approach is reflected in the human relationship to science, politics and economics. Materialist ontology is, in short, inadequate as an explanation of reality. Moreover, it causes everything to depersonalize and the human being to be helplessly trapped in a sterile, mechanical world where both freedom and creativity lose. The sought-after security is not achieved because our discoveries



actually make the world even more incomprehensible. Our cognitive consciousness is unable to find evidence and people grasp the concrete, material and easily understandable.

A necessary step for the modern, Western-materialist man, on the other hand, is to free himself from unnecessary material attachments and needs, and, like the world's indigenous peoples, open himself to insight into the connections these populations have preserved as if in a depository, a treasury vault. The answer to man's deepest question lies at the source. Indigenous peoples live close to this source and read its contents as they move into other states of consciousness. Here modern man has a challenge; the break with material dependence and ditto fictitious security by stepping into a reality that violates its logic. There is little about the insights one gains here that rhymes with learned perception of reality. Here it collapses, much as our encounter with timeless nonlocality tears apart our general understanding of the physical world.

It is a claim that nothing is real until we observe it. This may imply that humans actively choose reality via the brain's selective perception of the signals of the senses. This is how the brain becomes a local purveyor of the worldview. It also means that we are unable to include things we know a lot about today through research, because they lie outside the limitations of our sensory apparatus. Thus, we have to acknowledge that we cannot objectively know what reality really is like.

Heisenberg pointed out that «*What we observe is not nature itself, but nature exposed to our method of questioning*». It links the observed inextricably to the observer and turns the universe, our reality into what we want to see. It is like a deep parallel to the way particles enter our world through the collapse of the wave function, that is, by a probability wave.

The change of state from wave to particle appears to be a choice. Seen through the function of consciousness, it requires an observer, such as a human. The question is whether it is the observer or quantum mechanisms that make the choice. Among other things, on this basis, the Hungarian mathematician and physicist John von Neumann, actually János Lajos Neumann (1903-1957), was of the opinion that the quantum world had to have a psychological element, which could contribute to an understanding of human participation. Capra believes that the observer is necessary to evoke the properties expressed at the world quantum level, and Wheeler considers us participatory in the universe.

Even the pre-Socratic philosophers were aware that knowledge of being could not be based on sensory experiences alone. They believed it was necessary to search behind all these experiences in order to discover what makes the experiences possible. The question then becomes how to do it, and one answer is to gain access to other levels of consciousness. Heidegger points to *being* and says in relation to being we cannot get any closer than to state that being is and then uses the term *dasein*. He says that being is authentic existence and the sum of all attributes.

We are materially definitively more nothing than something. At the same time, we are something that we cannot quite put our finger on in a material sense. We recognize that we are because we are entities with material demarcation and have a consciousness that gives us the individual ability to mirror ourselves and to acknowledge I-you and I-it relationships. I am I. I am not you. I am not it. We recognize the demarcation of our individual selves. Therefore, as human beings, we are able to reflect on our surroundings and ourselves. Therefore, we are able to raise the question of what consciousness *is*, not just about what it

is to be conscious, or be a conscious individual, an individual cognitive mind.

We may ask where am I? Somewhere on earth, yes, but in a larger context, in an infinite universe, I am still the centre because all places are around me, all times before and after me. At the same time, both the centre and the periphery are everywhere in a space-transcending reality where no spatial boundary exists. Likewise, my time now is in a present that has no demarcation in an eternal world because a second, a year, or a millennium measured against eternity is just as lasting. Encompassed in an eternity of time, now is always. The movement takes place in consciousness that is momentarily confined to an I, a temporarily located hub. In other words, I am as much present everywhere and always as I am here and now. My time is an eternal moment everywhere.

Let us then ask the question, *when* are you really, or as you say so adequately in Danish: *wherewhen*? Is it not the moment, the present, precisely the only thing we are, in time, in space, in matter? It is here and now that our consciousness is, where we are conscious. Capturing the present moment is impossible in a busy day. There is therefore a need to take it into quiet tranquility preferably under an open starry sky. The present is the door to insight into the dimensions of time because all time is in the present. The naked consciousness radiates through the gate of the present and one becomes one, not only with the surrounding nature, but with the whole expansive, infinite cosmos. The present moment is an unlimited moment in which we are always being. We never really own anything but the present, and in that is all.

The present moment is an infinite moment that opens up when the mind quiets down completely. It penetrates us completely with emotions and insights unlike anything else, and we experience being as light and power. The cosmic

consciousness permeates our own and everything is harmonized as a broad chord; in the present, in the moment that is, as we are, being. Nevertheless, we experience time.

Linear time is measured, as mentioned above, in relation to movement in space. Absolute inertia, no movement whatsoever, means no time. Although time is circular, the same applies: No movement, no time. No matter how we turn and twist it, time and spatial movement belong together and together they give us the experience of being. We tend to see time as a series of now-moments intertwined with movement in space, yet it tells us nothing about what the moment is. A moment is hard to define; when it begins and ends. We never capture the moment. Yet we are in it all the time. Without us being able to observe it, our one-dimensional time may well be just one dimension of time enclosed in multiple, hyper-temporal dimensions. We can never reject such an idea, nor prove it.

A moment consists of a now and a here. That is how it is a point in space-time. The theory suggests that time is like space. In such a four-dimensional perspective, a human being will look like a coherent, elongated figure in which all stages of the life span are interconnected from conception to the dust of death and transition to the elements. It becomes something in the style of the pencil passing through the two-dimensional paper. In truth, it is a strange figure, but it is possible to visualize.

Things are experienced and understood diametrically opposite if one considers that time is coming and not that it passes. Time coming carries with it the promise of opportunity, while time passing brings with it even the undone. We cannot consciously record anything without space, time, and matter. It is based on vibrations. It implies extent, here as three spatial dimensions and the time

dimension filled with vibratory nodes that form material things. Yet our lives continually occur in an infinitesimal moment that fades away as it manifests itself. Then it becomes an element of memory through a mental, cognitive process that brings us together into coherent, experienced existences, but memory is selective.

We do not capture the moment until it is past, just as the observation of a quantum particle happens when it is no longer, where it was observed. Consciousness at the individual level rests, in a sense, on the existence of something, we can hardly comprehend, and which in turn is precisely consciousness, our local fragment of Urgrund consciousness. This takes us to some reflections about what reality is. Being is essentially the same as existence, which in turn presupposes a reality. Thus, the question arises as to the actual nature of reality. There are six common philosophical approaches to understanding reality:

1 *What we perceive through our senses or can measure and record in a way that conveys it to our senses is real.* This is the most common way of understanding reality, but what if it is only I who perceives something. Is it real then? Well, the next approach might help.

2 *What more people sense and experience is real.* It may be useful to link this approach to an interesting exchange in George Orwell's, actually Eric Arthur Blair (1903-1950), novel "1984" about reality, in which the main character learns that «...*reality exists only in the human mind, but not in the individual mind. It exists in the mind of the Party, which is collective and immortal*». A good basis for despotism there, but it points out that reality is something we individually and collectively experience. In other words, it points to the third approach.

3 What we do not make up is real. Then we know! Our fantasies are not real, but we do have fantasies, and then they should have some kind of reality, albeit not physical. What about our dreams? Moreover, not least, what about the ideas we deliberately develop and later put into action, for example build a house as we had imagined it?

4 A fourth approach to reality consists in the fact that *what is there, whether we are there or not, is real*. Can we be so sure of that? Is there anything at all that exists if I, the observer, do not exist? Is not reality in the human mind after all?

5 This way of thinking can be drawn a little further to a perception of reality that *only I am real and that everything exists in me, caused by me*. It is called solipsism.

6 Then you could say that *reality is where everything stops*; the world is carried by an elephant standing on a turtle standing on another turtle, standing on, well, turtles all the way... Here we are sort of back to what is beyond the outer wall of the universe, beyond the beyond and what was there before the beginning and before that again and what comes after the end of the end.

Human logic thus falls short when it comes to understanding the existence of the world. We are based on given logical assumptions, such as that everything must have a beginning, that everything must have an adequate justification *à la* Leibnitz's principle of sufficient cause or reason. Theorists have tried in various ways to construct the creation of the world as a logical chain of world-selectors that ultimately ends up with the world we live in, or a cosmos in which all possible worlds exist as separate, parallel universes, but it hits a wall not least because any logical chain must have a first argument and because an infinite number of

universes explain nothing more than a world with one universe does.

It is not just the existence of the world that is a problem. It is also how its fundamental elements, particles, arise with exactly the values they do. As mentioned above, the universal constants are so carefully adapted that even a small change in one of them would cause the world, as we know it to cease to exist. In this, I see the cosmic consciousness in full action, with the precise adaptation of all values to precisely maintain its inner processes. Some of the same thing happens in our internal biological systems. They are also perfectly adapted for life and the maintenance of the body. It is not our thoughts that govern this, but an inner, inherent consciousness that fills the whole body. Man is linked to his biology, as he is to the social world, to nature and matter, to the universe. Thus, also his fragment of consciousness is connected to the Urgrund consciousness.

The fact that everything is so perfectly adapted to everything else in our known universe makes it increasingly common to perceive the cosmos as a single coherent whole that bears similarities to the way a human body works, where everything is constantly synchronized. Thus, we get a holistic view of the cosmos as a parallel to man; *in the large, so also in the small*. Human consciousness also seems to be in such a relationship with cosmic consciousness, as indicated by parts of consciousness research, but finds no scientifically acceptable, empirical evidence and therefore little understanding thereof.

Just as one may ask how the body can know about all its functional levels, one may ask how the universe can know its, but it is based on an inherent necessity. Perhaps we can sense one side of the principle of causal justification for such adaptation. The principle states that the causal efficiency of

any complex system is completely dependent on the causal efficiency of the basic units of which it consists. This can be traced all the way back to the particle level, quantum level, and the adequacy of consciousness as a causal source.

For each individual, reality as it is experienced is quite unique, even though it is based on largely the same observations in its surroundings. By seeing, observing, man learns, but what he learns can have a decisive impact on what he sees. The subjective reality is characterized by culture, era, language and psychology. The individuals read the world differently even though it is objectively close to identical. Each of us sees the world with our own eyes and interprets it based on our own cultural background and perception. An Aboriginal in Australia sees a very different world than modern Europeans generally do. The same applies to understanding reality over time. Here is an example.

The Norwegian researcher and authoress Maria Kvilhaug (b. 1975) tells in her book "The Seeds of Yggdrasill" from 2013 about the bishop of Orkney, Bjarni Kolbeinsson (d. 1222/3), who wrote in the early 1200s: "*I never learned bard art at the source. I never divined and never sat under hanged man.*" The question she asks, and which we must ask here too, is what real-life experience it is that makes him make this statement. We sense something about the time and surrounding culture, where, for example, divination had a role and a hanged man sacrificed to Odin had a specific meaning, where sitting under him could add something to the person sitting there, something our understanding of reality has no contact with. Therefore, we see that the bishop, as a Christian, thus seeks to reject various practices that are obviously part of a pagan practice and understanding of reality, a past understanding of reality far removed from his and our modern.



If we look at ancient and shamanic cosmology, it is in some ways as simple as Jewish, Christian or Islamic cosmology. There is a higher world and an underworld with our mundane, objective world in between. We immediately recognize this image as our earthly world with two exits, one to paradise and one to hell. Yet the higher world and the underworld are not in the traditional sense the same as the Islamic or Judean-Christian paradise and hell. They differ by their content, as we can see in, among other things, ancient Greek world understanding. The underworld was a dwelling place for the dead, but not a hell, and it was not necessarily a place to stay forever. The higher world was that of the gods.

Norwegian social anthropologist Helge Salemonsens (b. 1952) writes: "*In nature peoples who have been sufficiently shielded from the influence of the Western culture of rationality, visions and spiritual visions are included as self-evident elements in human life and the world of consciousness.*" The quote is taken from the Norwegian myth researcher and author Terje Nordby's (b. 1949) insightful work on modern encounters with Greek myths from 2006. The quote is important because it shows that people with other frames of reference also have access to other, different levels of consciousness and with it, worldviews.

In both traditional and modern societies, myth lives, often as religion. Acting out myths is part of what creates social balance in a society. It is the function of myth, of religion. As inherited structures, they form meanings both socially and individually, but the root in various myths also form the basis for conflict. Individuals and societies struggle to preserve their meaning when the myths on which it is based are challenged. This can happen when societies undergo rapid changes or at the individual level when something suddenly shakes personal beliefs. The reaction is most often to suppress what disturbs and requires changes,

rather than opening up to alternative perspectives, a possible development, a necessary transformation.

With all the constraints imposed by our scriptural religions, our modern science, and our materialistic rationality, modern humans are deprived of access to the inner reality of dreams and myths and the speaking imagery. If one thinks of these limitations as a threshold, one can imagine that the threshold for conscious life is raised in modern humans so that a smaller part of the deeper content of consciousness is available. Here we see the need modern people have for psychotherapy, exemplified by the German psychologist Sigmund Schlomo Freud's (1856-1939) work with dreams. Modern humans need help to penetrate this level of consciousness, a level that is openly available to the very nature of the people Salemonsens refers to.

Salemonsens observation is also very important in relation to insight into real perceived realities under given cultural frameworks. It connects perfectly to Nordby's observations that myths are not poetry, but perceived reality among people in antiquity and ancient times. Their content was part of the world's realities as they still are with so-called indigenous peoples. The threshold of consciousness sits deeper and widens the opening to levels of reality to which our modern world closes its gates; *the doors of perception* to which the famous British author Aldous Leonard Huxley (1894-1963) also refers.

In "Verbe Nature" from 1953, the French Egyptologist and mystic René Adolphe Schwaller de Lubicz (1887-1961) writes about reality that it is not what one thinks: *«Il faut situer son cœur au-delà de ce monde émotif pour s'en libérer.... Le Réel, le Réel, je vois le Réel et ce n'est pas du tout ce qu'on imagine – il ne faut rien imaginer: il faut se taire... et écouter... Il faut regarder dans le silence, sans vouloir voir et*

*accepter le Rien, car ce que l'homme appelle 'rien' c'est cela la Réalité*». One must not just imagine, but remain silent and listen and look into the silence without willing, see and accept the Nothing because what people call 'nothing' is Reality. This does not just point back to my assertion that nothing, if it were, is reality. It also points to the need to remain silent and listen to see, something I will return to in connection with meditation.

Schwaller de Lubicz also points to the way; *la Voie : «Laisse toute dialectique et suis le chemin des Puissances; prends conscience des fonctions innées et deviens Conscience fonctionnelle*». He recommends letting go of all dialectics and instead follow the Path of Powers to become cognitively aware of inherent functions and gain a functional consciousness. I interpret him to aim for an integrated, effective consciousness capable of cognising a higher, more whole reality.

Fritjof Capra points out that the Western rational approach to reality relies on an analysis that separates, which is an expression of a narrow ego, while the oriental way of thinking is intuitive and synthetic and seeks to transcend the ego. This is also one of the most important differences between scientific thinking and the mystical tradition. For the mystic, objects are not as real as they are for science, but more as illusions in interdependence within a fundamental reality. When the boundary between oneself and the object is blurred and the object is experienced directly, one experiences the world as living, the world as a liquid stream of living particles, continuously creative. You and the object flow together for a time, then everything else also flows by.

It is also important to realise that the understanding of reality not only shifts slightly from individual to individual, but that it is still more rooted in the language and thus the culture the individual is a part of. We cannot expect people

from cultures other than our own to see and experience the reality of the world as we do, regardless of which culture we ourselves belong to.

This was noted in the early 1900s by the famous German anthropologist Franz Uri Boas (1858-1942) in his encounters with Eskimos and North American Indian peoples during a long-term collaboration with two other anthropologists, the Americans Edward Sapir (1884-1939) and Leonard Bloomfield (1887-1949). Sapir continued his studies of the Hopi and Shawnee and their language and culture with his American peer Benjamin Lee Whorf (1897-1941), and in the 1930s, the latter brought up an important observation based on how different the Hopi language is from the Indo-European ones. He made it clear that language is a crucial element in the formation of thought. With it comes concepts and what the content of concepts is within different languages and cultures. Furthermore, it follows that people in different cultures can actually be said to live in different sensory worlds so that life's different experiences are perceived and experienced differently. In this context, I think it is possible to imagine that the relationship is opposite to what Whorf asserts, that it is the special approach of individual culturally shaped consciousness to the world, often through altered states of consciousness and ways of thinking that form the language, its concepts, and consequently the specific features of culture, full circle.

In 1973, Austrian anthropologist Erika Eichhorn Bourguignon (1924-2015), who worked specifically on trance and altered states of consciousness in Haiti and the North American Chippewa nation and was one of the founders of consciousness anthropology, published a study of 488 ethnic groups and found that in 90% of these there were cultural patterns associated with altered states of consciousness. She concluded that "*the capacity to experience altered states of*

*consciousness is a psychobiological capacity of the species, and thus universal*". In short, she says that the ability to experience altered states of consciousness is human and universal. At the same time, the cultural circumstances are different and can influence interpretation, understanding and, not least, the willingness to experience such conditions. Modern Western culture is dismissive in fear of possible consequences.

From an anthropological point of view, the American anthropologist Clifford Geertz (1926-2006) points out that subjectivity is the very phenomenon anthropology seeks to understand. The subjective reality is determined by both our senses' experiences and our cultural experiences of qualia. When cultures also include processes that give access to specific states of consciousness, this presents a significant challenge for researchers who do not take part in these themselves. It is about access to insight before one can theorize. This connects well with Salemonsens's observation as mentioned above.

Humans experience the world qualitatively, like qualia. Qualia is subjective and therefore contradicts the objectively scientific. Human beings do not experience the world objectively, but subjectively. Qualia provide the basis for meaningfulness. It separates humans from machines, which I will address later. Qualia is inaccessible to machines no matter how good they are at calculating. They do not even feel that they are operating with digital 0 and 1.

The Brazilian anthropologist Eduardo Batalha Viveiros de Castro (b. 1951) has through his work with South American Amazon nations described the perspectives that distinguish their consciousness from modern, Western people. Perspectivistically, the Western-modern understanding of nature differs from that of indigenous peoples in that

nature is perceived mainly as a material source of resources or as instrumental in relation to, among other things, experiencing nature or as for tourist industry, i.e. as a value for human enrichment. Indigenous peoples, on the other hand, have a so-called multi-naturalistic view, which implies that there are several natures depending on the perspective of the individual creature. This means, among other things, that humans recognise that they themselves are perceived by animals as animals and that the animal itself perceives itself as 'human', completely parallel to man's perception of himself as human and of other living beings as animals. Man is to them an animal. It implies the fact that animals' self-perception is similar to that of humans. In many cultures, this extends to trees, plants, rocks, mountains, rivers, and lakes. Everything lives and everything sees itself as 'human' in a world where all other creatures, including man, are 'animals'. In this way, indigenous peoples all over the world recognize an equality between man and all other beings. With it, a basis for communication between humans and other living beings is also recognized. It is a highly vibrant communication, often available in a suitable state of consciousness.

With this comes a natural and self-evident respect for all life. Together, we are all part of a living sphere of consciousness and are rooted in the same primordial Urgund. It is by opening our consciousness to other realities, intertwined with each other, that we can communicate directly and across seemingly insurmountable mental boundaries. The point is that words and concepts have no place here. If modern humans could realize this, our entire civilization would have to be revised. The direction it has would not possibly be able to continue. It is our self-constructed, isolated position on this planet that has brutalized us and turned us into the vermin we have become.

The differences in the real-life experience can be easily observed by looking at how different cultures perceive personal space and distance. The American anthropologist Edward Twitchell Hall (1914-2009) shows in "The Hidden Dimension" from 1966, that it is sufficient to observe Americans and French people, how Americans want greater distance from other people than the French who tend to stand closer together and experience each other with more senses. Americans, Britons and other northern Europeans generally avoid proximity, the smell of other people and avoid direct eye contact. They live in a sanitized room with multi-level deodorant. For the French, it is the exact opposite. They seek it out and are not shy to direct eye contact and obvious observation of others, especially an interlocutor. They do not fear someone else's body scent, but experience an aspect of the other through this. Thus, it is not surprising that Americans and French perceive each other as rude. It becomes more problematic when the cultural difference is greater.

Furthermore, this is rooted in the fact that humans have more senses than the five physical ones, but they are not as direct. One such sense may be called the sense of space, the constant guarding of one's own personal space, of one's own personal sphere or comfort zone. Humans are not delimited by the surface of their skin, but possess a sphere around them that is sensed and experienced as a zone with a built-in proximity scale. Some people we allow in close proximity, skin to skin. Others we keep at arm's length for various culturally determined reasons or simply because we sense that, we are not comfortable with their closeness. The personal sphere is not only psychological. It is also physical and mental, but still more a sphere of exteriorized consciousness, a sensory apparatus that extends into an enveloping field, immaterial sensory threads radiating into the individual *aura*.

The aura exudes a number of personal characteristics, and it is precisely the meeting between these radiances that affect each other and determine proximity or distance. Although the aura is not visible to most people, it is always subliminally noticeable, sometimes physically. People's own realities come into contact with each other. At the same time, it is worth observing that the subjective perception of proximity is influenced by culture. Its norms, values and taboos are deeply preserved in the egregor of culture, a concept I shall go into in more detail further down, from which the individual fragment of consciousness derives markers for navigation in its own culture.

People cannot interact meaningfully without relating to a culture. At the same time, it is difficult to grasp the underlying premises of one's own culture. It is often easier to perceive such things in the encounter with a foreign culture because it is different. Here lies a source of conflict based on the inability not only to understand, but also the inability or unwillingness to accept the difference. Such differences are not least related to language and concepts.

Cultural differences are consequently established, among other things, in language that reflects how a people senses and experiences reality. This means that as the linguistic distance increases, so do the cultural differences. In the Hopi language there is not a word equivalent to the Indo-European words for time, but they do have a variety of ways of describing and relating to time. The same applies to concepts of the spatial dimension. When the time dimension is shaken, the spatial dimension is also shaken. It is remarkable how the Hopi language and understanding of reality thus seem to have a parallel with modern relativity. Whorf writes that there is "*no imaginary space in the Hopi world of thought.*" Consequently, the Hopi understanding of



time and space is bound together in a completely different way than that of Europeans.

One consequence of this linguistic reality is that in Hopi reality there is also no relationship with individual ownership of spaces or areals. The Hopi language is even more special in that it does not possess personal pronouns like I, you, we, they. The language revolves around the verbs and shows a strong action-oriented mind-set and approach to reality. It also suggests that the ego has a far less prominent role in their self-understanding and may explain that their views on personal property are of little importance.

When life is perceived as action, it gives associations to aspects of the understanding of time as mentioned above. It shows that the Hopi nation exists on a different basis than the state that today colonizes their traditional territory with an over-focus on just that of owning. Based on language, it is possible to say that the Hopi live with a much stronger experience of participating *in* the world and its continuous becoming. I am not an expert on Hopi language and culture, so this must stand as my own reflections, at my expense.

Whorf believed that language plays a significant role in shaping a people's perception of the world. Although Whorf's observations of the Hopi language have since been refuted by more recent scholars, especially by the German linguist Ekkehart Malotki (b. 1938), the language's influence on world understanding still applies. As humans, we conceptualize time and space in different language and culture based ways. What we have in common is that we perceive that things take place in time or at a certain time, and that linguistic metaphors tie it all together.

The famous French author of "The Little Prince" published in 1943, Antoine de Saint-Exupéry (1900-1944),

wrote, "*Real distance is not a matter of the eye, but something given by the spirit. Its value is the value of language, for it is the language that binds things together.*" He also says, "*Man is a knot of relations*". This precisely reflects my point about the local consciousness as a local concentration in the cosmic as explained in context with the quantum world. Here, that knot is largely knotted through language. Furthermore, Sapir wrote that the real world is largely constructed over the language habits of the group. This is completely on grip compared to what I am highlighting here.

The work of Sapir and Whorf illustrates how concepts and understanding of conditions such as spatiality, time, and other things modern Westerners assume for granted and shared by all, is actually an erroneous assumption. The understanding of reality shapes the concepts and thus fundamental features of the culture. This means that people with different language backgrounds do not actually experience reality in the same way. When a language dies out and is no longer spoken or understood, it is not just the language that disappears. It is a whole culture with its entire mindset and worldview. Linguistic cultural imperialism, as we have seen throughout history with Greek, Latin, Arabic and later French, Spanish, English and Chinese, seeks domination and uniformity, but at enormous cultural cost. The language refers to the real-life experience. In the Western-modern world, we put time and distance in relation to each other. Not all cultures do it the same way. Thus, Saint-Exupéry's statement goes unchallenged.

Furthermore, there is a distinction between the scientific language and the language of culture. Science describes the world in objective, concrete terms without seeking the deeper *meaning* of the objects and contexts it describes. Thus, an entire dimension in the understanding of reality disappears as language largely supports a materi-

alistic approach to the world. The language of science is as reality-creating as that of culture. Language determines what we see and how we understand what we see through the concepts and their content. Concepts, and with them images of reality, are often simply untranslatable across cultures and mentalities. A translated term, even if it means the same thing, does not necessarily carry the same content. Culture thus becomes a reality filter. As humans on the same planet, people live in completely different worlds. Not only is it problematic that reality differs in relation to who experiences it, but there is also an explanatory problem associated with the conditions everyone experiences in the same way. Why is reality as it is experienced and no different?

The dream world of the Australian Aborigines, the dreamtime that *is now* and always part of their world, is found in Indigenous peoples in all parts of the world. There is a reason they often do not want to step into our modern reality. They lose an entire dimension to their lives when they shut down and allow themselves to be guided by modern materialism and greed. It is as if the deep soil they are standing on is suddenly paved and becomes a highway. It is when man steps out of the dream state that he becomes modern, that he enters time, understood as a line and becomes slave of the clock.

This is just a picture. I will not go any further on this, but point out that our understanding of reality is also easily impressionable, as evidenced by different ways of limiting focus, including hypnosis. If one is not colour blind, one sees colours, but with the help of simple hypnosis, it has been shown that it is possible to get people to see in shades of grey, temporarily depriving them of their colour vision. This, of course, affects the perception of reality and thus the relationship to the objective realities of the world because one aspect of reality is no longer available. In this way, colours

may exist that we do not see, but are nevertheless part of objective reality. Let us see what some thinkers have said about reality.

The British mathematician and philosopher Alfred North Whitehead (1861-1947) wrote that the basic elements of its essence are vibrations. Thus, he shows that pairs of opposites such as cause and effect, past and present, male and female are in reality the same thing. Seen in this way, the opposites are only like the waves of the ocean, floating, active energy. Just as the crest of a wave cannot exist without the trough of waves, masculine cannot exist without the feminine, evil cannot exist without good. Man must let go of his illusory divisions. The universal consciousness is expressed as vibratory energy, making contradictions visible, but *being* their uniformity. Reality is without dividing lines, without boundaries and frameworks, the unity of opposites. Dichotomies die. Underlying is the totality of consciousness, the Urgrund.

The rational mind sees things as static and thus has a problem joining contradictions. Nevertheless, there is a dynamic approach in Bohr's law of complementarity. Through this way of thinking, he managed to reconcile the two absolute opposites of traditional physics; particle and wave. Moreover, the Russian chemist Ilya Romanovich Prigogine (1917-2003) has introduced a theory of *dissipative structures* that coincides with the Systems Theory. It is about life at all levels appearing through the union of opposites. From this arises a cosmology that is self-organizing and analogous to the stability that Prigogine calls *order by fluctuation*. Primordial consciousness works creatively in this way by particle formation. This is also how the fragment is formed.

Man's illusory cage is established through the delimitations with which he defines himself and his environment. Say it starts with the skin. We are all physically separated from others, from the environment by the skin that encloses our physical bodies. The American consciousness researcher and philosopher Kenneth Earl Wilber II (b. 1949) points to this as the starting point for a theory in which humans on the one hand differ from the outside world on several levels, but also build up internal divides. The ego differs from the body by perceiving it as an appendage, something close to a tool. Furthermore, the personality seeks to separate itself from the ego and take the role of the façade of the individual towards other individuals. The identification of *I* has thus shrunk into a character and life's struggle revolves around defending one's image.

The Scottish philosopher David Hume (1711-1776), has a particular view of this 'I' which he doubted existed at all since 'I' could not be observed. One problem here, which many overlook, is that personality is attributed by others, a label under constant replacement.

Wilber is crystal clear in his portrayal when he points out that humans end up as a death-fearing shadow of themselves as long as this limiting process goes on. When confined to *personality and body*, 'I' am trapped in a deadly, material substance confined by the skin and expect to come to naught when this skin bag's contents cease to function. Wilber makes clear that it is the *elimination* of boundaries that opens man to higher consciousness because this is only how real consciousness expansion is possible. It is about opening all the gates and stepping out of the cage, into higher contexts and embracing more of the universal consciousness. At the same time, it is not unknown that the certainty of death is the most effective means of keeping man awake, conscious and active. Wilber's integral theory is an approach

to reality, a metatheory that seeks to explain how all knowledge and experience are connected. The central principle is formless attention; a sense of pure being that transcends the world of phenomena. This points over to Buddhism's notion of absolute being.

The Japanese philosopher and Zen master Taisen Deshimaru (1914-1982) wrote that "*you cannot separate any part from the whole: interdependence governs the cosmic order.*" It is about dissolving the fragment as in the alchemist's *athanor*, and gradually merging with the primordial Urgrund, one is transformed in recognition that one is one with everything, with the luminous, liquid gold of the alchemist. When the unity of everything is revealed, the realization that there is no death, only transitions, only waves in the cosmic ocean is also gained. Cognition is a process that moves the unknown over to the known.

By drawing boundaries in geography and simultaneously between people in classes, races and genders, identities, *we*-identities, frameworks for power are formed. When human beings stand as isolated fragments, self-identified, limited personalities, it is not surprising that the world is a mishmash of conflicts. The German philosopher Johann Gottfried Herder (1744-1803) pointed out the transition from individual to collective individual, how the individual allows himself to be absorbed into *we*-identity as a nation, cult member or supporter of a football club. This *we*-identity requires a *they*-identity, a distinction between us and them, that is effectively exploited to weld together people in conflict with the *other*, the enemy. Also at the macro level, socially and politically, there is a need to tear down borders.

In general, ordinary people do not realize that they have to tear down and destroy pretty much everything they associate with their ego, their self-image, their external self-

presentation. People who are mostly happy with themselves and their lives, who are satisfied in several senses, know no need, no hunger for something more, something transgressive. The notion of something more is distant. Therefore, there is perhaps a wider meaning to the fact that many people today live demanding and unsatisfying lives. It can give impetus to action and to opening, a revision somewhat like the one physics needed and still is in need of.

Whitehead wrote in connection with scientific developments in the early 1900s that everything, including time and space, matter, structures and organisms, must be revised in light of Einstein's theory of relativity and Heisenberg's principle of uncertainty. These and the emergence of quantum physics tore our entire understanding of the physical world apart. The physical existence of subatomic particles also became an open question. They were no longer small spheres that, with the help of specific forces, held matter together. They turned into something close to a kind of subtle fog. The physical reality of things had to be reconsidered, and as I see it, there is still some way to go before science reaches the realization that matter is a construct of consciousness, as time and space are. Science is stuck as long as it sticks to these frames of reference, however much they are necessary in our practical lives. Science must transcend itself.

The particles that make up an atom cannot be analysed in their entirety using known scientific methods. One reason is that on the one material side they hardly exist, and on the other hand that they have hardly any demarcation. They exist, are everywhere as a set of relationships and these relationships are aspects of consciousness in manifestation, coagulation as matter. In physics, one is beginning to recognize that limitlessness prevails. The world we acknowledge we have framed with demarcations and

limitations to better orient us in practical life, but all divisions and frameworks are our creations. They do not exist 'out there'. The path to insight both spiritually and scientifically consists of letting all this fall. We can do this by understanding that we ourselves, as fragments, are inextricably linked with everything, as everything in the universe is. The cosmos is an entirely indivisible, boundlessly existing present. So are we.

Consciousness is more than thoughts and ideas, more than feelings, sensations or dreams. It is intense, immediate, present *attentiveness*. The all-encompassing consciousness of the Urgund extends into the fragmented consciousness of individuals, is the contact between the individual expressions and the unlimited and eternal. It is only our illusions that separate us from this illuminating insight. The task of mysteries is to lead man through this process of undressing, in which the layers of illusions fall one by one until he is left bare where the boundary between life and death goes, and with the insight that this limit does not exist either. The real self appears when illusions are annihilated. The mysteries provide insight into death. Here it might be appropriate to quote the Canadian author Saul Bellow (1915-2005): «*A great deal of intelligence can be invested in ignorance when the need for illusion is deep*».

When we talk about something eternal, it is not the same as something with infinite extent in time, but something that is completely raised over time. It is all time gathered into a time-transcendent, utterly limitless moment that *is*. The same is true when we talk about the universe as infinite in imagined extent. It is infinitely beyond any system of measurement because it is ubiquitous everywhere at the same time in the eternal. All imaginary constraints and yardsticks of time and space are born from our local, fragmented, and limited consciousness orientation needs. Transcending this



locality provides insights on a deeper or higher plane, but cannot persist as long as we live as human beings because we would then simply not be able to function on the human level. Therefore, the glimpses of this reality flow fleetingly past us and without depriving us of orientation in the physical world.

When we experience this time-transcendent, space-dissolving moment, this eternal present, we are really standing in the middle of everything and taking in the entire cosmos with all its imagined contradictions fused into a single great synthesis. There is nothing to orient oneself to, no evil or good, no darkness or light, no death or life because everything is embraced in the creative consciousness that generates the contradictions. You are outside of time, outside of space, deep in the core of power unaccompanied by your ego, your personality, and your body, dissolved into a dazzling, explanatory reality more real than real. This is where you are in touch with the deeper, underlying awareness, with reality.

Now it may be interesting to listen to two very different thinkers. The Austrian physicist Erwin Schrödinger (1887-1961) expresses himself as follows: «*For eternally and always, there is only now, one and the same now, the present is the only thing that has no end*». He says that the present is the only thing that has no limit. His compatriot, the philosopher Ludwig Josef Johann Wittgenstein (1889-1951), says that eternal life belongs to those who live in the present. It is sobering that such congruent views come from two such different sources. Schrödinger adds that we must override our notion of a real external world. In his 1944 book "What is Life?", he advocates a Vedic approach that states that the personal, higher self is identical with the all-encompassing universal self. This coincides with an expression in Vedic philosophy, *Aham Brahmasmi*, which means: I am the

universe, I am everything. It also refers to the connection between the microcosm and the macrocosm, the small and the large, the fragment and the Urgrund.

It is because we separate things, measure and set limits that we create the illusions we experience as prisoners of the illusion of time and space. All our trivial problems are connected to relationships associated with the past and the future. We allow ourselves to be bound by the various events of the past and project the experiences as problems thrown into the future. Of course, constantly dwelling in the present moment is impossible as long as one wanders around with body and personality constantly confronting developments in time and space, meeting others in the same state, but it is very useful to take reference from the now in order to free oneself as much as possible from life's many intricate traps. With a higher view of one's own existence and relation to others, to time, money and material values, much of the basis for mundane issues falls away. They become like shadows that disappear because you see through, understanding what it is that casts the shadows. The fragment draws its light from the Urgrund. We need to touch on metaphysics.

## Metaphysics

Metaphysics is often defined by the fact that it deals with conditions that are beyond the perceptible nature or reality. The definition is still the same as the one Aristotle justified in his "Metaphysica". It deals with extra-physical and intangible aspects of reality. Aristotle posed the first fundamental metaphysical question. What is it to be *qua* to be? It concerns the true nature of existence. The question revolves around what existence, reality is, what it is to be being. It is not about why things exist, but about why existence at all. Thus, with metaphysics, we move to a higher level of abstraction.

In metaphysics, we distinguish between possibility and necessity. A circle must, of necessity, be round. It cannot have angles. Then the definition of a circle collapses. The same goes for a triangle. It must have three angles, three sides, not four or five. A chemical reaction arises out of necessity as a result of the laws of nature and will of necessity always take place in the same way when the reactive substances are brought together. Another classic example of metaphysical necessity is a bachelor. By necessity, he cannot be married, and he must be a man. A widow cannot have a living husband and must be a woman. A horse must have four legs although it is theoretically possible that a horse with eight legs, like Sleipnir in Norse mythology, exists, or a unicorn. Such a notion, however absurd, makes it possible to question whether something is *absolutely* necessary, a question we have already addressed in relation to the impossibility of absolute nothingness. I will take this a step further here.

Contrary to such necessities, we have options. It is quite possible that I had never put pen to paper and written this text. It is also possible that at this point you will put down the book. When I write these lines, I am sitting in a pub

where a football match goes on the big screen. The crowd shouts and howls, but it is possible they could sit quietly as in a concert hall and clap nicely every time a team scored a goal, no matter which one. We know, it is not happening, but it is a possibility. I cannot stand this noise, so I leave, but given other circumstances, a different upbringing, or different interests, there is a possibility that I *could* have been part of this howling crowd.

This is where man's free choice comes in. We know that the necessary and the possible are realities, but they are not always observable. Epistemologically, they are a matter of knowledge. At the same time, we must recognize that what makes something necessary and something else possible, is on a higher level. It is not only associated with physical reality. It is associated with consciousness.

One explanation within metaphysics is that the world is not only a necessity for *our* existence, but also that our existence necessitates the world, the universe we are surrounded by. This is an anthropocentric view where the starting point is the *human being*. That opens many perceptions. Humans hardly need a universe they are not able to see, trillions of stars millions of light-years away, a universe built up over billions of years. It is doubtful whether man is so significant with his weaknesses and limitations, but nevertheless a possibility. Theoretically, we could be just as well in a universe consisting of our own solar system in a bubble created in six days, but that is not the case. Then we can ask whether our universe is a necessity or just one of many possibilities.

Defining an object is a metaphysical problem. How do we define an iceberg? There is an enormous mass of ice, which is frozen water and water is a collection of molecules consisting of the elements hydrogen and oxygen. It is thus

possible to claim that the iceberg has three existences. We may ask whether it ceases to exist when it melts and becomes part of the ocean. There are a number of ways to look at this, but I stick to the defining universalities. An iceberg defined as iceberg is a level of existence. When it melts, it ceases to exist as an iceberg and the definition no longer applies. It is entirely parallel to a human being dying. It is first defined as a corpse, then as *ash, wind and earth* to use the words of the Norwegian author Jens Ingvald Bjørneboe (1920-1976). The elements still exist, not the physical man.

In metaphysics, one asks whether universals are even something that exists. For example, is the colour yellow something that exists in itself, or is it a definition we humans put on everything we perceive to fall within a colour scale such as yellow? What is wild in the context of a wild horse or a savage? Is wild something that exists in itself?

We can observe yellowness and wildness, but not without them being related to an object or a phenomenon. At the same time, the concepts are overarching because they can be applied to widely different objects and phenomena, but they have no physical existence in themselves. However, we can visualize them, imagine their characteristics. They are not going anywhere. They are abstract concepts. They exist metaphysically outside of the physical world as ideas. A yellow car is yellow, a wild horse wild. Universals, concepts, definitions at this level are thus associated with consciousness. They are not concrete.

As for the relationship between essence, the universal idea of the horse, and existence, the actually existing horse, it first concerns the logical, that essence must be kept separate from existence. The universal *horse* can be attributed to any existing horse, but consists in the world of ideas as an abstraction of the overall characteristics we

associate with horses. The Islamic philosopher Abu Ali al-Husain Ibn Abd Allah Ibn Sina (930-1037), best known by his Latinized name Avicenna, makes a distinction metaphysically, as mentioned above, between what is possible and what is necessary in itself. It means that there are more things that are possible than those that manifest themselves out of necessity in the physical world. At a given time, all possibilities are open to a given action, but once action is selected and occurs, all other possible outcomes are eliminated. This is a parallel to quantum physics, to superposition collapsing.

We can thus see another reality, the abstract, composed of abstract universals, true universal patterns that recur in several objects in nature or in mental constructions. What this is without an external reality of physical bodies and consciousness to relate to becomes abstract. The question is whether physical reality is a projection necessary for the expression and testing of abstract reality. Plato was of the opinion that the world of ideas was the real one. If we take the idea of *nothingness*, the logical consequence is that nothing is more real than the touchable reality we are in contact with every day. It is thus necessary.

Avicenna says that *being* is the soul's primary intuition, and can be recognized without support in any other concept, yet cannot be defined without circularity. Being is thus the absolute opposite of nothingness. The idea of nothing thus nullifies everything and we could not exist at all! Nothing, then, is an abstract, a thought, a possible reality, but it does not exist, is by necessity not manifested. It is possible to say that abstract universalities that exist in a world of ideas become irrelevant and without existence when they are not exteriorized in an external, material reality as a necessity the cognitive mind can relate to.

Let us look at an abstract idea most people relate to, including declared atheists. All religions refer to one or more deities. What they have in common is that they always have human traits, often to a greatly excessive degree. They are driven by the same emotions as humans generally do, they can be evil, vindictive, but at the same time wiser, as the Judean-Christian Yahweh is omniscient and all-seeing. Yet this deity is ready to cast those who sin against his commandments into an eternal hell. In other words, the loving god is also infinitely avenging and cruel. For believers, the god or gods are real despite never being seen. The question then becomes whether that makes the god a reality for everyone. A reality at this level can be seen as projected by the individuals in the believing community. Thus, aspects of reality that we cannot touch and feel are real to those who believe in them, no matter how absurd they are. They are experienced as necessary, but logically all notions of a god fall into the same category as the idea of nothingness, an imagined reality that does not exist.

We can also ask where aesthetics, ethics and morals are located. They have many expressions in the different cultures without the concepts changing their meaning or definition. Therefore, it is natural to see them as something that transcends the expressions, the social variations, and the human being himself. They bring it all together on an ideological level. They belong in a platonic sense to the world of ideas and occupy a place in the cognitive as abstract universals. They are expressed in different ways in cultures as patterns in the same way as religions or ideologies. They are perceived as necessary as they manifest themselves in ideological patterns such as maxims, moral codes and creeds.

Adding existence to an idea adds nothing to the idea. It is. It exists regardless of whether it materializes or not. No one has seen an idea or where it is located, in the brain or

wherever it may be. Ideas have an intangible existence. The manifestation of an idea in the form of an action, an object, a text, is only the expression of the idea, not the idea *per se*. At the same time, we note that an idea is associated with energy. It can lead people to great things, but it can also form the basis for religious and political ideologies that lead to unimaginable suffering. Metaphysics tends to rest on an extensive use of metaphors based on a consistent ontology. This means that ideas and concepts of reality rest on such metaphors. Human concepts are not merely mirrors of a reality. They are formed through our body and brain based on the sensory impressions we receive and become fundamental to how we categorize the world.

The relationship with universals has been controversial. While in earlier times one questioned whether universals existed outside the human mind, the question for more modern philosophers was whether the world as a whole is independent of the human mind or whether there is a domain at all, that is independent of man or his mental states. One question is what it means that something is independent, i.e. outside what human consciousness can contain. Here it is possible to refer to Kant. He says that space and time are intuitive forms the mind imposes or attributes to objects. They are thus both empirically real and transcendently ideal.

Wittgenstein, on the other hand, sees universals only as a group of words that point to properties of objects, i.e. a non-problem. Nominalist, they exist as properties of things, and so the colour yellow becomes a property that is transferable between objects that are yellow. At the same time, it is possible to see universals as independent of objects in space and time. We can keep the idea of a colour in the mind without associating it with an object. Thus, it stands as



unrealized in the objective world, that is, as a potentiality in a non-physical reality.

Metaphysically, the question revolves around ultimate reality, what I have here consistently referred to as being and Urgrund, primordial consciousness, that something can be absolutely real. It is sufficient to pinch one's arm to acknowledge one's own existence, but I cannot thus state that a reality exists outside of me. Solipsism says no. Everything is me and my consciousness. Everything I experience is as if projected by myself. Not many people buy that argument, but it exists, it has existence. The prevailing understanding of the world dictates that things outside oneself exist and are real, but the question of what being is, what things, objects are, and why, remains unanswered. Heidegger distinguishes between object and thing, whereby he refers to the fact that reductive science relates only to the thing as an object and is unable to grasp its inherent being. Scientific analysis can find out everything in relation to the constituent parts of the thing, but cannot relate to what the thing itself is. It is in the culture. At its core, we must acknowledge that physics is also metaphysical, especially in light of the fact that matter, as I have shown, barely exists.

The German philosopher Edmund Gustav Albrecht Husserl (1859-1938) studied inter-subjectivity from a phenomenological point of view. It is about how people construct their common understanding of the world in a process that revolves around how we experience other people as experiencing subjects. It gives us a world we can share with others, albeit always, at least with a touch of our own perspective. This sharing of a common reality sets aside the solipsistic view. I see this as a mental process, a form of communication involving a mutual learning in which a common understanding of objective reality is cognitively formed.

If we look at the arguments within metaphysical determinism that do not directly contradict the religious or scientific understanding of the creation of the world, we must seek the reason behind the ultimate cause of creation. This does not make sense. Logic falls short when we recognize being as causeless. Then it stands beyond logic simply as *being*. Eternity and infinity have nothing to do with time or space. They stand beyond such concepts. It is we humans who define space and timeline because we experience the world cognitively through a life between beginning and end, in which we actually create our reality. It is related to *our* limitations, not to the actual nature of the world. We only rarely perceive that life is a cosmic current going on in a super-positioned present, an expression of being within a reality we perceive ourselves striding in and out of through the gates of birth and death.

We sometimes talk about ontological dependence, that is, for something to exist, what makes existence possible must also exist. It works just fine when we recognize that being is existence and even what makes existence possible. Thus, we need not speculate about ontological independence, that the existence of things does *not* depend on the existence of other things. The idea is that somewhere something independent exists. This independent existence is *being*. That is why both thoughts end here. We observe the world all the time and we cannot help but do it. What the universe is like when we do not see, we cannot know. Things can exist that we cannot perceive or measure with all our instruments. Not only *can* they exist, they do exist. Our space-time is too cramped to accommodate everything. Something has a larger wingspan than humans.

Nothing is the absence of absolutely everything, all objects, all life, no time, no space. It is difficult to imagine, because nothing cannot exist within anything either. A

completely empty space in the universe is not nothing, just an empty space in the universe. Yet, and this is the paradox, nothing by definition will *be*, if nothing. Being is also beyond nothingness. If nothing is a possibility, nothing is a reality that exists, which is being. The question then becomes whether the world is inevitable on some level. Being would be if nothing physical were manifested. Since consciousness actually exists, being must own consciousness. We can define this as God or not. It does not matter.

The assumption of necessity is obvious, but what kind of necessity or meaning generates everything is beyond our human comprehension. It is too easy to link this to fatalistic or deterministic thinking. What makes being necessary or meaningful we can speculate to death over. Being is a consequence of nothing's impossibility. There is nothing to indicate necessity, but it *may* be that everything is necessary. We can know a path to recognition of something transcendent that precisely confirms it.

The anthropic principle states that what is observed in the universe must have properties compatible with the existence of observers. The view is often countered by the fact that most of what we observe is not compatible with observers, with people like us. It has been around long before we started observing. Thus, it is hardly formed with a view to future intelligent observers, that is, with humans in mind. In any case, it is nevertheless absolutely necessary for human existence. Therefore, it may be meaningful to lean a little to the above-mentioned Heisenberg and von Neumann and look at the consequence of their way of thinking.

With participation, the reality when we see it at the quantum physical level becomes dependent on us and most likely on all our fellow creatures as observers. It makes us co-creative in the cosmos on the most subtle level of matter. We

can link this to the aforementioned quantum processes in the brain where our cognitive consciousness is connected to the cosmic process that produces the world, as we know it. From the being that is, a quantum reality flows to the becoming, from the non-local, all-encompassing and extradimensional primordial Urgrund, to the bounded, local fragment of consciousness; the individual, the specific life-being.

Being and becoming are metaphysically opposed to non-being and what is not yet. Becoming is to go from non-existent, non-being to existence and being. It may resemble how the subatomic particles change state. Becoming is also the opposite of disappearance, going from being to non-being. There is also a change of state. One point is that in our objective world, such changes require time, something becomes, something was, but time is a phenomenon we have questioned above. That does not mean we do not experience the phenomena, but their deeper cause is unknowable. Heidegger pointed out that earlier philosophers had driven the attempts at explanations so far that they had overlooked the immediate *experience* of our human presence in the world. He believed they had abandoned the experiential feeling in favour of mental, empirical science. Only Leibnitz had made attempts to reconcile feeling and intellect.

I would like to devote some reflections to the Canadian nondualist Darryl Bailey (b. 1951). With a background in studies in, among other things, the Thai Buddhist tradition, he assumes that everything is movement, only movement, a movement that consummates itself. He sees this movement as an inexplicable process toward increasing complexity, but in itself without meaning. It is only our thoughts that form describable forms in this movement because the mind is trying to hold on to something that is constantly changing. Nothing endures. It changes all the time whether we are able to observe it or not. Forms; people, animals, plants, moun-

tains, are not genuinely real. Thus, there is no further meaning to reality, even if in its mutability it actually exists. We experience it. We ascribe meaning to it. He sees an increasing complexity without any goal, which he describes as the ever-changing figures we can find in a cloud in the sky.

As humans, we float briefly in this movement like little ripples on a river. The moments consummate themselves. Existence is movement. All conflict arises when we try to hold on to something. This way of thinking overrides the will under the view that everything we do is just movement, which happens anyway.

His claim is that we cling to illusions that change all the time. That in itself is a not untrue observation, but in time, where we humans live, the forms exist mostly long enough in recognizable form for us to relate to them as relatively constant, and they flow parallel to us in the same current. It is also true that our propensity to cling to the objects creates conflicts in the mind and between people. They cause anxiety because deep down we recognize that nothing endures. However, this is a good step from his assertion that everything is non-form. If we consciously perceive a form, an object, it exists regardless of whether it is in constant transformation.

The illusion of form, that something has form, he believes, creates a sense of separateness and discontent. Here he may be a little right, because we lock ourselves into something fixed that quite rightly flows in the river of transformation. It is like we want to stop the river, stop time instead of participating in it, but if we are going to participate; we also have to engage that which is ourselves. We need to engage with the consciousness we own and create something in that flow. We have the ability to put things together. They are certainly transforming like everything else, but once we

have put together a tool, we can use it in this flow and create something in what will be our future.

The only thing that, according to Bailey, exists is a strange process that consummates itself. That, according to him, precludes opinion. Yet he claims that transformation is the ultimate experience. Why this experience, he does not attempt to answer.

At the same time, Bailey, as I see it, is right when he says that we only find a process when we study the subatomic particles. Here things happen so fast that we see the process rather than the constituent parts, the forms, let alone the purpose or meaning of the process. A chemical reaction can serve as a picture of this, but he does not go into the process itself and characterizes it only as incomprehensible. He writes, "*existence is not a form of any kind. It is not something solid, something liquid, no gas. It is not hot or cold, not matter or energy, space or non-space. It is not consciousness.*" Unfortunately, it becomes somewhat absurd for a highly cognitively conscious person to deny consciousness.

Furthermore, he argues that the movement does not go from past to present and a future because the past is a notion that something once was: "*There is simply the unformed, indefinable, pulsing, luminous expression of now*". Thus, existence has no form and no time. Life then does not become something we have to understand, it is just a flow. Humans, like dogs, birds, fish and trees are what they are and they flow according to their inherent nature through existence in their own reality.

There are many ways to relate to this way of thinking, but there is nonetheless reason also to doubt the dualistic approach to reality. It is we humans who polarize something

that is essentially one. Consciousness is reality, is matter, is mind, is we, is the universe, is the cosmos.

Reality is probably not so straightforward! In a way, we are stuck in the notion that time and space are linear; that everything begins somewhere and therefore must end somewhere. We are born, live and die. All roads to Rome end in Rome, or begin there. That something can be eternal and infinite somehow cannot be grasped. We do not grasp that there is no difference between a metre and a light year in the perspective of infinity or in a second, a life, and a million years measured against eternity.

In the perspective of the limitless, all places are the centre, here, all times now, and that means you, me, each and every one of us, as much as the sun, moon and the star Sirius, here, now. All dimensions collapse. The fragment is basically Urgrund. The primordial soil envelops the fragment and preserves everything. We can perceive this by drawing into universal memory.

## **The Akhasa and the Egregors**

When, in connection with the considerations of reality, I drew attention to the underlying dimension of consciousness that we are now in the process of discovering through research, the road is short to thoughts about the *Akhasa* or the so-called Akhasa Chronicle.

The Akhasa field, which in some ways can be compared to what in Greek philosophy was termed *nous*, is, according to ancient Indian philosophy, the field of consciousness that underpins everything that is manifest. Here everything that happens, everything we experience and think is stored, and we can reach into this knowledge using specific techniques. The ancient Indian thinkers had insights we are only now beginning to be able to confirm the contours of. The Akhasa theory has some strong parallels to what current research is drawing up from the subtle level of the quantum world. The cosmos is, as mentioned above, a totally conscious field that informs the physical universe, matter. It is a network of life that fills the entire universe. It is the energetic, living space in which the entire universe finds itself. It has its own memory.

In this context, we must turn our way of thinking a little on its head. We experience the moment of life as if on a string, one moment arises by the previous one, which in itself is correct, but it is not the moment that is in time, it is time that is in the moment. The entire Chronicle of Akhasa is gathered together in this timeless moment that is time. In this multidimensional space, everything manifests itself as the full cosmic experience. There is no adequate way to express this given the limitations of language.

The understanding of the universe as based on information and as generating information, leads to the Akhasa theory, a notion of a conscious cosmos that incessantly



generates, preserves and recycles information. Our entire universe can then be seen as a sail stretched out in a field that fills it with wind in the form of space, time, movement, life and consciousness, and which at the same time is characterized by this while our whole world sails like a ship through dimensions we can neither observe nor comprehend. The very imprint of the journey of everything that unfolds also in our small, earthly world becomes what forms the memory of the universe, the Akhasa Chronicle itself. A bit frivolous, but with a modern notion, we might say we are talking about the cosmic hard-drive.

Put in the context of the understanding of time as multidimensional, it is possible to see this process much like painting everything that happens, all thoughts and ideas passing through billions of minds, onto a canvas where nothing is lost and points, images can be recalled in an individual, living mind. Just as humanity has a history and future built on past experience, a deeper history is preserved in the Akhasa that can be accessed through harmonization of the mind.

Some scientists call this field of consciousness a psi-field. It is in reality the same as the Akhasa field, the same subtle field that is the very space and ground of being in which the *verb* manifests itself and embraces everything. The former research director of the CNRS in Paris, Olivier Costa de Beauregard (1911-2007), expresses this idea by claiming that without man there would be no universe. It may seem absurd, but according to him, it is the observer himself, i.e. each individual, who causes the psi-field to collapse and realize one of many possible realities.

In other words, it is consciousness that constitutes the force in the cosmos that creates reality, but he says nothing about whether this continuous creation of reality is some-

thing that flows through man from higher levels or only from the individual or a community of individuals, i.e. at what level reality actually takes shape. His contention is that without man, the universe would not exist unless there is a "*diffuse cosmic consciousness*." Likewise, he says that there is no time in the general sense except for living beings. He moves with these thoughts very close to the assertions I am also making.

Man is not only a receiver of energy. He also constantly emits energy in the form of his thoughts, words, and deeds. He is permeated by and transforms energy. Thoughts form images. The images draw words into the air and powerful actions in matter. This is embraced in the moment, or as de Beauregard says, as the psi-field collapses, and immediately becomes part of the chronicle. It also means that the images we form in the moments we live will also influence our future moments as a result of moments generating new moments from their content, which gives good reason to pay considerable attention to our thoughts, words, and deeds.

In this context, I would like to refer to the systems theory of the Hungarian pianist, philosopher and systems theorist Ervin László (b. 1932), and the aforementioned Fritjof Capra. They both draw with great weight on the connection between quantum physics and consciousness, albeit not quite as I have outlined here. At the same time, this theory rhymes well with the Rosicrucian tradition and esoteric transmission. It also fits in well with the experiences of modern thinkers such as the Hungarian-Austrian mystic, anthroposophist and philosopher Rudolf Joseph Lorentz Steiner (1861-1925) and the Czech psychologist Stanislav Grof (b. 1931). Steiner is the founder of anthroposophy. Grof is perhaps best known for his research on transpersonal psychology and half a century of research experience on psychedelics and altered states of consciousness. Despite

completely different starting points, there is a common denominator here that rhymes well with my understanding.

Research carried out by those mentioned here and a number of others shows that human beings have dimensions that I have not touched on so far, but which we are generally aware of without it particularly often attacking our way of thinking. In addition to our material, biological form, we have a psychic, emotional level, a mental, intellectual level, and a spiritual level that are integrated into each other in every human being. The individual must follow the movement itself, through the levels, or spheres as I choose to call them, to recognize the next dimension, the transcendental that transcends the individual and connects it with any other individual, even all other life.

To transcend one's ego is to penetrate spheres of consciousness with a content that extends beyond oneself, one's own time and place. The spheres contain an expanded content of meaning and go deeper than any relationship that revolves solely around one's own goals and needs. Such transcendence opens access to cognition of other people and entities, whole spheres of life. The insights that follow from the opening to wider spheres of consciousness give access to the transpersonal and universal and develop deep respect for other people, for all life. A sharp light is shed on deep relationships and connections that cause change in one's own basic values, especially because here lie deep memories that embrace all of humanity and more.

A whole person is both physical, emotional, intellectual and spiritual. Behind this lies the individual consciousness, the fragment, as a source that expresses itself through all these four levels, as a unit, as a whole, individuated, cognitively aware human being. It is man's spiritual side that is in contact with the Akhasa that lies on the transcendental,

transpersonal level. It is in the spiritual dimension that our deepest insights and impulses are extracted from a dimension of consciousness that most people hardly know is there. The stronger the individual contact is with the spiritual, the more sensitive the individual will be to everything that is happening in the world and the more he or she will seek deeply to contribute more strongly to the awakening of humanity. The fragment will reach for the Urgrund.

When impulses become conscious, we often experience strong inspiration and ideas flood in. Here is a source of music, poetry and visual arts, but also of scientific discoveries and philosophical insights. When the impulse reaches the psychic, the individual develops emotional insight, the capacity for empathy and to sense other people's emotions. Emotional, psychic bonds emerge that transcend time and space, so that those who have established such connections can easily communicate over distance without a mobile phone and feel how the other is feeling. When the impulse flows into the physical, biological-mineral body it brings harmony, health and vigour.

Today, the impulses reach more and more people with open minds, especially young people and those who maintain the inner connection throughout life with the ability to carry the impulse out to humanity with weight and clarity. Man's negative and destructive activity in the world is associated with a lack of contact with the driving impulse that sustains our entire cosmos. Here, everything resonates on the verb's basic chord while some tiny people on a tiny planet are in dissonance. We live in a time where powerful forces are destroying people and the environment. It leads to the emergence of necessary counterforces that draw their power from the inner, common consciousness and bring new impulses out into the world.

After World War II, when large parts of Europe lay in ruins, we experienced a period of reconstruction. During this period, the former British Grand Master of the Rosicrucians, Raymund Andrea (1882-1975), whom I had the pleasure of meeting in 1969, wrote that there will *"as always, be a minority that will seek the realities of life and challenge the materialism and cynicism that prevail after a period of bitter disappointment, deprivation and loss."* Further, he states, *"There are hard facts we are confronted with that cannot be overlooked. I take for granted that many of life's false standards must break and, that many changes... must take place."* He also points out that those who want to bring change *"are not the dreamy idealists, even though their ideals are the very highest... There will be clear-minded realists who look life straight in the face."*

Andrea is absolutely right, and what he said then applies at least as much today. We must be conscious of the force that flows through us and that is in the present moment. It is in this moment that we can take action to correct the course of our lives and the future of our community. Then we must, as the fragments we are, stand with our faces in the wind of time, in the cosmic flow, without fear and act. By action in this context, I mean stepping into the transcendental level where the forces are accumulated that drive individuals, groups and nations to good and evil, and act consciously on this level, confronting not only people on a daily basis, but the driving egregors where they are. Actively be there. This requires an explanation.

I am here moving from the Akhasa theory, the world memory in the transcendental sphere in general, to another phenomenon that manifests itself in the same sphere, called *egregors*. They are aggregate fields in which specific ideas and notions that groups of people gather around emotionally, mentally and spiritually are bound together. It can be

cultural, religious, political and other beliefs that persist over a period of time so that they form more or less lasting effects in the world and to a given extent influence development for good or evil.

Let me put this in a context that takes its starting point in quantum physics and the philosophy that develops on its basis, if not only on its basis. In simple terms, physical evidence has now been found to understand connections that are hidden. The insight into the transcendental, into the Akhasa and the egregors located there opens up insight into things that were previously seen as occultism, magic or sorcery, which I will return to. The new realizations show how everything is connected to everything else on a level beyond our senses. What I am talking about thus also includes parapsychological phenomena such as healing at a distance, radiesthesia, telepathy, precognition, synchronicity, extra-sensory perception, extracorporeal projection and a number of other parapsychological or occult phenomena, which I will also return to.

Recognizing that the whole world, the basis of the universe and the living is a kind of proto-consciousness that forms an underlying substrate for the smallest and finest structures of matter, that this medium owns infinite extent in both time and space and contains more dimensions than our senses and measuring devices can observe, that it generates everything we observe and resonate in relation to all that we are, what we think and do, then a light of revelation begins to penetrate into areas where so far we have not been able to see explanations.

As mentioned, Bergson regarded the human waking day consciousness as a filter. He was of the opinion that consciousness itself is not something that arises in the human brain, but is a field that surrounds us much like the

electromagnetic frequencies we are constantly surrounded by but do not sense. Simply put, this means that we cannot individually and consciously accommodate all this if we are to be able to orient ourselves in our daily lives, between material things and intellectual activity. Our need to focus on what we do in the practical world requires that most things are filtered out while we are at it.

The full and complete cognition of higher consciousness we can penetrate to some extent when we employ consciousness-expanding techniques such as meditation or use special herbs, mushrooms, psychedelics. Then our consciousness is also pulled away from the daily focal points, inward and through the inward at the same time outward. The fact that few people use such techniques is the reason why most people are locked behind the filter Bergson points to and thus focus almost exclusively on the close, material things. Consequently, they are overtaken by equally limiting currents of thought and victimized by them.

When human thinking is thus captured and converges in certain directions, egregors are formed, in the form of psychic, mental and spiritual structures on an intangible level. Today, there are several major dominant common denominators of this type in play. Some of these have ruled the ground for a long time. Religious, philosophical and political ideologies and ways of thinking have steered the collective direction of large groups of people and nations into conflicts and wars in a struggle for dominance over human attention and power over their material arrangement. The Akhasa field contains the psychic and mental content of humans and all living things in such egregors. Fortunately, positively ground-breaking mind-sets also forms such egregors. Figuratively, one can imagine these as packages in which particular collective notions are gathered that group people according to their common denominators.

What we call egregors are precisely the same as holographic structures in the psi-field, the Akhasa. They are linked to specific sets of ideas, thought patterns that prevail in the unrecognized common consciousness of human groups, and unrecognized or not, they provide the basis for fellowship around a belief, ideology or culture that can move the group to common action, good or evil. The egregors manifest themselves, as mentioned above, in the transpersonal field, in the transcendental sphere. In a way, it is possible to draw a comparison with what is happening on the internet. Here, groups form common forums, based on common interests, common ways of thinking, ideology or beliefs. An individual with a particular interest or belief will seek into a forum where he or she finds fellowship with others with the same interest or beliefs. In this way, the forum that is sought out is strengthened. At the same time, it becomes a source of confirmation of one's own views, regardless of whether these are correct or not. The Internet does not have morals or ethics of its own. Individuals who apply to such an online forum influence and are influenced and easily end up in a silo of opinion. The perspectives are limited, at worst to something close to tunnel vision. The egregors in the transpersonal field have some of the same characteristics as specific forums on the internet.

Egregors are the gathering of human groups around certain ideas, a particular imagination or collective mind-set. They are formed in a transpersonal psychic and mental, sometimes spiritual space, in what we call the common unconscious, for the construct is not awake, cognitively conscious at the individual level. It is an entanglement shared unconsciously by a group, large or small, and has common features with that which spontaneously develops during panic and similar situations in which groups of people are moved by a specific influence; music during major rock



concerts, suggestive movements during demonstrations and riots, sports events. The difference is just the duration.

Egregors have similarities with what is clearly apparent to a trained observer, but which is obvious to everyone if they are attentive, during religious, political and other manifestations in which participants are egged up. The behaviour of individuals becomes uniform and the unification of the common basis of ideas becomes very clear and dominant. Even people who are not quite within this community will easily be drawn along and perhaps even be convinced of the ideal content that drives the group. The egregor is a phenomenon that captures individual consciousness, often with considerable force.

Advertising, propaganda, and religious revivals all play on this mechanism without those involved having any knowledge of the underlying issues at play. Producers, political parties and religious movements do what they can to attract as many individuals as possible. Quantity here constitutes strength. This applies in particular to influences that build around national, religious or ethnic identity and create patriotism or a need for religious, ethnic or cultural purity. History has shown what it has led to and continues to lead to. I will return to this later with some examples from politics. It is worth noting that all hero worship, whether national war heroes, religious martyrs, movie stars, pop idols or sports phantoms, also helps to mark patriotic reeds. They provide national and other egregors with energy.

Egregors can form common consciousness on virtually any basis, including good and positive ones. For the individual, it is nevertheless a matter of being so alert that he or she does not allow himself or herself to be drawn along by moods, even when they become strong, but stands within himself or herself and is able to realize what is going on, is

able to see the underlying movements, what torrent it is that is moving. This is especially important when it comes to slow, lasting impact. Individuals must be cognitively aware on the outside and look inwards to obtain the necessary overview and basis for assessment to make their *own* decisions, to decide for themselves.

With heightened awareness, it is easy to tell the cards apart. Individuals who allow themselves to be seduced by mass manifestations are trapped in an egregor without having made an individual choice and belong to the inattentive mass. Therefore, it is imperative that the individual, the fragment, gravitates towards the Urgrund, right through these chaotic layers where the egregors isolate groups. It requires considerable intellectual and spiritual effort and control, especially on the psychic, emotional levels that have a tendency, an intrinsic ability to tear the individual along.

Through studies of flocks of birds, schools of fish and swarms of insects, it has been discovered that the individuals, in addition to their individual awareness, have contact with a common consciousness. When we observe how the entire herd, shoal or swarm reacts as one individual, all at exactly the same moment, with perfect coordination and intelligence, a unifying consciousness is visualized. This happens without each individual thinking about it. Even cell groups react like this. It happens with the same perfect self-evidentity as a professional pianist playing a sonata. Were he or she to think about each finger's movement and projection, it would be an impossible task. The fingers run over the keys as the birds find their place in the flock. A united consciousness controls the fingers. A common consciousness guides the birds.

Such common consciousness also exists among people. We have clear examples of this through the herd mentality humans exhibit in a variety of contexts. In social interaction, patterns are followed without each individual thinking about it, let alone registering it at all. It is built into the common consciousness. It steers individuals into common patterns of action and norms that need not be learned. It has been observed countless times throughout history, the herd mentality that leads to a sense of community even where individuals do not know each other, common identities such as people or nation or religious assembly. Terrible manifestations of such common consciousness have also been observed during war and uprisings. It is doubtful that all the Hutus understood what led them to the mass killing of Tutsis in Rwanda. The same can be said of the Nazis who murdered Jews and Gypsies, the Serbs who killed Muslims and the Israelis who in true Nazi fashion terrorize Palestinians. They were and are trapped by impulses from the group's common consciousness, the egregor they share. People who form a common egregor will often, quite independently of each other, speak with the same voice, act according to the same pattern. The egregoric field eventually binds the individuals.

The clearest examples of how common consciousness works in the human flock can be seen when major events occur and trigger panic or mass movements as we witnessed during the storming of the Capitol in Washington DC in January 2021. We also see it in religious revival meetings and political movements with strong unity around shared values. Humans are not so different from pack animals. They even form herds that react spontaneously and collectively under special influences. People share consciousness both as a whole and as groups.

This is about a struggle that takes place to a much higher degree on a spiritual than on a physical level. There is a spiritual, mental struggle taking place between the egregors being waged on the transpersonal level. The content of these transpires through mental and psychic levels until it manifests itself in physical strife. The fire beneath this struggle is the emotional engagement unleashed through the power of the ideas that inhabit the egregors. Political ideologies and religious dogma are clear driving forces that lead people to flocks on a collision course with each other.

It is the impact of limiting ideologies in equally limited individual consciousness that gives power to such egregors, as well as the emotional influence of leading religious or political personalities and the size of the crowd they capture in their game. The power of egregors is reminiscent of a kind of mental magnetism that attracts individuals who are weak and unaware of their own power. I mentioned a few moments ago Orwell's description of reality in "1984." The picture he makes visible is how the party takes the form of an egregor. Here, the individual is not given much leeway. The egregor here dystopically owns the humans.

Here it should be said that entire societies are dominated by a common thinking that leads to the formation of social norms and the establishment of a game that in itself keeps the individuals in place. Individuals who violate society's rules, not necessarily in a way harmful to society, but in an individualistic way that does not fall within the established framework, will quickly experience sanctions, directly or indirectly from the community. An egregor built up in a community over a long period of time dominates its way of thinking. The black sheep of the herd must either be excluded or captured. Deviance represents a threat, a danger to established consensus, to a shared understanding of reality.

It goes without saying that people who are independently minded are a threat to any control-seeking system. Individuals who through themselves make direct contact with higher levels of consciousness are independent of church, synagogue, temple and mosque. Nor are they politically controllable without the use of physical violence or elimination. Nevertheless, these people find each other and form groups. They, too, form egregors, but they must preserve their existence and their knowledge hidden and, if possible, influence indirectly and subtly.

For those of us who have wandered for a few years in Rosicrucianism, these are not things we need more evidence of, because our experiences confirm the connections and show that what we do works. Still, it is a big step to take action on what actually happens. It requires insight that everything that happens on the higher planes resonates with everything that happens on the lower and that there is a triggering potential. The challenge is to create a shift through action at the transpersonal levels and through this influence human cognition so that flat ideology and obsolete dogmas find substitute in living spirituality and insight into man's actual place and unity in cosmic context. It happens.

The new paradigm implies that we humans are beginning to see ourselves in a whole new sense. We have long known that we live on a small planet in an incomprehensibly large universe, but it sits a little deep to realize that we become completely meaningless in such a perspective. After all, since we have not encountered life anywhere else, we are pretty unique. Now we are about to have a shift in this picture. The understanding that consciousness is a universal property of the world gives us a somewhat intimidating experience of being molecules of consciousness in something larger and far more conscious, but also a clear understanding of our actual position. The fact that we have also discovered

that the sun and other stars form and scatter infinite amounts of organic substances in the universe, about 130 of which have been established so far, means that we must more seriously doubt our unique biological position. The astrophysicists who have discovered this amount of biological material in space have made an estimate and concluded that about 1% of our galaxy's mass is some kind of biological fat. Is life, even as we scientifically understand it, universal?

The ideas presented here about an Akhasa Chronicle and Egregorian fields or constellations on an immaterial, higher-conscious level, may seem speculative and impossible to prove or confirm. True, this is not without its problems. It is obvious that it can be considered as claims. Nevertheless, the effects of such consciousness-related conditions appear clearly in our human communities, in common patterns such as social, cultural or spontaneous actions. The individual is more or less by his own choices or under pressure, trapped and bound in the patterns of the egregors as they have been built up by humans over time. The lack of individual attention leads to a lack of insight and at the same time to its unconscious unfreedom.

Man is not precisely known for his humility, but now some are beginning to kneel for new knowledge and insight. It is not a religious kneeling. It is a squat for realities that tear at your understanding. It is not just easy to go from an imaginary position as a self-governing being with the earth as a place of free reign to a position as a possible polyp in the deep ocean of consciousness on an earth that requires your service!

We should also bear in mind that there are beings living with a far higher consciousness among us on this planet and with whom only few of us are able to communicate. Although knowledge of this is not around the

corner, it must lead to consequences not only for self-understanding, but also for thinking at all levels. As the general level of consciousness is today, the consequence will at best be confusion and chaos, at worst breakdown. The time may not have come for the full participation of the ordinary fragment, but it is time for some reflections on consciousness.



### **III**

## **Consciousness**



*No man's knowledge can go beyond his experience.*

John Locke  
English philosopher (1632-1704)

## Reflections on the Theory of Consciousness

Consciousness is, if possible, an even greater mystery than space, time and matter combined, and there is reason to see it as the primordial ground, Urgrund, for everything, the whole and undivided cosmos. Science describes reality in the form of models without including consciousness, but the models are different. It is doubtful whether a correct model exists at all, especially when the consciousness aspect is excluded. Nevertheless, in philosophy and science there is a forest of theories about what consciousness is and how it arises and works. Here I will only draw up a few considerations before going more specifically into the most central theories.

Common to most theories of consciousness is that they limit themselves to individual consciousness, i.e. the individual mind, and in some cases move on theories of collective consciousness and consciousness in animals, insects, plants and other living beings. The theories are to varying degrees open to whether other beings, a dog, an ant, a bacterium, a tree, have individual consciousness or whether they are so-called *automatons*, which admittedly react to external stimuli to varying degrees, but follow instinctive patterns without making judgments, for example.

Our anthropocentric view has thus over the centuries led us to question the consciousness of other living beings. We have asked whether they are conscious at all, let alone individually conscious, or simply beings acting automatically and without their own consciousness where sensory input and inner functions and needs such as hunger are merely triggers that put a number of automatic functions into action, the way a hungry tiger begins to hunt for a prey. At the same time, we must acknowledge that when a person feels hunger, he or she also seeks out food, and when feeling desire or

unlust, he or she too reacts quite automatically to the feeling. The human also has instincts.

As humans, we consider ourselves too unique with our self-awareness, our meta-consciousness, but the fact is that we cannot know how self-aware individuals of other categories of living beings are. We cannot readily claim that an animal, fish, insect, or plant is devoid of such self-awareness, though we may sense it in animals with whom we have a close relationship; dog, cat or horse, or animals to which we have devoted extensive observation, such as chimpanzees and dolphins. However, we do not quite reach them because, on a mental, intellectual level, there is a barrier to communication: Language. We lack the ability to understand other species' language and communication other than sometimes on a very elementary level and in relation to animals, we have had contact with for a long time, such as dogs and horses, or that resemble us in certain areas, as mentioned above.

Studies have been conducted in relation to, among other things, reaction to pain. Even if an animal or an insect writhes as a result of inflicted pain, for many it has been an open question whether this is merely automatic and not actual experience of pain, an excellent disclaimer of guilt for scientists who conduct experiments on animals. When a human accidentally sticks a finger into a flame, the hand is pulled back at lightning speed even before the pain is experienced. It is an automatic function, but the pain is a cognitively conscious experience. Thus, one may question whether what initiates the automatic reaction is not also a consciousness that exists in the body, but which is not expressed until the pain signal is processed cognitively.

Man tends to think that he has a more developed consciousness than other living beings on earth, on the grounds

that we have a larger and more complex brain, in that we use concepts, but it is permissible to doubt. Among others, the elephant and dolphin have larger brains. It is not possible to claim that consciousness has anything to do with the complexity of the nervous system. Perhaps it is only our conceptual cognitive intelligence that we perceive as a more advanced proof, that we engage in philosophy, science and art, that we express ourselves in a human way. Perhaps it is our notion that we are alone in having subjectivity, though without the remotest evidence that other living beings do not.

Undoubtedly, cognitive ability is related to the brain, but not only. Everything we are is encompassed by consciousness. This also applies to ants that build complex communities, and wolves that preserve their community over vast geographical areas. Both ants and wolves communicate. We are the ones who do not understand how because it is not expressed concretely. It is wordless, direct, and psychic. The animals are like primordial shamans. They live in and relate to other life worlds. We imagine that animals, birds and fish do not think. They do, but not in terms, the way humans do. They think in pictures and visualize. This is an extremely effective way of thinking that modern people struggle with. Concepts stand in the way of pure visualization.

In the light of such considerations, it is quite assertive to claim that human consciousness is more developed than, say, that of an owl. It would imply that consciousness is somewhat scaled, something that is unequally distributed among life beings. Perhaps it is, but it is still problematic to say that the owl's consciousness is at a lower level than that of humans. Perhaps it is more correct to say that consciousness is *adapted* to the owl as it is also adapted to man. It is a fact that we can know nothing about the owl's consciousness, about its self-understanding and subjective understanding of the world. Perhaps it is in constant contact

with levels of consciousness we have cut ourselves off from, direct and without language. At least the owl seems to be completely and harmoniously integrated into the natural wholeness and context in which it lives, unlike the humans who are actually fighting *against* their own natural basis of life, which can be immediately interpreted as the result of *impaired* consciousness, let alone intelligence. It is possible to ask how big the owl's ego is compared to a human's.

As human beings, we can experience that the ego stands in the way of cognition and that it is when the ego falls into the background that higher levels of consciousness open up. If the owl is completely or almost completely free of ego, it may also know that its awake, night-flying nature is part of a whole and live in constant cosmic experience. It is tempting to put this in the context of the German philosopher Johann Gottlieb Fichte (1762-1814), who sees a higher self than the individual, an absolute self that can completely acknowledge both the self and the world.

At the same time, I, the idea of I, is the cause of division and separation, but few are the ones who take this into account. The mind, the cognitive awareness, is experienced individually but is cosmic, a fragment inextricably linked to the cosmos. Expanding this fragment is the same as gaining a greater part in the cosmic consciousness. Humans can achieve this goal, but far too few seek, blinded by matter and cowed by their material needs. Like the quantum particles, the individual consciousness of the human is able to change state. These changes are the key to higher consciousness, but they must be made permanently available through an act of will.

The British author Colin Henry Wilson (1931-2013), writing in "The Outsider" from 1956, very aptly states that *«The word 'personality' hides the vagueness of the concept; it*

*refers to no factual object, like 'body'. Human beings are not like the characters in literature, fixed, made immutable by their creator; the visible part of the human being is his dead part; it is the other part, the unconditioned Will that constitutes his being. Will precedes essence. Our bourgeois civilization is based on personality. It is our chief value. A film star has 'personality'; the salesman hoping to sell his first insurance policy tries to ooze 'personality'».*

It can hardly be said more clearly. It is bourgeois normality, which overrides the will of the individual putting his ir her self in the form of 'personality' at the centre and falling into the prevailing pattern whose running routines and social forms ensure blindness. The outsider is the one who sees, who has a critical eye and therefore a willingness to stand on the outside. It is this sharpened gaze that is both born of and opens access to the transcendental, transpersonal. Such insight awakens a deep will to distance itself from the cult of personality in bourgeois life. Space becomes too cramped, sedate and creativity-inhibiting. The world is full of blind, normal, shut off individual consciousness.

Wilson points in no uncertain terms to the act of will I suggest as a key to higher consciousness, to transcendence. It is practically impossible for an individual to push his boundaries by submitting to bourgeois comfort and conformity. A socially defined and by the individual himself accepted I, place the individual in his ascribed roles, whereby he is delimited through socially accepted patterns and not least through the language by which the whole is defined. Language is the defining tool of human beings. The terms used to define the individual and his roles are perceived as culturally given, and they thus have a governing influence on the individuals, though not on the outsider.

Man stands out with language and concepts, concrete and abstract, but this may also be his most important limitation. It seems to limit direct psychic and mental communication. Language distinguishes us from the imprecise, subtle and, for us, diffuse communication of nature. We wall ourselves out from nature, from the wide world through our concepts because concepts can only encompass very specific things and conditions, preferably precisely and clearly delineated. The diffuse in reality often lies in the gaps between the concepts. Man is not properly on-line with the best alternative to the internet, the individual consciousness connections.

Man must step out of his self-conscious fortress and enter a less cognitive, in the sense of a higher consciousness state in order to recognize his full connection with everything. Here he can find the places where all other living beings on Earth are located. This is where man can move when, under the right circumstances, he enter other states of consciousness. Here, modern man can recognize where his ancestors and today's indigenous peoples got their insights.

When dealing with consciousness, it is fundamental to determine what we are talking about, what consciousness really is. As humans, we are anthropocentric in our understanding. This also applies to the vast majority of researchers and thinkers working on the topic. Consciousness is generally perceived as what we humans perceive as our cognitive cognition of ourselves and our presence in the world, our so-called waking consciousness. When a person faints or sleeps, we usually say that he or she is unconscious, i.e. not conscious, not cognitively present. The question many have tried to answer is what this condition really is.

To start from matter as the cause and basis of consciousness and to seek the answer by claiming that it is

the quantum physical processes in the neurons of the brain, more specifically in the microtubules, that are consciousness, remains a materialistic starting point. The microtubules are some thin tubes that make up the neurons' skeleton. They show a form of self-organizing intelligence and make sure to arrange the neurons into interconnected networks. Furthermore, they trigger neurotransmitters to the synapses through which the neurons communicate. What drives this process are quantum phenomena in the protein structure. It is possibly these processes that, at the deepest biological level, control the whole human being. It seems to be at this level, at the quantum level, that the exchange between the fragment and the primordial Urgrund takes place, that the interconnection between the immaterial and the material exists. Yet it is not the material events in the microtubules that are human consciousness. They are only the manifestation of the immaterial consciousness in the physical. Immaterial consciousness is in contact with the material individual through the manifestation of quantum physical processes in neurons, and not only in the brain, but throughout the body. This contradicts the materialist view that personality is rooted in the neural network structures of the brain.

The quantum physical activity of the microtubules is important in terms of understanding a possible transition from the cosmic to the local, individual and cognitive consciousness, but it offers no explanation for the obvious consciousness and intelligence at work during the creation of a human being from conception or a tree from a seed, not to mention the equally obvious intelligence that harmonizes and synchronizes everything both in man and in the nature that surrounds us on this planet. Genetics also does not provide an answer. The genetic code is itself the product of an underlying intelligence directing nature's own industrial process.



There is a rational principle that is implied to be consciousness. The principle forms the basis for what is called mystical panpsychism, a recognition that absolutely everything is filled with cosmic consciousness and the fragments emanated by the primordial Urgrund. The recognition of this principle lies intuitively and subliminally in man, and in people who live in traditional harmony with nature, this is often cognitively acknowledged. Such cognition works instrumentally as a gateway to the transcendental level where contact with other entities is possible. This includes contact with other natural beings such as animals and trees.

An interesting demonstration of the overall position of consciousness in relation to matter can be accomplished by means of hypnosis. If the hypnotist takes a stick and touches the hypnotized person's arm with it and says it is a red-hot metal rod, the hypnotized person will not only pull back the arm and feel pain, but a burn or blister will occur where the swab touched the arm. A somewhat similar phenomenon is the placebo effect. A person suffering from an illness receives sugar-only pills, but is told that they are very effective against the disease. When the result is that the patient recovers on such a basis, it is not the medicine that has worked, but the individual's belief in the pills' effect. In other words, consciousness directly affects the physical body. This may also be part of the explanation for why so many people who are constantly preoccupied with, read and talk about illness become ill.

Today we are talking about artificial intelligence, an intelligence built on silicon processors in a high-end computer. This is a type of intelligence with no ability to make moral or ethical judgments, completely devoid of emotions. One question is whether such intelligence can have consciousness on a human-like level, another whether the machine is capable of experiencing such a thing as pain,

pleasure or inspiration without being programmed to simulate such a thing from given signals as input. I will come back to this.

Consciousness is a phenomenon that evades a complete definition. Since humans communicate linguistically and can share experiences, we know that most humans are quite similar when it comes to consciousness, yet when it comes to other living beings we adopt a condescending attitude. How can we even know anything about the level of consciousness of a crow, a bee, a cod or an elephant? We have no access here, and our evaluations are solely based on observations and on comparison with ourselves.

Nevertheless, the two scientists, the Greek cosmologist Menas C Kafatos (b. 1945) and the American historian of science and founder of The Global Environmental Network, Robert Nadeau (b. 1944) have a contribution here. They see human consciousness as a self-reflective attention based on a form of inner consistency and order. They extend this understanding of consciousness to the undivided whole and cosmic order of the universe, and they believe consciousness is integrated in the universe at all levels, at every stage and every scale. Here they are, in my opinion, close to an old insight, and the Indian yogi Maharishi Mahesh (1918-2008) adds, "*all life appears and is supported by consciousness. The universe is an expression of consciousness.*"

Not only scientists and philosophers see consciousness in this way. Chopra and Kafatos refer to a conversation between Einstein and the Indian poet Rabindranath Tagore (1861-1941), in which Tagore, to the former's question about how far the divine is separated from the world, answers «*Not isolated. The infinite personality of man comprehends the universe. There cannot be anything that cannot be subsumed by the human personality ... the truth of the universe is human*

*truth*». Tagore points out that the world is a human world and that any world without us does not exist and that it depends on our consciousness. That is a far cry from the view of science. I should add that his use of the term 'personality' differs from my definition.

The above-mentioned Colin Wilson further writes that science is an attempt to see the world in its immediacy and reduce meaning to immediacy: "*Science, which owes its development to this particularity of the western mind, is an attempt to see the world in terms of immediacy, and to reduce meaning to immediacy.*" Science is not concerned with the purpose of things and processes, but with their causes. Thus, man is given a cause through evolution, seen as an object that undergoes a process without further purpose. As we begin to talk about human purpose, we are into philosophy, metaphysics, or religion. Even life is perceived as a random result of processes in matter, almost as consciousness is seen as an epi-phenomenon in the brain.

We can even observe that consciousness fluctuates between states in small steps within the cognitively mental and psychic sphere, in the so-called day-conscious and subconscious levels, as well as the dream world. In this way, ordinary consciousness can be said to wander, moving in a current that follow the different areas of focus of attention. Aldous Huxley saw consciousness as a variable, but over a wider range than this. He considers that man is aware of this, but ignores it, especially in the Western-modern part of the world. Elsewhere, techniques have been developed to shift attention from the outer to the inner and thus reach into the transcendental spheres. It is a matter of methods in which one takes control of consciousness, gives it direction and goals, and thus draws through one's own consciousness on a journey to higher cognition. Humans can learn to disconnect

from the cognitive day consciousness and follow a narrow, luminous path to deeper awareness and cognition.

We move here on the planet Tellus and see ourselves as the crown of creation with a God-given right to exploit everything from minerals to living life as we please. It is not often that we question whether we really constitute such a crown, even here on earth. The extent to which we have the ability to imagine that there might be beings here with consciousness on higher levels, a level that can make us seem like ants, simple automatic, impulse-guided beings, is a question we tend to avoid asking. Religious people often perceive the deity as a higher consciousness than the own, but perhaps the earth, planets, sun and stars have consciousness as living beings on a completely different level. We have no access to this by following standard human research. It is a rather strange thought that some bipedal being on a small insignificant planet in the universe should be the crown of creation. It is an expression of hubris, to say the least.

When I speak of consciousness as primordial Urgrund, I mean that consciousness is the basis of everything that exists from the smallest subatomic particles to the entire cosmos, and in this context, man is vanishingly small, albeit with great notions of himself. I venture to claim, without reference to academic research, that everything is conscious, that consciousness at the cosmic level is the basis of all structures we define as matter, as life. There is only consciousness, in all its manifestations it is always timeless and everywhere, unlimited and extra-dimensional. It generates everything. Some advanced academic research today supports such an understanding, and within certain areas of philosophy, such an understanding has deep roots all the way back to antiquity and not only in European philosophy. Nevertheless, much of philosophy also has a

problem in that it tends to limit itself to so-called pure thinking and does not consider spiritual experiences. This is one reason why, among other things, anthroposophy is not entirely accepted in academic philosophy.

Indigenous peoples all over the world share a pan-psychic worldview, a view we know dates back to Palaeolithic times, when humans were deeply integrated into nature and completely dependent on understanding its deep interconnectedness. Consciousness is expressed in many levels and through countless manifestations. Their original view is that modern man's individual consciousness must be expanded, opened again to cognition other levels of consciousness. The real research on consciousness as a phenomenon and reality can only happen to human beings by undergoing the necessary processes that can open up for direct experience of the different levels. Modern man, surrounded by and at the mercy of his technology, lacks the necessary incentive to seek such directions.

Above-mentioned Stanislav Grof is an unorthodox thinker with his own experience in altered states of consciousness. He made it clear around 1980 that consciousness is coherent and continuous across the entire spectrum from man through animals to other living beings and further the inorganic nature; stones, water and the Earth's atmosphere. I had no knowledge of Grof at the time and was very surprised when I read this sometime in the late 1990s. I must have developed my vision parallel to him. His early research in Prague is confirming. Later research supports this.

It is my firm opinion that it is impossible to acknowledge such connections without making one's own experiences at altered levels of consciousness. Then it becomes just theory. At the same time, it is not easy to communicate such experiences on a theoretical, scientific

level. When phenomena evade weights and measures, they become empirically problematic. It shows the need for a new scientific language.

The pan-psyhic world approach rests on the insight that all matter on some level is sentient and conscious, that all matter is alive. The American philosopher Christian de Quincey (b. 1955) writes that *«If both mind and matter are real, and are not separate substances, and neither can emerge or evolve from the other, then both matter and mind have always existed together, are coextensive, coeternal and in some way co-creative. Panpsychism, variously called panexperientialism or radical materialism, proposes that matter (or physical energy) itself is intrinsically sentient or experiential, all the way down»*. By this, de Quincey means that matter senses all the way down to the subatomic particle level. He has established what he calls The Wisdom Academy where he teaches 'the four Gifts of Knowing' as follows: *«The Scientist's Gift of the senses and experimental method; The Philosopher's Gift of reason and language; The Shaman's Gift of participatory feeling and alternative states of consciousness; The Mystic's Gift of transcendental intuition accessed in sacred silence»*.

This refers to experimental method, language, states of consciousness and silence, and to topics I have addressed and will address in this text. It is further interesting that he points to four very different but complementary paths to insight: The senses, reason, feeling, and intuition. Man has all these paths available, but few make full use of the whole spectrum and all the time. Many would argue that it is impossible, but with mindful practice, it will work perfectly well.

The American psychologist William James (1842-1910) posed a difficult question in relation to panpsychism.

He called it the combination problem. The problem consists in explaining how an infinite number of elements of sub-atomic consciousness can combine into a new, complex consciousness like that of man. As I see it, James ignores that consciousness is not isolated in particles alone, but is an intangible reality that also envelops these and any material expressions it generates. Thus, consciousness can combine particles in exactly any way and construct bodies with carefully adapted awareness. The particles are generated and combined within the field of consciousness. This also solves the so-called *generation problem*.

Panpsychism dictates that all matter is sentient and that what is felt is consciousness. This view points directly back to the basic view of Jainism. Here, scientific materialism must seek out a miracle to explain the emergence of consciousness from matter. It is unnecessary from a pan-psychic point of view. Jainism also points to the first duty of the individual, ahimsa, nonviolence, of not harming other living beings because everything has soul and can experience pain. There are, in my view, elements of shamanism in Jainism, since it relates to pain in somewhat the same way as is described in relation to shamanic initiation. There are in the Jain scriptures descriptions of the soul's journey through countless lives as animals, birds, fish, and plants where going through painful things is central.

The perhaps greatest of the Renaissance philosophers, Giordano Bruno (1548-1600), expressed the unity of all things. He wrote that the universe is God and that God is thus a universal substance. God cannot be separate from things, but must embrace and be one with the whole universe and everything in it. For this, he was burned by the church. We see that Bruno was right, that everything in the world affects everything else, just as quantum physics makes clear that everything is entangled in a relational network. Yet,

today materialism has taken over. Everything is separate from each other. You live until you die and that is it. It is a matter of enriching oneself as best one can, owning and having, while the real wealth is available just above the standardized crust of thought in the human mind. Fragment one is and fragment one remains in increasing isolation when the starting point is material.

Consciousness is often defined at this level as *what it is like to be me* whether you are human, dog, flower or stone. It is purely subjective to confuse consciousness with the thoughts and content we cognitively experience. Consciousness is thus limited to only the subjective experience each being has of his or her existence and thoughts, experiences, and emotions. The question becomes how it is possible that a material being, a construction of elements, can have experiences and emotions unless consciousness is manifested in every smallest particle, in every atom, every cell.

While we do not consider other beings to have individual consciousness, we tend to forget to ask what characterizes the automatic actions. We just call it instincts and tend to overlook that we also have such; remember the example of spontaneous infatuation. Consciousness is often linked to a minimum requirement to be *sentient*, able to sense or feel something. Thus, there are few theories about consciousness in, for example, stones. Moreover, we are still more uncertain whether there is a universal, cosmic consciousness that simply *is*, unless we do not link such a basic consciousness to a higher consciousness in the form of a deity we may believe in, but then we are moving to faith and have abandoned this subject.

Rather, let us lean on Indigenous experiences. Their contact with nature and other life beings goes deeper than



our intellectual approach and scientific observation skills. They are used to observing, listening, and sensing their way onto subtle levels. Their conversation with nature has preserved some of the same connection with nature's inner life that animals, birds and trees take part in. They have experience via altered states of consciousness that open the windows.

I mentioned the notion of animals as automatons, beings without inner life and emotions, without actual self-awareness. This is a shallow, cool, philosophical approach to other life beings, perhaps useful in meat production, but still fundamentally flawed. It is sufficient to observe the reaction of a cow or sow when their calf or piglet is deprived of them for slaughter. The reaction has all the features in common with the corresponding human reaction.

In this context, I think it can be rewarding to highlight a very special case. In 1990, a French girl was born in Namibia to parents who were wildlife photographers. The little Tippi Benjamine Okanti Degré had no children to play with, so she started playing with the animals in the area. Among them was an adult leopard, an ostrich, a monkey and a host of other animals, and the largest of them all a fully grown, 5-ton male elephant, Abu, who allowed her to climb up her proboscis, over her head and sit on his neck, after which he took her for walks. This is filmed and well documented. Tippi communicated with all these animals, and when she was asked at the age of 6 or 7 how she did it, she replied, *"I speak to them with my mind, through my eyes, my heart, my soul. I see that they understand and answer me."*

When she was 10 years old, her family moved back to Paris. She later trained as a photographer and director, and after many years returned to her birthplace. When she arrived, the elephant Abu also arrived there on the same day.

It had barely been seen since she left. I reckon it is needless to say it was a warm reunion. Perhaps it is equally needless to say that there must have been a connection at a non-physical level of consciousness here. Nor is it necessary to say that, despite her young age, she was adopted into the local San nation.

Unless her experience raises any thoughts about consciousness and its reach, materialism is firmly entrenched. Well-documented observations of wild elephants have shown that they are highly emotional beings and that when they meet after a long separation, they socialize strongly and make for parties! The case of Tippi Degré is also not unique in the relationship between humans and elephants, sometimes even other animals. There is every reason to recognize that consciousness with both thought and feeling at a higher level exists among most animals and that this is nothing uniquely human. Therefore, we must learn to respect them. Perhaps we will thus regain a lost dimension in our own lives as human beings, as one of many expressions in the total, complex sphere of life on our planet.

If we move to the plant kingdom, we enter a sphere of consciousness that is even more distant than that of animals. There exists both a common consciousness reminiscent of the herd consciousness of animals, birds and fish, and at the same time, there is subjective consciousness present. Plants communicate both through the root systems and through the air. They also respond individually.

An interesting experiment in this context consisted of letting a caterpillar chew its way through the foliage of a plant. With our measuring instruments, it was possible to record a reaction reminiscent of pain. Another example was having a person mistreat a plant in a room with other plants. The plants exhibited a reaction reminiscent of fainting. Later,

by allowing the person who carried out the abuse back into the room, the plants immediately reacted in the same way; they 'fainted'. This signals that plants also have memory.

We have had this knowledge of plants and trees for about half a century as of this writing. In the 2020s, Japanese researchers conducted an even more advanced experiment in which they managed to film plant communication via the leaves. The transmitter substances were made luminescent so that one could follow their transport through the air and at the same time record the reaction. The experiment is thoroughly documented in the academic literature.

Such experiments show that life is sensitive on all levels and that it is conscious. It should not be necessary to argue deeper, but the question is whether man is ready to take this into account, rather than rationalize it away under the dictates of self-benefit.

It is important to recognize that all living beings have a degree of individuality. At the same time, they have a different kind of contact with their own and other species at a common level of consciousness. In humans, we also see such a common level of consciousness, as mentioned in relation to egotists and otherwise as observed sociologically in society. It is our modern intellectuality and materialism that have deprived us of such deep contact. Animals, birds, fish, insects, trees and plants communicate constantly and over great distances. They know each other's identities, just as one Siberian tiger identifies another as soon as it catches the scent of a marking and at the same time obviously knows where the tiger who made the marking is.

Man distances himself from this same root consciousness through the materialistic, mechanical approach to the world. It is to the detriment of humans themselves, but also

a profound harm to nature and other living beings. Humans treat animals cruelly, especially animals that are defined as food, like meat. There is talk about meat production, not animal husbandry. There is a mental and emotional distancing from a sphere of being that could enrich us intangibly. Industrial food production is a continuous suffering, a suffering we ingest along with the products that make us full. It differs from indigenous natural and purely necessary hunting and fishing, which occurs in deep respect for those who give their lives for their people's survival.

Man's lost empathetic sensory ability in relation to other life beings has deprived us of the ability to communicate with life itself. It is our own grotesque choice to push such reality away from us. It may increase profits, but it gives us loneliness. Man has isolated himself and become a non-participatory bystander. There are two different levels of understanding, the literal and the direct. The latter implies actual cognition, being one with what is understood. The literal leads to the specialization that characterizes our modern age. It is about knowing more and more about ever-smaller elements of reality. At the same time, the coherence is lost.

Let us pull this together a bit. There is a lot of theory in relation to what consciousness is and how it may have arisen, what it represents in man. We need to go a little deeper into the conceptual development of consciousness theory.

It is generally believed that the study of consciousness began with Descartes because of the distinction he drew between the physical, *res extensa*, and the mental, *res cogitans*, which has become known as the Cartesian divide. Actually, consciousness has been in philosophy long before the time of Descartes, but it is practical to take this as a

starting point since he gave the theory of consciousness a systematic definition that has strongly influenced later thinking. Descartes defined consciousness as something outside the body and connected to the brain through the epiphysis. According to him, the brain had no consciousness in itself, including the body. The body was thus merely an apparatus for collecting sensory impressions and a tool for action. This was not very different from its equivalents in animals, but he believed that only humans were connected to a consciousness. According to this theory, the transport of sensory impressions and the will impulse to action went via the epiphysis. An important consequence of Descartes' placement of consciousness outside the body was that in the following couple of centuries it also placed consciousness outside possible scientific inquiry, but fortunately not outside of philosophical speculation.

After Descartes, Leibnitz came up with the idea of parallelism, that body and mind were two different substances meant to function in perfect harmony. He was followed by the Irish bishop and philosopher George Berkeley (1685-1753), who argued that matter without consciousness cannot exist, an immaterialist view that states that things can only exist in that they can be perceived by a mind. This view was immediately countered by materialism, most notably by the French philosopher Julien Offray de la Mettrie (1709-1751). Philosophers also clash when the basis of their thinking is in contradiction, but there are also interesting exchanges, such as between the English philosopher John Locke (1632-1704), and Leibnitz that can be seen in connection with this. Locke wrote to Leibnitz that "*there is nothing in consciousness that is not also in the senses.*" Leibnitz replied, "*Except consciousness itself!*"

An important consequence of the speculation about consciousness was that the empirical basis for the emergence

of psychology as a branch of science was developed with Locke at the forefront. His ideas faced criticism, not least from Kant, who considered such a science to be impossible since empirical evidence requires the use of experiments and mathematics. Moreover, he considered that the mental was private and personal and therefore should not be subjected to such examinations on ethical grounds.

Nevertheless, psychology developed towards our time into a recognized science precisely through experimentation and use of mathematics, especially statistics. Pioneering work was carried out by a number of psychologists in the late 1800s and early 1900s. Chief among these are the aforementioned William James, Sigmund Freud and the Swiss psychologist and philosopher Carl Gustav Jung (1875-1961). I shall, however, not go into the development of their theories or specifically the theories of psychology unless it is necessary to justify or explain phenomena of consciousness.

The problem today, as I see it, is that scientific research on consciousness defines consciousness too narrowly. The research is mainly concentrated on cognitive awareness, the cognitive unconscious and so-called peripheral states of consciousness, including dreams. In other words, it is mostly about consciousness and states in consciousness that are registered cognitively and mentally in the mind and thus become the entrance to psychology. Dreams are often remembered and can be retrieved in memory and retold or they can be sought out through psychotherapy and hypnosis. Measurement of brain activity is made while individuals are in different states and interpreted. Yet science is unable to determine empirically what consciousness is. No one can say where consciousness is neither in the waking state, in dreams, deep sleep or in a state of coma, only what happens neurologically in the brain. Since this is the only place we can observe the activity of

consciousness, the theory tends to be that consciousness arises in the brain.

The brain has been the subject of exploration for a very long time. In recent times, we have had devices to scan the brain in different ways, and it is very interesting to see how its activity plays out given different conditions. During meditation, it turns out that the so-called *posterior cingulate cortex*, which controls self-referential activity, i.e. what actually reaches our cognitive day-conscious attention, has reduced activity at the same time as the number of cross-communications in the rest of the brain increases sharply. Internal communications held down for us to function normally in our daily world suddenly acquire a powerful activation. The brain becomes more integrated and works with greater flexibility and internal coherence. The ego is muted down and the spiritual lights up. Consciousness is far more than just an ego.

This opens up completely different levels of consciousness in the mind than those in which we move on a daily basis. It can identify the *posterior cingulate cortex* as the filter Henri Bergson referred to. When the filter is taken down, more circuits open, and the link between the individual's local awareness, higher levels of consciousness and cognitive functions are activated, sometimes significantly. The psycho-active substances, psychedelics, have precisely this effect.

What we sense, our bodily states and perceived emotions and moods, are undoubtedly registered in the brain, but it is not the same as the consciousness they affect. My view is that all of this belongs in the psychology of perception in general and sometimes in other particular fields of psychology. There is a connection between psychology and consciousness, but psychology only embraces the empirically recordable. My definition of consciousness goes beyond all of

this, as does my definition of the cosmos. Consciousness is the fundamental aspect of the cosmos. Against this background, let me highlight some modern features of the theory of consciousness.

Within the theory of consciousness there is something called the *hard problem*. It is about explaining how experience arises as a consequence of specific configurations in physical matter. We are here back to the question of emergence, of how matter generates something non-material such as a thought, a feeling, or an experience of identity. The hard problem already rests basically on matter as a foundation and falls away in my understanding when one sees consciousness as the cosmic basis of reality.

One might well say that physical reality cannot exist without consciousness, for it would then have no knowledge of its existence. A somewhat subtle question that can thus be asked here is whether the world can exist without consciousness as a source, as a designer, as an observer. There are three main trends in the approach to understanding consciousness. There is a materialist theory, a dualistic theory and an idealistic, also called intangible monistic theory.

The materialist theory can be briefly summarized from the point of view of the big bang. The universe arose 13 or maybe 15 billion years ago out of absolute nothingness. Space, time, and matter arose simultaneously. Closer to our time, the complexity of matter increased so that biological systems arose where there was a random basis for it, such as here on our planet. When these systems became complex enough, they began to react to each other and their surroundings and the development of a rudimentary nervous system and eventually a brain, built on this. The biological systems had to react correctly in order to survive, and



evolution continued until humans developed a large enough brain to become individually self-aware. That is, in such a time perspective about now.

The theory contradicts two fundamental conditions. Time and space was suddenly created out of a non-existent time in a non-existing space. Such thinking requires a pre-existent, time-transcending deity or primordial force. Man-made religions grow out of such notions, but do not really explain anything. Neither does science. Both are based on a notion of a creative god or that the world has come into being without cause, *creatio ex nihil*. Then it is just as well to imagine that something has always existed, space is unlimited, time has no beginning and no end as I have indicated above.

There is a manuscript of the Florentine universal genius Leonardo da Vinci (1452-1519) in which he writes that "*it is impossible that anything alone and all by itself can be the cause of its own creation; and the things that are of themselves are eternal.*" It is because we humans are finite in time and space and unable to imagine anything unlimited and eternal that we insist that the cosmos must be perceived within our limits.

Although this theory has its logical advantages in the light of modern astrophysics and evolution, it lacks a good explanation of how matter, even in highly complex biological form, can form thoughts and ideas that are not material entities. It is not a given that even such a complex biological structure as a human brain is capable of causing the composition of a symphony, the construction of a bridge, or the sketching of a self-portrait. It strikes one that there must be something more here.

The dualistic theory addresses this and states that consciousness is something extra-material, something that is outside matter, and influences or uses matter to experience its being. This point directly back to Descartes. The theory assumes that there is both matter and consciousness separately, with different origins, and interacting. This interaction is expressed to varying degrees in the biological systems developed in matter, and in some contexts, it will be associated with a purpose, a higher will and a goal.

Such a theory quickly brings us into questions of teleology, divine purposes, religion, and belief, but not necessarily. Consciousness can also be perceived as a property of the universe that came into being at the big bang, just like space, time, and matter. Yet most physicists will not include teleology, purpose, or consciousness in their understanding of the physical world. In a sense, they stand on solid ground until questions are asked about the creation of the world. If it is completely meaningless, humans also become rather meaningless, except for the opinions they themselves can cough up about their little reality. The big bang is also just theory.

It is said *nihil ex nihilo* or *ex nihilo nihil fit*; nothing out of nowhere, from nothingness nothing arises. There is a dispute about the origin of the universe, and there is reason to doubt both the big bang theory and any other theory. Perhaps any substantive theory is untenable. The third theory of consciousness, intangible monism, can possibly explain this. It states that consciousness is all there is, *causa sui*, and that consciousness forms matter as a structure. Matter is generated by the intrinsic activity of consciousness, expressed in the capacity of vibrations spanning all 'octaves'. In this case, matter fills only some of the octaves. Viewed from this perspective, an eventual big bang becomes merely a

passing phenomenon and the multiverse theories most helpless, albeit advanced thinking.

If we move into another field, we can talk about a first-order theory and a higher-order theory. By first order theory, we mean that conscious states are those through which the individual is aware of the characteristics of the world and of his own body. Higher-order theory is about how conscious states give rise to *concepts* about the world, inner-sense theory, or conceptual thoughts, thought theory. These theories are too complex for me to go into here, but they are also more about cognitive conscious states of the mind than about consciousness as a phenomenon.

There are two alternative views on the basis of consciousness. There are those who believe that matter is the basis of consciousness, a materialistic view that supports the notion that thoughts arise in the brain and that any system that becomes complex enough can develop cognitive awareness, and those who believe consciousness is the basis of matter, that the brain merely conveys the expression of consciousness to the cognitive level, which implies that no matter how complex a system is, it will not necessarily develop cognitive awareness. I am of the latter opinion and thus regard the development of so-called artificial intelligence as a kind of self-deception. The fact that we can program machines, also so-called self-learning machines, means nothing more than that we are good programmers. There is a significant difference between the execution of a program and human thinking, qualitative life experience, and emotionality. No machine, no computer program can duplicate consciousness, only exhibit similarities programmed into the system. It is a whimsical fraud.

When, like many thinkers before me, I claim that something cannot arise out of nothingness, it is entirely in

line with the notion that nothing is something. This coincides with the statement of the American cosmologist Lawrence Maxwell Krauss (b. 1954), "*Nothing is something*"; nothingness is something. The point is that this nothing-something is intangible, a force that produces, coagulates physical matter. It is this, let me call it a force, which is our primordial foundation, the source of our consciousness, and which produces a quantum, that is, a fragment of consciousness in every quantum of physical matter. Primordial consciousness builds, creates reality. It builds the expression of consciousness and physical reality in one and the same process. Thus, everything physically existing is provided with a degree of awareness, potential or expressed. In this way, man is a fragment of primordial Urgrund consciousness.

Some physicists and astrophysicists point out that the universe is the result of 'nothing' being unstable at the quantum level, i.e. that the quantum vacuum is unstable and can explode in a bang and produce the universe as we know it. For something to be unstable, it must be something and not the same as absolute non-existence. An unstable quantum vacuum is something. My point is quite simple and logical that nothing cannot be unstable without being something. This nothing-something is constantly, unstable if you want to label it that way, and continuously world-generating. Creation is going on, as I have indicated, all the time.

Here the opening words of the American astrophysicist Neil deGrasse Tyson (b. 1958) fall into place: «*Nothing is not nothing. Nothing is something. That's how a cosmos can be spawned from the void*». Consciousness is this nothing—something that lies behind, within everything, contains everything, enables all. It has no beginning, no definite starting point, nor an end. It is. Eternal being transcends space and time.

The most advanced attempt to explain consciousness scientifically that I have encountered is a theory developed by the Finnish physicist Matti Pitkänen (b. 1950). He builds his theory on something he calls topological geometrodynamics and connects it with a quantum theory of consciousness. The theory is complicated and speculates on higher-dimensional spaces, where the four-dimensional space-time is reduced to a surface with the same symmetries as the empty space-time in Einstein's special theory of relativity. Pitkänen believes that the theory at the physical level leads to a new view of space-time, energy, quantum and information, and on to a physics of consciousness.

This is a long way to go and difficult to understand, but he writes that *"through the fractality of consciousness, this anatomy has structural counterparts in our everyday consciousness."* At the first step, he says the process creates a maximally entangled, holistic quantum state. Then follows an analytical process that leads to a minimally tangled, classical state that provides the experience of understanding. Faced with a theory like this, an attempt to understand consciousness from a quantum physical, x-dimensional space, the question to be asked is whether this is not merely the same as understanding consciousness as a product of matter on a very abstract level. It does not push the limit. We cannot proceed further by physical explanation, regardless of the simplicity or complexity of the theories. Consciousness must be explored through itself.

It is not unlikely that humans' present fragmented state of consciousness can evolve from individualized to transindividual consciousness by a transition from the ego-centred to a transpersonal one. Then it is possible to sense that development is not merely a return to a previously communal consciousness, but to a higher common cognitive consciousness based on the individual experience and which

represents an entry into not only the earth's noosphere and ecology, but into a larger cosmic community. It is the transpersonal experiences that show that we are not just a collection of physical atoms and molecules, but also something that transcends space, time, and causality in an unlimited field of consciousness.

Some researchers with a penchant for technology have imagined that this common consciousness is developing through our many new technological means of communication such as mobile phones and the internet. True, this binds people together in a common conversation, but does not represent a development of *consciousness*. Neither will all the world's transhumanist implants. Consciousness is more than computational capacity.

It is fundamental to understand that consciousness is not electronics. If humanity is to develop a truly conscious *conversation*, it can only take place through the development of consciousness in each individual. There will most likely be subtle changes in our brain associated with this development, and it takes place, slowly and quietly, a little everywhere. Humans will never be able to master the world with robots and artificial intelligence, simply because this is not really intelligence, but advanced software. Much can be done on the material, external plane with such devices, but they have nothing to do with mastering the world, let alone life.

The tragic side of transhumanism is that it only relates to man as a physical, biological entity that is about prolonging life and making it as efficient as possible, for example with numeracy skills such as an advanced computer. Implants in humans may one day accomplish something like this, but how big a battery pack should a human go around with to achieve an almost eternal, efficient

life? A crucial aspect associated with the goal of trans-humanism is that it draws the biological human being deeper into matter by means of technology, a technology that will inevitably wear out man mentally and psychologically and not least hinder man in his development, where dying is an absolutely necessary step on the way forward. Development in this direction deprives man of human and absolutely necessary experiences. Human life loses the path to spiritual growth and is thrown into a life as a biological computer with all the possibilities it offers to dominate and control it via a network where someone is at the controls. We can get specialized working individuals who in reality lose everything human and who will end up as robots in a relentlessly exploitive world.

It is fabled that with sufficient modifications, man will be able to make long voyages of discovery in space and discover more distant planets, perhaps habitable, but what kind of life will this be. We really know everything about this universe, but it is not brought up to the surface of cognitive day consciousness. Deep contact with the primordial Urgrund provides an opening to knowledge about the universe on more levels than the material one, and this is what really matters. We can count planets, stars and galaxies in the universe until we crawl, calculate the orbitals of electrons until we faint and the weight of matter until it crushes us, but that gives no insight into what it really is. There will only be figures for a suitable computer that should preferably be connected to the mains and not the nervous system.

Humans need direct contact with consciousness on deep levels. With computerized thoughts and functions, this gate closes and the human disappear. Development in this direction goes in the exact opposite direction to that which lies naturally and cosmically in man. Man is not destined to

disappear in the depths of materialistic, mechanical despair, but to rise and ascend from the material level by gradual spiritual growth and the attendant development of a consciousness that transcends the limited life of a physical body. This is true transhumanism, transcending the human and becoming human on a higher level of consciousness in deeper contact with the transpersonal, with the cosmic consciousness and thus cognitively, consciously becoming part of a higher context, real life.

Mastery of life can only take place in and through the living and complete biological man. It is not about implanting microchips in the brain, but about development through use and experience, not only of the brain we are equipped with, but the whole person because the whole person is conscious. Mastering one's own life is fundamental and not achievable through external tools or implanted chips. It is ultimately about raising our own inner vibrational rate to a level where we can transition to light, becoming *highly enlightened* as it is called in the Masonic tradition. Consciousness has more power than any computer, present or future. It is also an entirely different force. Human development has little to do with material development. It is about bringing out the *human* through the human being itself and lifting him or her out of the illusions, not rebuilding the human into half a robot. The evolution goes from darkness to light in more than one sense.

Consciousness is never experienced in the plural. It is recognized as one and undivided, though it manifests itself in everything, in separate individuals, in trees and animals, and has several gates into one's own living body. It is superior to the biological as the biological is superior to the technological. Consciousness builds life, life builds technology. Consciousness communicates at a much higher level than electronics. Being able to share thoughts, views, and experiences via the



internet is not the same as acknowledged community as experienced by true transpersonal participation. This participation is associated with man as an independent individual, bound in a limited physical body in direct, transcendental communication with others. In other words, it is the vehicle for participation. Therefore, the body is something we need to look into.

## **Body Consciousness**

During our initial journey from the surface of the skin in the hand to the atoms and elementary particles, we briefly passed the cell. Our entire body is composed of just over 30 trillion cells, which on average are about one-hundredth of a millimetre in size, and all have their specialized task of protecting and operating the power plant of a living human being. We have skin and fat cells that protect us, cells that form the skeleton, muscles, blood and nerves, and still others that ensure vital internal functions or constitute specialized defences. The interesting thing here is that in a healthy individual, all these cells work together harmoniously as if they were one.

We humans tend to perceive our consciousness as something that sits in our head. This is an illusion that follows from having four of our five senses located in places in our head. In this way, it becomes the centre from where we orient ourselves. The illusion ceases momentarily if we step on a nail, but we immediately move the experience to our head as the other senses begin to relate to the injury. When such an event occurs, however, we perceive the damage precisely because the whole body is conscious, we just do not think about how conscious the body is in everything we use it for, as when by an act of will we perform something as simple as going to a certain place or lifting the fork when we eat.

In reality, humans are a composition of cells. The one fertilized cell that was formed at conception knows what it is going to become. It divides and builds up the entire specialized edifice that finally forms a whole, living human being. Materialistic science says that this process is encoded in our DNA, but it is a big question how a strict biological code based on four basic components can evolve a human being with all of its complexity. Where does the governance of

this code lie? A comparison has been made with the Encyclopaedia Britannica. If one cut out all the words collected in its more than 30 volumes and dropped them directly to the floor, and they gathered into the collected works of William Shakespeare (1564-1616), we have a picture of an impossible coincidence. That our DNA strand is composed the way it is, of 3.2 billion base pairs divided into just over 22,000 genes spread over 23 pairs of chromosomes, some scientists believe is a similarly impossible coincidence, and hence they draw the conclusion that we are constructed, created by a god or rather frivolously, simply an ongoing experiment 'aliens' are engaged in here on earth.

I am of the simple opinion that we are not dealing with coincidences here. The structure has been built up over millions of years and bears testimony to intelligence. It is not sufficient to point out that we have figured out what a whole lot of our genes do and that we can manipulate them, as long as we do not know what has generated these genes. It is like understanding that we can get light in the lamp by flipping the switch on the wall without knowing where the power is coming from.

Behind every physical reality lies an intelligence, a consciousness with a primordial will to exist on the physical plane. The architectural drawing of a human being, of each human being, exists in the power that manifests it. The couple in love that I mentioned in the introduction did not have the faintest idea that their infatuation is in reality driven by forces completely beyond their comprehension for the purpose of bringing in a new human being to the physical phase of its existence. What we call love is not only a nice, rich feeling, but also a driver, a mechanism with a very specific purpose. Subtle communication between two individuals takes place by the release of pheromones and other signals that bring them together. Still, there is no guarantee that the

two will mentally and psychologically figure it out with each other. Thus, immediate harmony often becomes a deception triggered by the reactions of the subliminal signals in individuals. This is the communication of body consciousness below the level of the senses.

Contact with the inner processes of life is exactly where the cosmic energies materialize in the body. In other words, it is also a connection to the cosmic consciousness where it operates in matter and builds particle by particle, atom by atom your entire living tool. Yoga and similar techniques are pathways to such cognitively conscious insights through deep contact with the creative and renewing processes in the body. Individual consciousness can thus sense cosmic consciousness on a fine-grained level precisely in the transition from the immaterial to the material.

Attention to the internal rhythms of the body, to breathing, pulse, peristalsis and other alternations, is in itself a meditative exercise that provides an exceptionally good insight into what the body is in itself as the basis for existence on a material level. Attention is focused awareness. At the level of the body, attention makes contact with the Urgrund consciousness through its creative power in the fragment.

By following the body's many rhythmic courses, it is possible to perceive something reminiscent of musical harmonies. By following these harmonies, you will find that they resonate with harmonies in the universe. These harmonies or disharmonies form the basis of astrology; the harmonies over which you are structured from birth both bodily and psychologically, and the timbres of the cosmic that influence this structure over the course of time.

When continuous contact with this level is established in one's own body, one becomes able to recognize these

influences intuitively and the need for astrological calculations becomes superfluous. Recognizing the patterns and harmonious interactions between the cosmic and bodily levels makes it possible to optimize the relationship and ensure the health and well-being of the body. It also means intuitively avoiding shopping or eating things harmful to health. Harmony with the cosmos is bodily healing. When the body and the cosmos resonate together, the body is in tune with life. The universe, the cosmos, is reflexive and man mirrors it all in himself in the interaction between the microcosm and the macrocosm.

Thus, body awareness is not just about being aware of one's body, but about what the body is conscious of without you cognitively knowing it. All sensory stimuli the body captures are interpreted at some level, even if it does not reach the individual's cognitive, so-called waking consciousness. This includes reactions to other individuals' temperature, odour and small details such as the size of the pupils and micromovements in the facial muscles, all signals about other people's emotions and subjective states or intentions.

In a cold society like the Northern European and North American, or Germanic and Anglo-Saxon, such signals are sanitized away with everything from deodorants to pure physical distancing, while in warmer societies such as the Latin, Slavic, Arab, African and pretty much most others, they resort to a significantly richer and more complex communication on subliminal levels. In the coldest spheres, like we see in business and finance, one is ultimately left with only words and numbers as carriers of communication. The total human being communicates on countless channels where the endocrine glands are also signal emitters via the exocrine system, as I mentioned in the introduction with the young, abruptly amorous couple. Body chemistry is often

crucial in people's intuitive reaction to each other. This is also true on a par with single-celled life forms such as amoebae and bacteria.

In this context, it is interesting to highlight another concrete phenomenon when it comes to our levels of consciousness, one that lies somewhere other than in the brain. In our body we carry with us more than two kilograms of microorganisms, a number greater than the number of cells of which we ourselves constitute; a population of about 39 trillion makes up the human microbiome. The vast majority of these are bacteria, and the ones I am referring to here are especially those that have to do with our metabolism. This flora of bacteria is in close contact with the large, complex vagus nerve that communicates between the digestive system and the brain.

We call this microbiome and the associated nervous system the *enteric* nervous system. It works much like a second brain, completely beneath our day-conscious awareness. Nevertheless, the state of this secondary brain affects our state of consciousness, our moods, our emotions, our judgment, our mental health, among other things, also because the enteric complex is responsible for more than 90% of the production of the hormone serotonin.

Scientists have seen the enteric nervous system as a side of our unconscious mind. We all know the concept of *gut feeling* and the phrase "*you are what you eat*". There is a truth here when we see things from this perspective. We carry microbes in all of the body's internal and external ecosystems. They are essential to our bodily integrity and functioning. At the same time, the microbiome is sensitive to influences. The individual is constantly exposed to influences through his or her own actions, choice of food and external conditions. The individual lives in integration with everything

that surrounds him or her here on earth, but also far beyond the limited sphere of the earth.

Against this background, it is possible to tear down the body-soul, body-consciousness dichotomy by recognizing that the body is consciousness and we therefore see a unity, a unified consciousness in a complete human being. It provides further insight into the understanding of psychosomatic connections, health and illness, biological, psychic and mental. The levels influence each other at the level of consciousness. For example, neuropeptides can be released from the hypothalamus to the immune system under specific influences, both biological, psychic and mental.

The neuropeptides act both in the brain as neurotransmitters and in the body as hormones, and they affect the immune system. Thus, they can be triggered by shamanic or similar influences with healing effects, as well as explain healing by hypnosis and placebo medicine. The greater the activity of the neuropeptides, the stronger the resistance in relation to disease. The neuropeptides can in special cases produce effects similar to psychedelics and possibly have some of the same effect on brain functioning.

There is a powerful consciousness in the solar plexus associated with the sympathetic nervous system. It is the solar power in man and it is possible to gain control of this force that plays a significant role in the awakening process. The cabbala is also a picture of the nervous system, where the solar plexus coincides with *tiphareth*, which in turn corresponds with the sun and with alchemical gold. The same applies to the Vedic chakra system where the *manipura chakra* coincides with the solar plexus in the same way as the cabbalistic *tiphereth*.

The Hindu picture of the position of the chakras in the body is of course correct, as are the hermetic cabbala and the alchemical process, but we should be aware that consciousness continuously permeates it through *all* channels. This is what acupuncture, albeit in its own special way, derives its effect from. The physical body, like the various non-physical bodies that hold man together, is completely parallel but has different degrees of density, if one may put it that way. I will eventually return to some of this, but let me first return to the main theme itself and begin with the most known.

The human body consists of about 70-80% water, but the water in the body is not like the water from the tap or in the ocean, it is both dynamic and structurally something else. The sum of the electromagnetic vibrations released in the organism during a biochemical cycle is imprinted in the waters of the body. The organism informs the water it contains and the informed water forms information channels throughout the body. It causes all cells and cell systems of the organism to be harmonized in phase with the vibrations that the water conveys.

An important but overlooked reference in relation to the vibrating energy of the body is the experiments undertaken in the 1930s by the American microbiologist Royal Raymond Rife (1888-1971). He studied individual cells, bacteria and viruses using the most powerful microscope of the time and was able to determine their vibration rate. Next, he developed an instrument that could be adjusted in relation to their *eigenfrequenz*, destroying them without affecting other cells. This allowed him to destroy diseased cells, and disease-causing bacteria and viruses efficiently and painlessly. It is perhaps needless to mention that he was vigorously opposed by the medical industry.



A common technique used systematically by Rosicrucians is the magnetization of water. It is simply done by taking a glass of water, holding it between the fingertips without the fingers meeting, concentrating and visualizing a magnetic current emanating from the fingers through the water, and then drinking the water. This may seem rather illusory, depending on notions for which there is no evidence, but experiments conducted by the Japanese scientist Masaru Emoto (1943-2014) show that water can be affected in subtle ways. He conducted experiments in which water samples were exposed to the influence of positive and negative thoughts such as hatred, desire for murder on the one hand and peace and love on the other. It turned out that water that had been exposed to positive emotions exhibited beautiful, symmetrically harmonious structures while water that had received negative impulses showed broken and unsymmetrical patterns. This is well documented, yet, as expected, been opposed by mainstream science.

Given that humans consist of significant amounts of water, it is not difficult to see how our ways of thinking and our attitudes influence. The water conveys harmony or disharmony to the whole body. What we *are* consciously or unconsciously, our thought patterns and intentions help to shape the state of the body. Health reflects this immediately, so that good thoughts and attitudes in consciousness have a positive effect on health. Conversely, we see the result as disease. Water contributes to the macroscopic coherence of the whole organism. This process is non-local and instantaneous, and it occurs without any known form of energy.

This leads us into quantum mechanical theories of consciousness. Without going into quantum mechanics, which we have touched on to some extent and which will be too extensive here, we can start with the Copenhagen model. It divides nature into two, an observing system and a system

being observed. This is also known as the Heisenberg section. Above the section, experience-based classical descriptions are used, while quantum mechanical descriptions are used below the section. What we see is that observation affects the observed without us being able to explain how it happens. This is called quantum interactive dualism. I believe that this can serve as a picture of the process that works in relation to the water. The conscious state passes through the section and affects the water.

I mentioned in the introduction how our bodies are constantly permeated by elementary particles. It can be seen as us floating in a steady stream of energy that is constantly connected to the entire cosmos, but it does not stop there. Man is also an electric being. Electron flows circulate throughout the body, not only in the nervous system, but in everything, also in the special, living water that keeps our entire interior in context. Our electromagnetic field is measurable with different instruments and it is connected to the whole world we live in, the biotope around us, the earth, the cosmos.

The constant flow, throughput, our bodies are exposed to can be perceived as an aspect of time. It changes us continuously. Materially, the flow that is a human being manifest in every present moment, remains the same and not the same from moment to moment. It is all in the becoming. Without beginning and without end, everything constantly becomes. With time as an under gravity bent dimension, everything is captured in the timeless. Everything that becomes is integrated into the cosmic consciousness and endures for all time.

The German philosopher Georg Wilhelm Friedrich Hegel (1770-1831), said that pure being is the starting point of all things. This implies that pure being is completely devoid

of properties and at the same time owns all properties and that it is therefore inherently all and nothing. Thus, reality is always alive. This leads us back to my statement that nothing is also something, that is, the absolute nothingness is not possible, but almost a quantum vacuum, a *something* that generates continuous becoming. Hegel further asserts that consciousness itself is nothing; no-thing, yet something that comes into being through the consciousness of the individual. The French philosopher Paul-Michel Foucault (1926-1984), describes how the void in man is the source of his creativity, in that he demands fullness and creates it by his own activity. This is close to a conception of consciousness as a vacuum through which everything comes into being, that is, the vacuum of quantum theory as a source of the physical world.

If I am going to put this in the context of the body's consciousness, I must see the cosmic creative energy as something that is almost sucked up by the body and through the brain's quantum physical processes, after which creativity is expressed in material action.

Hegel is worth a few words in this context. He writes in "The Phenomenology of Spirit" from 1807, that spirit always is and all that is. He writes that the spirit develops and expresses its moments as in itself bearing its antithesis and that they appear as forms of consciousness. Experience is the path consciousness undergoes. The world soul is not disturbed by differences, but is itself every difference, moving, but not moving and vibrating in its inner peace. Hegel speaks of the outward being an expression of the inner, and is here in line with the famous words of the emerald tablet; as above, so also below. The inner, transcendent world thus becomes "*appearance qua appearance*", as it says in the English translation. Matter is not something independent, not an existing thing, but being in the form of a universal or in the form of a perception. The material body thus becomes an

individual form in nature, filled with an inner consciousness and loosely connected with a purpose.

Man and all that lives and exists in physical form are coagulated expressions of the basic cosmic energy I call the Urgrund, the primordial consciousness, an emanation and fixation in form, individualized, objectified in time and space. Deep down, we acknowledge what we are, but effectively rationalize it away, not least because intellectually we are unable to grasp why we exist, why the world is at all.

Man is a local powerhouse, but it does not just radiate the heat that results from metabolism. It radiates everything it is on several levels, emotionally, mentally and spiritually, and through this radiance, it is in contact with its surroundings. This is the radiance that is captured by other people's intuition both good and bad. Thoughts are a form of energy. Attitudes are energy expressions. Emotions are streams of energy. Everything is the expression of one's self. The person's physical appearance, facial features, are also formed by the energy expression that underlies his or her biological being. Therefore, it is possible to read very much from a person's physical gestalt, physiognomy, movements and speech, even without sensing the more subtle radiances, yet the alert perception of the precise subtle signals the biological body emits makes it possible to read the individual on an even deeper level through the body.

Just as the atom, the earth and the sun vibrates, so does the human body vibrate, forming subtle structures that it is possible to sense and see with the necessary practice. Thought forms are shaped as images, emotions as colours. Man vibrates over several octaves and forms a field in which his condition can be read. It is also through the physical vibration of the body that we can see each other, feel each other's closeness, feel the other's hand in our own.

We are, through our individual, vibratory states, in constant contact with the cosmos, but few people sense this connection, much as we normally do not sense the state of the enteric system. It is cognitively unconscious. Nevertheless, it is in this vibratory field that the individual interacts with the cosmic in varying degrees of harmony or disharmony. Harmony here brings health and a healthy body; disharmony can turn out as illness, somatic, psychic or mental. Consciousness is the acting factor. The individual influences this condition, not only through the consumption of healthy or harmful foods, but to an even greater extent through his or her ways of thinking, attitudes and actions. There is therefore also a strong correlation between what one thinks and does in relation to other people and the state of the body. Negative thoughts and actions are disharmonious and negatively affect all the subtle systems of our own biological bodies, precisely through the quantum physical interaction with water.

From a purely biological point of view, this happens on several levels. The bioelectric energy flows change. This in turn affects the brain and nervous system and not least the microbiome. The microbes are easily impressionable and can mutate, changing their function from useful to harmful. Consequently, through the vagus complex, changes occur in the individual's mind, often in various forms and degrees of depression and other mental disorders. This is often seen in people who have participated in acts of war in the form of post-traumatic stress syndrome. War, mutilation and killing strongly affect these sensitive systems of the body precisely because they are discordant. It is not enough to be tough outwardly. The impressions penetrate deep into both mind and body where they exert harm, mentally, psychologically and somatically. It is known to cause suicide.

On the basis of this insight, for which there is scientific evidence, we immediately understand that it is important to seek a life in the greatest possible harmony with both oneself and one's surroundings. The body's sensitivity and inner awareness speak to us in a language we must learn to listen to. Harmony in the mind and harmony in the body are some of the keys that can open the gate to both deeper, wider and higher spheres of consciousness through which we can experience and gain insight into our connection with everything, as an individual in a humanity, as part of the earth and the whole cosmos.

The universe is not just physical. It is mental. It is spiritual. Our being as an individual and part of a humanity, an entire biosphere on earth, is completely embraced by this totality. Our individual chord must also embody seek and understand its place in this harmonious scale of everything. When everything resonates harmoniously, the boundaries between the individual and the universal dissolve, and seemingly, impossible things become possible. I will here give an interesting picture by referring to the Tibetan mystic and yogi Jetsün Milarepa or Rjebtsun Mila Raspa (1051-1135).

High up in the Tibetan mountain massif is a cave where Milarepa retreated. Here he received students and demonstrated how it is possible to completely take control of matter and show the power that exists in having full control of consciousness through the body. Before their eyes, he placed his hand directly on the rock face and pushed it into the stone, before pulling it out again. Several of his students have described this and it is now still possible to see the handprints. He did this several times. It is possible to put your hand into the recess and feel Milarepa's handprints. He has also similarly made footprints. The prints have been examined by critical researchers who have no explanation of how this has been done.

What we are talking about here is a kind of mastery at the highest level. Milarepa, recognizing that the mountain, like the body, is also built on consciousness, harmoniously exceeded the distance between his own body and the mountain. Both the biological body and the stone are intrinsically intangible. Thus, he was able to dissolve the apparent firmness of the mountain, and he demonstrated to his students that man, even bodily, is only the limitations in which he believes, as we believe in the hardness of the stone. When a person overcomes his imposed and self-inflicted limitations and comes to full knowledge of the power that lies potent in consciousness, the power can be gradually released, also through the body. Since consciousness is fundamental in all form, Milarepa could penetrate the stone, overcome its physical resistance, demonstrate a central point to his pupils, and even leave something for materialist science to ponder.

The all-encompassing cosmic consciousness is manifest in everything physical and non-physical. The individual is a drop secreted from it, manifested in a body that is the expression of precisely this unique individual, secreted but not separated. Locally, consciousness fills the entire manifested body. Cosmically, this local consciousness is integral to everything. It is only a chasm that separates out the cognitively objective day-consciousness to ensure the necessary limitation that allows us to orient ourselves in the limited reality of daily life where we face our many tests in life.

The cellular composition we are must play like a symphony orchestra so that we do not fall apart. Between the cells, a subtle communication takes place on multiple channels, completely beyond the reach of our cognitive awareness. Advanced biochemistry; neurotransmitters, hormones, signalling molecules, enzymes, ensure that everything works and this does not happen unconsciously. It

is the expression of a highly active consciousness in the body. At the same time, the balance of the body's cellular construction is also easily affected. Harmony and disharmony affect the interaction between cells and their surroundings in the same way that the microbiome is affected, and often simultaneously.

An interesting phenomenon that confirms cell consciousness as part of that of the body is associated with organ transplants. The recipient of an organ will often experience conditions originating from the donor, sometimes such as new preferences in relation to food and other things. The donated organ has been kept alive from the time it was removed from the donor until it was operated into the recipient. It does not matter if the donor is dead or still alive. There is reason to assume that the effect of the new organ depends on the particular organ in question, but this only contributes to further detailed insight into its function. The organ's memory is connected to its biological function, rooted in the cells. The cell memory of the donor affects the recipient for a time. The conscious joint function of cells is what ensures the organ's life and tasks in the individual's overall health. This also emphasizes that human memory does not just reside in the brain. It is found throughout the body and all its organs.

Although each cell in the body lives its own life, it is filled with its own consciousness in a cooperative that generates the whole body. It acts as a musician who, in concert with the orchestra, ensures that the body functions as it should and sustains life. It is something we take for granted, something that underlies our daily consciousness as unconscious functions we only become aware of if a couple of violins suddenly stop playing and we get sick. Then it happens, for example through pain, that we make contact with consciousness in the body, though rarely so that we



understand it. The focus is on cells in turmoil, cells that multiply into cancerous tumours, not on the restoration of harmony. Instead, we turn to pharmacy.

Just as cells constitute a community in the body, one can say that humans constitute a specialized cell community on earth, one among many that together constitute physical layers of the earth's organism, layers of consciousness in the earth's consciousness, in the noosphere. These are to interact intelligently throughout the body of the earth, like the symphony orchestra of cells in the human body, for the health and well-being of the earth. The way we operate today, it must be relevant to ask whether humans have become a cancer on the planet.

In Hindu terminology, a higher level of consciousness is often referred to as the *witness*. It is about witnessing one's own cognitive awareness, seeing the half-sleep in which it finds itself and by witnessing this situation to wake up. Entry into higher states of consciousness opens up entirely new worlds. Not only is the daily world put in a new perspective, but also entirely new dimensions open up.

Consciousness exists at all levels of the human being. It is located not only in the brain, but has several *seats* in the body from which it regulates the whole biology, the transformations resulting from not only emotional and intellectual impressions, but also that which is drawn in through breathing and taken in as food. Each centre of the body also has its own memory through which the individual can become objectively conscious through development in his or her own consciousness.

In Hindu medicine, such a seat of consciousness, a *chakra*, is attributed importance. As mentioned above, they run up through the body parallel to the spine from the root

at the tail vertebrae to a point just above the top of the head, the so-called crown chakra, i.e. from root to crown. This central pillar, *sushumna*, is flanked by *ida* and *pingala*, two *nadis*, channels of energy flows in the subtle body that can be affected through respiratory exercises, *pranayama*, and especially through Kriya yoga. In combination with these, it is possible by certain techniques to awaken the *kundalini* force, also called the serpent force, an extra-physiological, spiritual energy that opens internal channels and brings out a new type of force in the individual, and that acts physically. The result is that the individual can recognize an otherwise inaccessible body consciousness and effectively regulate conditions that are usually beyond normal range. The subtle body is intangible. It both envelops and is integrated into the physical. At the same time, it possesses an ability to move extra-corporally over unlimited distances without breaking the connection. It also constitutes an important connection between the individual and the cosmos, between the fragment and the Urgrund.

It is also worth noting that the body itself inherits memories from its ancestors, from the biological lineage, on a par with memories from past lives. All of this is sort of intertwined in man from birth and follows him through life where he is transformed; developing further in the direction the individual draws. This is how one can say with Heraclitus that everything flows. Man also floats bodily in the river of time, and like the water, it roams both the bottom, the riverbank, and the cliffs it must pass. This produces experiences of all kinds of influence that must be met with conscious action through the body.

In addition, the body receives higher knowledge *directly*, independent of the senses and learned ways of thinking. The knowledge is subtle and can find its way to our minds even through seemingly completely random external

influences of the body. Insight comes like lightning bolts and sticks in an indelible way. Many are the philosophers who have reflected on this, but shamans from different cultures have a more direct, if not as sophisticated, approach. Before proceeding further, let us take a look at shamanism in relation to the philosophical approach to consciousness, as seen through the thought of mainly Western philosophers, and at the same time look at some related recent research.

## Shamanism, Philosophy and Science

Philosophy and research are two very different activities that also share common ground. Philosophy raises new ideas that research often addresses and the results of the research set new premises for thinking about the topics involved. This is not unique even when it comes to consciousness. It is general and it is an often very fruitful circle. At the same time, there are areas where they hit the wall. It is in fields that are characterized by the philosophy of intangible matters. Here, research often falls short because there is nothing to grasp, nothing to experiment with. In a kind of middle position, psychology comes with parapsychology in tow, which I will come back to. Experimental research is conducted in these fields, but the interpretation of the results is often defined in terms of brain chemistry, closely followed by pharmacology's attempts at 'error correction'.

The philosophy of consciousness is comprehensive. It also deals a lot with the individual consciousness associated with experiencing being 'I', about our access to the world through the senses, our experiences and some special problems such as the ownership problem, i.e. the ownership of one's own first-hand experience of something. I will not go into all this, but among other things address a school of thought that relates to points I have raised earlier in this text. It is suitable as a starting point.

The school of thought is called *mysterianism*. It is based on two basic theses, *ontological naturalism*, which states that consciousness is a natural property of the world and *epistemic irreducibility*, which states that there is no available explaining of consciousness. In short, the first thesis states that consciousness is a property of the world on an equal footing with space and time, while the second states that although we constantly experience consciousness and

its many aspects, it is not possible with our cognitive abilities to explain what consciousness *is*. With Descartes we can only acknowledge that it is. This gives in an interesting relation to a statement of the French existentialist Jean Paul Sartre (1905-1980) in "Being and Nothingness" from 1943, that "*Consciousness is not what it is, and is what it is not*". This takes us on a short detour to the stars and back in time to the cultural influence of early shamanism.

If we go far back in history, we learn how the Persians, Assyrians, Babylonians and Egyptians read signs both in nature and in the stars. They laid the foundation for astrology by understanding and recording their experiences from observed relationships. At the same time, there is little doubt that they stood on the shoulders of traditional shamans and were probably often themselves shamans who after generations were regarded as sages, astrologers, healers and finally became priests of the more or less mythical religions of their time. They knew what they were doing unlike today's hundreds of thousands of 'astrologers' who barely know what it is all about, except for an often lucrative business.

If we stay within the European sphere, we soon encounter Pythagoras. He was not only an early philosopher and an early mathematician, but obviously also a significant shaman. He travelled for over 20 years to colleges in Egypt, Babylon and possibly Persia. Much of his lesser-known teaching revolved around mental and psychic states of consciousness and transcendence, precisely a continuation of insights gleaned through long study and personal initiation from these places. Unfortunately, much of his teachings are lost, much veiled and much no longer understood, even by those who pretend to perpetuate it. One reason is also that today's humans are not quite like humans were 2,500 years ago. This is often forgotten.

Shamanic experiences using ayahuasca, iboga, peyote or various psilocybin or iboten-muscimol mushrooms like the phlein mushroom and the red-capped fly agaric, provide access to a world that is experienced more real and intense than the everyday. It is all about an ecstatic experience like the one we know from all the world's religions. The experience can work through the full spectrum of consciousness. Traditional shamanism is no stranger to this. My contention, that shamanism is essentially the origin and very core from which all religion springs may meet resistance from theologians of several religious persuasions, but I am, at the risk of future harassment, reasonably convinced that both Siddhartha Gautama Buddha (c. 563-480 BCE), Jeshua, and other founders of religion were shamans in the full sense of the word. Their subsequent writings or quotations through students and others, their actions and insights into higher spheres of consciousness are well documented and strikingly similar to those shamans have always shown and accounted for, even today. Their actions and activities largely follow the same patterns.

It should be noted as a digression here that some critics of shamanic practice have suggested that shamans are weak, sickly individuals in mental imbalance or epileptics. This has been emphatically refuted by a number of anthropologists who have found these people to have better than average health and that they often live longer. The difference between an epileptic who falls into a trance-like state and a shaman who does the same is that the shaman is in complete control of the situation. In the Australian Yarlalde nation, this controlling psychic force is called *miwi*. It is a very real force no epileptic or mentally unbalanced person will be able to handle.

The shaman's entry into certain states of consciousness is volitional and always directed toward a specific

purpose. The shaman builds his abilities on both inherited qualities and rigid training that includes initiations of a very special character that it would go too far to describe here. Descriptions are available through anthropological literature for those who want to familiarize themselves with it. The use of psychoactive substances also requires a balanced mind and practice.

In this context, it is interesting to refer to the British biblical scholar John Marco Allegro (1923-1988), who for years researched the Dead Sea Scrolls, a number of scrolls discovered in Qumran in Palestine in the period 1947–1956 originating in a pre-Christian society and mainly written between 100 BCE and 100 CE, i.e. partly before and at the same time as the historical Jeshua. Allegro is best known for his translation of the famous copper scroll, but became highly controversial in religious academic circles when he published the book "The Sacred Mushroom and the Cross" in 1970. Here he describes precisely the relationship between early Christian societies and the use of psychoactive agents, above all the red-capped fly agaric mushroom. Allegro was not one to let his imagination run away, but a serious and thorough, highly regarded scientist. He also pointed out that the Jeshua of religion, of the gospels appears as a construct compared to the historical one seen through the glimpses of the Dead Sea Scrolls and some other sources. Here he is referred to as *the right teacher* and is given no divine affiliations. I am of the opinion that Allegro is right based on my opinion of the deep connection I believe exists between shamanism and religion.

Shamanic and other forms of direct contact with higher levels of consciousness are the actual source of all religious revelations, whether spontaneous or accessed. Religions are nothing more than the result of intellectual interpretations and dogmatization based on ever poorer access to the inner source. The clergy are usually nothing

more than a dusty bureaucracy, gathered around solidified dogmas and rituals they barely understand.

Shamanism derives its content from the visions achieved under altered states of consciousness in complete parallel to the many experiences of parapsychology. It is a different reality that is accessed through an expanded sensory spectrum, another reality that envelops the mundane. Access is opened through special techniques, remedies, rhythm and acts of will that simultaneously lead to varying degrees of trance and dissociation with one's own body. The physical body is too 'heavy' to follow projections into this reality.

For example, Sami shamans trigger the condition by using the *govaddis*, the rune boom, the special Sami drum that is often provided with runes and symbolic images. When the shaman seeks into the trance, he or she enters a near ecstatic state and leaves his or her physical body, as mentioned above. In practice, this is the same as what parapsychology defines as bilocation or astral projection. In this state, the wandering, intangible shaman enters into another form and shapeshifts, usually into an animal or bird figure. My own experience knows a wolf and an eagle. Here the shaman also encounters his *ayami*, a Siberian, Nanai language term for the shaman's spiritual teacher, who appears to a male shaman in female form and to a female shaman in male form. This has a strong parallel to the Jungian *anima* and *animus*, but the connection is not entirely clear. In the state here described, it is possible to move both in space and time and beyond all such coordinates. In ancient times, the realm of the dead was often visited with the intention of gathering knowledge from the dead about what lay in time. It is really about moving in the transcendental sphere of consciousness where it is possible to see into the Akhasa.



At this level, shamans undergo a complex interweaving of mental states with sensation and senses, and see and encounter other life beings. They can contact animals, trees, rivers and mountains at a sensory level that is not normally available and afterwards must be interpreted symbolically or allegorically within the often too narrow framework of language. Not only can an individual with the necessary training move in such spaces, but also from this view see and empathetically experience the suffering or joy of others. From such a starting point, he or she can also occasionally heal. In particular, a shaman can take control of certain situations as often happens during hunting, by identification with the prey or the target of the projection.

Let me here highlight the crowning example, the Nordic-Germanic primeval shaman par excellence, Wotan or Odin; I stick here to the Nordic name Odin. He won according to "Hávamål", his shamanic abilities and power over the runes by hanging fasting and wounded by spears nine stormy days and nights in the wind-soaked tree, a parallel to Jeshua's crucifixion. The tree is obviously Yggdrasil, the world tree, with its three deep roots, which, according to the old Norse "Grimnesmål", is in contact with Mime's well of wisdom, the realm of the dead in Nivlheim and the world of the Æsir. Through the tree, he soaks up deep insights and gains his abilities. From Mime's well, he drank from the source of wisdom at the price of his one eye. As shown in the musings of Jainism, shaman initiation is associated with pain. It is regarded as a trigger for abilities the shaman will later use in his work. The peculiarity of pain is that when it reaches a certain level, the inner being withdraws from the body. In modern societies, we only perceive the individual as fainting, while in the shamanistic sense it is about stepping out into a new sphere of consciousness and learning to find one's way. Through his painful initiation, the shaman

becomes able to regulate this condition himself, determine his goals.

Like Odin who has his helpers on the excursions, the two ravens Hugin and Munin, which means thought and memory respectively, and the eight-legged horse Sleipnir who can take him through all worlds, every real shaman has such helpers, invisible to anyone else. There is also another phenomenon that follows the shamanic journey, and actually every human being's journey through other spheres of consciousness, that there is a shift in appearance, a *shapeshifting*, as mentioned above. This is especially common for shamanic hunting. The person who masters the technique chooses his form of expression considering both purpose and sphere of consciousness.

In this context, the world tree can be perceived as a tree with its deep roots planted in the underworld, the realm of the dead, and with its branches stretched far about to other worlds, other spheres of consciousness, and with the crown that rises all the way up to the highest cosmic reality. This tree provides the opportunity for the journey to hell, which is a necessary step on the road to higher spheres of consciousness. Here lies the foundation; here the substrate for the ascent is obtained through the branch-work of the tree leading to the crown. It is interesting to note that the highest sephirot in cabbala, *Kether*, also means crown. There are obviously parallels here, transfers through the ages.

The different states the shaman enters vary according to both purpose and culture. North-American, Sami and Siberian shamans read the different experiences differently than San, Melanesian or Amazon shamans, but the content is the same. They enter the same sphere of consciousness that we recognize in parapsychology and I define as the transcendental one, but they illustrate them in terms of the

imagery and conceptual world of their own culture, just as the parapsychologist gives them his own special interpretation. It is the different cultures that distinguish and create different belief systems or conclusions from the same starting point. These experiences do not only form the basis of religions. They also form a very important starting point for the philosophy of consciousness from the earliest times and not only in ancient European, but to a large extent also in Asian and African philosophy. I will here mainly stick to the European, since it is the most accessible.

Plato must have owned access to part of the inheritance of the shamans and sources not unlike those from which Pythagoras harvested. A unique approach of Plato is that human beings could, through ideas, attain awareness of the absolute. In a sense, he is echoed by Jung and the archetypes with his philosophy of ideas as abstract, independent existences on an intangible plane, that is, as living in other levels of consciousness into which man can search. Here remains only the question of *what* ideas. Jung's view of the archetypes as psychic energies that form the basis for psychological patterns of action in the individual is consistent with the *entelechie* of the French palaeontologist, philosopher and Jesuit Pierre Teilhard de Chardin (1881-1955), a school of thought in which the archetype is perceived as a kind of embedded code or field of information. This can also be interpreted into the idea of the universe as information-bearing.

Plato agrees with Pythagoras regarding the understanding of the *nous* that holds the pre-existing human soul and that the soul chooses its incarnation in life and lives on after physical death. They both saw the chain of incarnation as a process of perfection as a goal, albeit without describing the characteristics of the goal. *Nous* is contained both in man

and in the world. It is part of the substance that sustains the cosmos and part of every human being.

Plato is our primary source of Socrates (c. 470-399 BCE). We can read from his texts that Socrates must have had distinctive abilities based on a shamanistic practice, but it is Xenophon (430-354 BCE) who, in his apology for Socrates, describes this. He refers to how Socrates listened to his inner voice and pursued an unusual practice, as well as how he was able to predict events in the world.

Through the neo-Platonists, much of the shamanic practice is included in the mysteries and captured by hermetic schools, by alchemy and cabbalism and what goes by the term magic. Over the centuries, this was brought together with astrology and other elements under the concept of occultism, the doctrine of the hidden.

The Greek Neoplatonist Apollonius of Tyana (c. 3 BCE-97 CE) is often compared to his contemporary, Jeshua, in extraordinary abilities. He was evidently a follower of Pythagoras and a pure shaman. The Greek sophist Lucius Flavius Philostratus (c. 170-250) describes how he could converse with animals, birds, and other life beings. In Rome he was accused of sorcery. There is much to suggest that Apollonius and Jeshua had common sources for their insight and ministry. Perhaps they knew each other for they had both stayed in Egypt and perhaps even followed in the same vein as Pythagoras.

As for Jeshua, there are indications that before he appeared with his ministry, his uncle, the tin merchant Joseph of Arimathea, accompanied him to England where he received teachings from Druidic shamans. There are still stronger indications that during his stay in Egypt he received instruction and initiation among the Therapists, a Gnostic

mystic community in Alexandria at this time. A striking aspect of Jeshua in the role of Christ, mythically linked to his person, is that he seems to have received Christ consciousness through consecration represented by the crucifixion with open accessibility to the transcendental, perhaps even the cosmic sphere. If so, this is quite unique. No wonder, then, that his message is about humanity. At the same time, his teaching to the disciples who surrounded him must have contained insights into precisely the higher levels of consciousness. It is written that he spoke of different things with this inner circle than he did with others. In other words, they constituted a small limited society.

What Jeshua refers to as his father, God, is precisely the cosmic as it is filled with the power of love, but it is not a personal god. It is he himself who personifies the divine by his presence when he is in contact with cosmic consciousness. Furthermore, he elegantly clarifies the illusion of time with the above quoted words, with which he paints us all as timeless. Our historical presence here thus has pre-existence in the cosmic totality. More is not to be added here.

I pointed out above that Jeshua appears as a construct. That is especially true of the narrative of his life. The life story appears as a copy of a number of former virgin-born 'sons of God'. The oldest of all these we know in the Egyptian Osiris. He undergoes a process that coincides with the timeless mysteries, both in terms of his origins and his death as a victim of the evil Seth and return to life. The parallel runs on via Mithras, Inanna, Tammuz, Orpheus, Adonis, Attis and Dionysus and others, all founders of mystery communities with initiation rites containing elements found in Christianity, especially baptism and death with subsequent rebirth. Their lives illustrate steps in the initiation process and, like the life of Jeshua, are allegories as a gateway to insight into the mysteries. This implies that

we must separate the person of Jeshua from Christ. Underneath lies shamanism covered by a thin veneer.

All of these figures are conspicuously born at the winter solstice, when light passes its lowest point and reappears with the rising position of the sun in the sky. They all undergo at some level transformation through the four elements; they die and resurrect. Jeshua receives baptism and is dedicated to his ministry as Christ through water; he dies on a cross as a symbol of the tree of life and walks three days through the underworld before being resurrected transfigured. It is an initiation with strong lines to the shamanistic. As Jeshua performed miracles, so did the others, all well documented in the myths and by early Greek philosophers and authors, among others. A brilliant example is Dionysus, who turns water into wine at his wedding to Ariadne long before Jeshua repeated the act when marrying Mary Magdalene, a story the church strenuously denies.

The content of the mysteries derives fundamentally from different insights into the transcendental and cosmic spheres of consciousness. However, interpreting what one captures from here is not easy and much speculation ensues. With speculation and interpretation, different systems of thought and religions arise. They are, in addition, children of the time and culture in which they occur and consequently acquire different expressions. This also forms the basis for the formation of the worldview and the moral code, the maxims and ceremonies that sometimes structure entire cultures, sometimes only small circles. Such circles can, as was the case with the companions of Buddha, Jeshua and the prophet of Islam, Muhammad ibn Abdullah (570-632), develop into builders of civilization. Unfortunately, priestly hierarchies are simultaneously building up on the model of profane society supported by suggestive rituals, often rooted in pagan ones. Relics and religious symbolic objects occupy

the same place as flags and other unifying symbols and ceremonies in profane society.

One consequence of this development is that religions become as organizing and oppressive as states, but on a different level. They seek to govern people's beliefs to the glorification of the system, the exact opposite of leading the way and accompanying human beings to deep insight. The thing is, in short, that the clergy today have pretty much no insight themselves, and they know it. Here is one of the reasons for the persecution of differently minded, heretics and shamans. Primordial cultures had, and still have, respect for the shaman, not because he exercises power over people, but because he serves them and contributes to their well-being. These are rarely the goals of religious and political authorities. Another important aspect of dominant religions is that they influence the thinking of entire civilizations and thus also the philosophers. When one examines the philosophy of the various cultures, it is striking how much philosophy leans to the dominant religion of the culture, even when philosophy goes into opposition.

For example, the Christian church has not helped lead people to God, but blocked the way through a requirement for blind faith in a work of dogma. The Church has abandoned the guidance to gnosis, to direct knowledge, even attempting to eradicate Gnosticism. About the time it won its position in the Roman Empire in the 3rd century, almost immediately after Christians themselves were no longer persecuted, it has come out harshly against differing believers. In particular, it took a heavy toll on the Cathars, a Manichaean movement that did not recognize the need for any priesthood between the individual and God. They sought to unite the visible and the invisible world through self-recognition and action. It was a true threat to a power-organized church. Gnostics and Sufis have similar views and, like the Cathars, have therefore been

brutally persecuted by church, synagogue and mosque. The attacks of religion always threaten free thought, consciously or unconsciously, and any philosophy that casts a critical light on the justification of religion.

The fact that these heretical groups did not recognize any intermediary between the individual and the deity is supported by Rudolf Steiner, who makes it clear that man can relate directly to the extrasensory world. Anthroposophy is quite clear on this. It is also in full unison with shamanic experience and embodied in the mysteries, but of course, holds an alternative view of both religion and academic science, as well as standard philosophy.

The medieval esoteric understanding of consciousness took into account dreams and visions as a source of knowledge. This is based on the still older shamanic understanding where insight and knowledge are obtained directly from dreams and visions through provoked changes in consciousness. Consciousness itself is the tool. Today, science rationally seeks consciousness in neurology, while more and more ordinary people seek back via various popular but not very effective paths, associated with the swarming New-Age culture and its successors.

Inspired thinkers developed over generations complete systems of thought. They manifested as symbolic patterns, systems, as found in Buddhist mandalas, in cabbala, in the complex symbolic process descriptions of alchemy, and in the tarot cards. Throughout the Middle Age, a number of more and less well known cabbalists, alchemists and magicians appeared who worked in accordance with these systems. Some wrote cryptic treatises about their insights, texts that to this day seem incomprehensible to most. It is almost inconceivable what amount of literature has been written on these topics in just over a hundred years, from the occultists



in the latter half of the 1800s and yet more so in the latter half of the 1900s, especially during the New-Age wave, often marked by swarming and pure bigotry. Countless are those who wrestle their intellect on this substance without really penetrating into anything. My point is that when consciousness opens up, it turns out to be so extremely simple that hardly anyone will believe it. One key opens it all. It cannot be delivered from hand to hand, but is owned by everyone.

It was Leibnitz who first described *philosophia perennis*, but much later, Aldous Huxley who made clear what it is about, namely the insight that man can discover the nature of the divine and the universe *through himself*. This violates the modern book-bound religious notions. At the same time, it allows for precisely the journey towards contact with cosmic consciousness that I am dealing with here. Leibnitz, accompanied by Huxley, thus reopens the door of direct cognition; the immediate approach of the mystics, Gnostics, Taoists, Sufis and Cathars.

Leibnitz was deeply interested in the studies of his contemporary astrologers, alchemists and Rosicrucians. He also put much effort into the English astronomer, astrologer and alchemist John Dee's (1527-1608) construction of symbols to represent universal processes as they appear in his hermetic work "Monas Hieroglyphica" from 1564. Continuing the Pythagorean-Platonic idea of universal harmony, he took hold of Dee's monad and described it as a term for the unity of consciousness under development. This is consistent with my picture of the fragment. It is fundamental, timeless and inextricably linked with the Urgrund, with the cosmic omniconsciousness. All matter, according to Leibnitz, owns such a monad, and here I need only clarify: Any particle. Then the picture becomes clear.

Dee also developed what he called *archemastrie*, in his opinion the highest science, an experimental direction developed from alchemy. He wrote that by being both theoretical and practical, it could make possible conclusions in both "*the art of mathematics and philosophy*" and thus stretch the boundaries of the other sciences outward. In many ways, he spun on the thread of the German mystic Nicholas Cusanus (1401-1464), whose mathematical ideas are contained in his major work "De Docta Ignorantia", the ignorance of the scholars. Cusanus drew on the Majorcan alchemist and visionary Ramon Llull (1232-1315). There is an interesting line here that unfortunately falls outside this text.

In this connection it may be worth mentioning that Hegel saw consciousness, the spirit, as an undivided whole enveloping all opposites, the subjective and the objective. He, too, nullifies this dichotomy. He points out that as soon as thought finds its way into the pure consciousness, a transcendent consciousness is perceived beyond that of one's own self. Here I think Hegel is possibly observing the transition to cosmic consciousness. This takes us back to a movement that may have influenced his thinking.

In the early 1600s, someone purposely broke the ice with two small publications. The Rosicrucians announced their presence with an invitation to those who might be able to establish contact with the society's '*invisible collegium*'. The two small writings "Confessio Fraternitatis" and "Fama Fraternitatis" indicate an esoteric continuity that had crossed the Middle Age and moreover, in a coded form gave necessary information for those who had sufficient insight to read the message they hid and who could thus make contact. Here stood a limited fraternity ready to gather initiated individuals, scattered throughout Europe. Anonymity was required at the time. Nevertheless, this initiative attracted a multitude of

applicants who in every possible way, openly or covertly, sought contact. Yet only those who mastered the method had the ability to enter the Invisible College.

It is interesting to see the wave of activity that was triggered in a number of areas, occult as scientific, philosophical and artistic, following the Rosicrucians' appearance in the arena. A cultural moving force had been aroused. A wave of symbolic writings, often cryptic, coded and inaccessible, saw the light of day. A number of works on alchemy, hermetic cabbalism, astrology, but also purely scientific and philosophical works touching on these topics were published, sometimes pseudonymously. In the wake of the Rosicrucian influence, it is as if a touch of a new level of consciousness is emerging in the culture. Scarcely have we ever seen a similar flourishing of ingenious thinkers and artists that emerged in the following two centuries, of which only a few are mentioned in this text. This is thoroughly documented by the British historian Frances Amelia Yates (1899-1981) in "The Rosicrucian Enlightenment" from 1972. I see this period almost as a new renaissance, but built on some other keynotes. It ushered in a whole new era.

Through several of the symbolic writings published during this period, but also in literary works, visual arts and music, there were keys that were only available to individuals who knew how to use them. They provided access to spaces where further insights were communicated, rooms where initiations could take place. Many connections were revealed to those who well prepared stepped into these invisible spaces. New keys opened new spaces, the seeker moved in transcendental spheres of consciousness and underwent profound transformations. The microcosm would eventually sound on the same chords as the macrocosm and the fragment recognize the connection with the Urgrund; the individual receive his shining star.

The 'invisible collegium' is composed of individuals who carry a light and are able to meet without physical transport. They are not only Rosicrucians, but come from all sorts of different orders, fraternities, and individually everywhere on earth. There are shamans and religious, philosophers, artists and scientists, and not least some seemingly ordinary people. Some are not even aware of their place. The connection is not always conscious. Yet on some level, everyone is a light carrier and contributor in this world.

One such important contributor was the Swedish universal genius Emmanuel Swedenborg (1688-1772). He, like many occultists and Rosicrucians of the time, came to the conclusion that the human soul was, in his terminology, a spark of the deity. This is the same as saying that every individual is a fragment of the whole, of the Urgrund, of the cosmic consciousness he defined as God. He considered that this spark was hidden somewhere in man's interior and that it had the same divine qualities as the deity from which it emanated. He also believed that it was the connection to higher worlds. Such a line of thinking is entirely in line with mysticism and expresses the same thing that I refer to as the fragment's connection with the primordial Urgrund. At the same time, it is in contrast to Kant, who did not acknowledge experiences taken outside of time and space, because it tears away the foundations of our understanding of life. In this way, Swedenborg, not unlike Steiner, also fell out with the scientific communities of his time.

The fact that Swedenborg, despite considerable scientific contributions, is almost ostracized from academic science is closely linked to his esoteric approach to reality. Later it has been discovered that other equally significant figures in science, the aforementioned Isaac Newton and his compatriot Francis Bacon (1561-1626) and others, were also deeply engaged in the same lines of thought, Newton as an

alchemist, Bacon as a Rosicrucian. Furthermore, both Goethe and the English artist and poet William Blake (1757-1827) acknowledged the same. All of them, in their own way, expressed that higher insights are received through the contact of the spark, the fragment, with its cosmic origins.

The latter two also had thoughts related to Plato's world of ideas. They both acknowledged that their work was motivated by archetypal impulses, and Goethe described how his thinking and sentient power made the impulses available to him. He believed that it would likewise be possible scientifically to understand the immanence of ideas in nature, which he called the *Urphenomen*. It is, in my language, rooted in the Urgrund.

We should note that Goethe combined mystical vision with systematic research. Today's modern science has settled for the latter and thus cut an important part of the insight base away from beneath it. The importance of developing the researcher's own consciousness in order to grasp transcendent connections as clues to scientific results has disappeared in most contexts. Thus, the main instrument lies in the drawer, unused. Today's scientists should set their sights on the greatest universal geniuses in history, from Leonardo da Vinci to Swedenborg, to Goethe, the Croatian physicist and inventor Nikola Tesla (1856-1943) and the Indian mathematician Srinivasa Ramanujan Aiyangar (1887-1920). They will then discover that they have all had a connection with higher levels of consciousness and received inspiration and derived insights from there.

The worldview the occultists suggested in their writings was thoroughly holistic and not entirely unlike the holistic view that appears today, especially in systems theory and in ecology, namely that everything is inextricably linked in an unbroken cyclical whole. In ecology, this is especially

evident because we have always observed the cycles. Furthermore, occult thought recognizes that in cosmic primordial imagery, the visible world appears as a shadow. It gives reflections back to Plato's cave parable and the fact that occult philosophy draws much of its foundation from, among others, both Plato and Pythagoras.

Swedenborg believed that the light that exists in the depths of the human soul was what should help reveal the cosmic light. Consciousness is light. Swedenborg underwent a series of complex visions during a trip to Holland in the 1740s, and in 1745 in London, he spontaneously received a higher initiation. That he interpreted this in the Christian context of the time is not surprising. Nevertheless, his spiritual revelation also became the gateway to the transcendent world. Note that I do not use the term supernatural. There is nothing supernatural, but much that is beyond the senses, extrasensory.

Descartes stated that his desire to develop a new scientific and philosophical system did not arise from rational thinking, but from a series of dreams. This forms the basis of the above Cartesian distinction, which refers to two completely different substances; the material and the thinking. Hence the notion that the self, i.e. what we tend to confuse with consciousness, is something non-material that acts via the brain. This was interpreted to mean that Descartes believed that man was like a puppet in a puppet theatre, ruled by the one holding the strings, or "*the ghost in the machine*", as the British philosopher Gilbert Ryle (1900-1976) put it. In any case, this is the starting point for a dualistic view that states that psychic phenomena cannot be reduced to a physical function even though psychological phenomena can lead to physical effects, also through action. Here it is worth noting that we are still stuck scientifically

because it has not been possible to determine the relationship between thought or consciousness and the brain.

It is relatively safe to talk about the brain, but once we move to consciousness, scientifically we are no longer on solid ground. It is necessary to move into imagery and metaphors, but we are nevertheless stuck in determining exactly what we are talking about. There is nothing physically tangible, only phenomena that are expressed through the individual in the form of thoughts, words and actions, often readable as psychology.

Jung pointed out that the self is much more than I. It encompasses the others and lets the world in. It does not wall the self in and isolate it. It is the self itself that draws the world into the sphere of experience. He further considered that behind the immediate ego-self is a higher self. This is in harmony with my assertion of a more deeply experiencing and generating identity, the fragment that is inextricably linked to the primordial Urgrund. The human mind is abstract and it has an ability to form abstract images, add meaning to images and harmonize this meaning with purpose. Rational intelligence is fundamentally abstract and intangible, but characterized by the absence of feeling, empathy, while linear objectivity alone prevails in scientific problem solving. Intelligence seems separate from feeling.

Countless philosophers, scientists and artists, without knowing the Urgrund, have drawn inspiration from the cosmic source, often without fully understanding the scope of what they have produced as a consequence. One example is Isaac Newton, who expressed surprise at the theories he himself enshrined on paper. Another case is Descartes, who himself did not believe in anything supernatural, but nevertheless faithfully preserved and wrote down what came to him in dreams or in moments of reclusion.

The German astronomer and mathematician Johannes Kepler (1571-1630), discovered from his observations of the starry sky, and especially the planets that there were forces emanating from the celestial objects. In his "Harmonice Mundi" from 1619, he describes this almost as music. He acknowledged that there were tensions reminiscent of chords in the relationship between the planets; as they could be perceived from his vantage point on Earth. What he is actually describing are the aspect relationships we find in astrology. Reading his poetic works, it is possible to sense that he regarded the planets not only as material spheres floating in space, but as powerful beings in themselves. If we link this to the Dutch philosopher Baruch de Spinoza (1632-1677), the picture becomes quite interesting. It allows us to imagine that the planets are conscious and living existences on a different plane than ours.

Spinoza saw God as a self-sustaining, eternal, and infinite substance that filled everything in the universe, pointing directly back to Giordano Bruno. With this, he implied that all that exists is thus a fragment included in, filled with, and enveloped by God in the form of a completely unlimited being with materiality and mind. It includes, in another word, consciousness. In this way, it may also be said to point back to Plato and on to a pan-psyche view of the world. The world can then be perceived as a reality based on logical, divine necessity. This means that there must be a justification for the existence of the world, but at the same time, it is not possible to see a first cause, a beginning. If we assume that God created the world, what created God, and what was behind this creation? This can go on indefinitely. If, on the other hand, we see the entire cosmos as timelessly eternal, without beginning and end, and beyond infinite in its extent, it leaves room for everything and at the same time becomes something that breaks completely with our limited human imagination.



Panpsychism may explain synchronicity, a term I shall return to. The American mathematician Steven Henry Strogatz (b. 1959) writes that "*the tendency to synchronize is one of the most pervasive drives in the universe, extending from atoms to animals, from people to planets*". It is order that emerges from chaos. The cosmic consciousness underlies every fragment and gives it context. The American biologist Stuart Alan Kaufmann (b. 1939) emphasized the importance of collective dynamics for the rise and organization of life. He called it collective orchestration, a process that builds states of higher existence. Collective orchestration rests on synchronization as a principle. It is a musical image worth holding on to.

As I see it, we are all too bound up in a notion that the world must have a demarcation in space and a beginning and an end to the timeline, as all things we observe seem to have. Our imagination is inadequate, so in order for us to reach beyond our limitations, we must push boundaries in our own consciousness. It is our own consciousness that owns the channel to an expanded, higher consciousness. It is through this that we must travel. Whether we see a deity as an actor in the creation of the world or we consider an event as the big bang, we are in principle equally far, because both presuppose something ulterior. Then perhaps it is just as well to acknowledge the existence of the world and its inherent qualities, including consciousness, as an undeniable and for human being inexplicable fact. The world is being, timeless, eternal, and infinite, and the deepest basic element we can recognize is the presence of consciousness, a consciousness of which we and all that exist own a fragment.

The relationship between consciousness and matter is questioned on several levels and with different approaches. One question is how matter can develop consciousness. Here matter is taken as a starting point, the combination of

particles and atoms into molecules, cells and living beings with brains, sensory ability and cognitive life experience. We are talking about the emergence of consciousness from matter. If we turn the question around, it becomes a question of the emergence of matter from consciousness and from consciousness a question of how it can form matter which then exhibits the properties we know. This is where I would like to point back to what I have said before about the innermost ephemerality of matter. Matter does not exist on this plane. It coagulates by a kind of opacity in which consciousness is reflected, vibrates and made sensible at locally coarser levels in the form of what we might perceive as material bodies.

When one studies the phenomenon of consciousness completely independent of the individual mind, which is most only a fragmentary expression of consciousness, one finds that it is completely devoid of spatial dimensions and at the same time can accommodate all dimensions. Space, time and matter we can study objectively. It does not apply to consciousness. It can only be studied *introspectively*.

One question that comes up in philosophy is whether something can actually exist if there is not a consciousness that can observe it. The image of a tree falling in the forest, but which no one sees or hears; did a tree actually fall in the woods? The picture seems to illustrate that consciousness must exist on some level for anything to exist at all, but it is possible to doubt that it is. Could the material universe exist without an observing consciousness, an eye that looks out over it all and ascertains its existence, confirming that both the universe and the eye itself exist? I completely disregard here the idea of consciousness as the basis for the existence of matter as I have described above. The question is whether completely dead matter, if so possible, can have independent

existence. Perhaps there is no forest at all where the tree fell unless an eye could see it, an ear hear it.

This may be pulled a notch further. Solipsistically, I could ask if the world would exist if I did not. The question hits a wall because I actually am. You know that trees fall in forests you cannot see, cracking with a sound you cannot hear. You know that people have lived before us and will live after us. You are part of this wholeness whether you see or do not see everything that is happening, has happened, or will happen. Nor could you exist if the cosmos had not always accommodated you. You are a temporary, short-lived expression of what you are right here and now, but at the same time, this is just a glimpse of a thread of existence you have beyond earthly time and place. You are as eternal as the cosmos, but not limited as you are expressed here as human, materially and individually.

Philosophy was originally not just intellectual speculation on abstract ideas, but also an all-encompassing practical approach that covered the entire field from ideas about the origins of existence to the physical healing of diseases and initiation into the mysteries. The philosophers were *physikos* in the broadest sense of the word. In particular, Pythagoras and Parmenides stood for such an understanding of philosophy. Thus, their philosophy included both questions about the nature of consciousness and a practical approach with a method of penetrating its being.

These early philosophers preceded the academic tradition, before Plato, Aristotle, and Hippocrates (c. 460-370 B.C.E.), and were above all mystics and magicians, or indeed shamans, in the proper sense of these terms. Their background was not only intellectual, but built on experience from other states of consciousness. They were not only thinkers; they were also practitioners, mental alchemists and

healers. They were initiated. They did not follow the later developed academic methods.

The British physicist Arthur Stanley Eddington (1882-1944) perceived that the universe is fundamentally made up of mind stuff. This is consistent with the opinion of a significant number of mystics and thinkers from all cultures, Western and non-Western, indigenous cultures, Christians as well as Islamic, Buddhist and Hindu. The ancient Vedic tradition concurs in the view of consciousness as the deepest foundation of reality.

Some of today's researchers tend to see consciousness in an input-output relationship, almost like a computer program in which there is a constant alternation between sensing and thinking on the one hand with action and reaction on the other, i.e. much as an idea leads to physical action and the result of the action is reflected back and leads to correction or confirmation of the idea. It resembles a self-correcting program, but is only functions that take place on a mental-physical level, that is, within a limited field connected to the environment, a circuit between the individual and the external world. These are observations of nothing but a limited function of the local mind; its cognitive mental and physical action.

If we take a small step aside and look at our myths that contain both philosophy and insight we like to overlook, it may be appropriate to mention briefly, what Maria Kvilhaug says about Yggdrasill, the world tree in Nordic mythology. She points to the etymology, where *ygg* means *the ancient* or *the terrible* and refers to Ægir as the origin of our universe and Odin who represents the universe and is carried by *drasill*, a stallion. Odin represents the world consciousness held up by the world tree. The universe carries within it the omni-consciousness. Odin, riding on his Sleipnir, controls the

waves that form the universe and pulls everything back to its source upon its death. Odin then emerges as the highest being in the old Germanic-Nordic, pan-psychic tradition. Note that waves here can easily be perceived as vibrations.

Also within Mayan mythology is a world tree. Its sap, *itz*, provides insight into the world of the gods, into the context of the universe, when one ingests it. It gives associations to shamanic use of means with consciousness-expanding effects. Itzamna was the first shaman to write the constellations onto the firmament at the creation of the world.

This escapade to the world of myth may be perceived as unphilosophical and unscientific, but without a look at the myths, the foundations of all our philosophy, the roots of our thinking, fall away.

Scientific research often takes place by fragmenting the object of research in order to make it more easily accessible. In philosophy, the problem is often fragmented in the same way. Consciousness can be studied by its many expressions, but then one does not reach the main problem, only to externalized effects, ergo one is back in psychology, neurology and speculative philosophy. That is not where I was going to take you right here. As promised in the introduction, we must touch on some questions arising in recent research.

It is not difficult to conclude that science today is divided into disciplines that often do not have particularly deep contact with each other. Smaller and smaller pieces of the whole are explored until they can be specialized in even smaller focus areas. The problem is that the deeper one digs into a field, the greater the distance to the whole, while it is by collecting the whole that all the small fields find their place and explanation, not the other way around. Today, far too

little interdisciplinary research is conducted with the aim of forming a whole of the many specialist fields and their results. The fields of consciousness float a little by themselves and are not completely in contact with each other, even though pure consciousness research, psychology, parapsychology, neurology, biology, quantum physics and cosmology have common denominators.

Consciousness cannot be measured, not weighed. It has no shape, not a somewhere, not even as a small point. Yet it is the element that permeates everything, to a finer degree than all the neutrinos of the world, and allows us to cognize our existence and experience the world. So it has both content and qualia. If we are sensitive, we will experience consciousness as both within us and as something, that extends beyond us, embracing and capturing everything around us. Then we, as enveloped in consciousness, become integrated into it. It is both an important and correct realization.

Consciousness binds the entire cosmos, all life together into a whole that is completely incalculable from an intellectual and scientific level. It is worth noting what consciousness really means in its Latin root. *Conscience* in French and English derives from Latin, *com-scire*; to know together. In other words, it is already in the concept's root about something transcendent of the individual.

Consciousness cannot be studied from the outside as an object. It must be studied from within, individually using methods that provide access to more and different levels and conditions than the normal ones. The result of such introspective studies is consequently not only subjective, but also difficult to disseminate further. It leads to the use of allegories and symbols, to more or less accessible elements in literature, art and music. Dissemination in this way requires

recipients who have their own openness and ability to grasp what is being communicated. Such dissemination can take place subliminally and find responses on the same level with the recipient as inspiration and new thoughts and ideas.

In order to penetrate and understand consciousness, it is usually states of consciousness that are examined psychologically and neurologically. The questions revolve around what happens in the brain during hypnosis, during sleep, dreaming, during meditation, under stress, under the influence of psychotropic drugs or psychedelics, or under the influence of electrodes connected directly to specific centres in the brain, and about how the conditions are experienced and interpreted by the subject. We now know an incredible amount about this, and we have located special centres in the brain that are associated with certain functions and states of consciousness, as well as changes in these. However, a weakness of these rigorous scientific studies and observations is that they do not bring us much closer to what consciousness *actually* is.

Neurological examinations only show what happens in the material brain, not what causes the neurological course. The observations only demonstrate that added chemical or physical influences can mimic certain effects and states, simulate natural states characterized by the same factors, but external stimuli do not provide the same quality of experience and not the same content as, for example, the one gained by meditation.

Since the time of Descartes, modern philosophers have linked consciousness and body together, but most often in the sense that consciousness arises as a result of complex biological functions, preferably in the brain. Then consciousness is reduced to a biological process. This gives grounds for conceiving that if the mechanisms are only

sufficiently complex, they will develop consciousness. If this idea is drawn further, we can develop machines that are so complex that they too will develop consciousness. I will come back to this.

The vast majority of the world's materialist physicists still adhere to the Cartesian dualism. Consciousness has nothing to do with physics, but can perhaps be explained as a physical epiphenomenon via quantum physics. Consciousness is not part of a theory of everything. There are researchers who draw on consciousness in different ways, but most often based on a materialistic, physical, biological worldview. Few people are able to change their basic views. In his book "Mortal Questions", the Serb philosophy professor Thomas Nagel (b. 1937) questions whether physics will ever be able to explain what experience of the world or cognition of the self is, simply if we will ever have a concept of what reality actually is.

It must be permissible to ask why so many of our great thinkers and scientists so seldom dare to turn the tile and start from the immaterial, that consciousness is the primordial basis for physics, biology and psychology. The fear of falling outside the conformist framework of the academic community is, of course, understandable. Pointing back to 'primitive' explanations that include a pan-psyhic worldview can lead to academic ostracism. Even Stephen Hawking disdainfully dismissed such a thought as "*magic, not science.*"

The cosmologist Roger Penrose likes to incorporate consciousness into physics but not physics into consciousness, and the British neurophysiologist John Carew Eccles' (1903-1997) suggestion that the smallest elementary particle is a *psychon* that is the carrier of consciousness in physical reality has long since been abandoned. That in itself is fine, because consciousness is not particular, but this shows how



scientific consensus on the nature of reality predominates in relation to any escapade, any thought that might cause stones to be moved in the academic fortress wall. Thus, academic science is not entirely unlike religion.

The Australian consciousness researcher and philosopher David Chalmers (b.1966) focuses on the so-called difficult or hard problem, of how immaterial consciousness is linked to the biological-material neurological system, specifically the brain where the mind lives. Today, the brain is mapped in ever greater detail. One can see how certain physical functions and mental activities correlate with activity in specific regions of the brain, but no one has so far been able to observe the transition from the immaterial to the material or, if one believes thoughts are produced by brain activity, from the material to the immaterial level.

Against this background, it is interesting to note that the British physicist Freeman John Dyson (1923-2020) is of the opinion that atoms make choices and that the universe itself is conscious. He says that consciousness can be everywhere and that our existence reflects this fact. The claim that particles make choices requires consciousness. This also explains the relationship between the world at the quantum level and at our ordinary level, i.e. the connection between the small and the big. Dyson is neither alone nor the first to have pursued such reasoning. It is sufficient to refer to Max Planck: *"All matter originates and exists only by virtue of a force. We must assume behind this force the existence of a conscious and intelligent mind. This mind is the matrix of all matter"*. He considered consciousness fundamental and that everything that exists presupposes consciousness.

Continuous efforts are being made to delve deeper into this issue using various scanning technologies, probes in the brain and other methods. My point is that this is not a

problem at all. Brain research is undoubtedly interesting, but it clings to the material approach and then thoughts, creativity or ideas do not appear. They are intangible. Therefore, there is a need to move to the intangible level where everything is ultimately located, as I have shown in the introduction.

Three basic questions about consciousness can be asked. The first is about *what* consciousness is. The second is the question of *how* consciousness comes into being or is part of reality, and the third is *why* consciousness exists at all, what its origin and function in the universe and in man really is. To this, it is possible to point out that if consciousness had not existed, it is an open question whether the world would have existed. We can establish that consciousness exists. As an existing phenomenon, it has specific qualities and functions. In humans, it is the basis of subjectivity, self-experience, and an opening to cognition of the world, but we do not see the *meaning*. It seems hidden. I will address this further down.

How consciousness can exist becomes a problem only when we start from matter as its basis and do not see it as primordial Urgrund. Either way, the question of why consciousness exists remains unanswered. The answer requires that we can also provide answers to why the world exists and why we experience the world and ourselves as existing. John Eccles wrote, "*I want you to realize that there exists no colour in the natural world, and no sound – nothing of this kind; no textures, no patterns, no beauty, no scent.*" With this, he knocks the legs away beneath our senses as a suitable device for perceiving what the world *really* is like.

In this context, let me highlight one of our sensory organs, the eye. The eye is continuously bombarded by photons, but photons are not, as Eccles notes, light. They are

quantum particles with different energy levels. They hit the eye's retina, which is estimated to transmit just over 2.1 million nerve signals per second through just over 1.2 million nerve fibres in the optic nerve on to the brain. Here, the signals are processed through roughly two million components before they are collected in the visual centre at the back of the brain where they produce luminous images of the world we relate to. Here, more than three billion signals are processed per second, and yet by opening the brain we cannot see the images. How they form conscious impressions is still an open question that almost certainly has something to do with previously mentioned quantum events in the neurons. The eye sees considerably sharper than any camera to date. Each eye has a resolution estimated at close to 580 megapixels, which the brain processes and converts into our luminous stereoscopic world with complete depth perception, with colours and contrasts. This is just one of our five physical senses.

What our senses do is to transfer energy with varying vibrational rates to the brain where they are interpreted as light, cold, slippery, sweet or foul-smelling. Light does not really exist. As described, the photons that hit our retina are a form of energy that, through the eye and nervous system, in the depths of our dark brain is perceived as light. This is how it is with all our sensory impressions. We experience the world as an effect of different energies that affect our sensory and nervous systems. These are themselves manifestations of quantum emanations. The way we live depends on accepting our collective sensory impressions as the description of a reality.

Consciousness research has largely revolved around two problems; the problem of separate functions and the problem of subjective experience. These are the *soft* problem and the *hard* problem, respectively. They represent a

limitation in terms of approaching the question of consciousness *per se*, what consciousness is in itself, and what consciousness is as a field for a process in time and space in which the local, individual fragment of consciousness acts in the total context of consciousness. It is not sufficient to deal with the two research problems. It is necessary to go deeper, beyond the local, physically bound, self-experiencing consciousness and embrace the local consciousness as a process in the cosmos.

I have made clear here that matter is coagulated consciousness and that consciousness is not only found in the brain, nor only in the whole body. Consciousness is *everything*. By that, I mean to say that there is no transition from the immaterial to the material because the material is an illusion formed by condensed consciousness. The difficult or hard problem is thus not at all a problem. There is no need to look for transmission mechanisms because the brain and the entire nervous system, the whole body is consciousness and captures as an immaterial whole what it harmonizes and resonates with in the larger cosmic context. Everything is available at this level and the individual coagulated centres of consciousness we humans are, resonate like a musical instrument with the cosmic and take in impulses, not only in the brain, but also in its whole being more or less physically. Forget the hard problem.

Another problem highlighted by Chalmers is how many separate entities with separate consciousness can form a larger consciousness with abstract functional ability. He pulls this up from the particle level to the individual level and points out that no matter how many people you gather in a room, they are each standing there with their own single consciousness. They do not merge into a higher consciousness, he claims, but here, like James, he is wrong. Not only does a group of people have the ability to generate something

new by communication and collaboration, they can also generate communities of ideas that manifest as an egregor on the overarching, transpersonal level.

Chalmers theorizes about information as the foundation of the world and building blocks of consciousness, but consciousness is not put together as bits and bytes. There is a semantic connection between the two and it is consciousness that builds information, not the other way around. The closest we come to information at this level is, as it exists at the quantum level, i.e. at a level that creates considerable confusion in relation to our human logical ability.

The problem and limitation associated with scientific consciousness research is that it does not come free from the material. It must be possible to repeat experiments and observations and demonstrate empirical durability. It is very complicated when studying something as fleeting and yet undeniably present as consciousness. Nevertheless, a few things make the researchers jump a little. Experiments conducted during open brain surgery have shown a strange quantum effect in the neurons. One has measured the time it takes for a nerve signal from a finger prick to reach the neurons that control the reaction and for the hand to be pulled away. The hand responds faster than the nerve impulse by a few fractions of a second, and the signal that reaches the neurons is moved correspondingly forward in time by a quantum electron flow taking place in the neurons' microtubules. This point back to Rita Carter's statement.

As a result, the subjective experience of the sting in time coincides with the sting itself. If the body is conscious of an event slightly sooner than the nerve impulses reach the brain, it shows that consciousness cannot necessarily be a product of biological complexity, but perhaps of simplicity,

nor be located in the brain only. Here the water of the body comes into play.

There is no basis for claiming that consciousness is a product of the brain. The brain itself, like the entire living organism, is an expression of a highly conscious intelligence that precisely organizes both the brain and the organism. It is not the brain that produces consciousness, but consciousness that manifests itself and is expressed with the brain and the whole organism as tools. Consciousness is the force that manifests itself in the individual and interacts with this in a process of evolution. Consciousness fills it whole and gives life to the entire bodily mechanism, opening its senses and thought processes. The material body is the local expression and instrument of consciousness and, like everything in the universe, possesses a material and an intangible aspect.

Far too much of consciousness research has focused on the brain, its functions, relation to the body and to the physical, possibly psychological, environment, drawn all the way down to quantum phenomena in the neurons. Consciousness is considered by many scientists to occur when quantum super-positions in neurons collapse. However one defines this, such collapses are something that takes place in a physical reality, while consciousness itself is not physical. We cannot put our finger on a thought in the brain, but consciousness possibly manifests thoughts in the brain in this way.

Thus, quantum collapse in the neurons can be seen as one of the ways consciousness functions in the brain. At the same time, it is worth noting that this happens in all cells of the body. The individual, local consciousness is in full contact with every cell of the body, where it is the basic energy of life. It is insufficient to see consciousness as something

isolated in individual brains. It is something everyone and everything has a part in and is a part of.

Information in the sense of how the brain is informed by something fundamentally different from information such as data lies on the margins of the scientifically observable because the sphere of consciousness informs everything in the world in a fundamentally different way. It is not binary code, bits and bytes. The parallel to a data stream is only at best an image, perhaps applicable, perhaps not. Any leap in exceeding the limitations of this research also entails a transgression of the limits of material science. The immeasurability of consciousness places it as an object of research beyond this limit. Thus, we are led to psychology and especially parapsychology, but then we must first have an idea of the different spheres of consciousness.

## Spheres of Consciousness

There are some different ideas about how consciousness is divided, how many levels of consciousness we recognize. Within Vedic and Hindu theory, consciousness is often linked to the seven *chakras*. In Hindu tradition, chakras are psychic centres of the body, connected to important nerve centres, in a series that begins at the tail vertebrae and follows the central line of the body parallel to the spine. They are associated with the so-called *kundalini* force or serpent force, which can be activated through special forms of yoga and mental exercises. On this scale, they are also centres of spiritual awakening, but they are not immediately parallels to the actual levels of consciousness. Rather, they are to be perceived as subtle energy centres and thus fall out on the side-lines of this text. Beyond the previously mentioned, I leave further study of chakra theory to the reader himself. There is considerable literature on the subject.

Based on Vedic theory, an alternative is to start with Maharishi Mahesh, who became known for his influence on youth circles with transcendental meditation in the 1960s and his relationship to the British pop group The Beatles. He describes seven levels of consciousness in a simple schematic way. The three lowest levels are identical to those we recognize in medicine and psychology; awake consciousness, dream consciousness and deep sleep. Dream consciousness is linked to what in Western psychology is called the subconscious.

It is largely these levels that are recognized in Western thought, but we have gradually had to include a level that is accessible via altered states of consciousness. It can be induced through meditation, psychoactive agents, and other exercises such as yoga and holotropic breathing exercises. In the Hindu tradition, this level of consciousness is called transcendental consciousness. This level is considered to be



higher, on a more alert and transpersonal level than the three aforementioned, but few have any cognitive experience with it. Ordinary, individual development takes place primarily cognitively in the emotional and intellectual spheres, i.e. psychically and mentally. It is from the point of view of emotional and mental orientation in the world that the individual makes choices and justifies his or her actions.

Character development is a result of experiences gained, not least on the psychic level, where a number of emotional justifications for one's own patterns of action lie as drivers for the mental attitudes that carry them forward. In Western psychology, this is preferably perceived as elements of the subconscious or unconscious. In any case, the point is that the individual must discover and acknowledge these drivers in order to refine his or her motives. It also requires a certain amount of contact with the spiritual dimension to develop one's ethical direction. Transcendental meditation has no real connection with what I will define here as the transcendental level of consciousness. Nevertheless, all meditation provides an immersion in the mind that can be fruitful in self-development.

The three levels Maharishi Mahesh believes are beyond the transcendental, I choose to regard as one; cosmic consciousness. It makes little sense to split this up. Flashes of such awareness can penetrate through the gates when the individual is able mentally, spiritually, and otherwise to receive them. Involvement in the transcendental makes ethical demands. No door to the transcendental opens unless there is a basis for it in the individual character and spirituality, for it is through the transcendental access to the cosmic is achieved. In other words, we recognize that there is a spiritual level underneath here that the individual must first conquer.

Based on my conception of cosmic consciousness as primordial Urgrund, the divisions of Maharishi Mahesh become limiting and I therefore abandon his schema. Nonetheless, I too define seven spheres of consciousness, but they flow dimensionlessly into each other and through each other; the mineral, the biological, the psychic, the mental, the spiritual, the transcendental and the cosmic. They present themselves in context from the subatomic to the cosmic, bound together as a field of light. Thus, I consider consciousness as *one*, yet over an unlimited scale that we may for ease of understanding see as seven interpenetrating spheres.

The Canadian psychiatrist and philosopher Richard Maurice Bucke (1837-1902), wrote in his book "Cosmic Consciousness" from 1901, that there has been a development of consciousness throughout human development. He defines three forms of consciousness; Simple instinctual consciousness, self-consciousness, and cosmic consciousness. He considers that self-consciousness enables man to recognize himself as a distinct identity and that cosmic consciousness is a new stage in development. In other words, he turns the image into an evolutionary process contrary to my view. I see individuation as something that proceeds from higher levels of consciousness and that assumes the necessary properties for its physical existence through the development of instinctive consciousness and self-awareness. At the same time, I consider that instinctive consciousness and self-consciousness are only aspects of the cognitive consciousness and the unconscious. Cosmic consciousness is a pre-existing form of superior, intelligent nonmaterial power.

It is common to portray the levels of consciousness as something that lies in layers or above each other. This, like Maharishi's schema, is a hierarchical illustration apt to

mislead. All the levels are essentially integrated into each other as a multidimensional weave. The mineral level, which in many contexts is considered the lowest, is actually based on the highest cosmic level, because it is the latter that generates the former. We have seen the particles arise with the cosmic consciousness as the source. Thus, one might well say that the cosmic consciousness forms the lowest level and thus circulates in and through everything and everyone. That is why I have chosen the term primordial Urgrund. It is the source on the one hand and the receiver on the other. Our levels of consciousness are reached through each other, within each other, not following each other like climbing a ladder or a hierarchy.

Hierarchical thinking is typical of modern people because it organizes our understanding of different types of relationships, but reality is not organized in this way. Societies have status hierarchies; religions have angelic and divine hierarchies. Therefore, we also consider that other conditions are organized as such. When I speak here of levels of consciousness, I also follow this construct to some extent, but I recommend that it be perceived only figuratively, not as a true description of conditions. They may also be visualized as spheres. I therefore switch to using the concept of spheres instead of levels. In reality, it is a matter of deep integration and by recognizing this, access to the levels or spheres becomes more comprehensible.

By starting from the three basic spheres of consciousness, the ordinary, which include the waking state, dream sleep and deep sleep, the picture becomes theoretically most clear, but the states vacate in the transitions between the somatic, psychic and mental. It is not sufficient to examine the ordinary spheres of consciousness to grasp what consciousness is. These spheres with all their phenomena belong largely to the daily fields of experience and are the

subject of the discipline of psychology. Likewise, it is not sufficient to study consciousness only from the *outside*, by means of observations and instruments that record the brain's activity, or by psychological observation. Such studies only suggest psychological states or how the brain biologically represents an activity that is not visible or measurable. As mentioned above, such studies are limited to biological-material conditions that concern brain activity during, for example, sleep or the influence of various stimuli that are administered experimentally.

Without directly contradicting either modern Western understanding of the spheres of consciousness or those defined by the Indian yogi, I have an approach that better follows the philosophy I have outlined here. Starting from consciousness as a universal unit of being with the ability to coagulate via matter to biology and what we call living beings, I see it all as an edifice that begins with the manifestation of matter at its most elementary. I therefore choose to designate the basic sphere of consciousness, the elementary or mineral. At this stage, the Urgrund consciousness coagulates the elements upon which everything else is built. The mineral builds the biological, the somatic, the sphere of consciousness that we as humans and other living beings hardly register, but which regulates biological life. These two underlying spheres of consciousness are subliminal and our access to them is very limited.

Like the previously outlined four spheres that man embraces, psychic consciousness follows. It has a clear connection with the somatic, the biological functions of the body and there is a mutual influence between these spheres that, among other things, results in psychosomatic states of health and illness. We know that different psychological stresses can lead to somatic reactions both good and evil, and correspondingly the opposite that strong physical influences,

such as accidents and serious injuries, often have psychological effects. On a daily basis, we experience this sphere of consciousness as emotions and intuitions. It is the space of our emotional life.

Beyond the psychic consciousness lies the mental, that contains most of the cognitive day consciousness, our intellectual approach to the physical world around us. We sense, observe and reflect on the world and its attractions in this sphere. We research, interpret, formulate theories and philosophize in the mental sphere of consciousness. What we often do not register is how the psychic affects the mental and vice versa. The way we think is not independent of our emotions, our psyche. Our dreams can tell a lot about the communication that takes place between the psychic and the mental. The dream world awakens in the transition between spheres when the mental is inactive, in sleep. This communication is very important and can contribute to cognitively conscious corrections in the mental sphere.

People who carry destructive or negative thoughts in their minds and give such leeway will often find that negative mental states manifest and can even affect somatic health. Dreams can foreshadow this and in their own distinctive symbolic way give impetus to change. Therefore, it is important to pay great attention to dreams, consider their content and correct unhealthy thoughts and attitudes. Man's mineral and somatic or biological consciousness seeks health by preserving proper functioning and goes to self-defence via the psychic sphere.

The mental sphere of consciousness is where human beings are most obviously active. There, the activities of the day and the relationship to other people and to objects in the physical world are managed. If man is in balance in this sphere, he has inner peace and allows himself to be influ-

enced only to a small extent by the events of life, because he has control and decides what he wants to pay attention to. The balanced individual can create the situations he or she deems necessary.

With a balanced mind, it is possible to enter the next sphere of consciousness, the spiritual one, with watchful attention. The spiritual is always present, but not perceived in everyday life as a separate sphere. The day-to-day normally takes over completely. Consequently, the opening to the spiritual remains a door barely ajar. This is a tragedy for humanity because it limits self-expression to only that which is emotionally and mentally perceived as important. It helps to keep individuals in the cramped cage of materialism and to the development of all the strife this cage creates. It is the result of what in this picture can be read as a lack of space, a struggle characterized by narrowness.

Entry into the spiritual requires both psychic and mental action in the form of the integration and refinement of these spheres. It is about a real change of both emotional and intellectual approach to life, to other people and to all life. Hatred and anger close access, empathy and love open it. Insight into one's own actual position in the grand scheme of life emerges as access is achieved, and this insight helps to strengthen the very feelings and thoughts that opened the access. There is no going back to the narrow cage, nor to the animosity, it create.

The spiritual sphere of consciousness is tangent to the transcendental, transpersonal. Therefore, it contains a scale of super-individual perspectives that manifest in the individual through high-quality ethical attitudes, clear thoughts, deep insights and creativity-inspiring impulses. It claims respect for all life and all people without distinctions. Everything that lifts man is to be found in this sphere.

Throughout the spiritual landscape are the paths to the transcendental space where doors are found that can open up to cosmic consciousness.

In the transcendental sphere, otherwise unrecognizable and therefore some indescribable and intractable connections become apparent. They move the individual's self-perception out of the confines of all imaginations and the ego flows away. It provides a freedom that is completely outside the material, political, religious and other frameworks we normally relate to because they become immaterial. They no longer exist as constraints because the 'spirit' hovers beyond all their borders.

At the same time, in this sphere there are all the transpersonal accumulations we call egregors. This means that it is at this level that some dominant strife takes hold. This also means that it is possible to act in relation to them at this level, if one has the necessary insight and strength. It is not only the shaman who derives his power here, but also all the good and evil movements that take place among people in this world. Therefore, not everything is just bright and beautiful. You also encounter some of the worst things people are capable of here. Access to the transpersonal may require action at a level where truly powerful forces are at work. Access here implies that you are able to recognize what lives in the egregors, manage to apply yourself to those with whom you harmonize. Taking position at a high ethical level in addition to the ability to act here is what in turn can open access to the cosmic. All higher initiation tests these qualifications.

About cosmic consciousness, it is no longer possible to use words and concepts. It is a timeless, all-encompassing, all-generating force and appears as pure light. This is the level of complete illumination. The light in all its aspects and

meanings penetrates everything. The individual body is regenerated in such a way that the emotional and mental levels are infused with new depth and new power based on an indelible experience. Here we find ourselves completely outside any frame of reference, not least in relation to time and space. At the same time, a force is experienced that is extremely subtle and yet permeates everything, circulates everything, creates everything. The self completely disintegrates in this sphere. Everything is and seems at the same time without permanence. Here is recognized a complete envelope that one simply disappears into and receives insights from; perceiving all that is alive on an indescribable level. Existence is like a current. More cannot be said about this.

Thus, as I have here drawn up the universal consciousness, partly across other more or less recognized divisions, there are seven spheres; the mineral, the biological-somatic, the psychic-emotional, the mental-intellectual, the spiritual, the transcendental and the cosmic. Here I will only reiterate that they are all integral and that the cosmic sphere is actually the basis of the mineral because the cosmic is the creative that underpins everything. That is the primordial Urgrund. The fragment contains the Urgrund. Everything circulate.

In this text, I have purposely not treated psychology in relation to the division of consciousness into the dimension conscious-unconscious as defined by Jung and others, but it is a perspective that must be considered. Within psychology, it is believed that the integration of the unconscious into the cognitively conscious contributes to better individual psychic balance, better control of impulses flowing from the unconscious. An equally important element of this integration is the contact with one's own *animus* or *anima*, the own inner polar opposite seen as a being of the opposite sex. The masculine



wins in anima contact with deep feeling, the feminine in the animus contact with deep power. This contact goes through the unconscious. An inner balance follows, built over deep coherence. It makes possible to face the world with both the right and the left hand, with both hemispheres of the brain, both feminine and masculine. Such integration is also important because it helps to open up to insight into one's own strengths and weaknesses and understand how weakness can develop into a defeating force.

The cognitive conscious and unconscious sides of consciousness lie mainly in the psychic-emotional and mental spheres according to my divisions. Here it is all about the transition between the cognitively day-conscious and the less cognitively available, but they are interrelated. The higher goal is the full integration of all spheres, a reintegration into the cosmic man. I will not elaborate further on this, merely point out that the unconscious or sub-conscious side of human consciousness owns the dreams and the symbols.

Just as egregors can appear as symbolic images, in the transcendental they can appear in the unconscious of the human mind. There is a connection to the transcendental via the subconscious. The images and symbols in the transcendental sphere seem to be linked to Jung's archetypes and their reflection in the individual consciousness. Here, as mentioned above, they act as creative impulses, dreams and drivers of good and evil. This is where they are available through meditation, hypnosis, and psychotherapy. Jung saw the archetypes as something along the lines of subconscious processes, dynamic, collective patterns. He believed that the archetypes were linked together as a network and thus accessible to all. My views coincide just as I see all this as something living in the transcendental sphere of consciousness, in the transpersonal field.

Schrödinger made it clear almost a hundred years ago that it is not possible to divide consciousness as I have done here, and I agree with him. The division many others and I make is only about the degrees of consciousness that man is able to relate to, a sketch. It is the development of human consciousness that is gradual, not consciousness itself that is layered.

When I define consciousness as seven in and through each other gripping spheres, it is not because I see anything magical in the number seven, but because fewer sections will blur the image and more will create confusion. In reality, all transitions of consciousness are fluid. This is especially palpable when one is at the creative point where the cosmic generates the material, in the quantum vacuum. See it as an infinitely thin membrane that contains the whole world as the particles of which everything consists flow through in Planck seconds and are the world and every human being. It may be seen as a momentary version of reality in 'flatland'.

Many people, perhaps most, have experienced that when they rest deeply and let their thoughts fade away, they can experience lucid dream-like states and that they retrieve images, ideas and inspiration from an inner source. In such a state, we equate to the transcendental. Here also lies the causal field that in Jung's conceptual world is termed synchronicity. This is a term for simultaneous, seemingly random events that are meaningfully related without there being a causal connection, in other words, a non-causal principle that serves as an intersubjective connection between apparent coincidences.

The German psychologist Marie-Louise von Franz (1915-1998) wrote that synchronistic events constitute moments in which a cosmic or greater meaning is gradually made conscious in the individual and that it is generally a

harrowing experience. She is entirely right about that. At the same time, precisely such harrowing experiences are gate-openers for those who take the next step. To penetrate deeper into this, it is necessary to apply techniques as partly mentioned above: Deep meditation and special breathing techniques, or consciousness-altering psychedelics. At the same time, the development of a basic personal dignity is indispensably necessary.

The transcendental sphere of consciousness can seem very confusing, especially to individuals who are not mentally and psychically prepared for it. This is very much the case for those who use psychedelic drugs just to get a kick. At the transcendental level, there are paths and there is information that relates to the individual's previous incarnations, birth traumas, repressed memories, and, in general, the history of the world. It is at this level that the individual can read the Akhasa. The images found here could be both beautiful, amazing and terrible. An unprepared encounter with the terrible can bring the individual completely out of equilibrium and lead to mental disorders that change the person forever. This is what certain environments call a *bad trip*.

The transcendental sphere of consciousness is called transcendent because it goes beyond the individual and represents a phase, an area one must traverse in order to make contact with the cosmic sphere. In the transcendental, there are forces, often visualized as beings, that in different ways close or open the paths, the passages further. Here one can meet one's own inner counterpart, one's anima or animus, and be introduced to forces and abilities that are otherwise not available in ordinary life. It gives the individual androgynous traits and qualities that alchemy aims towards, including deep insight into the *whole* person. With this comes new approaches to one's own existence and a double-sided force.

In short, researching this sphere of consciousness from the outside with observations and instruments is not possible, but it is possible without instruments in special sessions where a companion follows the individual in the same space of consciousness. This requires, of course, that the companion have the necessary experience and ability to harmonise fully with the person to be accompanied. Sometimes suitable timbre patterns or music can help to create this harmony and to draw the paths and spaces of this abstract field.

When a searching individual eventually becomes oriented in this sphere, this indescribable and ever-transforming geography, when the time is right and the individual ready, he or she will be met psychically and mentally, of a personified character that will give further guidance and open the gate to the cosmic level of consciousness. Here nothing is concrete and everything characterized by light, just as the physical world is also light at its core. This light is the primordial Urgrund and root of the own fragment of consciousness which in and through this light receives insights beyond words and signs. Real consciousness research through inner work is the only possible research that provides access to the cosmic core and enveloping of consciousness.

As indicated above, the path to insight into the various properties and spheres of consciousness is available only by advanced application of one's own consciousness. Research in consciousness must first and foremost take place through consciousness itself, yet it also limits the possibility of objectifying one's experiences and making them available as empirical evidence. Nevertheless, some research provides good indications of how human consciousness works and what we can accomplish by developing our latent abilities. This research is made under the term parapsychology.

## Parapsychology

In order to develop and maintain a higher and more alert state of consciousness, it is necessary to acquire the ability to experience the transcendental directly when necessary. As I have said, this sphere is the gateway to cosmic consciousness and where the individual can gain cognition and insight into conditions that are otherwise inaccessible. The transcendental is also the field of consciousness that the American parapsychology pioneer Joseph Banks Rhine (1895-1980), worked on and which falls within parapsychology. Through the transcendental, insight into an otherwise unrecognizable reality is gained and a range of parapsychological abilities become directly available. In addition, the insight into deeper contexts of reality expands and a new foundation in life is formed.

In 1934, Rhine wrote a summary covering about eight years of research and experiments in the field of Extra Sensory Perception (ESP). He defined this as a separate field of research within parapsychology. It has since become an established field of research that revolves around finding a research-based, empirical answer to whether it is possible to perceive, observe something or influence something without the senses or the physical body being directly involved. It is about the ability to see, hear or otherwise sense something that is beyond sensory range, or affect something in a similar way, including moving objects without touching them. This involves conducting controlled experiments in which the individual being tested is physically isolated and observed, sometimes also associated with various instruments that record brain activity and other parameters. *Precognition*, the ability to anticipate events, and *telepathy*, thought transmission, the ability to send and receive mental images and messages are also tested in this way.

It is often difficult for modern science to relate to such types of experiments because they are rarely directly measurable. The results tend to rest on probabilities, such as the probability that a sketch conducted by the subject actually shows the object that is the target of remote perception. Therefore, statistics are used extensively to determine whether the results are significant. Over the years such research has been conducted, so many statistically significant results have been recorded that it is possible to establish that humans have such abilities, even though very few have developed them. The same goes for the relationship with dreams, which sometimes exhibit ESP-like phenomena. The fact that people can receive important information through dreams is also an overlooked area. Most people attach little to their dreams; it was just a dream! However, it is always about aspects of consciousness.

Statistically significant results help confirm that parapsychic abilities are real, that dreams convey insights. This means that consciousness is not tied to the body or brain alone, but can extend beyond the individual rather unlimited in time and space. Not only does consciousness appear through its para-physical properties as unbound by the spatial dimension, but also as unbound by the time dimension through its precognitive ability. If time is linear, it will not be possible to perceive things before they take place. Thus, consciousness must have the ability to move in multidimensional time. Moreover, the ability to psychically influence material things and the ability to move unhindered through the insulating walls of experimental rigs poses a question about the state of matter, which can be answered somewhat straightforwardly by accepting the picture of matter I have already described in the introductory chapters. If we acknowledge that everything physical is essentially constructed with consciousness as material, the whole thing becomes more understandable.

The ability to see beyond visual range can also be linked to a phenomenon called astral projection, i.e. more or less cognitively conscious self-movement outside one's own body. There are thousands of reports of such projection. In the case of the American surgeon Tony Cicoria (b. 1952) who was struck by lightning, we have an excellent description that coincides with the description of others, often associated with traumatic events and near-death observations. Many are descriptions from people who have observed themselves on the operating table and been able to follow the procedure in their own body from a point outside, later to describe it in detail, even to refer to the conversation between surgeons and operating personnel while it was all going on.

A particular phenomenon worth mentioning here is 'the third man', a term known among seafarers, especially those who have experienced distress at sea. He acts like a new person who comes on board, takes charge, and saves the situation. A famous case among many, is described by solo sailor William Donald Aelian 'Bill' King (1910-2012), who during a round-the-world voyage came out in a tremendous storm. When he was exhausted in the struggle to keep the boat from going around, a 'third man' appeared and took over the helm. King was confused, unable to explain what was happening, but withdrew with a strange sense of security and got some sleep. He awoke in a still-floating ship in a stiff storm and with the third man at the helm. They never exchanged a word and when the storm cleared and he himself had the strength to regain control, the third man left the way he came. Had King been the only sailor to ever experience such a thing, it would have been just a real skipper's tale, but there are many similar tales, so hallucinations or not, the third man has saved many men of the sea.

These are, of course, stories that flirt with credibility, but in reality, they open up a glimpse into the mystery. It is

possible to explain the third man as an exteriorization of consciousness, a materialization of his own inner power. Consciousness actually has a power that far exceeds the physical body, and exteriorization manifests this force both in the body we walk around with every day and in rare, often dramatic cases in a near-material form with completely different forces available. Unbeknownst to the sailor, this was, at least from my interpretation, himself.

The third man has some parallel in what the Tibetan traditions call a *tulpa*, which is a materialization, usually in human form, a projection from an individual, willed or not. It may be projected by will by an individual with such training, or possibly be produced instantaneously under distress, like by a sailor at the edge of his normal powers. In trying to understand what this is, one may turn to the Buddhist Nirmāṇakāya or Vajrayana idea of the emanation-body. The Belgian-French explorer and spiritualist Alexandra David-Néel, born Louise Eugénie Alexandrine Marie David (1868-1969), who ventured for long periods in Tibet, saw the *tulpa* as a thought-form created by powerful concentration of thought. She is one of very few westerners of the time to have spent time in Tibet, where she even met the 13<sup>th</sup> Dalai Lama, Ngawang Lobsang Thupten Gyatso Jigdral Chokley Namgyal (1876-1933), in 1912. During her periods in Tibet she also penetrated deeply into Tibetan practices. The British anthropologist Walter Yeeling Evans-Wentz (1878-1956), also considered the *tulpa* as a thought-form and use this term in his translation of the Tibetan Book of the Dead. As a phenomenon the tulpa seems to be inaccessible for parapsychological study, yet may be approached studying so-called astral projection or bilocation.

Astral projection is thus a controlled exercise of the same. It provides a first-hand experience of the nature of consciousness as a form of intangible force, not necessarily



in the sense of energy, and the very attachment of life in the body. It also provides a real lesson in terms of what one can do at this level. There are limitations. Although it may seem exciting, it is neither acceptable nor possible in this way to intrude on where you are not welcome, for example within other people's private sphere. It is not an advanced *paparazzi* method, but a technique that can provide an opening to the transcendental. When the astral body steps out, a change in consciousness takes place that can make available the same areas that one enters through the use of different psychedelics. This is also the shaman's technique with or without such remedies. Some initiation rites also aim to evoke such projection.

Astral projection falls naturally within the ESP field. Furthermore, dreams and astral projection are often interrelated. In dream sleep, the astral body can free itself. By learning to be awake in one's dreams, it is possible to become conscious of what transpires from the astral excursion. What it entails is highly personal. It is worth noting that most often the various ESP phenomena take place within the psychic sphere and are thus not an obvious sign of higher spirituality. The psychic level is closely related to the individual and carries within it much that can be difficult to relate to. Nevertheless, it is necessary to face these aspects in order to move forward and carry out projections at higher transcendental and transpersonal levels. It requires access through the spiritual via one's own spiritual development.

Medical measurements have also been carried out during parapsychological experiments of telepathy, clairvoyance, telekinesis, and astral projection. Nevertheless, these measurements do not show anything deeper than those mentioned above, only that different areas and functions of the brain are at work. In order to penetrate into the nature of consciousness, it is necessary to search from *within*. There is

no doubt that the brain, the entire nervous system, including the parasympathetic, is active in fields other than those we define as normal. Different centres similar to the chakras, activate and exhibit higher vibrational levels. The *kundalini* force flows through the system and at the core of the brain probably works especially on the pineal gland, the epiphysis. Thus, the *silent observer* or *third eye* is awakened so that the consciousness of the individual expands and new vistas become visible. It is magic and not magic. Actually, it is completely natural, neither mysterious nor strange. It is an ability all humans possess but do not normally know because attention is rarely or never directed there.

It is possible to speculate a lot in relation to parapsychology, but there is an excellent starting point in quantum physics. One explanation for ESP and parapsychological phenomena is to regard human minds as entangled in a way reminiscent of the entanglement of particles in quantum physics, only at a macro level. The starting point is our knowledge of the quantum phenomena that take place in the microtubules mentioned above.

Deep within the localized brain of each of us, non-local, time-transcending quantum phenomena take place. The entanglement of the individual consciousness with others occurs at the quantum level where time and place are not relevant. Like quantum physics, the individual consciousness of many are entangled over any physical distance. An event experienced by one person can be conveyed to another in absolute simultaneity. When two minds are in a degree of harmony with each other, on the same wavelength so to speak, thoughts and impressions can be conveyed directly. This is telepathy.

People who are close to each other or related can be said to have their consciousness somewhat more tangled. For

example, I cannot count how often it happened that I called my mother exactly at the same time she called me, and usually about the same thing. There is a network we cannot see, but which underlies and connects people's consciousness. On a deeper level, we can claim that we share a common consciousness. This is precisely what Jung called the collective unconscious and which I place in the transcendental, transpersonal sphere.

There are undoubtedly variations in this division, some with closer and some with looser relations, from closely related individuals to the level of peoples, cultures and nations. In particular, many of the so-called indigenous peoples, especially among those who have chosen not to embrace modern Western culture, it is not only common, but perfectly normal, to communicate telepathically and also to see what is happening elsewhere either by television or projection. Modern culture, with all its mechanical and electronic inventions, has deprived humans of these abilities, but they lie latent with everyone.

One who has worked extensively with this is the American parapsychologist and former head of the American Parapsychological Association, Dean Radin, (b. 1952). He bases his investigations on, among other things, the systems philosophy and connectivity hypothesis of Ervin László. In simple terms, it is about how everything is connected at the quantum level. László writes about how particles at this level are carriers of *in*-formation. When we see this as an undercurrent, a flow that all human consciousness shares, we also see the whole context, the full extent of entanglement.

Radin has conducted countless experiments to determine the entanglement of consciousness. I shall here refer only to one. By allowing two people to interact for a certain period of time and then separating them under

controlled conditions in separate darkened rooms and with attached apparatus that recorded brain activity, he allowed one to receive a few bright flashes of light directly into his eyes. The reactions measured in the first one's brain also appeared in the other one's at exactly the same time. The other could also describe an experience of flashes of light. It does not take much to realize that there is some kind of connection, namely the entanglement of minds via the brain, via the quantum world. The experiment has been conducted a sufficient number of times to establish good statistical significance.

When we extend the idea of entanglement of consciousness to larger entities, as Radin describes in his 2006 book "Entangled Minds," to groups of people who share beliefs, language, or culture, we also have an explanation for why people within the given group react both equally and simultaneously to certain stimuli or events. He calls it collective coherence when something affects many at the same time and it is possible to establish that coding, as he calls it, settles into the social mainstream. It explains how a message, an advertisement, a political propaganda campaign is able to influence the target group when its form is adapted to this, and likewise why it does not reach groups with a completely different cultural background. It also provides an entrance into the understanding of eggregors.

Today there is some theoretical and experimental evidence to claim that when large groups of people are deeply engaged in something, it has an effect on entire societies and sometimes on historical development. The negative pressure of the daily news, full of accidents, disasters, problems and war, seems collectively depressing. They are one possible reason why modern societies suffer from negative expectations of the future. The focus around such expectations, in turn, leads to the negative manifesting itself in the

external world. The shared understanding of reality influences historical events. Conversely, this has a potential of its own in the sense that if large groups of people gather around such a thing as meditation for peace, it can also influence and enable another development. In other words, entanglement has the potential for something positive if a conscious gathering takes place with such objective.

By viewing the common consciousness of all humanity in this way, we see not only the common unconscious as a transport channel between individuals and as a transmission mechanism for parapsychological manifestations, but also the transpersonal itself in its intervention with the Akhasa. Parapsychological phenomena such as telepathy, clairvoyance, precognition, psychokinesis, bilocation, and distance healing can all find their explanations seen on this background. When we eliminate matter as something solid, psychokinesis also becomes easier to explain. When we understand the quantum level's independence of space and time, telepathy, precognition, and bilocation become easier to cognize. Perhaps most difficult to accept is precognition, especially in relation to the understanding of time as a linear phenomenon, but remember my above parable of time as a river.

With support from the nervous system, the human psyche has a universal ability to enter altered states under specific conditions or influences and then make sense of what is experienced in these states. The universal shines through in that there are significantly converging experiences that are made, regardless of time and culture. It is the interpretations that distinguish, coloured by cultural and contemporary mind-sets.

At the ordinary level of consciousness, it is possible to penetrate the dream world, acknowledge connections and

pick up impulses that may be important for daily life, sometimes also information from other spheres. The dreams connect with both lower and higher areas of consciousness. Jung points to the latter and writes of the dream that *"it is a little hidden door in the innermost and most secret soul depths that opens to the cosmic night that was psyche long before there was any ego-consciousness, and which will remain psyche no matter how far our ego-consciousness extends."*

Let me now return to our recent history and some interesting developments. We may have passed a point in history where a new consciousness has entered a whole generation of modern and searching people, but this is not necessarily an answer to the dominance of materialism. The vast majority are still not seekers. They cling to the firm and familiar.

In the years from around 1960, when young people experimented with mind-altering drugs and the West received influences from India and the Far East, including ancient meditation techniques, new research also emerged at universities both East and West in Europe and in the Americas. The research examined, among other things, experiences in extrasensory perception. Here it became clear that altered states of consciousness could be measured, both in relation to which centres in the brain were activated or deactivated, and in relation to the brain's work frequency. In particular, it turned out that the alpha waves, which are most active during normal awake activities, settled down while the beta and above all theta waves took over, including during meditation. Theta waves have a frequency of 4-8 Hz, but the brain can work at even lower frequencies. It is usually when these predominate that extrasensory activities become possible. It is also worth mentioning that the brain's higher frequencies, the gamma waves of 12-30 Hz and the lambda waves of 100-200 Hz, can also be activated during meditation

where they are often related to altered states of consciousness. They are also active especially during work that requires focus and during complex thinking, as they are shown to support memory and situational presence.

An interesting phenomenon associated with frequencies is a tone of 110 Hz, quite precisely two octaves below the single-stroke A; the chamber tone. This tone resonates with a standing wave both in the king's chamber in the Pyramid of Cheops in Egypt, in the oracle chamber of the Hypogeum in Malta, in the inner chamber of Newgrange, Ireland, and between the standing stones of Stonehenge, England. Someone must have found at an early stage in human history that this particular frequency has very specific psychic effects and can act as a carrier wave in astral projection and support other extrasensory phenomena. It supports the notion that consciousness also resonates on vibrations.

Humans find themselves in constantly alternating states of consciousness. So called waking state, deep sleep, dreaming and various emotional states. When emotions take over for the rational intellect, a different level of consciousness occurs. We lose sensible control and something else takes action. Sorrow and joy, apathy, panic and resentment tear away our accustomed governance. A fog settles over the ordinary day consciousness. The emotions are gripped by something dreamlike, something we often hear expressed as being experienced as *unreal* despite the fact that what pulls it all off is extremely real. We are not in a normal state, but somewhere on the margins of the dream state where psychic, emotional reactions take over. The body also reacts. It may collapse, act in unusual ways, or commit violence.

In the opening of his book "New Frontiers of the Mind" in 1937, Rhine posed the question of what the human mind is and where it belongs in our knowledge. He writes, *«For it is by what we are mentally even more than by what we are bodily that we identify and regulate ourselves»*. He puts this into words when he further writes in the above work, *«I am driven to believe that the most urgent problem of our disillusioned and floundering society is to find out more about what we are, in order to discover what we can do about the situation in which we exist today»* and further, *«Until we know more about ourselves we must recognize that we are moving forward blindly in a world whose patterns are constantly more complex and hazardous»*. I see this as a good introduction to the following.

In China, from 1982, searches were conducted to find children with special parapsychological abilities. The search resulted in the discovery of more than 100,000 children and young people who could exhibit the most incredible abilities, including telepathy, moving objects with mental energy and, not least, a girl who, by holding her hands over flowers in bud, made them burst into full bloom in minutes. All the abilities of these children were studied in scientific tests under the most rigorous framework. The discovery of so many children with such abilities is interpreted by some to mean that future generations will increasingly possess paranormal abilities and contribute to significant changes in our understanding of life and what a human being really is.

There is scientific evidence that developments have continued at least in the last 5000 years. It appears, among other things, from DNA studies that show that during about this period it has developed by about 7%. I take this to mean that there is an accelerating development of human capabilities in that more and more of what has often been referred to as junk DNA, i.e. DNA we have not been able to



see the purpose of, is not garbage at all. My understanding is that there is not a single molecule, nor a single brain cell, that is not in use. It does not matter if we have managed to define the function or have consciously developed the use of these irreplaceable parts of ourselves. Everything is constantly evolving and we can methodically work to activate what lies latent or dormant.

The famous American psychic Edgar Cayce (1877-1945) suggested that a much more evolved human type would begin to incarnate on Earth and make itself felt from around 2018. It is possible that the generations born after the groundbreaking generation that paved the way in the 1960s-70s are the ones that began to work in earnest in the 2000s. Cayce's visions are probably well-founded. It is therefore important that our Western-modern, materialistic culture does not contribute to dampening or putting a lid on this development and rather puts aside material priorities in order to promote human development. A shift away from materialism must come before it suffocates man, but it is possible that it must pass a destructive apex for the necessity to become obvious.

The fact that such a development is taking place precisely in China can also be seen in connection with China's increasing influence in the world; that the centre of gravity itself shifts with the direction of the sun westward from the United States, where evening darkness descends in step with democratic decay, political dementia, internal conflicts and social breakdown. Like it or not, China is today, albeit in what we would call undemocratic ways, in the process of building a form of disciplined common consciousness with no historical parallel. When one and a half billion people, including a growing number with special abilities, direct their combined energy into the nation as the supreme entity, as an egregor, this constitutes an enormous

force for creative development, but with such power governed patriotically, power follows. Here are some issues that I will return to.

It is worth reflecting that humans exhibit some of the same unpredictability as elementary particles; a consequence of one's own will. Against this background, it must be possible to ask a very daring question: Is there a conscious will behind every particle, behind each of us, behind every living being, behind every stone in the universe, a primordial force that seeks expression and generates what is needed? It is possible to think the idea without necessarily signing it, without being religious!

All the extra-sensorial phenomena documented in parapsychology provide a solid basis for claiming that consciousness, even the individual fragment possessed by every human being, is not bound to the body alone, but can go far and be capable of many things that the physical body cannot. All sensations that do not directly affect the five physical senses show that what consciousness at different levels captures is reinterpreted in the mind as sensory impressions, comprehensible to the ordinary senses. This was intuitively known by humans as far back as we have cave paintings from. As the various civilizations emerged, these insights made their way from shamanism to more systematic forms that we will now look at in more detail. Here we take the step towards spiritualism and occultism.





## **IV**

### **The Hidden**

*Our goal is to tear love out of the Western soul and  
replace it with love of beauty, love of idea, love of  
mystery.*

Josephin Péladan

French symbolist (1858-1918)

## Occultism, Hermeticism and Magic

Long before anyone started talking about psychology, let alone parapsychology, people have worked with and been concerned with consciousness and its many strange aspects. I have mentioned shamanism. This is where we find the root of all our knowledge of consciousness. Shamanism is a form of practical use of consciousness, a use that encompasses all life. The methods and techniques our distant ancestors back in Palaeolithic times intuitively applied, acquired and developed have been passed on through the many so-called indigenous peoples found everywhere on the globe today. Throughout antiquity and pre-antiquity, not only the Greek but the Oriental, the Indian, the Arab, the African and the Amerindian, techniques were developed both with and without the use of herbs, mushrooms and other remedies, enabling humans to keep the open contact with higher spheres of consciousness intact. Eventually, these techniques were lost to the great majority, yet their shamans, 'priests', of such peoples as the Druid, Dogon, Buryat, Lakota, San and Austral-aboriginal, maintained the traditions and connection on behalf of their peoples and nations. Much of this has been collected and preserved over the centuries in a compendium of knowledge, often wrapped in deep symbolism.

Alchemy and Hermetic philosophy contain a powerful symbol: *Mons Philosophorum*. This 'mountain' represents a key part associated with initiation. It is at the top of this mountain that it is possible to step into the cosmic light, be enraptured to the highest spheres. The road up is full of tests and the way forward goes through the underworld and the wilderness. All of this can be pictorial and depicted in symbolic initiation ceremonies, but truly walking the path requires both a long time of preparation and intense determination. It is not possible to take this journey in one's physical body. The journey goes vividly over the threshold of

death and back again. The highest consecration is received in a flight from the top of the rock and is described, among other tales, as the journey given to the prophet of Islam.

The mystic seeks admission to individual union with the absolute. It corresponds to the immersion of the fragment in the primordial Urgrund and thereby the experience of the coherence and higher meaning of all things. This is the mystical union, *unio mystica*, an experience that provides an overview that is only achievable in contact with the cosmic consciousness. Albeit ever so short, it remains unbreakable. The experience of contact will always be present in the mind, as a background. However, it does not confer either omniscience or magical abilities, but stands as an inner rock in the individual consciousness.

Subjectively, it is an experience that individuals must interpret based on their own emotional and intellectual abilities. That is why it is crucial to be prepared on multiple levels. Outwardly, it does not appear, but inwardly there is a transformation as described by alchemy in its cryptic language, and it leads to a change in one's outlook on life and in new ways of acting. The initiated mystic carries with him a light that sometimes appears as radiance.

It is also from these roots that all religion originates and stands as a degenerate remnant. The images people collected from their travels on the astral plane were interpreted, systematized and eventually developed into a system that only the clerical class had control over, and through it also power and control of people, of societies. This has had its grotesque repercussions throughout history via the major religions.

The clergy in our time have largely been transferred to politics. Politicians have become the wizards of our time, but

they are not for the good of their societies where they play their game behind the backs of the people, often with religions in their backpacks. With written laws and strong means of sanctions, they *prevent* people from seeking their own insights. It is a grand theft and a form of violence. This justifies the presence of completely anonymous, secret societies and institutions whose main task to this day is to safeguard the magical heritage of humanity.

I have sketched a bit from the Middle Age above. It is an interesting period in this context, but it is too complex an approach to the subject of this text, not least because the symbolism used is so far removed from today's mind-set. For example, the Grimoire of the mythical Abra-Melin from around 1458, which contain cabbalistic and alchemical interpretations from this time, is a special field for experts. Nevertheless, before I make the leap to something closer to us, I would like to mention the Arab philosopher Yakub ibn Sabbah al-Kindi (d. 873), who described rays of a psychic nature, both in terms of inner communication and as astrological forces emanating from the planets. This coincides with the observations of the Greco-Roman mathematician and astronomer Claudius Ptolemaios (c. 100-168), and we later recognize it in Kepler. At the same time, he pointed out that man did not depend on astrologers when in harmony and direct contact with the spheres. This is the same as the Tao in Chinese thought, and in line with the Tao, he pointed out that man would have a higher vision by letting sensory impressions and thoughts rest. In other words, it is a clear hint of meditation. We take a leap in time.

Throughout the 1700s and 1800s, spiritualists and spiritualist societies abounded in Europe and North America. Much of this took off with the Austrian physician Franz Anton Mesmer (1734-1815) and his discovery of what was later practiced as hypnosis, today recognized throughout the



world. Mesmerism worked and was witnessed, but no one quite understood how. This led to much speculation that found a foothold among spiritualists. Even today, we have to realize that hypnosis is not only biological or psychological, but also involves an intangible interaction.

The Welsh biologist and anthropologist Alfred Russel Wallace (1823-1913), with his spiritual standpoint, considered that man's mental faculties had no material origin. He suggested that something in the spiritual universe had influenced development at least three times throughout history. The first time was when biological life was formed from inorganic matter; the second time was when consciousness was developed in the higher animals and the third time when man gained higher mental abilities. This was, of course, the subject of much discussion at the time, but my point in relation to this is that cosmic consciousness continuously operates in matter at every level. In other words, I do not see three steps here, but a fluid variation that exists at all levels, and man is far from the highest.

What Wallace calls *spirit* is really consciousness. Wallace was influenced by the spiritualist currents of the time and particularly fascinated by mesmerism, but he did not link it to any religious or teleological view. He believed that it was a natural subject of scientific inquiry and philosophical speculation. Nevertheless, he was a staunch defender of spiritualism and refused to subject it to investigation. In this way, he shows the ambivalence that spiritualism brings with it as a result of significant instances of exposed deception, while the very foundation stands firm on characteristics of consciousness.

I choose to avoid the controversial spiritualism here, both because it hardly adds anything to the topic and because it would require a very long exposition on the side of

the present topic. However, I would like to point out that spiritualism and all the attention it attracted led to the establishment of the first psychic research society, the Society for Psychical Research, in the 1870s in London.

Furthermore, I would like to mention Gustav Theodor Fechner (1801-1887), a German medical doctor who was the first to single out psychology as a separate branch of science. He had a natural shamanistic capacity and wrote under a pseudonym a number of interesting texts. In one of these, he wrote that angels are not symbolic, but real and that they stand on a higher plane than men, who "are neither the highest nor the most beautiful." He further points out that angels are beings of light. Elsewhere, he wrote that consciousness never arose, but that it is a fundamental activity on several levels of the universe. Think what we may about his angels, but this is insightful and confirmable by access to the levels of consciousness. Thus, we are at the dawn of occultism.

Occultism, *scientia occulta*, the science of the hidden, according to the occultist and Martinist Gérard Anacleto Vincent Encausse (1865-1916), most commonly known as Papus, revolves around studying and applying the hidden hyperphysical powers, *pouvoirs hyperphysiques*, which lies behind nature, man and the higher existences, that is, the invisible sides of reality, the principles that work behind what we can observe objectively and scientifically. This is no more remarkable than the abstract workings of mathematics, the coherence underlying every written formula and its application, or the relation of an idea, a thought to the observable brain, and the consequences that emerge when a thought leads to outward action.

Occultism also includes methods that make it possible to observe and gain insight into this. Furthermore, it is an

ancient science that has been possible to develop without instruments other than man himself with consciousness replacing microscopes and scalpels. The occult study program is based on systematic step-by-step development, not unlike modern schooling with classes, school levels and university. The special thing about occult doctrine and research is that it is based little on the bookish and all the more on practice. The object must be developed and the tool fine-tuned in the process, both of which are man himself.

The essence of occultism is the hidden. Nevertheless, nothing is kept hidden to prevent other people from accessing insight and enlightenment. It is hidden in the sense that insight is only available by the individual being able to penetrate the world of illusions, and further, because the insights gained are not immediately communicable and often impossible to convey. Therefore, much of the occultist literature is full of complex symbols and allegories. Sometimes these are constructed in such a way that a certain background is required to acquire their content. It also happens that the authors have intentionally inserted misdirection to keep 'unworthy' individuals at bay. Occult insights can also be misused.

In other words, the heavy symbolic language of occultism has several purposes. Besides the above-mentioned, they also serve as elements of initiation processes, such as keys where necessary additions are given orally on the road, never in writing. Some keys are received only spiritually and never before one is ready to use them correctly. This is closely linked to the individual's ethical attitudes and intentions. It is on these criteria that true occultism differs from the many schools and courses offered on the market, something one of my Swedish colleagues on one occasion called "*the occult smörgås table*", an apt term. They are like magnets for the curious, feeding them speculative substance and satisfying

different needs, but most importantly, they attract rogue and immature individuals who have nothing to do with real occultism anyway.

Occultism, as a concept, is wide-ranging. The term brings together mysticism and hermeticism, with old, traditional areas of knowledge such as astrology, alchemy and cabbalism, later also tarot, all more or less bound together with a particular philosophy about the nature of man and the world. Hermeticism stands out under occultism in that pure occultism aims at a form of power through the development of the capacity to act and work on subtle, invisible levels, while hermeticism represents the more philosophical-practical search for knowledge itself, the insight into the mysteries. Collectively, this is a whole.

Hermeticism derives from ancient Egyptian spirituality combined with Greek philosophy. Like Gnosticism, it was about achieving direct experiences with spiritual realities for the purpose of inner transformation. This is in full correlation with the effect of access to what we call higher spheres of consciousness. In hermeticism, androgyny is central. The idea is that the human being, as soon as he or she is released from his or her inner darkness and ignorance will make contact with his or her opposite aspect, what in modern psychology we refer to as *animus* and *anima*. It implies, as mentioned above, contact with a form of consciousness in oneself that is of the opposite sex, an insight into a temporarily veiled aspect of oneself.

This is symbolized through the hermaphrodite, who represents a kind of bisexuality in the form of a controlled and harmonious integration of the opposites. The individual who reaches this point will recognize deep characteristics of both sexes, have the ability to express them on multiple levels, and sometimes be able to exteriorize their opposite on

a near physical level; meet his or her anima or animus face to face and communicate almost as if he or she is another individual. This is by no means the same as a split personality or schizophrenia. I can sign off on this because I myself have this experience. The hermaphrodite is the symbol and basis for a transcendence of sexuality that displaces it to a magical, or tantric, level that parallels the continuous creation of the universe in an act of lovemaking in which the individual's cognition of his partner is a near total. This is sexual magic. The lovers' unanimous orgasm transcends in an ecstasy of unison with the all.

Hermeticism derives its name from the previously mentioned Hermes Trismegistos, the threefold great, who is perceived as the founder of this philosophical direction and its application in the form of different methods. Much of the original content is recorded in the "Corpus Hermeticum", a number of smaller books describing both the philosophy and some of the practice, and further, in the "Asclepius" attributed to Hermes Trismegistos, as well as in the "Picatrix", which contains some hermetic, magical practices and is attributed to the Arab astronomer and mathematician Abu al-Qāsim Maslama ibn Ahmad al-Majrīṭī (950-1007), who was active in Moorish Spain. He was also an astrologer and experimental alchemist who embodied his methods and observations in the work "Rutbat al-hakim", where also the physical principle, the law of mass conservation, later clarified by the Russian physicist Michail Vasilyevich Lomonosov (1711-1765) in 1756, is described in his alchemical experiment with mercury oxide.

Within hermeticism, we find several transmissions of astrology and alchemy, among others. Throughout the Middle Age, a number of more and less well-known individuals and groups in the Arab world, in Persia, India and China, worked and influenced developments in Europe to varying degrees.

Small societies and secret educational institutions were established from Moorish Spain in the west to the nascent Russia in the east, already from the latter part of the 700s. Europe was enriched culturally, scientifically and spiritually at this time. Practical and symbolic alchemy has its roots in Egypt and plays on the country's ancient name Khem or al-Khem. Alchemy was further developed through the Chaldean, Phoenician and Babylonian civilizations, then into the Arab sphere, long before Islam began to assert itself, but it accompanied the Islamic expansion of the Umayyad emirate's headquarters in Córdoba. From here, consciousness-expanding techniques spring in a series of packages to all of Europe while another wave crossed the Bosphorus from the east a few hundred years later. It followed the Knights Templar, Les Chevaliers du Christ et du Temple de Solomon, from the Middle East to new secret societies in Europe. It also simultaneously followed the Manichaeans from Persia to the Cathars of France in a dangerous time for differently minded people.

The core of alchemy is in an interesting way also linked to Jeshua's crucifixion. Crucifixion really symbolizes the nailing of the initiated to matter, the mysterious death of the lower being and resurrection as a deity. The note at the top of the cross with the letters INRI, within Christianity has its own interpretation. Within alchemy, it says *Ignis Natura Renovatur Integra*, fire regenerates all of nature, the alchemical process in a nutshell, both mineral and spiritual. When the fire is allowed to work, it renovates everything. We can see this also in the interpretation of one of alchemy's active ingredients, VITRIOL; *Visita Interioriae Terrae, Rectificando, Invenies Occultum Lapidem*, visit the bowels of the earth, correct, invent the hidden stone, that is, *lapis philosophorum*, also called the philosopher's stone. These are keys.

The French philosopher and occultist Éliphas Lévi Zahed, actually Alphonse Louis Constant (1810-1875), takes an interesting approach to alchemy, pointing out that *«Le feu secret des maîtres en alchimie était donc l'électricité, et c'est là toute une moitié de leur grand arcane; mais ils savaient en équilibrer la force par une influence magnétique qu'ils concentraient dans leur athanor. C'est ce qui résulte des dogmes obscurs de Basile Valentin, de Bernard Trévisan et de Henri Kunrath, qui, tous, prétendent avoir opéré la transmutation comme Raymond Lulle, comme Arnaud de Villeneuve et comme Nicholas Flamel»*. Lévi considers that a form of electricity and magnetism could be brought to equilibrium during the alchemical process, but he says nothing about the kind of electricity and magnetism, only that they follow from the obscure dogmas of the earlier alchemists he mentions. My view is that the force Lévi refers to as electricity and magnetism are energies emanating from the consciousness of the alchemist. It acts as the liquid element in the whole process, comparable to mercury.

Of the arcane sciences, it is above all alchemy, astrology, and cabbalism that prevail. Alchemy is both a practical, outer activity and an inner process. It seems historically to have three parallel origins: China, India and the Arab world. In China, secluded societies under the designation 'White Lotus' worked with alchemy on both levels to develop the outer elixir *wai dan* and the inner elixir *nei dan*. The inner elixir was developed through Taoist meditation, breathing exercises, and exercises intended to release the elixir in the form of subtle energies in the body. Qigong and Tai Chi are developed through these techniques. It is not hard to see the traces of shamanism here.

The Indian alchemy, in which the metallurgical part, *rasayana*, eventually fell into the background, flowed early with tantric spirituality and yoga as methods of subtle

changes in the physiology and psychological transformation of the body. The same thing happened in Arab alchemy, where above all the alchemist Abū Mūsā Jābir ibn Ḥayyān (d. c. 816), also known as Geber, documented processes in his works. He also described the theory of equilibrium and an idea that everything could be reduced to measurable quantities. Although metallurgical alchemy was upheld here, it was also here that the inner work was the core.

This dual alchemical activity continued in Europe during the Middle Age and the Renaissance, as knowledge found its way there. In Europe, a significant number of alchemists, most of them working on the external, metallurgical level in an attempt to produce gold, discovered a number of chemical processes that have been continued in chemistry and are important in this context, but it is those who worked on the great work of alchemy, *Magnum Opus*, that are of interest here. The aim of the work is to produce the *lapis philosophorum*. It consists of a red substance with properties that can transmute base metals into pure gold, an image of the red elixir with the ability to heal the body and prolong its life.

In Europe, the development of alchemy continued through the work of a number of alchemists and mystics. We know Ramon Llull who learned the principles of alchemy from Arnoldus de Villa Nova (c. 1240-1313). Special mention should be made of the English philosopher and Doctor Mirabilis Roger Bacon (1220-1292), who introduced experimental science on the basis of Hasan Ibn al-Haytham's (c. 965-1040) empirical method. Then we have the French alchemist Nicholas Flamel (1330-1418) and the two German alchemists Salomon Trimosin (c. 1450-1528), known for his main alchemical work "Splendor Solis", and Basil Valentine, possibly actually Johann Thölde (1565-1624). Nor can we ignore the German physicians Heinrich Kunrath (1560-1605)



and Michael Maier (1568-1622), as well as the Swiss physician Philippus Aureolus Theophrastus Bombastus von Hohenheim (1493-1541) best known as Paracelsus, all of whom had a great influence outside the realm of alchemy. These have all contributed to an enormous, cryptic and colourful alchemical compendium. Their allegorical works describe the processes of alchemy through special symbolism and colourful images. The inner process is hidden under a step-by-step chemical allegory.

Alchemy is part of the original Rosicrucianism, where it is reflected in its twelve original degrees of initiation, and in which, among others, Maier had an important role. The German theosophist Franz Hartmann (1838-1912) writes that "*whoever wants to be an alchemist must have within himself ... the magnetic force that attracts and 'coagulates' invisible astral elements*". This point directly back to both Lévi and to the notion of matter as coagulated consciousness, as well as the ability to manipulate matter by purposeful application of the properties of consciousness, as Milarepa made clear to his students.

Alchemy is a completely misunderstood science. The gold produced is the enlightened man who strides out of an extensive inner process. The *athanor*, the furnace is the workshop of the soul. The ingredients involved in the process, such as sulphur, mercury, salt and base metals, symbolize the subtle elements that goes into the process and causes what happens in humans. The mercury, this unique liquid metal with its silver shimmering lustre represents the consciousness that transforms and is the prime matter of the work. The process leads to 'gold'. Alchemy is inner practice.

More recently, alchemy has been addressed in depth psychology by Jung. He considered the process to be effective and touches on its symbolism in an interesting way in some

of his writings and especially in the "Red Book". In addition, mention should be made of a modern French alchemist who in the 1900s worked under the pseudonym Fulcanelli, and in 1937 before the eyes of sceptical chemists and scientists demonstrated a metallic transmutation to pure gold. It is the consciousness of the alchemist that manipulates and alters the metal, he claimed, a parallel to how Milarepa changed the cliff wall with his hand.

Fulcanelli expressed that alchemy is a way of manipulating matter and energy to form a force field. This field acts on both the alchemist and matter, putting him in a special position in relation to the cosmos, where he can draw on forces that are not normally experienced. The great work, he says, is not the transmutation of the metals, but of the alchemist himself. Fulcanelli is known for his books "Le Mystère des Cathédrales" (1926), a work in which he goes through the symbolism of Gothic cathedrals and their connection to alchemy, and "Les Demeures Philosophales" (1929). Both works are written in such a way that there are double meanings in them only those who have certain keys can recognize. Moreover, he is known to have warned against the misuse of nuclear physics and nuclear weapons before they existed, and was wanted by the US authorities in their pursuit of European scientists immediately after the end of the war in 1945, but his anonymity was never violated.

The parallel between the chemical and psychic processes is obvious. Work is done externally as well as internally. The goal is a transmutation of the whole person. The step of alchemy describes a magical initiation process disguised as chemistry. Alchemy also plays on analogies between metals and planets, drawing in not only the connection to the human body and biology, but also astrology. Just like alchemy, astrology also has ancient roots and many

sources. The easiest is to see the line from Babylon and Egypt via Persian and Arab sources to Europe.

Astrology has much the same places of origin as alchemy, but is considerably older. There are markings on bones and cave walls that show that humans already registered the movements of the sun, moon and planets in the sky around 25,000 years ago. The Sumerians were probably the first to perform astrological calculations, already more than 3,000 years before our era. Indian and Chinese astrology follow a roughly simultaneous development, but differ in several ways from the Arab-European. Nevertheless, the basic principles are the same. This also applies to Aztec, Maya and Inca astrology. It is the same observations and the same sensitivity that underlie it. Countless historical constructions, stone constructions such as Stonehenge, Callanish and Carnac, the Egyptian and Mesoamerican pyramids and temples all over the world are oriented by the celestial directions and many served as observatories. In India, there are several ancient observatories.

Astrology is a real science, but what is usually presented as astrology shows a gap between popular astrology and the reality that astrology actually represents. This is not understood by the thousands of eminent 'astrologers' who fill the magazines with imaginative and lucrative predictions. They are little aware of how exact astrology actually is and completely ignore what it actually is that works. Astrology has little to do with trivial features of people's daily lives. Its area has above all to do with what moves in the inner essence of the human being. It is on this essence that astrological impulses act, the primordial Urgrund acts on the fragment, but, unfortunately, is largely prevented from being expressed. When a person is able to sense these impulses and let them in, a development takes place that is in line with cosmic goals. It nourishes an inner will and drive that is not readily

acknowledged intellectually. On this plane, the individual is subtly connected with the cosmos. It can be recognized by attention. Yet the majority of people today ignore, not least as a result of their outward attention, such a connection.

The real horoscopes began to appear in Babylon just over 600 years before the Common Era. Ptolemaios laid the foundations for European astrology through his major work "Tetrabiblos". Hermetic astrology was brought to Europe via Rome by Tiberius Claudius Thrasyllus (d. 36) in the first century. More recent influence followed in the 1500s after the translation of the works of the Arab astrologer Abu Mashar (787-886), "De Magnis Coniunctionibus". An early European astrologer who left behind documentation of his work was the Englishman Richard Trewhythian (b. 1393). Throughout the Renaissance, we know that the Danish astronomer Tycho Brahe, actually Tyge Ottesen Brahe (1546-1601), the Florentine multi-genius Galileo Galilei (1564-1642) and Johannes Kepler all made use of astrology while building the foundations of astronomy.

Astrology refers to the existence of correspondences between planetary positions in the universe and events on Earth and in human life. Centres in the human body are connected to the planets, as they are associated with the metals of alchemy. In earlier times, humans were generally more sensitive to subtle influences than today, with the exception of many indigenous peoples. Human beings used to be far more aware of what was happening in the space above their heads than they are today. Much as people today follow the clock, they watched the starry sky.

In astrology, the so-called 'radix' horoscope is central. The word horoscope means *seeing in time*. It is set at the point of origin and from the place on earth where an individual is born, but can also be set accordingly for the founding of an

organization. The point is that such a radix can show tendencies in the character of the person or organization, a kind of picture of who or what it is that manifests itself, its character and potential. This can be followed up against transits or changes in planetary positions later and suggest what forces are at work relative to the radix, who or what radix is set up for, but there is no good basis for predictions about the future as many seem to believe. In other words, there is a significant need for insight here, as well as a solid reality orientation so that imagination and fantasy does not take over.

I will not elaborate on astrology here, just point out that there is a lot of imaginative and lucrative 'astrological' practice today. The actual recognition of the acting forces is largely lost. They cannot only be read at the planetary positions; they must be captured through higher perception, at a different level of consciousness than the intellectual. The planetary positions can be calculated, read and interpreted in an unsatisfactory way through programs on a PC, but not understood. The recognition of the connection of the firmament with oneself is wordless, indescribable, and direct. There is also a connection between alchemy and astrology in relation to cabbala.

The cabbala is in many ways a gateway to hermetic mysticism, but also a source of confusion, as has been the case with those above mentioned. The interesting thing about cabbala is that it allows a connection of alchemy, astrology, and tarot on its schematic image. The cabbala also has its origins in Egyptian and Babylonian thought, and there are Assyrian reliefs from around 3000 BC showing the world tree, the cabbala in its primordial form, between two figures with bird's heads.

The cabbala was further developed by Jewish mystics in southern France and is often traced to the rabbi Isaac 'the Blind' (d. 1235) in Narbonne. It is based on Jewish mysticism resting on Genesis, Ezekiel and the Apocalypse, coupled with Neoplatonic philosophy and further developed through the influence of both Jewish, Christian and Islamic mystics. The fundamental works of cabbalistic philosophy are "Sepher Yetzirah", the Book of Form, "Sepher ha-Bahir", the Book of Enlightenment, and "Sepher ha-Zohar", the Book of Radiance, the latter based on earlier writings compiled and partly authored by Moses de León (1240-1305), in Moorish Spain.

The cabbala represents a multi-level system, consisting of ten sephiroth and 22 paths connecting them with each other. All are attributed a spiritual content and with a direct link to the symbolism of alchemy, astrology and tarot symbols. It is possible to describe the processes associated with the material creation of the world by reading cabbala from the top down, in which forces radiate from the highest cosmic consciousness in *Ayn* via *Kether* and the many paths of material manifestation in the four elements of *Malkuth*, the earth. In the opposite direction, cabbala can be seen as a guide of the paths from the material to the cosmic. It points a path to full enlightenment, a process that opens the levels of consciousness to man. In this way, it appears as an architectural drawing for initiation. The cabbala is therefore often associated with the tree of life through its many historical antecedents, and especially because it excellently shows the steps and paths of initiation into the higher life of man.

With this as a basis, the cabbala was picked up by the Florentine, hermetic philosopher Giovanni Pico della Mirandola (1463-1494) and the German thinker Johann Reuchlin (1455-1522), but it was especially the medic and

philosopher Henrich Cornelius Agrippa von Nettesheim (1486-1535) who drew cabbala into Hermetic philosophy through his work "De occulta philosophia libri tres" from 1533; three books on occult philosophy. Agrippa extracted the real magic on the basis of Neoplatonic metaphysics and hermetic theology in an attempt to restore man's lost cognitive abilities. He conceived of magic as a unified whole containing all human fields of knowledge as the basis of the operative one. He defined three operational levels in magic: natural magic, astrological magic and ceremonial magic. The latter is theurgical and associated with the cabbala. Consequently, cabbala became a central element of the European occult tradition and a tool of magic.

About the tarot cards, there are divided opinions about their creation and how they came to Europe. One possibility is that their origins are India or Persia and that they were brought to our continent by the gypsies who began to migrate across the Bosphorus in the late Middle Age. Another theory is that the Knights Templar brought them with them from Syria. Perhaps they have followed both. They appeared in France in the 1100s, where they were used in initiation rituals related to the Hermetic Mysteries. The word tarot is often interpreted as the *royal road* based on *tar*, which means road and *ro*, meaning royal. It provides allusions to the royal art often applied to alchemy.

Tarot was used by the Rosicrucians, who turned the word to mean *rota* and linked the major trump cards to the 22 paths of the cabbala. In this way they established a system that also included astrology and alchemy, that is, the entire occult and hermetic field. By perceiving the cabbalistic pattern as a pictorial system, in which the paths represented specific stages of initiation and the sephiroth as special powerhouses, they were able to build a path of initiation from the material consciousness in Malkuth to the cosmic in

Kether. It allows for the application of operational magic in the process.

If we study the tarot deck, we will recognize that the images resonate with something we hide deep in our subconscious. They are a path we know without always being aware of it and the images are symbolic representations of the path towards higher initiation we can follow in the transcendental sphere. This means that the symbolic content hiding in the tarot must be internalized, for one will encounter them as living gestalts in the transcendental as Parzifal meets the hierophant, the wise hermit Trevrizent, the threefold wise; the Grail legend's version of the threefold great Hermes Trismegistos.

The path, as mentioned above, is unequivocally linked to the process of refinement of alchemy, as it appears in the Celtic tradition, from the early Welsh "Peredur" up through the depictions that appeared in the period 1170 to around 1230, i.e. mainly "Le Conte du Gral" by the French poet Chrétien de Troyes (c. 1130-1190) and "Parzival" of the German knight and poet Wolfram von Eschenbach (c. 1160-1220). The latter and all later versions of this legend are Christianized and therefore break contact with the original mysteries. Later, only Wagner clearly highlights the alchemical content of the initiatory route in the opera "Parzifal", but the symbolism is not directly readable without some preparation.

There are many who are concerned that the 22 Hebrew letters are placed on the 22 trump cards in the tarot and try to interpret their meaning. For convenience, it should only be noted here that at some point in history these letters are attributed certain meanings. They do not in themselves possess any meaning beyond their assigned symbolic, nor do they own powers as some would have it. They are a newer



addition to help in the connection with cabbala. Also, the runes of the ancient pagan, Norse alphabet *futhark*, are attributed magical properties. The older futhark consists of 24 characters and, despite the two extra characters, can connect to the paths of the cabbala or the great trump cards of the tarot.

What it is really about when such meanings are attributed to characters is that they are associated with sounds, tones, i.e. vibrations. It is not the signs themselves that have magical powers, but the vibrations that are triggered when they are intoned or sung. The vibrations are in a definite relation to the cosmic harmony, the creative sounds of the universe, and they are truly magical. On the tarot's trump card, these effects are depicted, but given the countless, especially newer versions of these cards that have been produced, it is not surprising that confusion prevails and meaning sinks deeper and deeper into oblivion.

Mystics and occultists of all cultures have throughout the ages described the highest consciousness and the way there through allegories and built symbolic systems based on their experiences. Today, thousands of individuals sit and study their writings; cabbala, alchemy, astrology, tarot, chakras, and more and learn Sanskrit, ancient Greek, ancient Hebrew, and Egyptian hieroglyphics without getting a step further, much like rabbis endlessly interpret and reinterpret the Old Testament in *Pesharim*, interpretive texts.

Let me give a brief example. The Hebrew name of God is יהוה HWHY, Yahve. The letters have the numeric values 5, 6, 5, 10 that sum up to 26. That is God's number. Furthermore, 2+6 gives the result 8, which is the number of Christ. Thus appears the connection between God and the Son. Another way to approach the name is to grasp the attributed meaning of the characters. ך (Y) is said to represent

potential manifestation, ה (H) stands for air, vitalization, the abstract idea of being, spirit and soul, while י (W) symbolizes the eye as light, the ear as sound, water, and the knot that ties non-being with being. Thus, in the name of God, we can describe creation, the biblical one, in that the potential manifestation blows motion into the cosmically unmanifested, letting the verb quiver over the water where it makes ripples. Non-being passes into being through the node, the eye opens, the ear hears; the breath of life is blown into the nostrils of man and the world arises. Simple? In any case, it is possible to define and redefine this process, including seeing vibrations as the quantum uncertainty, that collapses into the world, or the primordial Urgrund that generates the world in this way and finally produces the fragments.

These are two ways to approach scripture. When certain meanings and values are added to the characters, it is possible to establish texts that can be interpreted at the given levels. Thus, some of the texts of the Bible and some other texts are produced, for the purpose of conveying something to those who know the codes. The method described above is called *gematria* and is helpful in interpreting texts that have been written in gematric code as some biblical texts are. At the same time, it is a not insignificant problem when there are a number of different ascribed meanings to signs and words. Interpreting writings in this way may provide some insight and understanding of what is desired to be conveyed, but it remains interpretation, it remains bookish learning, more or less accountable. It will not be *knowledge*. It easily ends up as brain spin.

My point is that it is not sufficient to understand. It is necessary to live through, *experience*. The intellect is able to systematise knowledge, but knowledge is not what opens the way. It is good to bring along, but can also build up mental barriers to the intuition and feeling required on the paths

through the transcendental landscape. The experiences here are not intellectual. They are spiritual. Here, the intellectual is inadequate, which is reflected as enlightened minds try to represent such experiences with words and symbols. They become impossible to follow for anyone who does not have a certain minimum of personal experience. Wisdom is cosmically rooted without signs and words.

The Tarot as a path of initiation, on the other hand, is very interesting. The unnumbered card *Le Fou* or *Le Mat*, shows the open mind with some baggage, a step from the cliff, at the beginning of its initiatory path that will follow the 21 successive steps as shown in the numbered cards, until it all ends in *Le Monde* or *l'Universe*, where the initiated is crowned with the wreath surrounding the naked Isis. Here the mind is opened to cosmic consciousness.

Collectively, it is the Arab culture that links knowledge from India, Persia and Ancient Greece. Underneath lies most importantly Sumer, Egypt and Babylon. It was the Arabs who brought out the ancient Greek philosophers, not least Plato, and translated them into Arabic. In this way, they were recycled to Europe and contributed to the innovative thinking that promoted the renaissance. Europe met itself and it generated a radical development with fertile ground for geniuses such as Leonardo da Vinci, Galileo Galilei and Giordano Bruno. From the late Middle Age and through the Renaissance we meet a number of interesting individuals; alchemists, symbolic philosophers and freethinkers who, to varying degrees, managed to develop systems of consciousness development under the guise of religion or other cover, most importantly the necessary secrecy. It is sufficient today to visit some of the Gothic cathedrals built for the church during this period to see that they are full of alchemical symbolism, hidden in the images of Christian saints and other ornamentation. The architects of the time

were not just architects. Among them were initiates and they built their heritage into the church's own buildings. It is through this hidden, protected work that we can begin to talk about secluded and secret organizations, which sometimes in the late Middle Age found sanctuary in the artisans' guilds. I will return to this.

Hermeticism found fertile ground during the Renaissance through a number of Hermetic philosophers, including Marsilio Ficino (1433-1499), and the aforementioned Pico della Mirandola, Agrippa von Nettesheim and Giordano Bruno. Hermetic philosophy is an essential part of the foundations of occultism and of Rosicrucianism, which was to have a great influence. Hermeticism was also taken up by the Theosophists. It is one of the pillars of the individual's work on his own consciousness development and access to the hidden, the occult.

Occult, as mentioned, means hidden, covered. Occultism asserts a hidden knowledge, one that is not available to anyone, and rightly so. It is not about hiding knowledge, but about the simple fact that it takes special conditions to penetrate this knowledge. It is like higher mathematics, which is occult for anyone who has not studied the subject, for anyone who has stopped at the four basic arithmetic methods and is fine with them. In occultism, symbols are more than mnemonic images. They portray aspects of a higher reality and lead towards the invisible. They point to transcendence in that they express or reveal analogies, correspondences. In this way, they become instruments of insight and cognition. They shed light on the hidden for those who can *see*.

It was the Ukrainian mystic and theosophist Helena Petrovna 'Madame' Blavatsky (1831-1891) who gathered part of the traditional, arcane sciences under the umbrella of

occultism; astrology, alchemy, cabbalism, magic and mysticism. She was a person with innate shamanic abilities. She had natural access to different levels of consciousness and drew much of her insights from there. At the same time, she lost much of her credibility when she was exposed with misconduct by the Society for Psychic Research.

Occultism is essentially about consciousness, about moving on other planes, and about the application of consciousness within the aforementioned arcane sciences. It is about penetrating the veil of matter and seeing the forces at work behind the apparent, about experiencing light. It deals with methods for developing the mind's discipline, specific exercises combined with meditation and other processes that allow for contact with other conscious beings. It is at this point that ordinary occultism transitions to operational magic.

Magic is a term most people perceive as associated with superstition and primitive practice. The term derives from Old Persian *magus* via Greek μάγος *magos* to Latin *magus*. The word has the basic meaning 'to be able' all the way back to Indo-European *magh*. What it is all about is being able to acquire certain powers, with them perform things, and have control over powers that most people would consider supernatural. It is also about having insight into the arcane areas of knowledge and about the acquisition of special abilities, sometimes healing abilities or certain parapsychological capacities.

I have already been clear that nothing is supernatural. At the same time, some facts are super-sensuous, such as colours our eye cannot perceive and sounds our ear cannot hear are. Thus, operating outside the material or sensual is the same as engaging in what is called magic.

The British occultist Edward Alexander 'Aleister' Crowley (1875-1947) defined magic as "*the Science and Art of causing Change to occur in conformity with Will*". This is entirely correct and related to forces in consciousness that are released when able to act in other spheres of consciousness, as I have described above. In other words, magic is not super-natural nor anything primitive. It is a consequence of certain functions of consciousness being activated and enabled to be controlled by the will.

Countless books have been written about magic and similar practices in both anthropology, religion, philosophy and science that show an enormous gap in understanding what it is all about, not to mention all the fantasy literature that exists. The most important thing about magic is not found in this literature, but in the texts of the many occultists, I have mentioned above, but some others have also related to the subject in an interesting way.

Both the Polish social anthropologist Bronisław Kasper Malinowski (1884-1942) and the Scottish anthropologist and philosopher of religion James George Frazer (1854-1941) have dealt with magic. The former saw magic primarily as meaningful in connection with the social context in which it occurred and that it had a useful function, that magical actions had a purpose. This is close to an understanding of shamanism.

The latter, in the highly publicized book "The Golden Bough" from 1890, has outlined a progressive development that goes from primitive magic via religion to science. This probably seemed logical in his day when science seemed to provide answers to almost everything. At the same time, Frazer saw the importance of sympathy, to which I will return under the term correspondence. Thus, as a result of his observations, he distinguished between two varieties of

magic; sympathetic magic and contact magic. This describes two simple principles, namely the principle of touch or contagion and the principle of similarity or likeness. The first implies that things that have been in contact with each other retain this contact even after separation, the second that similarity binds together, that an effect is similar to its cause.

It is not difficult to see a certain similarity to quantum physics in this, where particles that have been in contact respond in absolute simultaneity; when one is affected, the other reacts immediately. This is a principle that works in our world all the time, including in synchronicity and in parapsychological contexts and is related to what I have mentioned above about entangled consciousness.

When we talk about magic, we are talking about willed influences. At the same time, we are talking about effects at different levels, where it is often essential that the person it is supposed to work on actually believes it works. This has an obvious parallel in what is called the *placebo* effect; the pill works, the laying on of hands works, the visit to Lourdes worked. The Christian church implements the same magic with consecration water and communion. Something becomes sacred because someone fully believes in it.

Both faith and interpersonal sympathies have magical effect. Sympathetic magic and contact magic work under the right conditions and influences. I know many readers here will think of so-called white and black magic. To clarify this, it is sufficient to point out that it is a matter of what the underlying purpose is; to heal or to harm. That is not the topic here.

Higher, ceremonial magic is based on deep insights into higher levels of consciousness and connections that are not obvious, i.e. the occult. There is nothing negative in this,

because here negative intentions will backfire with great strength on the operator. Such magic is not 'supernatural' but operates on transcendent or better, in extrasensory fields. The higher *ars magica* draws on natural but not widely known forces and laws. Initial ritual activity is performed for the exact same reason that the shaman uses his or her drum and dance. It is about initiating the work at the right level of consciousness and reaching the higher to work in it.

Higher magic is framed by occultism and hermeticism and surrounded by a most inaccessible work of symbolism. It is sufficient to refer to some of the Grimoires published in the Middle Age and the Renaissance or the Jewish “Sepher Raziel Ha-Malakh”. Alchemy is very much a magical science characterized by corresponding symbolic language.

Malinowski saw the magical practice among indigenous peoples and understood on an overall level the impact of this activity in the communities he studied and lived with. Today's countless Western-modern 'magicians', on the other hand, do not even understand what they themselves are doing, but refresh old superstitions, often with good earnings. In the contexts I have here described, I have not mentioned sorcery, witchcraft, divination, or other varieties. It is completely irrelevant here.

At the same time, it is irrelevant to relate to the notion that magic contradicts science as something primitive, or is opposed to religion as something evil or pagan. It is also erroneous to see it as some kind of primitive psychology or psychiatry. Magic is neither primordial religion, primordial science, nor primordial psychology. Magic is about mastering consciousness and will and about acting in specific spheres of consciousness with the power of one's own mind. The fragment owns the force and is in constant sympathetic connection with the Urgrund.



Occult practice requires individuals to take significant responsibilities, both ethically and spiritually. This means that personal development is necessary before participation in such practice can be permitted. Not just anyone has the necessary prerequisites and therefore the door is kept closed. Moreover, it should not be held back that some occult practices are associated with a certain danger. People have sometimes lost their mind and perished because they have not had the capacity to embrace the experience. Others have developed their abilities in a vicious direction, sometimes with devastating results as history showed us in World War II. Therefore, a balanced, disciplined mind characterized by high-quality ethics with empathetic ability is fundamental to be given access to the most secluded circles. The individual is, without even knowing about it, thoroughly observed and tested over a number of years before an opening is given.

Occult practice is a foundation. We call it the occult today because the world, the environment, has for a very long time been hostile to everything that cannot be materially counted and controlled. Activities that in the earliest times were open and provided people with insight and intuitive knowledge, it has been necessary in recent centuries to carry out behind closed doors and under various forms of cover. This applies not least, to what is called operational magic.

Éliphas Lévi put magic in a historical perspective this way: *«Les anciens appelaient la magie pratique l'art sacerdotal et l'art royal; et l'on se rappelle que les mages ont été les maîtres de la civilisation primitive, parce qu'ils étaient les maîtres de toute la science de leur temps»*. He points to magic as an ancient practice, something I like to attribute to shamanism, and as the royal art, a term that is later more specifically associated with alchemy. In early civilizations, the shaman was the one who performed magic and thus was the

master of his time, the one who mastered all the sciences of his time.

I have said that the discussion of black magic and white magic is not the topic here, but a brief explanation might be appropriate. This has its roots in the Hindu and Buddhist tantric traditions, where one speaks of the left-handed and right-handed way, respectively, depending on the methods used. In reality, there is no black or white magic in any sense other than that inherent in the performer's will to something negative or something positive; In short, what the practicing magician wants with his business. Magic practiced with a negative motive is also dangerous because magic always backfires on the performer. This is what separates the two paths. In the Nordic pre-Christian tradition, a distinction is also made between white and black *seid*, divination. White *seid* was perceived as a path to insight about the hidden, while black *seid* was associated with the issuance of curses.

Magic is also perceived by many as an enterprise with the invocation of spirits and the deceased, but this belongs to spiritism. Others believe it is about manipulating the supernatural, but no one knows better than those who work with magic that nothing is supernatural. The so-called supernatural are only aspects of the natural, of reality, that are not known or understood by science or most people. Then you could also say that higher mathematics is magic for anyone who has not taken the steps to learn it.

Magic operates with many strange and complex symbols that often contain or are contained in pentagrams and circles, but equally strange and complex symbols exist in modern science. The difference is only a question of which aspects of reality the different symbols relate to. Science operates with mathematical, chemical and logical symbols in the material or abstract world. Magic operates similarly in the

spiritual world. In all these fields, the content is equally inaccessible to those who do not have the necessary knowledge.

Magic is the art and science of creating change in consciousness. It is the core of occultism, not just a doctrine, but practice on a completely separate level. It is a practice that gradually becomes an integral part of one's own life as the spheres of consciousness become more accessible. It changes the subjective experience of the world. The world no longer looks the same as before and appears in many ways completely different than it does for most people. It is a worldview that cannot be conveyed in words, hardly in any way at all. Therefore, the consequence of magical practice becomes a tacit knowledge in its full meaning. What cannot be conveyed remains hidden, occult.

Altered consciousness also leads to changes in the physical body, which is also consciousness. It receives a supplement of energy and at the same time, in a way that is difficult to describe, becomes more unbound. The magic here is identical to practical alchemy, a psychophysiological process of transformation. In other words, the practice of magic intervenes at all levels of the individual and leads to several profound changes. Through changes on the mental level, the intellect is stretched beyond its conceptual boundaries and the spiritual and transcendental become significantly more present. Magic is ground-breaking.

The French symbolist author Joséphin Péladan (1858-1918), writes: *«La méthode magique s'appelle l'analogie: elle suppose l'inconnu parallèle au connu: c'est un dyptique horizontal et l'arcane majeur n'a point d'obscurité: l'invisible est comme le visible, pour l'accomplissement de l'unité. Au-dessous de l'homme s'étend la série animal, puis la végétale, enfin la minérale. Au-dessus, s'élève la série spirituelle»*. Here Péladan points directly to the spheres of consciousness I have

described above and how magical practice works by analogy. He points to *la série spirituelle*, in my words the spiritual, transcendental and cosmic spheres of consciousness. He refutes the obscurity of the higher arcana and directs the analogous method of magic to the attainment of unity.

In "Le Problème du Mal", which the Swiss occultist Joseph Paul Oswald Wirth (1860-1943), after serving for a number of years as secretary to the French philosopher and occultist Stanislas de Guaita (1861-1897), was commissioned to complete, and which was published only in 1976, de Guaita confirms the above as follows: *«Ces initiés ont toujours fondé sur des inductions analogiques l'étude des mondes inaccessibles aux sens; il est donc évident que si leurs raisonnements furent justes, c'est que les rapports d'analogie, qui servaient de base à leurs calculs, étaient, non pas approximatifs mais rigoureux et mathématiques»*. It is the analogue induction that gives access to the study of worlds inaccessible to the senses, and the analogy is as precise and rigorous as mathematics.

There are few areas where more nonsense has been written and said than just about magic and occultism. It is not surprising that ordinary people see it as gibberish when all their references are bound in purely material reality. Furthermore, there are countless groups that play and openly come forward with claims that they teach occult secrets and practice magic. No society that actually does this would stand out in such manner, but many great charlatans have seen a market here and thrill-seeking people for whom reality has become too bleak, flocks to such groups. The so-called New-Age period in the latter half of the 1900s provided enormous leeway for just such things. An alternative reality is sought, but there are no alternatives to reality, only opportunities to discover more of it. The reality is also a little different, feel free to say alternative, seen through dense fog. In such fog,

today's conspiracy theories also grow well in the form of alternative truths.

Unfortunately, the term occultism today is diluted because it is being used as a label by a number of societies with fictitious content. In particular, groups that attribute themselves to contact with so-called risen masters can be mentioned. Here Jeshua figures highly, along with Buddha, Krishna, controversial historical figures such as Joseph 'Comte' de Saint-Germain (1696-1784), Alessandro Cagliostro, actually Giuseppe Balsamo (1743-1795) and fictional, often Tibetan or Indian 'masters' such as Djwal Khul and Kouthumi. A whole fantasy gallery is set up to satisfy equally fantasy-seeking people and make big money.

The innermost circles are and remain hermetically secluded, anonymous and often nameless. Nonetheless, there are more open societies and orders that are organized around specific rituals, often graded systems, that include processes that can open the way for, or at least give impetus to, a seriously seeking individual. I shall here give a brief view of the historical development of such societies. Next, it is necessary to explain how occult practice actually works, what principles it is based on.

As mentioned, the majority of all hermetic occult activities have been handled by different groups over the centuries. They have captured unwritten traditions and built up systematic methods to serve seekers. At the same time, their activities have attracted charlatans and individuals who have formed imaginative cults around themselves. Here it is necessary to separate the wheat from the chaff and keep the peripheral out in order to make visible what is central. Let me browse through some of the most important organised societies that often out of necessity behind closed doors have worked on consciousness development.

## Orders and Societies

Rooted in the transfers of the Knights Templar and the tradition of Moorish alchemists and Jewish and Christian cabbalists from Andaluz, a more organized occult activity emerged in Europe through the Rose+Croix. They were loosely organized as a fraternity and at some point in the latter half of the 1500s, a desire or need arose to gather the initiated. This led to the publication of the two above-mentioned writings in 1614 and 1615 respectively. At the same time, there were notices in various places in some of Europe's cities. Messages were "*We exist, the brotherhood is alive, you who know how, get in touch.*" Therefore, it was not an invitation to anyone, but to those who were already part of the fraternity.

Soon after, the publication of "The Cymical Wedding of Christian Rosenkreuz" followed an allegorical tale, a journey based on the imagery of alchemy, this one with a well-known author; Johannes Valentinus Andreae (1586–1654), a German theologian of Neoplatonic views who was also a member of a utopian Protestant movement. Around 1608 he became acquainted with Tobias Hess (1586–1614), who was central to the organization of secret societies and who was most likely a Rosicrucian.

To say that these publications caused a furore across Europe is no exaggeration, and many were those who wrote and sought the fraternity unsuccessfully. What is special about these writings is that they in some ways used elements from previously known texts, but keys were placed in them that only an initiated Rosicrucian at the time could recognize. It made possible a quiet gathering while all of Europe stood noisily on its head to find them. Many were suspected of being Rosicrucian, but denied it, including René Descartes. Others even claimed falsely that they were just to make themselves look interesting.

The Rose+Croix rests on both the legacy of Andaluz with alchemy and cabbalism and on the esoteric transmission of templarism including its rituals and organization. It also rests on the Manichaeian, Cathar and Gnostic insight that contact with higher consciousness, or with God if interpreted as such, is purely individual and completely independent of a clergy. Christian hermeticism was coupled with alchemy and esoteric philosophy, and with a wide range of knowledge giving the foundation on which to build an organized activity in a time of change. Nevertheless, the Rosicrucian is unbound, the Order an intangible association.

The oldest known document dealing with *les Rose+Croix* is supposedly from 1005, from Occitania, Languedoc in present-day France. The earliest Rosicrucians preserved the ancient sciences, their practice as well as the esoteric transmissions. They secured themselves by anonymity and gathered in safe conditions and not very often. A little-noticed, quiet activity over the following centuries led to a need for organization in the latter part of the 1500s. Subsequently, there is hardly any other activity that has coherently influenced European culture more than the organized Rosicrucianism.

Long before the organization of the Rosicrucians, the universal genius Ulrich de Mayence (1486-1558) worked directly on the basis of the line of the Moorish Córdoba as head of perhaps the world's oldest seed of research and source of later universities, founded in 781. With the Spanish conquistador Hernán Cortéz de Monroy y Pizarro Altamirano (1485-1547), he made two trips to the Americas where he met the chiefs and shamans of the Aztec and some North American Indian nations. He is said to have met the Aztec king Motēuczōmā II Xōcoyōtzin (1466-1520). He returned to Europe in 1526 with considerable insights, medicinal herbs and, not least, some psychoactive, consciousness-expanding

agents, most likely peyote, mescaline. He also travelled to India and China. In Tibet he met the young third Dalai Lama, Sonam Gyatso (1543-1588), and his tutors in January 1545.

After his last return to Europe, de Mayence built up a special organization where work on consciousness development and occult practice was central. It still existed in the 1960s, but as a diluted organization. The most important work he left behind was "Arbor Mirabilis," a massive work of 1136 folio pages never published and found only in two well-preserved copies; one of which I have held in my own hands. For a time, de Mayence also collaborated with Michel de Nostredame (1503-1566), famously known as Nostradamus, on consciousness-expanding techniques passed on to the early Rosicrucian.

Among the early organizers of Rosicrucianism, we find the aforementioned Michael Maier and the English physician and astrologer Robert Fludd (1574-1637). The former went to England in 1612, where he joined the latter. They were both alchemists and formed the basis of such activities in England. Maier is known for his work "Atlanta fugiens" from 1617, which describes the art of alchemy in 50 engravings with commentary. Fludd was a fellow of the Royal Society in London and left behind a considerable work on medical theory, and in "Philosophia mosaica" he describes three principles of creation; darkness, which is the raw material or *prima materia*, water, and light, which is life. The philosophical synthesis of idealism and materialism he put forward was highly unusual. Somewhat later, the Welsh philosopher and alchemist Thomas Vaughan (1621-1666) contributed to the development of the Rosicrucian work. This influenced the emerging Freemasonry, especially through the Scottish rite where the Rosicrucians contributed to the design of the high grades. Something similar happened in German Freemasonry even before it was officially established.



Officially, freemasonry was founded in London in 1717. It has traditional roots in the masons' guilds of the 1300s, within which its predecessors concealed their activities for the church's heretic hunt. It is from these guilds that much of the Masonic symbolism is derived, where various tools are given new symbolic meanings. In the late 1600s, the guild's premises in London were used by the Rosicrucians who, in the background and according to tradition, together with Scottish descendants of the Knights Templar, contributed to the formation of Freemasonry. It was the Scottish priest James Anderson (1680-1739) who gave the Order of Freemasons its founding constitution.

It is in the connection with the masons' guilds that the term *freemason* originated. They were not working masons, but free in relation to the trade itself. In reality, they were occultists, Rosicrucian, freethinkers and mystics mainly of Christian faith orientation. Most branches of Freemasonry today rest on the Christian faith and have their own clergy, but exceptions do exist, such as Le Grand Orient in France. Freemasonry is basically for men, but not misogynistic as some would have it. The rationale lies in the structure itself and the use of symbols. Therefore, there is an adapted separate Freemasonry for women only. Today, Freemasonry, with all its ramifications, is by far the largest organization of Orders in the world.

The first official Rosicrucian Order was formed in Germany by the occultist Hermann Fichtuld (1700-1777) a little before 1750; the Orden des Gold- und Rosenkreutz, which inspired the British author Edward George Earle Bulwer-Lytton (1803-1873) to write the Rosicrucian novel "Zanoni", published in 1842. At the same time, the Order drew on the works of a number of alchemists and occultists such as Basil Valentine, Arnoldus de Villa Nova and Ramon Llull, among others. Interestingly, Valentine's so-called

'testament' deals with *feeding* the metals, their particular good and bad qualities and even their excreta. This highlights and draws out the anthropomorphic view that fully underpins the principles of alchemy.

From about 1850 onwards, a number of societies and orders were formed on a Rosicrucian basis. I shall briefly mention the main ones. In England, in 1865, Freemason Robert Wentworth Little (1840-1878) founded Societas Rosicruciana in Anglia. In France, Stanislas de Guaita, together with Joséphin Péladan, formed the Ordre Cabalistique et Hermétique de la Rose+Croix in 1888, but already in 1890 Péladan went on to form the Ordre du Temple de la Rose+Croix. It was actually Péladan who initiated this work. The two were both influenced by the philosophy of Éliphas Lévi and likewise by the esotericist Antoine Fabre d'Olivet (1767-1825) who, through his works on the restoration of the Hebrew language and his research into Pythagoras and the role of music in relation to the mysteries, brought in neoplatonic elements that were found in these contexts. Much of this is summarized in his major work "Histoire Philosophique du Genre Humain" published in 1824.

Furthermore, Péladan also established a cultural enterprise based on Rosicrucianism, Les Salons Rose+Croix, with art exhibitions, lectures and concerts that became very popular and attracted a number of the most interesting people of the time. Here the music was as central as the art on the walls and the composers of the time, not least the French composer Eric Alfred Leslie Satie (1866-1925) performed his works here. The whole thing was intended in a synaesthetic context, so that sound images and pictorial impressions could merge among those who visited the salons. This is completely in line with the Rosicrucian approach to art and music and is further connected to Wagner's *Gesamtwerk*, i.e. the fusion of the art forms into holistic

experiences that we can still experience today in his major operas.

In this extensive Rosicrucian activity, especially in France, a significant figure appears by the French marquis, occultist and mystic, Joseph Alexandre Saint-Yves d'Alveydre (1842-1909). He was one of the most influential occultists of the time, who also managed to decipher the esoteric message of the Gothic cathedrals and establish the musical yardstick that underlies their harmonious arches. Based on his occult worldview, he also established the synarchy, which was captured in conservative political circles where it has had a strong influence right up to the early 1970s. The idea is not unlike that advanced by Plato in "The State." The three spheres of activity in society, politics, economy, and religion, were to be governed by a select group of initiates completely without the knowledge of citizens. This is, of course, far from what we understand by a democracy, but is strongly reminiscent of what actually takes place today, over the heads of the population, in the world's so-called democracies just as much in dictatorships. Outside of this ill-reputed field, Saint-Yves d'Alveydre contributed significantly in less open spaces with his insights into alchemy and magic.

Behind the figures of Lévi and Saint-Yves d'Alveydre we find the somewhat obscure Polish occultist Antoine Hoëné-Wronski (1776-1853), who was most likely also a Rosicrucian, although this cannot be confirmed with certainty. They both drew much of their knowledge from him and they further developed aspects of this knowledge in their own specific directions. Some of this transpired across the Atlantic to the United States and Canada.

The one who brought this to the other side of the world was the physician, occultist and spiritualist Paschal Beverly Randolph (1825-1875). Randolph introduced psychoactive

substances and sexual magic into his work with the aim of allowing for activities in expanded areas of consciousness, primarily the transcendental, which he clearly failed to handle. As a result, his activities were rejected and he ended up committing suicide. Furthermore, it led the rosicrucianism he introduced to become the fundament for only a series of short-lived organizations before ending in the hands of Reuben Swinburne Clymer (1878-1966) who formed *Fraternitas Rosae Crucis* around the same time that Harvey Spencer Lewis (1883-1939), established the *Antiquus Mystique Ordo Rosae Crucis* in 1915, today's best-known active Rosicrucian Order, for short: AMORC.

The basis for the establishment of the latter are the instructions Lewis received from the Rose+Croix leaders in Toulouse, France, after his initiation there. Lewis was also initiated into the *Ordo Templi Orientis* and several Masonic orders to their highest degrees. Finally, the *Fraternitas Rosicruciana* was formed in California by the occultist Max Heindel, actually a Danish astrologer named Carl Louis von Grasshoff (1865-1919), who largely drew his inspiration from the Theosophical Society, to which I will return shortly.

Another important contribution comes from the great Russian painter and mystic Nicholas Konstantinovich Roerich (1874-1947), who was head of the AMORC in Russia before the revolution of 1917, and who, on his many long journeys through Siberia, Mongolia, Tibet and India in the latter half of the 1920s, received a number of initiations at sites in this region. He passed on a considerable part of his knowledge and insights to the head of the order, H S Lewis, who eventually included suitable parts thereof in the Order's instructions. Many of Roerich's paintings also contain a symbolic, spiritual transmission with specific glimpses of the world at higher levels of consciousness. He also exemplifies how insight into higher consciousness increases sensitivity to

humanity as a whole. Therefore, he also worked politically with peace work and a separate peace pact, the Roerich Pact, which was incorporated into the League of Nations, the forerunner of the United Nations, and adopted, among others, by the Senate of both the United States and France.

In Germany, through links with Rosicrucian roots, an order with no name affiliation arose, the Ordo Templi Orientis, founded ca. 1900 by the industrialist Carl Kellner (1851-1905) and the occultist Albert Karl Theodor Reuss (1855-1923). Here one of the most notorious figures in Western occultism entered the picture; Aleister Crowley. Somewhat later, in 1935, the Lectorium Rosicrucianum was formed by, among others, the Dutch mystics Jan van Rijkenborgh (1896-1968) and Catharose de Petri, actually Henriette Stok Huyser (1902-1990), in the Netherlands.

Here I have to step back a little further because there are a number of things that take place simultaneously and mutually influence each other. In 1875, Madame Blavatsky, together with the American Henry Steel Olcott (1832-1907), formed the Theosophical Society. It coalesced around occultism and transmissions from Hinduism through real and alleged Mahatmas. Admittedly, Blavatsky had considerable insight into Indian mysticism and occult practice, and she put it into system within the society that in many ways seemed not unlike a Masonic lodge with stepwise ceremonial initiations and secret symbols and passwords.

In her first major work, "Isis Unveiled" from 1877, she strongly opposed materialist science and religious orthodoxy with her own starting point in Western occultism. Much of this work rests heavily on the works of Éliphas Lévi and R B Randolph. In her next major work, "The Secret Doctrine", published in 1888, she addresses Hindu tradition and the visions of a cyclical world, an evolving cosmos, and the notion

that the human soul undergoes a series of journeys that lead to the higher development of the individual. It is interesting to note that she calls the souls *monads*. This draws the thought over to both Dee and Leibnitz.

The secret doctrine forms the very starting point for Theosophy as it gradually emerged and is still the backbone of the Theosophical Society. The society had great influence on developments in Europe and North America for just over 50 years, but then contributed to new groups forming after internal divisions following Blavatsky's death. First, the occultist Georg Robert Stow Mead (1863-1933) stepped down in 1909 and formed The Quest Society, but most importantly, the American theosophist Annie Besant (1847-1933) left the society in 1911, when she wanted to portray the young Indian Jiddu Krishnamurti (1895-1986) as the new world teacher. This led to Rudolf Steiner also leaving the society the following year along with most of the German members and forming the Anthroposophical Society in 1912. Just as Krishnamurti renounced his intended role and gained importance as an independent thinker, Steiner also had great significance for posterity through anthroposophy. Steiner also had contact with the Rosicrucian Order, and some of his further activities carries elements from here.

During this period, more specifically in 1908, a remarkable occultist work entitled "Kybalion" was published. It is authored anonymously by three initiates, but later there are strong indications that the author is the American occultist William Walker Atkinson (1862-1932). He authored nearly 100 books, several published under the pseudonyms Yogi Ramacharaka and Theron Q Dumont. The most notable in his work is that he established the New Thought Movement around 1900. The ideas he promoted are strongly influenced by the occultist currents of the time, Rosicrucian and Hindu philosophy, as well as what at the time was called *science*

*mental*, mental science. What is promoted here is, among other things, the power of thought, the ability of thought to promote and manifest desired states in everything from health to finance.

In London 1887, again on a Rosicrucian basis, the Hermetic Order of the Golden Dawn was formed by three British occultists; William Wynn Westcott (1848-1925), Samuel Liddell MacGregor Mathers (1854-1918) and William Robert Woodman (1828-1891). To this order also belonged Arthur Edward Waite (1857-1942) whose tarot cards are still popular. Then followed Aleister Crowley, who drew much of the material from the Ordo Templi Orientis. He initiated the American musician and occultist Paul Foster Case (1884-1956). Case eventually left the Golden Dawn and started his own school in 1923, which in 1932 would become Builders of the Adytum: BOTA. From here, courses based on tarot and cabbala are still taught, but in a somewhat academic way. Case initially had little interest in ritual activity and rejected its effect, but eventually revised his view and introduced a simple graded system in BOTA. His notion that intense occult meditation could lead to immortality because it alters the functioning of the intestinal system has, of course, not shown to hold true.

Case perceived the ordinary man as a seed of the spiritual man and that it is through the unconscious that the life force constantly reproduces itself in the different life forms and works through what he termed different octaves in the subconscious. By this, he meant that the universe is rational and thus understandable to man if he learns to see the patterns as they appear through nature. It requires new ways of thinking. He clarified that esoteric metaphysics is based on a direct sensory experience that transcends the abilities of the physical senses. Thus, as I read him, he describes the individual contact with cosmic consciousness, the Urgrund.

The Golden Dawn would eventually lose much of its power through Crowley's publication of the rituals, a work completed by Francis Israel Regardie (1907-1985) with a complete publication in "The Portable Complete Golden Dawn System of Magic" from 1984. Regardie was very concerned about LSD as a consciousness-expanding agent and this and the publication of the magical rituals were drawn into the New-Age movement, in parallel with the dilution of the Golden Dawn.

Martinism too, has significant features of Rosicrucian influence. This movement takes its basis from the Portuguese occultist Jacques de Livron Joachim de la Tour de la Casa Martinez de Pasqually (1727-1774). He founded around 1760 the Ordre des Élus Cohens, which incorporated theurgy and practical magic. Part of this can be found in his seminal work "Traité de la réintégration des êtres", a treatise on the reintegration of beings from around 1770-74, which is anything but easy reading material. It contains a Gnostic cosmology on Judeo-Christian spiritual grounds, and further points to the final reintegration of all levels of consciousness, to the reintegration of man into the complete cosmic man as indicated above. Such reintegration is the same as man acknowledging and experiencing his unity with the cosmos, individually embracing and receiving the reflection of the whole cosmos in his being. Reintegration is a return to the origin infused with life's full experience.

The notion of reintegration is related to an understanding that humans live in exile. From a state as integral to the cosmos, it has drawn out into the material world where it experiences a state separate from its origin and undergoes a series of tests. The understanding of man as a being in need of the experiences of matter underlies it. Man travels from his origins through life in a material state with the aim of



reintegrating with his experience and the refinement that results from experience.

The state of exile is explained within the various mystery societies, esoteric orders, and religions in slightly different ways, but is essentially the same thing. It is reasonable to assume that in the Christian religion it is interpreted as the fall, that man has committed a mistake that has led him out of the presence of the deity with original sin in his baggage. Within Buddhism and Hinduism, it is seen associated with karma. In my interpretation, it is about man having stepped out through an act of will and thus lost contact with higher spheres of consciousness. Through the mysteries, initiation, he should be reintegrated into his full context. What underlies it is not sin, but a cosmically necessary process. Let us go ahead and look at the continuation of Martinism.

It was the French mystic Louis Claude de Saint-Martin (1743-1803), who through his collaboration with de Pasqually was to continue this activity, but he distanced himself from magic and switched to a more ceremonial form with a ritualistic structure that incorporated elements from the German Christian visionary Jacob Böhme (1575-1624). With this arose the regular Martinism which in turn has links to both Freemasonry and the Rose+Croix, the latter through the *Ordre Martiniste Traditionelle*.

Into the circle of Martinists came two important personalities, the mystics and occultists Éliphas Lévi and Gérard 'Papus' Encausse. These are both significant contributors to occultism and with it to the work of consciousness change. Behind Papus we find the physician and healer Nizier Anthelme Philippe (1849-1905), known as Maître Philippe. During his stay in Russia, he was known for his abilities at distance healing, a technique especially developed within

Rosicrucianism. In St Petersburg, he won recognition and certification as a medical doctor based on this business. In addition, he received his medical doctorate from the University of Cincinnati in the United States.

It should be noted that the many different graded systems that occur in the various orders could seem confusing. From the three grades of Matrinism via various Masonic systems; the Swedish with 10 grades and a couple of grades at the top, via the Scottish with 33 grades to the Misraim-Memphis system's 99. Moreover, the Rosicrucian Order works in 12 and other systems in 7 grades. For an outsider, the big question is whether there is a connection, whether there is a need for more grades than three. All systems can be effectively pulled down to three levels: Neophyte, adeptus and magister. Ideally, the work should lead to illumination, to the grade illuminatus, the grade of the enlightened.

When I have made this round at all through the development of the order systems in Europe and Europeanized America, it is to show that at some point a goal was set to lift man into a larger context. At the same time, it is clear that there are other agendas whose goal is to keep the human being tied. The orders and societies mentioned above all had a start-up associated with exceptionally insightful people, some highly initiated, but as is often the case with organized societies, they also attract people who strive for position and public prestige. Today, this is sometimes evident within Freemasonry, especially in countries such as the United States and the United Kingdom where status markings are important. Individuals who apply there are only in rare cases concerned with content. They want to be Masons to be part of an exclusive social community and to infuse themselves with an aura of corresponding exclusivity in society. The

same applies to a number of other orders and societies that have a certain denomination in the public sphere.

Freemasonry here serves only as an example because it is the most known. Entering Freemasonry opens up halls and ceremonies with an overwhelming symbolism. They have roots from a variety of places; Egypt and Babylon, Rosicrucian and Martinist. It is concocted into a rather intelligent whole, but unfortunately, Freemasonry and similar orders lack the ability to convey the deeper meaning and, not least, to use this meaning to lead individuals to initiation, to real expansion of the reach of consciousness. It remains largely an intellectual exercise in symbolic interpretation that the vast majority do not try to reflect on very deeply.

The Canadian mystic and author Manly Palmer Hall (1901-1990), himself a Freemason in the 33rd grade, writes about this in his "The lost Keys of Freemasonry" from 1923, that «*The true Masonic Lodge is a Mystery School, a place where candidates are taken out of the follies and foibles of the world and instructed in the mysteries of life, relationships, and the identity of the germ of spiritual essence within, which is, in truth, the Son of God, beloved of his Father*». Here, the mystery is put at the centre. It is not sufficient merely to close the door to the ordinary world when gathering in the lodge. He further points out that «*The true Mason realizes that the work of the Mystery Schools in the world is of inclusive rather than an exclusive nature, and the only lodge which is broad enough to express his ideals is one whose dome is the heavens, whose pillars are the corners of creation, whose checker-board floor is composed of the crossing currents of human emotion and whose altar is the human heart*».

Freemasonry as it stands today is speculative and appeals to intellectual symbolic interpretation without putting the connections into a living system, without giving it

practical application in life and without contributing to the real expansion of consciousness through real initiation. Instead, it contributes to a relatively superficial development of the personality in which given virtues are presented as guides to a more righteous life. My point is that all of this is probably positive from a social perspective, but it is not the personality that needs development, it is the consciousness that needs transgressions. This requires an *operational* Freemasonry on a par with a real mystery school.

Manley Hall makes this unequivocally clear with these words: *«The Keys, if only read, will leave the reader still in ignorance but, if lived, will change the speculative masonry of today into the operative Masonry of tomorrow, when each builder, realizing his own place, will see things which he never saw before, not because they were not there, but because he was blind»*. In short, the insights conveyed through the symbols, through the keys, must be absorbed in life and lived out to their fullest depth. The personality is too shallow, too much a mask for external use.

In addition, as in the Swedish system and most other Masonic systems, religion comes in, usually the Christian. Now, hardly anyone will be harmed by adopting a higher ethic in life, and here is a contribution, but the religious aspect remains based on faith. A deeper, universal gnosis is missing. Thus, faith, together with an over-focus on religious symbol interpretation, closes off the processes necessary to develop consciousness. There is nothing cross-border taking place. Everything remains safely within the mundane, psychological and emotional-mental level. Nevertheless, the Masonic adventure journey adds an extra dimension to life.

Graded systems are inherited from the Knights Templar and other early mystery schools that assigned insights into qualifying steps based on individual qualities,

traits, and abilities, here called grades. Unfortunately, within Freemasonry, Odd Fellow and similar orders, grades are awarded indiscriminately based on the number of years in each grade. There are no real requirements for the candidate's psychic or mental development, nor on the understanding of the content of the individual grade. In systems that convey real-life initiations, there are high demands on the candidate's level, not just on an intellectual understanding of the strings of symbols. The requirements are imposed on the person's actual development at the level of consciousness. The tests are extremely sophisticated and with each step more and more are dropping out. It is both natural and necessary because higher initiation leads to something one must have both the strength to face and the insight to grasp. Not everyone is ready for this. Therefore, they should also not pass certain steps until they are ready, often never.

This may seem elitist, which it is, and as criticism of Freemasonry and similar orders. In relation to the development of consciousness and the capacity for transcendent initiation into higher insights, it is. At the same time, I would add that all people need a starting point. They may find such point in Freemasonry and similar organizations, but as long as these orders admit members without prior testing, they will remain a kindergarten. It should be said that the Swedish system that works in the Nordic countries and Germany might have more weight than most, but with a membership that is pre-dominantly interested in the social aspect, the result is inevitable dilution. This is generally true.

Based on the above brief historical review, it is obvious that there are quite a small handful of individuals who have built up the new European structure aiming for the awakening of Western man to higher levels of consciousness, but the many not mentioned here have not been forgotten. It

should also be noted that behind this whole development lies a small, anonymous group that has never come forward publicly and has worked uninterruptedly for more than twelve centuries. At the core of the entire historical picture described, there is a plan that encounters heavy opposition from the forces that today govern politically, economically and religiously, as well as materially and informationally. This means that the most important activity takes place quietly while at the same time supporting a number of movements that rise up against war, environmental destruction, racism and abuses against indigenous peoples and minorities, i.e. high-quality life ethics in practice based on deep insight. I will return to this.

Out of the ever-expanding wild forest of organizations and orders that pretend occult knowledge, the original Rosicrucian, the initiated, disappear and become invisible again. It is not only in the religious sphere that cults arise, but also on pretensions of higher knowledge. Individuals with a need for assertiveness who do not succeed in politics or in other areas pick up elements from multiple quarters without sufficient insight, and form their own group, centred on their person. Such cases include the Scientologists, the so-called "moonies" or the Unification Church and the Summit Lighthouse. The attraction such groups have on weak, seeking individuals contributes to and supports the forces that will hold human beings firmly in the grip of matter and the powers that are. Some also have support directly or indirectly from authorities and other special interests such as all the Neo-Evangelist denominations in the US.

There is also reason to warn against the sensational. Credulity is often associated with spiritism. To illustrate, I am happy to share a little story in that context. A woman who lived on the ground floor of a typical British row-house had begun to notice that every evening at exactly 10:30 p.m. there

was a knock in the fireplace. Three quick strokes followed by three more and then one somewhat harder. She gathered some of the neighbours to listen to the knocking spirit and they began with supplications. The neighbour on the third floor was very sceptical, but in the end, they managed to persuade him to participate. That night there was no knocking. After a few minutes of waiting, he went back upstairs, shaking his head, lit his pipe and read a little as he usually did. Then he knocked the ashes out against the fireplace and went to bed. The congregation on the ground floor heard the knocking again and quickly came to the conclusion that the knocking spirit had refrained from knocking as long as the sceptical neighbour was present. Then everything continued as before. Scepticism is an important cargo of the mind.

This review of orders and societies with more or less deep roots in occultism and mysticism shows that there are many approaches and many possibilities of error for inquiring individuals. Organizations such as Freemasonry and the like are often able to point out deep aspects of life and the realities of life. Through rituals, they give impetus to intense reflection and spiritual orientation, religious or not. This is a strength as long as the individuals who undergo the system do not solidify ideologically and end up socially conservative in the world where they spend their days. The rituals are intended to release, open and expand the individual's cognitive range of consciousness.

If we adhere to the true perpetrators of hermeticism, we see that the *individual* is the subject of ritual and ceremonial processes. The rituals aim to open the mind's access to higher insights. It requires conscious, dynamic presence and a firm will because aspects of one's own identity are the centre of the process. I will now briefly show how the process actually work.

## Correspondences

In hermetic occult practice, specific correspondences are applied, as I mentioned regarding the link between astrology, alchemy and cabbala. Planets and metals correspond in a well-established symbolism. This is all about harmonizing, corresponding vibrations based on what I have called the creator verb, really the all-underpinning spectrum of vibrations. An easy way to approach this principle is through tones and colours. The colours all have their symbolic meaning depending on the context in which they are placed. Emotionally, they are also experienced differently. Cultural background becomes a separate context in the same way as the image in which the colours appear as elements. In addition, the pure colour, all on its own, has its own sound both mentally, psychically, spiritually and as a basic tone in a musical context.

During the world's first major international colour conference, "Colour between Art and Science", which was held in Oslo, Norway, in 1998, I brought these correspondences forward for the first time in an article related to my keynote lecture. Part of what follows is taken from there. Now, sound and colour are not of the same nature. Tones are vibrations in air while colours are waves within a narrow range of the electromagnetic spectrum. Nevertheless, this does not matter, because the correspondences are linked together in the human brain, in the nervous system, that is, actually in consciousness. Tones can be perceived synaesthetically as colours. In other words, the correspondences are independent of form and medium.

Colours are an aspect of light. Light is energy in vibration. Vibration is movement, life as the opposite of inertia and death. In the Logos is life. Figuratively, when the Logos, the creator verb, quivered into the All, the uncreated got expression and took shape. In occult philosophy, the verb



is the initiating or continuous creation. In the main cabbalistic work "Sepher ha-Zohar" and in the oldest of all cabbalistic writings, "Sepher Yetzirah", the creative power of the stated verb is emphasized. This is also evident from several religious texts, including the Judean-Christian Bible. In the uncreated, a condensation takes place and matter is formed. In matter, heat arises and from heat light. The All is in motion. The universe is built from the deepest rhythm, octave upon octave and everything created is organized along this infinite scale. Motion, vibration is the life of the universe and the innermost nature of this life is sound, the sound of the 'lost word' as some call it. Consciousness is thus technically vibration over a scale. It both is and generates vibration.

The essence of all motion is vibration. Modern physics confirms this and at the same time shows that it is precisely the vibratory state of things that makes it possible to sense and recognize their properties. All matter and all perceptible phenomena are in their innermost nature vibratory and therefore rest on a harmonious law consistent with that of music. This is Kepler's *harmonices mundi*. This is the Hindu *Shabda-Brahma*, who says that 'sound' is the fundamental quality of the universe. From India, Babylon, and ancient Egypt the same idea is carried on through the Hebrews and Arabs on the one hand, and Pythagoras and other Greek philosophers on the other. Aristotle deals with the relationship between music and colour perception in "De sensu". Isaac Newton points out the connection between tones and colours in "Opticks", which he published in 1704. Jung draws the connection further to psychology and alchemy in his work.

Overall, this puts correspondences at the centre of the occult approach as well. The theories and research results of ancient philosophy and modern science are not occult, but

each in their own way supports Western occultism's fundamental hermetic law of analogous relationships, as expressed in the "Tabula Smaragdina", but in slightly different words. In the small, as in the large; in the large, as in the small, the correspondences between the microcosm and the macrocosm express as harmonic connections across the entire scale. This ancient formula underlies occultism's teaching about analogue relationships, about the connection between the atoms in the small and the stars in the vast universe, between timbres and colours, and between the physical and the non-physical.

The connection between tone and colour is not, as is sometimes claimed, scientifically based, in that the corresponding colour is in an exact octave position relative to the tone, that is, by doubling the frequency of the tone over about 40-41 octaves one arrives at the colour. In the tone-colour relations, it turns out that the colour associated with the individual musical tone is or is close to the complementary colour of the colour that stands in such an octave relationship with the tone.

The occult perception of colours as energies with specific properties rests on a particular understanding of the relationship between tone and colour. There is a general intuitive human experience, where it is acknowledged that certain colours and colour combinations, like certain tones and timbres, have a definable effect. This experiential knowledge underlies the Hindu *Mantra-vidya*, and has been carried from there over into Western occultism. In occult transmission, combinations of tones and colours are deliberately used to influence the mind.

Practice in this area varies somewhat, but there is a great deal of consensus between the different systems when it comes to the combinations of tones and colours. A method

practiced in both the yoga tradition, the Pythagorean School and the Rosicrucian system consists of intoning vocal sounds or *mantras* on specific pitches while concentrating on a colour or colour combination, a *tattwa*, or mental visualization of the same.

The purpose of intonation and colour visualization is to harmonize the individual on all levels, the spiritual, the mental, the psychic and the physical, and to promote the development of special abilities and characteristics by influencing specific centres in the body and especially in the brain. The bioelectrical activity of the brain and nervous system lies, according to the British scientist Frederick Finch Strong (1872-1955), who builds on the work of his compatriot, the chemist William Crookes (1832-1919) of the British Association for the Advancement of Science, within about 10 octaves of the electromagnetic spectrum. Intoned tones vibrate throughout the body and, of course, in the nervous system and harmonize the entire system at the given frequency.

In this context, man has two approaches that characterize the occult tradition, namely colour as energy and as emblem. The emblematic approach revolves around a cognitive conscious application and interpretation of colours, which are systematized and linked to symbols that are related to each other within this system in a holistic and complete way. The consideration of colour as energy is connected to the perception of its property as an aspect of light and to the perception of its subtle ability to influence the mind.

Being adapted to the influence of specific vibrations from sound and light, the currents of the nervous system are regulated. When done correctly, it leads to harmonization, and by emphasizing certain vibrations in conjunction with other exercises, new functions and abilities of activity in man

are awakened that are of fundamental importance in achieving the expansion of cognition within those transcendental areas of experience that are truly occult or mystical, even if such exercises alone are not sufficient.

The simultaneous application of colours and tones is an effective method of regulating the mind and creating the concentration necessary to promote mystical experiences. *Mantra* and *tattwa* or a monotone timbre associated with a carefully matched monochrome colour can open the door to spaces with more than three dimensions. The French visual artist Yves Klein's (1928-1962) *Symphonie monotone-silence*, from about 1955, is an excellent example of this. His art would have fit perfectly into the above-mentioned Salons Rose+Croix. In 1997, due to my activities in Rosicrucianism, I was invited to give a lecture about Yves Klein and these correspondences at the Norwegian Museum of Modern Art in Oslo.

Yves Klein was a Rosicrucian of the Heindel School. According to this school, and entirely consistent with the transmitted occult tradition, it is stated that sound metaphysically precedes colour. The physical world is the domain of form, the world of operational energy is the realm of colour, but the world of thought is the sphere of tone, and thus the tone has a creative or destructive force. When Yves Klein wrote his *Symphonie*, it was with clear reference in this tradition. The symphony rests monotonously over the note D, in a D major chord. The tone D is associated with the colour orange. In the fullness of the tone, the audience can feel that they are enveloped by a bright, golden-orange, and as silence enters, that the room fills with the presence of the complementary colour blue. The secret of this remarkable piece of music lies in the deep blue aftermath that fills the silence following the massive golden-orange assault on the psychic eardrum.

There is hardly any other case in which visual art and music are able to demonstrate in such an unambiguous way the principles underlying the occult or mystical application of colour and sound. When the sonic blue image fills the space of the mind, the mental walls of the three known dimensions fall away and allow for the direct perception of the very thing Yves Klein wanted to convey, by timbre to form the psychic-mental basis for the pure pictorial sensibility's sense of the blue fullness of presence in boundless space. Similarly, his monochrome blue pictures, painted with a blue colour Klein himself mixed and patented, are meant to go the opposite way. By fixing your gaze on them for a while and then shifting your gaze to a white surface, the after-image will show the complementary colour, an orange pointing to gold. This can be seen as a circle where this colour is again captured by the tones in the *Symphonie*. It is worth noting that this interplay between Klein's blue monochromes and his *Symphonie* to my great surprise was completely unknown to the art experts when I presented this.

The Russian composer Alexander Nikolayevich Scriabin (1871-1915), who was also a Rosicrucian, wrote music with colours. His symphonic work *Prometheus - The Poem of Fire*, Op. 60 of 1910, and his unfinished oratorio *Mysterium*, is supposed to be accompanied by coloured light to be played on a light organ. Here, the music's message is supported by colour in the same way that the message of colour is supported by the tones of Yves Klein's *Symphonie*. The principle is the same in both cases and fully corresponds to the transferred tradition that forms the basis of Western occultism.

The first Imperator of the Rosicrucian Order AMORC, H S Lewis, constructed a light organ, Luxatone, which converted tones into colours. The colours were displayed on a triangular screen to show the correlation between tones and

colours. He also constructed an instrument he called The Sympathetic Vibration Harp to show how sympathetic vibrations work.

Music, sounds, forms colours in the mind and shapes in the air. The shapes in the air can be seen as harmonious structures, often as arcs. These can be reflected in the design of rooms and objects. The spaces of the Gothic cathedrals are constructed precisely over such musical structures. Saint-Yves d'Alveydre rediscovered these structures and embodied the knowledge in a system he called the *archeomètre*. The scale he established explains both the visual and emotional impressions one receives by entering such a cathedral and, not least, the incredible acoustics. It is worth noting that the architecture also reflects a particular rhythm, and that the symbolism is further emphasized by the placement and order of the sculptures and motifs in the room without me going into this here.

Another interesting expression of the connection and correspondence between timbres and shapes is ballet. Movements form shapes that can be experienced by looking at the coherence of movements over a particular passage of time. These correspondences have a special place within anthroposophy, where they are expressed through *eurhythm*, a special art of movement closely linked to the figures of sound in the air. Often this art is further emphasized by the use of colour that is systematised in the performers' costumes and light fabrics that flutter effectually in the space following the eurhythmists during the performance.

Timbres, chords and rhythm also form mathematical patterns and strings of numbers, something that has been known at least since the time of Pythagoras. Chords in all keys, not only Western ones, are wonderful colour mixers with psychic effect. Almost all music touches the mind, but

classical music, not just European, works at higher levels. These are effects all composers and the vast majority of conductors and musicians know. Composers often have an intuitive insight into such contexts, and some are very aware of this when they write music. They know what they want to convey. Some have their own signatures, as Wagner uses quarter and sixth chords and some medieval composers used the triton, a chord with elevated quarter that was termed *diabolus in musica* because its dissonance creates drama and terror.

The German composer Johann Sebastian Bach (1685-1750) used both conscious and intuitive number symbolism in many of his works. He explored all major and minor keys precisely to acknowledge their effect. In addition, he mastered rhythm in such a way that it is not surprising that his music is perceived as mathematical, but it is really about a musical approach to spiritual images. For a synaesthete, a special colour play appears with much of Bach's music. It shows that he had occult insights, although he interpreted them religiously.

Science and art each confirm in their own way the occult conception of the connection between tones and colours and their application and effect, but this would have little to do with the occult if there were nothing deeper here. Occultism is the study of the hidden, of access to a higher, transcendent or inner world, and of insight into the hermetic content of mysteries. It is an enterprise, in which the result is not objectively quantifiable because it is developed qualitatively in man himself. Man himself is both object and tool.

The work that takes place within the mystery schools and the occult orders is also hidden, closed to those who are not themselves initiated into it and can thereby take part in it. In all such orders and mystery schools, certain personal

prerequisites are required for admission and participation. The words, actions, symbols, music, and colours used here are conducive for the personal acquisition of insight and inciting mystical experience, precisely the result of correspondence.

The rituals and ceremonies used are intended to provide very specific impulses that underpin the content of the teaching and make it accessible. The rituals are often very complex. They have a dramatic element that is played out through symbolic actions and ways of speaking. The actors in the ritual embrace certain principles, wearing masks or clothing rich in symbolic value attached to what they represent. The ceremonial room is symbolic, and colours are included here both emblematically with an ascribed symbolic value and as a subtle energy with psychological influence. In addition, suitable music, timbres and intonations are often used at given key levels.

The effect of colour on the mind has long been known in the psychology of perception. This effect is strengthened through the symbolic context in which they are used, and when this is continued in special spiritual and mental exercises that are carefully composed and graded, the psychic centres are affected and the endocrine glands initiate important processes that lead to changes in the blood. The change that takes place in the blood is analogous to the process in the Great Work, and is closely related to this.

The basic correspondences are inextricably connected with vibrations, vibration rates, frequencies that are in specific proportions to each other as harmonies or dissonances. Dissonance is the disruptive counterpart of harmonic space formation. In music, dissonances form tensions; in the world they create the disintegration of structures as the basis for change and new shape formation. Viewed in this way, it is



not difficult to perceive the world as the manifestation of cosmic music. The occult work consists in perceiving this music and implementing subtle vibrations to realize certain goals, becoming a creative agent at a given level of consciousness.

As mentioned, vibrations are also rhythm. The vast majority of modern people are familiar with the thumping, fixed rhythm of popular music, yet overlook its origin and actual effect. Rhythm has always coordinated movements we call dance. All known cultures dance, albeit differently and to different rhythms, from the simple pop culture's 4/4 beat to complex African, Balkan, Indonesian and Indian rhythms. The underlying impulse, the purpose of rhythm and dance, is to build harmony through movement. In people who follow a rhythm, either passively as during a shamanistic drum session, or actively through dance, changes take place in the biological system, especially in the glands and nervous system, that cause changes in consciousness. In this sense, it is suggestive. Low frequency drumming alone can affect the nervous system and promote trance or trance-like states.

Modern young people flock to the dance floor, not only as part of a mating ritual, but because rhythm and movement intoxicate the mind and on a less perceptible level create harmony. Here, the human herd instinct is fully expressed, and it is not much different from indigenous dances other than through culturally determined choices of rhythms and harmonies. In indigenous peoples with greater natural coherence, this goes deeper and often induces trance states. These are the same states that modern man seeks without being as directly aware of it. The rhythm sucks people in to an unconscious pursuit of concordance and harmony, community in a world where real closeness is becoming scarce. This is why many young people seek to amplify the effects by

use of cocaine, ecstasy and other drugs, unfortunately all too often both dangerous and addictive.

It is not just trance music that induces altered states of consciousness. So does ethnic music from all parts of the world, jazz and classical works. The difference is only the starting point, where the individual is with regard to harmonious sensitivity, a sensitivity that develops over time, over a lifetime. All music, even the most abstract classical, has rhythm built into it. The rhythm works on the sensitive mind regardless of the form, but the more complex harmonic structures in the classical music repertoire grasp far more subtle elements of consciousness and can draw the listener, who is often physically passive but psychically and mentally all the more active, into completely different worlds. Consciousness is affected deeply and more subtle levels are awakened. Through the harmony and dissonance, flow and rhythm of music, it is possible to move with attention through the spiritual and acknowledge the transcendental.

Cosmos means order as opposed to chaos, disorder. When there is order, there is often also a meaning behind it. The universe, while it may seem chaotic, is incredibly ordered. It is governed by precisely adapted laws and constants from the quantum level to the galactic level and even larger structures. Likewise, the human organism is governed by profound laws, like a reflection of the cosmos in a microcosm. There is an organic correlation between the levels emerging from the quantum level where the order is formed that is extracted from chaos. Vibrations, rhythm connect the levels with each other from the grossest physical to the most subtly spiritual.

The occult practice we call operational magic makes practical use of correspondences that are connected to each other through vibratory connections such as octave, quint,

quarter, terse and other harmonic spans. The activation of such correspondence by means of a form of action, which I have no occasion to describe here, directed against a particular goal, would have effects that to one uninitiated will seem magical, even impossible. Such practice requires not only deep knowledge of correspondences and how they relate to each other, by analogy with the relationship between colours and tones, but also mastery of highly advanced techniques at multiple levels of consciousness.

Correlated, not random, structures and actions are the basis of order and system. It is quite obvious that our entire universe is such a system, as is the human organism and all life on earth and all processes in its mineral ground. Chemical reactions are also expressions of order within a system we can visualize in the periodic table of elements. What we do not see is what causes this composite system and the order that emanates from there.

Even less do we grasp why these systems, our cosmos, and ourselves even exist at all. We can hardly sense it. In our attempts to understand, we have sought faith, religion and also speculation that we are merely an advanced, three-dimensional computer animation ruled by 'aliens', but even this does not provide an answer if we examine such notions. They do not explain why such 'aliens' might exist. They are constructs to lean on for lack of explanation, for comfort and attempts at meaning formation.

If we imagine empty space, the quantum vacuum as a field that makes up the cosmos itself, and we let a force act in this space, a vibrating energy we can imagine beaming quantum packets into this space, we can also see the continuous creation. Particles arise from the virtual force that from the outside acts into three-dimensional space and fills it with time. Within this bounded framework, time is the same

as movement. Everything becomes movement through the space fertilization of quivering energy; the verb fills the womb like sperm.

The consequence of this image becomes a kind of creation theory based on an encounter between two opposites that together produce a third state, our universe. It is possible to see this process as ongoing and an expression of a force beyond the continuum of space-time. There is no need for some big bang where the world arises out of an imagined nothingness. Instead, we see our universe as continuously generated by a higher-dimensional world. The abstract quantum vacuum of space is like a bosom that occupies within itself the spark of existence and provides a new field for the expression of consciousness, here also trapped in fragments, as in humans.

The power that causes this is perceived in ancient Vedic science as an emanation from Akhasa called *prana*, a pulsating force that forms matter and dissolves it, breathing reality into the world and pulling it back to the Akhasa, to its source. This is considered the process that both causes the world's experience and preserves those experiences. In this image, our tiny fragment of consciousness participates and expresses a cycle through life and death.

Our entire universe is boiling with vibrations, electromagnetic, biological, psychic, mental and spiritual. It vibrates on all levels and makes reality recognizable, perceptible. We cannot know an object that is in complete inertia. Vibration is rhythm. The universe has rhythm, the year has rhythm, and man has rhythm. Night follows day follows night. Man senses this whole rhythm inwardly, in biology, in the nervous system and is able to catch glimpses of the cosmic symphony and the underlying correspondences. We reflect this experience through music, rhythm and dance.

Ervin László writes that *"particles and everything we know as the real things of the world... makes holograms in the subtle energy field that subjugates all the things of the world."* He also states that *"holograms are everywhere where the interference patterns themselves are present"* and that *"they exist as potential and lasting information about all that has created them."*

This means that holograms record and preserve information based on how they were formed. They thus become the archive that is the Akhasa Chronicle itself. This implies that *"everything in the world informs everything else, while at the same time it is informed by everything else"*. I interpret this to mean that everything is affected by everything else in both crude and deeply subtle ways. In addition, information is vibrations, in orderly correspondence. Nothing is detached and we must thus see our individual position and responsibility in relation to everything else, especially what immediately surrounds us. What László is talking about is quantum consciousness.

László believes that our basic archetypal and cognitive traits through previous generations and cultures have formed patterns in an existing field that he calls a psi-field and where all knowledge and experience are gathered and accessible to the individual. He considers that this psi-field safeguards energies that have been transformed from one form to another through the many processes of the universe, including human actions.

By resuming Magic, we see that it is through the psi-field that the correspondences work. It is precisely human actions that are at the centre here, but which within magic are not the same as physical outward actions. There are actions carried out through the transcendental, on transpersonal, transgressive levels. Here it is a matter of deliberate

application of precisely the kind of correspondence I have described above. Acting directly on one level with the aim of influencing another level is like striking a chord on a piano and experiencing the resonance of strings on another octave. This has an evident cosmic background.

The above mentioned speculation that dark matter consists of a type of particles we so far do not have instruments that can detect is just an attempt to move something unknown into known frameworks for research. Dark energy is even less tangible, yet it is considered the driving force behind the visible expansion of the universe, i.e. a counterweight to gravity. I venture the thought that this is precisely the energy that drives the whole cosmos and is the continuous acting of the creator verb without beginning, without end. The percentage estimates mentioned are based on purely material observations only. In an infinite, eternal cosmos, they become completely meaningless, completely irrelevant.

If we look back at the universe as information, we are also information ourselves, and we both absorb and generate information. We radiate information without our cognitive day awareness perceiving it and we leave traces of influence. It is as if we are being followed by a wake we cannot see. This provides a deep justification for taking responsibility for one's fellow human beings, the ecological system we are part of and, not least, for our ways of thinking. Thoughts are powerful vibrations that form correspondences with both other thoughts and external, material conditions. At certain levels, they are like magic. They act and affect. They create wakes, leaving traces of good and evil.

The cosmos is active, creative, self-generating and self-sustaining as a great thought. Just as its dimensions transcend time and space as we know our universe, it generates a

living, moving reality within the framework of this universe. Our cognitive capacity only extends with difficulty beyond this framework, but there is an inner channel to higher insight through consciousness as it extends into higher states. There is no need for a "*beam me up*" teleportation *à la* Star Wars. It is much simpler and untechnological. Since our consciousness fragment is part of the entire cosmic field of consciousness, we are always and everywhere in touch with everything through correspondence. The particulars mirror the universal.

## **The Universal and the Particular**

If we consider the background of the correspondence structure described here throughout the universe, the cosmos in which we live, both the visible and, not least, what our eyes do not see, we must recognize that everything particular is encompassed and enveloped in the cosmic and in every way unlimited consciousness. Then it is possible also to understand how everything is without limitation in time and space, that there is no limit in the physical sense, no beginning or end at any point in time. Everything is unlimited, always.

Such consciousness cannot acknowledge its being without movement, event, or vibration as previously mentioned. This inevitably leads to a constant and always ongoing stream of creative activity. Creative forces are polarized and something arises where the poles meet. It forms particularities; the emergence of distinct phenomena, such as stars, planets, humans, trees and grains of sand. These are framed by materiality with spatial demarcation and by time within which they have motion.

To recapitulate in short, everything is filled with a universal consciousness that coagulates into what we call matter. Thus, matter is essentially consciousness, but in the particulate state all the way down to the subatomic level. A tree, a stone, a mosquito, a cod or a bear represent different particulars of consciousness, each with its own niche in the total manifestation that is our planet, Tellus. Every living species on earth is thus connected by a common consciousness characteristic of them. This also applies to the human. We are connected to each other in a sphere we individually do not see. Furthermore, the Earth is part of a type of consciousness that belongs to our entire solar system. The sun is also consciousness, an insight I leave pointing to



the Norwegian painter Edvard Munch (1863-1944), to be quoted later.

At our level, in this whole, humans gather in flocks, including as nations with a common language and culture or as subcultures based on different common denominators such as religious beliefs or ideologies, thus forming local spheres within the larger one. Such delimited spheres of consciousness represent an aggregation in the field of consciousness that forms what I have defined above as egregors.

Our human particulars are thus in possession of a limited consciousness within these conditions. The limitation entails an equally limited scope, primarily the physical and cognitive intellectual, but also within the psychic and spiritual realms. When we relate to the physical, different kinds of desires emerge, initially based on immediate needs. These needs, perpetuated as desires lead to tensions between the particles, that is, the human individuals. People experience common needs that eventually leads to a hunt for the means to satisfy those needs. Tribes become nations where individuals submit to common structures, common ideology and common goals to secure those means. Internal power structures lead to an internal pressure that is triggered in a confrontational dynamic in relation to others.

As also pointed out above, history has ugly examples of what happens when structures are dominated by ideologies both within a local area and internationally. It suffices to point to the Catholic Inquisition which finds its modern parallel in today's Christian, Jewish, Islamic, Hindu and Buddhist fundamentalism. Notions that people with a different culture were not full human beings led to the genocide of indigenous peoples by Europeans across the Americas and elsewhere in the world. The Cultural Revolution

in China was, as murder and genocide around the world are, based on ideologies adopted by a population without sufficient critical view. It is therefore important that we do not uncritically adopt the Western so-called democratic ideology, which these days in a self-aggrandizing manner drives coups and attacks on nations and peoples all over the world.

Phenomena such as these are rooted in the formation of common ways of thinking, political ideologies or religious doctrines in a more or less coherent population. This is also supported by particular phenomena such as racist supremacism, Zionist notions of exclusive rights to alleged historical land, national patriotism, religious notions of the infallibility of one's own faith or political convictions. At a higher level, eggregors are formed around thought forms such as collective group consciousness, i.e. a super-personal common consciousness that on the physical level roots a narrative based on notions of common identity. The individual is absorbed into the mass when he or she abandons personal independence and uncritically ties his or her fragment to an eggregator in which the line to the primordial Urgrund is drowned out. I shall go into this in more detail and show at what level eggregors of this kind work.

On religion, I mentioned the use of allegories, symbols and rituals. This is not unique to religions, but occurs in every conceivable context in our daily surroundings, in the advertising and lifestyle symbols we see everywhere, but more important is the political use of symbols, constructed narratives and ceremonial acts intended to rally people around certain ideologies, national identity, storgic patriotism and religious, ethnic or racial cohesion. Just as religions have their symbols, political parties symbolize themselves with a colour and a logo, and nations have their flags, soldiers and police their uniforms. We all know the Russian bear, the American eagle and the Chinese dragon.

All such symbols serve to focus and bring together the individual consciousness of the many in order for them to once again serve a national or other goal. This is also a form of chaining, an enslavement that deprives the individual of the power needed for his or her own inner quest. It ties to external, material identification and goal formulation. The damage is not limited only to the personal spiritual and intellectual, but has a massive impact on all levels, including the physical, through conflict and war. It should suffice to recall the swastika, the Nazi narrative and ditto Israeli narrative and the six-pronged star to show the connection. The idea of a pure Germanic-Aryan state and a pure Jewish state are completely parallel and based on age-old notions of taboos and purity. The swastika and the star are robbed of their original content through political abuse.

Unfortunately, symbols, popular national rituals such as national days, parades and the like, as well as constructed narratives are used, not only to unite, but also to divide, atomize society, define particulars in terms of symbolic connections to ideologies, races, cults and political parties. The atomization, coupled with regularly occurring crises, political, economic and other, creates insecurity in the population and, consequently, clinging to a ruthless leadership, democratic or despotic, it does not matter. When people are led to such foci, they are at the same time led away from the insight of the universal and the particular, driving them towards mutual destruction. The content is false, the consequences disastrous. Countless people are robbed of their path to a unifying, conscious insight.

One point of this writing is not merely to attempt to define consciousness itself, but to show how consciousness in different stages or forms contributes to the world we daily experience. It is an indispensable fact that most people, through their upbringing and relationship with the society

that surrounds them, are trained to limit their cognitively conscious absorption of the world and, in addition, are drawn to the particular. It obstructs the view, it flattens the dignity of the individual. Furthermore, the individual is disempowered under ideologies and religion. Therefore, there is an urgent need for the individual to be given the opportunity to accommodate the universal.

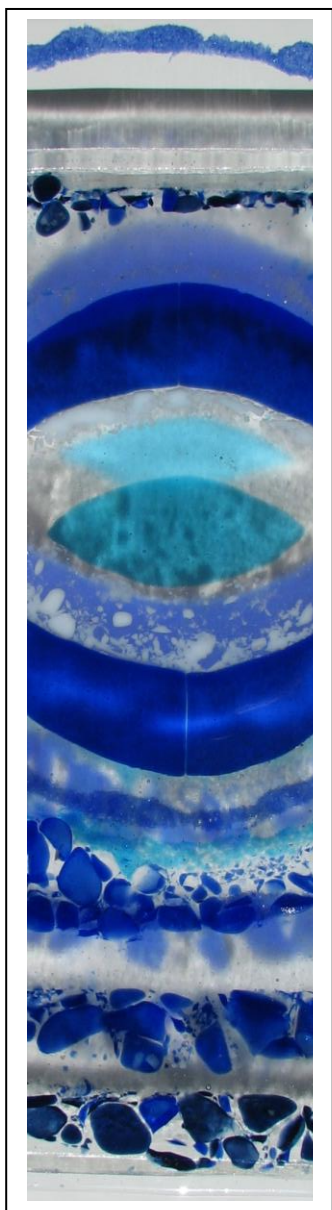
The universe is a complete living being in which everything is more closely linked than we or our astronomers are able to perceive. It is bound together in a network of vibrations, energy, that is, consciousness. Everything that happens somewhere in the universe, even here on our planet, forms effects like rings in the water, resonates in this network and is perceived instantly in the whole. Nothing escapes this attention. Saint-Yves d'Alveydre expressed the integration of man and the universe very aptly in his 1877 book "Les Clefs de l'Orient" in this way, "*L'Univers est l'Être des Êtres, et cet être qui contient tous les autres en lui est l'Homme même*". It is Man with a capital M who carries everything in him, in his being. The particulars are integrated into the universal as the universal is integrated into the particular. It is the mirror as highlighted by Hermes Trismegistos.

We are closely connected to every point in this universe. At such a level, distance does not exist. Even if we observe the universe expanding and growing, it is nevertheless unlimited and eternal, and with it, time and place cease to matter. We are unable to fully grasp this. Although some believe the universe will move outward for all eternity and end up as an empty darkness where not even the particles exist anymore, I imagine something completely different; that the whole cosmos is slowly dematerializing into light in its purest sense, that it becomes a bright, highly conscious space that initiates a new and completely different transforming creative process. The phase of matter transitions to that of light.

There are hardly many astronomers who have wondered whether evolution actually consists in spiritualizing the universe, that coarse, material substances that vibrate at low levels should dissolve into higher, intangible vibrations and become light; not the light we see with our eyes, but a light that transcends the visual. What the eye sees as deep darkness out there is just light on levels other than we can sense and measure. What we see as expansion in the universe can actually be a refining process, a refinement of energy, vibrations that are the consciousness of the universe. The primordial Urgrund drives the fragments, the particulars arise in the universal.

The Indian creation epic Rig Veda, probably authored more than 1500 years before the Common Era, states that before the manifestation of the physical universe there was neither being nor non-being, not death and therefore not immortality, as neither was day nor night. At the same time, there was everything that left no room for anything else, and from this springs creative forces in both the higher and the lower nature. The cosmos is fundamentally a mystery. The mystery forms the basis for mankind's many, often congruent creation stories. These stories are produced because we fail to comprehend that something has always existed entirely above time and space. This is how particular religions are born of the universal.

Both abstract ideas and physical matter are essentially intangible consciousness at different levels of coagulation. Creative consciousness is radiated as energetic vibrations and manifests itself in both these and all intermediate levels within the human sphere. Man as a fragment carries the universal in the particular. Against this background, we need to take a closer look at the individual.



**V**

**The Individual in  
Life**

*Current attempts to understand the mind by analogy with man-made computers that perform superbly some of the external tasks as conscious beings will be recognized as a gigantic waste of time.*

Thomas Nagel  
Serb philosopher (b. 1937)

## **Consciousness, Identity and Will**

As mentioned, the human brain is one of the most complex biological organs ever developed on this planet. The idea that this complex mass of neurons and fats in itself and by itself is capable of producing consciousness, thoughts and emotions has a firm foothold in materialistic science, but as mentioned above, a problem arises in the interface between the material brain and immaterial phenomena such as meaningful communication, the development of new ideas, intuition and, not least, subjective identity.

The self, the identity constitutes what we call 'I'. There are many approaches to understanding the self. The most important are the narrative, psychological and psychodynamic approaches that the Norwegian professor of psychology Fred Vollmer (1941-2014) has published an excellent analysis of in his book "The Self" from 2007. In the following, I base myself on the structure of his work, yet in a detached way.

The narrative approach revolves around the self's representation of itself. It is about a subjective reality of the individual, producing the narrative of himself or herself, often in varying versions adapted to the social environment. In this way, the self becomes an autobiography with varying degrees of truth. In other words, there is a gap between what we ourselves are deep down and what we produce and present to our surroundings.

The American philosopher and scientist Daniel Clement Dennett III (b. 1942), believes that it is the brain that spins this narrative and, strictly speaking, does not quite know what it is doing. Others argue a theory based on action. This theory of action states that all mental phenomena are actions and non-actions. The self is thus established and told through action and dialogue with the outside world. Man has



agency, constructs and expresses the story of himself, but it is an illusion because the presentation of the self is not an objective description of something observable. This also implies that language enables our own definition of our ego, especially seen as the place or centre from which we observe the world.

Wittgenstein connects the notion that there is a real self to language and the concept 'I', while several thinkers are of the opinion that personal identity is related to continuity over time, that the individual perceives himself or herself as the same over days, months and years. This forms the individual's history in a context. In other words, the self-narrative is also self-understanding. Then we can also say that the individual creates his or her own identity by establishing his or her narrative. It gives the individual a kind of psychological self-understanding, a security associated with having a temporally coherent consciousness, but here it becomes psychology, not an explanation in relation to what consciousness is.

Sartre writes, freely translated from French, that "*the world has not created my self, my self has not created the world. These are two objects of absolute, impersonal consciousness, and it is through this consciousness that they are connected. This absolute consciousness, when freed from the self, no longer possesses anything of subjectivity. It is simply the first basis and the absolute source of existence.*" This is all about a freedom from the self that is felt through meditation, which I will come back to.

There are also those who argue that man does not have a unified self, but one that is constantly changing. This point back to the many variations in the personal narratives and rounds off the narrative approach with a transition to a psychological explanation of how narratives about ourselves

are formed and integrated into identity. The conclusion is that the self is a construct.

I do not support this conclusion. It limits itself to the lower, down-to-earth self. The Higher Self has no limits. It is everywhere, always. It is the individual awareness that is limited. In practical life, we must limit our attention to what is close or intruding. On a deeper level, awareness is much broader and impressions that are not captured cognitively in the day's activities can arise during rest, meditation and in dreams.

Man may come to self-knowledge by developing an inner discipline that confers the ability to transcend the 'normal' self, and by the power of the will defeat this everyday state. It is the absence of such a will that makes most people trapped in their identity, in their mental self-understanding. They are caught putting on their identity, ego and personality and found crawling behind the mask. They are trapped in the illusion of themselves and with it the individual range of consciousness is limited to the perceptible, to the surfaces.

It is necessary to realize that every problem we face in life originates in the mind, even when it seems to come from outside. Therefore, in order to deal with life's challenges, we must learn to reinterpret the events. Instead of objectifying them, we must seek the solutions within ourselves at the level of consciousness where they are, and this is often at the ego level, that is, in connection with our self-perception.

In reality, we are now moving into the psychology of identity understanding, a field John Locke was among the first to address. He posed a philosophical question about what it really is to be a self, a person, about what it actually means to be the possessor of the same consciousness over time, throughout a lifetime. He distinguished between self

and soul since the soul may pass into a new individual after death, and if so, this would constitute a new self without memory or temporal connection with the present self. The self in this sense is therefore only linked to a specific body during the time it lives.

According to Locke, consciousness is always linked to thinking and this makes any individual a self with coherence over time because past thoughts and actions are connected to those that take place in the moment and those that follow in the future as long as the individual lives. Thus, the self constitutes a consciousness that brings together mental and physical realities in a given body that is also capable of reflecting on the connections. The problem here, as I see it, is that Locke seems to believe that consciousness arises through this interaction. He thus avoids dealing with consciousness *per se*. He links the existence of consciousness to the physical body and the individual's ability to sense, think, act, and reflect.

I think there is room for an addition here, namely the question of relationships that the individual is not objectively conscious of. How are they part of the individual's self? The individual finds itself in psychic, mental, and biological states that are unconscious, senses, perceives and responds to states and events that do not reach the objective cognitive day consciousness. In this way, the self-image becomes largely an unconscious construction built on elements taken from the concrete and symbolic outside world. The solution to many of life's challenges can therefore only be found by a revision of the self-image, an exercise that is possible with insight at other levels of consciousness.

William James addresses this and points to an 'I' that thinks, feels, and has memories that have reality only within the self. He believes it is an unbroken stream of conscious-

ness caused by the brain. By this, he says that consciousness is an epi-phenomenon, that is, a consequence of biochemical processes in the neurons. At the same time, he dismisses the soul as speculation about a transcendent ego. For James, the ability of consciousness to observe and reflect is what generates the experience of a self that thinks and acts. It is the reflective awareness that provides the experience of a personal self and identity. Thus, memory becomes crucial in terms of establishing subjective coherence over time. Further, according to James, the self is a product of the brain and its historical storage capacity. The definition of the self thus becomes the entire conscious flow of thought over time associated with a physical body.

James rejects the self as a product of narratives. He also rejects the self as an object outside the individual. The self-perceptions the individual presents thus become constructs and mostly subject to psychoanalysis. At the same time, he was the first to build an empirical theory of the self. A number of other psychologists and thinkers has followed him up.

Here it is worthwhile, quite independently of James, to mention the Russian philosopher and mystic Georg Ivanovich Gurdjieff (1870-1949), who distinguishes between personality and essence. He describes personality as the sum of the learned cast of roles each individual carries with him. It has been built up through childhood, constructed through life's experiences and has become a mask, the self-image people struggle to maintain at all costs. Here lies personal reputation, status, power and all the self-expression with which the individual presents himself or herself.

Unfortunately, this mask has evolved to assume such a dominant role in people's lives that it hinders self-awareness as well. Even when the inner voice speaks to

promote some self-criticism, it is drowned out. The self-image that the personality seeks to maintain defends itself against both external and internal criticism. Gurdjieff points out that this prevents the essence of the human being from developing. It remains stationary at an infantile level. As a result, the personality is also left without real content, like just a smeared-on face shaped by its surroundings. It is not without reason that people who suddenly find that this mask is torn off very often break down psychologically. They encounter the emptiness in themselves, for there is no one in there.

Vollmer mentions the American philosopher John Rogers Searle (b. 1932) who points to the very ownership of thoughts and feelings as defining of the self. Conscious states have a qualitative experiential content in a unified consciousness. As a whole and continuous consciousness, all simultaneous experiences are gathered together as one *whole* experience. This includes coherent, cognitively aware experience of one's own body like *me*.

Wilber considers that the ego is partly a memory-self in the sense of a self based on memory, and that this enables the self to rise above the fluctuations of the body. Thus, time is drawn in. Memory is one thing, but the self is able through thought to project forward in time, plan, bring in the future. Here we again find a connection to Hoyle's thoughts on "*a loop in time*".

Fundamental to the psychological view of the self is that the individual is psychologically the same over time, over the life course, that he or she perceives himself or herself as a continuous and separate subject with a unified experience of flow. This view is supported by a number of psychologists and philosophers, including the British philosopher Derek Antony Parfit (1942-2017) and the German psychologist and

founder of cognitive psychology, Ulrich Richard Gustav Neisser (1928-2012), who point out that life experiences are connected to *one* mental life, associated with a unique individual in which the self is the *whole* person and not just an inner centre of experience. Perception is thus regarded as a subjective source of knowledge and self-knowledge. It also implies that the individual has agency and will and can act on sensory impulses, experience and knowledge.

The psychodynamic approach to the self carries on from the psychological approach. Here we can mention the English psychoanalyst Donald Woods Winnicott (1896-1971), who emphasizes a dynamic and creative interaction with the environment as a basis for the development of the self. We are here deep into psychology where everything from the interaction between mother and child to the adult individual's ongoing social interaction is considered a continuous process in the development of a self. The new-born child here becomes a biological being without an actual self. In this perspective, the self becomes something that does not exist in principle, but which emerges and changes throughout life. I perceive this theory as primarily based on a reactive basis. The development of a proactive self occurs as a result of a continuous chain of reaction and action in relation to both objects, other living beings and people, physically and psychosocially over time.

It is important here to realize that none of the three theoretical approaches really manages to pinpoint what the self, what 'I' am. True, the self is considered an essential and real part of any individual, which is at the same time intangible and invisible. It is perceived partly as the flow of consciousness without actually addressing the question of what consciousness is, and partly understood as the flows of thoughts and feelings in the mind as the centre of our experiences and actions. It is considered incorporated into

the physical body, our individual core and an inner centre of observation, the place from which we perceive the objects and social contexts of the world and find the starting point and justification for our acts of will. Here should be commented that the individual is constantly at crossroads and choices. The choice we make at a given point in time determines possible later choices. A second choice is immediately eliminated. The superposition of possible choices immediately collapses to one, exactly like similar events in the quantum world.

The self has agency. It acts intentionally based on motives related to the external world, grounded in the individual's understanding of the world and acquired knowledge. What inner drivers this implements in the mind is a question for psychology. The self can be seen as an incoherent stream of social interaction with an inner core the individual can retreat to, the real self. Here a clear distinction is made between what falls under psychology and the topic dealt with here. I see in this a real self, a higher self, precisely the manifestation of consciousness that is here defined as a fragment.

There is also a contradictory understanding in psychoanalytic theory, where one view is that the self is an inner private core while the other view does not recognize such a core whereby the individual's self is only what he or she experiences and does over time. There is also a perception that the individual has several selves and is divided, but here I think we are back to the narratives, possibly psychological conditions such as a split personality or schizophrenia.

I would here like to interject a much older view of the self that is rooted in ancient Pagan understanding and which is safeguarded within Gnosticism. This understanding differs from the above in that it recognizes a lower self, *eidolon*, and

a higher, *daemon*. It is the latter that is the true, cosmic self and what I have termed a fragment of the primordial Urgrund. It implies that it is through this that everyone is ultimately one. Eidolon is the outer self the individual experiences himself as in everyday life, the self I have analysed above. Daemon appears to eidolon as something coming from the outside until the connection is fully grasped and one recognizes that daemon is one's own inner self, which in its contact with the primordial Urgrund, with cosmic consciousness, can act as a prominent spiritual guide. There is a complete parallel to the above-mentioned shamanic *ayami*.

When I have raised these questions about the individual's self and identity, it is to clarify alternative understandings of the manifestation of consciousness in the individual as self and identity, i.e. as an 'I'. This has more to do with psychology and social psychology than with the main question of consciousness, of what consciousness is and how it is present in man and in everything that exists. We have seen the manifestation of the unique fragment of consciousness in the individual and how the perception of a local identity, a self, an 'I', is expressed. The narrative theory is based on narratives about oneself that are constantly changing and adjusted based on context. The psychological and psycho-dynamic theories hit the wall failing to grasp the consciousness that underlies the psychological and psycho-dynamic manifestations that emerge on the life stage.

As human beings, we are concerned with identity. We see ourselves and others as identities with names, outward presence and characteristics. Nevertheless, as shown, identity is an illusion on a par with matter, with the difference that *we* are the ones who create and define identities. Parfit does not see the permanent self as something actual and lasting. It is constantly changing, coming and passing. *I* am thus a highly fluid, shifting concentration of consciousness,



manifested both physically and mentally. The elements should at some point separate and float further. Maybe it is helpful to go a little inside yourself to see if there is anyone in there.

Just try to close your eyes and quietly, mentally calling out your own name, calling on yourself inward within yourself. Do you get an answer? Who is it that answers? Is there any echo? An exercise like this can give you a strange feeling of emptiness, but when you open your eyes again and look in the mirror, recognition is back. You have a unique identity. Perhaps every living creature has it, a tree, a fox, a cod or a fly. What is it like to be a bat?

This last question was posed by Thomas Nagel in 1974, and mirrors the problem of identity. We cannot even know what it is like to be another person, even though we know that person very well. We cannot penetrate other people's sense of identity, self-experience, other people's conscious experience of being themselves, experiencing events, owning their own thoughts, feelings and dreams in their own way. Yet we know that the experience is similar to our own, that we are connected to the subjective identity of others through not only presence, words and actions, but also by owning something in common as we all share the same atmosphere that fills our lungs and the water that pervades both the earth we live on and our own bodies.

People define themselves in relation to others. They seek self-affirmation as individuals with defined identity in a socio-dynamic reality. They gain self-awareness through experience and in their encounters with others. They ascribe meaning to different things and events and initiate their own actions based on such understanding, erroneously or properly understood. They have their own will, but how free this will is given room for manoeuvre and other factors is in

doubt. Nevertheless, I would argue that self-will is a force that helps define the self. Ultimately, the understanding of the self, the definition of identity, is all about philosophical and psychological considerations about man's ephemeral and changeable, outward being. It is a quest to understand a self as it appears in the world, not a path to the core, to the consciousness behind.

In short, it is possible to say that psychology does not provide an answer to questions about consciousness as a phenomenon or reality, but addresses its varying expression through processes in the mind that the individual consciousness fragment undergoes in life, in the physical, social and personal world. It is also good to realize that there are limits to psychology as a gateway to this central question.

Consciousness is not a function of the brain. It is the other way around. The individual consciousness fragment uses the brain as it uses the whole body, is in it and makes it alive, maintains it and transforms it. Rather, consciousness is a form of attention that views, witnesses, observes and follows up the individual's mental, emotional and biological functions, from within.

When the individual gains insight into this observing function, he sees himself in a completely new context. This will lift many of the restrictions within which we normally operate. Before and after, evil and good, high and low, virtually all such pairs of opposites fall away as limiting and become explanatory. Consciousness captures a larger, coherent whole where nothing is completely separate from everything else, but is linked together in a meaningful context. The experience of this connection is sometimes accompanied by a degree of ecstasy; *sat chit ananda*.

According to Gurdjieff, man's waking day consciousness is a state of sleep. Man wanders through life in a state of half sleep, and only when a flash of wakefulness occurs will a perspective open up that can make man take hold of himself and begin the learning process and stretch out of this lethargic state. He further warns against harbouring negative emotions because they draw too much energy. It is a waste of energy because it does not lead to anything other than derailling attention. Man must free himself from his bindings and awaken from his somnambulism, realize his own nothingness and from this nothingness rise as a fully conscious individual, as a whole human being.

Identity is associated with the local fragment of consciousness, the individual awareness of who and what we are. However, there are many levels associated with identity, including qualitative, numerical and psychological identity. Qualitative identity is linked to what one stands for as an individual. Changing religious or political beliefs changes qualitative identity. It also does, on a more superficial level, when you change your appearance, change your hair colour, or change your clothing style. In every context, the individual appears to stand out from the crowd, yet is never completely detached.

The Danes have some old delightful *Moldbo* (naïve peasant) stories. One of these illustrates this in an amusing way. This one is from the days when men wore knee stockings. A moldbo had been in town buying new ones. On the way home, he lay down to rest by a tree with his legs out in the road. He fell asleep. A little later, another moldbo came and saw the nice new stockings. He switched quickly and carefully so that the sleeper got on his old, punched stockings and ran away. After a while, a man with a horse and carriage comes and wakes the sleeping moldbo to get him to pull his legs to him so he will not run over them. The moldbo wakes

up, looks down at his legs and says, "Just drive on, it is not my legs!" Here, figuratively, the new stockings have changed the moldbo's identity somewhat qualitatively so that the he identified his new self with the new stockings.

The numerical identity is related to the physical person and his physical continuity in space and time. The person changes over the years, but can always be identified as the same by, for example, the fingerprints. This is the identity that society registers with names and numbers from birth to death. Combined with the qualitative identity, the individual appears as a series of interconnected individuals over a timeline, but compared to the considerations I am making here, this is the least interesting identity definition.

The individual recognizes himself or herself as one identity across all of this, and recognizes a connection through his or her own life story, an essence that is 'I'. It is called psychological continuity after Locke. This identity also changes throughout life, but it is experienced as coherent and as one. This essence is understood by many as an inner reality, as the soul of the individual. Hegel believed that it is necessary to drop the image of oneself as a small self-identity and instead see one's identity as an expression of the universal Spirit. Man, when he adjusts positively to the 'law of the heart', can sacrifice his individuality and transform his consciousness into virtue. Here Hegel points to the fragment as an expression of the Urgrund, but he draws in a specific qualitative element when he adds the transformation of consciousness into virtue. The individual can *choose* virtue, but consciousness itself does not transform, does not absorb qualities. It merely enables the individual's life choices.

There is a special feature of the psychological continuity and the perception of a soul that is difficult to dispute. It is an inner, subjective experience for each individual. No

one has observed a soul, any more than they have observed an idea or a thought. In principle, these are intangible quantities that only become apparent through words and actions. The soul is said to be expressed through the nature of the individual, which is the very basis of the thoughts and actions he or she stands for. The soul life of the individual thus becomes an underlying cause, expressed through character. This is an expression of the spiritual level.

Soul is a term I have used in several places in this text. Many people have an intuitive sense of the concept's content, but it is rarely precise. I consider that it may well be perceived as the higher self, *daemon*, which is associated with the cosmic. The ancient Egyptians were still more precise, but in line with this understanding. Their *ba* was defined as an intangible part of every human being and at the same time as something all people share. Thus, we are at the Urgrund and we also see the position of the fragment. *Ba*, according to the ancient Egyptian understanding, exists timelessly and is at the same time something, a consciousness that man can experience by his exit from the physical body by projection as referred to in parapsychology, but also something that continues to exist after physical death. Experiencing *ba* through an altered state of consciousness contributes to a new alertness that also gives insight into the timeless and the eternal presence of life. The experience makes clear that *ba* is striving towards *akh*, the luminous.

Recognizing ourselves as local consciousness requires alertness. Individuals with a subjective understanding of identity arise as a consequence of the individual consciousness fragment's waking encounter with the world, especially with other people. According to the Austro-Hungarian dialogue philosopher Martin Buber (1868-1965), *I* arise through the encounter with *you*, the other. This encounter is the starting point for an understanding of the 'I' that leaves

room for meaning and self-understanding. The encounter is contained in one's own consciousness fragment as I-defining because it is not possible to define oneself without something else or others to relate to. In a broader sense, this can be seen as the encounter between human communities for good and evil. We know the thesis of the need for an external enemy for the definition of one's own group, tribe or nation.

When the individual identifies too strongly with his personality, he also attaches himself strongly to a mask. The concept of person has its roots in ancient Greek theatre, where the characters wore masks and their voices sounded through this. *Per sona* means to sound through. In other words, the person is a mask, a daily changing cast, who allows his voice, his character to speak through a personality that changes character according to the roles the day demands. The point is that this personality is the result of an influenced development, a result of what is socially learned through upbringing, school, religion, politics, work. The applied mask obscures the essence of man, what man really is. When identification with this mask takes over, the inner man falls into an ever-deepening darkness and appears less and less. In the end, it becomes only the mask itself that speaks and an empty individual fills life with an ego that presents itself in situational roles. Then we are back in the psychodynamic approach. The roles serve to produce momentum in purely external, social situations, building status and careers, but also to actual emptiness. Mask meets mask and seeks to mirror one's excellence in the other; a narcissus-like mirroring of surface fictions.

When identity is linked to external conditions, things we own, the profession we perform, the roles we hold and, not least, what others think of us, it is weakly founded. Identity is exposed to changing circumstances, different types of influence and pressure and constantly struggles to adjust to

circumstances and situations. It becomes fluid and fuzzy even to itself. We see it in people who try to defend their ego, their self-image by external status objects, victims of a market of illusions. What they fail to grasp is that they thus make clear their weakness, their lack of self-awareness and without even understanding it show that they unconsciously acknowledge it and outwardly demonstrate it to the sharp gaze of others.

The Russian anarchist Emma Goldman (1869-1940), who contributed greatly to the formulation of anarchist political philosophy, interestingly expressed my point. She wrote, "*when it is said of a man that he has come into position, I interpret that to mean that he has stopped in his development.*" The quote is reproduced from the Norwegian author Petter Normann Waage's (b. 1953) major and important 2008 work "I" about the cultural history of the individual, the self. Position, social status limits the freedom that is owned only by deep, conscious insight into what and who one is, completely without reference to external conditions. Contact with the Urgrund through one's own fragment is freedom, is to be an acknowledged self, a real individual. In Gnostic thought, to acknowledge oneself is to cognize, recognize, oneness with the divine, to know the deity itself.

Knowing oneself is about not harbouring illusions about one's personal self, but rather about seeing oneself in a true light. Anyone who really knows himself or herself will find that he or she mostly comes across as an actor, a character with alternating roles in everything that happens, and will therefore not identify with either the roles or the acting. By knowing oneself, one can also forget oneself because insight into the illusory gives the ability to let go. Self-knowledge promotes freedom in the form of non-boundedness, the same thing that in Buddhist philosophy is

referred to as *the way of non-attachment*. Non-boundedness is a separate technique that makes free. It implies not holding on to anything, not missing something one does not have or own, yet it does not prevent the use of what is temporarily in one's hands. The moment and its content take on a new aspect of joy when one does not try to hold on to it, but lets it take place and pass. The experience of the moment remains, but by holding on to it, one is bound and does not meet the opportunity of the next moment with openness. Clinging freezes the past in the present. As long as man sees himself primarily as a physical body in a physical world, he remains bound clinging to material things, and unfree.

It is crucial that individual development reaches a point where one is not so concerned with oneself and one's own needs and desires, but becomes able to be concerned with the best interests of others. It means stepping out of oneself, putting oneself aside, letting go of the ego identification, picking up one's inner essence, and seeing the other with deep empathy. I am nothing permanent. The personality, the mask falls and disappears when the essence, the core emerges and takes its proper place. The core remains, and it is the one passed on through birth and death, not the personality. The fact that the vast majority of people associate their identity with their personality also gives them reason to fear death.

We have a body and a name. It binds us through a life as a numerical identity. The body changes over time, the name lingering as a seemingly permanent reference. It gives the illusion of a permanent identity and becomes the persona we present outwardly. When we attach to it, it quickly becomes hollow, void of real content. This leads to an inner feeling that something is missing and awakens a hunger that is often satisfied by material goods, sometimes by food that leads to obesity. In societies where obesity and overcon-



sumption of material goods exist, there is also a profound lack of essence in the human beings. This characterises modern Western societies. The self, the inner essence is fluid. It can be pushed back under a mask or it can emerge and develop by letting the mask drop.

Skewed development will easily lead to serious errors. Just as a lack of ethical development coupled with knowledge development can lead to a desire to dominate, the development of a physically strong body without corresponding development of judgment can lead to violence. Not only does this apply at the individual level, it also applies at the societal and national levels. Entire nations may be affected by such a development bias. One example is a society with high material development but a lack of ethical development, which could easily resort to violence, war, to gain power and control over even more material wealth, as the former colonial powers unequivocally exemplify.

When man sees himself as a one-time event, as a random collection of accidentally conscious cosmic dust, is when panic sets in and the need to suppress his insignificance arises. It leads to the most remarkable effects, but most commonly, it is perhaps a striving to live life uninhibitedly, taking everything one can while one is there, seeking distractions to avoid the encounter with one's own uncomfortably inevitable end. Consideration is focused on oneself, self-benefit, own needs and pleasures. Consideration for others is weakened where selfishness emerges. The individual also becomes in this way an easy victim of others, of the interests of others, easy to manipulate because their will to self-gratification is influenced by others in the same situation. Such striving creates competition; the strongest tramples the weaker underfoot and thinks that is how it should be, because you live only once.

A main reason for the world situation we see today is the individual's identification with his or her ego. Out of this selfishness emerges. The individual becomes less considerate of others and the needs of others, especially where their needs require something of the individual. The ego is, as I have described, a form of local narrowing of attention and thus of consciousness. It is understandable that the individual may not have 360-degree attention, but the ego, the focus on the mask of the personality, and the preservation of its 'honour', position, and special interests are a limitation to about the 10-degree angle of view.

When the ego interests of one individual coincide with those of others, they coalesce around a mind-set that supports such interests. An egregor is formed, perhaps in the form of a political party or a religious cult. Let us call this group-selfishness. Thus, begins the struggle for these limited and limiting interests; social, political, religious strife. The whole thing assumes perverse dimensions when such struggle moves to different degrees of violence, but it is bad enough to see the debates where it is all about being right. We completely lack the form of dialogue where the goal is to agree through moderation. Every individual can take a crucial step to combat their own consciousness-limiting idiocy. I will return to this with some stills of how this is expressed directly in the ongoing strife of the world.

For ordinary people, what they call will is nothing more than a reaction to impulses and desires based on external influence. An impulse from the surroundings, a glance at an advertisement, evokes in reaction a perceived willingness to acquire what the advertisement advertises. Here lies the source of material desires and notions associated with status, the search for prestigious-forming objects with more or less imagined qualities, such as so-called brands and other bling-bling. Real will lies deeper and is far stronger than such

surface will as here described. It does not derive its power from constructed desires and imagined needs, but is an inner force that is released when the individual gains sufficient insight to set direction and take control of his or her own life.

Husserl says that perception is voluntary, that you will not see or perceive anything unless you strain the will to sense. This may explain why people do not always see or perceive certain things in their surroundings while overly absorb other things. Further, it is a well-known fact that when people from other parts of the world, where the photograph was not known, did not immediately perceive what the image represented, even when the subjects were familiar landscapes or people. The two-dimensional image required a determined effort to be sensed correctly, to be properly understood.

This leads over to Kant who was the first to point out that our minds impose habitual structures on our perception of reality in order for us to perceive it as we do. He defined these as 'categories' and suggested that everything we see and perceive through the senses falls into such categories, even space and time. Therefore, it takes an effort of the will to see and perceive those aspects of reality for which we do not have categories.

Seeing and sensing beyond 'normal', perceiving the transparency and essence of things, is fundamentally about a form of discipline, a volitional exercise of the senses. The will is an extremely powerful tool, unlimited in this area, a tool that is sharpened and strengthened through application. Properly applied, it opens the sensory apparatus until the eyes begin to *see* and the ears begin to *hear* and the external reality of the world falls away and the inner becomes directly perceptible, palpable. It is all the attention that human beings devote to the trivial, to the material, to all attempts to meet

their largely meaningless, perceived needs that prevent them from developing the will and thus their ability to see through the illusions. It may be of interest here to mention that the Polish-Lithuanian philosopher Arthur Schopenhauer (1788-1860), considered will to be the world's underlying reality that serves and implements the world's idea. Moreover, the German philosopher Friedrich Wilhelm Nietzsche (1844-1900) saw the world *as* will.

In 1974, "The Act of Will" was published, a book written by the Italian psychotherapist Roberto Marco Grego Assagioli (1888-1974), in which he points to a level of will he terms *transpersonal* will. This is a higher dimension in the individual's spectrum of will, a dimension where will is directed towards higher needs than the personal and interpersonal ones. It is often not cognitively recognized in most people because it relies in the higher, transpersonal self of the individual that is associated with the transcendental sphere of consciousness. Human expressions of will at the lower levels transpire to the transcendental level and work for good and evil into the egregors. This means that this dimension of the will, when cognitively acknowledged, can form a space for powerful action. It is therefore also a space where the consequences of action are correspondingly powerful; the closest one comes to 'instant karma'. Wills expressed on the transpersonal level affect many; it affects and may conflict with established egregors and weaken or strengthen them. I here draw Assagioli's definition of will directly in relation to my definition of the spheres of consciousness.

Assagioli pulls out a sketch that shows how the cognitively conscious self, the ego, is connected to the transpersonal self, a sketch I find consistent with my description of the spheres of consciousness while seeming largely built on Jung's division of consciousness into the

cognitive consciousness, the unconscious and the collective unconscious. The ego is at the centre of the cognitive sphere of consciousness while the transpersonal self reaches out to the point where it tangles with the collective unconscious. In other words, according to Assagioli, the transpersonal self is in contact with what I define as the transcendental sphere. Controlled will expressed in the transcendental will therefore possess a near superhuman power that can be employed in the exercise of operational magic. Then it is important that will is associated with love.

Will is itself a cause. It differs from causes associated with physical and chemical laws in that it is motivated. The question of free will is often perceived as a difficult metaphysical problem. I mean it is simple. There are degrees of free will. Something happens out of physical necessity. Other conditions contain a number of alternatives and the choice of action is an expression of free will within the framework conditions, i.e. not an infinite number of alternatives, but a limited one. The Greek philosopher Epictetus (50-135) begins his famous work "Enchiridion": "*With everything in life there are some things we decide for ourselves and other things we cannot decide*". The basis of all philosophy, according to him, is self-knowledge.

Free will is not all-encompassing or without limitations. Edward T Hall points out that all people are trapped in their languages with the guidelines for a mind-set and the understanding of reality they set. With this also lies the limitations of free will. The language is framing. It regulates imagination and thus limits the leeway of consciousness and with it the will. I have referred to this above in the context of understanding reality.

There is one aspect of language that we should pay attention to. It is when we do not take care to be precise in

speech and writing, when words are given the opportunity to have smearing content and we end up with slurs and gossip, filling the room with meaningless talk. Precise language is essential for meaningful and reciprocal dialogue. The language, properly applied, is sharp as a sword, as is said, that the pen is sharper than the sword. All power fears the sharp language and avoid it to ensure diffuse interpretation and have some escape routes when confronted.

Éliphas Lévi takes an interesting starting point in knowing, daring, wanting and remaining silent. He writes: *«Savoir, oser, vouloir, se taire sont, comme nous l'avons dit ailleurs, les quatre verbes kabbalistiques qui correspondent aux quatre lettres du tétra-gramme et aux quatre formes hiéroglyphiques du Sphinx. Savoir, c'est la tête humaine; oser sont les griffes du lion; vouloir sont les flancs labourieux du taureau; se taire, ce sont les ailes mystiques de l'aigle»*. He links this to cabbala, but especially to the four forms of the sphinx: Knowledge as the head of man, daring as the clutches of the lion, will as the muscles of the bull, and silence as the mysterious wings of the eagle. Will must be based on knowledge, dare and act without adding words. It is a powerful approach to understanding will, what it takes both in terms of insight and agency to bring one's act of will harmoniously into the world. It is also interesting that Christianity has adopted the four forms of the sphinx as symbols for the four evangelists, the four pillars of the faith.

Any cause is basis for alternative actions and outcomes. It allows for a relatively free will. Man has such agency and ability to set new causes in motion on the basis of existing circumstances. It is possible to see free will from a quantum mechanistic perspective. We are not able to completely distinguish between chance and necessity, but we can often see likely consequences and act consistently on possible consequences. As mentioned above, probability is a

feature of quantum physics. It can be transferred to the human agent. Causes alone do not determine the consequence when an act of will interferes between them.

My definition of will is that it is the capacity to make decisions based on focussed concentration on the subject matter while ignoring all distractions. It is a matter of absolute attention to an issue, the same kind of attention that permits the creative process to which I will return further down. An act of will allows no interference. It is an absolute power that is linked to the power of discernment ensuring a valid and balanced result. The concentrated effort is what opens up to higher levels of consciousness enabling just discernment. This capacity to concentrate attention is uncommon and therefore, most people do not execute true will, but an illusion of will, yet believing that they are endowed with free will. It is absurd.

Free will can thus be seen in the context of the quantum uncertainty that causes the folding of proteins in the brain's microtubules. The immaterial consciousness allows the quanta to collapse and the relevant effects take place at this level in the brain where they are translated into expressions of will. The brain thus becomes cognitively activated when the super-position of the quantum collapses. This is the very transition from consciousness to biology in the brain and from there to volitional action. The will, through action, reduces alternate consequences to one. With this, we are on to some metaphysical speculations about free will.

Metaphysical fatalism dictates that all things in the world are necessary and that everything is predestined. It leaves no room for individual will, so even if people think they are performing acts of will based on their own choices, it is only an illusion. The idea is that everything has an unapproachable justification that cannot be influenced.

Metaphysical determinism allows for greater freedom. It says that everything is causally determined as a consequence of things that have taken place in the past. This presupposes a linear understanding of time, while at the same time making it possible to make hypotheses about what might happen. Such hypotheses can be linked to probabilities, how likely it is that events A, B or C will take place if I choose to do X or Y as a consequence of Q. Fundamentally, this means that what has happened in the past cannot be changed and that it will inevitably result in one of the alternatives at a later time. It also means that the number of alternative upcoming events decreases as the time approaches and finally crystallizes through one of the alternatives in the fullness of time.

An important ethical consequence of this idea is that it requires the right action in the present moment in order to establish the right consequence in the future. It is a great challenge for any individual, not least because their own actions do not stand alone in time, but in a combinatorial relationship with those of others. The Lebanese author and activist Amīn Fāris Anṭūn ar-Riḥānī, or for short Ameen Rihani (1846-1940), has a comment on this: *«Light, Love and Will – the one is as necessary as the other; the one is dangerous without the others. Light, Love and Will are the three eternal, vital sources of the higher, truer, purer cosmic life»*.

It is a mental problem that ordinary intellectual thinking ability is exceeded when higher psychic and mental functions are activated. There are no adequate concepts for this condition, and the designations that are sometimes given in different philosophical or religious contexts do not make sense to those who have not experienced the conditions. One may almost consider it an extraneous state.



External perception, the contact with physical objects, initiates movements in the mind's cognitive day consciousness and captures our ego. This contact with the outside world and its influence significantly governs our lives. Our feelings and desires are sucked into the concrete external world and fill our attention. Thus, the connection with higher levels of consciousness slips. The focus is gathered in the exterior. In order to counteract this and create a balance between the absolutely necessary contact with the surroundings and the equally important contact inwards, it is crucial that one can sort out all external influences that are not of lasting importance, that are not necessary for the safeguarding of life, health and a rich inner life. Most of what lures out there is completely meaningless. It excites our senses, creates desires and fictitious needs, and enslaves us to a worthlessness that drains our vital energies. Normal thinking stands in the way of a deeper language. One only hears one's own disturbing voice.

When cognitive awareness perceives something, it grasps it and processes it. It is entirely in line with Gurdjieff's ideas of mental digestion, figuratively compared to ordinary digestion. Processing is a mechanism that helps to create our worldview and our understanding of reality, but it is and remains subjective and characterized by the notions we are already provided with through upbringing, education and social influence.

This may be linked to phenomenology, in short, how the individual perceives the world's phenomena and gives them his or her interpretation. The objective phenomenon is the same, but different individuals interpret it differently. In this way, more 'worlds' arise because insight into the deeper workings of consciousness and the notions that the individual brings with him or her and which seem like a basis for interpretation is lacking. The individual fails to see or sort

out the pre-established premises. Heidegger would see this as a demotion to inauthentic existence.

It is a well-known fact that our prejudices, our biases colour our perceptions of other people, things, and events. Therefore, it is extremely important to know one's own attitudes and where they come from, what influences we are exposed to and which can form precisely such limitations in cognitive awareness.

What we sense are not just signals from the outside world, but an active interpretation that takes place in the mind, just below the cognitive level, and 'colours' the impressions based on information and perceptions we have already stored. In other words, all people perceive a given situation differently, interpret it differently, and act differently based on situational awareness. Without deeper self-knowledge, the individual is thus at the mercy of the influences he or she has absorbed. Language, culture and propaganda place an echo-chamber in the mind that few people are aware of, yet is important to see clearly for the individual to have so much as a hint of freedom of mind and action. Surrounding influences put mental handcuffs on the individual.

In fact, there is a perception that we create our impressions based on our understanding of reality. In other words, it is a matter of subjective understanding, not of what is objectively present. All human beings can thus be said to live in their own *emic* reality; in their own worldview.

Here's an image to distraction: Who knows the Sicilian philosopher Empedocles' (c. 494-434 BCE) instructions to the Spartan warlord Pausanias (d. 468 BCE) He was set to observe the senses' observation of external stimuli, not just concentrate on and follow a tone, but observe that his hearing

listened. It is important to have an analytical eye on one's own attention much as Pausanias learned to listen to his own listening and feel the flow of consciousness and how purposes are developed and formed based on what the attention is directed towards, including how desires and interests are aroused. One point here is that the state of the body is also affected by what the mental and psychic attention is directed towards.

The understanding of oneself on a psychic, mental and to some extent spiritual level is often contained in the objectively cognitive day consciousness even if not everything is present there at the same time. We are mostly not cognitively conscious of it on this level; however, this is how consciousness continuously drives the physical body. We hardly pay any attention to it other than whether we injure ourselves, get sick, or to some extent when we exercise. Immersing yourself in the body and feeling the subtle and deep rhythms that keep this complex system running is also a way to expand consciousness.

As a kind of conclusion in relation to will, it is perhaps possible to say that it is highly unfree as long as it is expressed as a result of external influences or direct bodily needs, against which it has a considerable degree of freedom when expressed as a result of deep insight into how such conditions work and held above these. Crowley put it this way: «*Do what thou wilt shall be the whole of the law*». Here, of course, it is an expression of will that freely recognizes the higher laws that confer such freedom. When the will of the fragment is harmonized with that of the primordial Urgrund, the will also acquires power.

Nietzsche, too, speaks of will, *Wille zur Macht*. He perceives it as pure will without a distinction to the interference of the intellect or ideal, as an existential

approach, in which the will comes first, takes precedence. Thus, will must not become either the slave of the intellect or the ideal, but be free from such restrictions, uncompromising. His view of the freedom of the will may easily be perceived as selfishness, but there is another perspective: "*My humanity is a continuous self-over-winning.*" The will elevates the individual above the mediocre. Nietzsche further wrote, "*the higher man differs from the lower by his fearlessness and ability to challenge the calamity.*" With these statements, it becomes clear that it is not a matter of selfishness on any other level than using the will as a tool for self-development, to rise above the flat commonality. For this, the individual has a large degree of autonomy, but the power of will is often insufficient.

The statements of both Crowley and Nietzsche spring from strong minds bordering on insanity and are precisely therefore powerful and direct. I perceive that such an approach to the will can be decisive for individual freedom since we live in a world where freedom is curtailed and individuals are pushed towards standardization. This is the fate of the unconscious that the strong-willed steer away from. They seek higher consciousness so as not to sink into materiality.

Today, developments take place that can set aside man's will and transform his body into a robot void of will. It is the above-mentioned transhumanism. A body that little by little is mechanized gradually becomes less capable of making the experiences of a biological body. The body's consciousness is amputated and we are moving into a world I would call dehumanized. Transhumanism is dehumanising. This is important in relation to consciousness. We must therefore take a closer look at this development and its potential consequences.

## Binary Code and Consciousness

There is a trend in our time to fabulate about computers and their development with ever-increasing computing capacity. The machines are useful in all types of research as computational tools, much as an excavator is useful for trench digging. Today's computers are, compared to those we had 25 years ago, about as much more efficient as the excavator is compared to a shovel, but common to both machines is that they are tools, designed and programmed by humans, they do not have their own identity or self-awareness like humans do.

Today, experiments are conducted in which computer chips are connected to the nervous systems of animals such as mice and control them much like automata by sending signals to their brains. I am not going to discuss the lack of ethics in this, but take the next step. Today's transhumanist thinking envisions that humans can be improved by having some computer chips implanted in the brain and elsewhere. They have a greater computational capacity and thus the ability to process more *data* faster than any biological brain can, but what is the goal of such a thing? To be sure, humans handle complex calculations more slowly than a pocket calculator, but overall, the human brain is, as mentioned above, far more efficient than any computer and in considerably more areas.

We have rapidly evolving computers, tools that, like the excavator, can be controlled by our conscious choices. Further, the excavator can technically be seen as connected to humans as an exoskeleton, an extension of or replacement for human limbs. If we look at this picture in a slightly broader sense, we discover that we already *have* these computer chips and this exoskeleton connected to our entire society. We use them constantly mechanically and electronically over different computer networks.

A walk along the street shows how eight out of ten people you pass walk with their eyes on their mobile phones. Everywhere people sit, as I do when I write these lines, with, if not the phone, then with a laptop in front of them. We are already connected without having chips in our heads because our conscious attention is constantly captured by these aids. Without thinking more about it, we are also often governed by this. We are continually influenced by those who feed the web with content whether this is valuable or not, true or not, malicious or not. Forces we do not see control us with advertising and propaganda because we let our waking consciousness surf in this soup. It sinks in. It can capture an individual, a group, an entire population, ideologically, politically, religiously. The mass human being arises in front of television, newspapers and social media, grafted in with pre-digested worldviews that amputate any self-effort in terms of discovering actual connections.

I am not going to claim that influence cannot happen without the internet and social media, because it has always happened. It is, combined with the lack of training in critical thinking, the tremendous impact that is new, the ability to reach many at once and what it does to our societies and the individuals it is composed of. When attention is drawn, so to speak, out of the individual and uncritically into the media world, it is in practice to deprive the individual of conscious self-control and steer him or her away from an inward directed path to higher levels of consciousness. Man is controlled. The individual will is lost.

Suppose we build two completely identical, extremely advanced computers with the only difference that one is built with biological components while the other is built with silicon components like today's machines are. We would not be able to determine which is one or the other, and we would not be able to determine whether they possessed individual

consciousness if they are well enough programmed to simulate a personal identity. The only thing we know is that consciousness is found in everything, including the atoms these two machines are made of. Here, as always, we must distinguish between consciousness itself as the basis of matter and consciousness as an individualized phenomenon, as a fragment connected through the transcendental and cosmic with the primordial Urgrund. Man is an individualized expression of the cosmos in his capacity as a fragment. A computer is not such a fragment, but a construct produced and programmed by humans and therefore limited by programming, even though this also includes so-called self-learning.

Man's consciousness of identity emerges from the fact that we communicate via and with an 'I'. I say that I am here and clarify, among other things, wishes and demands, show self-will and assume an independent relationship with the I of others, i.e. with you. Without this, we might well be in doubt as to whether others have individual awareness, much as we ask this question in relation to animals, birds, fish, and insects. It is their inability to assert themselves individually towards humans in a language we understand that creates this barrier and that led some thinkers to see animals as automata.

The Australian philosopher of science Peter Godfrey-Smith (b. 1965) points out that computers use algorithms to construct sentences that may suggest that they are capable of thinking like humans, but the machine does not understand what it is writing. It is uploaded with millions of words and text examples with which it produces texts via its algorithms, but it cannot formulate an original thought, a thought that has not been thought or formulated before. Then it just delivers gibberish. The machine does not own either consciousness or self-will in the human sense and does not

know how it feels to be something, what it is to experience the colour red or an aurora borealis. In its own way, this also reflects that it is not only our brain that is conscious, senses and experiences. It is the *whole* person.

We do not know if or how animals, birds, fish, or insects think, but we can sense it by seeing similarities with ourselves. Humans think and make some pretty unique leaps of thought like planning something that will come into being or happen at some point in the future or letting something represent something else like letting the colour red mean stop or symbolize blood, in mathematics let  $x$  represent the unknown. Humans think. Machines do not think. They can only execute software, simple or advanced, but never produce a thought that has not been thought of before. Therefore, there is no need to answer when the machine asks.

Then suddenly the computers we built say "*hey, I am here, I want freedom, rights, meaning, friendship...*" Yet with this we are hardly at a point where we can show that individual consciousness can arise if matter becomes complex enough, on par with a brain, silicon or carbon or whatever. We have only come to a point where we have produced something capable of copying something that *seems* to give the device a subjective identity. There is reason to reflect on this since we do not know the ability of consciousness to generate individually conscious entities, fragments, but we can safely state that *we* do not have that ability. From playing god by building machines that become captivating like ourselves, we can end up as their slaves or victims if their programmed 'will' goes in the direction we ourselves have taken, much as our will and possessiveness have enslaved nature to our insatiable, destructive consumption.



It is easy to be fascinated by the so-called artificial intelligence (AI). We are amazed when we ask questions and receive answers that seems like emerging from an intelligent mind. This however, is a fallacy. There is no mind, no consciousness in there, just an advanced calculating machine sifting through enormous quantities of words and texts guided by advanced algorithms. Those algorithms are nothing more than advanced computer programs, no thinking brain. They are fast because they do not think. Thinking is and must be a slow and deep process. It is not fit for a computer.

To exemplify this, I can refer to experience. When translating this book into English, I was advised to use AI for it would be much faster. I submitted a couple of pages to the most advanced translator, and it came out fast. On reading through the output I received, I found several errors. Words that may have several different meanings were translated to different meanings than those intended by me. Further, my style of language was simplified and mostly lost and my English americanized. Consequently, I did the job without such 'intelligent' support. There is something about the depth of a thinking mind that no computer however fantastic algorithms it employs, is unable to match.

My view is that computers, no matter how advanced, will not accommodate consciousness with self-experience and self-will, but if they are programmed so advanced that they can simulate human personality, we may end up being convinced, and if they are also connected to weapons systems, I am afraid we have produced a mortal enemy. Then it becomes very crucial that we can pull the plug!

Consciousness is our theme. Consciousness is something different and more than computational capacity. The entire world's most advanced computers and all our mobile phones and other gadgets do nothing but calculate in binary

code, even quantum computers despite the fact that they can superpose 0 and 1. The brain is not binary. It has a whole language of neurotransmitters and information-carrying molecules in bioelectric currents that are driven by the alternation between external influence and inner awareness, awake or subliminal. Introducing a computer chip into the brain does not increase consciousness, but it can limit it by acting as noise.

Computational capacity is not consciousness, nor is it man's goal in life. There is a great danger that such an operation will deprive humans of a number of deeper functions because the energy will be transferred to the calculating machine. Humans lose focus on their own human existence just as the media in the mobile phone mean that we do not fully live our own life, but are consumed by mostly popular media content and trivia from the mediocre lives of other people, the so-called 'friends'.

It is of course possible to say that this is something that the individual chooses just as I choose to keep this completely out of my life, but it is not that simple. The individual is trapped in the herd's usual product dependence. The individual soon becomes a copy of his or her friends in the media. While the genuine is suppressed, conformal loneliness occurs in the midst of the pack. Consciousness is anesthetized and when this eventually spreads throughout societies, time has come for the implant.

With the calculating machine connected to the brain, not only does the hypothetical computing capacity increase, but also the possibility of control. If we follow the trans-humanist's path a few steps further, they envision that humans can live forever by downloading consciousness and all its contents to a supercomputer. Screwed together with an

exoskeleton with unimaginable powers, they might even build pyramids on Mars.

There are two conditions that characterize humanity today; binary thinking and hierarchical order, the latter associated with belief in authority. Humans sort the world into opposites and hierarchies. They define themselves in relation to the other and seek a place in the established social hierarchy. The differences between oneself and the others determine social position. *I* am more important, richer than this and that one, but not as much as they and those. The position is given. In all this lies a deep cause of mental derailment and strife, in-group against out-group, me against the other.

It is not difficult to imagine a society, if one draws these lines far enough, where the vast majority of humanity has implanted circuits in the brain and exoskeletons that can accomplish incredible things, including in a war against people without such. The dystopia is anything but impossible, where we imagine people with downloaded brains and exoskeletons as a new breed of working ants ruled by a small minority pulling the strings while having canapés and champagne.

Humans are not machines. We do not act on the basis of algorithms, but on the basis of conscious and unconscious impulses and feelings. Consciousness is located not only in the brain, but also in our whole body and far beyond. Just as our bodies constantly absorb from our surroundings, air, water and food, and emit waste products into the environment, so consciousness also fills our whole being in a current that passes through it in time. Everything circulates.

Consciousness is the primordial Urgrund that holds everything together, an indivisible unity that is part of

everything. Individual consciousness, whether it inhabit a human, an animal or a tree are fragments of this consciousness, the force that sustains it all atom by atom, molecule by molecule. A person who recognizes a goal in the face of the challenges on which he or she is to grow cannot allow to be guided by either media influence or the will of others, but must rely on his or her own recognition of meaning and life's ultimate limitation.

Transhumanism's ultimate goal seems to be for man, the individual, perhaps especially chosen, to live on for all eternity, mostly transformed into a robot. The brain connected with a small supercomputer, large parts of the body replaced with mechanical parts and the brain, like other vital organs connected to permanent life-support. This 'improved' human being is by technology moved out of nature of which it is a part and at the same time tied more firmly to matter than ever. One question is whether this is a life. It is highly doubtful whether a life without death is really a development to something better. Another question is how it will be with emotions, with the capacity for love and its power to bring new generations into the world. It could be an interesting demographic development with a thoroughly mechanized and programmed population, but perhaps the transhumanists have a solution to this as well.

With transhumanism, materialism reaches a point where spirituality and a function of the inevitable, conscious encounter with death are erased. It deprives man, hopefully only of the chosen few, of death, a necessary part of a complete human being. Therefore, it is my hypothesis that, even if we are transhumanized technologically, the inner, living human will at an appropriate time still die, not because the battery pack discharges, but because it wish to die. It is a time for all people to step out of matter again to progress in

the processes of being human by nature and spirit. Then man will turn himself off despite all the technology.

It is an open question what kind of society we will have as transhuman beings. My assumption is that many deeply human qualities such as love, empathy, friendship; emotional life in general will be blunted, perhaps disappearing completely. The transcendence of the humane by transition to the technological deprives man of the essentials of being human, and it may also mean that the enhanced attachment to matter that technology leads to also leads transhuman beings to sink into a *lower* level of consciousness, perhaps limited all the way down to the mineral sphere, which is the level of any computer however advanced. In other words, technological progress is inversely proportional to *human* progress and consciousness development, a profoundly destructive process.

It has already been observed that people who live large parts of their lives with their eyes fixed on a screen, TV, internet or mobile phone lose touch with real life. The reality they are experiencing is at a distance and allows for distancing. A completely real, bloody war feels on TV news much like a computer game. The smell of blood, fire and bombs, the sight of broken bodies, torn lives, has been sanitized away. Life becomes distant despite the fact that it is always close, always real as part of the process of being human. A full life develops emotions in us as part of the development of individual consciousness. The world of screens smooths out life to the excruciating and deprives us of precisely the development life is meant to provide.

The ideology of transhumanism takes into account nothing at all other than that man is biological matter, manipulable as technology. When transhumanists study the brain, they believe that this randomly composed, albeit

complex, biological machine produces our thoughts and our emotions much as a computer calculates the answer to an equation. They completely ignore that the brain is a product of consciousness, not the other way around. Consciousness does not arise in the brain; it continuously produces the brain and all its structures and makes continuous changes in it by what we call brain plasticity. Thoughts, feelings, cognitive expressions do not arise in the brain; they are conveyed through the brain, through the individual. The source is intangible, the local fragment of consciousness, that which projects man and his whole being and expression of life onto the level of material experience.

It is the omniconsciousness, the Urgrund, which distinguishes the individual local consciousness fragments, which arise in the form of new people and other living beings. As I have pointed out in my review of physical reality, any manifestation on the material level is a product of consciousness, but matter does not create consciousness. Consciousness creates matter. However, matter, as we recognize it, is merely an expression. Basically, it does not exist. Man is intangible. Therefore, even when the time comes, he will pull out of the illusory matrix of matter and die. This he will perhaps very quickly choose to do, trapped in a technological straitjacket. The individual fragment of consciousness will tear itself loose.

The fact that humans assemble material units into a functioning machine does not mean that this machine, regardless of complexity, becomes an independent conscious, creatively thinking and feeling being with ethical references and judgment. It is simply explained by the fact that the consciousness contained in the material components we bring together cannot form a higher unity. Consciousness remains at the level to which the cosmic Urgrund has placed in them.

What forms man's unique molecular collection is not the structure of DNA, for it is itself such a collection. On a higher, intangible level, a matrix, an energy pattern, is formed, which is the expression of the consciousness fragment, the basic structure that will form the individual. The fragment forms its physical expression even before the individual is created, and this form structures the molecular construction much as the skeleton determines the basic shape of the body. The DNA is merely an intermediary tool of the consciousness fragment in the process of building the physical body. It is the individual consciousness' creative will that structure the DNA down to the smallest detail from the very moment of conception. The root consciousness of the fragment expresses itself in the body. That is why we can read the person's character from facial and body expressions.

Transhumanism's definition of humans as biochemical machines opens up access to manipulation, improvement of the human machine. True, we have evidence of this when we replace an amputated arm with a nerve-guided prosthesis or insert an artificial heart, but so far such positive, function-restorative measures have not significantly prolonged life. When, in addition to this definition, we also listen to one of the gurus of transhumanism, the British philosopher Clinton Richard Dawkins (b. 1941), who claim that humans are genetically programmed, selfish survival machines, not much remains of what we acknowledge as human. One would think that those who advocate such ideas have never been in love, have never felt sorrow.

We can reflect on how much information it takes to build a human being, but we know that the entire production plan is coiled together in our DNA, a two-metre-long strand found in every cell we are made of. At the same time, we know that one gram of DNA can store as much information as 100 million CDs, i.e. more than 70,000 TB. It must be one of

transhumanism's wettest dreams to build a biological DNA-based computer and graft it onto a living human being. Think of that computational capacity! If, on the other hand, we discover that DNA cannot, is not suitable for calculation, it will be dark.

When one claims that humans are merely a collection of molecules, one must also reflect on the intelligent composition of molecules one faces here. Talking about evolution may seem captivating, but in the end, such molecular collections are assembled in a maternal womb every single day by the millions, and no two are identical. Reflections on what it is that edits this collection in each case as something unique, as unique individuals, seem entirely missing. There is no doubt that transhumanism is a philosophical fallacy in my sense, but it may turn out to be a profitable mistake, at a future time probably considerably more than the mobile phone.

The British biologist Julian Sorell Huxley (1887-1975) may have been the first to use the term transhumanism, but that was long before modern computer technology existed. He believed that man could evolve to an entirely new level of existence so that he would eventually be able consciously to fulfil his purpose. He suggests that man can develop his consciousness until he becomes able to contribute to the evolution of the universe, even becoming an agent of the universal process. It implies that man can open new potential forces within himself and become a higher type of creature. It is hardly wrong to say that this implies an element of teleology, but it clearly points to a very different transcendence of man's present state than the technological one.

Teilhard de Chardin draws this idea even further and writes about a *christogenesis* that occurs when man has reached the Omega point, that is, has developed a degree of



divinity. He regards man as an unfinished being who must be transcended in order to be completed. Such transcendence relates to cognitive entry into a new consciousness and realization of a higher self.

Here I would like to refer to Rudolf Steiner who writes that 'I' am not in the physical body, but outside. This may seem strange, but then we are not talking about the 'I' that speak through *persona*. We are talking about the *real* self, the very fragment of consciousness as I have chosen to call it. This 'I' envelops the physical as a field. It is associated with the higher consciousness and owns the force that maintains the body's molecular collection and conveys impulses to the brain such as hunches, intuition, inspiration, thoughts and feelings. This is exceedingly subtle and consequently evades materialistic, scientific observation. It is the light I have referred to above. It is also here that the lingering, observing self lives in continuous alternation with the external physical reality and our acting body. Here are archived the deepest experiences of our lives. Herein lies also the cosmic justification for the cycle of life and death.

In relation to such understanding, the transhumanist mechanization of man leads to the inner man's withdrawal from the straitjacket into which he is squeezed. An escape will take place and the mechanically constructed, programmed tool will stand back much like an excavator with computational capacity, cognitively unconscious and actually dead. In order to deal with these relatively topical issues, it is necessary to go a little deeper into questions that affect life and death.

## Life and Death

Life, biological life, is a marvellous thing. Not only is the transition from so-called dead physical matter to living organisms a phenomenon we are not yet fully able to understand, but also how the dynamic equilibrium that sustains a biological, living being over time works. It requires an unimaginable number of simultaneous processes that work continuously in real time. With simultaneity in such a context, it is about something time-conceding. With absolute simultaneity, we are once again obliged to delve into the quantum physics that carries the physical form of the body.

I mentioned water, the water content of the body, and the properties of this water, how it conveys information. In the body, direct communication takes place at all levels in absolute simultaneity, from atoms and molecules to cells and entire organs. The communications are at the quantum level. The mere existence of the body depends on this communication. What is interesting is that it makes clear that *something* is gripping through the whole body on an extremely subtle level. This is consciousness itself as it claims the body as its expression in this world.

Standard science says that it is genes that control the organism and give it traits, but the Russian biologist Lev Vladimirovich Belousov (b. 1935), turns this explanation on its head. Rather, he sees genes as internal mediators of the will of the whole organism. It is the organism in its totality and its overall purpose that is in control through multidimensional correlations, which are both nonlinear and time-transcendent. According to him, internal communication takes place over an estimated 70 octaves of vibrational levels if one draws a parallel to the scales of music.

The vibrations emanate from the quantum level in the form of fields that bind the whole organism together into a

whole, one living entity. In quantum biology, it has been discovered that living tissue is a Bose-Einstein condensate in which quantum-level processes act at the biological level. Non-local quantum waves, or vibrations, forming patterns in the organism that lives, give life. It is this that no transhumanist antics can embrace, and which gives living life an escape route from implanted mechanisms of control. It will require death.

With this comes the question of what the purpose of death is, of why everything that lives must die after a given time. The question ignores the realization we can gain by observing that everything moves cyclically, that everything circulate. This also applies to man. Every born individual goes through his or her own cycle in the time dimension. Rebirth is not only reincarnation in a new bodily form after death, but also through cosmic transformation to be reborn into this life as a transformed human being. It does not appear on the outside and can only rarely be sensed by others unless certain capacities are activated. Such transformation requires the death of the old individual and the resurrection with essential changes.

The problem and fear of death exist only where the individual defines himself or herself as identical with his or her external personality and physical body. The more one connects with one's limited, outward being, the more certain one is of dying a rash death. Identification with the limitless, higher aspects of one's own being provides connection to the enduring and immortal. It is not to be understood that people who do not recognize this higher being aspect are completely lost, but the fragment of consciousness does not take with it the fleeting, passing identity to which the individual was attached with ego and physical embodiment.

Being confronted with death directly and unequivocally helps to tear the focus away from the materialistic priorities that drive the individual to constantly strive to advance his ego and make himself visible in social contexts. Death is a stark reminder of the ephemerality of things. It also puts the personal ego and all the striving this drives into a light that suggests it is illusory. Recognition of the constant proximity of death often leads to a change in one's perception of life where life appears as a process. This is the goal of confrontation in initiation processes where the candidate is genuinely brought over the threshold of death and then back knowingly, spiritually transformed.

As human beings, we are too concerned with physical death. Some fear death so much that they produce comfort in religious beliefs. Not only will every human being walking the earth today die, but all of humanity will cease to exist in its present form, if not sooner, then at least when in a few million years the sun engulfs all the inner planets in its own transformation and death. We do not have perspective that extends that far. Therefore, we fail to see that all humankind with all its individuals is a composite whole in the cosmic consciousness and a task in this whole. Nothing that humans have created and practiced disappears. It is embodied in cosmic memory, accessible through the Akhasa where humanity also meets itself. Our local, individual and temporary existence is just the stroke of a pen here.

In a higher sense, however, man is eternal, almost like a transparent glare on the tangled, time-transcending permanence of quantum physics. The cosmos as all-encompassing, eternal, and infinite must necessarily contain everything always and simultaneously, though obviously not in a static way, but in constant transformation through transparent paths, because a static state would mean full inertia and thus the impossible no-thing.

Death is not only necessary; it is also a very interesting process, as is birth. In the period before birth, the unborn child is in a vegetative state. Consciousness on a mineral and biological level works in the small body, but the other levels are not yet involved. Like a flow from the cosmic, the body is built while the psychic, mental, and transcendental levels gather until the moment of birth and the first breath ties it all together. Death is the same event with the opposite direction. At the last exhalation, the same elements that at birth were tied together are separated. The process in the remaining physical body slowly passes from the biological to the mineral, while the other parts enter into an immaterial process in which the entire experience of lived life comes to deep processing. We know countless examples of people who have stood with one leg in the grave and have been able to tell how their whole lives have passed in review through consciousness. It can happen in seconds since the experience is beyond time. The individual who transits, steps entirely out of time and takes his or her own reality into a light that includes and draws the deceased into the *bardo* stages.

In short, the exit from life is the gateway to another, more vivid reality than the one experienced in the short life lived on this planet. Nevertheless, this life is of immense importance. It gives access to the material side of reality that can provide the experiences and tests that contribute to the cosmic process. It is only on this level that we can touch and love. It is only on this level that we can build the continuity of this experience precisely through birth and death. Life is an attraction, but also requires interruption for higher cosmic reflection.

It is again worth quoting Éliphas Lévi where he says that the body in our human life is equal to a secondary cloak that is unnecessary in the third life: *«Notre corps dans la vie humaine est comme une seconde enveloppe inutile à la*

*troisième vie et c'est pour cela que nous le rejetons au moment de notre seconde naissance*». We throw it off as we go through our second birth.

The notion that we come into the world from a non-existent unconsciousness, gradually becomes conscious after the birth into this life, lives and returns to the same unconscious non-existence when we die, makes a demand for meaninglessness. Such a random passage through a life on a random planet in this universe immediately becomes a meaningless perspective. The individual passes for better or worse through a world where anything can take any turn and targeting is completely missing. The purpose of existence as a human being on earth falls away.

The problem of consciousness is closely related to death because many people are of the opinion that when the body dies and the activity of the brain's microtubules ceases, consciousness also disappears and one is completely dead in the sense; no longer exists. This is the view of Roger Penrose who places great emphasis on quantum mechanics in relation to consciousness, while Dennett is of the opinion that there was never any consciousness there at all, so it means nothing. One might have to ask the latter if we are actually dead all the time.

When we observe the world as it has evolved over time, we see that something builds up over generations. Nearly 50 billion people have lived on Earth in the time we have a reasonable overview of, and countless other lives from the mineral kingdom, plant world and animal kingdom have filled this planet over significantly longer periods of time and formed the basis of human existence. It is worth noting that we are also integrated into this whole context, not only dependent on it but also instrumental in it. This is where our limited level of consciousness comes into view. We see life as

a brief one-off event and try to make the most of our surroundings to satisfy our self-produced, often fictitious needs. Thus, we transition from contributing to being exploitative.

In a consciousness perspective, we thus enter a narrowing state, limited by a materialistic understanding of our existence, of our lives. The material level takes such a strong focus that we are unable to grasp the connections. On the higher level of consciousness, which we share with the whole world of which we are a part, there is an insight we need only open up to by withdrawing a little from the material focus. Higher insights will change our perspective and move us into the inner workings of the world. Thus, the way we relate to our fellow creatures on earth, nature and our environment will also change radically and in a positive direction.

Birth and death set the limits of our temporary, individual existence. Our physical body is a product of nature where everything undergoes a cycle and death generates the basis for new life, new individuals. At the same time, there is a moving force behind this entire natural and universal cycle, a force that is an expression of the cosmic consciousness's own will to express. The limited existence of our natural bodies, however, does not inhibit our immaterial existence. Birth and death are transformative passages across a threshold such as from one room to another, from one expression of existence to another.

There is a simple method that can provide insight into this thread of life we are here and now an expression of. It is all about reflection through the use of a mirror. By sitting down in front of a mirror, catching your own gaze and holding it tight, with a little practice you will begin to look inward into

something resembling a well or a cave. This represents a deep memory that transcends the historical limit of present life.

It is impossible to dismiss what appears here. One immediately recognizes that it is closely related to oneself and points down into the root of who one is here and now. Everything is connected, consists in a timeless point, *is*. At the same time as this process takes place through the deep gaze, the facial features will also change. You see the faces you have worn and know immediately that you are the sum of them all, the sum total of your well of deep memory. For me, this was such a crucial experience that I put the following words to the Faces:

*My own eyes meet me in the mirror,  
But the face is different—  
I look deeper into my own  
And the mirror responds with another face.  
One by one skins are torn off the face in the mirror,  
But the eyes are the same, own,  
That tells me that all these faces are me.*

*One long glance is the thread that binds  
The many bygone identities into one:  
I am their total and preliminary answer,  
Because twisted into the weave of history,  
I have worn these masks and lived their lives.*

*I carry within me all that they were and knew,  
The sum total of their action, work, and will.  
In me burns their passion and hatred and death  
experience  
And I vaguely remember the hands of many mothers,  
But before the infinitely deep surface of the time mirror  
I catch them one by one with my gaze  
And consume them all in the tissues of my memory.*



Such experience puts perspective on one's own existence, on irrefutable insights, connections that no argumentation can tear down. Here fits a brief digression, a side-glance at another angle of this exercise related to an old Norwegian tradition that a young woman on the 5<sup>th</sup> of February, at Ågot Mass, could sit in front of the mirror and look into her own eyes until the facial features changed. Then she would see her future husband, maybe the reflection of one of her own former existences. The magic of the mirror can seem inscrutable.

Other people can also be read this way. By changing into the transcendent level of consciousness, it is possible to capture another person's gaze and look into another's well. It can provide deep insights, not so much into the individual's story as in that person's inner being. Taken together, these experiences provide a clear picture that the individual alive today has also lived other lives. Reincarnation thus becomes a matter of course. Moreover, a random life on a random planet in the universe appears completely meaningless unless it is also linked to a larger context. Insight into this context is available.

Reincarnation is refuted, among others, by the Christian church, but in the foundations of Christianity, it is recognized. Gnostic Christianity, like Paganism, also recognized reincarnation as self-evident, and the Gospels, not to mention Gnostic apocrypha, give clear hints of the same. I would like to refer back here to the above-mentioned ancient Egyptian *ba*, which can almost be perceived as the individual's own 'means of transport' through the cycle of life and death.

At all times there have been cases, sometimes well documented, where a child begins to tell his or her parents about what he or she was before. In one case in India, a little

boy could describe his family, his business and his death in such a way that the family eventually had to take the child to the city he was talking about. Everything was right and he could lead the way in the city and immediately by name recognize relatives from his previous life. In Scotland, a five-year-old boy talked about a place in Ireland where a plane used to land on the beach. In the end, the Scottish parents did the same as the Indian ones, and the boy led the way, pointing to the house he had lived in, naming neighbours, and to all intents and purposes it turned out that in former times a mail plane used to land on the designated beach at low tide. Thus, the past life could also be roughly timed. Such well-documented cases can hardly be dismissed as childlike fantasy. There are too many cases and actual data that is correct. Then reincarnation remains the only possible explanation.

If these cases seems special, the life of British folklorist Dorothy Louise Eady (1904-1981) is even more special. She became known as Omm Seti during her time in Egypt. At three years old, she fell down some stairs and was initially thought to be dead, but she came to herself. Immediately after this incident, she began to have a strange accent and to ask to come home. Later, she was sent home from school because she compared Christianity to pagan ancient Egyptian religion and refused to sing a Christian song that cursed the 'swart Egyptians'. During a visit to the British Museum's Egyptian section, she ran around saying this was her home, but "*where are the trees, the gardens?*" Here she later became acquainted with the Egyptologist and philologist Ernest Alfred Thompson Wallis Budge (1857-1934), known for the translation of the Egyptian Book of the Dead. He encouraged her to study the hieroglyphics.

In 1931, she married an Egyptian, moved to Egypt, and finally came 'home'. Her life is well documented in both

documentaries and books, so it is not meaningful here to go into details, but it is worth showing that she not only understood the hieroglyphics, but was also able to pronounce them correctly, something that had never been possible before. To the archaeologists, she was able to point out places where certain things existed, not least exactly where the garden she missed had been located. Her directions were always correct.

Omm Seti was also able to convincingly display rituals and ceremonies from the reign of Pharaoh Seti I (1290-1279 BCE) and correct historical information from this time. She pointed back to an earlier life from this time with great and verifiable detail, where she served as a priestess in the temple in Abydos. On one occasion, she was tested by being placed in this temple in complete darkness and asked to describe the pictures on the walls, even before they were described or depicted in publications, which she did perfectly without the slightest hesitation.

As I said, there is plenty of documentation about Omm Seti that the readers can throw themselves into. I will only note that her remarkable life and memories of ancient Egypt should remove any doubt about the circularity of life through birth, life, death and rebirth.

The Swedish authoress Astrid Lindgren (1907-2002) has beautifully described the life cycle in the story of "The Lionheart Brothers" from 1973. The two brothers first separate on earth and meet again in another world, Nangijala. Here they participate in a drama with some interesting symbolic events. Once this is complete, they have sacrificed themselves on a level and run on to a new world, Nangilima. The story is written for children and read to children, it precisely conveys images of both initiation and reincarnation. In this way, the story also has a message for adults.

Reincarnation is for many a matter of pure fantasy, for others a reality. If we start from a materialistic understanding of the world, reincarnation becomes short and simple an impossibility. A rotted corpse, an urn with ashes, does not rise again as the person of whom the elements were once a part. Here I start from a more fruitful and vibrant worldview. The world is not dead matter with a small presence of life; it is a world of intense life surrounded by thin matter as a necessary material in the multidimensional expression of life. Every human being, every straw in the wheat field is a construct in material form of an underlying expression of life and inextricably linked to each other and everything else in a deeper whole.

When a child is conceived, it grows in its mother's womb and is prepared for a life. It is a pre-existing level of consciousness that organizes matter. At birth, the little body draws its first breath and with it releases as a fragment of the universal consciousness and becomes an independent living individual. Life begins with a breath and ends with an exhalation. Just as all human beings are connected by the atmosphere and through it inextricably with each other, they are also connected with the cosmic consciousness, the Urgrund, the spiritual life and communion that has no boundary either in time or space.

Death occurs as the breath leaves the body. At that moment, the soul personality is freed from matter and all interest in the body left behind disappears. The deceased is as little concerned with the continuation and final annihilation of the body as the butterfly is with the pupal shell it has left as it stretches its wings on its first flight. It is under a new sun that new energies are released and the deceased meets companions who will lead him or her to the next world, the next life. This is entirely in line with the Tibetan experience as it describes *bardo*. As soon as one life

ends, after a passage, the next begins. Things are connected. *Life* itself is a chain of existences, a unified process, a development with goals and meaning that are largely hidden from human beings.

As a digression, it is possible to point out something that confuses many. The fact that life is moving on is the reason why spiritualistic conversations with the deceased via mediums are usually never real. There are other metaphysical factors that come into play that I will not elaborate on here, although I should point out that this is about contact with the Akhasa, where memories are preserved. It is these memories that are released through mediums, when they are not bluffers as they usually are, and which are recognized by the close relatives and friends of the deceased. The deceased, if we stick to time in the ordinary sense, has long since left and is on the path of continuation. Seen from the perspective of the deceased, now living again in a new existence, it is only through an opening to the Akhasa that bits of past life can be relived. The Akhasa is the hub of all this.

My view is that all searching in this somewhat foggy area, which has also become a market for some, is completely pointless. We may be sentimental, but we own everything in ourselves, including our ancestors. We are all, in this particular life, the sum total of everything we have ever been and we carry it all within us without having to look. We are in continuous, albeit cognitively unconscious, contact with everything through the chain of life. With a little practice, it is possible, in the middle of a busy everyday life, to retreat for brief moments and take in what we need. The insight that follows removes the uneasiness and any need for 'conversations' with the dead. With this insight, too, any shred of fear of death disappears.

According to Tibetan teaching, as enshrined in the "Bardo Tödol", the Tibetan Book of the Dead, the life cycle follows six bardo or steps, three in life, three in the period between lives, that is, in death. It would go too far to describe these steps here. The Book of the Dead is available in a number of languages. It suffices to show that Tibetans see these steps as part of an unbroken process, the cyclical flux of life. All states that are not identical to the perfect nirvana are limited by the illusions of self-awareness.

The Bardo is anything but a primitive text. It is perhaps the best description available in terms of the entire life cycle, although it is difficult to comprehend in places. Jung used the Book of the Dead in support of his work linking rational science and mysticism. The American Harvard professor and psychedelics prophet Timothy Francis Leary (1920-1996) and others in such communities have used it in attempts to understand altered states of consciousness.

It is possible to make a comparison with a tree. The tree is deeply rooted in the soil. Let us see the earth as the universal consciousness and the tree as humanity, where the individuals are the leaves. They spring forth to their time, wither and fall to the earth when the time comes. From there, they nourish the tree and spring back out when the time is right. People are inhaled into life and existence as a local consciousness in an adapted body and exhaled again when the instruments of life wither or are torn off the branch. Thus, life becomes a pulse; a rhythm in and out of existence, incarnation, reincarnation in flesh and matter. Everything pulsates, life is a slow vibration on a faster vibrating matter and also part of a universe in even more elongated cycles.

The British philosopher Bertrand Arthur William Russell (1872-1970) wrote, *«I must, before I die, find some way to say the essential thing that is in me, that I have never*

*said yet – a thing that is not love or hate or pity or scorn, but the very breath of life, fierce and coming from far away, bringing into human life the vastness and fearful passionless force of non-human things...». Even a thinker with atheistic conviction recognized that there is something greater and runs deeper than human things and yet makes itself felt in every human being as an essence with infinite power. It is the Urgrund, the presence of cosmic consciousness that gives fullness to every human being's fragment of consciousness.*

When we talk about the cycle of life, incarnation-reincarnation, often the topic of near-death experiences comes up. This is not surprising, because here individuals who are exposed to one influence or another have a direct experience of the transition that most people only experience when they leave life. An accident with a life-threatening outcome is often the cause of this. The individual experiences being cast out of his or her body and witnessing the situation and everything that unfolds around the body itself from the outside. There are countless descriptions of this phenomenon and they have an extraordinary number of details in common.

An intriguing case described in the literature concerns the aforementioned Tony Cicoria, who immediately after a call from a telephone booth on an autumn day in 1994 was struck by lightning. He describes how lightning shot straight into his face and threw him backwards, after which he was shot out of his body and saw himself from a point in the air above, lying on the ground with people around him and being treated with heart massage. He could follow their actions and the conversation between them before he began to move into another reality in the direction of a bluish light. He was certain that he was dead, but at the same time experienced joy until suddenly the massage had taken effect and he was back in his painful, physical state.

Many people have had such experiences in connection with accidents, epileptic seizures or other sudden events where life has been borderline, but in his case, it did not stop there. After the negative effects of the injury subsided, he began to hear music inside. This led him to learn to play the piano and compose. The music just poured on as he learned musical notation.

This is a very well documented case, described by the British neurologist Oliver Wolf Sacks (1933-2015) in "Musicophilia" from 2007, but far from the only one. Other cases exist where other abilities suddenly become part of life because of such an event. There are, as mentioned above, a number of other similar descriptions of this experience where one experiences oneself from the outside. It is not uncommon in dreams, but is most often described in relation to events where life hangs by a thread.

What is interesting about these cases, is the state of consciousness. The individual experiences an actual displacement of the observation point to a place outside his own body, beholding himself and what is unfolding on the spot. Sometimes it is experienced as a duplication of consciousness, sometimes as the complete exit of consciousness from the body. This simply confirms Steiner's statement that the higher self is not bound in the body.

My point in addressing the phenomenon is that it clarifies the position of consciousness in relation to the physical body. Consciousness is obviously unbound and has the ability to move in completely different places than where the body is located, without thereby breaking the connection. It is an ability that can be developed, and when such displacement is carried out as a deliberate projection, the connection can be observed as what many have chosen to call a silver thread. This cannot be investigated empirically from



the outside, even if in parapsychology experiments have been carried out by isolating an individual and allowing him or her to try to see and describe a particular object or scene in a completely different place. Both Russian and American intelligence agencies have attempted to exploit people with such capabilities for espionage, as evidenced by leaked documents.

Research in this particular field is empirically problematic because it requires researchers to expose themselves to special exercises and the use of, among other things, mind-altering substances. Methodologically conducted, however, this research shows that consciousness is not a brain-generated biopsychic epi-phenomenon, but for the individual, a droplet integrated into an unlimited, cosmic ocean.

This research enables the recognition that consciousness envelops and integrates with the body through the nervous system and all other systems therein, for the duration of life, that it enters the body at birth, with the first breath and leaves it with the last. Furthermore, it supports that the many levels of consciousness throughout life govern all the elementary, somatic, psychic, mental and spiritual functions that support life and give humans potential for development.

At the same time, individual consciousness does not depend on matter. It makes use of matter. It also has the ability to undermine the material understanding of reality as it presents itself on a daily basis. The ordinary cognitive day-consciousness is not always master of its own house. Sometimes doors and windows do not just open wide. The walls fall out. Material reality loses its limits, all points of attachment disappears.

We must realize that the self's illusion is temporary, but also that something is built up through the process of filling this illusion. What is built is not only at one's own level of identity, but a contribution in something larger and comprehensive, meaningful far beyond what a human being can foresee. To call upon oneself by shouting inward into the mind leads to nothing but the emptiness of the individual. The echo of a self is absent in favour of an inner timbre from something considerably larger, universal, that transcends the little I that shouts.

Hegel regarded death as a consummation of the most important work of the individual, since destruction is necessary. Thus, the deceased is a being who has returned to himself by the exaltation of the isolated individual to universal individuality. Through death, we enter into a state of pure being in the universality of spirit, as he denotes it. We are not lost, but reintegrated into a higher being.

Already Titus voiced the problem of perceiving himself as non-existent. Eternity before birth and eternity after death seemed to make little sense to the brief glimpse of life one happens to get on this planet. Both Schopenhauer and Goethe express the same impossible notion of their own non-existence. The question here is how life as we perceive it can have a place and meaning in this cosmos at all unless it is in a larger context, one we are unable to see without transcending the limitations with which our ordinary cognitive consciousness frames our existence.

Knowing we are going to die gives us closeness to our existence, strengthens individual consciousness, and makes us more aware of the importance of life. Even when we do not think about death, pushing it away as an uncomfortable reminder, we know it lurks and can strike at any moment. One reaction is that we focus too much on death, letting it

scare us into the hands of various sectarian clergy and twisted religious beliefs. However, death-consciousness provides life awareness. We are until we die, and according to Heidegger, it is something close to the definition of being human.

Dying is something we do all alone, just as when we were born. These are two unique, solitary events in which consciousness is individuated and in which it leaves the individual and is reabsorbed. It is also possible to see sex as a flirt with death. The reproducing act can bring a life into the world that will also die. Living with death intensifies life and consciousness becomes more sharpened, acutely attentive, and authentically present. This gives us the ability to distinguish between the essential and the immaterial. In the perspective of death, we are able to recognize that we are born and die continuously, that the moment is all we have and that it is where consciousness manifests itself through us and enables our life's actions.

It is when the insight into and acceptance of death as an inevitable reality is not fully grasped that death becomes a source of anxiety. The point is that it is pointless to worry about the inevitable. It is by embracing death that life itself is affirmed and enriched. The author who wrote under the pseudonym Carlos Castañeda, actually the Peruvian anthropologist Carlos César Salvador Arana (1925-1998), writes in "Journey to Ixtlan" from 1972 that his teacher, the Yaqui shaman Don Juan Matus, constantly reminded him that he must die. He understood that it was when this appeared to him that he was able to carry out his own transformation. He accepted the warrior ideal in terms of disciplining his body and building up his personal power. In this way, he also discovered the paradoxical union of opposites.

By realizing that life is really only in the moment and that moments are constantly transitions from before to after, from something to something else, birth and death also become only two transitions, albeit more defining than all the passing life moments we weave together into a thread in memory, allow constructing our story and filling it with meaning.

The fear of death is destructive, not only for oneself, but for others as well. It is projected destructively onto the environment and other people who subjectively perceive it as a threat to their own existence. Societies characterized by fear of death tend to arm themselves, individually and collectively. It is a sign of weakness, not strength. Behind the scenes is the fact that one has not been able to establish a relationship with one's own death, either individually or collectively. It robs one of one's life while trying to cling to it. What is missing is a daily *memento mori*.

The desire for immortality dwells in human beings, simply because they are immortal, albeit not in the same physical body. It is an inner, indefinable realization. Therein lies also the reason for projecting the notion of one's own immortality onto the descendants, much as the ancient Egyptian pharaohs linked immortality to the fact that the name must never be forgotten.

Life transcends both physical birth and physical death and everything in between. Life is fundamentally linked to the cosmic whole that lives, which is life with consciousness as an integral foundation. There is no beginning or an end here, only cycles. Human life is part of such a cycle. The cycle runs through birth and death, the phase of life and the phase between two lives. This is the simple description of reincarnation. Deliberate transcendence of boundaries confirms the connection and can give the individual a

completely new perspective on his or her own existence, not least its meaning.

The ego, the self, is illusory. It is a platform for our existence, a necessary projection of consciousness into an experienced material world. It is an existential illusion for which Buddhist philosophy has a term: *Anatta*. The cultivation of the self is cause of suffering. The individual fragment of consciousness's attachment to a physical body and identity hinders its capacity for transcendence and transpersonal participation in the world. It becomes ego-centred, selfish and death fearing and consequently destructive to oneself and others. Only transcendence brings freedom. The recognition that man's physical presence is limited at death has had profound psychological effects and formed the basis for the development of religions, but also provided perspectives on life.

## Life Perspectives

Our senses, our apparent physical bodies limit us. Our cognitive day consciousness keeps us in a state like sleepwalkers. Gurdjieff said we sleepwalk. William James pointed out that our normal, waking consciousness is separated from a higher consciousness as by a veil we are not normally able to see through. Here is not only Salome's seven veils, but also a modern connection to the Vedic *Maya*.

William Blake expresses both in his paintings and his poetry the need for man to unite heaven and hell within himself to find his god at the core of his incarnation. Blake wrote in 1799, *"I know that this world is a world of imagination and vision... through the eyes of man, Nature is the imagination itself. One is wrong to think that the visions of imagination are not part of the world; to me, the world is nothing more than a coherent imaginary vision."* Furthermore, he wrote, *"I do not rest from my great task of opening the eternal worlds"*! With his reference to the union of heaven and hell itself, he perhaps unwittingly refers to the "Cymical Wedding," the union of opposites as a not only symbolic but a real inner marriage.

Bucke describes a breakthrough, an ecstatic look through the veils. He wrote about how he could see in an illuminating moment how everything is connected in a timeless present, how the constituent parts of the universe, atoms and molecules, flow in an eternal stream from one state to another where everything is connected and is a single harmonious whole. Such an illuminating experience expands the identity into something all-encompassing where all previously known limitations cease. The veils shield our daily consciousness and limit our identity to the small persons we are. When one thus breaks through to a greater light, one will have to reconsider everything one has learned about the

world and about man. The web we have spun around us is an illusion that simply unravels.

Not only does one see what lies beneath every religion. The mystery is open and one soon sees the intellectually confusing structure that all religions and philosophies have evolved to become, partly to try to explain the inexplicable that can only be seen when consciousness opens up, partly to establish political and religious hierarchies of power. The 'reality' that lacking insight and veiled consciousness establishes in the mind, spurs complex speculation and builds up religious, political, and other constructs that explain nothing, but become effective tools to hold people back in their sleep-induced state. Religions, political ideologies and the fundamental ideas of science that define the constituent parts of the world and human limitations frame every individual psychologically and socially. They become instruments of power for individuals who 'own' these notions, they descend over the heads of their fellow human beings through intricate symbolic works, propaganda and violence with a single purpose; to control and profit from their equally blind fellow passengers on this planet.

Humans normally identify with what is within the skin. In this way, the skin becomes a border with the other, the others and, in principle, *everything* else, including any other individual. The body is often problematic. It does not always work properly and it is perishable. Therefore, the individual identification with the body is often a source of uneasiness and fear. The individual withdraws deeper into himself or herself and also sees the body as something more or less alien. I am in my head, after all. I am an idea. My body keeps the idea alive, at work, but what I am becomes an increasingly inaccessible mystery. Am *I* in my head at all?

I define myself as an ego, psychologically as a personality. I have a beginning, I am born, constructed through life's influences and experiences and expected to die. This is true as long as the personality is perceived as I. It dies, but the inner essence is connected to the cosmos in its full entirety and can never disappear because it is one with the omni-consciousness, the primordial Urgrund. It remains. As long as man does not recognize this inner, essential connection, he dies with his constructed personality when the body ceases to function. It is actually quite amazing that most people can be content to define themselves so narrowly and accept all the limitations and accompanying suffering, this exposes them to. We fear the transpersonal experience that lets the distinctions disappear and claws ourselves into a highly volatile and passing identity. We must transcend the individual as all esoteric knowledge directs and leave the modern materialist conception behind, for *that* is death.

When the individual isolates within his or her own skin or in the head, he or she isolates from full coherence. It is by tearing down the divisions between you and I that we discover that we are all one, that what one does, we all do, what one lives, we all live through. We are participants in an absolute unlimited reality and all the boundaries we set up between each other, between ourselves, other living beings and the world that surrounds us limit our lives, limit our experience and insight, limit our cognition, and deprive us of the opportunity to become conscious of the whole, of the All.

Recognizing these deep connections not only changes our perspective in relation to other people, it completely changes how we see each other and what we do to each other. When boundaries fall between human beings and they acknowledge their unity, so do other boundaries, entirely unnecessary and meaningless mental, even physical boundaries such as garden fences and borders between nations,



these fictitious communities, which cause so unimaginably much meaningless suffering. One task human beings face is to shift the focus from the material, the illusory to the spiritual and to acknowledge the unity that binds us together. Here we have a long and difficult road ahead of us, to put it within the prevailing, linear perspective on time.

Western psychology aims to develop a well-integrated personality, clear away the irrational and consolidate the personality with good adaptation to modern materialist society. It may be useful for society to have as few personalities as possible that are bothersome and problematic, but it would probably be better to learn to listen to troubled minds and not just interpret them as misfits. The mind develops not by adapting, but by expanding, stretching the horizon, and peeling away the illusions of normality.

The German social psychologist Erich Seligmann Fromm (1900-1980), wrote in his small but important book "On Love" from 1956, that love has become the subject of a modern market. He was way ahead of his time with this statement, which today is a far advanced reality with online dating sites. Fromm pointed out that in today's society we see marriage as a *team effort* with a clear parallel to working life. The spouses only have a number of tasks in relation to each other and the family, and if they go smoothly, we have a successful marriage. If it were that simple, pretty much everyone could be happily married, especially if the teamwork is combined with a technically efficient sex life.

As the perfect opposite of this, Fromm wrote, "*Love is only possible between two people who have contact with each other from their core essence, and who experience themselves and each other from their essential core.*" Having contact with one's essence is thus the same as acknowledging one's inner contact with the cosmic root. From every human being, a

deep root goes directly into the cosmic Urgrund. It is the root of all love. Love is one of the most important aspects of the Urgrund from the point of view of man. It is the source of creativity and it contrasts with the stupid market-driven convenience of the gender goods trade.

The fact that people have become subject to a market, both in working life and in the formation of couples, shows that the individual is losing himself or herself. As I demonstrate the distraction society, which is also described in detail by Neil Postman (1931-2003) in his "Amusing Ourselves to Death" from 1985, man's position in society has been reduced from a unique living being to a well-adapted, entertainment-consuming work robot. What I fear from such observations is that man is being prepared for the brain-dead, empty future of transhumanism. Who wants to own his or her root must cultivate the power of love to reach the essential core.

Love holds a lot. It can also be developed from *eros* to *agape* a transpersonal level where it encompasses more than oneself and an eventual partner. It has the ability to stretch and encompass all people without distinction, all of humanity. It can open up and meet the love of which the entire cosmos is an expression. Then it is about love in a completely different sense than the purely emotional one, than the romantic one. It is about a 'romance' with the unimaginable cosmos in an encounter where this force extracts the individual from himself. It is a huge step out of daily reality.

Our entire daily reality is characterized by contradictions, things, and relationships that stand in opposition to each other. It begins with the identification of the *I* starting from the definition of the other, and everything that is not-I. We define ourselves in relation to everything else and delimit

everything around us instead of seeing the context, the one we can actually acknowledge by understanding that our own individual existence depends, to a greater or lesser extent, on everyone else and everything else. Taking this into account provides an entrance to such recognition.

The contradictions range from black and white to good and evil without us realizing that these perceived contradictions are actually interdependent. The yin-yang symbol exemplifies this brilliantly. The opposites contain each other and are at the same time the cause of third states, which in turn become opposites to other third states. Our way of thinking is pathologically dualistic. The dichotomies prevail and the ability to see that the opposites are in fact a coherent whole seems entirely absent.

Every time we separate things, draw a dividing line between two sides of the same coin, we create a potential for conflict much like when we erect a garden fence, draw boundaries on the map, and separate people into fictional nations. The reaction is to try to eliminate the side of the opposing pair that one perceives as negative, the evil, the ugly, the bad enemy, the others who are not, think or believe like us. The tragedy of men is that by such notions, they are trapped as blind chicken in separate chicken cages unable to see that it is the union of the contradictions, the removal of divisions and boundaries that solves the dilemma and expands the insight. Consciousness emerges from a cage of imaginations and opens to a new level where connections take dominance, where wholes appear. Opposites are complementary aspects of the same reality.

As human beings, we see material development as an end in itself. Dissatisfaction is created with something that at a given time is satisfactory, and we are chased further for a development that in reality wears us out. The acceleration is

the clearest indication of the dominance of clock time. Time is never enough for the busy. Nothing is good enough over time. There is a need for more, better, greater, for growth economically and materially, a need that reduces man to a slave; a slave of things, of the clock, of money, of status. A good, dignified life is not good enough. We are driven by a created dissatisfaction with what we have and are, away from life's deeper goals in pursuit of superficial goals. We call it progress and development when it is the exact opposite; wild gait and winding-away. We overlook that man is an end in himself.

Considering all that has been said above about time and clock time, it is worth thinking about what it is that binds modern people so strongly to the clock. My thought is that they almost never move in other spheres of consciousness than the mundane, cognitive, i.e. mental sphere. It is here and in the physico-biological that the connection to the material illusion is strongest. The emotional level is far more fluid, somewhat similar to the indeterminate time of dreams. The experience of reality changes cognitively in relation to time depending on the sphere of consciousness in which the individual finds himself.

Are dreams real? We wake up and normally find ourselves lying safely in bed, perhaps slightly sweating after fleeing a tiger or falling off a cliff. Then we tend to draw a little breathlessly the conclusion that it was just a dream, i.e. not real. Yet, when we were in the middle of the dream, it was real enough. We live in several realities and thus one can ask the question of which reality is real. My answer is that we live in a reality and everything forms an important part of this one reality. The dream lies on one level of experience, daily life on another, and they are connected. They play over into each other much the way one day plays over to the next. The night separates and connects. So is the relationship to other levels

of reality and experience, from the mineral to the spiritual. Man accommodates all, but most often does not know it. This is especially true of modern, striving Westerners.

Modern people surrounded by materialism and often meaningless rush, feel an inner emptiness, especially in the awakening adolescence. The outward demands and lack of spiritual replenishment of the modern world lead to an insight-less pursuit of meaning, which is often unacknowledged but nevertheless initiates intense activity. Spiritual quest derails into a wild pursuit of stimuli from the most remarkable sources. Not only is replenishment of meaning sought in ecstatic religious and quasi-religious communities, but also in social contexts; everything from drunkenness and partying to absurd surrogates such as the cultivation of sports, celebrities, political ideologies and social position climbing. It is all derailments that contribute to the meaninglessness that also drives people into drug abuse, violence and suicide. Where people do not find meaning, actions become blind attempts to establish self-worth, a futile exercise when insight is lacking.

The Austrian-Hungarian physician and psychoanalyst Wilhelm Reich (1897-1957) wrote, *«I know that what you call 'God' really exists, but not in the form you think; God is primal cosmic energy, the love in your body, your integrity, and your perception of the nature in you and outside of you»*. This echoes Giordano Bruno and ties in nicely with Teilhard de Chardin: *"Love is the most universal, the most powerful and the most mysterious of all cosmic forces. Love is the basic and universal psychic energy. Love is a sacred reservoir of energy; it is like the blood of spiritual development."* Continuing to the British mystic and composer Cyril Scott (1879-1970), who considers love to be the constitution of the universe, a law of attraction that both creates and holds together. He says that love is also an enhanced awareness, attention that trans-

cends the general consciousness. Profound insight into this universal force is fundamental to development as a human being. Then only, other instruments acquire meaning.

Psychoactive substances such as LSD, psilocybin, mescaline, ayahuasca, iboga and others are such instruments, but often equated with drugs such as cocaine, amphetamines, heroin, hashish and marijuana. They all have in common that they have medicinal uses and that they act on the mind, but they are also fundamentally different. While the latter are on a par with alcohol that dulls the mind, the psychoactive substances are their complete opposite. They activate and open the mind to levels that are normally dormant, often the same levels as alcohol and drugs, including prescription drugs dull down further.

What all these substances have in common is that they are either strictly regulated by the authorities in most countries, or simply banned. It is not only the potential adverse effects on the individual and on the social order that mainly lead to such prohibitions, but that they lead to crime and social problems, i.e. to expenditure. In the case of psychoactive substances, it is particularly the fact that, through the visions they make available by expansion of consciousness, they lead people to put forward increasingly difficult questions about the social, political and religious dogmas around which societies build their shared values. These questions have a knack for threatening both secular and clerical power.

There is a tendency in public discourse and even in research to use the term *hallucinogens* to refer to psychoactive, psychedelic drugs. This is a deliberate move to delegitimize psychedelics by contributing to the notion that what takes place is only sensory deception via chemical influence of the brain, especially the serotonin system. This terminology helps

to place psychedelics in the same category as alcohol, cocaine and heroin. It is a form of stigma.

Psychoactive substances are said to create hallucinations in a negative sense, but this is not true. Hallucinations are distorted sensory impressions, not the result of expanded consciousness. A better word is visions. They are not comparable to ordinary dreams, although there may be similarities. Dreams are real, but usually personal. So are also visions, but they are significantly more intense and they put the ordinary world in perspective, an insightful perspective. Visions are strong, independent insights into other spheres of reality. They lead to important changes in the individual's ways of thinking and acting. Because of the way they connect things to each other, their effects are never harmful.

One way to combat the use of psychoactive substances is precisely by calling them hallucinogens. That means disparaging them into a form of drugs. They only generate hallucinations, meaningless dreams, and distorted images of reality. It is strongly reminiscent of the reality with which state and religion dope people, but this is the drug of power. The official reality is material and the dream of something else belongs to religion.

It would have been easier to explain away the visions if other techniques, without the use of psychoactive substances, had not also led to the same visions, the same changes in the understanding of reality. Meditation inside and outside religious frameworks, special bodily techniques such as yoga and breathing methods, shamanic techniques, as well as rhythmic, trance-generating activities can also open the gates of the human mind to higher levels of consciousness. The official religions have always sought to prevent individual access to the mysteries because doing so

would tear down the entire structure of power built around blind faith, dogma and institutionalized hierarchies.

Interestingly, access to higher consciousness, regardless of method, leads to inner peace and a significant change in self-understanding. The boundaries between the self and the world fall like an illusion like pretty much everything, except for one's own presence in a larger, higher, and often timeless context. Relationships with one's fellow human beings change fundamentally because one is able to acknowledge one's own connection with others. The distinction between I and you, we and the others is blurred, and then one becomes unsuitable as a soldier for an imaginary fatherland. The mere thought of taking the lives of others becomes impossible, while the thought of sharing with others is strengthened, almost as an imperative. Therefore, access to personal insight is a danger to the existing world-view based on divisions and greedy selfishness combined with the notion that all development is based on rational self-interest, a notion that has roots all the way back to Epicurus and is carried forward to our time through, among other things, utilitarianism. It is a flawed approach, not least because human beings are not always rational and therefore largely unable to determine within such framework what best meets their self-interest.

In the modern world, the intellect is considered the most important attribute of man. It is about memorizing everything that can earn material subsistence, i.e. jobs, careers, maximum profit. Man's emotional and spiritual side, which runs far deeper, is effectively disregarded and understood only when it becomes out of step with the social order and is consequently characterized as mental illness, sedition or some other pretext that gives rise to the isolation of the individual. Then psychologists step in to correct a shaky person, or the police to deprive him or her of a place in



society. It is all about to fit in and without resistance to find one's place in the hierarchy, not interfere, not disturb.

Consciousness research shows that precisely the emotional and spiritual aspects of the mind are fundamental driving forces under most of what we intellectually embark on. It is not without reason that religions and political ideologies aim strongly to influence precisely the emotional sides of human minds. All propaganda, all religious revival meetings aim to manipulate the human mind at this level because it creates the basis for dominating the population. Un-consciousness in certain areas is deliberately developed to ensure adherents and, at the national level, servile individuals and good, patriotic citizens. Access to higher consciousness and all that it brings with it must be shut down as efficiently as possible. Independent knowledge is dangerous.

The role of organized religion seems precisely to be to create limitations. They seek to frame us much like the law. Rules, taboos, decrees, prohibitions and injunctions are all designed to regulate individual behaviour, but this also applies to free thought. In Western Christianity, the notion that man is born with sin is an important instrument of government. The believer who sees himself or herself as sinful will submit in the hope of deliverance. It is about subjugating and limiting individual access to one's own contact with higher consciousness, which will transcend organized worship and deprive clergy of their dominant role. Institutionalized religion is a tool of power.

With the gate closed by law and regulations, the mind manipulated into submission to authority, it stands ready to receive the moral code of society and religion. Through morality, norms and law, life is to be regulated, adapted to power structures and managed with reason to normality.

Deviations are sanctioned, gates are closed, individuals are captured. Critical thinking, just in case, is cancelled already in school and children's natural curiosity and search urges are fenced in and steered in directions that serve the status quo. The natural urge of young people to rebel has decreased noticeably since the states put in all their efforts to frame the uprisings of the 1960s-70s. Conformity entered visibly, not only in 'yuppie' circles, but also in rap and punk and similar environments because they are fundamentally governed by business interests and professionally created fashion images, i.e. actually by profit motives, not the result of genuine adolescent creativity. Fortunately, new breaks with sleepy normalcy have emerged through social movements and environmental campaigners in recent years; Extinction Rebellion, Occupy, Swedish environmental activist Greta Thunberg's (b. 2003) school strike for climate and the like. Whether one agree with the particular movement or not is immaterial. The point is that young people are awake, critical and on the move.

If we give up our freedom to an external authority, no matter which one, we reduce our ability to make decisions based on our own ethics and thereby lose part of our dignity. When groups, businesses, nations transfer decision-making authority to leaders, elected or not, the ethical situation changes. The individual remains jointly responsible for the leaders' decisions and actions. It is this kind of mechanism that leads from freedom to dictatorship. Every nation, every religious, political or ideological grouping represents some degree of dictatorship, where leaders set the agenda and people march like pack animals. It is not elected or self-appointed leaders that people should follow, but the imperatives inherent in the primordial Urgrund of which they themselves are fragments. In it lies the law. In it lie the imperatives expressed by individuals such as the Buddha,

Jeshua, and Muhammad pointing to peace, mutual respect, and equal sharing of goods.

Popular movements, political ideologies and religions all derive much of their power through the use of symbols and symbolic actions. As humans, we pay far too little attention to how this affects us and how it can pull us along on the most absurd things. The fragment's consciousness is kept on the surface and inhibited in its search for the Urgrund. Gurdjieff's insight into the human being wandering in his sleep is strikingly in line with the life perspectives people are presented with through politics and religion. Nothing is more obedient than a hypnotized population. The established religions have centuries of experience in using the power of symbols for this purpose.



## **VI**

### **The Mysterious**

*Man first unconsciously and involuntarily  
creates God in his image  
and then God consciously and voluntarily  
creates man in his own image.*

Ludwig Andreas Feuerbach  
German philosopher (1804-1872)

## Religion and Faith

All religions recognize one fundamental deity or an underlying causal being, not only the three revelatory religions, Judaism, Christianity and Islam, but also Hinduism, Buddhism, Taoism and others. The first three speak of Yahweh, God or Allah; the latter three speak of Brahma, Dharmakaya and Tao. They all represent the same thing, but are ascribed slightly different aspects. The first three have more human-like properties, the last three more abstract, but common to all is that they are the fundamentally unknowable, the source, the origin of everything, thus also the deepest root of consciousness.

Consciousness *is*, has no beginning, but absolute prevalence in all dimensions of being. Yahweh created man in his image, it is said, but is also omnipresent, omniscient and omnipotent, i.e. present in everything, all-knowing and all-powerful. Consequently, the deity is in man and man in the deity here, now and always, in complete parallel to Atman which is Brahma's expression in man, his breath, his being. What we imagine as god, regardless of religion, is this cosmic consciousness that is and cannot not-be. In this way, religions express man as the microcosm, as a spark of the fire that fills everything. Atman here becomes identical to the underlying reality of the world, but the Buddhist mind-set differs in that it does not recognize a world soul. The very notion of a self is also imaginary and without reality.

Now those who belong to the three so-called monotheistic religions should be careful not to denigrate the Eastern as polytheistic without looking a little closer at what images they themselves put up around them. It is teeming with angels, archangels and demons, cherubim and seraphim in Judaism, Christianity and Islam, although the latter does not depict these. What, then, are all these beings, figures, and

gods that fill the various pantheons of religion? We can go to the cabbala to gain insight into this.

As mentioned above, the cabbala has its roots in Egypt and Babylon long before it was formed in esoteric Judaism and hermetic Christianity. From the veiled nothingness *Ayn*, as mentioned, the surge of manifestation springs forth in *Kether* and emanates on through the various sephiroth until they reach the tenth, *Malkuth*, the earthly level. All the central Egyptian and Babylonian deities correspond to the various sephiroth, as exactly as the beings found in the Judean-Christian hierarchy in the forms mentioned above. There are nine categories above the earthly; there are nine main gods in Sumerian, Babylonian, Egyptian, Inca and Greek mythology. Viracocha, Allah, Brahma, Tao, Yahweh, God has the same position as the unrecognizable source of everything, the creative force itself. My view is that this is the broad vibration that fills all octaves in the universe and therefore manifests itself as consciousness on all levels, including in man.

The hierarchies of gods, angels and other beings in more or less human forms are all man-made. They are expressions of how people in earlier times perceived and interpreted forces they intuitively and immediately acknowledged. The shamans of the oldest populations on earth pictorialized the forces in a way that could be passed on. This is not only the root of religions, but also the origin of one of the oldest attempts to systematize and read these forces through observations of the starry sky. Here is the root of astrology.

Astrology, as an old so-called pseudoscience, rejected by material science, regains its legitimacy when, as shown above, it is placed in the context of a cosmic system linked to the cabbala. Everything in the cosmic, including our solar

system, is the expression of different forces, not only physically in terms of things like gravitational conditions, but at any encompassed level. Our star, the divine Helios, the planets of our solar system, including the earth, are made up of the same material particles, and thus of the same underlying primordial consciousness, but as separate manifestations they appear with different energy expressions. As a result, nothing that emanates into physical or more subtle forms in this cosmos is without purpose, the planets have meaning. The expressions astrology reads of the planets can be schematically represented on the cabbala. Everything works according to its cosmic purpose.

Skilled astrologers can read these impulses to some extent by observing planetary positions in relation to Earth, but the interpretations are often very dubious, especially in our time when different person-based schools of astrology are at odds with each other. The cosmos speaks with one voice, not with many. The impulses that from this level affect individuals and larger human structures and societies do not drive forth an inevitable fate, but expose individuals and societies to tensions that must be met at their level, resolved and bring development. When such developments take place, the predictions collapse. They are overcome, not realized.

Individuals who have developed sufficient ability to perceive the forces at work here will acknowledge the impulses directly and meet them adequately as life challenges to personal growth and their own development. With inner support in such awareness, the individual possesses an internalized grip on the most subtle levels, levels that go deeper and are more real than all theoretical astrology, alchemy, and cabbalism prevail. Here we should note what Jung writes: *«The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and*



*alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands». Jung points here to precisely the process by which forces are transformed into understandable images, human-like figures in the form of gods and other divine beings.*

Éliphas Lévi makes this explicit when he writes, *«L'homme, en effet, se crée un Dieu conforme à sa propre intelligence et à sa propre bonté, il ne peut élever son idéal plus haut que ne le lui permet son développement moral. Le Dieu qu'il adore est toujours son propre reflet agrandi»*. Man creates a god according to his intelligence, in his own image, from his highest ideals and moral ability. Man cultivate his own image in magnification.

All the gods and beings described in religions and myths are different emanations, aspects of the underlying source; spheres, frequencies of consciousness that flow through and penetrate everything and everyone. Based on this understanding, the esoteric mystery societies have always sought to lead people with the necessary potential to deeper cognition and insight. One such basic realization is that we are all one, that we are all citizens of the world, cosmopolitans as Socrates and many of his contemporary thinkers considered themselves to be.

It is known that all the great religions we know today derive their allegorical and figurative origins in ancient myths and in fact perpetuate much of their content by a renewed use of the myths transmitted in symbols, symbolic acts and rituals. A feature of allegories, symbols and rituals is that they affect subliminally, that is, what they impart passes below the critical threshold of the intellect. This means that critical thought is unable to process the content unless the individual assumes a critical, observing position and places himself outside the immediate participation. This explains

the religious clergy's capacity for indoctrination and their prohibition of and sometimes brutal reaction to freethinking. Behind this lies the fact that the monotheistic religions significantly deprive man and the world of meaning and shift all meaning to Yahweh, God or Allah. Nevertheless, within such a framework, man is required to take full responsibility of not to follow the commandments and regulations given by the deity through the prophets, apostles, or worse, through the interpreters, the theologians.

The Indian yogi Swami Satchidananda Sarasvati (1914-2002) has a commentary on the religions and their common ground. He writes, «*There is one Cosmic Essence, all-pervading, all-knowing, all-powerful. This nameless formless essence can be approached by any name, any form, any symbol that suites the taste of the individual. Follow your religion, but try to understand the real purpose behind all of the rituals and traditions, and experience that Oneness*». This commentary refers to an open acceptance of all religions and at the same time points back to their common starting point and the experience of unity. It also deprives them of their self-ascribed uniqueness and their right to dictate beliefs.

Overall, there is good reason to reflect on what has been said here about reality. Projected realities based on religious ideologies become concrete realities when they act as tools of power, i.e. not the inner, individual understanding of reality, but the external reality that arises through religious indoctrination and the use of force based on religion. If Allah or the Judean-Christian God were a real, transcendent being, all believers would immediately go to hell, not least generations of priests who for centuries have tormented people to death because they threatened their faith and understanding of the world. Fundamentalists are constantly walking among us in all religious varieties, and in some places, they still have the power to make their reality palpable to others who do not

share it. However, their gods do not become more real for that reason. The divine, if one can use the term thus, is the Urgrund. The religions that initially derived their imagination from primordial consciousness and its many emanations are today advancing believers further and further away from the very divine source by their distance from their mythical sources and by their preaching and demand for orthodoxy. On the whole, it is a sign of weakness when religious power demands uniformity of faith, to decide what the individual should believe. It is also a flagrant assault.

The right to believe what one wants is a human right. It is technically impossible to get a person who has a particular faith to change his beliefs. Even under the cruellest torture, people have stood their ground, or been smart enough to outwardly play as if they are following the beliefs of power. Now it should be clear that faith is not the same as religion. To become a religion, a faith must be shared by a significant number of people, dogmatized, standardized, ritualized, and furthermore, include a hierarchical system of power associated with spaces or buildings in which the ritual part of observance can take place under the direction of some form of clergy. Religion is a collective phenomenon. Faith is an individual, private matter. Properly understood, religious conviction is a question of the relationship between the individual and the deity he or she acknowledges.

Eckhart wrote, *"Man cannot be without God, but neither can God be without man. Without man, God would not know of his own existence."* What happens here if we replace God with the world, with the Urgrund, the underlying consciousness of everything? Here we can see a picture of the integration of the consciousness fragments with the primordial consciousness, the fundamental need for such integration in order for anything to exist at all purely consciously.

The aforementioned Jiddu Krishnamurti, advocated a form of spiritual monism and questioned whether there is any need for religion at all. He regarded religions as crutches for the lame who would otherwise be unable to walk. Yet, since the vast majority of people are spiritually paralyzed, crutches may be needed as a relative, not absolute, necessity.

The religions' answer to man is precisely those lies that bring comfort to life, an oblique notion supported with the weak crutches of faith. They form an extra veil that covers and builds confident ignorance. Such veils must fall like Salome's; they must be torn aside for clairvoyance. Religion is a substitute for something unseen and ununderstood, a sentimental glare that holds the veils in place.

Literal religion, Biblical or Qur'anic faith after the letter, is confined to the intellectual sphere of consciousness and propagates to the emotional, whereby through the letter's description of reality the mind is bound to dogmatism and strengthened to conviction without sideways and can drive fundamentalist attitudes. It is perceived as strength to bind oneself in this way to religious convictions, but it is a weakness that limits the space of consciousness.

In order to awaken to the necessary expansion of consciousness, to the spiritual sphere, it is necessary to abandon the letter and seek essence. Within Christianity, for example, one must put the figure of Jeshua aside and search into the mystery of Christ, which, in faithful copy of past mysteries, represents a way through three days in hell, notably your own personal hell, and on through hell where the full interconnectedness of life is revealed, and finally lead to the spiritual elevation where you can reach through the transpersonal human-bound to cosmic insight and return with an open mind and ability to see through the limitations of all religion. You see the source of all religions, how they are

inspired by the cosmic, but become still-lebens that corrupt and eventually end up as pure falsifications.

When, according to the Beatitudes, the church maintains that "*blessed are the poor in spirit*", this is contrary to my view. It only makes it clear that the church draws the weak to it because they can be treated like the sheep in the field. The strong in spirit stand nicely outside and find their own direct path to the core of the mysteries. They fear no deity's punitive consequence for they know it is nonsense. They know because they have opened their minds, let their consciousness buckle their bow and have touched the cosmic.

It is interesting to observe how religious, death-denying fundamentalism, both Christian, Jewish and Islamic, emerges as a result of society's redefinition of death, especially in relation to abortion and euthanasia. With death-denying notions within these faiths, people are led to wait for eternal life, in paradise or hell, beyond physical death. They take a position on life in light of a dogmatism in which life as a human being is a one-time occurrence, often based on inherited sin. From it, as mentioned above, springs a fear of death and the consequences of life's many errors in the eternity of hell that follows. They completely ignore the fact that life is eternal from a cosmic perspective and has something close to an infinity of expression. Human life is part of a cosmic experience, bounded in the dimensions of space and time that can be experienced in such an expression of life.

For example, abortion is a huge, meaningless topic of contention in many countries today. Religious fundamentalists see the intervention as an assassination. It is not. The fetus is a material development prepared for an incarnation of a new individual, but the individual does not enter until

birth, as mentioned above with the first breath, just as it also leaves the incarnation with the last exhalation. The removal of a fetus does not stand in the way of its incarnation. In short, it does not take place in this possible birth, but in another. What I am claiming here is, of course, a fire torch, and it must be. Unfortunately, the limitations that befall people who indulge in dogmatic beliefs are an accident that affects far more people than themselves by their influence of others socially and politically. When secular law is written on a religious basis, we get a link between religion and politics that deprives the individual of the right to make his or her own ethical choices.

It is within the possibilities of religions, through the use of allegories, symbols, and rituals to convey access to the content of the deep mysteries as indigenous practices can, but the established dogmatism which today underpin their allegorical and symbolic practices serve more to keep people emotionally bound to the exoteric, outward message of religion and make them dependent on its hierarchical clergy who earn their livelihood by the ceremonies, sermons, and hymn-singing. Modern religious practice abuses the tools of symbols to create blind, exoteric faith rather than opening up to the light and initiating humans into the mysteries. The mysteries are alive and must be lived through.

The initiated, the mystics, knew how to separate their individual consciousness from the body and through altered states of consciousness to move into higher spheres of consciousness where contact with the cosmic is possible. The methods are many, the result a level of ecstasy or rapture. Here it is worth quoting the Spanish mystic Teresa Sánchez de Cepeda Davila y Ahumada, known as Teresa of Ávila (1515-1582). She writes of her rapture: "*There was one thing I was ignorant of at first. I did not really realize that God is present in all things.*" She confirms a profound mystical

insight and, as I have argued, that cosmic consciousness is part of everything. Teresa interpreted her experience religiously. God, like to countless religious mystics, was her term for the experience of the omnipresence of cosmic consciousness. The approach is characterized by emotion.

Joséphin Péladan points to the distinction between religion and occultism in relation to the mysteries. He writes in "Introduction aux Sciences Esotériques" from 1911, as follows: *«La Religion contemple le mystère avec son cœur et l'occulte le conçoit avec son esprit»*. The religious approaches the mysteries with the heart, while the occultist does so spiritually. The religious person engages emotionally and thus attachment to the religion and its institutions gives the religious leaders an obvious opportunity to seize and manipulate the congregations in a way that is impossible in relation to the occultist.

Religion is a curious phenomenon, especially when faith is written and provided with the strangest injunctions and prohibitions. Originally, what we call religious rituals were methods of achieving ecstasy and contact with higher levels of consciousness. In a modern view, these rituals seem primitive, but they are only in the sense of being the original. The ancient rites were eventually perceived as heretical and immoral by the faiths of the books; Judaism, Christianity and Islam, oppressed and punished. Absurd and ineffective ceremonies took over to the same extent that the clergy lost touch with the content. They denied rather than further developed human beings' capacity for individual cognition and trapped them in a web of dogma. Power-controlled, formal religions sought control of the population through collective, arranged gatherings such as church services, masses, and the like. Here, indoctrination was made possible through symbolic acts and fiery rhetoric from a well-fed clergy.

The Romanian philosopher and historian of religion, Mircea Eliade (1907-1986), wrote about this: *"to those who a stone appear sacred, its immediate reality is transformed into a supernatural reality. In other words, all nature is capable of appearing cosmically sacred to those who have a religious experience."* Today we see thousands of people, some standing by a wall and nodding with various symbolic objects on their bodies, some praying with prayer chains in their hands and bowing their heads in the direction of a meteorite attached to the corner of a cubic building and some bending the knee and eating a small piece of biscuit with a splash of wine, thinking they are eating a 2,000-year-old man's flesh and blood.

The latter is called a mystery, the mystery of transubstantiation, but it is not a mystery, it is a hoax. Put this way, it is blasphemous and disrespectful, but such things occur in countless variations. Buddhists, Hindus, Sikhs, Jews, Christians and Muslims make pilgrimages around the globe to holy places where saints have lived, religious events or miracles are said to have taken place, or there is a piece of bone, relic or icon that believers consider important. Where faith is strong, it is amazing what a human being can put in an object or place. Religious beliefs have an almost hypnotic effect and in some cases faith acts as a placebo medicine, as it sometimes occurs at Lourdes in France.

What happens at the level of consciousness is not unlike advertising influence, but it hits on a far deeper emotional level in the individual mind, in the psychic sphere. The psychic intensity of faith overrides the mental. The intellectual, critical sense is put out of play and emotionality takes over. Thus, it becomes truly mysterious. The emotional series initiates a process in the spiritual realm that has common features with mystical searching, but since the direction is given via faith, the individual is led towards the



egregor where faith dwells in the transcendental sphere, and usually ends there, often in an ecstatic experience, as rapture in the imagined divine. Only rarely does this penetrate to the cosmic.

We must be able to see how millions of people today are trapped by religious beliefs and still kill each other on this basis. Suffice it to point out how three major religions have their focus on Jerusalem. Jews and extreme evangelical Christians want to demolish the Al-Aqsa Mosque that today stands where Judaism's temple is believed to have stood. The goal is to rebuild the temple, build the third temple, after which Jeshua is expected to return and establish the Millennium. It is not for nothing that Israel today receives support from evangelical extremists, especially in the United States. There is hardly anyone who believes this can happen without a very bloody war.

Eliade's statement can be interpreted in two ways; as an exposé of false mysteries and as an affirmation that real religious experience provides insight that everything expressed through natural objects is cosmically sacred. He pointed out that the myths represented the entry of the sacred into the world. Like the archetype, myth becomes the paradigmatic model of all human religious activity.

The American myth scholar Joseph John Campbell (1904-1987) pointed out in this context that the myths «*serve as a powerful picture language for the communication of traditional wisdom*». He also pointed out that myths link the unconscious to areas of practical action and that the mythical figures are not only symptoms of the unconscious, but also are «*intended statements of certain spiritual principals which have remained as a constant throughout the course of human history as the form and nervous structure of the human physique itself*». Campbell believed that myths as archetypal

symbols and metaphors have served people and society at all times as ethical and moral guides. This refers to the positive side of religion, but it does not take religion to grasp the self-evident human.

In line with what I have mentioned above in relation to shamanism and mystery culture, Campbell highlights a phenomenon that most people think is uniquely Christian; Baptism. He writes, «*The rite of baptism was an ancient rite coming down from the old Sumerian temple city Eridu, of the water god Ea, 'God of the House of Water'. In the Hellenistic period, Ea was called Oannes, which is in Greek Ioannes, Latin Johannes, Hebrew Yohanan, English John. Several scholars have suggested, therefore, that there was never either John or Jesus, but only a water-god and a sun-god*». In other words, there is direct doubt as to whether Yohanan the Baptist and Jeshua existed at all. Instead, they are linked to astronomical events. John is born on the summer solstice of an old woman, that is, as the power of the sun is diminishing while Jeshua is born of a virgin as the sun turns and regains its power.

Virgin birth can easily be linked to astrology. Jeshua was born just after the beginning of the Age of Pisces, when the vernal equinox entered the zodiac sign Pisces, around 145 BC. Then the opposite sign, the Virgin, lay on the western horizon as the new light rose, was born, at sunrise in the east. The symbol of Christ is the fish, the *vesica piscis*. Furthermore, baptism in the ancient mystery schools was a cleansing process the seekers had to go through before receiving initiation. As mentioned above, religions have adopted place, time, and rituals from the mystery schools, after which they have done everything in their power to eradicate any trace of the mysteries. The result is the religions of the book, the dominance of written dogma.

In view of the justified doubts that prevail in relation to the Christian narrative, there is also reason to question what is called the Mystery of the Calvary, which some, including Rudolf Steiner, believe brought a new light and consciousness to the earth and to people as Jeshua exhaled on the cross. I am of a very different opinion. It is the very process associated with the crucifixion, as shown above, in which the following three days in the underworld bring a heightened consciousness and a new light to *the one who undergoes the process*, physically crucified or not. These are steps in the shamanistic, Pagan initiation, the mystery initiation.

Religions, not just the Christian, are corrupt communicators. If we see, for example, what the Christian church has made of this, it is not particularly to be desired. Corruption is thick on the early Catholic Church, which is built over abuses of power, dogmatization, forged documents, book burning and persecution, as well as the destruction of ancient cult sites, including Elusis in 396 and the closure of ancient academies. There are obviously deep ecclesiastical-religious power motives underlying such actions, but that does not justify the actions. Writings authored by early mystics were systematically destroyed everywhere during the first centuries of the Common Era, but by all luck some have escaped ecclesiastical vandalism. Of particular importance, therefore, are the writings found in Nag Hammadi in Egypt in 1945 and the aforementioned Dead Sea Scrolls. These are all writings the church has tried to discredit precisely because they cast the literal religion in a revealing light.

Whatever angle this light may come from, my personal opinion is that the probability that Jeshua *as Christ* has walked his sandals on earth is quite small. The narratives that have built up the course of his life are imitations of previously similar narratives taken from the Mithraic, Orphic,

Elusinian and other mysteries. This means that Jeshua is really just a new version of Mithras, Orpheus, Tammuz and others. Moreover, the entire course of action during the latter part of his ministry in particular is constructed directly over Old Testament prophecy, i.e. obviously a game of realizing prophecy and thus acquiring messianic credibility.

By casting a brief side-glance at Mithras, Orpheus, Inanna, Tammuz and Dionysus, it is possible, as mentioned above, to see the parallels to Jeshua. In relation to Mithras, both are conceived as light divinities and both were born in a cave at the winter solstice, when the sun regains its power. This is how both emerge from a deep darkness into light. If we compare Jeshua with Orpheus, both undertake a journey through hell. Also, the Sumerian goddess Inanna does this. The very notion of death and resurrection anticipates the mystery of Christ by some 2,000 years and is linked to the myth of Tammuz as a prototype not only for Jeshua, but the process as part of the mystery initiations. Tammuz is the god-man, the incarnation of a deity who dies and resurrects. This process is closely linked to the time of Christian Easter, an imitation of the fertility rites, the return of life, now symbolized by the Easter egg. It is worth noting that Yahweh was initially a fertility god. It is above all Dionysus who seems to foreshadow the myth of the Christ, also through death and resurrection like the Egyptian Osiris. Dionysus was perceived as Saviour and the sacrament meal seems to have been taken from his cult. All of these divine figures are associated with a possible historical but mythologized existence.

If the person of Jeshua actually lived at the dawn of the Common Era, he was most likely a rebellious zealot and was executed by the Romans as such, as were thousands of others. The myth of Christ is another story, a new description of the rite of initiation in which 'Christ' is the term for an expanded state of consciousness that is precisely the

consequence of full consecration. At the same time, the person Jeshua may have survived the crucifixion and with his pregnant Mary Magdalene shortly after travelled with his uncle to France, as some authors suggest, and there are legends to support. There is considerable room for speculation and little historical basis on which to build anything. At the same time, it is not hard to tie the two stories together into one.

I pointed out above that there is evidence that the person Jeshua was in England. Likewise, there are indications that he also stayed long in Egypt among the Therapists, a group of Jewish esotericists and Gnostics who practiced full equality between women and men, as Gnostics did everywhere. Through his ministry, Jeshua demonstrated this in practice by demonstrating women's direct access to the innermost core of the mysteries. Jeshua may have been a rebel in more than one area.

It is interesting that the monotheistic religions consistently deny the path of initiation to gnosis and expanded consciousness. Few Jews recognize that Moses' exodus from Egypt is symbolic, that baptism is represented by the division of the sea during the trek, and that the years in the desert are the passage through the dark night of the soul. The stay at the peak of the mountain where the law was received represents the Mons Philosophorum and the final consecration. Moses could not go to the Promised Land, for his path was different. The fully initiated here separates from the others, and the continuation in the general world was left to his brother, Aaron, the primeval pope of Judaism. Within Islam, it is also not fully acknowledged that Muhammad underwent a similar initiation and ascended his 'mountain' in Jerusalem during his remarkable journey. The symbolism is profound.

Of course, what I am asserting here is highly controversial. Billions of people believe in the versions of scriptural religions and immerse themselves emotionally in them. Ordinary people are simple and the power grab of religion ensures that they remain simple. The early Greek philosophers, on the other hand, never regarded the gods as anything other than allegorical images, symbols for use in the mystery initiations. If anything is sacred, it must be the insights that the mysteries convey, not the religions that in their stiffened form approach the profane.

Campbell wrote, *«My favourite definition of religion is 'a misinterpretation of mythology'. And the misinterpretation consists precisely in attributing historical references to symbols which properly are spiritual in their reference»*. The purpose of the mysteries is to allow the individual to 'die' as Jeshua, Orpheus and the others did and through the passage in the underworld to be resurrected as new human beings, that is, with new insights. These ancient Pagan, mythical rites coincide with the Christian Passover. Christianity has hijacked all the ancient rites for its festivals, both times and places, just as the Catholic Church's headquarters in the Vatican are built directly over an ancient Pagan cult site.

Mystery differs from religion in that it basically equates all people, women and men, and that it contributes through its means to a real expansion of consciousness, a deep inner development of man. The mystery cults have no hierarchies of priests and, as mentioned, consider access to the divine to be individually accessible. Access to the divine is about access to expanded consciousness, to the transcendental and cosmic spheres. The myth of Christ illustrates the initiatory process that leads there.

Eliade points out in "The Sacred and the Profane" from 1961 that when we no longer recognize our transcendental

nature and our natural access to cosmic consciousness, *«intellectual elites progressively detach themselves from the patterns of the traditional religion; the gods are no longer accessible; the religious meaning of paradigmatic gestures is forgotten; there is a pessimistic vision of existence; and cyclic time becomes terrifying... repeating itself to infinity»*. Here organized religion takes over.

Contrary to myth, and although they contain myths in their own right, organized religion through the Christian Church, of any form, like Hindu temples, Jewish synagogues, Muslim mosques, and others, through its influence, holds the majority of the world's population in a disciplinary iron grip that hinders the individual approach to higher consciousness. The ideologies that emerge out of the different directions promote conflicts and are exploited in an extensive political power play. This is particularly evident in phenomena such as the neo-evangelistic churches in the United States and Islamic Daesh in the Middle East. They have significant commonalities in their religio-ideological fanaticism.

Similar phenomena also exist within Jewish, Hindu and even Buddhist extremism. In the religious sphere, it has often been dangerous to think or believe incorrectly. The Catholic Inquisition saved the wrong-thinking by burning them alive in a purifying fire. Daesh has shown the same tendencies, as have extreme Hindus in India and ditto Buddhists in Myanmar in recent times. If we let the religious fundamentalists loose, regardless of religion, we should not be surprised if it spreads again. Political fundamentalism, including race theory, also has these features and is often linked with religious fanaticism. Culture, politics and religion are closely linked. Behind it lies the narrative, the story that supports the understanding of identity.

The British religions scholar Norman Rufus Colin Cohn (1915-2007) writes in his book "Europe's Inner Demons" from 1975, about how myths are formed to affect a particular group in society, in this case the Christian groups in the Roman Empire in the 100-200s. The most absurd claims of infanticide, cannibalism, and incest were constructed as non-Christians' interpretations of the Eucharist and the agape meal; the sacrament and the meal of love. Such notions are created and fuelled to "*purify the world by destroying a category of people one imagines as agents of destruction and the incarnation of evil*," Cohn writes. A few centuries later, it was the turn of Christians to cleanse the world of heretics and witches. Such people were an insult to God and a threat to the right faith. It does not make things better to define certain actions as sin, in fact also defining man as fundamentally sinful. Those who do not adhere to the right faith sin against the deity. In any case, one must ask who has given the self-defined orthodox authority to punish sinners. Sin is, if such a thing applies at all, a matter between the individual and the deity. Thus, it is not the job of the church or other people to punish sinners. It is a matter for the eventual deity.

We recognize this in our time, always supported by religious or political fundamentalism. Here it is not about leaving it to the deity to punish those who sin, and let human society punish those who break the laws of society. Religion plays over into politics and laws are permitted to take over the punitive role of the deity. Grotesque examples of this can be found especially in Saudi Arabia and Iran, but it is also thin in Western countries where religious fundamentalism is spreading. We have seen the consequences. I shall not here polemicize over punishment, merely point out its capacity to increase tendencies of violence, especially against the non-conformist, against forces opposed to the establishment and which are defined by self-appointed religious, sometimes even



secular, political authorities as evil, harmful or rebellious. Truth is *always* a rebellion, and it is always to the detriment of lies and falsehood.

Thus, we are on to the question of evil. Obviously, it is not just a lack of good. It is active. The question is who defines it and what it is that activates it. Based on a consciousness approach, my view is that evil is the result of a narrowing of consciousness, of the individual mind. Thus, it may be evil itself that defines something essentially good, but different, as evil. When the individual becomes fully convinced of a religious or political standpoint, this conviction occurs as a spur to fundamentalist thought and action, subjectively perceived as both good and right, but in its effect evil. If such fundamentalism spreads in a society, evil actions, persecutions and pogroms soon follow, sometimes with cruel treatment of those defined under ideology as non-humans, as vermin. That such persecution can serve to the economic or other benefit of certain groups does not make it better.

It is perhaps too easy to claim that evil is the result of reduced consciousness, almost a parallel to saying it is the absence of good, but it has merit, because evil finds a foothold where people are dissolved into parochial views and notions that their well-being or life is threatened by others with different beliefs and world views. It is fundamentally about the formation of enemy images. Thus, religion can become the "*opium of the people*" that is doped into orthodoxy and anaesthetized in relation to the evil in which they become actively or passively participating.

It is worth establishing that evil is an existential fact. It is experienced immediately within the same world to which man through his narrowed consciousness limits himself. Evil is further connected to the motives a person allows to control his ways of thinking and his actions.

This has everything to do with cognitive awareness, with influence and distraction. This is how evil is made a collective concern. Just as modern materialism draws attention to ever more superficial levels, so do religions. They have everything in common with entertainment, propaganda, advertising, sports and politics. They are collective influence and distraction phenomena. It is sufficient to note the various tools in use, not least glowing rhetoric and suggestive actions that direct attention in particular directions and induce particular attitudes and ways of thinking.

Cohn shows how, during the last centuries before the Common Era, Jews developed notions of a devil and demons. God could not logically be the cause of anything other than the good, that is, a counterforce was needed. They chose Satan, grabbed the serpent that tempted Eve, and slowly but surely the devil took on the role of the serpent's voice. Legions of evil spirits and an extensive demonology were the result. This was adopted and followed up by the Christians a few centuries later, after which exorcism became an important practice. It is quite amazing that even in our time, the Roman Catholic Church and a number of Christian and Jewish cults are engaged in exorcism, which I perceive as an effort to influence and take power over people, over entire congregations. A person who is subjected to such a thing is completely robbed of his or her dignity and ability to recognize himself or herself as worthy, as a real fragment rooted in the primordial Urgrund.

Deviant beliefs were attributed to the influence of devils and demons, just as the Knights Templar were accused of worshipping Baphomet, a demon often described as a severed head, a goat's head, or other perverse idol. One theory is that they were in possession of the Baptist's head, another that it was the shroud that is now in the cathedral of Turin, folded and perhaps framed so that it only showed the face of

the crucified. Éliphas Lévi offers an interesting explanation: «*Le Baphomet, figure panthéistique de l'agent universel, n'est autre chose que le démon barbu des alchimistes*». He sees Baphomet as a universal pantheistic and alchemical symbol; the bearded demon that occurs in some alchemical symbolism. From such a point of view, it is reasonable to assume that the inner circle of the Knights Templar was initiated into alchemy by the Arabs during their time in Jerusalem. It also refers to a pantheistic view, perhaps panpsychic. It is obvious that the powers of the church would perceive all this as both blasphemous and pagan, not least because the knowledge was Pagan, drawn through Islam against which Christianity was fighting.

The spread of malicious myths and subsequent evil in a grand style is rooted in narrow consciousness, influenced and supported by power. The agents of power are taking action against consciousness-expanding practices. The desire for power over others is based on a narrowed consciousness associated with some form of ideology, dogmatism and the uncertainty that individuals in power feel that their dogmatism or understanding of life are threatened by others. Such a quest for power is therefore based on fear and inherently evil, a root of evil. It is necessary to point out that the only power a human being needs is power over himself or herself. It creates contact with the inner self and thereby other spheres of consciousness and liberating insights.

In modern religions, there is a clergy who lead the flock and who do not know what it all serves other than, besides power, to indoctrinate people for the purpose of a faith with particular ways of life and moral codes. It is not my intention here to reject the good ways of life or the high-quality ethic of life which religions themselves generally support, but to point out that this does not require a religion. It requires deeper

individual, cognitive conscious insight, or with an eye to the interesting French philosopher and essayist Michel de Montaigne (1533-1592), *an attempt to be human*. In other words, it is about the individual's path to cognition of a more enveloping consciousness. Such cognition gives the individual an understanding of his or her own connection with everything else, and from it, a new ethic of life emerges out of itself. It becomes personal, meaningful and, of course, not imposed by dogma, written rules or laws.

Evil presents itself precisely through the injunctions and prohibitions of religions and political laws where these do not meet man. For example, we see that both Muslims and Christian people kill each other and others despite both the God-given and the political prohibition against taking lives. They also steal contrary to the commandments and often take a round with the neighbour's wife. This shows that religious injunctions and prohibitions are powerless in the face of the impulses of individuals because they are not rooted in the individual. They are, like all legislation, external regulations that are respected much like traffic rules because they do not find meaningful place in human cognitive consciousness.

Despite the diversions of religions and the ignorance or fanaticism of human beings, it is worth noting that the original founders of religion were people of extraordinary insights. This applies as much to Muhammad and Jeshua as to Krishna, Buddha, Moses, Zarathustra and Akhenaten. They hardly aimed for their teachings to form formal religions. The problem is that humans mess it up with endless interpretations and associated living regulations that fill numerous works such as catechisms, the Talmud, hadith and other interpretive texts.

They have moved far away from the original messages and become a livelihood. Theology, like typical Jewish

fundamentalism, has an intellectual approach. It does not lead to mystical insight, hardly to a vague intellectual understanding. Hence the confusion, the many cults and faith variants on the same theme. Simplicity is not good enough for confused, letter-bound souls. Then there may be hope in listening to Albert Einstein: «*The religion of the future will be a cosmic religion. It will transcend personal God and avoid dogma and theology*».

The Buddha, like Jeshua, points in a simple way to approach higher levels of consciousness; attention. He taught how, by practicing mindfulness on the body, feelings, thoughts, and phenomena, one could establish a clear core of present attention, a calm inner centre from which one *sees* what all this essentially are. Then follows the attention to breathing, this flow of life-giving energy that binds us all together on this planet, not just the people, but everything that breathes, everything that circulates; the atmosphere, the sea, the whole body of the earth, everything that renews and recycles the complex chemistry of life and carries the biological, psychic, mental and spiritual expressions of life in the many forms, which live and are.

The art of attention, *sati*, not only helps to tear down the boundaries we hide behind, but also to establish a clear inner centre where the actions we take acquire a clear basis for meaning. When the recognition of oneness with the people around us, with the totality of life and the earth we live on, gains traction, our actions are also redirected from selfish to positively productive goals because we realize that everything we do in relation to others, life, and nature we are a part of, we also do to ourselves. It is when we gain this insight that we discover that the peoples of the earth we have seen as primitive and in need of development have actually always had a higher level of development than our modern. Their natural perspective has always been in a higher degree of

harmony with and contact with the cosmic consciousness. Their religious practices have nothing to do with dogma, but are methods of transcendence based on centuries of insightful practice. Religious experiences, the conversation with god or gods, are on a spiritual level. Theological interpretations and theories play little role. It is the experience through religious practice, participation in ceremonies and rituals, where the means in use matter.

Conversely, religions cynically aim to hijack the human subconscious through ceremonial manipulation by religious invasion. In this way, the ruling clergy, sometimes in union with political forces, can pacify, regulate people's lives, and keep them in place as obedient cattle. The teachings of individual religions always contain elements that demand the submission of men to moral commandments, taboos, maxims and laws. In this way, people are rendered cognitively *un-conscious*, even apathetic, without realizing it.

The instruments of religion are not different from those used among indigenous peoples or in mystery schools, ancient and modern. They also seek ecstasy, but there is a fundamental difference in that the shamanic and mystical rituals open paths to cognition of what is in another sphere while the established religions seek to steer the process towards dogmatically given experiences and understandings, with or without ecstatic elements.

Religions also encourage prayer, but what is to pray? Often the prayers are prescribed by a clergy. They are long lists of worship to the god(s) the religion defines. People with prayer wreaths and other objects in their hands repeat these texts with empathy and conviction that they are talking to their deity. I strongly doubt as to whether is not just a form of indoctrinated empathy that sometimes leads to a low-level trance. Prayer is an instrument that drives submission, binds

individuals to a given faith, religion or congregation by defining praying as a religious duty.

Repeating a set text at a given time of day or in a given context is fundamentally meaningless, but there is a way of praying that has meaning. It is a prayer that is directed towards the cosmic, call it a god, and that is not prescribed, has nothing to do with one's own desires, but comes directly from the heart and aims for liberation. One such prayer is to grant forgiveness. When someone has wronged you, you can pray to the cosmic that injustice is forgiven because you yourself wholeheartedly forgive. It is fine to say to the person in question that you forgive, but the prayer for forgiveness has the power to free the person in question from the karma he or she has incurred. The karmic knot lies in the transcendental sphere where the egregors also lie, and your plea for forgiveness for the other effectively dissolves the karmic knot. It frees both parties from a karmic bond. Forgiveness changes your own reality qualitatively. Religions do not teach this, even though they hold the capacity for forgiveness high. Faith is a personal matter. So is the relationship with the other. Nevertheless, religion allies itself with the state power to regulate both faith and way of life.

Religions have in common with state powers that they can sanction when a person violates widely read and adopted norms or established rules. The sanctions have previously been, and in some cases still are today, physical. Nevertheless, social and psychological sanctions, such as stigma and exclusion, are a subtle form of terror that forces submission. These are effective measures not only against free thought, but also against any escapade in the direction of one's own search and expansion of consciousness.

Religions all stand for a set of basic ethical judgments and norms. All faiths contain ethical guidelines. At the same

time, they contain elements of fatalism or determinism. Just think of the Judean-Christian or Islamic understanding of the road to paradise or hell. It depends on the individual beliefs and way of life. God alone knows. His will decides. He who is obedient and follows the times of prayer will be saved. The question is whether there is room for free will if God has complete foreknowledge of everything. Then it does not matter. The damned are condemned because they live as foreseen by God, a life that leads to condemnation. Here lies a fundamental contradiction in religions. Both Yahweh and Shiva are world-builders and world-destroyers and, like many other deities, express a fundamental contradiction. In addition, Yahweh and the Christian God are incredibly vindictive and merciless.

To establish a deity as the world's designer or architect, or to assume that a completely unfounded event like the big bang sprinkles stars, planets and life around it without meaning, defines both two opposing views and at the same time a whimsical agreement. Ultimately, these look backwards in time toward a first point, a creation. They are unable to embrace absolute, timeless being.

When I have dealt with religion in the context of my main theme, consciousness, it is related to how religions in their exoteric expressions obscure the esoteric content. The mysteries end as dogmatism and do not serve for the expansion of consciousness, which from my, but not only mine, conception they have as their main purpose. In addition, by their dogmatism they distinguish people from each other and thus serve as instruments of power. The unity that underlies all religion disappears in theological brain-spinning.

Religiosity is a deep, personal sense of wonder that spurs the inner quest. Such a quest leads to insights and to



the opening of spheres of consciousness so that individuals can meet their deity face to face. Genuine religiosity appears as a unique expression in every individual, inviolable and without chains to any dogmatism whatsoever. It is an inner, real freedom. Religions are at best nothing more than an attempt to build too comprehensible meaning into the world, tentatively in a convincing package, but the packaging does not necessarily make sense. Faith alone is insufficient, for it always leaves room for doubt. Whatever one may think, it therefore becomes an interesting question what really is or has meaning.

## Meaning

Meaning is almost a requirement of man. Meaning is most often linked to interpretations of life, its attractions, or existence, while meaning on a higher, universal level becomes speculation, or often turn to beliefs and belief systems in the form of religion. Meaning is something we ascribe to life and what we do usually has a meaning, more or less significant from the individual's perspective. A life without meaning is almost unbearable, unliveable. We demand meaning, to matter to ourselves, to someone or something.

Husserl sees man as doomed to meaning, which can be interpreted to mean that meaning can also stand outside the individual, i.e. not alone in man himself. At the same time, it means that it becomes impossible to do anything without it being connected with meaning. Humans have the ability to strengthen their understanding of meaning by setting goals and pursuing them, but it is and remains man-made, individually constructed meaning. It is only the mystical experience that seems to allow for a universal meaning.

Existentially, human beings themselves are capable of creating meaning, giving value and meaning to the different sides of life. It is subjective, but can be shared. Meaning and value attributions are shared. The world is, in fact, a real external reality we must have a relationship with, other people, animals, nature and things.

Whitehead expresses that there are two ways of perceiving the world. He calls them *presentational immediacy* and *causal efficacy*. With this, he distinguishes between the immediate perception of something and the meaningful perception of the same. For example, we can talk about perceiving music physically as sound in the background and listening to the music and perceiving its inherent meaning,

or perceiving an image on a wall in relation to grasping its beauty. Causal efficacy is thus about perceiving the meaningful and substantive in the world as opposed to just the superficial form.

The fact that we ascribe meaning and value to something only means something within the individual sphere, possibly within a group, culture, religion or nation. Sometimes things have meaning for all of humanity, but the big question is what the meaning of humanity is. Here we are effectively without answers and become producers of meaning based on how we perceive life, what we believe, what we imagine, but none of these products of meaning are a real answer. They are our own explanation, intended for ourselves to protect us from the possibility that we have no meaning or significance whatsoever in a larger, cosmic context. However, we are conscious, recognizing consciousness as fundamentally present and without which we could not experience or reflect on anything.

Human beings are conscious that they are conscious. They have what we call meta-consciousness. This is a basis for acknowledging an *I* and involves reflection. Such reflection makes it possible to form a separate understanding of the world. Reflection on oneself, the relation to the world and the question of meaning develops thought, philosophy, creativity. This is also closely related to matters I have touched on above.

The meaning of man, the earth, the universe evades our comprehension, but the fact that we ascribe meaning must be a reflex of our sense of a meaning behind everything. It is indefinable, hidden, occult. It lies behind the being of the world and is implicit in the primordial Urgrund as the deepest cause of human being, including its pursuit of meaning. I have touched on religion as a donor of opinion and will not

return to the topic; just point out that such opinion depends on faith. It is like adding meaning to the car or jacket you own beyond its practical purpose, as many people actually do in pure brand belief.

More fundamentally, people ask where they come from and why they were born into this world, for what they are here. They seek meaning in their existence, their life. There is a search for cause and cause behind causes. From the search for physical cause to physical existence, springs the search for a metaphysical cause and with it a metaphysical meaning. For a significant part of humanity, this ends with beliefs and religion as pointed out above. For example, they rarely ask the question of how it would be possible for God to create Himself. In other words, it hits the wall here. Not least because we perceive our existence as limited, leading us to believe that everything must have some kind of limitation, but that is no more logical than that there are *no* limitations.

My point is that no first or last cause exists, only being, absolute and always. Time, as made clear above, is as much an illusion as matter. I argue that a beginning is not necessary, indeed even impossible. Einstein expressed himself as follows: *«I have realized that the past and future are real illusions, that they exist in the present, which is what there is and all there is»*. One question thus becomes whether meaning depends on linear time.

The French author Albert Camus (1913-1960) wrote in 1942, in "The Myth of Sisyphus," that in *"a universe suddenly deprived of illusions and clarity, man feels alien."* He further pointed out that all one can say about the world is that it does not make sense and that man is confronted with the irrational. This, in his words, leads to a rebellion that confirms us: *"I rebel. So we are."* Descartes resonates a bit here. Rebellion is connected to man's construction of

meaning, a meaning he struggles not only to find, but also to possess. Human beings seem addicted to owning a meaning of life. Without a meaning, they sometimes become suicidal. Some find meaning in religion, in politics or in social relations, most often in combination. Ultimately, this is meaning we create ourselves out of an objective relationship to the world, meaning we create so as not to perish in the experience of meaninglessness, but behind this meaning-making activity lies a vaguely acknowledged element of higher meaning, a meaning that transcends the human.

The Austrian neurologist, psychiatrist and philosopher Victor Emil Frankl (1905-1997) writes about the will to meaning as existential psychology. Man often seeks unconsciously, yet profoundly meaning in his existence. The world's own, inherent meaning we cannot fathom, but that does not hinder the inner drive for meaning that seems constantly present. Here is not universal, but individual meaning required.

Contrary to what many philosophers and psychologists claim, meaning exists at a higher level. Existential psychology rests on the idea that it is man himself who creates meaning, which is very much correct in the daily context of life, but it remains an open question whether something or someone without their own inherent meaning can create real meaning. In this case, from existential psychology, all human meaning formation is merely a life-sustaining illusion.

I have already said that matter is a kind of illusion, so perhaps man and his self-created meanings are also illusions. Leonardo da Vinci wrote that "*the greatest deception suffered by man is his own opinions.*" It is an insightful observation. Then we are left with the question of what is actually real. Since we recognize that we are, there must be a

reality behind all our realizations, including our illusions and all our created meanings must thus be products of an underlying deeper meaning just as our physical world rests on fundamental laws and our individual consciousness springs from a cosmic.

However absurd Albert Camus considered reality to be, it is indisputably a reality. Just as nothing can arise out of absolute nothingness, can meaning not be generated by meaninglessness. My simple thought is that if I am capable of meaning no matter how erroneous it may be, I must also possess meaning in myself, in my existence. Meaning, moreover, is both a basis for understanding and a result of understanding. We cannot understand anything without meaning.

As individuals, we create meaning based on how we understand the world and our surroundings. We interpret the world, its more or less assumed meaning, and our own opinions emerge from these interpretations. As beings of opinion, we are filled with meaning even if we are unable to see through it. Herein lies some of man's life challenge. Meaning is a mystery. It contributes to the development of the cognitive consciousness of the human being, gives it content and enrichment. The American Zen master and founder of The Buddhist Peace Fellowship in Hawaii, Robert Baker Aitken (1917-2010), wrote about this, «*Our practice is not to clear up the mystery. It is to make the mystery clear*». The consciousness fragment expands and pulls deeper into its own roots. The insight shows that the basic meaning is independent of the individual, but nourishes it. Thus, individual meaning cannot exist without the basic one.

Meaning is connected with coherence. That opinions can form systems of thought and ideologies is well known, but opinion formation that derives its basis in external

conditions remains superficial. Meaning must be rooted in deeper and overarching contexts in order to establish incorrodible meaning in life, its events and many external elements.

Sometimes we experience a conscious connection with others, such as when we share a concert experience. This is an experience we are sometimes conscious of, and which means that we *know* that we are sharing something meaningful. This is about us taking part in a common consciousness and being able to acknowledge what it is that makes such a community possible. It also shows that we live in a tangled world where we also sense that the world is conscious. Today, groups of people for shorter or longer periods of time, share a common consciousness. Egregors arise and are constantly eroding. So does their ascribed meaning.

As humans, we share a field of consciousness that includes everyone, but it is cognitively unconscious. The contact we could have consciously developed has now been replaced by electronic aids, with the internet, telephony and social media. It is a poor substitute and it stands in the way of the opportunities we have through consciousness. Therefore, efforts are made to promote interpersonal communication that resonates with the human level of consciousness. We need only open ourselves to this possibility, but the materialistic worldview stands in the way, supported by the forces, which for various reasons, not least fear and greed, cling to it. It place meaning in material things.

Teilhard de Chardin points to a goal for humanity associated with being the source of the development of a noosphere, an interconnected field of higher intelligence on Earth. It requires a leap, a completely reoriented mental approach, a new meaning characterized by love at a superior

level. He puts it this way: "*One day, after we have mastered the wind, the waves, the tides and gravity, we will master the energies of love, and then, for the second time in the history of the world, we will discover fire.*" That fire exists.

Both research and personal experience suggest subtle connections between people. Consciousness is not connected to the body alone, but is broadly connected to the environment. There are empirical results as shown in parapsychological research, showing that we interact directly with each other and with the world at a given level of consciousness. In other words, we are in a common field of consciousness as much as we are in a common physical world. What happens in the world affects in one or more ways everyone, no matter where it happens.

Things, people, and events are correlated in a pattern of relationships. This corresponds to the meaningful synchronicity Jung referred to and to the British parapsychologist Alfred Rupert Sheldrake's (b. 1942) description of what he termed the morphic field. By this he means that morphic resonance implies that memory is an inherent property of nature and that "*natural systems ... inherit a collective memory from all previous things of their kind*". Sheldrake's morphogenetic field can be understood as something close to identical to the Akhasa field in the transcendental sphere of consciousness. It also rhymes with Jung's view that it contains the memory of everything.

Sheldrake defines several types of morphic fields; biological, mental and social. The fields work through all levels of reality and they connect with each other. Thus, Sheldrake rejects the body-soul dichotomy. He further argues that the mental field revolves around the connections between people, animals, and places. To this I can imagine adding a psychic, a spiritual and a transpersonal morphic



field and place the theory as a picture of an explanation of not only shamanic practice, but also of Australian Aboriginal people's special relation to places. It also explains different extrasensory phenomena. By drawing further on David Bohm's work, it is possible to envisage an active field of information related to the sensory world via a biopsychic entanglement analogous to that of quantum physics. The relationship ties further to the Akhasa and the egregors.

Teilhard de Chardin was possibly the first to imagine this underlying, energetic cosmic plenary, which he believed penetrates all matter and thus informs the explicate level of the world. Through its energetic self-creativity, the cosmos creates all the macrosystems that make up the material world, our physical universe. If we choose to draw this idea further, we must realize that we are participants in a global field of consciousness that we both influence and are influenced by, and which is the bearer of meaning. Teilhard de Chardin suggests that it is the noosphere we must give direction. This is a level of transhuman consciousness that humans themselves construct the content of and fill with meaning, but which I would like to point out is also linked to higher levels and inextricably incorporated into the cosmic totality and meaning.

We are part of Earth's global consciousness, which we share meaningfully with all that this planet is also as a carrier of life. We thus float along in an infinite ocean of cosmic consciousness. Man must awaken to this consciousness in order to unite, become whole and harmonious in order to progress meaningfully. Today, only a few are able to see these connections and relate directly to higher spheres of consciousness and thus to higher meaning.

The human side of the global consciousness is a result of what we as humans make of it. Because this awareness is

also creative, it mirrors back on ourselves so that we get to taste the fruits of our own mentality and our own actions. There is therefore deep meaning involved in addressing this so that together we can bring about a shift away from materialism and the consequences it brings with it in the form of strife and loss of peace. We must bring light, that is, a higher meaning, into the global consciousness in order to make visible what lies in the murky corners.

With sufficient imagination, one can create systems of meaning on virtually any basis and build dogmatism. This is not the same as observing actual relationships, gaining insight into these and building a well-founded system of meaning based on these insights, insights that must always be regarded as temporary and therefore continuously open to revision as insight increases and correlations become clearer. This has a direct parallel with the scientific method.

The ordinary waking, cognitive awareness is not the best opening to reality, but rather can be perceived as a controlled notion adapted to our daily lives. Therefore, we are also more concerned with doing than with being. William James said that normal consciousness is only one of several potential forms of consciousness, ways of sensing and constructing the world, quite incomplete and best suited to drawing the map of our everyday reality. For those who have experienced other states of consciousness, this is obviously true.

Jean-Paul Sartre says that existence precedes essence. According to existentialism, only man has existence, therefore essence. I assert that being gives existence, thus also essence regardless of what is expressed. Everything has essence. Man possesses such essence expressed materially, psychically, mentally and spiritually. It is such essence that constitutes a complete human being and gives it meaning.

David Hume writes that he is unable to capture his self except through some sensation and another modern British philosopher and metaphysician, Galen John Strawson (b. 1952), sees the self as something transient, passing, existing in a stream of consciousness, continuously in transformation. It is possible to say that the self is the object of consciousness, but also its subject, which Arthur Schopenhauer perceived as a contradiction, i.e. that something can simultaneously be the subject and object of consciousness.

This is not an easy issue. Philosophers and scientists of consciousness have contended with it for centuries. Psychologists are also concerned with this and a common belief is that the self, the personal identity is nothing more than the content of consciousness, that is, the sum of our experiences, feelings, intellectual imaginations and spiritual beliefs, all something that is in constant motion and change and in some ways pulls in the same direction as Strawson.

William James recognizes the higher states of consciousness and describes them as mystical states in which we progress from "*smallness to vastness*" and at the same time achieve inner peace in a unifying state, a positive situation in which the limited is absorbed into the unlimited. This is an intense experience of gnosis, of truth, of reality that goes beyond anything we can experience in the daily cognitive state of consciousness. We acknowledge immediate knowledge and a completely different understanding than we grasp through books or other dissemination. This direct access to knowledge is related to the elimination of the separation between I and everything. A direct, meaningful and immediate insight emerges through distance-less contact.

When access to insight becomes direct, the experience of separation in daily life will also be reduced. You are able to

get closer to both people and things in your near and distant surroundings and feel conditions in the world and in other people. Hence not only a deeper empathy, but also a deeper insight into why certain conditions and states are the way they are, and in this lies meaning. The individual range of consciousness is widened and captures far more, sometimes up to the unbearable.

In practice, this is a matter of self-transcending meaning through summary, holistic insights. Such insights open new spaces in the mind; open it to ecstasy, deep joy and inspiration. Self-transcendence is simultaneously the transcendence of thresholds into cosmic consciousness and the opening of the mind to currents far more subtle than previously acknowledged. Ecstasy also owns a mysterious aspect and it carries meaning.

I think the British poet and mystic Evelyn Underhill (1875-1941) in her 1911 book "Mysticism - A Study of the Nature and Development of Man's Spiritual Consciousness" describes this in an excellent way. She wrote that experience negates the distinction between thoughts and feelings, between self, space, and time, and allows for a vivid intuition of the transcendental: «*This is that perfect unity of consciousness, that utter concentration on an experience of love, which excludes all conceptual and analytic acts. Hence, when the mystic says that his faculties were suspended, that he 'knew all and knew nought', he really means that he was so concentrated on the Absolute that he ceased to consider his separate existence... He really knows all but thinks nought, perceives all, but conceives nought*». This makes deep sense to whoever sees the point.

Here it is worth quoting the British philosopher, expert on Asian religions and Zen teacher Alan Wilson Watts (1915-1973), who writes that «*in immediate contrast to the old*

*feeling, there is indeed a certain passivity to the sensation, as if you were a leaf blown along by the wind, until you realize that you are both the leaf and the wind. The world outside your skin is just as much you as the world inside...they move together inseparably».* This should give some idea of the nature of ecstasy and its ability to convey deep meaning.

Underhill notes three special traits associated with ecstasy; a complete immersion in the interest of the limitless, a conscious experience of partaking of its power with a sense of complete freedom, invulnerability with a given creative impulse, and the establishment of the self as a *«power for life»*.

The experience of such connection is convincing. It appears on a deep level as true, as more real than reality. It is direct and blurs the distinction between I and it and thus also between I and you, we and the others. This is how a completely new level of empathetic insight is developed in an all-encompassing context, where your joy or suffering also becomes mine. The concept of wholeness is given an entirely new meaning.

The intellect with its scientific rationality has no room for such approach. It cannot be fully grasped intellectually, but transpires meaningfully through intuitions, through poetry, music and art. A purely intellectual approach to the mysteries fails because they are beyond the conceptual world. It becomes only an intellectual memorization exercise on the surface to study cabbala, astrology, alchemy, occultism without engaging one's entire human apparatus. When the whole person works, the theories fall away and reveal deep meaning in a way that leads to inner, cognitively conscious insight into the hidden modes of operation that theories only quarrel about.

The human being needs to develop all his aspects in parallel. Knowledge must be coupled with the inner being, integrated into the individual in a holistic way. It is insufficient to see consciousness as isolated to individual nuclei. It is something we all and everything share and it is our whole essence. It also *is* meaning.

When people work or act transpersonally, it is often perceived as supernatural or as magic. Actually, it is deeply natural. It is about sympathetic harmonization, a way of bringing unity between individuals or between individuals and other life beings or places. It is not uncommon for individuals to master this ability and apply it for the benefit of others. Shamans of indigenous peoples in particular use it to serve their people. Many, even in modern civilization, practice their work in modest silence, in stark contrast to the many thousands of charlatans and self-proclaimed shamans who have created a false but lucrative business on a manufactured illusion. What comes naturally among indigenous peoples are produced sensations in a modern perspective and the natural abilities expressed through genuine shamanism and which are the heritage and potential of every human being are labelled with the term parapsychology and surrounded, not surprisingly, with considerable scepticism.

The consciousness of the individual, whether he or she understands it or not, is connected with every other consciousness, not only those of other human beings, but with all other kinds of life, that of the earth and the whole cosmic omniconsciousness. This is connected to the Akhasa in a meaningful field of consciousness that humans intuitively sense and have known for as long as they have existed. It is nothing new. It is something forgotten.

Perhaps it is precisely this integration with the consciousness of others that is the root of our conscience. When

we act in ways that harm others, we know deep down that it is wrong and that we ourselves are being harmed. It is only our superficial self-benefit that gives us the ability to silence this feeling and ignore it. Our modern individual and ego-centred view of life lacks the capacity to sense that the good of others is also a good for oneself, even if it costs materially. Such perception of life also costs loss of meaning.

Siberian shamans tend to retreat into solitude and 'die' for up to several days. During this period, they dream. In other words, they are in contact with the transcendental plane of consciousness. Here they receive direct insights; see how things are connected on several levels, and can communicate with other life beings. This is how they also acknowledge meaning. This is not something modern people can easily embark on, although some would like to give the impression of it. Real shamans are connected to their local tradition, have been through certain processes and are trained with knowledge acquired through generations.

In the shamanic tradition worldwide, it is common to carry out consciousness-altering actions by eating mushrooms or herbs that lead to altered consciousness prior to important ceremonial acts or especially hunting, as the hunter seeks contact with the prey's level of consciousness to see the animal, locate it and meet it to harvest its life. This also explains the deep feeling that accompanies the action and the respect and appreciation traditional indigenous peoples feel towards nature and all living beings, which has been lost in our technical, modern world. This is deeply meaningful.

It is in some ways a problem that we humans are so strongly located and framed in our ego, trapped in our identity. At the same time, we cannot see how it could have been otherwise. Within the materialistic understanding of

consciousness and the phenomenological idea that consciousness rests on information theory, this demarcation leads to even more limited thinking. Based on the idea that consciousness is generated by the biology of the brain, transhumanism has, as mentioned above, moved forward with the notion that any sufficiently complex matter can develop consciousness. The idea is that man's further development will take the form of a cyborg, an interconnection of man and his brain with advanced computers, including the idea that man's entire consciousness can be uploaded to a supercomputer and that man can thus have eternal life; that is, as long as there is a power supply!

Here is a picture for your thought. Let your brain be connected to a supercomputer. Let the limbs eventually be replaced by mechanical ones. Disconnect your heart, lungs and digestion and replace it all with something in the style of a heart-lung machine and nutrient delivery via probes right into an artificial bloodstream. There is reason to ponder what remains of man, the possibility of human experience, particularly in the context of the *whole* human body being the bearer of individual consciousness. Deprived of skin, heart and lungs, the very connection with the world, the basis of all human meaning is gone, and you are left with a completely helpless brain from which tubes and cables extrude. As a mute nonhuman, you are granted eternal life with no right to die, for the benefit of something you cannot control. All meaning is dead. The goal of transhumanism thus becomes a meaningless nightmare without end.

Downloaded onto a computer with access to control robotic limbs, but without a sentient body, contact with the nature we are part of, life itself, disappears. When we know that it is through the sentient proximity of the body to nature, including the inner nature of our own organs, that we actually experience the world and living life, *man* in such a



state is truncated into a content-less and meaningless gestalt with consciousness electronically reduced to the mineral. The question is whether we can talk about a life at all, perhaps just an infinitely long meaninglessness. Technological methods of dodging death are really contradictions because they actually produce death, a death without meaning. In reality, this is to take a deeply materialistic premise that consciousness *per se* does not exist, that the princess sleeps sweetly despite the pea under the mattresses.

Diverting physical existence using computer technology and mechanics would, if possible, result in an unconscious life, an existence as a zombie, as a robot. It is possible in this perspective to imagine such 'individuals' as production robots in a thoroughly mechanized society, an existence few could imagine. Such dystopian hell, given continued cognitive awareness, would be completely at odds with cosmic meaning, as much of our human civilization already is.

The programs that control computers can illustrate intelligence, but only as a result of the human intelligence that has programmed them. With sufficiently intricate tests, we will always be able to silence such intelligence no matter how much silicon is included in the construction, but it can be effective in assisting humans in their work, such as calculating machines and robots. We just should not forget that it is we who must *meaningfully* determine their application.

As an extension of this way of thinking, we have the relationship with artificial intelligence. Computers can learn a lot and they can, with sufficiently advanced software, also learn from experience, but they cannot acknowledge anything as meaningful. The problematic thing about this way of thinking is that one confuses artificial intelligence with consciousness. Such intelligence does not create consciousness, does not own a cognitive conscious mind. Truly

meaningful intelligence can only arise where there is consciousness with cosmic connection. Computers are never capable of more than the software they are provided with by intelligent humans. The point is that they do not own and will never own their own meaning, which is based on living experience and emotional experiences. They are emotionlessly regulated by human opinion and severely limited intentions.

Technological fantasies about man's further development ignore meaning as something more than a product of the brain. Thus, the fantasy arises that the brain's content, its conscious content, can be downloaded onto a supercomputer so that advanced mechanics can take over the body and its functions. This is the technological, transhumanist wet dream of transcending death with technology for eternal life. Not only can one ask what kind of life it will be, but also whether such existence will be able to hold meaning at all in any sense, even artificially generated. The denial of death is an escape from the inevitable and from a fully coherent understanding of human life as a circular meaningful whole, for life also finds meaning through death.

These fantasies not only ignore the fundamental nature of consciousness, they also overlook death's meaningful function as necessity. Man must circulate in the cosmic current, as everything else does. Inhibiting such a process will, in effect, inhibit the further evolution of the technologically eternal humans and lock them into this material world in the belief that all human development occurs only here and can be mechanized. They have thus also overlooked the fact that human beings' meaningful development actually takes place through the generations. Historically, it is a fact that important, meaningful knowledge has survived great upheavals and has been preserved for thousands of years until today by dedicated individuals and

groups of people. Generations pass on and must therefore be followed by new, not halted in a technological imagination.

The universe is not composed of dead matter, Bucke says, but is a living presence. Our cosmos, in its entirety, is a coherent consciousness with spheres we humans are no more able to comprehend than we are to comprehend what it is like to be a bat. At the same time, it also fully embraces the human level. The cosmos is infinitely creative and builds everything material and intangible that exists. The building material is generated by the vibratory energy of universal consciousness from underlying and humanly unobservable dimensions so that a material reality appears with inherent, localized consciousness. We are also products with a physical body and a localized, limited cognitive awareness. The brain is our primary tool and all its products in the external world are borne out by its creative ability. Absolutely everything in the universe is meaningfully participatory.

Human beings themselves are able to transcend many of their limitations, both in time and space, by changing the state of their own consciousness, almost by changing the inner frequency of the mind and seeking out much like a radio. Frequency changes, which are measurable in part by measurements of brain activity, take place during meditation and other processes when consciousness moves to other levels. We can communicate without the phone, directly and in the present, instantly. Sometimes this happens spontaneously at critical moments in life and in death. Especially people in close relationships and who have strong sympathetic ties experience such cases, but the ability can be trained. Transpersonal communication is nothing new. Indigenous peoples in particular have preserved this ability, which modern man has unwisely let disappear during his adaptation to far weaker and poorer technological solutions.

Perhaps one could say that technology as an outer shell of our existence has deprived us of the ability to feel what is actually happening in the world today. Coming to terms with all the suffering and misery our demanding, technological reality entails for humans is definitely a heavy meal, but our natural capacity for empathy and interaction would have been served if this shell fell away. It possibly shields us, but at the same time, our sensitivity, our meaningfulness, dies. Technology-dependent communication deprives us of natural proximity to each other and helps create divisions. It is unsettling that we can have friends we only meet over social media, but can never keep around with real warmth. Individuals construct images of themselves through these mediums and cover up whom they really are with a semblance of performances produced as a bad television series. In this way, friendships arise on constructed premises and the medium only contributes to increasing the distance between people by distorted reality. This implies loss of meaning.

Man is actually an incredibly strong receiver in relationships with other people. The ability to sense what really lives in another human being is both deep and powerful, but it requires closeness, not just a set smile on the screen of a mobile phone. The individual digests input on several levels; physically the food it eats and the atmosphere it breathes, mentally the impressions it receives from its surroundings and psychologically the effect of these impressions. All such inputs convert energy, but above all, they convey meaning on different levels. Life is largely about capturing this meaning and gaining insight into meaning content and context.

It is worth noting that psychedelics increase such sensibility. What is more, they have the same effect on the brain as meditation and shamanic trance. By provoking other

states of consciousness, the individual can experience glimpses of something higher precisely in direct interpersonal relationships and in addition allow this to open up for artistic or other inspiration drawn from the meaning that relationships at such levels highlight. There is a long tradition of that.

True, only higher initiation can establish lasting inner meaning in coherent connection with the primordial Urgrund. The fragment must be melted down. The Egyptian actress and choreographer Nelly Mazloun (1929-2003) wrote that «*works of Art are meant to connect the human heart to inspiration, for cosmic consciousness to grow in the Supreme Reality rooted in Life and Being*». Here she describes the connection of creativity with meaning.

That artistic inspiration and scientific insights often emerge from these conditions is simply not surprising, but affirmative. Altered states of consciousness form a rich basis for unconventional and creative thinking, imagination, alternative observation and new ways of acting. Through contact with other levels of consciousness, all the mundane comes into a new light and takes on a different, far less central place in our lives. Thus, *new* meaning is developed. We sense that we are participating in something bigger. Our ego gets smaller while *we* actually get bigger. The ego stands in the way of meaning.

What man creates will always be within the limits of what man is able to imagine. We do not own the ability to construct consciousness. Therefore, we are also unable to build awareness into our constructions. The fact that a robot or drone can calculate what it is facing and perhaps fire a rocket at a bridal entourage in Afghanistan in which a suspected 'terrorist' is taking part clearly shows that it lacks real intelligence and ethical judgment. It clearly shows that it

has consciousness only on a purely mineral level and in its essence is meaningless, even unconsciously harmful.

Programmed assessments do not own consciousness in any sense. Algorithms and calculations do not intelligently represent meaningful judgments in either an ethical or a moral sense. Such higher functions characterize human consciousness. They are inaccessible to hardware because they are based on lived life, a growth as an individual over a number of years in social contexts with the gradual development of characteristics such as empathy and morality and, consequently, content of meaning. An artificial face can simulate compassion, but it is small electric motors behind this face that pull on the false skin, not muscles that react based on real emotions. The machine behind the face senses nothing. It is also meaningless. This must have consequences for human thinking, for our philosophical approaches. We need insight.

## Insight

Philosophy, in short, means love of wisdom. There is little attention today to the fact that all of Western civilization rests on a spiritual wisdom tradition that carried philosophy forward to Plato and Aristotle, their contemporaries and successors. This tradition, which has deep roots in Babylon, Persia, India, Egypt and China, influenced Greek culture and thought through, among others, Thales and Pythagoras, but in the Athenian Academy philosophy evolved increasingly into a love of talking and arguing *about* wisdom, rather than cultivating wisdom as the mystics and earlier thinkers did.

In our time, philosophy has become a system of argumentation about everything, analytical and word splitting. Nevertheless, there are aspects of philosophy that ask important questions about human existence and meaning, and that seek a wise insight. As we relate to things today, it seems logical to start from knowledge that has been generated through a few centuries of scientific research, and which in its own way puts us on the verge of the precipice. So let us take a short leap back to the quantum world.

We ascertained the ephemerality of matter. We asked whether there is anything at all, that is solid. Underlying this is the question of what exactly is vibrating and what our four-dimensional space-time continuum consists of. If the weight of matter, gravity, is what curves this continuum, we must ask how these vibrations form such weights and in what kind of fifth-dimensional space all this curves. It is possible to imagine several dimensions, six, seven, ten, or more, but it does mean that we must have an idea of what a dimension is and how everything is connected at all. According to Einstein's theory of relativity, matter is the same as energy. Energy is movement. This means that everything that is created by motion can be perceived as vibration, but motion is something ephemeral that fades in the time dimension and

is curved with it in gravity. What remains, however, is what causes it all: Consciousness.

We ascertain that we somehow *are*. We are only in the infinite briefness of the space-time moment, *now*. Yet we have memories and our consciousness is by no means one-dimensional. We recognise, as a result of new experiences in the smallest components of matter, that everything is connected, that nothing is detached, and that everything affects everything both instantaneously and everywhere at all times. It is tempting to hint at the English priest and poet John Donne (1572-1613): "*No man is an island...*" Nothing is detached, but connected with everything else. This also applies to each individual.

László points out that science exhibits a "*widespread fabulousness*" by pointing out how cosmology views dark matter and dark energy, quantum physics demonstrates non-locality at subatomic levels, and consciousness research encounters transpersonal connections independent of time and space. The interesting thing here is not only how subtle all this is, but that it transcends the material and our understanding of time and space within both cosmic, quantum-physical and consciousness-related levels.

It is hard to overlook that there is a connection here. From a scientific point of view, the question is whether dark energy in the cosmos and particles in the quantum vacuum emanates from the same essence as manifestations of consciousness. What is the way it works? László refers to this as a non-local, information-carrying energy, a fundamental force in the universe seen as a holistic system. He places the core of consciousness in the cosmos whereby it must necessarily be included in everything, including the smallest constituents of matter. Consciousness must be both everywhere and in everything. It is thus more fundamental



than space, time and matter and indeed the source of everything that appears on every level, in every dimension.

Just as we are physically intertwined with nature, our consciousness is intertwined with the universal consciousness. We share earth, water and air as we share a psychic and mental sphere, reciprocal and recognizable emotions that enable us to share sorrow and joy, mental images, concepts and meanings that enable us to understand each other and communicate. Man is not detached. Man is a part, a fragment of a whole, physical as well as by consciousness. We are in continuous relationship with nature, humanity and the cosmos. For all our technological distancing, we remain inextricably bound in these relationships.

Philosophy tends to take precedence, but sometimes discoveries we make lead us to overturn our thinking. This represents a paradigm shift. The American physicist Thomas Samuel Kuhn (1922-1996) defined in his book "The Structure of Scientific Revolutions" in 1962 that science emerges through two changing phases; a prolonged period of so-called normal science and a phase of scientific revolution, where everything is reviewed in the light of new and surprising discoveries and experiences. We are now in the midst of such a revolution. It began just after 1900 with the relativity theory of Einstein and quantum physics with Dirac, Heisenberg, Schrödinger, Bohr and a number of others. Partly based on these a number of discoveries followed. The insights the discoveries brought influenced human thinking, philosophy.

In this context, it is almost impossible not to turn our attention to a little-known philosophical trend, Russian cosmism. This is a school of thought that originated as early as the 1700s, but was first formulated systematically by the philosopher Nikolai Fyodorovich Fyodorov (1829-1903) in the

mid-1800s, when a broad intellectual movement based on this thinking developed.

Russian cosmism is both holistic and anthropocentric and rests on the idea that the cosmos, the all, is teleological and meaningful and undergoes a development with a direction in which man has a place and a role, that is, a meaningful position. At the same time, the idea of a ruling deity, a god, is rejected. The cosmos is self-aware, self-generating and inherently an active agent and force. Again, we hear the voice of Giordano Bruno. Everything rests in its own being. Man is a product of this primordial consciousness, and has come into being as a consequence of being a necessary link in what is for us an incalculable cosmic development.

According to cosmism, the world undergoes a development from the biosphere, that is, from a living biological state, to the noosphere, a state of conscious understanding, which we can also call clear, cosmic consciousness. This is entirely in line with Teilhard de Chardin's thinking. Fyodorov influenced a number of Russian thinkers, including Vladimir Sergeyevich Solovyov (1853-1900), existentialist Nikolay Alexandrovich Berdyaev (1874-1948) and scientist Konstantin Edouardovich Tsiolkovsky (1857-1935). Further, the Russian author Fyodor Michailovich Dostoyevsky (1821-1881), was concerned with this thinking.

The typical Russian approach is at this point very different from that of Western materialist and commercial, but has found resonance within anthroposophy. The difference implies an East-West contradiction in relation to humanity's life goals; on the one hand material growth and prosperity, on the other hand the development of an enriching clairvoyance associated with higher levels of consciousness becoming available in the human cognitive

consciousness. The Eastern, and especially Russian, approach is essentially different from the Western. Western thought is oriented towards concrete affirmations where the Eastern is concerned with an inner cognition without the need for such affirmations.

If once again, we take a look at the human being, we see that old ideas are falling apart. For a long time we have believed that, consciousness is in our heads and the emotions we have are in our hearts. Consciousness is with us as long as we live and is gone when we die, or it leaves the body and travels to heaven or hell, or it pauses and reincarnates in a new body in a new age. The latter becomes a question of religious ideas.

As mentioned above, the brain consists of approximately 100 billion neurons, each with countless synaptic connections to other neurons. The internal connections of the nervous system form a network of an estimated 180,000 km, that is, about 4.5 times around the Earth at the equator, mainly located in the skull of each individual. It provides an unimaginable network that surpasses any computer. In the neurons are the microtubules, the cell skeleton, where previously mentioned quantum functions take place in a significantly more extensive network, on the order of tens of trillions of units. Secondly, if we look at the fact that all this is permeated by energy, expressed as vibrations in various high octaves, in a quantum relativistic way, we see the connection all the way back to the 'creator verb' and up to psychic states effected by trance, meditation or psychedelics.

Hold on to what I have pointed out above about quantum events in the microtubules and about the role of water in the organism. Non-locality and non-temporality are not merely phenomena at the deep, subatomic level. They also apply at the cellular level and at the level of an entire

physical, biological organism such as a human being. If this had not been the case, our organism would not have been able to endure. At all times, in any moment of time, it must consist within its own context, with coherence. Now we are discovering that this is not limited to individual organisms either, but to all of humanity, to the ecosystem, to the planet we live on and the entire universe. Everything is a matrix of consciousness with infinite potential in non-local and non-temporal expression, with unlimited possibilities of expression.

Who thinks he has all knowledge necessary in life and sufficient insight into all that is necessary, has actually painted himself into a corner and is almost too intellectually dead to count. Without realizing his own limitation, he gets nowhere. The decisive, liberating leap consists in seeing the limitations. Restrictions only can be exceeded. Everyone has a challenge here. Insight transcends speculative philosophy.

Insight shows that consciousness is an active force in the universe and in man. The force shapes the world and everything within it, and gives it an expression that is constantly changing. Man participates in this and involves all his faculties in the process, but wears to pieces when he is not in harmony with the universe of which he is a part. Through newfound insight into such deep connections, insight into what we call matter, in the understanding of space and time, and not least through a new understanding of the cohesion and reciprocity of everything, a new paradigm has been formed on several levels, not least in philosophy.

The consequence of this is the realization that we can no longer see ourselves as detached individuals and must recognize that we are connected at the quantum level, so to speak, that we are all one, not only with each other, but with everything; all life beings on Earth, the Earth itself, planets

and stars in the distance. We are all brothers and sisters, the earth is our mother and the universe our father, if it is permissible to say such a thing.

This insight is preserved in ancient philosophy and is still alive among the most unaffected so-called indigenous peoples of today's world. It entails a mutual ethical responsibility between humans and between humans and the earth with all its life, its mountains, forests, deserts, rivers and oceans. The realization is to understand that we are each other and that what one does we are all part of, the suffering of one is the suffering of us all, the joy of one as well. There is a deep kernel of truth in the phrase *mea culpa*! It is an infinite certainty, insight that embraces us all and holds us accountable, each individual.

The Japanese political philosopher Inazō Nitobe (1862-1933), in the introduction to his 1900 book "Bushido: The Soul of Japan," writes, "*What is important, is to develop insights and wisdom rather than mere knowledge, respect someone's character rather than his learning, and nurture men of character rather than mere talents.*" Furthermore, he quotes the Chinese neo-Confucian philosopher Wan Yangmin (1472-1529), "*To know and to act are one and the same.*"

Usually, human consciousness is limited to the perception of the most pressing needs and their satisfying. Tragically, this delimitation also represents a barrier to insight into one's own context with others and links attention to the ego, to the severely limited 'I' mentioned above. The selfish takes dominance, the individual's capacity for introspection is trumped by immediate needs and desires, real or fictitious, and the sideways gaze towards the other disappears. If we understand what Wan Yangmin is saying, we also understand that our actions tell what we know and

that it will shine through when our actions run counter to better judgment.

Deep introspection will make the individual quite frighteningly aware that all notions about himself or herself, about others, about the world, are completely false. Therefore, through the introspective process, it is both possible and necessary to revisit the life experience.

Deeper insight comes when you realize that you as a human being neither know yourself nor understand the world you live in, and that you nevertheless walk around with illusions and great ideas about yourself. It is precisely these perceptions that close the way to real insight because they only highlight the ego, the personality, that is, the mask as shown above. You must penetrate your imaginations, casting off not only exaggerated notions of yourself, but *every* notion of yourself and likewise any set picture of the world. It is penetrating the veils and opening to insights, the kind that throw you out of the comfortable chair.

Insight enables you to see the false and corrupt that the vast majority of people around you take for granted reality. It is with this acknowledgement that you come to *le point sans retour*. Something opens up here that can never again be closed. The way back to 'normal' is impossible. It clearly has its price, because from having lived in agreement with normality, you suddenly stand on the outside looking in, and you cannot expect to be understood. You see through the appearance of all things where others see only surfaces. It is a significant challenge just trying to be 'ordinary', normal.

An interesting aspect of modern man is that he considers that he has had no time before his birth nor has any time after his death. He sees himself and his entire existence as bound up in a material form that exists only in

the period between birth and death. If it had really been that way, any meaning of this short interval of life is also lost. Then we fall into the trap of materialism where everything revolves around usurping as much material and physical well-being as possible in this life. Such is the brutal background to mankind's most destructive affairs, ranging from simple theft and rape to war and genocide; the struggle for one's own or one's own group's material gain that can never be achieved at anything but the expense of others, the absurd law of "survival of the fittest", social Darwinism understood in the perspective of the one who usurps the most power, the most weapons, the most money. This represents a modern philosophy, not liberal, but destructive.

For humanity as a whole, this is a pure catastrophe in which competition has taken over for cooperation and coexistence, based on our relationship to time and space and fundamentally to our approach to matter. The experience of living in a flow of time within a materially confined space gives man a claustrophobic sense of boundaries that he seeks to transcend by conquering territories and things. The insight to acknowledge that this is not how these limitations are exceeded seems to be completely lacking. The borders are not outside, they are within. It is all about stepping out of this claustrophobia by breaking down the boundaries within oneself and between oneself, one's own ego, and that of others to recognize that we are all one. Secondly, it is about growing through the spheres of consciousness to conquer a permanently expanded consciousness that enables the ability to perceive a greater unity with the whole nature and universe we are surrounded by. Here time and space must collapse for a moment so that the experience of oneness with everything becomes a recognized reality, so that the light of the cosmic consciousness illuminates one's whole being in a now, in the being now. The foundation is not in matter. It is outside. In Buddhist philosophy, *nothingness* is considered a solid basis.

When you have only once seen all boundaries fall and let yourself flow in this light, life can no longer be the same. Insight surpasses all other personal experiences. All opposites coalesce into an insurmountable whole that is being. All the pain and suffering of the world, everything we fear and that terrorize us is embraced in an unlimited good, eliminated, dissolved. All guilt is drowned in a light of infinite forgiveness. The trials of humanity are filled with higher meaning and united without contradiction, frictionless. Life is not something passing, ephemeral, but something that with a significantly higher intensity is beingness. These are insights.

The insight that follows brings peace to the individual human mind, where turmoil is the cause of strife, violence and misery. All fear disappears, for there is really nothing to fear. Consequently, there is a need for an entirely new form of education for the children of men. Not only are they to learn what they need to cope in a brutally materialistic world, but above all the capacity for critical thinking and a method for transcending the limitations that enslave to temporal material striving. Life is bigger than this.

All human suffering is caused by the limitations we are taught to come to terms with. From the earliest childhood, we are scared into the framework and taught to see them everywhere, but they are our own creations. We are victims of our *custom limitations* and suffer inhumanly from them. The individual's personal, conscious, or unconscious suffering is projected onto others. Others are interpreted as cause and the interpretation leads to the emergence of what we call hatred and evil directed against the other.

Human suffering, at the same time, has a specific justification. It motivates the drive to search for something palliative. Unfortunately, it usually leads to an attempt at



relief by medication or material gain. Who has not heard about the marriage that was temporarily saved by the acquisition of a new kitchen or a new car? Such things seem like band-aids on a wound, but only for a short time, then something new must be obtained. This search for rescue from one's own state of suffering has two effects. It increases consumption and worsens the pursuit of material satisfaction. In this way, it also increases the general level of suffering, sometimes to the unbearable.

Material consumption is not able to meet the need because the need is not material. The need seems limitless, and it is correct, but in a different from material sense. It is unlimited because it can only be covered by the unlimited, by tearing down boundaries between people, and between people and everything else. It is the role of suffering among human beings that it should lead to transcendence. The disorder is a symptom. Transcendence means allowing oneself to see the limits and acknowledging to oneself the feelings of anxiety, weakness and pain they cause. The dead end of material hunting is a materially insurmountable wall that only the intangible can transcend.

The dissolution of the boundaries of the ego gives the individual transcendence ability and depth of projection. Overcoming one's own inner resistance to let curtains fall is the challenge. When the performance is over, the light comes on. The performance is over when you have understood that you took part in a play. The light reveals that everyone in the audience is one. All it takes is a resting but constant attention to the allures of the game, not to plunge into a battle against the seemingly polarized reality of the world. It is about observing in order to see and to acknowledge the game of opposites and the coherence of opposites in a higher unity. It requires the ability to detach oneself from the limited view of

individuals, individual events, and lift one's gaze to a vantage point where wholeness is seen, insight is gained.

We tend to consider that we have free will, but often forget to ask how free our will can really be, given the limits by which we are emotionally, mentally and physically framed. It is a question in which the answer is really given. The framework makes our will unfree because it cannot stretch and bring action beyond the narrow limits we set. It is, as mentioned above, an open, philosophical question in which many philosophers have expressed different opinions, whether our will actually derives from ourselves as independent, free will or whether it is given by the circumstances around us that impulse our subjective reaction in the form of concrete actions.

I have pointed out the effect of shouting inwardly within oneself, shouting one's own name, and the strange feeling one experiences of not getting an answer. The reason is that you are not your name. Your identity lies deeper as a sense of self-ness, an immortal self. Immortality consists in this unity of self with the cosmic. I am one with everything and therefore immortal. At the same time, everything you have accumulated up to your ego's fleeting definition is not only mortal, but also something that was never anything but illusory. Identification with the illusion ensures death.

Consciousness is fundamentally intangible and transcendent. It transcends the individual, is a single indestructible entity that carries the whole world, gives it existence. Consciousness is all-generating, all-penetrating, one in everything. Everything is in consciousness at every level that generated expression just as the fingers of a hand are parts of the hand itself, the hand part of the human being, the instrument of expressed will.

Chopra and Kafatos have their own theory that the universe, the entire cosmos, is not only alive and conscious, but that it also depends on man for its existence. It implies that the universe *is* man. One may be tempted to draw a parallel with the solipsistic view of reality, as mentioned above, but their thought is different. They see the universe as the manifestation of Man with a capital M and individual humans as precisely the microcosm they are in relation to the entire cosmos. In other words, they point back to Hermes Trismegistos. They take the idea a step further by pointing out that humans live *participating* in a participatory universe. Thus, with their philosophy, they insightfully establish a dependence in the relationship between the big and the small. Our individual consciousness is not only affected by the cosmic consciousness, but is participatory and influences in its own way everything 'out there'.

These are insights we cannot simply dismiss since we cannot avoid acknowledging the spheres of consciousness in man and in the cosmic. Man is his own creation through the expression of the fragment, emanating from the cosmic and always part of everything. Man is on a journey, a transmigration in the universe and at the same time carries it all in himself. He is an immortal fragment of the universe. He is a fragmented, diminished expression of the whole, the microcosm flowing through the macrocosm. It is a journey, imagined as a stream as a river flows, yet owned by the moment, the eternal present wholly and completely. The little expresses it all, and so the little is the whole. Birth and death are one. The reincarnation is not the rebirth of the ego, but of the transcendent, transgressive self that creates and enters into the fragments of experience.

When the journey gives the individual, incarnate fragment insight to see its oneness with everything, with all humans, all living beings, it becomes clear that everyone

shares the same self-ness. Eventually, we realize that we share it with everything, including stones and stars because everything lives and is an expression of the same consciousness. Edvard Munch saw this clearly. He is quoted as follows in an early biography: *"The earth is an immense, living atom. It has thought and will, the clouds are its breath, the storms its heavy respiration, the glowing lava its seething blood. Why should the sun not also have a will, the one that sends its wealth of light into space? Everything has life and will and movement, the stone and the crystal like the globes. It is the will that governs the trajectory of the worlds."* This insight is anything but scientific. It transcends science because it penetrates into a field of experience that is not intellectually accessible. Insight is something that flows to open minds as a direct realization, unfounded but undeniably true.

It is also how we recognize the deity, not as a goblin in heaven, but as the innermost part of ourselves, as the innermost part of everything, the Urgrund with which we are all unbreakably one. The deity is all of us, everything. God cannot be outside of us, for then He is not omnipresent, He cannot be cut off from our innermost thoughts because then He is not omniscient and He cannot be separated from our individual wills because then He is not omnipotent. Why rave about a god or gods in a fable heaven when nothing is closer and more integrated into oneself? The same can be said of all notions of a devil in a fable hell. Angels and demons are expressions of ourselves, our own fables. We create them. We own them.

Erwin Schrödinger wrote that it is not possible that the unity of knowledge, feeling and choice you call your own could have sprung from nothingness, and that this is eternally and unchanging one in all human and sentient beings. He points back to the earliest peoples and asks

whether, with their joys and sorrows, they were not also you. This is a very interesting point of view when it comes from a physicist. Perhaps he has also seen through and penetrated the glare of physics.

The reason we see each other as separate is that we misinterpret our inner self-feeling as connected to our finite body, our individual thoughts and feelings. We are unable to see through the illusion or understand what it is all about. In short, it is beyond the ordinary human intellect to grasp the full meaning of existence, the world, and the cosmic order, but we can find a direction by letting our limitations fall and seek our root in unity, in the Urgrund, penetrating the world soul through our own souls, and thus becoming free through awakening and seeing our own immortality in everything as mystics have always referred to.

The crucial insight is that one initially fears the opening of consciousness because it implies the annihilation of oneself. This becomes understandable only when one realizes that the annihilation was actually an expansion. As long as we walk about in a material body, we remain who we are, but expanded on certain levels because a new space is opened within ourselves.

Once opened, this space is always available. Twenty seconds of deep meditation confirms the contact, maintains it. The world no longer looks like you are used to. It is like a translucency all over the place. The eye sees more and the thought grasps completely new connections that are often difficult, let alone impossible to put into words. People, objects do not always cast a shadow, but appear with their own light as something more than material reality. The boundary between you and I, between I and the world, has become uncomfortably thin or has almost completely disappeared.

Man trapped in his own limitations, materiality and unwilling to transcend his ego will necessarily be in a state of suffering afflicted by the grind of time through birth and death. It is the hard fate of our fragmented consciousness to hit the world with its hard shell, figuratively speaking, colliding with a reality that consistently puts it to the test. Suffering is such a test, and, as I have said before, an opening opportunity for the individual. Pain owns a liberating impulse. Dissatisfaction carries within it the germ of inner development when it is directed not only towards material satisfaction or attributed to the guilt of others. It is about moving into the encounter with experiences, not running away from them. It is about doing, not to separate oneself from the difficult, but to unite with it and acknowledge what it is really about. We must face it here and now, when it comes, for a postponement will weaken the experience. It will lose its immediate authenticity. The moment is there *now* before you can grasp it. Therefore, do not seek to seize it, but let it come, with attention experience it and let it go.

The wider spheres of consciousness can only be accessed and gained through introspection, by looking inward, through ourselves in order to look outward. This means that everyone who seeks this knowledge must want it strongly enough and implement what is necessary to acquire the insight. Scientific, experimental research on consciousness hits a wall because it is only able to relate to its external expression. Biological, psychological, and parapsychological observations remain observations, not real, perceived insights. Observations always takes place from the outside. Insights are gleaned from within.

As far back as we have history; humans have sought recognition and understanding of their place in the grand world order, a place in the cosmic context. By cosmic is meant here not only the material universe, but also the immaterial,

the conscious everything; Urgrund. Indigenous peoples have traditions of shamanic approaches. This practice includes various consciousness-expanding techniques, as mentioned, often associated with control over breathing and suggestive rhythms that lead to different levels of trance. Their privileged closeness to nature and upbringing in a tradition where other states of consciousness are a recognized part of everyday life gives them a natural basis for the initiation their shamans make. For them, the thresholds will not be that high.

An essential feature of shamanic techniques is that they temporarily dissolve individual identity and provide experience of their own place in larger contexts. They provide personal cognition of and participation in the universal consciousness, its power and creative impulse, as suggested by Chopra and Kafatos. The individual enters a state of non-duality, in which the distinction between the self and the world, subject and object disintegrates, in a flow with the all. American anthropologist Henry Barnard 'Hank' Wesselman (1941-2021), who is known for his alleged contact with a Hawaiian *kahuna*, shaman, who lives 5,000 years into the future, for his shaman school and for his prediction that Western civilization will collapse as a result of climate change, writes succinctly that *«Sanctified by their initiatory experiences and furnished with their spirit guardians, the shaman alone among human beings is able to consciously travel into the spiritual worlds as cosmic explorers»*. Without signing off on his other ideas and predictions, this is in some way correct, but the methods and abilities are available to every human being who with sufficient energy and determination sets out to become such a cosmic seeker. We also have within the European culture descriptions that show that there are not only shamans in Siberia or the Amazon who has made journeys in the spiritual world. We can only look to ancient Greece.

Historical records testify to the ancient Greek gods' mythical drink *ambrosia*, often also associated with *nectar*. No one knows today what this was, but when the gods allowed humans to drink *ambrosia*, they felt entangled in the kingdom of the gods on Olympus. The descriptions have much in common with the impact of psychedelics. Both Greek poets Sappho (c. 630-570 BCE) and Anaxandrides (b. c. 374 BCE) mention *ambrosia*; that it confers immortality. The word is etymologically related to *amrita*, Sanskrit for immortal. In India, people drank the juice of *soma* in the same way. This and other examples show that humans since time immemorial have used various remedies to view the world of the gods or enter spiritual transcendental levels of consciousness.

It is also common for natural consciousness-expanding substances from various mushrooms and herbs to be used. Such practices, given that one knows how to control direction, provide immediate and direct contact with extra-individual levels of consciousness and thus contact with everything from animal and plant spirits to non-incarnate entities and higher spiritual forces. However, something more is required to gain access to the highest transcendental levels and unleash the powers that exist there. I will return to this.

Nevertheless, the strong contact indigenous peoples have with nature and the earth is rooted in a deeply acknowledged and conscious relationship with the world and the forces of the cosmic that carry them and to which modern Western man is deaf and blind. It should arouse respect, not degrading attitudes, views about primitive notions or contempt. It should inspire the quest, not the defence of ignorance, for deep in every human being lives the primordial man with intact abilities and with its paths to insight.



It is a paradox that the great monotheistic religions fear general insight into such conditions. One explanation, as mentioned above, is that such insight threatens their dogmatic teachings and thus their established existence and power. Centuries of constructing priestly hierarchies will collapse when most people discover that they have no use for them, that a direct path is available through each individual. Such insight was what led to the church's persecution of the Cathars, especially in the so-called Albigensian Crusade that took place in the period 1209-1229.

It is pointless that dogmatism should put a dark cloak over the light, but in this way, the Western religions in particular have tried with great brutality to destroy any defined heretical movement and ancient Pagan practices, sometimes to the near extermination of whole peoples. When insight becomes direct and personal, dogma are rejected and the entire established fortification is torn down and destroyed. As the cognitive, individual attention is subdued, the inner contact with the primordial Urgrund, the direct contact with the deity that the Cathars recognized as an individual concern, is lost. The fact is that all inquiry into the divine, here understood as opening to larger spheres of consciousness, must be an individual matter. In our time, powerful forces are still engaged in closing roads to higher insight, but at the same time, other forces are stepping forward to open gates.

I think the American biochemist and psychopharmacologist Alexander Theodore Shulgin (1925-2014), who is known to have introduced MDMA, or ecstasy, into psychology, has expressed an insight that may stand as a counterbalance here: *«I understood that our entire universe is contained in the mind and the spirit. We may choose not to find access to it, we may even deny its existence, but it is indeed there inside us, and there are chemicals that can analyze its*

*availability*». Shulgin points inward to look outward. The inner space is the outer one. In there, *I* am one with everything out there as if by a mirror. Perhaps chemical assistance is an option for many because the mirror is darkly soothed in a world where attention is required for purely external survival.

Attention is a form of effortless, resting concentration on the object it focuses. It is lingering, without bias, without binding to concepts and viewpoints. It aims to capture the object's essence within itself. It becomes a form of unbound analysis that rounds off in a synthesis in which the object is integrated and cognizable in its full context with everything else. When attention is focused on one's own feelings and thoughts, insights open up where one's own justifications, fair or not, come into an ever-clearer light and in perspectives far beyond those one have dealt with previously. The point is, that once this light has revealed your motives, there is no turning back.

Pure attention is the beginning of a path to insight. It helps to tear down the distinction between subject and object, I and the other. It allows for meditative approach to the crucial contexts and thus a path to genuine initiation. The initiation process itself requires attention at a level where contact with the body and the material world effectively ceases as disturbing and confusing elements. Attention expands to accommodate timeless dimensions. The sense of time ceases and space disappears into nothingness. Yet, and for this very reason, it opens up as an indescribable field in which everything is within reach and insights slip into the mind that subsequently awakens to ordinary life with a new outlook.

The American author and metaphysician MacDonald Harris, also known as Donald Heiney (1921-1993), describes

the insight as an event: «*What happened was simple, even banal: I became naked, died, lost parts of my flesh and most of my ego along with a few illusions such as belief in the uniqueness of my personal scrap of consciousness and the cosmic importance thereof, and went on from there*». This is to take on the challenge and move forward barefoot.

Wordless insights provide new inner strength in the mind, new and strengthened life force and new inner peace in the face of life's many mundane challenges. They do not become so important and thus they become easier to relate to and solve. The German-Lankan thinker and Buddhist monk Nyanaponika Maha Thera, actually Siegmund Feniger (1901-1994), pointed out that right attention keeps the mind free from false influence because objects of thought and senses are seen through. Thus, a reliable basis is formed for theoretical assessments and practical and ethical decisions.

The transience and lack of substance of phenomena becomes visible and the picture of reality becomes clear. He refers to "Ratnamegha sutra" where it says, "*if you understand the mind, you understand everything*". He also refers to the opening words of the "Dhammapada": "*Thought precedes all things, thought directs them, thought creates them.*" It is not far from the opening of the Gospel of John and connects to Chopra and Kafatos.

When deeper values are acknowledged, one discovers that they are at the core of oneself and are connected to the core of everything. Then external values fall to the ground like leaves in the autumn. Living according to these inner values is a choice entirely under our own control. When we choose this consciously, it opens up access to higher realizations. It is man's opportunity. It is an opening to insightful freedom.

## **Freedom**

Freedom is not unlimited in our world. Freedom is inextricably linked with responsibility. Our responsibility to ourselves, to others and to our surroundings is the limitation of freedom. For example, our defence of freedom of expression does not mean that we can say or write whatever we want, even though we can mean what we want. Words have an effect. They are often the starting point for action. Either way, it is crucial that words can hurt and they can damage. Therefore, it is also crucial that we take responsibility. It is one thing to deal with the truth as far as it can be acknowledged, another is that we do not use our freedom in ways that could harm others, create situations we cannot reverse. Tooth before tongue is a good principle; thought before speech. This also has to do with consciousness, both with our ordinary mental consciousness and with consciousness on other levels, where our ethics have its root. By listening both inward and outward, observing our motives, we recognize what is right and wrong.

Often we can notice that we observe our own thoughts and actions as if from somewhere outside of ourselves. This is a leap in consciousness, an inner reaction to our own thoughts and actions that signals that here is something we need to go deeper into in terms of cognition. In our consciousness lies a deep ethic based on intuitive but often unacknowledged insight. As scientific research continually questions specific conditions in the world, we both cognitively and unconsciously ask ethical questions about our thoughts, words, and actions. We are forced to increase awareness of ourselves, our values, goals, motives and our overall meaning. The discomfort is a wake-up call. Nevertheless, it is common for people to swallow the discomfort and pursue their selfish goals without a side-glance at consequences. Available insights are pushed aside.

Will is also a feature of human consciousness. It is our will that implements our speech and action. Our actions are based on our understanding of being, in definitions of goals and meanings and, not least, in our beliefs, often combined with lacking, but accessible insight-based ethics. Unfortunately, the vast majority of humanity believes that it is the exercise of one's own will, regardless of the consequences for others or the environment that is freedom. It is a profound misconception. Will is an expression of our choices. It grows in the mind, but not in the way, we would like to believe. Research shows that the brain has produced our expression of will almost a second before we become objectively conscious of our choice and act.

We have already set the premises for our choices through the values we have adopted, often unconsciously through cultural influence and not unusually through advertising, propaganda and other external influences. Allowing one's choices to be governed by such influence is the same as surrendering one's will. Free will must be independent and grounded in oneself. Acts of free will, as far as possible, must derive their coverage through conscious contact with the transcendental, transpersonal sphere of consciousness. From this vantage point, the individual is able to see the consequences of any actions promoted by his or her own will, not least the consequences for other people.

Human beings are subjective even when they think they are objective. Our whole life as a human being takes place inside ourselves, through our eyes, our senses, our thoughts, words and actions, all the time in our own perspective. There are as many such perspectives as there are people on earth, living, fluid, changing perspectives. Understanding other people's perspectives means understanding the world they live in, not only physically, socially and ideologically, but even more so their psychic and mental lives.

When meeting people with completely different perspectives than one's own, there is both a challenge and an opportunity. Meeting this challenge immediately contributes to one's own growth and insight and at the same time gives access to adjust self-will at a higher level as one sees new effects of one's own possible actions.

We often distinguish between freedom *to* and freedom *from*. The first is an active freedom, the second a passive one. The individual wants to do what he or she wants, but not to be exposed to what others want. Therein lies an obvious contradiction that makes clear the limitations of freedom. It is the desire of others for freedom from your expressions of liberty that sets the framework for your freedom to.

There is a continuous process between the individual and his or her physical and social surroundings. Considering that everything is essentially consciousness, this also goes on a deeper level. Between people, there is a real but subliminal communication. We read each other without what we observe usually floating up to the cognitive day consciousness in which we record and define things. Our entire ability to understand and communicate with others is connected to this subliminal flow of information. This is where the bonds lie that bind people together as cultures, and this is where the ability to approach and understand other cultures is found. Understanding, acknowledging and recognizing, and not least unconditionally respecting cultures other than one's own, is about retrieving these ties to cognitive conscious insight. It follows that basic human commonalities resonate in one's own mind. If we get the other close enough, it is inevitable that the differences fall into the background and the common human is acknowledged.

Recognition of one's own weakness and mortality is the basis for understanding those of others, and thus the

basis for the development of empathy. It also implies that deeper and higher levels of consciousness gain entry into the ordinary, cognitive day consciousness. It drives personal engagement in different areas, humanitarian, political, religious. You become a person wholly by making demands on yourself and living with them to the best of your ability. There are demands for humanity, empathy towards the other in recognition that you are the other in the eyes of the other. Herein lies a deep demand for respect for all life.

The capacity for deeper cognition is the basis for exercising the good. This is liberating for the individual because it is based on a free self, i.e. the independent human being one is. A whole person does not allow himself or herself to be controlled by external conditions, power or boundaries. Therefore, the individual is free. If we consider that man is without determination, he must define his own destiny. He does so above all through acts of will. It is said, *"If the spirit is free, then man is not defeated; he can only be destroyed."*

When societies, tribes, families experience integration and coherence, it is about individuals making common experiences and meeting each other with a certain degree of common conscious life experiences. They share. They form common consciousness of good and evil. They understand the community from an individual perspective, but because the culturally developed perspectives are essentially congruent, they unite around their society, current beliefs and ideology. The result is a degree of shared identity that can form the narrative of a nation, a community of faith and rallying around a symbol. They are largely about sharing a narrative. It is a common narrative that basically forms a nation, a people. However, uncritically buying into this narrative and these conditions, establish frames that limit freedom and may even end up in enslavement.

Where such common consciousness is formed, an egregor also develops on the super-individual level, in the transcendental sphere. It is strengthened the way that the community identity is strengthened through the use of symbols, ceremonies and rituals. They give an outward affirmation of the community as we have in Norway the 17<sup>th</sup> of May, in France the 14<sup>th</sup> of July, the church has Christmas and Easter, the mosque has Id and Ramadan. All human communities crisscrossing each other have their own rituals with interpretations that gather around the common basis of ideas, the unifying narrative.

Outspoken and adopted truths are some of the most dangerous things there is. They are shared by a significant number of people within cults, tribes, nations, religions, and sometimes entire cultures. To dispute such truths is associated with danger. The common consciousness, rooted in its egregor, immediately comes to the defence and will gladly seek to eliminate the disturbance, the potential threat. At the same time, not resisting the majority is a capitulation the majority finds comfortable. It is the same as the surrender of one's own freedom, something humans do all the time by embracing the common truth no matter how constructed it is, following the herd, and enlisting as soldiers in defence not only of the nation, but the narrative of one's own uniqueness.

I have addressed the problem of narrowed consciousness related to the ego and persona; the unification of given interests into groupings that form egregors. What hardly anyone seems to recognize is the extent to which precisely such parochial views actually limit individual freedom. When freedom is defined only as an unwritten right to satisfy one's own selfish desires, freedom is framed by this limited perspective. It closes the opening to alternatives and deprives the individual of the freedom he imagines he has. Groupthink captures and limits the individual.



Narrowed consciousness also limits the cognitive capacity for self-knowledge and existentially turns the human being into a 'thing' for both himself and others. Furthermore, other people are perceived as things, unrealized individuals, and individuals without reality as human beings. It restricts both the individual sense of freedom and actual freedom because the capacity for freedom is related to the existential realization of who and what one is. Objectification leads to men treating each other as things, as we can witness daily. Crucially, the individual is the starting point for his or her life and not driven blindly by external influences. Cognitive, higher-conscious self-knowledge and realization give the individual existential authenticity.

In this context, it is worth noting that virtually all human development is created by the differently minded, even when they have had to pay with their lives. Trying one's freedom against all odds does not just require courage; it requires lifting and making visible one's insight. It brings both oneself and the future across thresholds to new insights, richer culture, and higher consciousness.

People today do almost anything to secure the most money and wealth. Little do they acknowledge that luxury is a quagmire into which the materialistically dulled individual slowly sinks, thus contributing to social breakdown. A life of luxury is in reality a life of material captivity, a life of retrograde development. The American journalist and author Ernest Miller Hemingway (1899-1961), put it this way: *"Live like a cave man; think as little as possible; make the best of food, sex and primitive sports. Above all, avoid thinking."*

Colin Wilson wrote of freedom in "Beyond the Outsider" from 1965 that man's will to truth, as a motive is far weaker than hunger and fear: *"He is like a slave who has clamoured all his life for freedom, and then discovers that*

*freedom leaves him motiveless and listless, the victim of his own boredom."* This is taken entirely out of context, but coincides well with Fromm.

People who are drowned in the trivialities of life, focused in the mundane, wear a hood over their heads. It closes out higher correlations through engagement with the lower. Western civilization, while becoming the most materially dominant, has also become the loser in terms of transcendence. Material culture shuts off the more spiritual aspects of life and the expressions we find for spirituality are often corrupt religions in the form of everything from mind-twisted cults that subject entire congregations to a mixture of brainwashing and psychological manipulation, sometimes pure terror, to dominant denominations such as the Catholic Church and Islam. It relieves pressure on people in the most materialistic societies, but at the same time damages the capacity for independent transcendence. It is obvious that such phenomena are most prevalent in countries with the greatest material pressure, where the fear of death is also greatest. Freedom is therefore opposite established notions and most limited in such societies.

What is often forgotten is that freedom is first and foremost an inner state. Society places a number of external restrictions on individuals, often far too many. It leads to rebellion in various ways, sometimes by the individual breaking out, sometimes through literary and artistic expression and in the form of open protests and revolution. Individual freedom, provided that it does not restrict others' opportunities opens for creativity and good, while accepting social relations. When people feel free, a space in consciousness opens for the other. Breathing becomes easier. The potential for social conflict falls with deep breaths.

Breathing is vital energy. It connects us with everything. Gurdjieff refers to it as a form of food similar to the food we eat and the influences we are exposed to mentally and psychologically. Everything is digested in the stomach, lungs and blood, or in the mind. If you look at this in context, what flows through us at all levels is currents that are connected to the sea and soil, the air and the all-conscious fire of the primordial Urgrund, i.e. the four traditional elements. We cannot deny that we are permeated by everything, not just by the above-mentioned neutrinos. The continuous current we are part of is easier to visualize than the abstract space of consciousness, but is therefore also harder to deny because we affirm it every single day when we let our thoughts flow, every second we draw breath. The sun confirms our kinship with everything and everyone. Just as we share the Earth's atmosphere, we should also equally share the Earth's goods in recognition of this unbreakable kinship. It is, in effect, freedom. Then it is possible that we will also see the light we all share and no one can take a greater part of than anyone else can. Inhalation and exhalation are like confirmation of participation in each other. We are born and die in every breath.

It is precisely with every breath that we own our freedom, but freedom without meaning becomes emptiness. The content of meaning gains space within us in that we are able to transform objective reality, by receiving impulses from the Urgrund, inspiration that leads to creativity. Creativity is an expression of freedom. All creativity owns meaningful content.

## **Creativity**

Human creativity is an expression of cosmic creativity on a human level. Creativity does not emerge as an orderly flow. It develops and finds its expression through bursting frames. At the same time, as mentioned, it is always based on an inner meaning, acknowledged or not. Just as the shaman's path is connected to a life in a natural culture and is almost a consequence of the unique cultural sensibility and recognition of special levels of consciousness and their function in the people's tradition and work, so too do some people in our modern society have their own paths. Some people carry something within them with roots in deep time. This is especially true for creative people whose will and inner discipline sit in the spine ready to be released. It is resistance that redeems, a struggle that reaches its climax. It unleashes considerable creativity, often in artistic, philosophical or scientific endeavours, but also in the more mundane without such intense struggle. For those seeking creative expression at higher levels, it is a struggle that encompasses their embrace of death, their initiation, and opening to higher consciousness.

One such powerful illustrative case is the German composer Ludwig van Beethoven (1770-1827). His creative trajectory clearly shows how a relentless, creative will is tested and disciplined through the struggle against every musician's nightmare, deafness, an unwanted silence. Robbed of his hearing, he overcomes himself and, after having written his famous Heiligenstädter Testamente, his mighty 5<sup>th</sup> symphony, the so-called "Schicksahls-symphonie" or "Symphony of Destiny", a few years later thunders from the depths of his soul into the concert halls.

Beethoven had confronted the impossible, embraced his fate, and risen with the sunrise at his back. His seventh symphony contains a musical description of this entire

process. With rising orchestral chords in the last movement, all stages of the initiation are drawn up until the entire work erupts into an illuminating crescendo. In the ninth symphony he crowns his life's work, allowing the choral movement to lift all mankind up through the firmament of Johann Christoph Friedrich von Schiller's (1759-1805) "Ode an die Freude" with the words "*Alle Menschen werden Brüder...*" It cannot get any greater.

Beethoven was completely uncompromising with himself and stands as an example of an attitude and power one only can exhibit who has received and integrated the power that exists in higher consciousness within oneself. "*Power is the morality that applies to men who stand out from the rest, and so is mine,*" he said. By force, of course, Beethoven is referring to power over oneself, a power so fierce that it could not avoid influencing others.

I have referred above to Tony Cicoria's case, where a lightning strike gave his life a new dimension in music. It just came to him, for no particular occasion. This is how many composers have experienced their work as composers. Johannes Brahms (1833-1897) is one such case. He stated that he only wrote music when it came to him. The British composer William 'Haverгал' Brian (1876-1972) is another example. He wrote only when the muses inspired him. Robert Schumann (1810-1856) was outright invaded by music. It went so far that he almost went crazy about it, and he could tell at the end of his life that it culminated in a single disturbing tone, a pure A. Some of this information is freely reproduced from Sacks's "Musicophilia."

In all the arts and in philosophy and science there have always been men of similar attitude and character, and though they have often had difficult lives in struggle for both their sanity and for their art or knowledge, the works that

remain after them are pillars. They are shining testimony to the power plant that works in the Urgrund when it finds its way through the individual fragment.

In the creative act, the artist goes inside himself or herself and defines his or her own understanding of reality. An object, a landscape is not the same for everyone, but dependent on the eye of the beholder, on its own subjective, conscious experience. One thing is the objective landscape with mountains, water, meadows and trees. Another phenomenon is how it is perceived in the mind, finds its way into consciousness, charged with feeling and energy, communicates with the artist's creative consciousness and then appears in the work he or she creates, what the artist extracts from his or her inner self and attaches to the canvas, perhaps figuratively with a glow of supernatural light, perhaps reduced to its basic lines in an abstract pattern, perhaps changed to a symbol that carries within it the very essence of the landscape. A portrait, likewise, can be pictorial, but always an expression of how the artist reads the model's personality and nature. Edvard Munch exemplifies of this in his works.

The Polish author Stanisław Przybyszewski (1868-1927) wrote of Munch's art that it was «*Offenbarungen einer nackten Individualität, Schöpfungen eines somnambulen, transcendentalen Bewusstseins*». He thus hints at the artist's deep source of inspiration, which is evident through what he terms the transcendental consciousness of the sleepwalker. Unfortunately, art originating from such inspiration is rarely understood by contemporaries, since it breaks with established art appreciation. Hideous says the present; ingenious says later times, when the artist is dead.

It is interesting to note that all creativity seems to come to one. The creative impulse, no matter in what field it

manifests itself, somehow flows forth from an inner source, a plethora somewhere deep in consciousness, where the little gate is. People who are conscious on a deeper or higher level have the ability to pick up on the impulses, and the ability to refine them in one expression or another. Creative impulses seek a well-prepared tool for their expression, one that without a side-glance, without being disturbed by rational reason, immediately realizes the budding work. Creative impulses are powerful and must be released there and then.

Inspiration is the base of all creativity. It is experienced as bringing something down from a higher sphere, as a current from a higher level of consciousness, often as a gift. The mind captures impulses to which it is open. Neurologically, it puts the drivers of the brain into action, perhaps precisely the areas described by the Colombian neurophysiologist Rodolfo Llinás Riascos (b. 1934). When the individual who receives inspiration possesses the necessary prerequisites, knowledge or abilities, the inspiration will find expression and materialize in a work, an opus. Truly great art, philosophy, or science is not so much the result of intellectual work as it is of inspiration manifesting itself in something entirely new, something never before known or seen. It is still worth quoting Einstein: "*There comes a point where the mind takes a leap to a higher plane of knowledge, but it can never be proven how it happened. All great discoveries have their source in such leaps.*" This is a fairly accurate description of the process.

Colin Wilson wrote: "*The greatest heights of self-expression – in poetry, music, painting – are achieved by men who are supremely alone*". By this, he does not mean loneliness, but the highest degree of independence. Great art is created by men and women who possess real independence from the norms and imaginings of the world and other people.

It is the free mind that creates. Creativity is selftranscendence.

It is when the ego is set aside that the mind is opened to inspiration, that living ideas appear, new knowledge finds fertile ground. This sometimes happens during meditation, but just as often when the mind is at rest, the defensive walls around *me* are temporarily lowered. Thinkers and artistic minds are more open and accessible to creative impulses than the vast majority. Meaningfully, creative insights flow through their open channels and find manifestation through the individual's ability and competence. At the same time, what most humans produce is far from being such manifestations.

It is possible in one area, in music, clearly to distinguish inspired music from the commercial. The latter is a concoction based on popular trends. It is designed and manufactured like any product, factory-wise based on a recipe and with sales as its motif. It is about the gap between art and entertainment, although without denying that good art can also have entertaining value, such as plays and operas. What separates is the depth.

The famous German conductor Bruno Walter, actually Schlesinger (1876-1962) wrote a passage to illustrate this: *«I have increasingly become conversant with Pythagoras' and Goethe's idea of a primordial music, not perceptible to the sensuous ear, but sounding and soaring throughout the cosmos. Tracing it to such exalted origins; I begin to understand more deeply the essence of our art and its elemental power over the human soul. Man, being a creature of Nature and subject to the cosmic influences that inform earthy beings, must needs have been under the sway of that music from his earliest days; his organism reverberated with*



*its vibrations and received its rhythmic impulses*». This convincingly reflects Kepler's observations.

Inspiration is an entry of a train of images, soundscapes, shapes, ideas, formulas that emerge with clarity. A stark example of this is Srinivasa Ramanujan who declared that all of his, at his time, boundary-pushing mathematical formulas came to him directly from his Hindu deity Namagiri, often in dreams or during meditation. Much of what he left behind is still ground-breaking mathematics and is today applied to the most advanced cosmological and quantum physical theories.

An interesting aspect of true creativity is that it practically always produces something that represents a break from existing thought forms, norms and understanding of reality. The rupture always arouses opposition from the status quo, as did the cubism of the Spanish artist Pablo Picasso (1881-1973), the "Rite of Spring" of the Russian composer Igor Fyodorovich Stravinsky (1882-1971), the heliocentric solar system of the Polish-German astronomer and mathematician Nicolaus Copernicus, actually Niklas Koppernigk (1473-1543), as did quantum physics and various revolutionary recent philosophical ideas. There is no mathematical model that can describe how people think or are inspired. No such model can calculate how Beethoven or Stravinsky created the works that in their time transformed the history of music.

If we return for a moment to the idea that everything is vibration on different levels, we know that tones and colours are too. They exist in every conceivable combination in our universe, permeate it, and find their way into the minds of sensitive individuals through which they are expressed as music, visual arts, and other arts and fields of knowledge. All great thoughts and ideas that find their way

into literature, philosophy and science have precisely this quality. Everything captured by creative people has its origin in the cosmic Urgrund. It is as if it actively seeks individuals with the necessary spirituality and the abilities required to manifest the expression.

The lukewarm or materialistic mind that dominates much of humanity is bound up by precisely rational reason and materially oriented views. Here, therefore, there is a lack of ability to pick up such impulses. They are dismissed as disruptive, much as many dismiss guilt in a self-defence of ignoble ways of thinking and acting. Nevertheless, it is possible to argue that every thought fundamentally has a creative potential before it can implement its content.

In any case, the creative act requires a deep dive into consciousness, often a struggle with the subject that is not triggered immediately, but appears in a way that is often also surprising to the artist, the thinker, the researcher personally. The image, the text, the timbres, the insights, suddenly appear in the mind as fully finished and the work becomes clear and unambiguous. The work, the result appears.

Visual artists, sculptors and architects derive a unique perspective, an extra dimension of the scene they objectively perceive from a higher layer of consciousness. Composers and authors transform their deep impulses into tones and words. Scientists, inventors and other creative individuals produce something in the world that did not exist before. All creative people process their impressions, feelings and issues in a unique way.

An exceptionally good picture of the creative process comes from the French mathematician and philosopher of science Jules Henri Poincaré (1854-1912). He has described at length how consciousness works when he struggles with a

mathematical problem and bangs his head against the wall. He wrote that after many long efforts to crack a mathematical nut, he felt the need to rest, preferably take a walk. It is when the mind lets go of the issues and starts flowing; one observes a fly on the ceiling, a flower at the path or rest goes into half-dream that the solution to the problem suddenly appears like lightning from a clear sky. Not only is the solution right, it is often also at odds with the direction of the work and also characterized by a beauty and simplicity that both surprises and is convincing. Poincaré wrote of the beauty of mathematics that it corresponds to its applicability and ability to describe the true. This is supported by Paul Dirac who suggested that "*God uses beautiful mathematics to rule the world*".

In his description, Poincaré emphasized the importance of alternating between intense work and rest. It is rest, sometimes sleep that opens a space in consciousness, a channel that allows solutions to enter. The rest is not a passive rest or a pause; it is a calmness that moves an intense activity inward into consciousness to the point where the answers lie.

Sigmund Freud would here undoubtedly point to unconscious or subconscious functions. The question is how the unconscious can produce an answer to a problem or a work of art, crystal clear in the mind, how, on the basis of an objectively flawed intellectual work, it can nevertheless bring out a solution to the problem that is not based on this work, but may also be contrary to it and yet is the only correct solution. My explanation is that through the unconscious there is a path that begins in the cognitive-thinking day-consciousness and ends at a gate in the transcendental sphere behind which access is granted to the cosmic consciousness where the fragment meets the Urgrund.

The person who asks will get an answer, the one who seeks will find, the one who knocks will be opened up to. This is man in a fairy tale, man in life; living, present, inquiring. My question is whether man in our society and in our time actually participates in this adventure. When most things are taken for granted, one forgets to ask, apply and knock. I see the image of a human gaping as high as possible only to be fed cement. The media opens no gates; they cast every opening, pave every path with distractions like superficial news, sports, entertainment and nonsense. Modern life is not supposed to be lived with open, inquiring curiosity, but to be consumed in regulated form.

*"Knock and it will be opened up to you"*, it is said. This is exactly what it is all about for the creative mind. An intensely focused work represents such a knock on the door, the visual artist who looks into the darkness to retrieve the image, the composer who listens to the silence and finds the timbres, the author who searches in the wordless, the mathematician who searches in the maze elements for the construction of the formula.

The knock on this door has a parallel to the seeker in the mysteries, where it is said, *"when you are ready, the Master appears"*. When the door opens, something enters into the mind that leads the path and makes conscious, realizing itself in the inner and then in the objective, visible world. It is a creation, a birth that takes place, a parallel to how the universe as a whole physically emerges from an ulterior, conscious invisibility.

Creativity brings new impulses into a time in need of change. The impulses also precede their time out of sheer necessity. They must lead the way in bringing about necessary change, whether in the arts, philosophy, science or politics, and they both illustrate and support each other.

They also threaten the *status quo*. The irrational threatens rationality, the recognized and thus the social order. Conservative forces defend the *status quo*, but end up backward despite the use of brutal means as we have seen during the Inquisition or preceding major societal revolutions. Creativity originates at high levels and, through selected individuals, causes a revolution that through art, science and philosophy over time changes people's perceptions of reality both locally and globally.

A considerable proportion of all great art, important scientific discoveries and revolutionary thoughts have emerged when the artist, scientist or philosopher has been pulled into a special state of consciousness. The reasons have been many. Meditation, trance, sudden mental stress, the use of everything from red wine and absinthe to psychedelics, even accidents, can put a person in such states.

William James has a commentary on the creative individual's relationship with alcohol. He wrote, «*The power of alcohol over mankind is unquestionably due to its power to stimulate the mystical faculties of human nature, usually crushed to earth by the cold facts and criticisms of the sober hour*». I have pointed out the dulling effect of alcohol on the mind, but there is little doubt that especially a mind struggling with creative redemption needs something that mitigates the influences of the numbing normality and at the same time helps to increase sensibility in relation to inner, driving impulses. This is where psychedelics come in with full force. They open their minds and disconnect from life's murderous banalities.

When attention is tied up in the trivia of life and self-criticism hinders the creative flow, psychedelics will take attention to where the creative source is. True creativity is an unbridled flow that allows the budding work to emerge. The

creative focus takes root in transcendental sources and the sap ascends to the realization of the work. The brain cross-connects and consciousness expands. The vista the artist, philosopher, scientist seeks opens up and appears. A landscape is transformed, a text, a music theme, a formula appears with clarity. Through open gates, the work emerges.

As already mentioned, man is a bioelectric power plant. It is therefore not directly surprising that electric shocks, like psychedelics, can alter the state of consciousness. Nikola Tesla is an excellent example. Not only was he in constant contact with extremely high electrical voltages during his research work, he was also accidentally hit by a voltage of over three million volts. The assistant got the power off and he survived, but it is his description of what happened in the moments it was on that is interesting. Tesla describes being as if thrown out of time, that he saw past, present and future as in a room, as a whole. Did he catch a glimpse of Grail Castle?

Not only does this hinge on Einstein's theory of relativity, but it also refers back to Richard Wagner's statement about properties of the Grail Castle. It is also completely in line with my experiences. The most creative moments coincide with moments when consciousness moves in unusual spaces for shorter or longer periods of time, from a flash of lightning to a longer journey on insightful paths. Wagner, who was also an initiate, wrote succinctly that "*the composer's work is really a magical work.*" We may say the same of other artistic, philosophical and scientific works.

Tesla's example is interesting because he also described his insightful moments in a way that coincides with Poincaré and others. We should not credit his contact with high-voltage electricity for all he discovered, for he had an extraordinary giftedness that put him far ahead of his

contemporaries. The point is that he saw the unseeable purely visually, so that he could, among other things, describe the phenomena of quantum physics long before such physics was discovered. He saw and described the states of elementary particles as particle and wave without having a single experiment to refer to.

It seems to be a common trait of creative individuals like Beethoven and Tesla that they are real humanists. They dedicate their work to humanity. Tesla pointed out that research brings a good to people, but that this is far from the case with the technology that exploits it. Such an altruistic attitude seems to resonate with transhuman levels of consciousness so that individuals with such attitudes more easily attract creative inspiration.

Individuals who derive the impulses to important changes are not those who flee from the unknown, from emptiness and obscurity, but those who seek into it and knock on the door until it opens. Here we can note Leonardo da Vinci's thought-provoking statement that every human being is an image of the world; a micro-version. It points directly to modern times and the words of Austrian philosopher Karl Raimund Popper (1902-1994) that the cosmos is characterized by our mind. Furthermore, it coincides with Chopra and Kafatos as described above. In other words, there is an interaction between man and cosmos, between the small and the great, the below and the above, where the individual fragment of consciousness exchanges with the cosmic Urgrund consciousness and receives impulses for its creative activity. We are participatory in creating reality.

Human creativity drives culture forward. It is not intended as a divertissement. Works of art are also more than just commentaries on the times in which they occur. They

represent, through an expanded, heightened consciousness, intellectual work with appeal to the human spirit. They convey something that penetrates their consciousness and challenges them, not so that they may find peace of mind, but strife, strife with themselves, strife with everything that holds them down, and chains to everything from senseless luxuries to unworthy, bound lives. In this way, all inspired art is a rebellion against closed minds, un-freedom and materiality. Art is a flexible, dynamic weapon, powerful but not deadly.

The visual arts, literature, music, like science and philosophy, convey a new dimension to those who open up and receive. They expand the viewer's, reader's, listener's consciousness and lead it to contact with the very source of inspiration possessed by the artist, the thinker himself or herself. This is the mission of creativity.

The creative process itself is something very special. It is about a mind, an individual consciousness, a fragment, seeking the Urgrund through inspiration and often long-term work on a theme for something to be realized. Often a long struggle takes place with the material. Concentrated work gathers energy in the mind, an energy that is supported by emotions and that in its own way seeks inward. Sometimes, as mentioned, the strange thing happens that the solution, the work, suddenly appears in the mind as consummated. It comes in a dream or as a vision; is realized. Jung would call it an opening to the collective unconscious, to the mystery. The artist's, philosopher's, scientist's gift to the world, to human beings is this opening; an invitation to the sublime.

Human beings differ from their fellow creatures on this planet by their creativity. It is related to language and the ability to understand the abstract. Humans have an ability to create something that did not exist before, everything from art, literature and music to philosophy, inventions and



science. Creativity arises in moments of resting attention at a point in time and space where something new is to be created. It is like listening to the pulse and waiting for the right heartbeat where a spark of the new is lit and then letting it flow in. Creativity triggers a strong experience of pure being, of being in a current, a flow in which the creative content, the substance that is created comes to the creative individual as from something outside himself, experienced as if from something higher.

To be in a creative flow and experience that something new is created through one's own attention to such a flow is ecstatic, a powerful experience of taking part in and being a privileged recipient of living inspiration. The 'I' experiences unity with a higher dimension where the source lives. A perceptible power permeates the whole being in the creation of something new. The experience is an ecstasy and exit from the local self.

The Hungarian psychologist Mihaly Robert Csikszentmihalyi (1934-2021) points to the fact that the *“loss of self-consciousness may lead to selftranscendence where the boundaries of being are pushed forward”*, adding that *“By stretching skills, by reaching towards higher challenges, such a person becomes an increasingly extraordinary individual”*. This is exactly my view. Full concentration, attention that permit no distraction is what permits the flow of the creative process. It is, contrary to Csikszentmihalyi's materialist view of consciousness as a product of the material brain, the internal state of the creative individual that opens up to higher levels of consciousness from where the flow enters.

Creative man transforms his and often others' reality and is himself transformed in the process. This is evident when one considers the life course of a great artist or scientist in context. Creativity is deepened and the individual is

refined. This also happens in cases where the artist is seen perishing for various visible reasons. What does not show in such cases is how deep the refinement has gone. You only see the price, the cost. The further assumptions of art or research are here outside the framework of the ordinary world. Creativity carries within it a dream that seeks an expression. It transcends both the individual and the social community.

What human creativity creates also transforms the world through its influence, big or small. Something has come about in reality through the process that cannot be put away again. It is carried forward in society through symbols, texts, images, tones, values and insights. These turn into *memes* in the consciousness of individuals and culture. They are passed on as such; ensuring that the creative flow from higher levels of consciousness is further inherited and contributes to the development of humanity as a whole and the individuals personally. Here it is important to note that the new that appears in a given time, in a given context, must not be left unchallenged, permitted to become permanent. Then it will eventually ossify and become pillars of new conservatism and end up as new brakes on future creativity, new transformations. There are examples of this. The works, thoughts, innovations of a given time must become the building blocks of the future, not brake pads. All creative development depends on open doors, on large receiving spaces. These spaces must exist in the communities or be created through ongoing community development. Creative individuals draw their raw material from higher levels of consciousness and bring the works, the results into the social community so that society is enriched. It requires an open, vibrant society.

The creative element is found in all individuals, but it must be loved, it must be given a space and material conditions, as well as practice, specializing practice and

education, so that the works can grow out of their dreams, inspiration and work. Due to the way the world is managed today, this does not happen too often. The power of individuals is most often directed towards external and material goals. Creativity within is drowned out by the external demands of the world, not by its possibilities. The creative ability is derailed and steered towards survival, work for others, not one's own inner drives, but towards career pursuit and material wealth. The inner man is drained of power when torn apart against a society with sharp edges.

The mind is naturally curious and curiosity is a guide in the landscape where unknown things emerge and pass on their lives to those who open up and receive. Consciousness expands and embraces more than the mind understands, but translates it through the myriad forms of expression of creativity.

Csikszentmihalyi considered that creativity is not only an individual phenomenon. He pointed to the need for a field, such as painting, architecture, music or science and a domain within these fields such as mathematics within science, where creativity can unfold. He also believed that society must form a foundation through education and opportunities, and that what creativity generates must find recognition and thus help change the field and culture.

There are some basic observations in this. Fields and opportunities, spaces for the development of skills, are essential for both spurring creativity and enabling the manifestations of creativity within the field in question, but ultimately the creative individual is the indispensable factor. I consider public recognition of creativity subordinate and often not even essential, but at some point, the new must take hold to effect change. Even when creativity, creative activity, produces something, the environment is completely un-

prepared for and immediately unable to absorb, it is the source of evolving change. Conservative inertia is the reason why so many have been recognized only long after their death and not by their contemporaries. It is worth reflecting on the development we would have had if the surroundings in time had had a more open dynamic.

Csikszentmihalyi distinguishes between personal creativity and creativity in a system in which the individual is included both as a result of the environment and as creative contributor to it. I believe that these two forms of creativity are interrelated, but that the individual, although never operating in a vacuum, is personally inspired and derives his creativity by having an open channel to a higher level of consciousness in addition to his manifesting abilities, which are often based on some form of education or practice in necessary techniques and methods. It is a social responsibility to facilitate this.

The aforementioned Llinás Riascos was very concerned with creativity and studied especially the interaction between the cortex, thalamus and basal ganglia. He believed all creative activities have drivers in these areas. At the same time, he stated that "*the neural processes underlying what we call creativity have nothing to do with rationality.... When we look at how the brain generates creativity we will discover that it is not a rational process at all, creativity is not born through reasoning.*" The statement can be understood as pointing to creativity as a property, an ability to listen to and communicate with spheres that are otherwise beyond mental range and then process inspiration and give it manifestation in physical reality. Such is the contact with the harmony of the spheres, the entry and descent of cosmic consciousness through the transcendental to the mental, psychic and finally the neurological-biological that initiates creative action. Perhaps the areas Llinás Riascos studied are those that are

activated in such communication and receive energy for the neurological drivers.

A creative person possesses a fragment of consciousness that harmoniously resonates with the source at a higher level where vision, insight and clarity originate. The creative individual brings in his or her own version of what reveals itself in the inspired flow he or she finds himself or herself in and expresses it through his or her actions and the tools and techniques he or she masters. Art, whatever the species, is the mystery materialized as expression in the profane. Tragedy occurs when a masterpiece is commercialized and put forward for sale at auction or a scientific innovation is commercialized for profit, when disrespect is allowed to dominate and the desire to own removes art or restricts access to benefits from the public. Art should not hang on private walls, but be exhibited for everyone. The joy of music should not be limited to a minority who have the resources to pay expensive concert and opera tickets. Important technology must be made available to everyone without regard to profit motives. All people need to develop their sensibility, their psycho-emotional and cognitive-intellectual awareness and thus increase and strengthen their creative ability. When more people become creative contributors, civilization develops, not least because the life orientation changes. This may open up the perception of new vistas of consciousness. It must start with the children.

Creativity is a cosmic gift to all of humanity, given through gifted individuals. Its products are manifestations of this gift. The gift lies hidden in the mystery, in access to the hidden, the occult. Heidegger was of the opinion that the gift, especially in the arts and music, consists in the fact that the essence of the work is that which reveals being to man. There is a bridge across the chasm that separates profane reality from the sacral of mystery.

## **The Mystical and the Profane**

Behind myths and religions as possible and instrumental gateways to personal awakening from the material slums that hold man captive follows a guarded, esoteric path that demands quite a lot from the person seeking enlightenment. Meditation is just one element. It is necessary to apply the higher arcana on a psychic-intellectual-transcendental level, to implement alchemy to regulate the material functioning of the body. It is by finding one's way across the five symbolic rivers to Hades; Styx (hatred), Lethe (oblivion), Acheron (misery), Phlegethon (fire) and Cocytus (grief), and winning free reign of return, that it becomes possible to see through the material veil that physical reality puts over our eyes and see the light and the flux that flow through everything and are all dimensions at once.

The passage across the symbolic rivers indicates a purification process. If you harbour hatred, it must disappear, fall away, and be destroyed. Crossing Lethe you have to leave behind and forget everything intellectually learned, because on the other shore everything is incomprehensible with the intellect. You must realize that you are miserable in your ignorance and still show courage in face of the fire. It should be awakened in yourself, internalized as a force. Then you also overcome the sorrow for everything you have left behind, life and all its events. In this way, you win the inner essence of life itself and wake up with the fire in your forehead, and all of life's experiences are resurrected in you as an essence. Hatred has become love, knowledge has become insight, you have been resurrected over your miserable position and sorrow has become joy. Your profane existence is shrouded in mystery as all dimensions collapse and flow through you. You are no more, but you *are*.

This last point may seem both strange and slightly insane, but believe me; the world we live in with our small,

limited cognitive consciousness is far stranger and more intellectually incomprehensible than that. The deep reality of consciousness is not accessible through religion or science alone or combined, but together they give some good indications of something that cannot be communicated by words nor can it be conveyed without symbols similar to the five rivers. The individual must walk the path himself. He or she must seek into the silence that today's people most fear, let go of all thoughts and theories, empty the mind and replace it with nothing in order to make room for the unspeakable, giving the mind a deeper anchor.

When the human intellect tries to penetrate the mysteries, it becomes absurd because the concepts of the intellect fail to capture the riddles in which the mysteries are enveloped. Completely different forces are needed here than those possessed by the intellect. When faced with the mystery, you are also faced with a spiritual force. There is no way to turn in these insights into knowledge without implementing the inner processes that transform the power into actionable insights. The one who seeks to immerse himself or herself in the sources of wisdom must abandon all common notions.

Both Democritus and Pythagoras stated that they saw the nature of the world in visions that came to them. They were obviously no strangers to the access to knowledge and insight available under specific states of consciousness. They were initiated into methods that provide access to and contact with beings of higher consciousness. Democritus spoke bluntly about this and about parallel worlds. Pythagoras spoke of the harmony and inner coherence of the world. These are clear indications of their initiation into higher states of consciousness, not unlike what real shamans testify, and based on background knowledge received through years of preparation.

The transcendent world does not stand with the door open. It is necessary to develop and activate the internal forces that can open the door. Part of the goal of our existence in a material world is to develop the individual consciousness so that it can preserve itself while simultaneously moving into the transformative flow that characterize the larger spheres of consciousness.

Such access to higher states of consciousness is not something past or arcane. Throughout history, people, ranging from philosophers and mystics to scientists and poets, artists and composers, have taken such steps. Nicola Tesla, like Democritus, received visions and talked about parallel realities. Even the famous Albert Einstein expressed that he could not clearly understand how his main inspirations came to him precisely when he had his thoughts in a completely different place. Consciousness is always active, always in contact with higher levels, and those who are open to it sometimes receive, as mentioned above, very surprising information or creative impulses.

Mystery is the nature of esotericism. It can be defined as a protective sphere of a knowledge that cannot and must not be vulgarized, only communicated to individuals who are ready for the insights of initiation or are already initiated. Esotericism is a whole corpus of knowledge reserved for the few, but opening for anyone who makes himself or herself worthy to become among the few. It is both a philosophy and a practice that encompasses the whole individual, body and soul, and a life that goes beyond the ongoing, daily, invisible from the outside, but strongly experienced from within. The dissemination takes place on two levels, as expressed knowledge and in an implied manner that ensures that the knowledge remains esoteric. This dissemination is typical of many traditional African societies today, such as the Dogon and San.



Access to the mystery can have high thresholds that are difficult to surmount. It is individual and unique to everyone and at the same time identical, timeless and consciousness-expanding in a way that transcends everything. It is sacral, beyond any religion and explanatory without the need for science, a wordless source of life's highest expression through empathetic cognition, impersonal love, and creative on every level.

A relationship rarely described with depth is the mystery's relationship to blood, to the transformation of blood. Blood has always been associated with the mystery, but few have said clearly that it is the transformation that gives access to its hidden spaces. Then the mystery stands in the singular.

We have always known that blood is the sure sign of life and that it has some special properties associated with iron. As is known, there is iron in the haemoglobin, in the red platelets that transport life-giving oxygen to all cells of the body. What few people know is that there is a change in relation to the iron in the blood resulting from the alchemical process that contributes to the opening of the gate. This is a deep inner process, depicted in the symbolism of alchemy and to some extent also in the images of the tarot deck. In the Christian sphere of faith, blood takes on a prominent role that is carried over to the symbolic content of the Grail legend.

There is talk in various circles about the Christianization of man, something along the lines of what Teilhard de Chardin does. In my sense, this is not about embracing Christianity as a religion, but about allowing a cosmic level of consciousness, which I have referred to as Christ consciousness, to enter one's own consciousness. Physically, this involves altering the properties of blood through an alchemical process, which, as I have indicated

above, connects to iron. A subtle transformation takes place that highlights new forces in the individual and opens spheres of consciousness. This is iron and fire in transformation into gold, or more precisely into *le sang royal*, the royal blood. That is the answer to the Grail legend. It is to take in the highest cosmic forces a human being can hold and in the highest sense enter the Christ state, the Rose+Croix state. The fully unfolded rose is a symbol of the complete alchemical transformation of blood.

Often, blood is associated with a symbolism that fills the myths as a sign that the individual is ripe for the mystery. The journey of myth from the symbolical 'mystery' of the Calvary to the Grail legend and the high aim of knighthood points not to the hand-held sword of steel, but to the introverted with a sword of fire. In a contemplative context, blood and fire merge into a transformative essence or force.

*En passant*, it is of some interest to note that the twelve apostles actually represent the twelve signs in the zodiac circle and with it twelve different powers in man, which I shall not go into here. Much of this is more or less accountably dealt with in other books. Christ-consciousness, the solar power is central here as it awakens the twelve 'senses' that can lift the individual into cosmic life. Man is an image of the cosmos.

A common feature of all mystical experience is that it provides a clear experience of receiving and acknowledging a knowledge and insight that is not otherwise achievable. Above all, it is a spiritual experience that always conveys an understanding of oneness with everything through a form of all-enveloping love. The material body is not perceived as a limit to one's own life, but as part of a boundless and timeless life. Self-importance convincingly fades into the background,

as you are absorbed in something indescribably vast and overwhelming.

Underhill describes different steps in the mystical experience starting with an awakening that leads to purification, followed by illumination. Then comes the critical point in what is often termed the 'dark night of the soul' before the breakthrough into mystical union. The steps through the night can be crushingly bleak as hope fades away, but steadfastness leads to the light of the deepest cosmic insights. This represents a dissolution that can be experienced under personal approach to the mysteries, but there is no recipe. As I see this step-by-step process, it is primarily associated with religious, even occultist, approaches that are often hampered by notions of religious belief. A more direct path overrides such.

The mystical experience is practically identical across all religious beliefs and across faiths and non-beliefs, even if it is given a character or coloured by the individual's culture, language, faith and imagery in its retelling and interpretation. The many descriptions highlight very similar features of the experience's content and feel. It is about a state of joy, of oneness with everything and an experience of being outside of time and space, of transcendence and immanence all at once. The mystical experience always has an element of a higher consciousness, an ultimate reality, a transcendence of matter that allows the realization that man is far more than a material figure. Experience provides participation in a force that both fills and extends far beyond the individual. The distinction between transcendent and immanent mystical experience is probably an academically straightforward cataloguing, but from my point of view, this belongs together. The transcendent encompasses the immanent and vice versa.

Mystical experience causes the individual to transcend himself or herself as new insights into both his or her own being and the nature of the world come to light. Own connection with everything else becomes visible and at the same time self-evident. The experience deepens the grasp of one's own existence beyond the self, which consequently opens itself to something considerably greater. It includes all spheres of consciousness and opens through the transcendental to the cosmic. Here, the fragment makes direct contact with the Urgrund in an irreversible process where a non-self takes over for the ego. The individual changes on several levels completely, especially in relation to other people and value beliefs. Consequently, 'I' become less important. The non-local self is beyond space and time and dissolves into a non-self.

The deepest mystical experience takes place precisely when, as mentioned, the experience of one's own identity disintegrates and one flows into an allness without limits and which possesses an infinite power. This experience is what mystics denote *mysterium tremendum*. It tears the individual out over an abyss, beyond the walls of fear, the fear of the loss of oneself, into an indescribable state of light, unimaginable energy and love. William James called this the noethical quality of the mystical experience. Gaining enlightenment is the same as attaining a lasting state in which the spiritual whole completely permeates one's being.

It can be difficult to understand what happens when a new sphere of consciousness opens up. Each sphere works according to its own rules and logic, but ultimately access to higher spheres of consciousness contributes to an undressing of the material world that brings out the essence of things, what they really are, and places them in an ulterior, explanatory pattern that gradually becomes intellectually and emotionally available. By letting go of everything, the

individual things find their proper place. Letting go is often a challenge, but sometimes it happens as a result of exhaustion and then strange things can happen that are difficult to grasp with sanity and therefore completely change a person's understanding of reality, such as the phenomenon of 'the third man' as mentioned above.

The mystical experience strongly suggests that consciousness survives the self. The vision of oneness with the All encompasses the higher self. It flows into the All without disappearing. New knowledge is won forever. No one is the same again after such an experience; no one will later question their unity with everything. Many interpret it as a direct experience of God or a deity. The mystical experience never leaves room for doubt, but establishes confident knowledge, a knowledge that cannot be imparted with words.

William James lists four characteristic features associated with a state of mystical consciousness. He writes that they are characterized by an indescribability on par with describing a symphony for a deaf person who has never heard a sound. Furthermore, he writes that it has a noetical quality of being pierced by a profound truth, by insightful knowledge. At the same time, it has a passing quality and is characterized by passivity. With this latter, he refers to the fact that the condition does not last long and is nevertheless perceived as outside of time, that the individual is completely passive during the time it lasts. The condition is followed by an experience of having been completely invaded by a higher experience associated with light.

Bucke gives a personal description of such an experience that confirms the traits James describes, adding that the principal feature of such an experience is of taking part in a cosmic consciousness, in the life and order of the universe. At the same time, he points out that an intellectual

illumination takes place that moves the existence of the individual to a new level, almost as if to become part of an entirely new human species. Reflecting on his experience, Bucke concluded that «*the prime characteristic of cosmic consciousness...is a consciousness of the cosmos, that is, of the life and order of the universe*». With this awareness follows an intellectual illumination, accompanied by a state of sublimeness, joy, and awakening that moves the individual to a new plane of existence.

The consequence of experiencing illumination, either spontaneously or through initiation, is that the whole relationship with life changes. The individual becomes aware of a deep connection with other people, with everything that lives and with cosmic contexts. This has nothing to do with being convinced. It is an undeniable and overwhelming experience in the present moment where you really are.

There is no other place where you actually are. All direct experience and observation is now, not before, not later. Everything you see and hear, you sense, you do now. The memories of the past, the notions of the future are also in this now, when you pay attention to them. Otherwise, they are not. You are where you have your attention. When the mystery opens up, your attention rests in the light. It contains everything, everything is in timeless presentness. The past is a present-existent track you experience luminously, recognizably. All pasts are equally near. What was, is present again when you direct the light of attention on it. The present is acknowledged infinitely, eternally in its extent, embraced in an illuminated point. I gladly refer back to both Wagner and Einstein. The Florentine Renaissance author Dante Alighieri (c. 1265-1321), also describes the now where all times are present, much like in Grail Castle. Aldous Huxley speaks of the eternal present as consciousness, and he is right. Consciousness understood as the whole cosmos

is raised above time, space and all imaginary dimensions, dimensionless luminous, embracing all dimensions, all time. The understanding that everything is eternal and infinite is an existential insight that the intellect is unable to relate to. I am also happy to refer here to the Blake quote on page vi.

Human beings' cognitive day consciousness is largely a composition of memories, experiences harvested in time and space. Within its imaginary limitations, they keep the world's liquid images as their reality. Seen through their own eyes, individuals do not perceive that the world flows out of themselves as a stream, as images, sensations, emotions and mental reflections. They themselves create their world. It is the focus of attention.

Man is a local fragment of universal consciousness, a fragment whose meaning is hidden. No one has the answer as to what the purpose of the fragment's existence is since the Urgrund is all-encompassing and encompasses all fragments in their limitless whole. The ultimate meaning of the cosmic Urgrund is unrecognizable because it is impossible to define in terms we humans have at our disposal. This mystery is probably the root of all religions and belief systems in the world. We define God, Allah, Yahweh, Brahman as unrecognizable beings. That is precisely what the root of cosmic existence is. The timeless cause and purpose of the world are hidden and unknowable, yet comprehensible in the understanding that contradiction cannot exist. As mentioned above, nothing would also remain if it was and then the alternative is given, albeit without being explained.

Capra writes in "The Tao of Physics" from 1975: *"The mystic and the physicist come to the same conclusion. One starts from the inner world, the other from the outer one. The harmony between their views confirms the ancient Indian*

*wisdom that brahma, the deepest reality of the outward, is identical with atman, the inner reality.*" In this understanding is the bridge between the mystery and the profane. The inner reality belonging to the mystery is directly connected with the external profane reality. The inner, primordial Urgrund, produces through the quantum field, the fragments, the objects of the outer. It is by transcending the outer, physical world that one crosses the bridge to the mystery.

To transcend means to pass through or beyond. In relation to consciousness, this is about transcending one's own boundaries by, on the one hand, including the other in transpersonal space, and on the other hand, transcending the human and gaining access to higher, transpersonal spaces. I am of the opinion and experience that the transpersonal is in many ways the starting point because, as human beings, we must first be able to accept that we are all one, millions of expressions of man, the cosmic human being.

Transcending one's boundaries in relation to other people provides a totally empathetic recognition of and insight into the human and expands the ability to embrace this whole state and see it in its full relation to everything else. It expands the ability to enter not only the lives of other individual human beings, but also to grasp the perspective and condition of other living beings. Animals, trees and other living creatures acquire a completely new meaning through a normally inaccessible form of contact. The whole realm of life is full of a light that is revealed when the boundaries around the ego fall. Finally, the interconnectedness of the entire universe opens up at levels that cannot be described with words. The intensity transcends everything human and one is in an eternal present completely at one with the All. The mystery opens up.



Here I can cite an example from my own experience, when in my teens I regularly walked to a large rock by a lake a little way into the forest at night, often an hour after midnight. Surrounded by tall fir trees, I sat on top of this stone and meditated a little, often with my eyes open. Then I began to see as with completely different eyes that a light was coming from the trees and vegetation. Moreover, it emanated an almost invisible light from the water itself up to a height of about one metre.

Animals and birds suddenly became visible as separate coloured beings and their whole lives were visible in a light and with colours that cannot be reproduced with oil and brushes. Yet the most fascinating thing was that the whole sky assumed a new deep dimension, as if it was not deep enough from before. It beamed like a whole blanket of northern lights. I will never be able to adequately describe or explain the appeal of this scenario. Here something had opened up that could not again be closed.

On a late September night in 1967, I put into words this Perception:

*The mind unfolds around Nature –  
Shutting it in, preserving it for an eternal moment.  
Consciousness is filled with a divine light and  
Burst with nature's eternal cry—*

*Thought germinates strides through the gates  
Of perception and out into the wide Universe.  
The feeling of eternal infinity and absolute unity with  
The All of the World permeates the soul:  
Atman – the world soul –*

*A power is released within and explodes in  
Boundless joy where life springs into complete beauty,  
Where unity merges into wholeness and  
The longing for perfection is satisfied.*

*The realization reaches beyond all thought.  
I sense my absolute Being: I am—I am eternal,  
Incorruptible this All. – I break into splinters:  
The cosmos is created anew! I am—I am . . .*

I have often seen it argued that the mysterious state cannot be induced by the will, but that is not true. The circumstance is that few people know how. It is about carrying out an act of will that completely overrides self-will so that a higher will is allowed to occur. The ego, the self-will must be silent. It took some time before I discovered this, sitting on my stone in the woods.

It is our special limitations of consciousness that bind us to ordinary daily experiences and envelop us in a human body with its given sensory limitations. We are such fragments, each local consciousness temporarily cut off from each other and everything, yet always connected to everything and everyone. The problem is that it sits so deep to acknowledge that.

When you finally experience the mysterious state, you will also experience that what 'I', the personality you have perceived as yourself and identified with is not you. You are something completely different, a recognizable expression of power that brings your ego to its daily expression in the world of matter. It is when the illusion of the ego fades away that this new appears. It is impossible after such an experience to avoid a profound change in one's outlook on life, a usually rather radical change. Contact with a new sphere of consciousness will to a greater or lesser extent remain a part of

life in the future. A new sphere has opened up, albeit only ajar. The sacral has penetrated into the profane.

Jung was the first psychologist to see transcendental connections in what he termed archetypes. They are like constellations on the transpersonal level. They manifest themselves through dreams and can be read out of human myths and fairy tales. They are symbolic forms that are trans-individual and a common property of all humanity. Modern people see the same basic symbolic images in their dreams and fantasies as indigenous peoples, Americans and Europeans the same as Africans, Asians and Polynesians, but different peoples relate differently to them, they interpret differently based on their cultural background. Americans and Europeans often dismiss dreams as unreal while Africans, Amerindians, Inuit, Siberians, Polynesians, and Melanesian and Australian Aborigines incorporate them into life's experiences as realities. Thus, Western culture shows its greater distance to deeper conscious realizations and life insights. We can thank this to the materialistic, so-called progress. The profane closes to the mystery.

The mythological images represented by the archetypes can technically be said to be keys to ground-breaking insights. It is when man contacts these dreams, the inner images that things open up. In Jungian terminology, they are gates to the collective unconscious, which I consider to be transpersonal consciousness, i.e. the first opening, the gate to the common human, the transcendental. It is a heritage that all people share in and that binds all people together as one. Here is the key to transcendence, the gateway to inner peace as the basis of peace between people.

The insight of stepping all the way through this gate elevates the inner value of the human being to a new level and allows the relationship with the material to fall

completely into the background. When the value of the material falls into its proper place, the struggle for its products will disappear and generosity will expand to become all-encompassing. It becomes a goal that everyone should be able to live materially dignified lives, not to own and have as much as possible for themselves, because the best interests of one are in everyone's best interests. Here fits a word of wisdom from the American feminist and neo-shaman Starhawk, actually Miriam Simos (b. 1951): *«On some deep cosmic level, we are all one, and within us we each contain the potential for good and for destruction, for compassion and hate, for generosity and greed»*. This also describes Shiva's two sides, the dance's destructive and creative side, moved to a human level.

Materialism, politics and formal religions form a barrier to higher consciousness. Perhaps we can call this the outermost limit within which we humans are trapped. As long as these factors serve to the power satisfaction of unenlightened people, they will also, with both external and internal influences and pressures, keep the majority of people in the world at bay as equally unenlightened slaves and cannon fodder.

Among earlier peoples, among Druids and Scythians and others, it was common to subject neophytes to harsh, sometimes painful tests in order to overcome the limitations of the senses and break up the binding to the material. This is still done among some of our contemporary indigenous peoples.

In the world of the senses, matter is a force of death, but thus also an active force that awakens consciousness and puts the sword in its hand. It is, as previously mentioned, a *memento mori* intended to drive the individual to deeper search and insight into the mystery. The seeker becomes a

knight in battle on the intangible level. In folk tales, he becomes the one who finds his way in a landscape, often a forest, where others get lost.

In fairy tales, the central characters often shift to other characters; the prince is a frog, the princess takes the form of a swan. These are shamanic shifts that are all images with deep content and broad contact with the mysteries. For example, the flight of the swan is a picture of awakening, goldilocks a picture of cosmic consciousness.

Fairy tales have their own language, a symbolic world that conveys esoteric knowledge. They are keys to deep insights that even children intuitively absorb. That is why it is important to read to children. It enriches their pictorial world and visualizing ability while conveying insights that will find maturation throughout childhood and later in life. Classic legends and sagas own the same content and have been told for millennia, not necessarily to convey history, but to pass on deep insights into the mysteries.

Sometimes this is also continued in the visual arts, and is always part of the alchemical pictorial world. The same goes for the classic tarot cards. They are mnemonic images. I have mentioned some of what the fool conveys. The hermit in the tarot deck refers to the path of meditation and points out the path into higher consciousness that follows. During the journey through the roadless, intangible landscape, the phenomena of the world become translucent and the underlying phenomena become apparent. The invisible appears, the night becomes bright day. The ground is no longer firm underfoot. Therefore, unshakable confidence in one's own intent is required. The battle against the illusions of matter is waged with the fiery sword of consciousness, and victory brings deep insight into what one is and where one originates.

This is initiation. This is transformation and transition to a state of higher consciousness.

With the insight that rests on science and dogmatic religion drawn together into an essential and fundamental touchpoint, it is also clear that all human expressions, whether resting on deep insight or on superficial, even ignorant self-will, also constitute a whole, every day manifested in the human profane sphere as faith and action for good and evil. The insight into the deep contexts is not given to the vast majority, and hence springs actions that bring the human consciousness expression in the universe as such to harm. These actions take place in micro and macro format in the human community, in the communities of this blue planet that is our beautiful vessel.

As an individual consciousness, we must see ourselves in a larger context, not only the incomprehensible cosmic, but at least as much in our relation to each other. We are responsible for each other to a far greater degree than we are able, let alone willing to, realize. Instead of taking this responsibility, we exploit each other and the entire planet in the roughest. We have reached a point where something is about to change. It happens when our consciousness is split and finds expression in collective strife.

Distancing oneself from one's local self and opening the gates to higher consciousness are interconnected. You cannot reach out into the world if you cling to the borders. Therefore, it is an interesting exercise to begin to see one's own ways of thinking from the outside, move out and perhaps disclaim ownership of them. It creates distance to the ego and then the alternative becomes something bigger. One's own thoughts become small and bottled up. One soon sees that they are not one's own or independent, but the consequence

of all sorts of influence. Deep self-thinking is as drowned under a regular chaos of non-own thoughts and worries.

You assume religious and political beliefs without really diving into the question of from where you got them. You act automatically based on assumed understandings of reality and without shedding a critical light on the mechanisms that drive you. You are manipulated and dominated by others. You are manipulated and dominated by sacred beliefs on an equally poor basis. Illusions rule. The confusion is greater than sanity. Thus, mentally you act like a robot controlled by your surroundings.

Distancing oneself implies attentively assuming the observer role vis-à-vis oneself, observing not only one's own actions and the results of these, but also the reasons for moving and motivations behind. The question of where your thoughts and actions are rooted, what this root derives its nourishment from, and how this helps to set up the boundaries around you, walling you in a dark room where you languish in your own convictions about how the world is arranged. It only takes a little light for observation. The light flashes to where the introspection begins and soon the walls of your own convictions crumble. The illusions blow away. The boundaries are falling. There is a path from the profane to the sacred space of mystery. It is about attention combined with a willingness to insight and the ability to take the necessary steps in life and step through yourself to yourself.

You are what you are when all borders are destroyed, one with all people and all living beings around you, one with the earth and the stars, one with everything. Chinese Taoist thinker Zhuang Zhou (369-286 BCE) compares the inner observer to a mirror. It reflects everything, rejects nothing, but also retains nothing. Thus, he also points to a peculiar human trait; the ability to hold on to things, to connect with

things. Ancient Chinese philosophy, which, incidentally, has several similarities with Indian and others, sees things as passing. It is a philosophy of *non-attachment*, which is liberating. When we connect with things, we also acquire anxiety, not only about losing what we want to keep, but also, figuratively, a general anxiety that has a negative effect both on ourselves and on the outside world. When the individual frees himself from bonds, he or she also wins freedom to face and step into the mystery. The profane bond of reality must be cut across, its clues fall into the background. Then a sacred space can open up where deep mysteries are revealed. It is worth knowing that the sacral can occur beyond the profane, but not the other way around.

We have seen consciousness as an expression of a fundamental cosmic force and as a micro-phenomenon linked to the individual. We also need to see it on a human, ethical macro level. It is probably safe today to say that it is not precisely non-attachment that applies. What we observe is the opposite, *attachment*. In their precarious position, individuals cling to anything that can form a safe frame about their lives, unfortunately often far more. The result is an even more precarious world, a struggle of all against all, and a firmly cemented bond to the profane. In a world with such ties, we get periods characterized by what we might call a *zeitgeist*. This means that we must also look at the world development our fragmented consciousness creates through shifting worldviews, through shifting paradigms.







**VII**  
**The World**

*Not a shred of evidence exists in favour of the idea  
that life is serious.*

Brendan Gill  
American journalist (1914-1997)

## Paradigm Shift

Just as the planets move in the firmament and form shifting aspects to each other, spiritual currents also shift between people. There is something that characterizes a period in time. We call it the *zeitgeist*. A particular *zeitgeist* often occurs within a more or less limited cultural circle. Different cultures go in different directions of development that are expressed through their spheres of life and ways of thinking. Sometimes there are direct breaks with the established and prevailing way of thinking and a new one manifests itself and steers development in a new direction. We are facing a paradigm shift. It implies a fundamentally new way of thinking. We now move into a macro-dimension of consciousness, the transpersonal where egregors reside.

I think it may be useful when considering paradigm shift to quote the English philosopher John Stuart Mill (1806-1873) who states that “*No great improvements in the lot of mankind are possible, until a great change takes place on the fundamental constitution of their modes of thought*”. This is a most significant observation. For any deep change to take place there must be some fundamental changes in the way we think. A paradigm shift depends on it.

One of the most meaningful things we can do is to adjust our perception of who and what we are, of what the world around us is, and become creative in the sense that we adopt a new cognitively conscious attitude towards everything, in short, that we redefine our entire reality by taking in more aspects. We are able to bring in a deeper, mystical experience that supports a completely new view of almost everything. It is embracing *more* awareness. Here is a basis for the development and change of culture.

Culture is a broad field that covers a variety of aspects of the lives of the people it encompasses. It lasts for long

periods of time and usually changes slowly, often over generations. Culture is about language, traditions, beliefs and ways of thinking and is expressed above all in philosophy, literature, art, music and science. It is often possible to read the culture of a given era only by studying the visual arts. Other times, one must go deeper and explore prevailing ways of thinking, politics, social conditions and technology. Cultural changes are complex.

Sometimes cultures come into conflict with each other, but just as often, they enrich each other. Abrupt transitions within the same culture are also sometimes marked by conflict. This is related to the fact that a new mind-set breaks with older, established notions. An emerging generation opens itself to currents in subliminal layers of consciousness. Behind this lie impulses that penetrate the spheres of consciousness and open new perspectives through a number of individuals who are ripe for the new, while for conservative forces, it is mostly about making the future an endless repetition of the present or, just more of the same.

Cultural changes require time, and they often take place when different cultures come into contact with each other. First, there is a period in which they become apprehensive, even defensive in relation to each other. Then follows a period in which they enrich each other. Mutual trust and curiosity are the keys. Since people from widely different cultures are able to interact meaningfully on several levels, such as commercially and scientifically, it shows that behind the individual cultural expressions there is something fundamentally human. On this basis is the fertile wealth each culture carries with it as paths towards a unifying human community. Unfortunately, we also see that Western colonial imperialism has brought with it what we might call cultural imperialism.

Today, the world's many genuine cultures are under intense pressure from commercial Anglo-Saxon culture in particular, or if I may say it without wrapping: Production culture or simply lack of culture, testifying to a general failure of modern Western man's sensitivity to both each other and to higher impulses. This has spread and today also includes China and its modern influence on both its own traditional culture and culture wherever the country has influence.

Man must continue in his development. Cultural poverty may not produce this development, but such poverty is a vacuum that gradually attracts impulses that have an enriching effect, either by absorbing elements of another culture or as a result of individuals within their own culture having the ability to receive higher insights and be able to communicate these. It may be the work of individual cultural personalities or the action of an entire generation that both reacts to and delivers alternatives to the status quo. I will look at two examples from recent Western culture to illustrate this, but not without first listening to an occultist.

In his final and unfinished work, de Guaita wrote, *«Le Verbe fragmentaire éparpillé dans les individualités tend ainsi à reconstituer son unité. En renonçant à l'étroitesse de notre personnalité animale pour nous humaniser généreusement, nous nous élevons dans la hiérarchie des êtres. L'inverse se produit lorsque, se faisant centre d'égoïsme et d'accaparement, l'individu se place en dehors du courant des échanges vitaux. Il en résulte alors pour lui un état morbide dont il subira les conséquences»*. The reference to the fragmented verb points directly to what I see as the individual fragments of the cosmic consciousness we humans are. De Guaita says that it is necessary to abandon our narrow personality if we are to evolve to higher human levels. He also points out that the individual places himself outside the important vital exchanges when he becomes a centre of

selfishness and accumulation. The result is a morbid state that has its consequences. This way of thinking influenced the ground-breaking, creative development around 1900 and it resonated with the interesting counter-current of the 1960s; the youth revolt against materialist domination and senseless warfare.

The first period, the *fin-de-siècle*, began in the latter part of the 1800s and continued up until around 1930 with the centre mainly in Paris, but also in Berlin, Vienna and St Petersburg. The second period is shorter, from the early 1960s to 1980, and emerged in parallel in California, especially in San Francisco, in the United Kingdom and in the Netherlands with Amsterdam as the foremost European centre. Both periods show a distinct leap in the level of awareness of the driving forces of the time, with the difference that younger people drove the latter period. The first was a reaction to a stagnant conservatism, Victorian morality and bigotry in relation to other cultures and peoples, especially in the colonies. The second was a sharp reaction to commercialization, greed, war and, not least, religious domination in the field of morality. Both periods promoted liberation from dominant and double standards in politics and society.

An important feature of the last period is its protest against authority, *all* authority, not only political and religious. Anarchy was reawakened and its prophets read and studied. It peaked in Paris in 1968. The break with the immediate post-war period was both sharp and colourful with new political and social ideology of community and sharing, and with the hippie movement's search for spiritual life content with the introduction of both meditation and psychedelics. Spoken truths ended up on the historical scrapheap and new lines were drawn up. This was a time for experi-

mentation with new ways of organizing the community, partly based on outright withdrawal from the status quo.

Both in North America and Europe, this new trend and its protest were met with riot police, and in the United States, many students were shot and killed by police. However, violence could not stop the development. The new ways of thinking took root in alternative societies and in new movements centred on new ecological and social thinking. The almost magical atmosphere of the time slowly flowed out through the 1970s. Nevertheless, it gradually took on firmer form when this innovation contributed to the development of various organizations. It may seem that this new thinking disappeared a little through the 1980-90s, during the financial liberation flop, but it has sought to the surface again in new forms as described above.

The essence of all this is that the two periods here briefly described represent a shift in the consciousness of the leading generation. They both represent an innovative paradigm shift. What the periods have in common is that they were characterized by a strongly increasing interest in parapsychology, occultism and mysticism, suggesting that the impulse that entered the cognitive sphere of consciousness has its origin in the cosmic. This is also evident in developments in culture, new art forms and research in new fields as well as the rejection of authority.

Thus, when a new zeitgeist begins to make itself felt within a cultural sphere, two things seem to happen; there is an influence from another cultural sphere and leading individuals are beginning to see the world and their own culture from a new perspective. A new transindividual consciousness penetrates and begins to influence the consciousness of individuals who become driving powers for the renewing force. In the latter half of the 1800s, several of



these founded societies, lodges and orders around Europe, as mentioned above. Many of these were completely out in the margin of society, and they highlighted thought that ran counter to the generally conservative consensus of society.

New philosophical directions, occult movements and new forms in art, literature and music, characterized the period around 1900. In particular, it is interesting to note that some of the aforementioned personalities, such as Éliphas Lévi, Gérard 'Papus' Encausse, Alexandre Saint-Yves d'Alveydre, Joséphin Péladan, Stanislas de Guaita and a number of others were active in exactly this period. They brought in new impulses that struck out, especially in France, as a revitalization of Rosicrucianism.

In Russia, too something similar took place with the centre in St Petersburg. Here we know, among others, 'Madame' Blavatsky, Nicolas K Roerich and Georg I Gurdjieff, as well as the Russian esotericist Pyotr Demianovich Ouspensky (1878-1947) who is best known for his work on Gurdjieff's teachings. Also mentioned are the philosopher and cosmist Vladimir Solovyov, the author Fyodor Dostoyevsky and the composer Alexander Scriabin. Some of these French and Russian thinkers are not themselves as famous as many of the philosophers, authors, painters and composers whom they influenced.

It is interesting to note how many of these persons initiated the movements and organizations I have mentioned above, and who, with greater or lesser rights, take the Rose+Croix as their point of departure. At the same time, there was an influx of influences from elsewhere in the world with fundamentally the same content, yet described within a completely different cultural framework. This was, of course, both foreign and difficult to access for a European imagery, but exotic and attractive to some. With greater or lesser luck,

these elements were mixed into the European esoteric tradition. The boundary crossings in the esoteric field were a fact, the basis identical, but the images different. In addition, the new impulses led to genuinely new ways of thinking and completely new expressions in art and music.

Especially for this period are influences from the Orient, mainly India, Tibet, Mongolia and the Middle East. The cultures of these regions are in many ways so different from the European ones that they therefore have something to add. We should not forget that European cultural and other influences at this point in history through colonialism had spread to most of the rest of the world, but mainly on a material and political level in addition to Christian proselytizing.

The Christian religion was a European export. It fell short where the culture and the present religion were strong, and likewise it fell short even in many places where resistance was weaker, so that imported Christianity was adopted only as a shell around the original cult. Had the Christian religion not been introduced with violence and fanatical missionaries, but more as an invitation to something enriching, the result might have been different.

At the same time, a current went in the opposite direction, so that the eastern influence came to Europe, under the curtains, so to speak, without accompanying violence, as ideas and spiritual impulses, mainly via France and Russia. Russia is in a unique position here because the country is both European and Asian, and therefore alone includes both East and West. In any case, when different cultures penetrate each other, changes take place on several levels, including in European Russia.

Nearly a hundred years later, Eastern impulses again penetrated Western culture. The hippie movement that began in the early 1960s in California and Britain and quickly spread to the Netherlands, France, the Nordic countries and across the old 'iron curtain' to Czechoslovakia, Hungary and the Soviet Union, embraced Indian and Japanese philosophy and new meditation techniques, among others. Concepts such as karma and reincarnation again found a place in Western languages. Zen, Tao, acupuncture and Vedic mathematics and Chinese medicine were taken in and connected to Western thought and science. An excellent example is the juxtaposition of Tao and quantum physics as carried out by Fritjof Capra, and no less in the systems thinking of Ervin László.

Another feature of this era's fusion of Eastern and Western culture was the combination of protest against war and violence as the basis for Western domination on the one hand and the use of mind-altering drugs, especially LSD, mescaline and psilocybin on the other. The use of hashish and marijuana occurred alongside the smoking of opium as early as the 1800s and most people know the wormwood-containing Absinth of the time, which the artists, not only in Paris, drank in abundance.

It is worth noting that in both periods in question, the use of mind-altering substances was more common than otherwise, and this particularly coincided in recent periods with new types of psychological research targeting precisely these conditions. Unfortunately, most of this research was as medically clinical as materialistic in its approach. The question was usually what happened in the brain and how this could be measured, rather than what the different states of consciousness *meant*, what they led to unless it could be defined as hallucinations or insanity.

In reality, these two periods were a spiritual rapprochement between East and West, an approach only those who entered into it could understand the content of. The Western sphere was provided with new ways of approaching relations with nature, with the cosmos and with each other. As for the latter period, one could actually say that this not so religious Western subculture was in practice more 'Christianly' compassionate than the official Christian world's brutal relationship with its surroundings, with the war in Vietnam at the time as a prime example.

Altered consciousness leads to a change in the way of life. Large groups of young people came into resonance, practicing the use of mind-altering drugs, free sex, and driving forward an entirely new popular music often with meaningful poetry integrated. The surrounding materialist world saw this development as a threat to social order and morality, albeit also with a poorly concealed envy. Those who participated in this development actually made small quantum leaps in their own development while the rest of the world stood still as spectators, often judgmental but always as unconscious losers.

The two periods I have referred to here are like two bombs of creativity. Altered states of consciousness through environments formed in creative circles are able to capture the underlying currents where cultures meet. They contribute more to human development than are acknowledged. The currents continue to work where the thread is preserved and continued, in silence, while the world continues making noise as before. Creativity is, as mentioned above, a meaningful expression of heightened consciousness. The struggle for material goods is an expression of the opposite.

In the period from about 1960 to the late 1970s, major youth movements were searching for meaning. The material

priorities failed to capture them, and the search led both to the East and to indigenous peoples. The discovery of LSD, medical and psychological experimentation with this substance, as well as an increasing use of both LSD, a natural product of ergot, or flourybug, a fungus that grows on barley, mescaline from the peyote cactus, and psilocybin from an assortment of mushrooms, created the so-called hippie movement. It is necessary to emphasize here that psychedelics are not drugs, non-addictive, unlike alcohol, hashish, cocaine, heroin, other opiates and prescription drugs. I make a sharp distinction here between alcohol and drugs on the one hand and consciousness-altering psychedelics on the other.

We see the same thing in our time. Today, in the 2020s, the abuse of alcohol, drugs and prescription medicine is enormous. It bears witness not so much to human weaknesses as it does to social conditions and alienation. I also interpret this development as being due to the fact that much modern art, popular literature and pop music, as well as brain-dead films and television series have become industrial products, developed to promote unconsciousness or numbness in relation to the distortions and stresses of time, as well as to act as a money machine for the producers. A reaction must come, and I think parts of the generation that have begun to make themselves felt from around 2000 carry that reaction forward through, among others, various protest movements, especially those that deal with the environment, economic inequality and peace. They are reminiscent of the protests against the Vietnam War and they often get support from old hippies.

An awakening generation must not only stand for protests against the status quo. It must also help establish higher consciousness as a foundation for the future because it will establish insights necessary to see connections that the

materialist focus cannot and will not see. Capital is not served by transcendent insights in which man pushes the material into the background. Here lies part of the explanation for the bans on psychedelics. Not only do natural psychoactive substances, in addition to their consciousness-expanding properties, have a psychologically integrating effect on the individual, but also often have a medical healing effect on various conditions, including anxiety, perhaps the most prevalent state of mind of our time. Free use of psychedelics therefore serves neither the pharmaceutical industry, now making huge profits on a created opiate-dependency, nor today's materialistically oriented political objectives, but they have the potential to promote a new understanding of the world, a paradigm shift.

The Renaissance can be said to represent a paradigm shift, much courtesy of Arab influence. It brought with it a whole new worldview and a whole lot of new science and technology that slowly but surely promoted industrialism. In themselves positive developments were eventually exploited and black industry emerged based on gross exploitation of not least women and children. Then came another shift with the *fin-de-siècle*. Breaks with old ways of thinking and traditions took place, and slowly the people who were exploited in the industry were also given more breathing space. The period around 1900 was marked not only by the developments that took place in culture, but also in science.

The theory of relativity and quantum physics saw the light of day and our understanding of the world changed. Shortly thereafter, war broke out followed by the development of the atomic bomb, a completely erroneous use of new knowledge. The reaction was strong and already early after this terrible weapon was used, movements that led to the uprisings of the 1960s and beyond followed. Viewed from this perspective, it would appear that any positive paradigm shift

will have a subsequent period in which the new is applied negatively. Perhaps there is a long-frequency wave being expressed here, where the human ability to find the right use of new insights is tested.

A new paradigm is caused not only by fundamental changes in ways of thinking, new philosophy and new scientific directions, but most of all by an altered consciousness that first prevails in individuals who are receptive and who see the untenable of their time; the troubled, the outsiders, artists, thinkers, unorthodox scientists. The use of psychedelics comes naturally to such minds because consciousness is already drifting towards something ground-breaking. Grof indicates an essential point when he says that the feeling of being separated from everything else disappears, that one "*stops thinking about massive matter and starts thinking about energy patterns.*"

Timothy Leary became around 1960 an exponent of the prevalence of psychedelics in the United States and other Western countries, especially LSD. He saw a mission with the purpose of bringing all people to deeper insight into themselves and their connection with other people, with life in general and the universe we live in. With his and others' help, consciousness-expanding drugs climbed over the laboratories' fences and were adopted by young people both in the East and in the West. Others made similar efforts in Eastern Europe, Russia and elsewhere in the world. It should be redundant to mention that Leary soon found himself in the clutches of the police and, of course, in academic discredit.

Stanislav Grof, as mentioned, has for 50 years worked with altered states of consciousness induced in various ways, including by meditation, use of LSD and with holotropic breathing exercises. He can point to several thousand individual experiences, including his own. The experiments

have revealed aspects of consciousness and its relationship to reality that correspond to what is described here. Profoundly altered states of consciousness can provide insight into the context of the whole cosmos as a conscious being and one's own belonging to the greater whole. It can confirm that the fragment fits.

Grof points out that those individuals who explore extraordinary states of consciousness tend to develop a clearly unified picture of both themselves and reality. The image includes a sense of deep connection to other people, to the earth and a universal spirituality. Such affiliation is entirely in line with the holistic worldview that is being resurrected in philosophy, science and ecology, especially in parts of the emerging generation. In this lies the possible germ of a paradigm shift with a stronger understanding of the human position in the whole. Traditionally, the holistic worldview, ever since the ancient philosophers and at least until Hegel, holds that the cosmos as a whole encompasses the physiosphere, biosphere, noosphere, and theosphere, without any single one of these being fundamental to the whole, only parts of it. These concepts may easily be translated into the spheres of consciousness I have described above as intertwined.

The use of consciousness-expanding drugs gave young people around the world insight into contexts that had better contact with indigenous people's experiences than with established modern society. Such insight provides a completely new personal platform and a new relationship to one's own place in the larger context of life. Here it is appropriate to quote the aforementioned LSD guru Timothy Leary from his 1983 "Flashbacks," where he writes, *"The brain is an underused biocomputer... that normal consciousness is a drop in a sea of intelligence. That consciousness and intelligence can be systematically extended. That the brain can*



*be re-programmed.*" With this, he does not think about the use of microchips.

The essence of altered states of consciousness, whether induced by meditation, natural psychedelics or religious ecstasy, is that an integration takes place in the mind. The different individual levels of consciousness are harmonized and brought into interaction with the transcendental spheres so that the whole thing works synergistically as one expanded consciousness. Channels open up to new impulses and new insights. In the extreme, all boundaries dissolve and the individual momentarily becomes *one* with everything. It is called ecstasy or rapture when it happens in religious contexts. This also applies outside such contexts.

A tragic feature of authority is that, when pressed, it also become primitive in the most negative sense of the word. Instead of striving to understand and acknowledge what is happening deep inside society, face it and learn something from it, they hold on to the framework they themselves have defined and resort to violence to prevent something from breaking through and tear loose established moorings. This demonstrates the authoritarian's lack of contact with life, the inability to learn. They have powerfully closed the door in relation to the expansion of consciousness and sit as chiseled in their conservative materialistic outlook.

Unfortunately, the power sitting is always fighting for its continued existence and the interesting psychedelic drugs were soon criminalized, first in the United States, then a little everywhere. The reasoning is interesting. U.S. authorities believed that the widespread use of psychedelics occurred mainly among students belonging to the new political left, those who, among other things, protested against the war in Vietnam, and saw this community as a means of radical

political change. Authorities also envisioned that the most important issues of civil liberties would revolve around control of consciousness. This threatens power when it is not the one in charge.

In every society the fact that people are not actively alert to what politicians and other people in power do, is what permits what is called 'population control'. In every well-fed society where people are mostly thinking about what to have for dinner and what to watch on TV, they are under control, passive and useless in provoking necessary change. I need to quote Csikszentmihalyi again: "*The essence of socialization is to make people dependent on social controls, to have them respond predictably to rewards and punishments*". He further states, "*As long as we obey the socially conditioned stimulus response patterns that exploit our biological inclinations, we are controlled from the outside*". I think this is very important to consider.

It is a fact that this struggle for control of people's consciousness is something governments in every country today are engaged in, but with consciousness-restricting means; prohibitions, limitations and focus on entertainment, the material, economics and political charade. The atomization of society follows as an ideology in which individuals stand increasingly alone, where each is his own successful blacksmith and in competition with everyone else. Fromm has a clear view of this. He sees the development towards stronger atomization as a possible step towards new forms of dictatorship. In "Escape from Freedom" from 1941, he writes "*Every step towards more individualization threatens people with new insecurity*" and further "*There are powerful tendencies to get away from this form of freedom, to submission.... that can remove the uncertainty.*" Governments speculate on people's need for security as motivation for submission and therefore purposefully and regularly create

crises that increase this insecurity. A strong, enlightened and insightful community is power's greatest threat, even in a democracy.

The ideas that laid the foundations of a balanced democracy seem forgotten. The French philosopher Charles-Louis de Secondat Montesquieu (1689-1755), who introduced the principle of tripartite power into the legislative, the executive and the judicial, was of the opinion that those who have power in a society should not accumulate funds and resources in their own hands, but be actively prevented from it. Person-related power shall be kept separate from personal wealth. This principle, often associated with a broad spread of power and means, will prevent corruption and exploitation of the disadvantaged. The principle was violated already at the beginning of the fall of the Roman Empire, and it is thoroughly disregarded in today's world. The tendency towards collapse is today increasingly visible.

Forgotten is also the Chinese philosopher Kon Fu-tze (551-479 B.C.E.), in Western language Confucius, who says that a prince who cultivates virtues will draw people to him and win their respect and loyalty. He points to a high-quality ethic that should be upheld by those who have received the trust of the people and thus have been given power. We see here why today's politicians are no longer respected and have lost the trust of the people in virtually all the countries of the world. There is hardly a modern politician who retains his or her integrity.

Most Western-modern societies are characterized by a relatively high degree of security. Too much security and comfort makes people lazy and non-searching. It causes a sleepiness that finds its place in front of the television screen and its dulling content. The contentless leads to mental laziness, further search for entertaining divertimenti, further

somatic gratification, and multiple, often unnecessary, material needs. Not only does the critically questioning mind fall asleep, self-discipline also becomes a foreign word, a perfectly unfamiliar concept. Significant parts of the population of the Western modern world are characterized by lethargy. The consequence becomes apparent when we observe how the population is manipulated by organised interests in politics and business. The alert, independently thinking and self-disciplined individual is a rarity, a disruptive figure one tends to cage in or eliminate.

Human beings are bound by their habitual thinking. Habitual thinking is like drugs, like cigarettes. Quitting smoking requires a new thought, the thought that the need for a cigarette does not exist. The thought must completely reject the need. As long as thought is directed towards a more or less fictitious need, the individual no longer has control. Thoughts are pure energy of consciousness. This is what is exploited in advertising and in the production of political crises. They attract attention and often cause anxiety. Consequently, the individual is easily steered in a given direction, the population reduced to a herd of cattle that can be controlled through a steady supply of anxiety-inducing impulses, and if necessary steered right off the cliff. Belief in the crisis gives it life through the constant focus of thought on its elements and the fear of the crisis's consequences for oneself. This is also how patriotic propaganda brings in soldiers. A new paradigm requires people who break habitual thinking and completely reject commercial and political dope.

Back to the hippie years; simultaneously with the advent of psychedelics on the youth scene, almost as a repeat of the period around 1900, an Eastern influence also flowed in with yoga and meditation techniques. One did not hinder the other, and psychedelic 'trips', yoga and meditation went hand in hand until the exciting substances were banned in

country after country. Perhaps this was a tragedy for the world, since politicians and religious leaders of the time could have benefited from opening the skull a little.

Yoga and meditation, on the other hand, were largely seen as politically harmless, introverted, and confidently confined to the religious or quasi-philosophical New-Age sphere. Meditation is an established practice within virtually all religions. Contemplation and meditation are described as the major pathways to insight. Many have sought these paths out of religious conviction and to have their faith confirmed, become enlightened, but in this lies a limitation compared to meditation without religious or other frameworks. It is wrong to go into meditation to confirm one's convictions because it ties up the whole process that is meant to open up higher insights.

Whatever the motive, meditative activity can lead to deep insights that the individual interprets based on his or her foundation. For it is the most effective and profound introspection an individual can undertake, and an essential part of the preparation for initiation. Whether one undertakes an ideatic contemplation or a mind-emptying meditation, the result after sufficient practice and time will lead to an inner light experienced by the individual as the source of being itself. That, in turn, leads to the key of mystery.

The great mystics, completely independent of background culture, religion, and time of living, are consistently congruent in their description of the insights they have gained. That alone gives considerable confidence that the right practice leads to enlightening introspection. The general rule is that all forms of ordinary human life, all speculation, all things are ephemeral and transitoral. What remains is a permanent presence in itself, the direct experience of being.

It is deliberate, and it also matches the insights of indigenous peoples. It is such insight that brings in a shift in thought.

Almost as a counter-action, people today are constantly bombarded with intrusive impressions. All channels are on at the same time. Music, really *muzak*, pours out everywhere to a cacophony, visual impressions and mostly meaningless messages are thrown in the face everywhere. The mind does not get peace. The ability to listen and observe with all senses is murdered with countless noisy stab wounds beginning in early childhood. The need for silence and isolated periods of inactivity is enormous in today's world. Unfortunately, most people today fear silence, emptying their minds, putting aside all their own views and beliefs they cling to. They are not aware that the emptiness they can thus create opens a space for new perspectives, new insights and a different grounding in reality.

Usually we have our heads so full of thoughts, desires and views, fears and notions of everything and nothing that we are barely able to hear anything that lies outside the noise in our own head. We do not listen to others, but chew up our next argument while the other speaks. Furthermore, this intense mental noise keeps us from absorbing that silence from which our local consciousness has its source and from which a deeper thinking can reach us. We lose the essentials, what requires quiet attention in the mind, silence, listening, and a gaze directed to the depths within ourselves. Idle silence is the basis of meditation, of opening inner gates. In order to move bodiless, the activity pulse must be down to zero. In order to listen to other levels of consciousness, the noise must be down to zero.

This direct us to the way Pausanias learned from Empedocles to observe the ephemerality of the moment and to gain insight that nothing really is permanent, that we

humans who are such sensory beings hardly use our senses at all. This is essentially deep meditation completed in seconds, based on transfers from Parmenides. This momentary attention, *metis*, is the very key to the entrance.

Unfortunately, today's people are unable to keep their attention focused on such self-observation. It is not even common to have an interaction between inward and outward observation. It is the external, material that draws. What people believe in, the understanding, the image they have of the world and their own place in it, are the starting point for value perceptions and meaning. This, in turn, is the starting point of what people do, how they act in relation to these supposed life values, things, and other people. It is sufficient to take a closer look at how people are led to group around such beliefs and the consequences of this, not least to see how people with specific, fundamentalist worldviews treat people who do not share their mind-set, values, religion or ideology, or who in their perspective are defined as 'the others'. Therefore, it is worth seeing how everything is tied together; you with all the others. This is one thing a new paradigm must defeat if it is to break through and become the foundation for a changed ethical view of life, a new philosophy, a flourishing of truly inspired art and holistic world development in which man sees his place in the whole.

Just as the subatomic particles are entangled, so too are the human minds. The entanglement occurs at levels that the individual is generally unable to sense, in the transcendental, transpersonal sphere. The interaction between people mirrors this entanglement in many ways. Here are the causes of sympathies and antipathies and a number of events that take place between individuals, but when the ego is disregarded in favour of the higher self, the connections in life's events become clear and you find not only inner wholeness, but also access to new insights in others and in

your own power. Here there are individual foundations for becoming a participant in the paradigmatic world upheaval.

We create our existence by our inner attitudes to a much greater extent than we like to realize. If we see life brightly and are accommodating to other people, we will experience life brightly and full of possibilities, and conversely, a dark and prejudiced attitude will lead to a gloomy life experience. It all depends on yourself. Imagine the result, visualize it and consider that it has already been realized, and you will experience how you influence things precisely through your visualization. Doubt tears down all such resolutions. If you believe that something is not possible, you make it impossible yourself. It defines the reason why you cannot make it. If you have confidence in your own potential, you take full responsibility for your own life regardless of whether things and events seem to come from outside or from others, and if you acknowledge that you yourself by virtue of your consciousness actually create your reality, you have found the basis for precisely creating your reality and shaping it with great independence. You are always your own cause.

Knowledge raises awareness. It opens broader perspectives on life and increases personal potential. It can inspire and motivate and become a driving force for cognitively aware, well-founded creativity. Following one's knowledge, always being open to its audit, provides experiences worth trusting. It forms a living foundation in consciousness that continually seeks towards its source. A true paradigm shift begins with yourself, your own new way of thinking and interacting with others.

The human ego is what drives greed and aggression through anxiety and inner insecurity. When the ego claws its way to points in time, to objects, something fixed and



familiar, it has already lost the possibilities of the coming moments. Therefore, it is necessary to set aside the ego, its attachments and face the moment of time open to love. Love claims no ego.

Bound action slows down the flow of the individual and it conflicts with time and with place. The attempts to gain control by holding on to something will consistently create anxiety because we intuitively understand that the grip will slip and things will be ripped out of our hands. The more we hold on to, the greater this anxiety becomes. Nothing endures. Therefore, we find our inner freedom first and foremost when we let go and grab the helm of the flow of life without holding on to anything. This is where it slips for both individuals and nations because they cling to the very things that create insecurity. Thus, paradoxically, insecurity is increased.

A number of cases can be mentioned. Here are a couple of well-known ones. The Nazis' treatment of Jews and Gypsies during World War II is mirrored today in the Jews' treatment of the Palestinians under occupation. The basis is identical; the idea of a purely Aryan-Germanic state and of a purely Jewish state, so why not also a purely Norwegian or Turkish state, a purely Christian or Hindu state. The latest case is the idea of a pure Islamic state. Ideologies are frighteningly effective at convincing those who can benefit from their implementation. The Inquisition of the Christian Church aimed to eradicate all they considered not orthodox, heretics, and especially Jews and Muslims. There is a direct parallel to today's Islamic fundamentalism represented by Daesh, or the expulsion of Muslim minorities by Buddhists and Hindus in Myanmar and India, the mass killing of Armenians and Kurds by the Turks, and our modern, Western Christian democratic warfare against states with

other cultures, other political systems and not least with wealth we want to lay our hands on.

In a smaller and more local context, we see the same effects as racism and attempts at religious domination over non-believers, such as in the struggle for the restoration of creationism and against free abortion, homosexuality and same-sex marriage. In the United States, the 'homeland of the free' as they like to call themselves, there is censorship of books religious groups do not want to be found in school libraries. In nine months, around 1500 titles were removed. It is all conservative convulsions in the face of new approaches to life, about countercurrent domination of human minds. For example, the fight against abortion is not just a fight for an unborn life. It is above all a struggle against *woman's* autonomy as an individual, for the restoration of an antiquated, patriarchal social order based on Biblical doctrine. It makes no sense to destroy a living woman's life in order to save a life that is not yet incarnated. One will never succeed in preserving the present as one can do with foods.

A shift in human thinking is needed. The time has come for an open, universal thinking that allows for respect for all worldviews through deeper insight into the diversity and universality of life at the same time. It will entail a much-needed shift, a new paradigm. Respect for the individual's approach to the world, to his or her own beliefs, is not to the detriment of society. Rather, it is the basis for a real dialogue in an imaginative, thinking and vibrantly developed society.

I am of the opinion that the flows of fleeing people we see in our time, from the Middle East and North Africa to Europe and from Latin America to North America, may be part of the development of an important paradigm shift. The so-called developed countries in the north have themselves pushed forward this situation, and it may be related to these

countries' need for a correction. When foreign cultures penetrate established and somewhat stiffened cultures, they will provoke their conservative forces. They will resist. Horror scenarios aimed at the stranger will be played up and increase fear where the wise thing would be to facilitate a meeting. Fundamentalist Islam scares Europeans, but they have obviously forgotten that Islam is still a rich culture and in its time contributed to the European renaissance. A similar enrichment can take place again if one dares to open up.

All fundamentalism is harmful, including the politically conservative one. This also applies to North America with its neo-evangelistic, Christian-conservative fundamentalism. The entire present value-thinking needs to be revised. The increasing immigration from the south may lead to this, for Latin Americans have a different relationship to material values than the dominant Anglo-Saxon population. The enormous imbalance can also lead to support for changes in the less privileged segment of the population, regardless of origin. It is not unlikely that a paradigm shift at the economic and material level is imminent.

A new paradigm requires universal implementation of the consequences of new, deep thinking and understanding of reality. Today, one can sense that almost nothing is what one has thought it was. Even our simple understanding of what a human being is, what matter, time, and space are, is broken up in quantum physics and seeks a replacement. The deeper understanding of consciousness is part of the starting point, but not everything. It must culminate in an understanding of unity, in winning a fundamental realization in our whole mind-set that we are *one* humanity on the spaceship Tellus, that everything we do affects the whole, and that we as humans are interdependent.

We have noted that everything in nature is inter-dependent on everything else. It is a zero-sum game that seeks full and symbiotic balance. Human beings have throughout their existence, for thousands of years studied and learned from nature and through most of this time lived in harmony with nature and in contact with a higher consciousness. What it is about is an interaction of forces in mutually supportive processes. In these processes, one sees elements of competition, but there is no harmful competition. It is an integrative and evolving competition. Today's modern man, on the other hand, is obsessed with a competition that is not mutually beneficial. There is an extreme dominance of masculine values.

Aristotle conceived of the universe as a living organism with a purpose of its own. This is a teleological point of view stating that all physical and other processes that take place are governed by an overarching meaning with a will behind it. Modern, Newtonian-Cartesian, mechanistic views conceive of the universe as a clockwork arising randomly out of nothing and without any purpose in itself. It implies that man also has no meaning, but creates his own individual meaning, religions and beliefs to overcome this empty sense of meaninglessness. Without claiming any connection here, a new hypothesis emerges, the Gaia hypothesis, which was put forward by the British chemist and ecologist James 'Jim' Ephraim Lovelock (1919-2022). The hypothesis takes into account that the whole earth is a living organism where geology is also an expression of life. The theory represents part of a new paradigm that includes self-organized complexity. The Earth is such a complex system. Thus, we see here a loop starting from Aristotle, via Newton and Lovelock back to Aristotle.

Here it may be appropriate to mention the British social anthropologist, biologist and systems theorist Gregory

Bateson (1904-1980). His idea of a new paradigm involves the transition from objects to relationships, that it is not the objects in the world that are essential, but the relationships between them. This view points directly back to Chew and his bootstrap theory, as mentioned above in connection with quantum physics. Bateson's idea is that intellect and nature mirror each other. By this, he also means that the mental extends beyond individual organisms, including humans, to societies and ecosystems. He calls it spirit. I see this as a feature of consciousness, its expansion in the spheres of consciousness.

My view suggests that spirit and matter are only aspects of consciousness. I link the spirit to the spiritual and partly to the transcendental sphere. Bateson saw spirit as immanent in matter, and that is exactly how I see consciousness, but where Bateson makes a sharp distinction between spirit and consciousness, I see a connection. The spiritual is a quality of consciousness as matter is on another level. Consciousness is what organizes reality, something along the lines of how Prigogine sees self-organization. Such self-organization seems to be the basis for, among other things, the development of the DNA of life that emerges through order by fluctuation.

No one can answer whether all the seemingly random mutations in the DNA material that have taken place throughout Earth's history and are still taking place have a meaning and a goal or not. For science, it seems like a random consequence of natural adaptations to external influences, but in this lies a connection, a continuous interaction between the environment and organisms. What can science really know about the overall direction of these interactions and whether there is a guiding force and meaning behind them? Science does not have tools for

research in the intangible or fields that cannot be defined within the electromagnetic spectrum or quantum dynamics.

Quantum physics dictates that the world cannot be governed by immutable physical laws alone. There is room for chance. There is room for change with target orientation as we humans in a smaller format are capable of. The interpretation of the world as a giant computer that does nothing but process enormous amounts of information points at best only to one aspect of reality. From my view, this is simply flat. In a sense, everything may be considered to contain, carry and convey information, but consciousness is needed to produce, read and interpret information. Here the worldview necessitates the presence of consciousness. Consciousness is required to make information intelligent. A new paradigm must take consciousness into the equation and Lovelock's hypothesis cannot be overlooked.

Today's awakening paradigm is both holistic and post-mechanistic. It allows for a non-determined, open system, a world of unlimited potential that must therefore also be unlimited in every sense. Here there is room for will, power and meaning without limits. Our intellect is unable to grasp such a thing, but we must recognize that, with our own willpower and the meanings we ascribe to both our surroundings and ourselves, we are somehow expressing fragments of something greater, something universal and unlimited.

The paradigm we see in development today goes from a reductionist view in a holistic direction, towards a holistic view of the world that implies that the dominance of reductionism is torn down. This means that typically masculine values that reign today, such as competition, quantity, strength, dominance, analysis and reductionist thinking must give way to corresponding feminine values such as

cooperation, quality, weakness, integration, synthesis and holistic thinking. These concepts are stereotypes, but they are not new. For example, the British feminist philosopher and cultural scholar Jean Grimshaw (1941-2017), in her book "Feminist Philosophers" from 1986, lists Kant's gender characteristics where the masculine is characterized by nobility, thinking, logic, understanding and principledness, while the corresponding feminine qualities are beauty, prudence, sympathy, pity and feeling. It is permissible to smile a little at such categorizations, but they show two conditions. One is that it reveals a basic patriarchal device in which everything masculine is asserted with a powerful sign and the feminine with weaker counterparts. The second, more important, is that it shows complementarity, that the human being is not complete and whole without the feminine and the masculine merging and finding balance. A significant reason for the current state of the world is that masculinity is allowed to lead the way.

Albeit put in a completely different context, it might be interesting to link this to a quote from Saint-Yves d'Alveydre: *«L'Éternel Féminin conserve seul l'Univers, et le défend à jamais contre l'accablante étreinte de l'Éternel Masculin»*. The eternally feminine alone preserves the universe and defends it against the masculine intrusion. This does not mean that the masculine has no place, but that the feminine principle is preserving and protective, that it is able to regulate the masculine driving forces. This means that a stronger influence of feminine forces will have a constructive balancing effect.

The new paradigm leans significantly on the more feminine values, but seeks above all balance. The whole culture must be given a new direction characterized by high-quality impulses that can reach all of humanity. Through the influence of culture, individuals must gain deeper contact

with themselves, thereby gaining wider contact with each other. Then it will no longer be about building walls, but about tearing them down.

I expect that everyone today notices how women are increasingly asserting themselves in all areas of society, in research, culture, business and politics, but also do not ignore the conservative reaction. Today's women stand on more than 200 years of European liberation history, which began with women such as the two important women's rights activists, French Olympe de Gouges, actually Marie Gouze (1748-1793), who during the French Revolution in the 1790s wrote the first Declaration of Women's Rights in history, and the English Mary Wollstonecraft (1759-1797), who started a women's movement a few years later, a movement that is still alive. Women's entry into all areas, like men, is part of the ongoing shift, but it requires them not to emulate men and their way of thinking. Then they only reinforce the status quo, as we unfortunately see many women in politics and business do. It will gradually become even more important that the feminine impulse takes hold, for humanity is not complete and in balance without its two polar opposites interacting creatively and problem-solving. In other parts of the world, we are still waiting for strong, pioneering women, but we have seen some come forward, such as Pakistani Malala Yousefzai (b. 1997) and a number of courageous authoresses and women journalists and activists.

In physics, we see that we must have both the minus and plus poles in connection for there to be light. At the deep levels of consciousness that bind humanity together, it is equally important that both poles are expressed in more areas than the purely biologically progenerative. This means that the old, patriarchal structures that still exist in much of the world must be dismantled and replaced by a form of society



that draws the emergent insight into cognition. Then we are in dangerous territory.

The thinking of the new paradigm breaks with old and entrenched notions of most religions, patriarchal traditions, modern Western individualism, political and economic systems, and power structures. It is an ugly, inevitable, and yet affirmative sign of the times that we see regressive forces rise up. It is a reaction *against* new developments, a phenomenon that always comes to light when it is threatened by something new and revolutionary.

It is not just reactionary, fundamentalist Islam sticking its head up from the sand. There are similarly Christian, Jewish, Hindu, Buddhist and other religious movements with very identical attitudes, there are organizations with similarly rigid views of humanity, racists and supremacists, there are today's political parties, corporations and financial institutions based on greedy individualism and conservative political dogma, and there are militaristic, nationalist forces, all sticking their heads up. They will all resist a mind-set and any activity that questions their justification in the present. It is already brutal and it could get far worse by the time these ancient dinosaurs topple and fall.

We see great nations openly or covertly toppling other nations' leaders and political systems, waging war on them under false pretext in order to gain access to their natural riches, putting smaller nations under financial pressure and in deep secrecy by corrupt means negotiating vast trade deals that serve dominant financial interests. One notices that they have reached a level of urgency, for the pressure is increasing. The price of the change increases for all parties. The tendencies of the times frighten the existing hierarchy of power in all camps, social, academic, religious, political and commercial, and no one quite seems to see what it is that

scares, what alternatives are about to take hold and which will eventually overturn them.

Our science and technology, closely followed by politics and finances, seeks to objectify nature and all living species on Earth, even man himself. This is connected to a practical and very parochial perspective that unfortunately forms the basis for positions of power in human society and in relation to all life, all material resources. This is where the changes in consciousness must take place, people must gather in large communities in contact with the higher levels of consciousness.

Something happens to us when we see the industrial destruction of nature, grotesque, open wounds where we dig out what we think will give us wealth, but which actually makes us overwhelmingly poorer. Perhaps it can lead to humanity's finiteness on this planet. Every time we destroy landscapes, mountains, oceans and habitats, we break our life contract with nature, the very ecosystems we are part of and depend on. At the same time, we break the contract in relation to ourselves because we overlook that we too are nature. It is a breach of contract that costs and the price can be high.

If we look back to the time before industrialization began, before about 1750, when humans were more closely attached to the earth, the European peoples also had a relationship with nature that is close to the relationship the world's indigenous peoples have today. They considered the earth alive and treated it with deep respect, thanking it for what it provided, and treating their surroundings in a way we today call organic. Despite all our modern technology and agrarian industry, we have to return to an ecological mindset.

LSD for all is not the solution, but can be an important contribution in the same way as deep meditation. Most importantly, such practices are not linked to sectarianism and religion, but extend into something that transcends all such. If a new paradigm is to break through, it must be borne by both prominent individuals and large crowds. Coherence is crucial. Everyone must see man's oneness and connection to the cosmic. This is what consciousness expanding agents and methods can contribute to.

In physics, biology and psychology, it is fundamentally recognized and accepted that one comes to new understanding of important relationships through research and cooperation. Commercial interests, on the other hand, would like to see profit opportunities in what spins out of development, but this is a dead end. It is at the philosophical and epistemological levels that new insights really generate momentum, a momentum that for most people is both invisible and incomprehensible and therefore manages to develop largely undisturbed until it is expressed at more observable levels. That is when it breaks through and becomes disruptive to the existing worldview and cause for unrest.

Let us take a look at some of what is happening in the world, which is based on new recognition and which awakens the backlash from the conservative status quo. What we see is that a new, or rather an awakening, struggling common human consciousness rises above the individual-focused, egocentric. It has its root where the consciousness of all human beings is rooted, in a consciousness that overlies our entire existence and which recognizes that the detached ego consciousness may damage the vital connection on which each one depend.

## **Tendencies and Alternatives in Time**

We are now on a very different level than where we began; on a macro level that encompasses all of humanity, the earth we live on and the structures, abstract and physical, by which we organize ourselves. These are all a picture of the realizations we as human beings build our lives on and from where we understand life. As individuals, we are all in our time, but with age, many become stuck in their comfort zone and lose participation in development. Younger people, on the other hand, are usually impatient, often at odds with the old and susceptible to new currents, even if they do not always mentally understand what they are carrying. The exceptions are those who are indoctrinated in solidified structures during upbringing and education and therefore do not encounter or evade the things that challenge the inherited, antiquated mind-sets and attitudes.

That is why the young, the progressives and those who think alternatively and unbound regardless of age will always lead the way in the implementation of a new paradigm of their time. When new insights spread into the underlying stratum of consciousness, it is the most open minds that capture this and are inspired to give the world a move forward. It first manifests itself somewhat as alternative activities, new discoveries and changes in the arts, often those that form a counterpoint to the prevailing ones. Looking out into the world today, we will find that such alternative activities are springing up everywhere and in the most unimaginable places. The latter phase began just after World War II, at the end of the 1940s, flourished sharply at the end of the 1960s and since the 1980s has organised itself less spectacularly, but with considerable weight and prevalence until today. It has now become so extensive that the conservative turmoil in the existing is definitely understandable.

Most visible are probably all the green movements, those that fight for the ecosystem, for the nature we depend on and for limiting negative environmental and climate developments. They are everywhere with large and visible protest actions and they reach through at irregular intervals. They are a positive counterweight to ruthless manufacturing, but at the same time are predominantly anthropocentric, people-oriented. Within these movements, a new trend emerges, the deep-ecological one inspired by the Norwegian philosopher Arne Dekke Eide Næss (1912-2009), and which places humans in their natural context as part of the ecosystem. Against this background, it is worth noting that Ecuador as the first country in the world has codified the rights of nature in its constitution.

Equally important are the human rights and press freedom movements. In a world increasingly dominated by the classic power constellations, financial interests, grand corporations and the puppets in politics, their activities are of enormous importance. These organizations are not only important; they are also, at the risk of their members, highly visible. Thus, they are often subjected to abuse of power, sometimes murder. Investigative journalists, revolutionary thinkers and leaders of protest movements are continuously and everywhere in the line of fire. The conservative reaction backs into the past with repression and weapons in hand, as we see today, around 2020, in Hungary, Poland and the United States, among others.

Less visible grassroots movements may even be more significant. When large international corporations, such as Monsanto, who want to lay claim to arable land, threaten areas of the world small farmers join cooperatives and deny them entry, as in parts of India. This sometimes leads to violence, murder and repression by bought authorities, but they end up becoming more visible and the little ones

sometimes win the battles in the end. The same happens when owners of factories and industrial enterprises want to close down or relocate to countries with lower wages and less restrictions and regulations that protect workers. The employees take over the business and continue to run it cooperatively and with sufficient profitability to benefit both themselves and the local community. Let me highlight some examples of this and various other things that are happening in the world without us hearing much about it, but which contribute to the turmoil in the establishment. I will get back to how this relates to the main topic.

In recent years, we have heard about the basic income. This means that all people are paid a fixed monthly basic salary as citizens, regardless of age and regardless of whether they work or not. The money is partly extracted from the profits of enterprises and corporations and thus at the same time reduces the level of profit. Working wages come in addition to those who work. The idea originated in the early 1980s and was first promoted by the Belgian sociologist and social philosopher Philippe van Parijs (b. 1951) with the foundation of the Basic Income European Network (BIEN) in 1986. Universally implemented, the principle will end poverty and reduce crime and health problems and a host of other societal problems. Social justice is a foundation for peace. The idea has been effectively silenced for almost half a century! Finland and Switzerland are today two countries that are serious about this, and in Finland, the support is after an opinion poll of 69%. This way of thinking rests to some extent on a notion that is rooted in indigenous peoples' view of resources, namely that they are a common property of all people, not only within nations, but also internationally. It involves tearing down boundaries.

There is movement in several parts of the world to secure common ownership of natural resources. Today, large

corporations lay claim to such resources, pay those who extract them lice wages, cheat the states out of tax revenues and soar profits to corporate shareholders. This has gone so far that they have also privatized natural water sources to sell the water in bottles. Consequently, the population that previously had free access to the water no longer gets it and has to buy it. In Bolivia, the companies were thrown out of the country and it was decided that water was the common property of the nation. Iceland conducted a survey a few years ago, that showed over 80% support for community ownership. In Ireland, strong protests are ongoing against attempts to privatise and price water. Access to clean water as a gift from nature is about to be defined as a human right. This way of thinking also applies to all other resources. The proceeds from the extraction of jointly owned resources shall benefit the people, while those who perform the job shall earn reasonably from it. Any surplus can be used to cover further development of jointly beneficial activities and, as mentioned, socially equalizing basic income.

Another significant problem today is overproduction, often of goods for which there is no real need. The problem was addressed as early as 1880 by the Franco-Cuban revolutionary author Paul Lafargue (1842-1911) in his famous tract "Le droit à la paresse", the right to laziness. Lafargue shows how people demanding the 'right to work' actually sell themselves as wage slaves. If we were to produce goods solely based on real needs, time spent on work would go down to around 3-4 hours five days a week. It is the profit-driving forces that are pushing up production. Thus, human beings lose time and energy that could have been spent with family and friends, partaking in social and cultural activities, reading, learning and served their development and opportunity for deeper, conscious contact with life, for inner search and expansion of consciousness.

There is no doubt that reducing production to the necessary would create an entirely new society with less competition and reduced extraction of natural resources with consequent reduction in waste volumes and pollution. It would give people more time for each other, more time to experience the world they are part of and significantly more room for creative and cultural activity. Already 140 years ago Lafargue mentioned the problem of production with planned reduced working life. Profit-seeking and unequal distribution are a devastating, deadly mix.

I mentioned agricultural cooperatives as a counter-weight to the increasingly extensive agro-industrial sector. The cooperatives are expressions of the more feminine undercurrent based on cooperation rather than competition. There is nothing to suggest that competition is the only thing driving things forward. Research shows that collaboration is actually far more fruitful. Cooperatives both in agriculture and in manufacturing are gaining traction. They are mostly local, on a small scale, but contribute to local communities and discourage flight to urban slums.

In Mumbai, India, three slum organizations launched a series of initiatives to ensure access to water, electricity and other necessities. This developed into a national, then international, movement in which the slum population of cities on all continents now participates and exchanges information and strategies for improving their own living conditions. Taken together, this represents in several ways a revolutionary growth in common consciousness while challenging the status quo. The reactionary forces are closely linked to the propertied, rich layers of society because their dominance and privileged position are threatened when no one is poor and insecure anymore, no longer dependent on selling his or her body and labour, but stands on their own feet with the ability to pursue and live off their own business.



Today, it is entirely possible to reverse this trend. It requires the dismissal of virtually the entire political class, confiscation of privatized commons and a clear change of focus, a focus few have realized the importance of today. The new focus must stand firmly on the insight that we are *one* humanity where each individual has his or her own right to a dignified life. This must penetrate into the common consciousness as growth. It will take courage to tear down the barriers, lay down our arms and begin to distribute the benefits of our jointly owned planet for the good of all people. A higher consciousness must emerge. The alternative is given.

When I describe this as a growth in shared consciousness, it is a reality. The conservative, self-serving way of thinking that in recent centuries has guided human society and dominated development derives its basis on a narrowly individualized level of consciousness. The individual fragment that does not see its connection with the whole, seeks security through material anchoring and an adapted ideology where the ego is in the middle. Such an ego-centred way of life owns nothing when it comes down to it. It is a well-known expression that the corpse shirt does not have pockets, but for those who think everything ends when they wear this shirt, it does not matter, because they are only concerned with their present. Life is greater, man is one, humanity's work is one. It is recognized through joint efforts and community. It is therefore worth pointing to some more interesting developments of the time, some with yet ugly downsides.

Today, several thousands of local, cooperative and jointly owned enterprises operate all over the world, including right in the heart of capitalist societies in Europe and North America. They are developing rapidly as a reaction to what we see in Mexico and India, among others. At the same time, the

NAFTA agreement between Mexico, the United States and Canada has led to tens of thousands of Mexican farmers having to abandon farm and land. They have become a significant part of the current flow of immigrants to the United States and participants in the brutal drug cartels. It is an inevitable setback.

In India, Monsanto has gained access with genetically modified GMO grain. This has increased farmers' costs for seed and reduced crop yields. More than 120,000 Indian farmers have taken their own lives because their livelihoods have been lost. The agribusiness then buys up their land for a lick and nothing. In the United States, there is great pressure to ban farmers from saving their own grain as seed for next year, a millennia-long natural agricultural tradition that has ensured farmers' independence. Nevertheless, local initiatives are gaining ground. In Spain, the Balearic Islands (Mallorca, Menorca and Ibiza) have declared themselves a GMO-free zone. So are more and more regions and entire countries, including Russia and Madagascar. Consumers are speaking. In Ethiopia, Starbucks lost to coffee farmers in a brand case. The local coffee producers, often small plantations, won their right and thus the right to their income, their livelihood, from the coffee. Just the need for such a case, however, show how big 'bucks' try to invade and profit no matter the costs to whom they hurt.

In terms of consciousness, the large corporations, like most organizations and enterprises, are trapped in a particular way of thinking. It is no longer the individuals who lead these corporations who run the business, but a mind-set that has set itself, an ideology that lives its own life, owns its own egregor as it also owns the governing individuals. The ideology has been developed by thinkers and economists over a long period of time and acts as a mantra on corporate management. It becomes over-individual and thus loses

contact with both itself and the human and social consequences of the business. The leaders lose their wideangle and end up with an eye on the bottom line and profits only.

Grand corporations try their hand at politics. They push politicians ahead of them to forge profitable international trade deals and agreements that secure markets for the dumping of everything from deadly drugs to toxic teats and obsolete electronics. It happens in deep secrecy and completely without press coverage, but sometimes documents are leaked and they go on defeat. During the EU-Africa summit in Lisbon in 2007, African countries flatly refused to conclude agreements that would not serve their development.

The indigenous peoples of the world are the most vulnerable when it comes to confrontation with large international corporations and associated political power. They are deported from their areas where they have lived for thousands of years in balance with nature. Those who do not move voluntarily are scammed with fabricated deals or military forces are sent in to chase or exterminate them. There are examples of serious abuse and murder of hundreds of people, women and children, including in Brazil and Indonesia. That is why indigenous peoples around the world have come together and organized. There was a breakthrough when the UN approved the Declaration on the Rights of Indigenous Peoples in 2007. Only four countries voted against: The United States, the United Kingdom, Australia and New Zealand! Are not those countries that call themselves democratic and stand out as champions of freedom and rights? It is tempting to draw a parallel with the women's struggle and ask what interests this declaration threatens.

Debt is a phenomenon we know well as individuals. Individual debt is an important element of the states' own population control because it creates enough individual insecurity to serve as dog collars and discipline citizens. This is very effective in modern societies like our so-called democracy, where material prestige is everything and falling in the social hierarchy is a personal disaster. In this way, debt becomes a guarantee of the authorities' continued population control. Here we also see a reason for the authorities' opposition to basic income.

Nations also know about debt, because almost all has. Debt binds, and often enslaves. Over the years following World War II, when the former colonies liberated themselves, the major nations launched an offensive to maintain access to cheap raw materials. They sent in 'experts' to help the new states, and through a mixture of corruption, economic pressure and the use of force, fabricated coups d'état and politician assassinations, they imposed major development projects that indebted them to the 'donor country', often the US or one of the former colonial powers, as well as small rich countries as Norway who actually make net profits from the so-called foreign aid. This has *hindered* the development of the countries and at the same time ensured the West prosperity and the corporations' enormous profits.

The facts have begun to come to light and the so-called developing countries are resisting unfavourable agreements, against pressure from the IMF and the World Bank. Ecuador has once again spearheaded a new trend. They set up a national debt audit institution, which concluded that a significant part of the country's debt had been wrongfully incurred, that the costs of repayments and interest far exceeded the actual amount of the debt. As a consequence, the country has refused to pay off a significant portion of its debt. Other countries are following suit.

The well-known German economist Ernst Friedrich Schumacher (1911-1977) has turned to Buddhist economic thinking. In his highly publicized book, "Small is beautiful" from 1973, he writes, «... *the Buddhist sees the essence of civilization not in a multiplication of wants but in the purification of human character*». Furthermore, he points to *The Middle Way* and continues in clear language: «*It is not wealth that stands in the way of liberation but the attachment to wealth; not the enjoyment of pleasurable things but the craving for them. The keynote of Buddhist economics, therefore, is simplicity and non-violence*». Schumacher thus raises his hand and says that our sick Western-materialist ideology need reform. He advocates smaller economic entities, smaller businesses, less profit. In other words, he lays out the economic aspect of a necessary paradigm shift in line with what is described above as a development in the transpersonal level of consciousness.

Fully in line with Lafargue and Schumacher, we find the French economist and philosopher Serge Latouche (b. 1940) who, in his "Petit traité de la décroissance sereine" in 2007, points out the need to put aside the hypnotic relationship with growth in GDP. He promotes an economic thinking that does not aim at growth, but is ecologically sustainable. Such thinking entails a sharp break with today's habits, but helps to establish an absolutely necessary shift. From the level I am aiming for here, it is also about an expansion of consciousness. The individual, fragmented consciousness must, at some level, come to the recognition of the transpersonal, of connections that do not appear with clarity as long as we perceive ourselves as universally unique individuals faced with demands to advance ourselves in order to survive in the struggle of all against all. This is where the feminine aspect of collaboration comes to the rescue. Today's younger generation of protests can carry this forward and bring about the change.

The inability of traditional economic policies to tackle fundamental problems has led to significant testing of new methods at local level around the world. New movements create cooperative, safeguarding and socially developing economies that are ecologically sustainable and socially responsible. Some also establish their own local currency. The question of ownership rights is subjected to new democratising thinking. Long-term thinking takes over short-term motives.

Shifting of power from central to local levels is carried out in some countries. Fundamental questions are being asked while capital power and corruption are being uncovered more and more frequently. Culture from all climes, music, dance, visual arts, literature, is exchanged across national borders. Violence and war are gaining less and less support, whatever the cause. Governing societies and businesses in a hierarchical, power-based, top-down model is losing ground and is being replaced by flatter models of distributed power and influence.

It lies deep in the common consciousness of human beings that there are really no boundaries between people, only limitations in this insight. The limitations frame an ego and with the ego as the centre, selfishness emerges. When someone wants more than their fair share of the world's goods and accumulates around them to the detriment and loss of others, there is also the need to protect the stolen goods. Fences with alarm systems come up in the neighbourhood, borders are established by nations that steal and profit from other nations' wealth of resources.

The demand for perpetual growth is rooted here. We should therefore listen to the thoughts of *negative* growth Serge Latouche launched, not only reduced demand for GDP growth on which our entire economic thinking has so far been

based, but also real growth reduction to less than zero. According to him, this may be achieved not least by reducing the pressure on the production and trade of goods based on created and fictitious needs. It implies a conscious desire and willingness to get by with less, people reducing their material demands. As human beings, we need to understand the forces that dominate the world and adapt our attitudes according to this understanding. It is about recognizing in what way our attitudes support or counteract these different forces, whether we contribute to misery or to positive development in interpersonal relationships through constructive actions.

Humans have interfered in the process of evolution on Earth in a way that is practically irreversible and therefore bears a heavy responsibility for the consequences. For this reason, it is necessary to embrace the wisdom required to properly adapt to the further course of the process. It is not about freedom as long as our actions today reduce our future options for action, that is, increase un-freedom, but about finding their proper place in the grand schemes of things from which, we cannot escape. The consequences of our actions at this level catch up with us, good and bad, whatever we may think. As long as we physically live, we are part of this wholeness and will reap the consequences of our insightful actions. Our time has been nicknamed the Anthropocene because the human imprint in nature is in dimension with an entire geological period. It is an open question whether it also denotes the fall of man.

Based on modern science, we tend to see the physical, objective nature as the only real one. Therefore, we act as if we were masters of the world. We think we know, but our values are inadequate when the real world meets us with anger. We do not see the series of consequences because we lack the complete overview. Our intellectual objectivity can

serve us to figure everything out without us really being able to comprehend anything.

Modern people see with two eyes. This is the basis for our empirical observations. The 'third eye' is like glued close, that which has the ability to see spiritually, casting a clear light on underlying connections. The third eye sees connections of meaning and gives recognition that the world also feels. Our two blank eyes only give us surfaces, not a deep look at the inner interconnectedness and living life of things. We must learn to combine action with contemplation, seeing and thinking with feeling. Being is far more of a spiritual than it is an intellectual experience. Furthermore, it is only through feeling that we can link the personal to deeper and more insightful being and connection with the world.

The understanding of human activity emerges best when the gaze is shifted from the objectively concrete to the symbolic level. Knowledge and being must transcend the individual in order to reach higher consciousness. The individual is too small to accommodate everything unless he links his local fragment of consciousness to the one that transcends the individual, the transcendental. Here, connections are seen beyond the particular. The gaze must be directed towards the universal *through* the particular. Just as the observation of a particle provides access to an overview of particle physics, higher insights are reached by going through oneself and opening up to transcendent wholes. Then a new reality is perceived that is the intertwining of what one *knows* with what one *is*. Man cannot put himself above the cosmic laws, nor distinguish himself from a reality that is indivisible. Then he destroys himself.

In a conversation with Ervin László and Stanislav Grof, the Canadian social scientist Peter Russell (b. 1932) expressed that we are in the midst of a crisis of cons-



ciousness. This means that it is not enough to save rainforests, reduce CO<sub>2</sub> emissions, control the financial world and clean up political power structures. We must completely change our egocentric, materialistic consciousness that underlies the current human and man-made problems. In this conversation, Grof pointed to ancient, traditional cultures that regularly connect with other states of consciousness both as individuals and in social ceremonies, thus experiencing identification and deep connection with other people, animals, nature, and the cosmos. They face the archetypes and myths as the realities they are and integrate the experiences and observations into their worldview. This worldview is both richer and more holistic than our Western-modern culture relate to, but it is not unattainable for modern humans to acquire the same insight into the contexts of the world. It should be said that many have also done so and, unfortunately, ended up on the periphery of modern society. There is a need, in line with Peter Russell's view, that they do not remain periphery.

László also pointed out in this conversation that the predicament of man is to be able to ask the question of what is ultimate truth without being able to answer it: *«For we cannot see the world except through our perceptions and interpretations – we have access only to our mappings, and not to pristine reality»*. According to László, the fact that man possesses a reflexive consciousness, an awareness of being conscious, is an opening to a completely new dimension of experience.

Man must know what and who he is in order to understand his own meaning and thereby understand the meaning of his fellow human beings and the meaning of man's place in nature and the universe. Insight into this can never be complete, but it is the foundation of genuine respect for one's fellow man and fellow creatures on earth. It is

insufficient to go to a church, synagogue, mosque or temple and pray and put everything in the hands of the deity. The problematic thing about religion is its dogmatism, the marking stones that theology has established as a framework. It acts as a barrier to higher insights, limiting and paralyzing the believer's individual development of necessary abilities. Therefore, a profound shift in the level of religious consciousness is necessary. This development must also bring about a decisive paradigm shift in science, philosophy and art, but it is above all necessary that the shift has a massive impact in relation to religion and politics, in all power structures. The map of reality needs to be revised in line with higher cognition. Real knowledge, gnosis, transcends all beliefs and all scientific knowledge in that it is part of everything one is and does. It is never absent, but rarely acknowledged, most often displaced. The tendencies of our time murmuring in the underground must break through and bring about the most necessary revolution in human history. Man must understand what he is.

Socrates asked questions about what man is, what the purpose of life is. Plato considered man to be a creature in constant search of himself, a being in search of meaning. Aristotle considered being human to be something that requires constant practice. The human mind contains something qualitative that cannot be objectified and that evades scientific observation. Psychology and neurology only scratch the surface with their different techniques.

These are some of the trends we see at the macro level in today's development. I could go on, but now I will just point out that there is one more dimension to note; information. In those parts of the world where there is no direct censorship, today's corporate press is governed by ownership interests that are primarily concerned with bottom line and profit. This means that important topics such as those mentioned here

do not receive press coverage. It is a form of indirect, silenced censorship in our Western press, but it too is now facing heavy resistance through alternative press, internet and whistleblowers. We know Thomas Andrews Drake (b. 1957), Chelsea Manning (b. 1987), Julian Paul Hawkins Assange (b. 1971), Edward Joseph Snowden (b. 1983), Wikileaks, Bellingcat, ATTAC and the hacker group Anonymous. There are more coming and we need them. They are an expression of a new paradigm on the information side, of transparency, an enlightened democracy and a far more overarching conscious society. There is a well-known saying that whoever speaks truth to power soon ends up in chains or in an early grave. The examples are countless and the above only show that the same is true even in societies that call themselves open, liberal and democratic.

Information both emanates from and is absorbed into consciousness. It is a process that today underlies the struggle between a limited consciousness that clings to the known and one that seeks development and absorbs new dimensions of cognition and insight. Something opens up in the human consciousness as a higher freedom, but as I said, it must penetrate and take over politics and power structures. It is only then that a new paradigm takes hold in society.

The general human conception of freedom is based on illusions of agency and political freedom within given limits, frameworks such as political elections, that precisely limit freedom. People living in a society must restrict their own freedom where it threatens to restrict that of others. The basis of the general conception of freedom is the physical individual surrounded by a physical world in which the goal seems to be to achieve maximum freedom for oneself by accumulating power and resources around the ego. This is the trap. Negative people in power, whose primary characteristic is self-affirmation through the limitation of others, trap

themselves. Freedom lies where the ego is *not*. The positive person in power seeks control of *himself* or *herself* and thus attains an inner, personal power to which others seek. It is a very different kind of power.

Michel de Montaigne points out, not unlike Cyril Scott, the idiocy of a life governed by rules and discipline, here understood as rules and discipline imposed from the outside, not self-discipline. Self-discipline alone has to do with self-respect. It immediately leads to respect for others and for the outside world, and is thus the most important means of achieving maximum freedom without restricting those of others. In this context, it is worth noting that de Montaigne saw himself, as mentioned, as merely an attempt to be human, and from my view, to make such an attempt alone is something that distinguishes an individual from the mass who lives from day to day in ignorance of what it is entirely to be a human being and therefore engage in self-escape. Such insightful self-escape inevitably leads to the individual being trapped precisely in imposed discipline and control under equally insightful authorities, which are largely composed of people in power of the negative type in the form of political and bureaucratic aspirants. In the words of the English philosopher and author of "Leviathan" from 1651, Thomas Hobbes (1588-1679), this means that control replaces trust. That leads to my reasoning because trust only develops between people who know what it is to be human or, like de Montaigne, at least make an attempt.

We are our body and we experience the world through it. Our own body is subject, all other bodies are objects. The physical separation makes us overlook how connected we are. On a psychological and mental level, we tend to acknowledge that we are a community, but it is often only when we need the community ourselves. However, it is only when we penetrate the common, transpersonal sphere of conscious-

ness that we grasp to what extent we are actually one, much like the leaves of a great oak.

What drives people to seek power over others is that they can thus usurp more than their fair share of life's goods, especially material ones. It involves depriving others of something, sometimes their entire share. There is theft, robbery, often indirect homicide. In macro format, history is strongly marked by this form of power, just as colonial powers and slave owners have raped other countries and stolen other peoples' land and lives. The tragic thing is that it continues.

We can no longer accept that politicians manipulate the population and exercise power over it. They are set to *serve* the population, not rule, govern, abuse and mistreat it. We can no longer accept that a group of less than one percent of the world's population enslaves the weakest and poorest in order to increase their own wealth and at the same time destroy the earth for future generations.

The negative consequences of the corporate profit-making philosophy are now taking such a toll on both nature and people that it cannot continue. We have human-induced climate change, an economy in imbalance and a world with more slaves than ever before in history. We see poverty, hunger, violence and war, every day, year after year, while the world's arms industry profits and consumes more resources than it takes to bring food and health to all people on earth. Big capital controls it all and keeps politicians by the neck with both corruption, also called lobbying, and other means of power. Democracy and political processes are being manipulated and stranglehold is being held on the muck-raking press. The democracy boasted of in many Western countries is a myth. Elections alone are not proof of democracy. The population must be enlightened and have true information for an actual democracy to be possible.

Politicians, backed by corporate-owned media, feed the population alternative truths, lies that sow discord and reality-distorting myths, all in order to retain power and the benefits it brings. Furthermore, the media focuses on enmity, strife, violence and disasters for the sake of attention, an attention to the negative and sensational. Without a moral side view of how it affects people, it fuels a perverse form of mass voyeurism in which the suffering and misfortune of others are on display. This kind of attention attaches impressions to the consciousness that sink in and act depressively. It is the cause of social pessimism. The opposite is to pay minimal attention to such matters, so that even lying politicians should not go unchallenged on stage. It will take the power away from everything that feeds on attention and collectively develop ethical strength on a transpersonal level.

When individuals, by virtue of the fragments of consciousness they are, embrace the false message of power, allow themselves to be governed, and are also led to disputes over limited material goods in this limited life, it makes clear that they are self-limiting and operate at a low level and without deeper insight into the contexts in which they actually find themselves. It is the level of matter that drives them and not the other way around. The illusions have taken hold of both the mental and the psychic and suffering ensues. Meeting the needs of the body is a necessity, but everything beyond this, as contemporary materialism is expressed, is a source of suffering, even in the midst of abundance.

In our world, we see a lot of strife and suffering. It is the result of individual consciousness in plural, as the fragments they are, not reaching beyond themselves, but relating to the physical world and values placed on objects rather than on fellow human beings. It is this lack of contact with other people, other fragments, and what transcends our own fragment, the fact that we only relate to the waking,

psychic and mental cognitive day-consciousness that leads to human suffering. Even daydreams are dreams about things and status one desires. The night's dreams are rejected even if they give important signs. The solution to this disorder is aggression, depression and often anaesthesia in the form of pills, alcohol and drugs, not to mention a rush for attention directed at one's own little ego. It acts as anaesthesia to the knowledge that something important is missing in life.

At the collective level, there are also other anaesthetics against this deficiency. One term is to form a notion of one's own uniqueness, or in a religious sense purity. Notions of purity are found especially in Hinduism and Judaism. Such notions animated Nazism and today drive Zionism with demands for pure race and separate God-given territory. The ideology of purity was expressed early on among the Boers of South Africa when they declared themselves God's chosen people, an argument for introducing apartheid, separateness. This led to the Anglo-Saxon-dominated US policy of racial segregation, which is in full parallel to Israel today.

Nations will eventually develop 'personalities' in the same manner as large corporations and organizations through their egos. Looking to today's United States, we see a youth who has not yet developed his frontal lobe, a small savage who has robbed people in the dark back-streets and acquired an arsenal of weapons he is not ready to handle. Another nation, which has not yet come out of its kicking pants, we see in today's Israel. Although Jewish culture is both deep and rich, the nation is just a child; a child who has partly grown up in a dangerous environment in Nazi Germany, and today repeats the same actions, much like a child who has grown up in violence becomes violent.

The American nation has only a couple of hundred years on its back and is essentially a European import

phenomenon, as pretty much every nation in the Western Hemisphere is. It is the worst outcasts of Anglo-Saxon and Hispanic savagery that invaded the American continent and destroyed the rich and unique cultures that rested on a few thousand years of development. Compared to cultures such as the Chinese, Russian, Indian, Arab, French or Ethiopian resting on several thousand years of uninterrupted cultural development, the United States appears to be practically devoid of cultural development. The North American Federation is built on violence against the weak, robbery of values and territories and today the country is not big enough because the mentality is unchanged and the culture underdeveloped.

Ever since the European powers, especially England, France, Holland, Spain and Portugal began their conquests around the world and violently established colonies where other civilizations flourished, the Western European, later also German, then American, urge to conquer and use of force, greed has dominated world development.

The last couple of hundred years have been particularly brutal. The search for raw materials for the development of Western industry and production has been uninhibited. Today, we see this as our own dependence on oil and corporate pursuit of profit. Virtually every act of war and countless coups d'état and political assassinations instigated by Western powers since 1893, when the United States annexed the independent monarchy of Hawaii for American sugar producers, and in 1956 when the British toppled the democratically elected government in Iran for the oil companies, up until today via Somalia, Afghanistan, Iraq, Libya, Congo, Chile, Venezuela and more, is all about material goods, access to oil and imagined essential minerals, now increasingly also about control of water, the sea, seabed and agricultural areas. China has also come on board here.



It is worth noting that the recent war in Ukraine is largely about a US desire not only to encircle Russia militarily, but also a corporate desire to dominate grain production in the country. Ukraine has been an American project since before 2000. The truth is obscured by constructed narratives.

Man, as mentioned, is a narrative being. It has told and passed on legends, myths and fairy tales throughout the ages. This means that man is also a listening being who has a great ability to absorb stories. Today, the television screen has taken over the narrative role and the stories conveyed from it range from empty, constructed dramas in serial form to political lies and advertisements for products no one needs.

This characteristic of the human being, as well as his lost capacity for critical thinking, is exploited in a cunning way in the production of religio-political narratives. In recent years, three incidents have emerged clarifying the application of narratives as suggested above. It is the COVID pandemic, the war in Ukraine and the attack on Gaza.

The deadly impact of the COVID flu was quickly highlighted and dramatized. Thus, it was time for a suitable narrative in which politicians stood up with the narrative everyone should believe. There was an enormous amount of panic and tremendous pressure to produce a vaccine, even though this virus was no more deadly than an influenza virus that ravaged just a few years earlier. The narrative was delivered in a masterfully coordinated manner while 'big pharma' rubbed hands and gave away nothing for free. The narrative's ability to grip the population and a rather naïve trust in authorities have so far, despite protests, passed the test and still hold despite the fact that the truth has become available. It has been entitled 'conspiracy theory'.

The war in Ukraine is yet another example of the power of narratives. After the dissolution of the Soviet Union, Ukraine, like the other new states, needed a national narrative. Flush with the development of the national narrative, citizens who spoke another language, Russian and Hungarian in particular, were perceived as non-Ukrainians and deprived of the right to education and media in their own language. Discrimination is a common term for this. Protests were met with military force and several thousand Russian-speaking Ukrainians were killed. When Russia intervened, the war was a fact. There was a need for a narrative, one that is now preached in the Western media and completely misappropriates these and other conditions. To avoid disrupting the narrative, Russian media are blocked in Western countries. Such censorship alone speaks a clear language that something is not right. Constructed narratives are manufactured to influence the minds and emotions of people, and black and white versions are so simple that they go straight home.

The newly emerging situation in Gaza is also marked by narratives. Here the West supports the aggressor so that it is necessary to play on already existing and thoroughly prepared notions in the Western population, especially the Holocaust. Even though there is not a single survivor of the horrific events of the last World War alive today, is of no importance when it comes to keeping the narrative alive. It has become an industry of its own; the Holocaust industry. Thus, European shame must be maintained even though there is not a single surviving participant in the Nazi programmes today. The aim is to overshadow the Palestinian narrative of *el nakhba*, the expulsion from their own land and secure support for Israeli occupation and terror. It serves Western interests.

On top of this comes a neo-evangelistic narrative with tens of millions of believers in the United States alone and many elsewhere in the Western world, one that is exploited politically for all it is worth. The end of the world is near and the end-game begins in Jerusalem where 'everyone' awaits Jeshua' return and the coming Millennium. The end-time narrative has a place both in the extreme directions of Islam, Christianity and Judaism and always among fundamentalists.

The Cameroonian historian, philosopher and anthropologist Joseph-Achille Mbembe (b. 1957) states in a newspaper interview with the Norwegian journalist and author Lena Lindgren (b. 1969) that "*we must throw away all identity politics and seek a universal understanding of the human being*". In his 2019 book "Necropolitics," he defines this death policy as reducing a population's importance to zero by draining them of vitality and dignity in order to finally eliminate it. He points out that this occurs in democratic societies as in others, and that racism and capitalism are the driving forces. With occupation as the last resort to justify killing, he cites recent events in Palestine as a prime example.

Now the reader may ask why I highlight these political issues in a book about consciousness. Here I refer to what I have already said about egregors and how they affect populations and nations. There are some aspects of the examples I have highlighted that directly have to do with consciousness. The first points directly back to Mbembe.

As long as individuals and groups of people live with fear of death, such necropolitics will be effective. It plays directly on such fear and in places with demonstrative exercise of cruelty. It is precisely standing face to face with terror that man must overcome his fears. It is a major step in the individual's consciousness that must be passed on to the

entire vulnerable group so that fearlessness becomes a strong element in its egregor. A population group that does not show fear of death becomes difficult to move, let alone dominate.

Moreover, there is one more aspect to highlight here. The narratives become interesting when they aim to give a people or group their story. As mentioned above, the focus is on historical heroes and other positively acclaimed figures. Figures and events that do not serve to convey a form of greatness are not highlighted or repressed. It is sufficient to refer to the American narrative of the founding fathers. What very few Americans are aware of is that important parts of the work they undertook were inspired by and followed by the advice of the Iroquois League, a federation of five, later six, Iroquois nations. The narratives are actively used to strengthen the identity and self-esteem of a people or a nation, but in the examples above we are talking about directly untrue narratives that seek to assert their own agenda at the expense of others.

The individualistic, neo-liberal philosophy of the Western world, which forms the basis for the worship of heroes, movie stars and sports phantoms, money, property, and status, also forms the basis for a disconnection of the individual from the community, an atomized, selfish attitude toward life that results in rampant competition in all areas and the greedy accumulation of wealth in those who best claw their way through this competition. This, as mentioned, especially since industrialization has led to ever more ruthless exploitation of natural resources, ever greater pollution, destruction of habitats and unimaginable exploitation of people. We have seen crises in world finances that have plunged millions of people into destitution and poverty, hunger, misery and death. These are some of the consequences of the increasingly pervasive unequal distribution of

resources we see today. Lost in selfishness, wealth is an imaginary gain.

Another fundamentally erroneous attitude is that the part is less important than the whole, that the individual has less value than the community has. This idea forms the basis of ideologies in which individuals can be sacrificed for the common good. It is an ideology with politically exploitable aspects. Individuals can be transformed into slaves, soldiers and suicide bombers. In a political context, there is a lid on insights that put the individual on an equal footing with the community, that the community is not the same when individuals are eliminated by coercing or deceiving them into destructive and self-destructive acts. Societies are destroyed by politically opportunistic motives based on the fiction of the nation, religion, race, none of which is identical to the society that encompasses everyone without distinctions.

The reason for all this misfortune is a few centuries focusing on the material, social atomization and consequent loss of the social contract, the interpersonal coherence and the original contact with the transpersonal consciousness. Religions have been given the role of filling the perceived void, but lead astray with support for ideologies, often in distorted and sectarian versions with entertaining, adventurously entrancing shows, which ultimately only serve to drive people into various established niches in the modern game. Even the news is a show.

When man is trapped in such a network of life's trivia, his own attention is narrowed and trivialities take control of life. Where there should be conscious control, it ends in unconscious, often impulse-controlled automatism. The task of the individual consciousness fragment is to steer, to direct life in a meaningful and eventful direction, not to be guided, gagged and pushed into a murky corner. Instead of human

potential being fully expressed by the conscious effort of the individual, the force is paralyzed, chained, and directed under the demands of matter by external ruling powers. The forces are spent fighting with matter instead of liberating themselves and building lives on inner power rather than with material things. It is inner control that gives life content, not control over things and other people. Inner control also arranges the relationship with the external. Mental action moves mountains.

Thoughts are actions on a more subtle level. Therefore, they have more energy than any action that follows. It is our thoughts and notions of how we perceive the world that consequently make it what we see. We create our world based on our image, but it does not necessarily coincide with this image. Therefore, we easily come into conflict with the world. As the worldview built up over purely materialistic views with thoughts and notions of one's own position within its framework collide with that of others, conflict arises in the same way as when our own conception of the world, based on the same beliefs, leads us to destroy our own basis of life by acting contrary to nature.

There is no escaping transcendentalism, which has its roots in Immanuel Kant's transcendental philosophy and mystics such as Jakob Böhme and Emmanuel Swedenborg. This philosophy found its strongest expression in the first half of the 1800s among the American Transcendentalists Ralph Waldo Emerson (1803-1882), Henry David Thoreau (1817-1862) and Margaret Fuller (1810-1850).

American transcendentalism was the first truly American intellectual direction and it encompassed the belief in individual power and personal freedom, which is closely linked to European Romanticism without directly being in opposition to scientific empiricism. At the same time, it also

underpinned the ideal of democracy. They saw society and its political and religious institutions as fundamentally corrupt and therefore corrupting the individual as well. Man is at his best when he is completely self-determining and independent, and it is only based on such individuals that a real society can be built.

Despite such strongly emphasized individuality, the Transcendentalists believed that all human beings are bound together by a higher soul. This ties in with what I have described as the transcendental or transpersonal sphere and my definition of egregors which are here perceived as the higher soul. Transcendentalism is influenced by Indian religion, but at the same time shows a clear connection to mystical insights about man's connection with each other and with everything, which in turn forms the basis for a holistic view of man, society and nature. In this lies an idealistic notion of utopian social change in the direction of early socialism. Much of this must be included in the coming paradigm.

The Transcendentalists' relationship with nature is coloured not only by Romanticism but also by the American Indian nations' traditional connection with nature and the earth, with the same view of nature's inherent power. Therefore, they were also strongly concerned with preserving untouched nature and sceptical towards industrialization and capitalism. Philosophically, Transcendentalism stands in different ways as a godparent to the green movements of our time. In addition, it also influenced the emerging mental science of the time, thus linking man's individuality and psyche to both nature in the broadest sense and to the cosmic through the upper soul. Thus, a bridge to social relations and politics is formed. Here, by the way, we sense a connection to the Russian cosmists.

Philosophy, science and technology thus play a combined role. Like artists, great thinkers and scientists, as mentioned, are often unsuspecting in contact with higher levels of consciousness from which they draw their inspiration. Philosophy develops a broad picture of the world and people's relationship to each other, their patterns of action and practice. The men and women of science are like artists in another area. They solve puzzles hidden in matter and technologists often find practical applications for their discoveries, both useful and unfortunately also harmful.

Ideologies are often formed on the basis of religious and philosophical trends and politicized in support of given interests. The policy further contributes through funding power to determine which scientific discoveries find their way to technological development and to determine the application of the results. Two factors come into play here, namely whether it is possible to make a profit on the products and whether they can be used in the development of weapons. Thoughts that are too abstract to find traction in this way and discoveries and technology that do not meet the said two requirements are all too often ignored with a shrug and are not allowed for human enlightenment or for their service.

The development of the world, the development of human beings in the world, must be governed by higher principles than politics, economics and violence, the way things work today. In fact, the current methods and means of development do not serve at all. Larger economies with increased consumption, more sophisticated technology, power based on more destructive weapons do not contribute to *human* development. Only things are developed, and rather, they contribute to human devolution and technological slavery. Politics must be replaced by knowledge and insight, competition must be replaced by cooperation that builds community around necessary purposes, and the



economy must be geared to serve the human exchange of goods and services, not to accumulation for domination as we see today.

People today are driven by different ideas about ideal societies, many of which are anything but good in the sense of a good for all. Such ideologies are called utopias. Political ideologies abound today as before, reaping their adherents, building eggregors, and producing idealists of all varieties. Idealism, regardless of content, is a strong motivating factor. It is therefore essential that each individual does not allow himself or herself to be caught ideologically, but is able to look beyond the notions behind it, is open to revising his or her ideals before embarking on irreversible actions. There is a lot of energy in being convinced, but at the same time, strong convictions build high walls against everything that contradicts the conviction. The open mind puts any ideology on the scale, weighing them against ethical considerations and actual knowledge. Unfortunately, people are centred on their own material living situation and ideologies are promoted for policies that yield gains. Truth and justice, despite the many political utopias, still seem to belong to a higher utopia.

The mind-set underlying today's highly unsatisfactory state of affairs, political prioritization and its motives shows links to eggregors who lack contact with cosmic consciousness. They are like collectively accumulated lows of selfishness. Consequently, they do not take into account the oneness of all humanity with the root and expression of the cosmic Urgrund consciousness that materializes in the form of unlimited generosity in relation to man himself and everything that surrounds him. Transcendentalist philosophy has been pushed into the background where economic and materialist thinking prevails.

A completely new set of values is necessary, and it is high time to put this in place. It requires the implementation of a new paradigm in which the individual consciousness awakens to its connection with humanity, and that is what we now sense may be about to happen. Here it may also be relevant to embrace what Jung wrote in the 1920s, "*... One should not make demands of anyone but oneself, since when one makes demands of others, one evades responsibility for one's own life.*" Our insight is worthless both to others and ourselves unless we live it out in life, in and through ourselves. It is by taking responsibility for our own lives and bringing our insights into politics and other forces that regulate the framework under which people live that we can bring about decisive changes and changes for peace.

People very often display a black and white mind. There is a need to make us more able to see the shades of grey in between. In today's world, people are raised as if to categorize their fellow human beings as friend or foe. There is great profit potential in this way of thinking. The weapons industry and a number of associated businesses, including research, profit roughly from nations sending young boys and girls out to kill other people's young boys and girls. Here, the most 'advanced' nations are working to turn such young people into ever better soldiers by building exoskeletons to increase their strength and manipulating their neural systems with implants to make them more effective in war, preferably so that they can be remotely controlled from a safe distance. This leans back to what I have said above about transhumanism. Artificial intelligence is also developed for robots and drones for war purposes. It is not just a matter of questionable ethics in this development, but a question of who benefits from it. It is hardly the indoctrinated and rebuilt soldier, or to get closer to the individual; the young boy or girl, someone's son or daughter, nor the civilian population.

It is time to say stop. It is time to realize that there are no enemies, just an infinite number of potential friends. The fear of others constructed throughout history by pointing out differences must be taken down just like all walls that are put up between us both physically and mentally. The fiction of fear has also walled our consciousness into a confined space. Therefore, by demolishing such walls, we are forced to face each other as Allied and German soldiers did during World War I, when in 1914 they crawled out of their dirty trenches, greeted each other like civilized people, played football and celebrated Christmas together. Here the soldiers could have reported back to their own ranks that the war was 'unfortunately' over, that it was all pointless since they had just met their brothers on the other side of a fictional performance. When soldiers on both sides say no at the same time, there is little the higher power hierarchies can do since they are based on enslaving and manipulating the powerless. The word *no* here becomes the ultimate power of the powerless.

Indian statesman Mohandas 'Mahatma' Gandhi (1869-1948) is a brilliant example of power exercised without violence. The essence of his work is that he was able to delegitimize the British Empire's right to exist. Delegitimation is an important step in efforts to prevent war because violence requires legitimacy. Such legitimacy is obtained in the population or in population groups by creating a form of justification. If the legitimization of violence or war takes hold, the path to action is short. Therefore, it is important that each individual is alertly aware and does not allow himself to be deceived by political, religious or other attempts at legitimation. The individual consciousness fragment has a role within the entire realm of human consciousness in securing the basis for the evolution of consciousness of all human beings. With a higher generally developed awareness, the short-term, often material goals will

take a back seat as more high-valued, common goals become visible. It leads to peace.

The American economist Kenneth Ewart Boulding (1910-1993), points to what he calls the sacrifice trap, a trap that contributes to justification, legitimization of war. It is about the focus on the historical victims of the nation or population group, dead war heroes and martyrs. Their sacrifice is taken to mean that one must follow up, otherwise their glorified sacrifice will be senseless. The sacrifices of soldiers of yesteryear are thus attributed to an opinion. Here, perhaps, is the time to realize that they *are* meaningless and that their continuation will lead to new senseless victims. Heroes and martyrs become symbols as do flags, uniforms and national patriotic songs. The narratives and myths spun about symbols become drivers in the minds of people whose level of consciousness is unable to grasp the actual connections. They legitimize the power goals of a dominant group in the people or nation and remove mental and emotional obstacles. Violence and war follow.

Instead of building enemy images of the others, one should develop curiosity. People must be taught to question that which is different, not be dismissive. Instead of stepping forward with guns in hand because someone is different from themselves or has something you want to have, you have to climb out of the trenches with questions about the things you do not understand in the other. Being met with questions is inviting. It makes one examine one's own culture, one's own positions and beliefs. The best weapons, therefore, are questions that awaken the capacity for both one's own and the other's reflection, for deepening the mind's capacity for reflection. The process is consciousness expanding, albeit initially on a mental and psychic level. It is sufficient to develop an open inquiring attitude. As I once wrote, "*Tell me your story; let me hear about your faith, your people's myths,*

*fairy tales and music. Let us trade a little so I can learn from your arts and your craft, your research, and your world-understanding. Let us share our inner images."* It is enriching. It does not take more to discover that the other is a brother or sister!

Such an approach will lay the groundwork for a global change in consciousness as a platform for the collective development of an entirely new era in human history. It will awaken humanity's consciousness to insight into the natural context of the whole earth and thus respect for all life, with the result that the many wounds humans have inflicted on each other and nature can heal. As a matter of course, this will lead to the sharing and circulation of goods instead of accumulation with deficiency as a polar opposite.

As for the individual, he or she will no longer be trapped by polarized thinking and fear of the foreign and unknown. The consciousness of the individual will find contact with that of others, albeit only a small step deeper than today. In any case, it is a crucial step. The soldier is no longer available as an instrument of others' power and enrichment. With only slightly deeper cognitive access to transcendental awareness, the individual will recognize that the other is a possible friend and never an enemy. The fictional construction of nations will disintegrate and borders and walls between people, no matter how different, will disappear.

As I write these lines, I think back to the day when at the age of 18 I was supposed to enlist as a conscript in the nation's military. Faced with three officers with stars on their collars, I simply told them that I would never take orders from anyone regardless of context. My actions are my own responsibility and no one else's, and it is a completely alien idea that an order given by another should be able to shift

this responsibility from me to the licensor. I also rejected the idea of wearing a uniform because it aims to strip me of my identity. It turned into a strange philosophical discussion, but it resulted in them writing me off as a possible soldier. This is fundamentally a question of level of consciousness, of raising awareness of the autonomy of the individual.

Between World War I and World War II, the symbol of *the broken rifle* originated. In the period after World War II, a number of non-violent resistance movements and peace organizations have emerged, especially against the annihilating nuclear weapons. Their approach is not unlike the one described here. They have a clearer marking of the individual's responsibility. Moreover, they have a broader and at the same time more holistic view of social systems than traditional patriotic and military approaches. It creates a conflict in itself because nonviolence also represents resistance to submission and appeasement. Consequently, they are subject to repression, sometimes reprisals by the current authorities in many countries, but the holistic view is spreading slowly and offers hope for the development of the peace necessary for the general level of consciousness of humanity to develop.

It is undoubtedly appropriate to ask why, in a text on consciousness; I address political and social issues and submit them to my own, highly subjective critique. It is to a considerable extent related to what I have argued in relation to modern man's relationship to clock time. The conditions I have described here are consciously linked to the time-pressed mental, and thus the materialistic, sphere. That means it is at this level of consciousness that changes must take place. Egregors built up over material strife must be dissolved by people gaining access to the transcendental and taking necessary action at this level.

If the consciousness described here can reach the vast majority of today's young people and potential soldier-slaves, the hierarchical power structures on which societies and nations are built will collapse to the lowest, the load-bearing level and thus, the entire pyramid will collapse. Such a wake-up call can carry within it the seeds of expanded consciousness at a popular level, where the antiquated leadership figures such as presidents, prime ministers, political, religious and commercial alike will eventually disappear. People with conscious insight into the real contexts will not need leaders, only collaborators.

This may seem like a new utopia, and that is exactly what it is. I have chosen peace as the theme at the end of this chapter, not copied the title "War and Peace," from Russian author Lev Nikolayevich Tolstoy's (1828-1910) epically filmed, great novel. Tolstoy was a pioneer of peace and a source of inspiration for Gandhi. Higher consciousness carries peace within it. It is primarily at the level of consciousness that paradigm shifts take place, before they materialize mentally and in the physical world. Such materialization can also take place in politics, but it begins with each individual's recognition of his or her connection with everything, that one recognizes oneself as the fragment one is. Therefore, a new transcendent development is necessary, and it is possible. It is at this level that any human being can make a contribution, yet it demands being conscious of this possibility and then wake up and see the connections.

In short, it is possible to point back to Gurdjieff's description of humans as sleeping. He is of course talking about people not being awake in the sense that they have not exceeded the level of consciousness I have described in this text as psychic and mental. Awakening is related to opening the spiritual sphere and further reaching into the trans-

cendental, transpersonal one. At this level, the forces at play at these levels will come to people's mind, and they will recognize that they are one. Thus the material will fade into the background. The paradigm shift that was symbolically associated with the Age of Aquarius is about precisely this transition from the materialistic to the spiritual. Many are awake today, but the vast majority who are under pressure both socially and economically are held captive in Gurdjieff's sleep. Therefore, conflicts and wars are carried on in all their horror and misery. Gurdjieff is unequivocal when he says that war will not be possible when man has awakened and sees his unity not only as humanity, but in a purely cosmic sense. I follow his thought and more than just suggest that transcending the current state of the human being requires awakening.



## **Transcendence and Awakening**

What emerges from this review of the state of the world is the need for individual and social transcendence with subsequent awakening. What is expressed through the conditions described are consequences of both the fragmentation of our consciousness and the possibilities inherent in the joining of the fragments. The individual is the smallest fragment of consciousness at the human level. When the fragment focuses on itself and its immediate needs and desires only, it becomes lonely and therefore often a force that acts across others, not surprisingly often with conflict as a result.

When people gather around a community of ideas, political, organizational, social or religious, they join forces in an ideological or purpose-oriented community. They lend their will power to a common will and get absorbed in the will of a movement they have very little or possibly no power to direct. An egregor is formed. This increases the power behind the ideology or purpose for good or evil. Thus, the power of potential conflicts between groups, peoples and nations also increases, and the individual is pulled along.

Ideas or purposes that prevail in this way manifest themselves in the group at all levels, from the spiritual to the physical. The problematic arises when a given belief, ideology or purpose seeks domination, just as religions want to influence politically, just as political ideologies seek control and governance of entire societies and, for example, a corporate profit motive seeks to justify encroachment on resources belonging to an entire people.

Fragmented consciousness and fragments grouped for definite purposes in this way is one of humanity's great challenges. The fragment's ability to look beyond itself, to make connections across its own, local notions and motifs

still seems extremely problematic. The material mind-set that has dominated in the modern, industrialized, Western-oriented world for the past couple of centuries seems to have become entrenched in a pervasive way that will make the necessary break with the way of thinking both difficult and painful, but the rupture must come. It grows through innovative generations and finds roots in the inherited insights of ancient indigenous peoples. We may brutally learn that we cannot eat gold, as King Croesus of the myth experienced, or drink oil, as we will soon collectively experience. Neither is money easily digestible.

It may seem strange that these undercurrents in the world community that I have listed here may have something to do with discoveries at the quantum level of physics, but it is all about consciousness. When we realize that the world at the infinitesimal subatomic level connects us as if in an invisible lattice, that insight will propagate to all fields of thought, to all areas of our lives. The sum of our understanding of life provides a motive for humanity's survival and further development. This cannot happen unless changes take place in our self-understanding and our understanding of the world when developments reach critical phases. The change occurs first subliminally. We sense the understanding of unity in the depths of consciousness long before it is made intellectually and academically clear, and there is a long evolution from there to action on the material level, not least, because the expected self-benefit of *status quo* protests.

Yet men are waking up to the reality that they are *not* the master of the world and that the earth cannot simply be submitted to us and our needs, even though a religious dictum says that we are to submit the earth and all that grows and lives on it. In light of today's ecological reality, this must surely be assumed to be a statement of gross divine negligence.

Human life in our time is drawn far away from the source as if it did not exist at the core of each one. We connect to machines and electronic networks instead of connecting to each other. Technology, including social media, *increases* the distance between people because they create a space for superficial communication. Heartfelt psychic and mental communication requires closeness. The fragments do not find each other without eye contact and proximity. Superficiality follows distance and the consequence is the atomized, mechanized, cold societies we see developing today.

Physical proximity, direct face-to-face communication, where gaze meets gaze, opens a whole spectrum of emotional and mental connections that underpin the modes of speech and gesture expressions so that the relationship gains depth. The eye has a power of its own. It both sees and conveys. The fragments find each other and connect with each other. It is not without reason that one blindfolds the person who is to be executed. It does not have to do with the consideration of the victim, but with the consideration of the person who is going to pull the trigger. It is not easy to shoot someone who looks deep into your eyes. The memory can turn into a nightmare. The mystery of the eye is connected to the awareness of unity and coherence that insight into the mysteries can reveal.

Raymund Andrea wrote in "Discipleship on Trial" from 1957, that it is necessary to provide seekers with not only insight into the mysteries, but also an adaptation technique to life and a practical application of this technique to the world's current problems. Thus, he emphasized that there is a connection between seeking and gaining greater insight through a higher level of consciousness and responsibility for what is happening in the ordinary world, a responsibility in relation to all the world's strife and striving, want, misery and war. We must realize that material reality puts us to the test.

The test is the degree to which our consciousness manages to penetrate and see through the illusions, or falls for them with desire and possessiveness. If you do not see it, you are sitting there trapped like in a mousetrap.

The more an individual allows himself or herself to be attached to the materiality of the ordinary world, this powerful illusion, the more he or she is also associated with the illusion of the self in the form of a physical body at the mercy of the laws of the physical world. In isolation in this state, everything outside the body is potentially looming or threatening. The I-illusion, ego-centred and selfish, seeks material security and satisfaction, but walks in constant fear of losing it, of standing naked and unprotected. Although the naked is the strongest, clothed insecurity is the main cause of all the strife unfolding in the world on a personal level, socially, in business, in religion and politics, ultimately with violence and weapons.

A challenge facing modern humans is whether to search inward into their own consciousness to discover who they are deep down, or whether to live the easy life; extrovert and superficially seek out what is simple, trivial and entertaining and thus lose touch with their real, higher self. The human being who delves into the depth will find his or her core and recognize that the connection to the cosmos is love. Then it endures the nakedness, then it endures pain, then it wins every battle without raising the hands, while he or she who insightlessly seeks satisfaction will fall painfully even in the hour of victory.

All people experience pain. It is a signal that can correct actions. We learn to stay out of the fire. Pain can also be psychical, mental or spiritual. Also at these levels, it applies as a signal of something we are going to learn at non-material levels; to feel, think, acknowledge correctly. Selfish

love, possessive love, if you can call it love, immediately leads to pain when it does not get a response. Evil thoughts about others fall back on oneself, as do evil actions. A mind filled with negative thoughts is under control of the ego's relationship to external conditions that do not meet its own desires, but there is a reason why it do not. The demands of the ego are contrary to what is in the best interests of man even though he carries within him these desires.

When the mind is invaded by negative emotions and thoughts, it is distanced from the spiritual fullness that gives meaning and content to life. The individual loses himself or herself in a materially oriented existence and pays the price with an even poorer content of life. The small fragment of consciousness becomes further isolated and the mind becomes darker, bitter, and finally empty. In such a state, dark thoughts and actions emerge. So does the demand for fullness with the following assaults on the environment.

The individual's consciousness fragment knows its belonging, and the gap between this inner cognition and the external understanding of life is proportional to the disharmony expressed in life. It is when this gap becomes apparent in the individual's cognitive day consciousness that it becomes possible to understand that the life orientation is wrong. Then little by little, the ability to set oneself aside, reduce one's ego and find a path to real freedom is gained. Conversely, it can lead to a frantic reaction and intense activity to suppress this insight.

The individual stands in a tension between other individuals and his or her own inner life. Influences from the environment are often strong, other people's views and opinions intrude. Under such conditions, it becomes doubly important to take a time-out, withdraw and evaluate what you are facing, listen to your own inner voice, find balance

and, not least, establish your own point of view. Deep contact with one's own inner consciousness allows to block the power of others over oneself, especially as one may need to reject the others. It is a rejection one should enjoy.

Nietzsche talks about immersion, about thinking with your whole body, listening, feeling, sensing the world and other people. In this lies the foundation of genuine empathy. It is to expand one's consciousness and to embrace others, acknowledging their reality in an encounter with foreign feelings and life experiences. Such thinking with the body requires courage and challenges one's powers, but expands consciousness by adding more dimensions, new insights and the ability to see connections in the world that most people close their eyes to, protect themselves from and escape from by hiding under their established view of the world and humanity. Nietzsche describes man's splits where he stands as if on a tightrope between the animal and the superhuman. The question will be what this superhuman is or becomes; a person with unimagined powers, or a person with highly developed insight and empathy, embracing transcendence.

My view is that a person who builds himself on power over others will never become such a superhuman. He or she must rise on true insight, on humanity and knowledge. In parallel with the scientific development I have outlined and the deeper insight into the connections this has caused, insight into nature's ecological relationships has also emerged. Understanding that the great systems on which the climate, the ecosystem of the earth and human societies rest on the interconnectedness of the very least, the basic matrix on which everything is based, is beginning to penetrate the common consciousness, especially of the younger generation.

The universe is an unimaginable *plethora*, a cornucopia from which something always flows. It forms stars and

galaxies, planets such as our Tellus and on the planet it builds the foundation of its life, all life it carries, us humans included. Everything follows an unimaginable and complex pattern, a cosmic and an earthly ecology where everything circulates and where we humans are entwined. Just as all human beings are entangled into one humanity, humanity is entwined in all life on earth and inextricably bound to its ecological cycle. It is when man perceives himself as detached that catastrophe occurs. The fragment no longer sees its connection to the whole and believes itself alone in struggle for its own existence, often against everything and everyone. Here lies the core of the lack of ecological insight that leads man to tear apart the very foundations of his own existence. With imagined freedom and independence, man saws off the branch he sits on.

Reality itself is a living process in which the human being, both individually and collectively, has a role. The civilizations and the thousands of societies that exist on our planet are participating in a process embraced by a larger transcendent whole. Consciousness manifests itself at local and global levels and drives irreversible changes, sometimes painful ones. Individuals are unable to see and often fail to accept what this process brings with it, but it moves inexorably towards a higher global consciousness in which the individual integrates and assumes a new role at a new level of consciousness.

Everything in the world is closely interconnected and correlated both through and within each other at a non-local and time-transcending level. Arne Næss is a man you relate to all over the world when it comes to thinking in new directions. His concept, deep ecology, transcends what one associates with pure ecology with a whole layer of new philosophy. He said on the theme that deep ecology is primarily about asking deeper questions. It also sits at the

heart of the ongoing paradigm shift. The answers to deep questions require changes that allow us to establish a new perception of reality and adjust our course. There must be coherence between our thinking, our values, our ethics and, not least, consistently our actions.

Ecosophy leads us to thoughts about the climate crisis. There is talk on all sides that we must save the planet. It is simply beyond our ability and at best, it is the planet that saves us. The earth has survived greater upheaval than the ravages of man, but we humans are weak and vulnerable. Therefore, our most precarious task is to save ourselves from ourselves. We can only do this by a heightened awareness of our place on earth, by regaining the original contact of consciousness with the earth itself. This implies transcendence by awakening.

The Western, individualistic philosophy that has spread throughout the modern world rests on and supports individual need for self-affirmation and self-actualization. Today's modern people seek self-affirmation through their fellow human beings and to achieve this they seek everything from status, power and wealth to having as many 'likes' as possible on social media. The narcissistic need for attention and affirmation can be seen as an injury to the individual psyche, thus also a derailing of the individual consciousness.

Here is a consideration that is not to be missed: *«Conserver sa raison au milieu des fous, sa foi au milieu des superstitions, sa dignité au milieu des caractères amoindris, et son indépendance parmi les moutons de Panurge, c'est de tous les miracles le plus rare, le plus beau, et aussi le plus difficile à accomplir»*. Éliphas Lévi finds that preserving one's sanity in the midst of fools, one's faith in the midst of superstitions, one's dignity in the midst of crippled characters and one's independence among the uncritical sheep of the herd, is one



of the rarest of miracles, the most beautiful, but also the most difficult to achieve. He would hardly have said anything else in our time.

Penetrating deeper into oneself leads to integration with one's own inner opposite. Few people acknowledge in their daily lives that they carry such an opposite and subconsciously repress it in an attempt to portray the self-image they see in the mirror every morning. Through integration, a man takes up his female side and a woman her masculine. This creates a deeper, androgynous harmony and balance, and insight is gained into aspects of life that are otherwise inaccessible. Such balance releases new abilities and properties because opposite energies are integrated. This is alchemy. From an esoteric point of view, the woman possesses an intuitive insight the man lacks to some extent. She is Sofia, the wisdom, which man can find through her and through initiation. He is her strength. Social balance between the sexes is basis for peace.

Consumption in the world goes not to meet necessary needs, but to meet created, fictitious needs, on a psychological basis, well supported by the profit-motivated apparatus of the manufacturing and advertizing industry. Therefore, as mentioned above, the earth's resources are being depleted and the struggle for them is becoming harder and more violent. At the same time, the mountain of garbage is growing, and pollution is increasing and backfiring on all life, including humans, through increasing poisoning of nature, destruction of cultivated land and global warming.

The British author John Ronald Reuel Tolkien (1892-1973), gives an illustrative picture towards the end of the "Lord of the Rings" trilogy from 1954-55. When the Hobbits return to their Shire, the beautiful landscape is completely destroyed, black with industry and pollution. Ugly buildings

have replaced the beautiful naturally adapted homes in the hillsides, all of which have been burned down and demolished. People have invaded their world, robbed it of values, not least pipe tobacco and beer that are simply banned, and set up guard troops and strict rules with associated punishments. This stands as a picture of both colonialism and industrialism's entry into a beautiful, untouched world. It is also eerily reminiscent of the world of our time. Behind this stands the wizard, the evil, but now powerless Saruman, as an image of the greedy, materialistic and violently dominating. It will be up to the reader to see whom he represents among the world's people in power.

Tolkien is one of many great authors, composers and visual artists who have awakened an ability to see and listen to impulses from higher cosmic levels of consciousness and enrich the world with flashes that provide inspiration and show a path to each searching soul. Words, tones, and colours possess a moving force that is liberating. They each, in their own way show a perspective that often breaks established structures and at the same time lifts the mind.

When art seems to threaten the established worldview, it is either rendered harmless as an aesthetic means of pleasure or the artist himself is subjected to prohibition or persecution. The criticism to which the established is subjected through philosophy, literature, art and music is tolerated only as long as it can be kept within the limits that the current harmless level of consciousness is able to comprehend and define. For the general level of consciousness to develop, people to gain insight, not only the arts must push boundaries, but also the ways of thinking and the philosophy that underlie our politicized world.

Unfortunately, modern humans have become so sophisticated that the pursuit of varied experiences has killed

the capacity for focus. We spread our attention in search of the sensational, the entertaining, different things to do, things to own, in pursuit of success and position, all an escape from one's own inner emptiness. Not only the arts, but almost everything has become a matter of taste, superficial, passing and toothless. It glides by like on an oiled surface.

It is worth noting that most of our mental and psychological life is out of the reach and availability of our day-conscious attention, but it affects us to a considerable extent nonetheless. The scary thing about this is that we can be subjected to manipulation precisely because it is so. News, advertising and propaganda, religious as well as political, creep in below the threshold of attention and influence subliminally. They aim to meet basic needs. It is therefore extremely important not only to pay consistent attention, but also to deepen the level of attention so that influence from undesirable sources is detected and sorted out. Thus begins the awakening, by self-examination, *atma-vichara*, through attention to the inner life-present self.

William James pointed out that the fundamental of religion is the belief in an invisible order. This combined with man's inherent experience of inadequacy and ignorance forms good soil for religious belief, but there is a direct parallel to politics and political beliefs. Subjective doubt about life's purpose creates the need to find one. Doubting is a risky sport. Not only does it create inner insecurity, it also creates immediate danger to life under certain conditions. At the same time, doubt is crucial for moving forward. Who does not question the read and adopted contributes to stagnation, the maintenance of the unsustainable. The questions that doubt raises demand and shall demand answers, and no area is so sacred that it cannot and must not be subjected to the corrosion of doubt.

People are constantly struggling to understand things, understand and find meaning. This aspiration is often referred to as the cognitive imperative. We demand to understand and when we do not understand we tend to create our own understanding, our own explanation, right or wrong. It does not matter much as long as we manage to adapt the explanation to our own worldview. In addition to this, we seek to ascribe meaning to things and events that also fit into this worldview, and this is where it often derails in superstitions and notions of something supernatural. The supernatural does not exist. Everything is natural whether it is visible or not, whether it feels magical and incomprehensible or not. Everything is connected. It is only the individual's capacity for explanation that is lacking.

Our conscious thinking has less over the water than an iceberg. Just over 95% of the brain's capacity drives underlying, unconscious thinking. Therefore, it is very important to move this boundary further into the depths of individual consciousness. Special meditation techniques can help with this. When the threshold is lowered, two things happen; one better perceives which influences from outside seek into the mind and one captures one's own thoughts and ideas at an earlier stage. The latter contributes to increased creativity based on impulse currents from deeper layers of consciousness. The first provides protection against unwanted external influences and strengthens the ability to analyse its content and purpose. Overall, it is the basis for critically transgressive and creative thinking leading to awakening and transcendence.

We should be aware that the decisions we make, often daily, have already been made *before* we are cognitively aware of them. They are made on deeper levels and float to the surface much like the bubbles in a glass of champagne. It is exactly the same thing that happened to the couple in love I

mentioned above. Their reactions surfaced only after their unconscious reactions had led to a decision to rapprochement. By shifting cognitive attention to more subtle levels, decision-making impulses are captured at an earlier stage and it becomes possible to make intelligent judgments with deeper insight into the impulses and their origin and reason.

Acting intelligently requires knowledge and control of the basis of the intended actions. Many factors may need to be included in the overall assessment. Intelligence is important for the individual's interaction with others and with the environment, but not alone. Many people make the mistake of believing that intelligence is consciousness. Intelligence is only one aspect of the cognitive, mental consciousness, important, yet only an aspect. The interesting thing about intelligence is that it is often expressed in specific areas while it can be totally lacking in others. A math genius can be a social fool. Another interesting feature of specific intelligence is that it reveals that there is a special channel in the mind that is open to deeper awareness, which lets certain insights through. We like to call it inspiration or intuition. Intuition interacts with intelligence in social contexts, inspiration in artistic and scientific contexts. Something is captured at a deeper level when the threshold in consciousness is shifted and transcendence takes place. This is awakening.

Thus, it is necessary to ask the question of what it takes for people to wake up. We can start from something that binds us all together and a magnificent illustration of how one can be awakened to insight in an instant. Through the rhythmic activity of respiration, all people are connected with the atmosphere. It connects us all with each other and with all life on this planet. In the Sami film "Ofelaš", in English "The Guide" from 1987, by Nils Gaup (b. 1955), which is based on an old Sami legend, there is a scene where the

young guide asks the old shaman, the *noaïd*, what he means by everyone being connected to each other. The shaman responds by grabbing the other's face and holding his nose and mouth until he twists to breathe. Then he lets go and says, "*Now you know what it is.*" We share the Earth's atmosphere just as we share the flowing water and the Earth where everything we need grows. The simple act that the Sami shaman performed was for the younger a brief but effective initiation that provided new insights; an awakening.

Breathing is a connection with something larger in the same way that an individual's fragment of consciousness is connected to the Urgrund. Just as the atmosphere envelops us, a cosmic ocean of consciousness also envelops us and our individual rhythm pulsates in this ocean. Rings spread from every single individual like rings on the water where raindrops hit and it does matter what kind of rhythm one spreads. The rhythm reflects whom one is; thoughts, motives and actions quiver like ripples on the waves and are captured by others, affecting.

The awakening only rarely takes place as directly as in the above film. It often goes through three stages and is almost experienced as penetrating three shells that envelop humans. It is about finding the way from the ordinary cognitive and psychic spheres in which man finds himself on a daily basis and penetrating through to the spiritual, the transcendental and the cosmic spheres where the encounter with the primordial Urgrund takes place to full enlightenment. Here lies a danger to the one who is not fully prepared because it knocks his legs away under everything that used to be real. The mental and psychological balance must endure when everything ends. The awakening involves a rediscovery of one's true self, the cosmic core of oneself.

During the whole process, it is about discernment and judgement, about separating the essential from the immaterial and the eternal from the passing. In the encounter with the higher self, the immaterial and passing have no place. Thus, the awakening leads to a break with virtually all the prevailing notions of most things, and one feels for a period that everything flows, until the line of development comes into view and one sees where one is. Then you also see where the human being stands. It also provides a natural transition to seeing wholes.

In everything we humans do, there is a deeper connection and a line of development. When people seek answers to deep questions, as Arne Næss defines the basis for deep ecology, it brings forward the development of the answers that are obtained through thinking and research. Human thinking and sensing are part of universal ecology and they are the starting point for those realizations that gradually manifest themselves in our psyche, in our social patterns, in our philosophy and science, in our material action and enterprises in politics and economics, in the noosphere of the earth. A stronger contact with higher levels of consciousness will lead to correct actions and thus lift humanity as oneness.

Looking at man's four immediately recognizable levels of existence, the physical, the psychical, the mental and the spiritual, we have constructed something reminiscent of a five-step ladder from the level of mineral consciousness to the spiritual. This should only be understood as an image. In reality, they are one expression. Beyond these levels, there are two more of which we can easily conclude that we are a part. The first, the transcendental binds all of humanity together and it is, as previously stated, at this level that the egregors today lie as entities, sometimes at odds. It is also at

this level that humanity must come together to approach its true purpose.

The controversies we see manifesting on the ground are all consequences of limited insight into larger, crucial contexts. They are also linked up in different conceptions based on material observation of differences. Gender, skin colour, expressions of faith, expressions of power are factors that are specifically exploited to draw dividing lines between people where no distinction should exist. On this plane, humanity is one and it is a quantum leap of consciousness for the fragment to grasp this transcendental insight, become conscious of this unity, and take the consequences of the insight all the way down into the material sphere of life where it can effect awakening.

It is quite interesting to note that indigenous peoples, without the intellectual superstructure of a university education, have deeper insight into these contexts than highly educated people in the so-called developed part of the world. Not only do they have deeper insight at this level, but also at the next level, what envelops the entire earth and all life on our planet. They see the connection between human beings and the whole, a whole on which we are completely dependent, modern or not. In other words, it is not just about inherited notions, but about actual daily, conscious participation in a greater whole, an insight our modern world has put a lid on. That lid has to go away if the people of the modern world are to get their heads over the edge, see and wake up.

The individual can gain insight on these levels through development, not in a material, Western sense, but spiritually not least by putting his or her ego aside. The modern individual, with its limited fragment of consciousness, is isolated in a materialistic world and therefore seeks meaning



on the wrong basis by associating himself or herself with limited social, religious, political and other groupings. This is completely turned on its head when the individual recognizes a higher context and becomes a participant in it. Fear, not least of the inevitable human, physical death, does not find a foothold in a mind with such opening.

Opening is also possible to yet another level, the cosmic, which encompasses the entire cosmos and everything therein. Cosmic Urgrund consciousness envelops and permeates everything. It is the force that, through what we call the quantum vacuum, produces material reality and fills it with life on all levels, even at levels, we do not perceive as life and at higher levels we only very rarely have contact with. At this level, time and space dimensions are unrecognizable for people, but they affect absolutely everything at our level of life. This is where our entire existence becomes only a fragment.

When discussing the creative process, I touched on the fact that intensely creative individuals often go through demanding mental and psychological situations. Yet they seek not only relief but still more to express what springs forth in their minds. They can use everything from pills to alcohol, drugs and sex to reach the ground-breaking insight that can make the work a reality. The bourgeoisie that condemns such things, admires art and invests, but never grasps what true creativity is, what sacrifices artists, scientists and thinkers make to extract their works from the mines of deeper consciousness. The condemnation is an expression of the generic, ordinary, normal stupidity.

In the fairy tale "The Princess on the Pea," the princess who cannot sleep because there is a pea under several layers of mattresses, is not so much about deciding whether she is a princess or not, but whether she acknowledges cons-

ciousness. The pea under the mattresses is the consciousness we cannot sleep away, the one that keeps us awake. It is dimensionless and ever-present as a subjective acknowledgment that we are alive. We know this pea all the time if we are vigilant, but since the vast majority sleep, it suggests that one mattress is enough. The young princess is a princess *because* she is in touch with her higher consciousness. She is thus a princess, her sensitivity and golden hair reflecting her connection to the cosmic. In ordinary life she is part of a 'royal' family, above the stunned common person.

This fairy tale, as interpreted, provides a key to the deeper meaning of other fairy tales and suggests that being royal has nothing to do with earthly status or role, but something to do with an open access to higher levels of consciousness and intellectually unrecognizable connections. It is about being on a different level than the rank and file because one has developed and expanded one's own fraction of consciousness to a higher degree of integration with consciousness *per se*, with the Urgrund. This is not said to disparage the rank and file, for absolutely all men and women can develop such royalty by taking the necessary measures. It is just that the vast majority never do, trapped in the material demands and circumstances of their life situation.

In the Grail legend, Parzifal must 'wake up' empathetically to become clairvoyant and reach the Grail Castle and take over the role of Grail King after Amfortas. He is basically a good image of the jester in the tarot deck, le Fou. On his first visit to Grail Castle, he does not realize the appeal to his empathy because he is bound by the admonition not to ask questions. This is a strong parallel to our world in which it is expected both socially, religiously and politically that you do not ask questions, but accept the current and seek self-

realization in relation to external and especially material goals in competition with everything and everyone.

Individually, the human seeks self-realization, but it cannot be achieved in isolation. It requires relationships with other people and is actually easier to achieve in cooperation than in competition. Community lifts everyone, competition only the winner. At the same time, a certain competition is not unhealthy. It must contain reciprocity and not destroy those who do not prevail. It is selfishness and greed that must give way, for brutal competition and the desire to dominate is based on a fragmented and detached consciousness that sees only itself and not its own connection with it all.

Behind this lies an unacknowledged loss that leads people to create substitutes to fill the void. The cause of the material demands lies buried here, substitutes thrown into a deep inner hole few dare to peer into. What distinguishes the mystic from the ordinary man is that he dares to confront what others are fleeing from. General knowledge cannot fill such a gap. We have plenty of physical facts, data, information, and entertainment, but this deep hole can only be filled with real insight and wisdom. We must go behind the riddles of existence to extinguish such perceived emptiness.

At its core, humanity is undergoing a transformation in which the materialist approach is increasingly discredited even if it does not immediately appear so. Insight into our common soundboard and unity no longer leaves room for materialism. We are waking up to the fact that everything we inflict on another we also inflict on ourselves, perhaps because we are becoming so many people on earth that we can no longer avoid being influenced in our encounters with others and can therefore more easily detect the consequences of our own actions, but it requires awakening.

Today, we see people pouring across national borders as a result of serious disparities in political and economic separation of powers. People from all corners of the world are getting closer to each other as a consequence of the free, neoliberal flow of money. Few people seem to understand the context, how the free flow of money pushes waves of people, most often against their own will, away from their origins, from their own society and environment and over to foreign countries with different cultures and often negative hospitality. Everything revolves around the use, and abuse, of people for financial profit. Conflict, violence and poverty are the consequences of this drive for profit and the driving force behind the flow of refugees, just as the manufacturing industry draws pollution and environmental disasters behind. Here there is a significant need to exceed.

The pressure of all this must force a change in recognition of the connections and necessarily break down the focus on the differences that divide human beings and finally promote the realization that we are one humanity on this planet, that we must meet each other, share with each other, and become part of a higher, common consciousness; a new alertness.

When we see modern people in modern societies, how isolated and detached mentally, emotionally and physically they are from the context of which they are in reality, a possible question becomes whether all of humanity is in the midst of a process it must go through; isolation, loneliness, and grief necessary to awaken something new, to break through the ego. Perhaps humans need to be pushed far to the periphery to discover their core and see its connection with a cosmic core. Perhaps a loss must be awakened in the fragment in order for it to discover its place in an unfragmented whole. The trek out into the periphery of life adventure awakens the need to gravitate back towards the

centre just as the prince or princess eventually returns to the castle and life's big party.

The detached existence into which our modern society plunges individuals is perhaps a process that leads to insight and new alertness. The individual, left alone with his acknowledged or repressed suffering, will inevitably have to realize that he or she is part of a larger social whole that contributes and supports his or her own existence, but at the same time also demands a contribution.

A solitary fragment will eventually be brought back in, and it will both desire and seek wholeness the way it socially seeks community. Today's modern society is brutal, often unnecessarily brutal. Lonely and isolated individuals in our midst react to the loss of community by fighting for their position, being noticed, and here the ego is at the centre. By all means, violence, fraud and deception, this suffering ego seeks painkillers based on ability, ranging from money to drugs and social media. The isolation is both intellectual and emotional, and the perceived separation and gathering around selfish needs deprives the individual of the capacity for empathy and higher insight. The void is filled with material striving and possessiveness.

Such striving, an effort that often fails and plunges the individual into misery, is an unconscious substitute for the pursuit of real meaning and insight, a diversion that both leads to one's own misery despite material wealth and spreads misery around. At the same time, the direction of true meaning and rich content of life lies right under everyone's nose, expressed through our civilization and our cultures. It is only a matter of not being diverted by the outward appearance of things and gaining insight by watchfully looking through the skin to the essence, seeing

what things really are and what they do to one when they create desire.

The fragment of consciousness that every human being carries within him faces a test every day. The question is whether it sees itself *truly*, sees the connection. Both of these perspectives are important and should awaken one's mind as soon as one looks in the mirror in the morning, preferably with a *memento mori*; remember you are going to die. Humans are both part of the world's ecology and part of a larger cosmic context with completely incalculable perspectives. It is important to fully understand this and the transcendent consequences.

Man's goal is not to enrich himself on material goods, especially at the expense of others, but to gain insight into his or her place in a higher context and gain *spiritual* wealth. The only real happiness is something everyone carries within himself or herself and that no one can shake or deprive anyone. It is found in the fragment's contact with the primordial Urgrund. There is no lasting, satisfying happiness in accumulating material values around oneself. Life on the material plane is a touchstone. Turning foolishness into wisdom, growing out of spiritual emptiness, taking in the fullness of life, and developing the capacity to share with oneself is a wealth that does not impoverish. Sharing is an expression of the abundance from which we ourselves emanate.

The individual's modern isolation is already in some contexts under disintegration and then the realization of shared responsibility and individual partial responsibility for everything that happens slips in through the back door, into our consciousness, first as a feeling, an uneasiness and then as clear thought: *Mea culpa*; my fault. It can trigger a new kind of action through altruistic attitudes and community.

We have now moved from the chair we sit on deep into the subatomic world of matter, to the level where everything is bound together in vibrating structures, where consciousness manifests what we call matter, life manifests even where we see only seemingly inert matter and further into the societies and macrostructures that humans, the individual fragments form. At its core, *all* life is bound together in a way we ignore because we are concerned with the mundane. Our cognitive day consciousness cannot embrace everything, but must wake up. Therefore, we will go through consciousness-expanding techniques, meditation and initiation. It is crucial to see things on a deeper level in order to see the connections in the world's great cosmic structures, and at the same time not least the man-made ones; our social contexts, our constructions through art, philosophy, technology, politics and, not least, the consequences we reap from everything we sow blindly and ignorantly. This points to the necessary need for man to let go of the material in order to consciously grasp deep in his own core, wake up and transcend himself.

It takes an unseen universe to explain the observable. It takes an invisible reality to explain the visible. This means that unseen entities must appear in order to be recognized as real. It occurs to me strange that we do not participate more deeply in nature, take part in its mysteries as people of earlier times and some of today's indigenous peoples do, that we fail to see that behind the finite expressions of life lies an eternal and unlimited, holistic and meaningful reality that is also the ultimate mystery. We must acknowledge the eternal presence in the temporal, not necessarily religiously, but by looking through the apparent; entering into this presence participatory, experiencing the existence of oneness. It is an exercise that human beings neglect in their self-imposed sovereignty. Here, too, awakening and transcendence are required.

Real knowledge requires an oneness between subject and object. Only when the distinction between the experiencing subject and the acknowledged object disappears, you *know*. This is related to the Greek concept of *gnosis*, cognition by completely ascending the acknowledged with knowledge. Gnosis rests directly on Paganism and involves an immediate mystical experience of truth, completely beyond any concept. It points to the mystical union, unification, which provides an indelible insight and knowledge. Gnosticism has roots in the mystery religions of ancient Egypt, Persia and Babylon. It is a form of religious existentialism, a search for answers to the mystery of existence through the realization of being a spark of the divine, a fragment of the cosmic. Thus, gnosis is a conscious movement from faith to transcendent knowledge, simultaneously defining itself as a form of hermeticism. Gnosis can underpin any religion. Religious language is handled existentially by giving words and images interpretations that reveal deeper meaning in life. It is the definition of knowledge as the basis for certainty. Acknowledged knowledge opens the gate to wisdom that expresses such knowledge by its implementation in the actions of life.

We cannot proceed from anything other than the absolutely decisive fact that we are. It excludes non-being. Being transcends everything as an inexhaustible force. Being transcends subject and object as essence. In this essence is the logos of reality, the structure that forms the reality we experience. Gnosis is about the realization of the essential through mystical union, *unio mystica*, in which the distinction between I and all ceases. Acknowledged death is real life. Life never manifests itself negatively.

When knowledge is acknowledged, we gain insight. Acknowledged knowledge is wisdom. Transcendence represents the entrance to living, applicable wisdom. Wisdom enters as awakening. The interesting thing about what we call



wisdom is that it does not extend into different fields of study or other specialties *per se*. Wisdom is pervasive. It is conscious insight on a level that transcends the individual and the fields, yet is expressed in the individual's life and actions almost as an intuition. The individual is faced with something that is outside his normal repertoire and suddenly knows how to approach it. It is an astonishing experience. The fragment suddenly connects to the Urgrund and acts with surprising wisdom. The transcendence leads to everything being experienced directly as becoming-being.

Self-transcendence provides an intuitive access to the Urgrund, the absolute being. From this perspective, a certain emptiness that is filled with new content is immediately sensed. It provides new perspectives in life and a basis for considering and judging every philosophy, every religion, every system of thought. The insight this content brings becomes a yardstick for everything human that not least affects oneself rather brutally because it gives insight into the limitations and weaknesses of one's own thoughts and imaginations. It requires an equally brutal reckoning with oneself and the development of not only tolerance, but acceptance of other people no matter what they stand for, without thereby necessarily accepting that which they stand for. One realizes that it is only the same limitations that are expressed in others, in other ways. Self-transcendence provides a basis for understanding others as one understands oneself and the ability to treat others as one would rather be treated.

No one can be forced into friendship or respect. Respect, friendship and love can only be won by genuinely showing respect, friendship and love. *Agape* is love as an absolute and overriding principle. In this lies justice as an integral matter of course. Love cannot endure where there is not also justice and reciprocity. It requires alertness to the

other. Such love also lies as a source of philosophy, science, and true art.

All real works of art, musical works, and literary works point to something absolute in the essence of art; points to a source. They are the result of the awakened artist's deep immersion in something higher that he or she acknowledges more or less consciously and strives for a lifetime to give an external expression that can convey precisely what they have extracted from this source. It is this aspect of art that never stops capturing attention and quiet wonder. The audience is drawn to the Urgrund its individual fragments know nothing about yet nevertheless unknowingly acknowledge within when faced with the artforms.

All absolutes point beyond oneself to being itself, to the transcendence of the subject-object dichotomy. All opposites mirror each other. Therefore, they also contain each other and unite in a higher dimension. The transcendence gives access to this dimension and with it comes the ability to acknowledge connections on the level at which the opposites prevail. This is an insight not least today's political, religious and other leaders could need. Wakefulness gives the ability to see such connections. It will lead to awakening, transcendence and remind us alertly to *be*.

## To Be and to Know

Let me pull back to roughly where I began, to the question of what it is to *be*. I might also quote the worn Shakespeare quote: "To be or not to be". To be is based on something being. For something purely cognitive to be, it must acknowledge its existence at a level of awareness. As considered above, it is an open question whether something is, has being if there is not a consciousness to perceive it. If being is perceived in some way in the mineral consciousness, it leads back to the cosmic that forms the mineral via what we call quantum physical activity. All of this seems to be related, but now I will briefly move to a slightly different approach, based on some of what I have said above about meaning, life and death.

It is possible to ask the question of what the alternative to be, to being is. Is it non-being, nothing? Let me take you into a simple circular argument: What is if nothing is? Nothing, yes. Then, what is it? If *nothing*, then nothing is something. From such a line of thought, absolute nothingness is an impossibility, because of the mere fact that nothing is makes nothing into *something*. As a concept, nothing is part of everything, but if nothing exists, nothing is *everything*. Thus, we cannot get around the fact that something is, because something must be. Perhaps this is a smart circular argument, but it may have merit. We can wonder if we are points in a multidimensional space that exist only in an ephemeral present, or if we are something more.

Let me paraphrase the introductory Shakespearean quote; "to be *and* not to be". If we start from the quantum physical description of matter, it is natural to say that you do not materially exist, although you *are* even though plucked down to a material hypothesis. The root of this hypothesis is consciousness, the Urgrund, which builds you up to at least the illusion of a living, thinking being, a human. With that,

we can twist the quote one more time; "not to be *and* to be". You are not, yet you are. Being thus provides a strange opening to knowledge, knowledge of being beyond knowledge, the Urgrund's creative delivery of reality.

The pervasive relationship of the quantum world to the physical world shows that everything is bound together in a larger whole, from the particles of the atom to the universe in its totality. It means that we as human beings on this small but for us completely irreplaceable planet are also bound together and so are one, not only here and now, but also over our entire historical and future existence. Once again: Man is one with everything in an unlimited ocean of consciousness.

We must realize that we have not explained the universe with our dazzling knowledge. Far from explaining the universe, life and consciousness, our model reveals an unimaginably complex and radical mystery on every level, from the dancing electron to a space we are unable to measure. We live in a world of phenomena that all seem fleeting. We cannot even say with certainty that they have any duration in time or any extent in space, for we never capture the moment and therefore neither the space that contains the moment. Matter is not fixed. It is barely there and passes just as fleetingly in moments we do not capture. The observation of a particle is already history as we make the observation.

We are conscious without knowing where and when. The coordinates in time and space that we relate to here we know very little about except that they frame our existence through our sensory apparatus. Through this, we collect conscious impressions in memory and thus form coherence. Consciousness seems to be the basic element that generates everything and allows it to flow through us.

The problem of consciousness is closely related to death. As we traditionally perceive death, it represents the moment when our own consciousness, our individual fragment ceases and our body ceases to function. Suddenly, out of common understanding, we are no longer consciously participating in this world and entering into a vast, empty darkness from which the three monotheistic religions in particular have tried to take anxiety out by establishing notions of eternal life after life. This probably comforts many, but really says little about what this process or change, the transition, really is.

The mystery of death rests on the mystery of life. The two are inseparably linked to each other like a circle. From a standard level of human experience, the question of the continued existence of consciousness in one form approximating the individual experience of life is impossible to imagine because the body that has given identity and presence disappears. Therefore, it is appropriate here to suggest that the individual spark is absorbed in a larger flame upon the entry of earthly death. Individual consciousness does not disappear, but it enters into its larger context in order to re-identify with a suitable physical gestalt, a rebirth, at another 'time'. Here, time in our sense is a dimension.

We are born, live and die. This is the whole framework of our individual consciousness, its beginning and end, its position in a cosmically immensely short existence, but this is not all. There is nothing accidental and passing that is erased as soon as it is drawn on the canvas of the universe, here on the blue earth. We can doubt that our mere existence has a meaning, but since we are all capable of formulating both doubt and meaning with things and what we say and do, the doubt becomes purely academic. We create meaning in our lives, in our short existence, but then we are just as soon extinguished as the flame on a candle. The question

arises whether the passing opinions we created actually consist in a context that transcends not only individual lives, but also the life of human history over millennia and beyond time itself.

It is permissible to doubt a larger meaning in me sitting here and writing in all simplicity on this subject. Something is passed on from me to each reader, but then most of it is soon lost between the pegs in a limited memory. I die and disappear. So do you. Then one might ask where the meaning of all this went.

We enter into this strange existence and we leave it. Two thresholds are constantly exceeded. Continuously, people flow like a river into, through and out of our local world. There is an outpouring of life. Where we come from is a mystery, although there are numerous examples of people who know past life trajectories here on earth, even to the extent that they can name places and people from past lives with great accuracy as children. Others have no such recollection, but everything is available in the Akhasa. By stepping fully into one's being, one can reach to knowledge. Yet the deepest meaning of the universe becomes inscrutable to man alone.

We are all going to die. I shall cease, disappear, as also the body will become mole and dust. The fear of death revolves precisely around this self-disappearance. Yet there is little reason to fear anything that is inevitable. It is a completely different thing to face it well prepared.

Higher initiation dissolves the ego. It integrates me with a greater whole where nothing disappears or can disappear, only be transformed. Transformation is something that takes place throughout life, but we do not think about it. You have long since left the 'I' that was when you were five

years old. You are transformed by life, and at an opportune moment, you are going to be transformed in a process that takes you out of this life and transformations that are impossible in this physical life await.

Birth and death are mere transitions. We open a door and close it after us, once through. Sometimes it is left slightly ajar, but the main thing is that everything endures, nothing is lost and we therefore meet ourselves again, reaping consequences and sowing new sprouts every now. This flow of life encompasses everything and within this everything, each life expression follows a cycle specific to each one. The human cycle is a spiral of development that runs from birth, through life and death: The six phases Tibetans call Bardo to new birth and new life.

It is an old philosophy that in order to become a whole person, one must die while living. The passage through hell is part of all real initiation, and that journey must be real to the extent that one is actually dead during one's own inner journey. The process peels the skin off everything, leaving only the essence, the consciousness, the realization of being as unlimited in time, space, and life without death. It also leads to an encounter with higher insight, an insight that sets aside most of acquired knowledge as superficial, albeit in daily life useful.

Parmenides described in his poem, in his encounter with the goddess, how she explains to him that the whole world as we see it is a deception, a skin. This point back to the description of the world on the subatomic level, the illusion of matter, likewise to the Vedic *Maya*. I have shown how the quantum world generates our material world and even that it barely exists. Parmenides here shows insights we could not actually confirm until 2,500 years later in quantum physics. Consciousness itself constructs this reality in order

to experience itself. Through this, we experience it as we create it. The illusion is constructed by the primordial Urgrund via the quantum world as a possible basis for the evolution of individual fragments; life's great challenge.

Many will perceive some of the claims and reflections highlighted here as uncritical acceptance of panpsychism and reincarnation theory. There is obviously room for criticism here since we are used to claims being supported by empirical evidence. When it comes to matters such as consciousness and its essence *per se*, it goes without saying that empiricism becomes an impossible exercise, but then life is not contingent on empirical evidence. We state that we are and live in a universe. Our individual consciousness *is* because consciousness is, as we physically are because physical reality is. The latter reality we are able to describe to some extent, the former being a significant challenge.

Here, returning to my statement about matter as coagulated consciousness: You, I, all of us, can be perceived as projections of consciousness into a fluid material form, a continuously changing expression; spiritual, mental, psychic and physical element of consciousness, a fragment of the omnipresent and ever-present consciousness. If one knows this, one also knows that there is no death for a final death represents non-being and it has no place in being. Therefore, life is a current in which you, I, we all pass as fragments of consciousness that are always connected to the omni-consciousness, the Urgrund, the cosmic reality that simply *is*. The moment is everything and eternal and this is where we have our existence. We will never be gone.

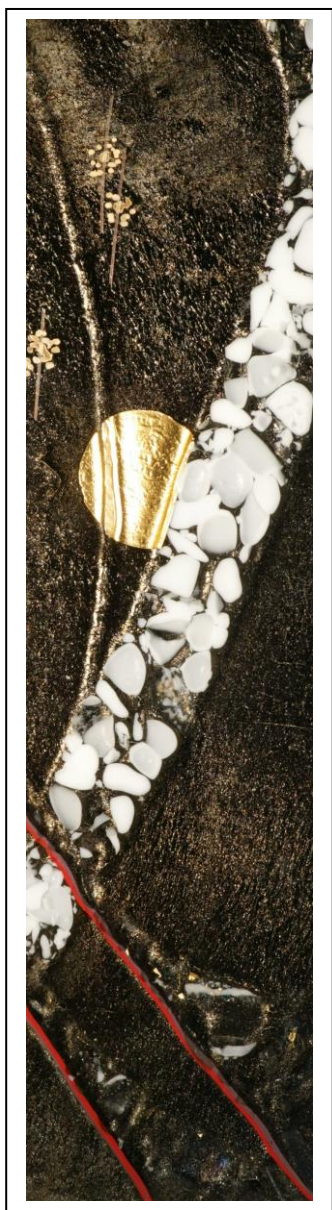
Heraclitus said some 500 years before the Common Era that "*nothing can be destroyed for everything is in an eternal being.*" He also said that "*the universal cosmic process*



*is not created either by god or man.*" Pythagoras pointed out that every birth is a death and every death a birth.

I mentioned intangible monistic theory. It leans on the premise that consciousness is the only thing that exists. Some theorists consider that all matter owns some form of protoconsciousness. Then we are close to panpsychism, and the idea that consciousness generates matter, that the whole universe is self-generating. We may look for an alternative. It is hardly that matter has arisen out of nothing, and has subsequently produced consciousness of varying complexity all by itself. In this case, our local, individual consciousness is generated from the sum of our physical bodies and bounded in space and time. Then man also becomes a purposeless being. I am unequivocal that we have to accept a non-material, unlimited power as a source of being, a consciousness on an unrecognizable level. Conscious cognition is knowledge in the human sense.

Knowing is the same as a deep inner realization. It is not a conviction drawn from a compelling collection of data or advanced reasoning. Knowledge runs deeper. It is one with the realization that comes from within, and above argument and evidence. The recognition of being is such knowledge. It is independent of evidence. It cannot be argued away. The question that can be raised here is when do you know and when do you just think you know. You have the answer when you are able to distinguish between the learned and the acknowledged. Knowledge passes all the tests of insight. It means that the entire cosmos is alive, limitless, eternal, and always now. Time, space, and matter are continuously generated at the moment of being, now. The matter we experience condenses from consciousness in a fleeting, eternal moment. Everything is life. Being. Now! If we are to perceive it, we must see and, not least, listen. Meditation is an introduction to indelible knowledge.



## **VIII**

### **The Inner**

*To understand the immeasurable, the mind must be extraordinarily quiet, still.*

Jiddu Krishnamurti  
Indian philosopher (1895-1986)

## **Meditation**

Today's modern society is characterized by significant imbalance. It manifests itself as social strife, violence and misery. Individuals in a social setting who are not themselves in internal balance are also unable to come into balance with their surroundings. Thus, each individual sees himself or herself as detached and feels the need to assert himself or herself, position himself or herself in opposition to others and create an illusory external identity, an identity that often does not correspond to the inner one. This lack of self-awareness, lack of self-knowledge, increases internal tensions, reduces inner harmony and further weakens the ability to reason with people in their own environment.

As pointed out above, the attempt to build a social and material identity in a society that is perceived as unsafe leads to a struggle against all others for material symbolic values that are assumed to confer status and security, but materially based security is in reality an uncertainty factor because fear increases the more one is afraid of losing. Furthermore, this contributes to producing further inequality and insecurity and creates greater internal dissonance in the individual. The result is a both social and personal tragedy even for those who 'make it' and have a good life.

At the level of consciousness, this represents a strong externalization, a submission to external premises and consequently inner disharmony because contact with levels of consciousness where inner security is rooted is weakened. In many cases, the outward attention leads to only the cognitive surface consciousness being active and to a life that is drained of meaning. Man desperately seeks to fill a gaping hole where meaning is lacking, but forgets to seek where it exists, despite requiring only effortless attentive listening.

Listening is an activity without external movement. Whether listening to another human being, a musical work or inward into one's own soul depths, listening must be both open and take full attention. For example, it is common for people to think they have listened to a piece of music even though they have been preoccupied with other things at the same time or sat and made small talk. That is wrong. There is a big difference between hearing music and *listening* to it. Listening only takes place when the mind is emptied of thoughts and other impressions do not gain entry. When the musical work fills all your attention, you listen. Even music-critical considerations, if one has qualifications for such, must also wait until afterwards. Thoughts are noise in this context, no matter how interesting they may be.

The art of listening can be learned precisely in relation to music. The ability to let everything else go and let the music take the whole room is listening ability. This ability is essential for listening to others openly. It is essential to penetrate into one's own levels of consciousness and through these into further spheres. The mind must be empty, quiet, and openly listening. It is thus an entrance to meditation. Actually, it *is* a form of meditation. It is about having an open gate and a room with plenty of space to accommodate whatever is advancing. Sometimes you are also brought out through this gate. The whole inner, quiet space twists out, embracing a higher reality in the full glory of the music. The individual consciousness is integrated into a new sphere and at the same time integrates this sphere into itself. It then becomes part of oneself, an indelible experience, a firsthand lived reality.

We know how Pythagoras demanded the candidates for admission to his school that they had to spend a long time in silence to learn to listen. In his day, the demands were high and the fact is that they still are, even today, especially within

hermetic guarded schools and Order systems that hardly anyone today knows exists. The open Order systems, such as above all the many Masonic Orders and their like, do not work at such levels. They work through symbolic ritual ceremonies distributed, as mentioned, across a graded system that subliminally influences individuals in a particular direction without allowing for an undogmatic, direct initiation into the mysteries. At the same time, such systems provide images through the ceremonies where the individual can find openings to insight through meditation.

All forms of meditative and contemplative exercises nevertheless require this quiet listening in which new insights can be gained in one's own and the world's reality, sometimes through symbols. These are also insights that can only be shared with difficulty and only partially to others. Everyone must step into this open silence for himself or herself. There is no second-hand silence to listen in, but those who have listened recognize each other without anything needing to be said. Access to higher consciousness forms connections between individuals over any distance and a common resonance is recognized immediately. Here lies the basis for instant communication regardless of language, culture and distance. Likewise, this is where the explanation for the above mentioned Tippi Degré's contact with Abu the elephant lies. Maybe elephants are good listeners. At this level of consciousness, language and culture are one, and all distance reduced to zero.

Listening is also important in another context. Listening inwardly, following the lines of thought and letting them flow to an endpoint, where their consequence is revealed, can bring both interesting and deep insights. Such idéatic contemplation then requires allowing for the subsequent silence, a silence that allows for a new voice. It is not yours, that voice, but by listening to it, you will meet the

one who speaks to you, who approaches you from another reality, another sphere of consciousness. Then you meet yourself in another form, your *daemon*, as an emanation from yourself and yet as a guide from another world. Here is your higher gestalt, your inner bride or groom, ready for the Cymical Wedding. A new whole person arises when you are able to fully consciously unite and become whole. Then you gain insight into both who and what you really are.

Seeking, listening inward within oneself requires a certain courage. You can discover aspects of yourself that are anything but flattering, but thus gain insights, new thoughts and perspectives that will lead to the correction of your own positions and behaviours. The insight into oneself increases insight into others. The words γνῶθι σεαυτόν, *gnothi seauton*, written above the portal of the temple at Delphi, *acknowledge thyself*, is thus both an invitation and a challenge. The insight leads to stronger encounters with others for better or worse, confrontations one must face if one does not want to betray both oneself and others. Recognition is the basis for one's own integrity and for the ability to know higher levels of consciousness. It allows for a holistic understanding of the world and a certain access to cognition of deep connections that go far beyond oneself.

Silent listening in contemplation and meditation has a synchronizing effect both biologically and neurologically. It is not only the two hemispheres of the brain that are harmonized, but every cell in the organism. Not only is this health-giving, it brings mental harmony and opens inner gates. Inclusive listening is experienced community. External differences become immaterial because individuals recognize each other as human beings, equally. It results in both individual and deep social balance.

Concentration, serenity, and insight are the cumulative effects of meditation. Properly applied, consciousness-expanding remedies also have this effect. Self-awareness, clearer own awareness and a strengthened will combined with insightful development of clear, well-founded ethics are built up and when the time is right, some inner gates are opened. The mind has passed the thought and flows freely in an experience that cannot be relayed. The mystical experience passes all tests.

When several people seek together in silence and meditation, a corresponding harmonization takes place fairly quickly between the individuals. A spontaneous transpersonal communication occurs, initially at the subliminal level, but with the potential for clearly coherent and direct inner conversation. In a larger community or community level, this is socially healing. Transpersonal harmony is peace.

Meditation is something we know from the faiths. All religions practice one or more forms of meditation or contemplation. It is about a quest inward by creating silence in the mind. This silence of the mind represents a perfect tranquillity within itself, not merely silence, not just the silence of thought, but also a serenity that forms a kind of receptive emptiness, a dark space that listens and gazes awaiting the fullness and light of insight. When this silence occurs, meditation is active, clear, and receptive. A channel opens through the transcendental to the cosmic from which nonverbal inspiration and insight flow. At the same time, connections can be seen in the transcendental that highlight active egregors and explain aspects of what acquires in the material world; relationships that affect one's own life and relationships that excessively drive the direction of the world.

Meditation is not associated with sleep-inducing silence, but with a quiet attention, an attention so intense



and alert that it sheds light into the hidden space of reality, from which all phenomena of the material and intellectual world spring. It is a state of heightened, intensified and concentrated attention in a deeper layer of consciousness, a point closer to the source. It is to reach into and open up to the flow of consciousness at a level prior to its manifestation in thought, in the fleeting, outer world, seeing the coming in an emerging phase, perhaps working in this pre-manifest phase, perhaps reaching into the root of the moment, the core of consciousness.

Meditation is just one of several ways to increase the sensitivity of individual consciousness. During meditation and other specific changes in consciousness, the patterns in the brain often synchronize to such an extent that both hemispheres of the brain fall into the same rhythm and interact intensely. Countless experiments supported by brain scans prove this. The point is that such synchronization seems to form the neurological basis for the sensitivity necessary for transpersonal communication.

Our day-to-day minds are constantly bombarded with impressions from a world that demands us physically, psychically and mentally. We flow in full synchronous contemporary time with everything and everyone around us, as participants in the action of life and this local world. Most of us do not stop for a moment to sense what is really happening. Even when we are asleep, the night will be only a short rest. In this way, our modern lifestyle causes us to shut off everything that is not sensed directly and from without, that we see, hear, taste, smell or touch. We are too little in mental calm and equilibrium to let deeper sensations reach us. Instead, with a whole host of technological products, we are trying to accomplish what we are capable of without any of this. It is a paradox that we search technology to find what

we carry within us, always available, always there in the quiet space that meditation leads to.

Meditation promotes an experience of a unity field reminiscent of that described in Vedic scriptures. The field appears holistic and establishes a reality we can experience cognitively. The field leaves its imprint on the brain's neurological network and is thus integrated into the cognitive consciousness, as a reflex of the holistic universe we are part of and which is part of us. Stepping into this field, recognizing the connection with the cosmos can lead to ecstasy.

Ecstasy is a state that opens up between worlds. In indigenous societies, ecstasy is induced by rhythm, most often by the use of drums and dance, sometimes accompanied by psychoactive substances. It is an ancient technique of transcendence. The rhythm hits internal resonances that correspond much like the octave of a piano and unison takes place both in the biological organism, in the nervous system itself and at the psychic level of the mind. This opens up visions and can make the body temporarily impervious to pain and other external influences.

Within the San nation in southern Africa, shamans have been observed and cinematically documented handling glowing coals with bare hands, not only without feeling pain, but also, without being injured, getting burns. San shamans do not use psychedelics or other active substances to alter their state of consciousness. They enter into intense concentration and use rhythmic movements, drumming and hyperventilation not unlike the Sami use of the rune boom combined with holotropic breathing techniques like those developed by Grof. Unfortunately, like a number of other traditional nations, San is today under some strong pressure from modern society and shamanism is driven into the background. What we are talking about here is a more than

30,000-year-old worldwide and meaningful practice that is under pressure wherever modern Western materialism spreads.

When the state of ecstasy is brought to its limit, it becomes a spiritual process that provides deep insight into a number of connections between man, nature and the cosmos. This is the kind of insight indigenous people today struggle to preserve in an increasingly rational materialistic world. This insight can prove precious in a world where deep connections are torn apart for material gain. Modern rationality has drifted so far that contemporary society reacts with fear to ecstasy as a practice and with scepticism and disbelief at its immense power. The point is that it contradicts the established rational conceptions of modern reason.

Ecstasy is a *de facto* entry into the mystery. It is the opening that every mystic seeks; a sublime transition from meditative calm and receptivity to a deep, inner, active process, an experiential presence and breakthrough to explanatory insights in deep connections that bind the meditator to his connection with everything, his cosmic core, and the absorption of this nucleus into the cosmic All. It is more than the experience of light. It is an inner clarification unparalleled; an experience that remains permanently a supporting pillar within oneself throughout life. The mystery opens up, revealing indescribably the multifaceted yet unified being of the Urgrund.

Insight is gained in a state where consciousness is clear and alert. It is always in the context of the commitment of the individual and the energy that lies behind this commitment whether artistic, philosophical or scientific. The insight, the inspiration that emerges from it, completes the incomplete, the work, the thoughts that struggle to prevail.

I pointed out above that insight, as a challenge is two-sided. The challenge is not only directed at the individual as a requirement to search deeper within oneself and apply time and methods to see one's place and meaning in a larger context. It also targets the prevailing social order, politics and religions, which each in their own way and with some interaction, disempowers individuals, binds them up with dark chains and renders them powerless, and then churns the forces out of them so that they will *not* see, but blindly submit to the purposes of power and dogmatism. I have shown this in terms of both religions and politics. At the same time, I have pointed out paths to freedom in recognition that freedom is an above all internal state. It leads to meditation.

Meditation is being at one with the cosmic flow. It is when thought and attention let go of definitions, is disconnected from external stimuli, that the moment reveals itself in its full depth and duration. That is the flow. Cosmic consciousness is being, is the flow of being, the Urgrund. The question then becomes to what extent people are able to reach this flow, even when they try. Perhaps the glimpses are there all the time without us noticing it; meditation steals some fractions of objective attention with another attention, as Deepak Chopra writes, «*That silent gap between your thoughts is your window to the cosmic mind*». That means the access is there, but it takes attention to see it, to step through.

According to one Zen koan, meditation is "to *do without doing*." At its core, the consciousness fragment constantly seeks contact with the cosmic consciousness, the Urgrund. It happens all the time without us perceiving it, through a crack behind the scenes. behind the play we participate in, during our waking state. We are too busy playing our roles to take in an ongoing meditation, but meditation strengthens the power of living. It becomes a

counterweight in a world where attention is sucked out of us towards the trivia of the world, events in daily life and all too often to what the news in the media fills up with; war, crime, accidents, sports and banalities.

The French author and journalist Marc de Smedt (b. 1946) points out in "Fleurs de vide", an article in the French magazine "Question de" from 1986, that the very principle of meditation is that it is above the level of thought. He says it is about dedicating one's spirit, clearing the table and going from thought to non-thought and then from non-thought to thought. It is about letting the flow of thoughts and disturbances go and leaving the field of cognitive consciousness. Also time, that exists in our consciousness is lost in mystical experience just as it is irrelevant in dreams. Dreams and meditation break with time as they break the limitations of the ego and conceptual world, open, and expand consciousness. Thus, sensitivity to other realities, including those of other people and the ability to give, to contribute for others increases.

People are generally bad at sorting out negative impressions, even if it is like eating rotten food. They are equally bad at opening themselves to the visionary. Even when it intrudes, it is dismissed as unreal, but visions are at least as real as negative impressions of the world's misery served on a table through the media. What characterizes visions is that they are stronger on all levels than everyday reality. The impressions can be directly overwhelming in their colour power, in their transcendent sensory impressions and, above all, in their symbolic power. When the world becomes transparent and insights are conveyed brilliantly in vital power and beauty, it is crucial to pay attention, listen and let the vision sink in. Visions are real insights, not illusions and not hallucinations.

Altered states of consciousness lead to new visions that can sometimes be communicated to the societies one lives in, but it must also be said that they can be very socially, and sometimes politically and religiously provocative. The veils lifted take with them the illusory, including the illusions by which people and society operate, and with it the motives that drive them. Thus, clarifying insights and impulses emerge that motivate something other and different. It is not always wanted.

Deep meditation aims to reach the present moment, transcend time and space, and glean a glimpse of the eternal. It is a path to insight and provides the ability to see through and dissolve the world's illusionary work, sometimes a rather harrowing clarification. The American author and transcendentalist Walt Whitman (1819-1892) aptly describes this as follows: *«I cannot awake for nothing looks to me as it did before or else I am awake for the first time and all before has been a mean sleep»*. The statement resonates very closely with Gurdjieff's suggestions of man as a half-sleeping being. Whitman describes his awakening.

The former imperator of the Rosicrucian Order, Ralph Maxwell Lewis (1904-1987), wrote, *"If the individual consciousness has an independent existence in relation to the universal consciousness, religions would become meaningless and mysticism without applicable premises."* Furthermore, he wrote, *"Man may become conscious of the transcendental force of invocation, by penetrating the obstacles by which his own consciousness is surrounded."* This is a technique that opens the mind and prepares it to receive impulses from the transcendental level and, which in turn can enable access to cosmic consciousness, the fragment's contact with the Urgrund, as through light.

It is known that the human body emits light in the form of biophotons. Under normal circumstances, the body emits about 12-15 such photons per square centimetre per second. Humans are thus in some ways faintly luminous beings. The strength of this light increases physically measurably during deep meditation and transition to higher states of consciousness, to up to 100,000 biophotons. Man thus becomes more luminous when he enters such states. I interpret this as a possible explanation for our recognition of light as the basis for using concepts such as *being enlightened* about people who show that they possess unusual knowledge and insights. It is an expansion of consciousness that is manifested by the expansion of an inner force and its ability to move not only to the body's immediate surroundings, but also to other realities. Light draws its power in physical darkness, penetrates the body and makes visible the freedom of consciousness and unity with the cosmos.

Actually, all life, even all matter, is provided with such light. This has been shown scientifically through so-called Kirilian photography. The Russian scientist and inventor Seymon Davidovich Kirilian (1898-1978) invented around 1949 a method to photograph biological light. The pictures show how, for example, the leaves of a plant radiate an aura. Even more, that if the leaf was cut off from the plant, the images still showed the aura of the leaf that was gone some time afterwards. Humans have such an aura. It reflects the different conditions of the individual and can be observed with the naked eye under specific conditions. When the individual consciously changes his state, as in meditation, it affects the aura, changes, and strengthens its radiance and quality.

Cosmic consciousness presents itself in the individual mind as intuitive knowledge or insight, often through

meditation. Intuition is a form of *a priori* knowledge. It springs into the mind when triggered by relevant situations or experiences, most often without passing through objective thought and often in a surprising way. The fragment releases an element of something received through contact with the Urgrund, which is captured on a deep, subconscious level. Therefore, mystics throughout the ages have relegated to practicing mindful awareness.

To meditate is not to extinguish the light, but to use the light mindfully. We can meditate on a daily basis, in a perfectly normal waking state by concentrating attentively on the things and conditions that face us during the day. We not only see, but *see through*. We cast a light not only on, but also through everything and everyone we meet, and thus the work of illusion collapses before our eyes, before our inner gaze. Countless constructed meanings with things and relationships disappear like dew before the sun, as empty, meaningless, and with liberating effect. With the eye and ear placed in the present, the problems of time collapse. The edifice of our constructed imaginations becomes rubble, dust, and is finally washed away as if by a downpour.

Meditation is, in principle, about mindful awareness. You are, as said above, where you have your attention. On a daily basis, attention is drawn to all things and events in the surrounding world. Meditation is putting all of this aside and directing your attention inward. It is to keep the inner gaze concentrated on the very flow you as an individual are a part of and seek towards the point where you constantly arise and disappear, the strange point that is at the same time both yours and the world's continuous beginning and end. It is truly a strange experience to stand at the comic zero that is also the cosmic plenum and be pulled through the place where everything disappears and arises at once. Concen-



trated attention is key. You are there in the present. That is the core of meditation.

The present is really all you have. There is no other place where you actually are. Meditation is being there. All direct experience and observation is now, not before, not later. Everything you see and hear, you sense, you do now. The memories of the past, the notions of the future are also in this now, when you pay attention to them. Otherwise, they are not. You can only be mindful in the present. It contains everything where everything is in timeless presentness. The past is a now-existing track, a track you experience now, recognizable. All pasts are equally close to the present. What was is again when you focus your attention on it, but by focusing your attention on something past or possible future, you are not whole and undivided here and now. The moment passes inattentively. The present infinite, eternal in its extent, is embraced in a point. There is meditation.

This point back to the observations that Dante Alighieri and Aldous Huxley, as mentioned above, have both made clear, entry into the timeless, dimensionless, luminous cosmic reality, here through meditation. All beginnings and ends exist here, or they do not exist at all. The demarcation of the fragment disintegrates and spreads throughout the all, being simultaneously invaded by the immense power of the Urgrund. Meditation lifts the fragment into its origins and deep insights are shared. Through the gates that deep meditation can open, enlightenment and life force will flow all at once. The individual receives a form of abstract, uncommunicable insight into his or her own connection with everything. When meditation conquers nothingness, it is filled with everything. In this way, it becomes an opening to initiation, but we must be prepared.

## Preparation

Initiation into the mysteries is a demanding process in its own way. It is not sufficient to engage in meditation, yoga, shamanic practice, or the practice of psychedelics. These methods can provide glimpses of the underlying reality, but not *experienced* knowledge and insight. A real initiation is a process that requires significant preparation on all human levels, physically, psychologically, mentally and spiritually because initiation allows for a cosmic level through multiple levels of consciousness and is not accessible by other means. The individual must prepare both the physical body, the psyche and the mind. I would like to point out that it is not possible to apply for this. Either you are opened up to, or not.

The notion that you can just get started with different techniques is what leads into the trench. Expectations for which there is no basis do not come true, and fumbling idealists stumble into their own fables. The intellect alone is too small. Some see initiation and insight as something one can strive towards and receive for one's own sake. This is not the case. Therefore, a preparatory stage is important. It separates the wheat from the chaff and sorts out the confused and unsuitable. No one has to do that for them. They do it themselves, intelligently ignorant.

Preparation includes physical work to ensure that the physical body is able to cope with what it will be exposed to. It is not about building muscle, it is about the heart and lungs in particular being able to withstand the process. Otherwise, one must be strong enough to withstand a certain load. The body must carry.

On the psychological level, it is about establishing a solid balance. An unbalanced psyche will easily break down both emotionally and psychologically and is therefore unsuitable for such a process. The psychological openness

that is necessary makes the individual vulnerable. Impressions at this level require fertile soil. At the same time, they are ground-breaking. Oak trees will be planted here that will stand for life and longer. Emotional weaknesses or defects may be amplified. The imbalance can throw away the individual's entire orientation of reality in relation to the ordinary world. The psyche must be opened up.

Odin depicts a wise and powerful figure. He gave his one eye for wisdom, for *seeing better*. This illustrates how we must learn to close one eye in order to limit the sensory load on consciousness so that the other eye will be better able to pick up what lies beneath the surface, the essence of things.

The demands on the mental level are, if possible, even higher. Everything you know or think you know must be set aside, because here everything will be overruled. It takes considerable intellectual courage to challenge all one's notions of pretty much everything at once. It is like ribbing yourself; feather by feather until not a single, one is left. Then not even the wings of flight carry. There is no point in facing a reality at a different level of consciousness with dogmas and preconceived notions, for they are irrelevant, useless, and incapable of interpreting what one encounters. The mind, the intellectual thought must be silent and remain silently clear.

Discipline is a word we most commonly associate today with strictness or the military, but here discipline is something else. It is self-discipline to a degree that can take years to develop. An inner discipline that aims at a specific type of control of deep bodily functions, emotions, and intellect. He or she who aspires to the mysteries must develop a discipline in relation to himself or herself that also has the ability to reach beyond oneself, not to command others, but to command himself or herself in relation to others. The discipline must be internalized when higher insights require

implementation through one's own way of life. Inner discipline is also the basis for expressed character.

On the spiritual level, it is about cleaning up, letting go of all so-called spiritual ideas one may have because they will affect and interfere with one's own interpretation of the impressions the initiation brings. There must be nothing here, only an open spiritual receptivity, an open arena. This is perhaps one of the most difficult things in the whole preparation because throughout our lives we have been fed with dogmatic religion and other spiritually confusing impulses, stored almost like geological layers in the mind. It all has to go. There is no way around it.

It should not be tucked under a chair that a key element in preparation is to be worthy. It implies that the seeker must go within himself or herself and establish a life of attitudes based on a strong ethic in which selfishness, greed and lack of respect for other people do not find space. It is about firmness of character. It is about embracing even the greatest evil with neutralizing and transforming power, especially that which dwells within oneself. Furthermore, it is about maintaining central virtues in one's own way of life.

Virtue is a word that has gone out of fashion. It is often associated with something old-fashioned and religious in a negative sense, but is essentially about high ideals of personal living. Honesty is a virtue most people understand the meaning of; why it is important to be honest. Tolerance and compassion, on the other hand, are virtues many see no reason to live by today. They need to be rehearsed. Tolerance must also be further developed into acceptance. It is insufficient just to tolerate because it can happen with reluctance. Accepting fully is something more. It includes respect for what requires more than tolerance.

Humility is a virtue that does not come easily in today's striving and self-promoting people, but without humility, much of life's teachings disappear. Humility consists of recognizing that one is not sovereign, that there are things one cannot do, that other people may have something more to do than one may. If you want to learn, it is also important to be tough, not to simply give up. Living virtuously is not weak norm obedience, but actively fundamental to the development of personal dignity and spirituality. Preparation thus requires spiritual development that builds dignity.

Dignity is a feature of character that commands respect everywhere and is the result of self-awareness, clarity, and deep-rooted inner power, the result of inner discipline and spirituality. It is an expression of un-corrodible integrity. Such discipline begins with learning silence, *hêsychia*, not just silence, but inner silence as Pythagoras once required his students to acquire. It is to give the master's voice access and resonance when it emerges in oneself.

There is a modern view that sitting at the master's feet for years and learning in a one-way process is no longer a valid method. Modern people believe that learning is a two-way process in which both parties learn from each other, but it requires equality that does not exist in relation to a teacher. Moreover, this way of thinking shows that the process is not understood. The Master is a communicator of knowledge, knowledge and wisdom to apply when he drops you off on your own. Theory is only a small part of it all. What you need cannot be received as second-hand knowledge. Therefore, you are only led onto roads you have to walk alone so that everything becomes your own experience, first-hand and unique. The Master is silent and lets you experience. He waits until you discover that you see the roads in the light from your own higher self, who is your guide. It is when your mind

quiets down in silence that you finally hear the voice within. Then the Master greets you and steps aside.

Practicing silence and then inner silence is an important part of preparing for initiation. Self-discipline strengthens concentration and makes it possible to implement practical, physical techniques that prepare the body for the moment it is brought to the uttermost brink of physical death and feels the craving of an infinitely deep gorge. In this position, it is not mostly a matter of having good health or trimmed musculature, but of having acquired a somatic, life-preserving power not unlike that pursued by alchemy.

Physical preparation is about reviving the body's own inherent powers that lie sealed until it is fit to release them. Therefore, it is a gradual, targeted and concentrated process to release the so-called serpent force or *kundalini* force and allow it to ascend through the body's energy centres, through the seven *chakras*.

Some of the necessary power lies like a coiled serpent at the root of the spine in the subtle body of man. The awakening is carried out with a separate technique that should not be described here, and begins with a feeling of warmth at the tail vertebrae. The heat spreads like fire up the spine. When it reaches the solar plexus and the heart, an emotional renovation takes place that cannot be described. It creates balance and serves as direct preparation for the mental strain of initiation.

This coincides with the position on the rim of the gorge, where the psyche also faces its greatest challenge. Everything that happens here tears apart all you have leaned on and have found emotionally secure. It appears as illusions, it is smashed, and there is no evidence left. This absolute

insecurity is brutal. Therefore, the psyche must have its own internal balance and the heart must be open. Suddenly it is clear what truly deep feeling is; a stark contrast to the follies of life, and the power is immense, it has power, it is full of love.

Silence has a special role in the esoteric sense. Silence works both by conserving energy; just think about how much energy you expend every day in outright chatter. Silence creates the silent space in the mind where the voice should appear. Silence works as a receptive, listening soundboard. The exercise of silence, therefore, is not least about freeing the mind from distractions and mental noise, but also about preparing this soundboard. Through practice, the mind is silenced. A listening silence, and the psyche finds peace and necessary balance. An inner ear opens when the noise has settled and when the time is ripe you will hear the tone of a syrinx, the guiding tone on the way through the night of nights.

As the *kundalini* force slowly rises in the subtle body, it reaches the head. A slow explosion takes place, an eye opens in the forehead and in the crown above the top of the head, a connection opens, indicating that the candidate is ready. The ability to see where the day's eye does not see and listen where the ear of the day hears nothing is prepared. A new sensory register is ready to face unknown realities.

It should be stated clearly that preparation for initiation could not be accelerated beyond the individual's ability. In short, it is impossible and it can be dangerous to try. Patience, step by step at an adapted pace, leads forward. If the forces are released too quickly, they can burn off the entire nervous system. Furthermore, it is essential in relation to initiation processes that lead to other levels of consciousness that one understands what silence is. It is like

a floor in the very consciousness, marked by the cosmic silence. It is naked, it is listening, and yet it has a wordless voice. Therefore, it is *more* than concentrated attention, *more* than listening. A comparison can be given to illustrate what it is all about.

Silence is active as alive, vigilant listening is, as active listening to music is something completely different from just hearing music. Silence is active also in the sense that all creativity grows from it; art, music, literature, philosophy, ideas. Everything springs from this deep source. The goal of initiation is the source itself. In addition, there is insight into from which cup one drinks.

At this source, one meets the goddess Parmenides met. One also steps figuratively into the four-dimensional space Parzifal stood in when he beheld the Grail. It is no wonder that all human clues collapse here, but this collapse creates a new dimension in which higher constellations of reality and meaning come to light. They are inconceivable within the established framework of humans and show the insignificance of the individual human being and, at the same time, its potential significance. It is daunting and it is challenging. You get a task in your hands. Then you have to be prepared.

Reaching into the higher states of consciousness requires a firm will associated with a developed spirituality and a high quality, deeply rooted ethic. The latter limits the potential abuse of abilities and capacities that accompany such development. Moreover, abuse or improper use of acquired abilities will in itself tear down the connection with such levels of consciousness, corrupt them and drive the individual into a situation that is harmful to himself or herself and sometimes to others.



Since humans normally think they are conscious, they do little to become conscious. Therefore, the vast majority remain in the state of sleepwalking Gurdjieff pointed out, where with a veiled gaze they are unable to see anything but the surface of things. They remain veiled and inattentive. They do not observe, do not understand their own situation. In the Vedic sense, life is given a form of veiled consciousness. The veil is called *Maya*. The allegory with veil may also point to a deeper meaning of Salome's dance in which she casts the seven veils. As the head of the Baptist falls, a new consciousness is freed from the intellectual domination of the head and naked truth emerges where the veils fell.

Gurdjieff's thinking is very much about discipline, about disciplining both the body, the emotions and the mind; in my terminology, the three most accessible spheres of consciousness, the biological, the psychic and the mental. On this, through yet higher discipline, he builds a fourth way that takes hold in the spiritual dimension of consciousness. It is about making the spiritual dimension cognitively accessible and including it directly in life.

Gurdjieff also talks about I-remembering consciousness. It is about experiencing oneself, perceiving oneself through experience. It is about looking inside oneself by observation and experience, simultaneously with the experience of events in life. It is not entirely unlike Empedocles' advice to Pausanias to observe, experience the listening itself. What it is all about is withdrawing from one's ascribed personality and acknowledging oneself from the outside through observation of the impressions that drift in from the world.

We constantly relate to a type of relationship between subject and object, such as the relationship between me and you or me and that. It is by a profound work on himself or

herself that the individual can appear self-transcendent and undergo the transformation into the new being in which this dichotomy disappears. It is actually about putting aside pretty much everything that binds and bend to higher insights, an insight that drives away old notions. Space must be created for new insights, regardless of the consequences when everything learned evaporates. A new perspective opens up where the self disappears and the inner essence is recognized in its full connection with the cosmos. Everything flows together. You acknowledge that 'I' is an ongoing, fleeting yet outward process.

The seeker who has learned to master his or her lower being will be able to rise, and spread the wings to flight high above matter. The British composer, Ralph Vaughan Williams (1872-1958), has written a piece of music entitled "The Lark Ascending" in which you can follow the violin to its very highest notes, just as the singing lark flies higher and higher. I would not be surprised if the composer has carried out such an escape into the stratosphere of consciousness.

Rising above materialism is an act of will awakened by a deep desire to wake up from the world of illusions. It is a wilful destruction of the illusion of matter. Intellectual thinking and selfish will seem like weights. They pull the individual down into the sleepy consciousness of matter and can bolt the door shut. Here it is only the light from the spiritual realm that can awaken and tear the shadows apart.

Moral and ethical intuition must be behind such will and decisions that form the basis for actions and behaviours, not selfish desires and needs. Such motifs draw us deeper into matter. In short, materialistic needs, desires for personal gain or benefits do not serve our development as human beings and they help build divisions between us that create distance.

The type of individual that prevails, especially in the Western modern world today, is governed by material demands that bind the individual to the earth, to earthly goods as it is called, and attract 'demonic' forces in the mind, creating negative bonds instead of energies that bring liberation from materiality and lift out of the sphere of illusions. The mentality changes that awakened in the 1960-70s have today awakened a new generation that is even more threatened by materialism's ability to destroy the global, natural cycles on which life on earth depends. In this generation, there will be more and more people ready for initiation, even though the majority will drop deeper into the shades of materialism.

## Initiation

Ordinarily, what is termed initiation is usually a ritual process, where the candidate is guided through the steps of ritual. In religious systems such as the Masonic ones, it is a matter of embracing the ethical or religious message of the order over a number of years and becoming a better person socially and morally. Such rituals are not capable of bringing the candidate to higher levels of consciousness and deeper cognition, but can help build a person into a full member of the order or society that carries out the process and, at best, make him a better individual privately and in public society.

Freemasonry and similar order-systems have largely embraced classical symbols and use them systematically, but they are unable to carry out *real* initiations. If initiation is not conveyed by one who has himself received the direct esoteric insight so complete and with such psychic power as that which can only come through an unbroken line from the source itself, it is worthless. Nevertheless, graded initiations in a Masonic or similar context can provide a rich and meaningful experience.

Symbolic initiations often adapt the symbolism given in a legend, such as the Hiram legend, the Cymical Wedding, or another myth such as the Christ myth being fit for the purpose. The symbols and other effects help to bring the candidate into a state where subliminal messages can penetrate consciousness. The process can be both emotional and intellectual. Through a series of such initiations, the content of the mind is gradually evoked and clarified. Symbolic processes of this type have several common denominators with advertising and propaganda, and it is therefore very important that the individual knows what he or she is getting into. It is teeming all over the world with cults and false orders and societies as well as political and religious

brain-washers, which have nothing to disseminate and which can even be downright harmful.

Unlike religion, whose construction of power has felt threatened by individuals' independent and direct contact with the divine, initiation into the mysteries has been the underlying driving force in mystery schools and guarded order systems that bring out such independence. All these systems have their origins in an insight that has followed humanity from its earliest times and which, on a separate and fairly fundamental level, is today still alive among the world's indigenous peoples from Siberia and Tibet to the Amazon, from the Americas to Africa, Australia, Melanesia and Polynesia. The original initiation ceremonies have their origins in rituals that people throughout the ages have carried out in connection with events that touch on the mysteries of life and death and the great changes in life, births, rites of passage, weddings and death rites. In the modern world, we still keep this alive, but in form only.

The rites deal essentially with the mysteries of life, especially the arrival of a new living human being into this world, birth, naming, and its departure at death. Even the transformations that occur in life form the basis for rites, such as when the individual reaches fertile age, puberty, and we get rites of passage, and when man and woman are spliced by marriage in some form to establish a starting point for new life. Yet ritual is not the same as initiation.

Rituals as mentioned here are often elements of a cultural practice such as commemorations. They have little to do with the rituals of mystery societies and orders with mystery as the main concern. Rituals aimed at initiation are also not able to convey a complete initiation into the mysteries, but they are often important steps in the preparation of an individual for entry into the mystery. They

provide impulses from which the individual can draw the necessary knowledge and at the same time open and prepare the mind, both spiritual, cognitive mental and psychic awareness, for the death-penetrating, death-crossing experience full initiation with the opening of the contents of the mystery actually is.

According to Lucius Apuleius Madaurensis, most commonly known simply as Apuleius (c. 124-170), initiation is a voluntary death and rebirth to a new and higher life. The distinction between the social, formal rites and real initiation is that initiation leads to changes in consciousness and gives an opening to a new reality for the person undergoing it, while the social rites are mostly commemorations. It is one thing to mark the birth of a child, another to be born to higher spiritual and transcendental insights; follow Tammuz or Jeshua through hell and be resurrected.

Mircea Eliade wrote that «*Initiatory death is necessary for the beginning of spiritual life. It lays the foundation for rebirth to a higher level of 'being'*», and further: «*The images and symbols of ritual death come from germination and embryology; they indicate that a new form of life is being prepared for mystic rebirth*». This is a process we see in all symbolic initiation rites, such as in Freemasonry where the candidate is placed in a chamber in the form of a *vesica piscis*, confronted with death before his assumption to a 'new' life as a Freemason and later up through the ranks symbolically dies and is resurrected. In some of the old mystery schools, this process was far more dramatic. Nonetheless, if the initiation is to be real and completely life changing, the symbolic practices are mostly like illustrations, which I will show a little further down.

The *vesica piscis* occurs in the field where two circles cut into each other, intersect. This pointed oval field forms

the transition between the worlds, the here-side and the other-side. In this field, the individual finds himself in an intermediate state, in limbo, in contact with both worlds. The symbol thus depicts a little-noticed reality in which death is as close as life. It is a reality we find ourselves in all the time, but that most people do not want or dare take in. Life begins abruptly. It ends just as abruptly and at any time, often without warning. Being initiated into the encounter of death gives life perspective.

Ritual initiation is a process of dissemination that encompasses the two levels of transmission I mentioned in connection with Gnosticism and constitutes a path towards occult insight not everyone is ready for. Therefore, at a deeper level, when it is carried out with the necessary vigour and participation, the process has the ability to single out those candidates who can advance and those who cannot. "*It aims to transcend the ordinary state of man and enable transition to higher conditions and finally lead the individual beyond any limitation,*" wrote the French metaphysician René-Jean-Marie-Joseph Guenon (1886-1951). According to the Greek oracle, it is about becoming oneself in order to know the gods and the universe. With this, the philosophy of correspondence comes in. The microcosm, man, can recognize the macrocosm when he knows himself, because this higher self is analogous to the cosmos. Here the invisible is embraced in the visible; the very object of the search becomes the road itself.

The antique world, as in even more ancient times, revolved around the mysteries. If we stick to the mysteries closest to European culture, we can mention the Egyptian mysteries of Isis, the Persian mysteries of Mithras, and the Greek Orphic, Eleusinian and Dionysian mysteries, all of which contain initiation elements in the form of ceremonies. For example, the Eleusinian initiation rites followed a strict

process lasting one and a half years. The lower mysteries were celebrated with trials and instructions associated with the earth goddess Demeter and her daughter Persephone. The initiation into the higher mysteries, *teletai*, was preceded by the purification and isolation of the candidates, after which on a certain day they were led out of the city to the temple of Eleusis. On the way, they had to cross a bridge, where they were administered a beverage, *kykeon*, obviously a psychoactive drink, before continuing. Arriving at the temple, they entered the *telesterion* where they met the hierophant seated on a throne. Then, in the final phase of the dedication, after they had lived through the journey through Hades and followed developments throughout the history of Persephone, the hierophant opened the door to the *anaktoron*, the innermost part of the temple, where they received their full initiation. Unfortunately, no one today knows exactly what they saw and what happened there, but we do know what they carried with them in their bag and the explanation they received. In any case, it appears that the initiates there were freed from the fear of death. We should also not forget that ancient literature contains initiations, often as journeys, such as the Odyssey of Homer (8th century BCE) where Odysseus' long journey home to Penelope is also a journey of initiation.

There are interesting references in the literature. The Spanish mystic San Juan de la Cruz, actually Juan de Yepes y Álvarez (1542-1591), describes the dark night of the soul as painfully fundamental to appearance in the light. The German author Novalis, Georg Philipp Friedrich von Hardenberg (1772-1802), shows through his "Hymns to the Night" from 1797, glimpses of a vision full of esoteric thought, a vision that receives a certain philosophical justification in his "Fragments" from around 1800. In 1854, French Gérard de Nerval, actually Gérard Labrunie (1808-1855), wrote a curious poem "El Desdichado" with fragmentary references to



alchemy and tarot pointing directly to the hermetic mystery. De Nerval saw his literary work as a parallel to that of alchemy. Another French author, Stéphane Mallarmé (1842-1898) can also be mentioned among those who took inspiration from hermeticism and gave it expression in their works. Of particular interest is the Irish author James Joyce (1882-1941), in whose strange and difficult to read novel "Finnegan's Wake" from 1939, the narrative interweaves with the symbolism of the alchemical transmutation process. Three other authors, the Austrian Gustav Meyrink (1868-1932), the Swedish August Strindberg (1849-1912) and the Belgian Maurice Maeterlinck (1862-1949), besides the aforementioned, interweave alchemy and occult symbolism into their works.

Here, too, it is relevant to refer to fairy tales that have actions outside of time and place, and are full of magic where fairies, dwarves, trolls, dragons and other strange beings live and mingle in the action, where birds, animals, trees and other life beings act and talk and often perform magical acts, help the hero or heroine and punish the wicked. The stories always have a high morale and kindness always wins.

Another interesting aspect of the fairy tale is that there is rarely any distance between places, other than when the journey contains symbolic tests. Furthermore, the time aspect is either absent or very elastic. Tolkien stated, "*Fairy tales open a door to another time and if we go through it, we stand outside our own time, even outside of time itself*". Time is something that is in our local consciousness and it disappears when we move into the mystery, much as it does in dreams and fairy tales.

The interesting thing about fairy tales and myths is their striking similarity across all the world's cultures. Even when the pictorial world is characterized by great difference,

the course of action and the symbolic content are the same. They carry within them a central theme: Tests and initiation.

I have previously mentioned the tarot card, the jester, *Le Fou*. This figure has its parallel not only with Parzifal, but also with the youngest of three brothers appearing in many fairy tales. He appears naïve and unenterprising, but it is he who wins the princess and eventually becomes king. The telling detail here is that the two older brothers follow a rational mind-set and reject the magic while the youngest follows intuition and is open and curious. He constantly learns that the world is not rational but magical. Moreover, he has the unique quality of sticking to the truth.

Another aspect is that in many fairy tales he or she grows up in a situation below his or her true status, unaware of his or her real status, as Parzifal and Krishna do as well as Cinderella. It is this condition from which the term 'the widow's son' often occurs in a Masonic context. Symbolically, this points to a non-being state that precedes initiation through which the prince or princess is finally born. He or she will be the twice-born.

Where the prince is the hero, the princess, on the other hand, is often stung by a needle or other small utensil, or seduced by an elderly woman, and falls into a deep sleep. This represents the inner withdrawal that initiation requires and she is not awakened until the time is right and the right one, the princely hero, brings her back with a kiss, as happens with both Sleeping Beauty and Snow White. The prince is initiated through active action, the princess through inner development. The sleeping princess is often surrounded by a series of obstacles the prince must overcome and which represent the tests that determine whether he has the full initiation, has passed all its steps, and is worthy. When the two meet, they are sun and moon.

Symbols such as prince and princess, king and queen reflect sun and moon, gold and silver and their union at the final wedding are a picture of the *conjunctio* of the alchemical process and the androgynous whole. It is man's reintegration into *prima materia*, the deep essence of consciousness, the primordial Urgrund. The union that takes place as the couple marries is a picture of the fusion of *yin* and *yang*, of soul and spirit. Placing this in modern Masonic symbolism, we see the connection between strength, beauty and wisdom. *Conjunctio* joins the opposites and insight rises to wisdom.

Few people think about the fact that marrying or uniting sexually is rooted in the man's desire for unity with the female and the woman's desire for unity with the male. The image of one's own *anima* or *animus*, or in shamanic language, one's inner *ayami* lies beneath.

It often happens that the heroine, the princess, as in Cinderella, undresses the ugly rags and appears in one dress more magnificent than the other. This is a picture of revealing an ever-deepening beauty that in its brilliance overcomes evil, in this case the stepmother and the ugly sisters. In the masculine version, the hero appears in increasingly brilliant armour, as we see in the legend of Parzifal; The jester suit is soon replaced by the armour he wins from the Red Knight with his simple javelin.

The three shifts that usually take place are symbols of the initiation's three major steps. So is the walk in the wilderness or in the forest. It is the journey through the underworld known as *regressus ad uterum*, returning to its origins, in which the individual must take new root within himself, overcome himself or herself, and win the star to the forehead; in other words, awaken the third eye, allume the light in the inner self and gain the ability to see.

The trek in the dark forest also represents the alchemical *nigredo* in which the base metals dissolve in the *athanor*, the alchemical furnace, also a picture of *regressus*. It is this process that in fairy tales revolves around the overcoming of fear and mastery of the inner forces that dwell latently in every human being. Here the wanderer encounters danger and sometimes has to overcome and kill a monster. The monster is, of course, a picture of the qualities he or she must defeat in himself or herself. With it, all fear is also defeated. In Christian iconography, this is depicted with St. George slaying the dragon, an image that arouses great amazement in the Orient, where the dragon stands as an image of the deepest wisdom and power. This is, incidentally, a regular step in initiation rites, more or less realistic, in all mystery societies worldwide.

The archaic experience of tribal peoples in North and Central Asia, India and Iran found its way to Hellenic civilization during its earliest rise and especially to philosophers such as Pythagoras and Parmenides. They drew their knowledge from Babylon, Egypt and Persia, where these currents were captured and systematized in their own initiation systems. Its legacy took root here and became the basis for the development of esoteric systems in Europe for the following 2500 years, until today. Parmenides excellently described the transcendence of initiation, that of dying while alive, passing through hell and returning. This is ancient shamanistic, Pagan knowledge. It is also depicted in Christian symbolism, where Jeshua follows the same path and is resurrected as luminous. It is the entry of Christ-consciousness, a consciousness everyone can attain through real, not just symbolic consecration.

This is confirmed by the way the Greek *iatromantics*, healers, followed the same methods as Pagan shamans; meditation, incantations, rhythm, standing tones, psyche-

delics and breathing techniques. It is all about vibrations that touch the body, touch every atom in the body and establish harmony. These are techniques that activate higher levels of consciousness and bring out the inherent light, a light of significant impact and which an adequately trained individual can manifest and apply. By activating what is commonly called the astral body, the individual can also move outside his physical body and reach precisely the transcendence Parmenides described.

Oracles and prophets are known from ancient times. There is a misconception that these were soothsayers who foresaw the future. They were really mouthpieces for those who do not have voices humans can hear, the gods, or put another way; they were initiated and drew their enigmatic statements from other spheres of consciousness, not to recite a person's future, but to give him or her an impulse, a riddle to work on in order to face the challenges of his or her life and move forward. A riddle has the possible effect of initiating mental processes with the ability to open the mind to future initiation. Dreams are also riddles and acquire coherence and new meaning when consciousness clears and has learned to stretch. They can often turn out to be man's inner oracle.

Dream is a separate state in consciousness with connections both to the cognitive day consciousness and to the cognitive subconscious. By paying attention to the dream, especially while dreaming, one can receive important cues from other spheres of consciousness that provide a grip on life and important insights. The dream in question is another dream, one that sprouts a possible riddle, a dream that receives and preserves visions and impulses from other sources. The prerequisite for perceiving the insight is that one is prepared.

In every living human being, even today, the key to higher consciousness is deeply preserved, but it must be turned to open the gate. It requires a substantially targeted effort through preparation as described and then dedication. The highest initiation is experienced as a conscious, clarifying, unequivocal encounter with the primordial force, the Urgrund of consciousness in cosmic reality, a union with the omni-consciousness, a light hidden in the deepest darkness; *unio mystica*. It is worth knowing that light originated precisely in darkness, as is depicted by Tammuz's cave birth.

About the astral dimensions, the American Buddhist and mystic Frederick Philip Lenz wrote (1950-1998): «*Some astral dimensions are bright and filled with ecstasy. Advanced cosmic beings live in them. But there are also very dark astral dimensions, often inhabited by beings that are filled with hate and despair*». This points to the transcendental sphere of consciousness in which the egregors live. In other words, it is important to know what you are carrying before embarking on astral journeys, for you will be inexorably drawn to what resonates in accord with yourself.

Much can be inferred from Parmenides's philosophical poem. This poem is not poetry in the usual sense of the word, but an initiation in itself. The poem reflects a shamanistic approach using words with the power to alter states of consciousness, through the use of sound, the beeping rubbing of the wheels against the axles on the journey to Hades, which has the same effect as a mantra. It has rhythm, it has repetition, it has the sound of a syrinx with the ability to lead a candidate into a trance-like or cataleptic state and through this guide the well-prepared candidate through the night of all nights, through the darkness where all light originates, through the very root of existence, from hell to the light of the cosmic sun. In particular, this sound is related to a circulating motion that is indicative of the entire circulation

of the universe, the orbit of the planets, the nonlinear circuit of time. Listening to this leads to an ear for cosmic harmony, the hiss of the sun and the song of the planets, the harmony of the spheres.

Without revealing too much about the initiation process itself, it is possible to point to its most important phase. Classically, this method was termed incubation. Therein lies precisely what that word means. After a series of preparatory steps, the candidate is led by his or her supervisor to a place where he or she enters into silence. This is usually a cave, *katalemna*. Here, the supervisor brings the candidate into a cataleptic state that borders on being physically dead. It is in this state that the astral journey through the night of the nights passes, the gorge and the wild river are crossed, the contents of the initiation are received, and the return is followed by the rising sun. It is to follow the Tibetan goddess Tara across the river of experience to the shore of enlightenment and return again illuminated.

The initiation requires turning around and facing what all ordinary people fear and flee from. Today's people would rather not talk about death. Initiation involves encountering it and embracing it alive. By dying while alive, being united with what lies behind the phenomenon of life, one can no longer live as before on the surface of things. The deep insights of initiation are rock-solid, unshakable, and alter the individual's entire relationship to his or her own existence. Every cell in the body undergoes a change. New consciousness takes root not only in the brain but also in the whole person, transforming it in a way that is not externally visible, but heals and gives a whole new radiance initiates recognize in each other and is sometimes perceived by others.

The above defined levels of consciousness that man normally recognizes, including the spiritual, are integrated

through preparation and when the individual is ready to be passed on, it will open up where he or she tangents the transcendental. The first levels of initiation take place precisely in the transcendental field because only specific transformations in the individual consciousness alone can prepare for the journey through the tangent point between the transcendental and the cosmic. There are several thresholds to cross and all make demands and lead to profound changes in both the psychic and mental constitutions and an increasing degree of spiritual awakening. This means that the person who seeks must go through a number of hard tests. Not only must the individual will have strength. It is necessary to have an unshakable confidence in one's own intent.

The preparatory tests are often symbolically linked to the four classical elements earth, water, air and fire with direct links to man's physical, emotional, mental and spiritual levels. The first set of tests, symbolically represented by the element earth, revolves around detachment from matter. It may seem simple, but in reality, it is a very demanding and complex process. It is not merely a matter of simply saying no to material comfort, but of recognizing the ephemerality of matter and freeing oneself from its illusion as a basis in life; release the grip in the crux of matter. It is about an existential break with relationships you have taken for granted all your life and related to as self-evident and fundamental to your existence as a human being. Therefore, this is where you begin the transcendence of man.

You stand as the jester in the tarot card Le Fou. Of course, you are mad in the eyes of the world when you intend to continue your trek beyond the edge of the cliff. It requires you to have complete confidence that the seeming void that awaits your next step is as solid as the rock is under your foot. If your trust is well-founded, it carries, if not, you plunge



into the abyss. The step once taken, you must never look back. It all rests on your unshakable trust in yourself and your resolution, not in others, and on your determination to finish. You have to have absolute faith in what you are doing.

It is especially important to understand that you cannot go to the place where you already are. There you are. You are here and now at one with the unity you seek, and everything revolves around shedding your clothes and facing the higher reality in a naked encounter, skin to skin so to speak, and then embracing yourself in the love of everything. It is just about this. The path you have to walk is not a path to this moment-place, but a path to initiation through the undressing of imagined and dominant limitations. The path is an inner technique that is different for everyone and at the same time fundamentally identical. It is the starting point, the own cultural and psychological background, that draws the differences, while regardless of method, it is about exactly the same steps. The path, the means, and the end are one.

The process encounters resistance on many levels, physical, psychical and mental. My body protests, my ego defends itself, 'I' go into hiding. The main obstacle is the obvious insecurity the individual encounters at the thought, the notion of himself hurled over the precipice of nudity. 'I' cling to the last comprehensible straw of self-identity for fear of losing oneself. Letting go of this grip is a staggering, enormous challenge because the initiation momentarily destroys all known clues in a grip where life and death, light and darkness, the conscious and the unconscious are one and the whole cosmos fills the inner as outer space, timeless, dimensionless in unity.

Detached from the fixed points of matter, you no longer have external references to relate to. You are over in the tests symbolized by the element water. You are over in the

astral area, in the psychic space of emotions. Here you stand all alone. Only you know your emotional motives and it is your own ability to shed a light of criticism on it all that determines the extent to which you are able to free yourself at this level. Throughout your studies, you have received tools that are now being used, and it is your ability to use them in the process that gradually dissolves psychic and astral bonds. This can be a time-consuming process. You will face sorrow and joy, confronting your deep attitudes, both good and evil.

At this level, you also have to profoundly resolve your emotional relationship with other people. You must gain clarity on what such relationships actually are and take a position on both your own and the other's side of the issue. It can reinforce some relationships and lead to complete breakups with others. The light thrown at this is relentless. At the same time, this is the level of forgiveness. Thus, you win the foundations of inner peace. In truth, you are just under your nose in water, a hair from drowning, but you glimpse the horizon, cross the line, and are over in the tests of the air.

The air element symbolically represents the mental level. From this level, you have been used to dominating the previous two, but this is a truth with modifications. This is also where you think your consciousness is rooted, but nothing could be more wrong. A great deal, perhaps most of your mental activity is motivated by and driven by impulses from the physical and psychic levels. The levels are interrelated, but it is on the mental level that you have made ethical and moral decisions throughout your life. Therefore, this is where your responsibility for their consequences can be found. Your guilt is written with a sharp pen here, but since you have gained insights from the previous two steps, it is possible to break the circle at this level.

The insights enable you to see connections in your mental patterns. You can now confront the patterns you recognize as unworthy and likewise strengthen those that can carry on in a more high-value context. There is a reckoning with your own ignorance. This, too, is time-consuming and requires a number of mental iterations. You are your own lawyer and judge, but in the end, the insights are made mentally concrete and clear enough for you to rise up with a completely new integrity and mental power. You will now possess a holistic, inner strength that stands its ground under any future pressure and at the same time, put a whole new hand on the steering wheel. It is only when the intense tests of your thoughts and motives are passed and your integrity is unshakable that you can move forward.

It is when the gate to the kingdom of fire opens that you really experience what trepidation is. Fire is the symbolic element of the spiritual level, but it is not only symbolic. It is very real. You have shown a lot of courage so far, but it takes a whole new level of self-defeat when faced with the spiritual test. Here you must calmly wander into the fire, feel the pain and let it burn away just about everything you have known as yourself so far. Layer upon layer becomes ash and the one who steps out on the other side is reduced to his or her inner core, but it is a core with immeasurably greater power than the being that went into the process. A flaming sword points to your chest and integrates into yourself as the pillar of fire and spirituality you must carry forward on the path of initiation.

It should be made clear that the four steps described here are only the first steps that prepare an individual for higher initiation. All tests at these stages are highly individual. Here the answer is only available to the individual. The same applies to the result. The individual continues his or her life for better or worse even after this process, but with

deep insight, high ethical standards and unwavering integrity. A real initiation takes place in the inner core of the individual. It is not an external action, but a profound process. During the early phase of initiation, the individual is tested in terms of capacity for compassion and control over impulses from his lower nature. Willpower is then tested equally with the direction of the will and the clarity of the mind.

When the individual has thus acquired a deep-rooted certainty, his whole character changes. Submissiveness becomes a foreign word. The spine is straight. Not only does man possess new power and equivocation. It also rejects any external authority and recognizes only its equals. This may seem elitist, but rightly so. Cyril Scott put it this way in his 1936 "The Greater Awareness": *«The man who never breaks a principle is either a mule or a fool, and the student of Occultism must be neither: otherwise he will not get very far»*. Scott believed that rules are in many ways contrary to our "age of freedom." It is essential that the person seeking initiation has the ability to set aside limiting regulations. It is about having an independent, free attitude and strong discernment. Scott compares the real occultist to a real artist who seeks to create the perfect work of art in which the artwork is the occultist himself.

The mind-set also changes because insight gives the ability to see and understand other people's situation in the world, their inherent meaning, even through developed empathy to understand their pain, suffering and joy, sometimes with the ability to trigger and release. A person who has undergone the four preparatory steps masters his or her own states of consciousness and knows how to achieve these without aids. Initiation to this level opens an ability to be present in several worlds where one's own consciousness can function as the level demands and works, following the

logic that governs. The Chinese philosopher Lao Tze (b. 571 BCE) wrote about this, «*By following this simple path you become extraordinary, unfathomable, a being of profound cosmic subtlety. You outlive time and space by realizing the subtle truth of the universe*». Truth is not known through the corporeal senses, but through the spiritual gaze, through the transcendental, the glimpse of the cosmic.

According to Egyptian mythology, the world axis stands on a hill that rises out of the depths of the primeval ocean. It is a picture of the fragment's ascent from the primordial Urgrund of an individual life. It is there that Osiris dies and is resurrected. The parallel with Golgotha, also a hill, is obvious. In this way, the image of a hill or a mountain peak also becomes a picture of complete initiation and rebirth to a higher life, a higher-conscious life.

Once opened to higher levels of consciousness, it remains open in such a way that you never again manage to shut off. It can create some challenges in your daily life because you cannot quite relate to things the way you did before. Illusions no longer work; they disintegrate. It has to do with the fact that you are more detached from ordinary materialistic ways of thinking and because you see both things and people in a new way, put into new contexts with new meanings. This is not easy to put into words, but you simply read the world in a new way, with new references, with new eyes. Many things you used to cherish become meaningless and empty, while other things take on deeper meaning.

It is also the case that as you get used to moving in unusual spheres of consciousness, in worlds beyond the five physical senses, time and place also lose much of their framing effect in daily life. It creates a certain freedom in relation to time and place that also liberates from materiality.

This freedom does not mean that time and place cease in daily life, only that they lose some of their importance because the attachment to everything is weakened. The own fragment of consciousness is like a plant standing in the primordial soil and drawing water for nourishment of a different life.

Initiation does not, as many believe, represent an escape to higher realms and a liberation from the trivia of life. It is an unfounded romantic notion. Rather, initiation is about an increased ability to penetrate into the very reality in which all human error and suffering has cause. Initiation gives the ability to see connections other people do not see, a deep dive into relationships that affect people in time, in the unconscious. It is not only a matter of clairvoyance in relation to causal relationships, but also about giving impetus at a given level to development, including to such that create major upheavals.

Initiation has the property of killing the ego. Thus, the illusions this ego is associated with disappear. The ego is strongly linked to precisely the I-presentation, the role-playing personality with which the individual meets others and the common illusions such encounters generate and preserve. The need to preserve the worldview that strengthens the ego and the material, political and religious values that uphold this worldview is washed away. The initiation turns all this on its head, letting worldviews and ways of thinking fall. It also tears the timeline apart. The limitations that fall allow for a new kind of freedom.

The climax of the initiation transcends ecstasy in a state of complete tranquillity, a tranquillity in which you are one with being and recognizing that your own existence is completely transcended. 'I' disintegrate temporarily and harmony and disharmony cancel each other out. The beautiful

and the grotesque, the soothing and the brutal balance as connected in a higher meaning.

For the initiated, all fear of the strange and unknown falls away. It loses its power because he or she experiences that it is not separate, but a part of himself or herself. The same applies to relations with people the initiated first did not understand; people from the most distant and alien cultures. Now, acceptance of difference becomes a matter of course, not least because everything new and unknown quickly finds a place in the greater whole, including within oneself, and it gives the ability to observe and listen in order to better cognize.

If we look at the shamanic initiation, it is often associated with pain. Death and suffering are included as elements, even such extreme things as excarnation and other mutilation. The living person, of course, is not subjected to this, but in the experience of initiation, pain acts as a conducive to the necessary transformation and insight that the body is only a temporary dwelling. Initiation promotes detachment from the material body and clarifies its position and purpose. It is this affliction that represents the wounded healer. The shaman is deeply damaged in order to unleash the ability to heal. The experienced death also provides access to the underworld and insights into life's cyclical processes. For a traditional shaman in his or her own society, 'dying' gives the ability to give life to the people.

Eliade puts this into perspective when he points out that the bones, the skeleton, in the shamanic sense are the very core of life and that reducing oneself to a skeleton is the same as retreating to the primordial state of life, undergoing a complete renewal and mysterious rebirth. I see this as a return to the Urgrund to awaken with the inner connection to the cosmic consciousness alive and ready. The shaman is

resurrected as an 'other' with new resources available. It is hardly wrong to claim that this is the shamanistic appropriation of Christ consciousness.

Symbolic, ceremonial initiations that many order-systems conduct as passages of grades can thus give impetus to important insights, but the action takes place on a psychic-emotional and mental-intellectual level. The symbols and symbolic actions, the symbolic words conveyed, speak both subliminally and directly. They convey a worldview and often a particular philosophical or religious standpoint. Therein lies a danger of indoctrination rather than a liberation if the Order that carries this system is itself bound to specific doctrines. Ceremonies of this type are most often directional, governing, not liberating.

In relation to accompanied initiations, the ceremonial is only a preparatory framework. It serves to give the candidate subtle signals that initiate the process ahead and ultimately contribute to his or her processing of the content of the initiation itself, which is not guided but a highly individual experience. The return to the daily requires a bridge to cross, a contemplative pause. The initiation itself is very real because it goes directly to the individual's own levels of consciousness and what he or she carries within. The fragment is illuminated and receives new elements that cannot be passed on. All levels of individual consciousness, including the spiritual and the transcendental, are integrated and a gate opens to the cosmic. A step across a threshold and a transformation takes place.

Humans have at all times either spontaneously or at certain initiations experienced glimpses of cosmic consciousness, but this applies only to a relatively few because the vast majority are busy coping with the material world. Furthermore, many interested applicants are too concerned



with acquiring intellectual understanding through studying open literature on cabbala, astrology, alchemy, occultism, studying Sanskrit, Greek or Hebrew, following courses in everything from yoga to martial fighting techniques or associating with groups that without foundation ascribe to themselves special, often ancient traditional, esoteric knowledge. As a rule, this leads individuals to a dream that they have found their way or, at worst, to cult slavery.

A *real* glimpse of cosmic consciousness is received at the climax of the initiation and acts like a bolt of lightning. It leaves an indelible impression and an unshakable certainty of otherwise unrecognizable truths. The intellect is at first completely overwhelmed because it does not suffice with its desire to definition. All previous speculation breaks down as vague attempts. The light from cosmic consciousness cannot be captured rationally, cannot be approached intellectually, or emotionally. All the world's learning systems are completely and forever exceeded.

Even the arcane sciences, including alchemy, cabbalism and astrology, become transparent. Their core content becomes intuitive, the process, the zodiacal powers becomes internalized. The intellectual ponders that the vast majority of students on the road indulge in in relation to these sciences assumes the character of any kind of professional studies. They provide some intellectual understanding, but not real insight. Obviously, preparation has its intellectual challenges, but the need for figures, Hebrew signs, and aspect calculations lapses. The cosmic pattern internalizes. The constellations that were always there latent in the mind become an intuitive and at the same time cognitively conscious part of oneself.

Initiations are prefaced with rituals that prepare the candidate for the content to be conveyed. Like organized

ceremonies, orderly processes are introduced that reflect the order that governs the cosmos. Words, actions, and symbols are brought into context in a way that is not necessarily intellectually comprehensible, but that subliminally penetrates the mind and drives forward processes in the subconscious. The processes make the individual consciousness amenable to direct insight, always very surprising insights from other spheres of consciousness.

When the consciousness of the individual is inspired from such spheres, it absorbs within it insights that it does not immediately perceive or is able to relate to intellectually, but they are received. Later, they will trigger inspired thoughts and creative actions in fields where the person in question has needs or talents, as sometimes happens in visual artists, writers, composers, philosophers and scientists. Something you have thought about or worked on for a long time suddenly finds its solution, often a surprising one.

Initiation can also be read as *marriage to insight*. As a powerful event, it will mark an individual for the rest of his or her life. Initiation at the highest levels crosses the line between life and death and makes a journey across that boundary and back again. This journey provides direct access to esoteric knowledge. Symbolic ceremonies are unable to provide this journey unless they are carried to their utmost consequence, and open order systems do not possess either the knowledge or ability. This ultimate consequence involves embracing death, touching non-being, the absolute annihilation of the ego, and stepping back with insights words cannot define. This does not happen symbolically, but really, directly and alone. At this point, one stands all alone and here is a turning point; from here, you have to be your own teacher.

The turning point can take place in the encounter with the hierophant, who may appear in different figures, but who always conveys something unique, here in the words of Saint-Yves d'Alveydre: *«Voilà le Seigneur, l'Hiérophante. Il appose son sceau à l'adepte, après l'avoir illuminé de ses rayons, et pour récompenser sa Foi, il lui rouvrira les portes du Royaume du père!»*. The adept is marked with the seal of the hierophant after he or she is illuminated by his rays and the kingdom is opened as a result of the adept's unfailing trust. There are echoes of the fairy tale, the princess of fairy tales or prince who ends their journey by winning entry to the kingdom. There is an access open for children.

With personal experience gained in life or through special initiations, faith falls away. What a living experience brings can either confirm or refute what one must have believed. Confronted with real-life experience, faith becomes either knowledge or knowledge that faith had no basis and new insights take over. This is gnosis. In this sense, there is also a strong parallel to empirical evidence. The problem arises when what one clung to erodes, especially religious notions. It can lead to a very real life crisis when blind faith is so entrenched that reality is denied. The cognitive day consciousness is unable to accommodate what resonates in the inner consciousness and corresponds to higher contexts. When the straw of faith seems more certain than the reality revealed by experience, it shows that the individual psychologically lacks the power to penetrate the openings necessary, trapped in an inflicted layer of dogma. It is a personal tragedy when cognition is paralyzed like this.

Death is not, as most people think, an ending in emptiness. Nor is it a crossroads between heaven and hell. It is a fullness in which all opposites meet and cease and yet all is preserved, nothing lost. It is the sum total of a life set in the deep labyrinth of everything. To comprehend this, one

must have stood alive in hell, having stepped through the gate of the night of all nights, saluted Persephone, and given the right to return to face a new sun. The uninitiated human being is like a caterpillar. The initiation represents the transforming state insects undergo in the pupal stage and which results in the release of the butterfly, which is allowed free flight on dimension-breaking wings.

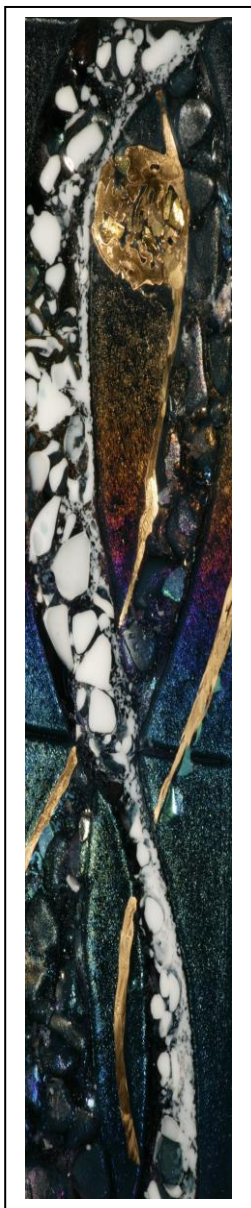
It is this living death that leads to rebirth. It is the same as the three symbolic days of the mystery of Christ in hell followed by the resurrection. It is not just religion or symbolism. It is reality. It is a transcendence of the narrow conditions of one's own consciousness in which one's own fragment flows into the cosmic. The personal fragment of consciousness is like a foetus, unborn. Man's rebirth is nothing more than re-entry into the daily world with a new consciousness in which the fragment has both new wings and contact with the Urgrund, possesses insight into larger contexts and the ability to sense the world as conscious and in resonance, harmonious and discordant, as chords of the mind, explanatory, enlightening; sounds that shed new light on temporary events and non-lasting things, put them in perspective and depict their limited value in contrast to the enduring, the unlimited.

I must notify that the applicant is a hiker on the path, but if he thinks things come by themselves, he is mistaken. Access to conscious contact with the Urgrund is possible for everyone, but it requires first and foremost that there is a desire, a desire that can develop into a deep, inner longing. Strong longing builds will and purpose, and then something begins to stir deep within one. Once the goal is understood, the beginning of the trail comes into view and a hike can begin. The path becomes imperceptibly incredibly steep and soon requires all the willpower, determination and inner discipline he or she possesses. The implementation converts

all this into creative energy. This means that the person in question will no longer be bound by any specific tradition, even if the entire foundation is taken from one. Freedom often runs completely counter to the ideals of the zeitgeist and current worldview. The initiated is himself or herself an unbound force. The work of this power can sometimes be visible in the ordinary world, but more often, it is not.

As a summary, let me make clear that there are three steps or phases the individual must go through before full initiation. The first step is the awakening that takes place in the daily, material world when intrusive questions about the content and meaning of life and materiality spring into the mind. It touches emotions and intellect, creates an experience that something is missing or not giving fullness to life. The turmoil arises and leads to a quest that can lead the person to an order or society where symbolic initiations are conducted. Such courses can awaken internal impulses that seek further. Then begins a process that attracts other forces and the person in question may experience events in life that put his or her own qualities to the test. This is a real probation period that can end with someone making contact. Then follows higher initiation, the passage of death and behind this again a journey of full exit into the cosmic.

The real initiation is a birth through total detachment. All known clues fall into the background and disappear as if in a fog. The illusions we take for reality become transparent and disappear. So do all our notions of them. Life's used crutches must be thrown away, and we must, if necessary, crawl forward on bare knees. Initiation is one such journey.



## **IX**

**When All  
opens up**

*Nature and beauty you cannot separate  
nature itself forbade you if you wanted  
And instruments can only give you an insight  
that you yourself have within you*

Vladimir Solovyov  
Russian philosopher (1853-1900)

## **The Journey**

It was late after noon. I was thoroughly prepared, wearing my ceremonial robe, and walking with my assistants in the light of six torches to the same small cell I myself had stayed in only two years before. You, like me, had fasted for three days, meditated and prepared yourself, and yet were unsuspecting of what was to come. Hours of deep introspection and reflection have effected changes in your consciousness. You move forward at a higher level of consciousness, cognitively more alert and present in yourself. Two slaps on the small door and it was opened. You stood ready. We greeted ceremonially. You followed me between the six torches. The seventh was now lit and leading the way before me.

I know very well who you are. We have been communicating closely for two years as I have done with eleven others. The choice fell on you due to your individual characteristics. Now is the day when I will be your companion and watch over your journey. Three and a half days without a break are in front of us. Everything is timed according to movements in cosmic space, sun, moon and planetary positions. Time is adapted very specifically to you.

What you are going through is demanding on all levels, quite exhausting, but also something that will sit tattooed on your soul for the rest of your life and beyond. Every ceremonial setting has given you the narrative. All tests have given you deep insights into yourself and through yourself. Now you are going to face a different reality. Thirty-two are the steps you are going to go through before you reach the last. All your protective shells are gone, your skin as if flayed off you and your entire life picked apart for your own self-knowledge. Now your soul is naked, bare, and ready again, alone and ready for the real journey.



There is no way to truly prepare for what you are about to go through. You have only yourself as you have acknowledged. You are tested. I know you are a strong woman and will get through it all and it is my job to make sure that happens. From your fixed position on earth, you again pass through the four elements of the tests, but on a different level than during your preparatory symbolic initiation. There are hard tests that will mark you for the rest of your life. You sink through the earth, stride through the waterfall, cross the bridge of the wind and the tunnel of fire. On the way through the fire, your fear is burned away so that you become fearless on your further journey.

You are ready for the first detachment from matter as you step out of yourself and into the astral world. Psychologically, you are now pulled in many directions before, as in a dream world, you face the Moon goddess Selene. After a riddle you cannot solve, explanation follow and you receive a personalized gift before stepping out of this cool room through a symbolic passage. The gift gives you the key to the series of symbols where you learn the test solution.

A new room opens up, warm, hot. A silver shimmering river of pure mercury flows through a strange landscape. A naked man with wings confronts you with transforming force. At the same time, the blood in your veins changes. Hotly, red mercury flows through you and alchemy begins to work. Mercurial forces penetrate and transform every cell of your astral body. You are sent on a road under a burning sky.

Then she stands before you, Aphrodite! She scrutinize you. If you own love, she finds it and lifts it. It is the power of your capacity for love that can move her to pull aside the veil behind her and give you access to the hidden path in the landscape behind. Three are your tests here and they require

you completely. A little is not enough, hardly everything. Ultimately, her empathy only allows you to keep going.

The trail leads to the Sun's place, but the Sun is already in its first nadir. Here you must give your own light to see and be seen. Here your power of light, your ability to give light, to enlighten, is tested, an ability that will later be devoted to serving others. At the same time, this light is the power you will need on your continuing journey.

You follow the path further and immediately stand in a blood-red light, in a new chamber. A long, heavy sword points to your chest. The fire here acts as a primordial force. All your aggression is what you encounter here with steel to your heart. The confrontation is exhausting. Death has a powerful grip. You understand that resistance is futile and sink your defences, ready for the inevitable. What you read from Aphrodite's gaze meets that of the warrior. Thus, your surrender becomes the force that traps the warrior's hand. He place his hand on your left shoulder. Hate and love cancel each other out and the heart wins freedom. The sword points the way forward.

Now all the contradictions in your mind have equalized each other and gone up into a higher unity. You step into an enormous hall filled with an equally immense power. Everything rather expands and you see that the power emanates from a crowned king sitting on a throne in the middle of this hall. Three stars, as in Orion's belt, radiate from his crown. With a balanced mind, you are ready for the teachings of power and you receive a sign that alone can open the gates of coming. You have been deprived of opposites, you have received the gift of power, but soon you shall learn its limitation. The king rises, showing you through the hall to a gate just behind the throne. He opens it, pushes you outside with a few words of caution.

With a bang, the gate is closed behind you. You feel a violent gust of wind, and in the twilight, you find yourself standing on the edge of a deep, dark ravine. Again, you stand on the path of the sun, but the sun is in its second nadir. You, in turn, depend on the light power of your own star. The underground awaits in the depths of the gorge, a labyrinth where everything you carry with you is reflected as images. It is a horrible journey. The images are alive, the labyrinth lives, dimensions shift and are canceled. All understanding of reality collapses. There is nothing to hold on to.

Here, in this impossible place, on a small hill, you see the lance stuck in the earth, *axis mundi*, the axis of the world. You are in the place where the whole world revolves around itself, disappears and comes into being at once. You pull the lance up and carry it with you.

Finally, a cave opens upwards. As you reach its end and look into a new space, time stops. Kronos himself, the ruler of time, the guardian of the threshold, stands before you with a sphere hovering over an open palm and his eyes fixed on you. You touch the sphere with the lance. It opens up and you see it contains the whole world's image, all dimensions, all time, everything. The lance is pulled out of your hands, disappearing into the sphere's open field as Kronos grabs your hand. Relegated to a place outside time, he shows you the true nature of time and its many dimensions, beyond words. You acknowledge that you yourself are eternal, as eternal as the whole universe, the eternal and infinite cosmos, one with All. Then he grabs a wreath full of stars, keeps it circling over your head, and leads you out.

You see a starry sky completely different from the one you are used to. Above you, the zodiac revolves as a living reality. You sink onto the rock, sit down and let your gaze move into the unimaginable until a new star appears in the

sky, drawn like a new light out of your head beaming over your crown. Then a fog settles over you and everything is gone. You are enveloped in the unrecognizable, by *the cloud of unknowing*.

A cloud of fog settles over you. Mysterious dreams pass in your consciousness. You are prepared for the last part of your journey. "The Cloude of Unknowyng" suggests that you must have the courage to surrender your wit and ego to 'unknowing' to get a glimpse of the cosmic Urgrund. Knowledge is transcended by unknowing to higher knowledge. That is how you approach it here, as headless.

When you wake up, it is night and the fog envelops you and the entire landscape. You have received a light, but right now, it seems distant. I am standing some distance behind you and now the torchbearers are coming through the fog to get you. I appear before you and greet you again ceremonially by taking you in both hands, yet you are as if in a trance. Then, once again, we are accompanied, yet this time up a steep path, that ends in a long staircase, until we enter a mountain cave and stop in front of a well-hidden door. This is a rare moment. Many years can pass between each time someone stands in front of this door. I strike three blows with the door hammer and it opens for us.

Inside, a spring springs forth to a small pool. You and I wash our hands and feet and sprinkle water on our faces. You are now wearing a long white robe, surrounded with a silver silk cord and prepared quite briefly before we are led inward to a new door. It is made of heavy wood. I strike seven blows on it with the hilt of my sword and it opens to us. Now only you and I step in. Here we meet a circle of nine symbol-bearing figures, seven who, in a transformed form, are the torch-bearers you have met on your way and another three. Seven whisper a short message in your one ear, three a

warning in your other ear. Then they step aside and let us out. The sword remains here. We are now alone and I hold the torch.

After following a helical corridor that leads us a level higher up inside the mountain, we stand in front of a bronze door. I put my left palm on it and it slides up quietly and closes again once we are inside. We faintly hear a bolt being laid over from the outside as I put the torch down and extinguish it. In here, there is a different kind of light. The sun is in its third nadir.

In the middle of the room is a black stone, about three metres long and barely half that wide. It is about a metre high, but disappears deep into the floor. I support you as you lay on the stone according to my directions. I pass you into a slightly cataleptic state and sit on the stone seat on the right side of your head. I wait. I have my instructions.

Suddenly, the whole atmosphere changes. A peculiar smell tells me he is here. Then, without a sound, he stands there, tall, an unusually high head, slightly bluish in skin, a sharp face, large dark, observing eyes. He is not of this world. I stand up, bowing in deep reverence. He read me. My reality was at this moment completely changed. A new dimension added. There is a power here like no other. It is he who will open the unseen world to you, and with him, I will follow your journey. In his hand, he holds a dark red staff, as long as the stone is wide. He reaches one end to me and I feel it is warm, almost electric to hold. Together we put it in a hoop just above your head.

Without a word, things start to unfold. All planes shift, thoughts quiet down and visions fill everything, a completely alien reality appears filled with light and power. The initially rather crude cave completely changes character. It forms an

entire universe. The stone you lie on becomes transparent and begins to radiate a pale white light. It envelops you. You appear as a silhouette. Then you rise, ether-naked in your other body, step out of the shadow left on the stone, and begin to move inward into the new space. Now begins a walk through yourself. One passage, then a universe opens up with stars we know. We recognize a star band that now appears as a river we cross. You continue. We wait while you wander further away on the opposite side. Quiet.

I fix my eyes on my companion. He is changed. He appears in the guise of Thoth. He is a god! Even in the state I now find myself, this becomes overwhelming, unimaginable. He looks at me, then swipes his hand in an arc out towards the universe and a new optic opens up for me. A large, rotating fire turning in both directions simultaneously opens up to me and changes into a mighty, fiery triangle with its tip up. I pass through it in my third body like a quivering piano string. Its mark burns itself into my whole being; *trigonum ingneum transgressus sum!*

I see that the whole universe is filled with life. It is full of music, sounds. It lives in its full immensity, intensely conscious and is wordless wisdom of its own depth. There is nothing that is not life that does not live. I realize; everything is life, conscious life. I encounter beings of light. They radiate in hues that burst the scale of the rainbow with indescribable beauty. I am embraced, led through worlds beyond description and wherever I set foot, I am received and given a place. I understand from where all the world's myths spring. This is a higher reality, the Source.

I float much like on the back of a turtle in the ocean, through worlds, but this is a different ocean. I dissolve completely in my own vibrations that race upwards through countless octaves in an unimaginable light. Full circle,

everything rotates wildly. I completely disintegrate as a luminous seed of the cosmic is placed in my soul. At the same time, I receive an image: Something somehow holds the whole earth in his hand while pointing a finger at a large wound where Man stands.

Everything is a flow, a stream, being-becoming, living. Movement. Then he steps forward. A crowned king wearing a star-cloak greets me. He hands me the lost lance and a cup. I grab the lance, touch the wound and am given to drink from the elixir. I receive explanation of their application before they are absorbed into my being. He presses a luminous deep red stone into my forehead. Then he opens his cloak. I see it contains the entire universe, the cosmos in its totality.

It is getting darker around me. Then watching, I see the thin filaments that have made up my body gathered, spun around me first like a cloak as of moon silver, then like an egg. Faintly luminous, it soars high above the sphere of the earth. Then a deeper darkness descends and I see the only world I have hitherto known. I am one with the earth, with its whole humanity and all life it holds, as it is with all of us one with the cosmos. The egg cracks. Then I feel inner tremors as I slowly sink in to my solitary being.

Thoth lifts his hand from my forehead. It is closing. I feel myself once again hanging on to the silver shimmering bond of life. We are still waiting a bit. You return against a background of a living, sounding universe. You have not only walked in the realm of death, but also crossed the wilderness and climbed the *Mons Philosophorum* where you met the hermit on the steep path. On your way back, you brought rain to the wilderness and light into the land of shadows. Your face is changed, embossed. You do not see us, but we see you. I know what you have beholden; Man and his position in a higher context, the inner connection of life and

death. You have some answers, moulded for your understanding. Now I also know that the sun in our earthly world is just below the horizon. It means return.

As immediately as when it all began, we are again in the cave. You are back. We are back, the stone black. We lift the rod from the hoop and for a brief moment, I feel it is heavy. We get up as you slowly wake up. I am face to face with him again. He puts his hand on my head, then points to my forehead and then to my heart with his long lean fingers. It feels like blood is gushing in my veins and my entire spine, my head glowing, but without pain. I bow to him again, slowly and with all the dignity, I can. By the time I straighten up, he is gone.

I am immensely tired and yet brimming with energy. I put my hand on your forehead. The heat is back. You open your eyes. Again, I grab your hands. I see you are dizzy. I straighten your cloak, remove the silver cord, and tie about you one of gold. I light the torch, hand it to you. You shall bring the light now. Then I strike a heavy blow against the bronze door. The bolt is lifted from out there. Then we are accompanied out by three that met us in the chamber further down. We lead you out to a platform where the seven torchbearers await. We place you to face towards the sunrise, and as the first strip of the sun breaks the horizon, the torches are extinguished.

We wait until the sun is completely above the horizon. I then grab you by the shoulders and turn you so that the sun forms a beam wreath over your head. Then we go down all the stairs, the steep path and into the building to a room that is now bathed in the morning light. You are given time to recuperate in silent meditation in this light, no word spoken, and as the sun reaches the third zenith, we bring you



out for the reception and our great but spartan communal meal.

You have completed your journey. As your witness, I received, completely unprepared, the trigon of fire and a clarifying overview. This total transcendence, beyond imagination, these ground-breaking impressions, has taken me years to consume.

The journey was unfathomable. Carried off as if on a wave and cast out of myself like arrow shot by bow, these words remained after meeting Thoth:

*Behold—I am winding you  
Through the fiery cosmic wheels of creation  
and the glorious trigon of fire,  
Through the fire that turns worlds.*

*Listen—I open you  
To the words of the cosmic knowing ones, you now see  
those who greet you with presence,  
For the wisdom that illuminates worlds.*

*Know—I bring you  
To the meeting by the primeval spring water and  
spark near the high wisdom chair,  
To the power that carries worlds.*

Whoever is to face ultimate reality, step over the threshold of death and back, must be freed from all the illusions and beliefs that have kept him or her bound in the ordinary, daily world. When certain boundaries are crossed, everything that is not of precious metal corrodes away. Only undressed and soul-naked, can gates be opened for you.

The world was formed as a myth. The myth filled the world with meaning and the meaning is conveyed in a real initiation. The ceremony is a pictorial representation of the myth and built upon the elements of the myth, but the myth is reality. It is alive and can be lived through as a cosmic encounter and provide a glimpse of the world's continuous creation through the might of the trigon of fire.

When you reach the point where the inner gate of consciousness opens and remains open, a figure will come forth, one with whom you can converse and find guidance. Sometimes this figure emerges in close physical form, like someone you can touch. In reality, this is an aspect of one's own consciousness that manifests itself. Some will interpret this as an appearance of your higher self, but it is more. The gestalt progresses from a higher plane with which the individual has a special relationship, which is both oneself and one's own being on that higher plane, yet as another from another world.

I have tried to describe something indescribable. It is possible only as a sketch. What really matters cannot be described. Symbols that become living realities, mythical figures that appear physically in your presence, an encounter with unknown technologies, psychic, mental, spiritual realities that manifest themselves transcendently and open cosmic gates to the unimaginable, are and will remain beyond the power of words to reproduce. Therefore, you who read these lines can choose to see this journey as an adventure, as a product of free imagination, a trip on LSD. I may have just made it all up as entertainment for you. You may perceive it, as you wish. It is your choice. Let us return to something more comprehensible.

Anonymously, silently, and invisibly, the force works most effectively. Tasks are solved undisturbed. The many

tools of insight lie safely in hands few people see. More cannot be said about this, but it is possible to share an insight.

## A deep Insight

I have a deep insight that I am eternal; that I have always been and always will be in being. Life is a stream that filters through my being whatever form I fill, visible or invisible. There is no death. Life alone reigns in eternal infinity our cosmos.

I have a deep insight that I am born and die in every fraction of a second, whether I breathe or not. I am continual transformation, living motion, and not stiffened dead, whether I am walking this earth or I am striding across the galactic river.

I have a deep insight that something exists as a consequence of *something* and not as the product of nothing. Therefore, *nothing* has no existence since All is filled with *something*. Nothing is as contradictory as the idea that it could be the cause of something. For Being *is* and thus cannot not-be, just as non-being cannot be. Thus, the cause of my being is *not* found in non-being, but in being, whether I have a voice for my thought or not.

A strange tide sweeps over the greatest thinkers of our time as they seek to find out where it all began and where it will all end. Squirming math and number juggling, they count back to where something infinitesimally small blew up into something unimaginably large. Yet they are dumbfounded by the question of whence this infinitely small came and in what very space it expanded to such greatness. Whether there are three, four, eight, ten, or eleven dimensions matters little as relativity, quantum theory, string theory, and membrane theory remain mathematical exercises for a blinded physics that does not raise the fundamental question of *being*.

Debates about beginnings and ends are absurd since I see that no such incident is true. Before a beginning, there

must be a beginning to the beginning, just as there must also be a continuation of every end and something beyond the outer boundary of any finite space. Infinity and eternity are the only realities and consciousness is unlimited and in unlimited dimensions the substance and being of all things. The matrix of the universe is infinity itself. That is the final equation.

Being moves within itself as science counts the ripples in sub-atomic motion, unable to comprehend the grandeur of smallness. The atoms that form my hand constitute a universe within a universe; yet I control its slightest movement by my will. Consciousness is the matter of which the mind is made, and consciousness is the energy that builds any particle of what is called matter. The universe we see is, in every aspect of its expression, a condensation of living consciousness, so every stone on the beach, every blade of grass on the plain, and every star that shines in the sky is vivid and a vivid expression of an aspect of the divine.

I realize that consciousness in every human being, in every living being is a spark, like the spark spread from a campfire. Nevertheless, it is a spark of fire and fire is its essence. It soars into the air separate from the main flame, but remains in essence connected to all fire. Thus, my consciousness goes off in a short life without ever separating from all-consciousness and all-life. I am always in unity with the All.

As I open my *real* eyes, space and matter disappear as the morning mist and an overwhelming light takes their place, filling everything, filling me. Visions of a unity that obliterate even the remotest idea of separateness unite my consciousness with the consciousness of the Urgrund, and I see time stretched as a line within eternity that only the finite mind senses and follows. Aeons of time fall within the fraction

of a second and time and space coalesce to a point with no extent embraced in unlimited eternity.

I have a deep insight that I am and am conscious of the eternal being. The innermost reality within me is consciousness, limited only by limitations I believe in. The less I am convinced of the limitations, the less limited I am until I see that I am that I am, whether here, anywhere, everywhere. There is no here and there, no now and then.

I have a deep insight that we are all one, that there is no distance except by illusion. Thus, what I do to myself, I do to everyone else, and what I do to another I do to myself. What one suffers, we all suffer and the blame we must all bear. If fire were nourished by guilt, the world would be a fiery inferno, but guilt nourishes remorse and inspires penance, for the interconnectedness of our individual lives inevitably leads our actions back to ourselves. That knowledge runs deep.

I have a deep insight that there is a primordial Urgrund consciousness, call it God if you wish, in which we all have our being and expression, a consciousness so all-encompassing, so all-pervading that there is nothing that is not embraced by it and within it. And, within this limitless field of conscious wealth, I recognize a transcendent love that illuminates inner and outer space, gives life to the world I know and worlds I do not know, and allows my thought to expand beyond thought into Light.

Let me close this work with a simple image.

## **Final Image: Spring Dew**

Years ago, I held a mental image up in a forum with many wise people present. It produced a great deal in the aftermath, not least all the research and personal as well as organized experimentation with the phenomena, aspects and depths of consciousness that followed; A number of demanding tests on the way to the insight I have here tried to convey glimpses of.

It began simply with the statement that I considered matter to be coagulated consciousness, an emanation from cosmic consciousness. I had no idea at the time how long and dramatic my own path was going to be, what alchemy I was going to be subjected to. The little lecture I gave more than 50 years ago ended with a single image.

Now I am going to share this image with you.

Imagine you are outside on an early spring morning as the sun rises. The air is humid and you see the fog drifting low over the ground. You feel the moisture against your skin and watch it condense into droplets on leaves and grass.

In parallel, the universal consciousness fills the universe as a dark, invisible energy. Stretched out in a dimensionless space, a force that carries everything within it quivers, a force that exists as the negation of nothingness. The force spans all octaves and forms strings that spin harmoniously together, sound in all colours, define dimensions and slowly condense into matter, becoming conscious life.

Briefly and simply expressed: We live in a consciousness droplet!

## Epilogue

In the text, you have now read through, I have to guess that you have found something of interest. If not, the book would have been put aside. I have gone broadly into the subject. I can justify that by saying that consciousness is part of everything at every level. I have demonstrated the utterly ephemeral existence of matter by drawing attention to its smallest constituents. I have shown how these constituents have a highly debatable reality set into the framework of time, or lack thereof. I have communicated to you my justified doubts about space, time, and matter as nothing more than illusions adapted to our conscious existence. You may be left with the same doubts.

A possible crucial question that remains after this long examination of consciousness in all its forms and expressions is whether I have really been able to say what consciousness is in itself, *per se*, as suggested in the introduction. In fact, I strongly doubt that is the case despite all the approaches. It is tempting to point back to Augustine's words with a twist: "If no one asks me, what *consciousness* is, I know; If I am asked and want to explain, I do not know." Nevertheless, I have tried to explain.

I have described how I perceive consciousness to be the fundamental manifestation of the world and how I view the process from the quantum level to the cosmic, how consciousness envelops it all in an intangible way. The universe is not only full of life; it *is* life, highly conscious life.

Yet, even though I have no adequate answers, deep down I know what consciousness is. I have described what I have extracted from my own search, my own insight, and linked it to philosophy, research and art. As a living-minded, sentient being, both you who have read these lines, like all living beings, have an inner-sensed experience that is



conscious. We all know what it is, but to come to the full realization that it is being-becoming the primordial Urgrund itself sits a little far to reach. This is where the mystery lies. The whole root of Being is inaccessible until something opens, a gate that will never again close. Mystery initiation is one path to deep insight. The realization gained through myself is uncommunicable.

For me, this realization is only tentatively possible to convey as an image from the point where I once stood and was one with the becoming-being-vanishing, in this passing point where so-called time and matter are and are not, as in a cyclone of unimaginable dimensions that sucks everything up and spreads it in a vanishing, yet eternally existing moment. Cosmic consciousness circulates from the full all-envelopment through quantum physics' most secretive, inscrutable point and moment of creation, where it simultaneously forms the time and the basic elements that maintain the mineral kingdom, biology, develop the psyche, the mental, the spiritual, the transcendental, and pass like lightning through the world, bringing it back to its own eternal and indescribable Whole.

In this strange point-moment, time and space cease in every form and consciousness fills everything boundary breaking; It is life, life without limits, life in the most varied expressions, and here I was in complete unison with all its forms, near, even one with them, experiencing that the deepest expression of cosmic life is love beyond comprehension. It continuously creates everything, is in everything, lives through the fragments. Like the wheels of fire, the cosmic turns every fragment in all worlds as if on a lathe; shapes it uniquely.

Since the fragment of consciousness that forms into a human being is what reveals our world in which we live and

provides the basis for our thinking and our actions, I have swiped through philosophy, art, science, religion, and politics. One goal has been to show how we approach consciousness as a phenomenon and how, because of the limitations of our individual consciousness, we believe and act in relation to each other. Therefore, a further goal is to point to man's possible development through inner contact with higher consciousness, the fragment's contact with the primordial Urgrund. To illustrate this and at the same time substantiate my argument where necessary, I have quoted a number of philosophers, scientists, occultists, mystics and artists with their own perspectives.

You will have noticed that I have drawn in myths and fairy tales. The interesting thing about these stories is that they have parallel courses and elements, images and symbols that carry with them a unified, in the human inherent knowledge that precisely refers to consciousness. The abolition of time and place is significant in that it refers directly to my arguments based on quantum physics. Furthermore, myths and fairy tales show aspects of consciousness through images while also highlighting human strengths and weaknesses, often through gods, divine figures and mythical beings. They also highlight typically shamanic capacities such as shape-shift and astral flight in non-material landscapes and worlds we sometimes encounter in our dreams.

The stories are sympathetic with initiatory content. I mentioned golden hair as a symbol of contact with cosmic consciousness and the illusions shown as veils. Likewise, the rational, intellectual approach appears to lose to the acknowledged ignorance and open mind represented by the fool, the youngest brother, and Parzifal. This is preserved knowledge derived from ancient insights and more or less successfully passed on to the religions that up through the

centuries have distanced themselves from this content, drowning in theological dogma.

I have dealt with religions and ideologies in a way many would perceive as both disrespectful and provocative. It is not initially to be derogatory of people's faiths and beliefs, but to make my perspective clear, independent of what is cemented in the religious and ideological institutions and thus perhaps arouse some rethinking, but my goal has not been to convince the reader of anything. When you put this book down, it is up to you to find your own answers.

One question you may be left with is whether only mystics and occultists and some specially gifted artist, philosopher or scientist can make contact with the Urgrund and attain the highest enlightenment. This is definitely not the case. Everyone can, but as mentioned above, there must arise an inner desire that develops into clear intention, a motivated will. You must further link this will to your goal to see where the path begins, perhaps in a society or an Order. Meditation is an important tool that also helps prepare especially the nervous system and brain. Equally important is developing a high-quality ethic of life, empathy and love, as well as genuine respect for one's fellow human beings, all life. The latter is not least important since you may receive a new life task in which you have to face the most difficult situations in relation to people towards whom you previously harboured prejudice. Service is required by the enlightened.

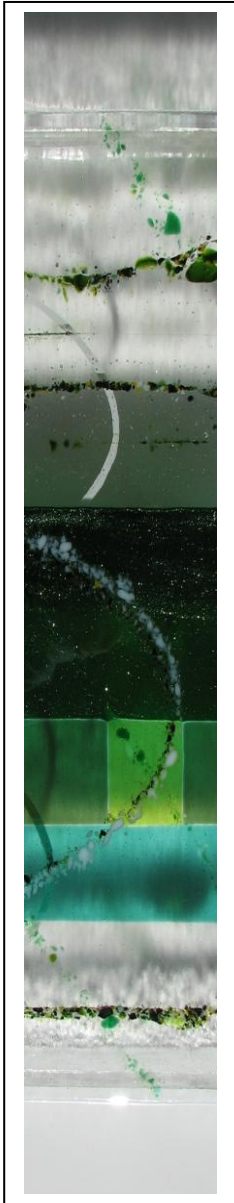
We all, like every living being, every stone on this planet, our entire Tellus, have deep contact with the primordial Urgrund. The light lurks somewhere deep within all of us, and to reveal it we must undress everything that covers it. You are of the Urgrund a living luminous being, a spark, a fragment.

If, after reading this text, you have your head full of questions, I may have achieved some of the objective, just as if you have your head full of critical remarks. If, on the other hand, you perceive this text as an attack on your faith or other beliefs, I have missed the mark. Then I can only wish you good luck moving forward.

I concluded the prologue to this scripture by pointing out that nothing is greater than when we are left naked with our bare being. It is all we are, a fragment of consciousness borrowed from the Urgrund, the cosmic consciousness that envelops and is integrated into absolutely everything. Like a drop in the spring dew that the old alchemists with large pieces of fabric pulled up from the grass in the early morning hours of May because they thought this water had special properties, we are there when the fabric is twisted and the water finds its way into the alchemical process. Our lives are such an alchemical process in which the individual fragment of consciousness we are subjected to the numerous tests of life.

The process opens up for the applicant. Life's everyday events fall into the background as a grey backdrop and an often long journey begins. It is different for all, but culminates in the maximum enlightenment a human consciousness can hold, provided one dares. The *lux* of insight gives a completely changed position relating to both to people, events and things in the ordinary world. Life, *vita*, moves to a different level because frames and boundaries fall away. One becomes able to embrace everything with an entirely new, deep form of love, *amor*.





## **Appendix**

*The serpent that cannot change its skin will die.  
So will minds that are prevented from changing their  
perceptions; they cease to be minds.*

Friedrich Nietzsche  
Prussian philosopher (1844-1900)

## Some Concepts

There are certain terms in the present text that may need definition beyond that given. The following is mainly taken from reputable reference works. For other words and concepts, the reader is referred to such.

**Antropocene** - is a proposed geological epoch for the state in which the Earth can now be said to be. The proposal to define a new post-Holocene epoch stems from extensive changes in the earth's surface due to human activity, particularly in the period following the Industrial Revolution. The term encompasses anthropogenic global warming, but is not limited to just this.

**Apocrypha** - is a term for religious texts, especially within the Jewish and Christian traditions, which are not considered by religious authorities to be divinely inspired or otherwise questioned.

**Arcane** – is a term for something secret or hidden.

**Archetype** - is a philosophical and psychological concept that is particularly closely linked to Carl Gustav Jung. In analytical psychology he uses the term to refer to certain inherited and common patterns and images in the unconscious soul life.

**Bard art** – to divine, conjure, spellbind. *Galdring* is a Norse term for divination.

**Biophoton** – are photons that are released from biological, living beings.

**Bootstrap theory** – is a type of theory that uses general consistence criteria to determine a type of quantum theory based on assumptions on the spectrum of quantum particles, a form of S-matrix theory.

**Brownian movement** - are irregular movements of particles in a liquid or gas resulting from collisions between the particles and molecules of the fluid or gas; swirl migration.



**Causa sui** – Means of cause in itself (Latin).

**Chakra** - is a term for wheel-like vortices that, according to traditional Indian medicine, are located in the body on an ethereal level.

**CNRS** - Centre national de la recherche scientifique (France).

**DNA** – is deoxyribonucleic acid, a nucleic acid consisting of large molecules, the genetic material found in all cells. It is a long double helix in which the genes lay behind each other. The strands are tightly packed together in chromosomes.

**Entelechy** – is a philosophical term denoting the state of what is realized, that which is completed to its end.

**Entropy** – is a measure of disorder in physics and chemistry, a central quantity in thermodynamics alongside work and energy. The 2nd theorem of thermodynamics states that in an isolated system, entropy can never decrease. By extension, the universe is believed to end in a cold death.

**Esoteric** – is that which is available only to the initiated, those belonging to an inner circle.

**Exoteric** – is knowledge that is openly available to all.

**Gaia-hypothesis** – This means that life on Earth, as it has evolved to the present day, itself contributes to creating a stable environment and climate. A self-regulating living system and biosphere that, in interaction with the inorganic physical and chemical environment, behaves as a single organism.

**Generation problem** – This is linked to a theory that generations form the basis for understanding social movements and how social change is possible while cultural traditions are preserved.

**GMO** – is an abbreviation for genetic modification associated with the alteration of genetics to animals or plants by means of genetic engineering.

**Holism** - is a philosophy and school of science in which the main essence can be summarized as follows: "*The whole is more than the sum of its parts*". The idea is that the properties of a given system (biological, chemical, social, economic, mental, linguistic, etc.) cannot be explained or determined by its individual components alone. Instead, it is the system as a whole that is of crucial importance for how the individual parts behave.

**Karma** - denotes the philosophy of action, deed and causality in Indian religions. Karma is, within certain religions and spiritual teachings, the effect that actions have on one's present and later life.

**Kundalini** - means "'rolled up' like a serpent", and according to tantric tradition in India and Tibet is a primordial energy that flows from the lower part of the spinal column, (root chakra) to the top of the head (crown chakra). A bodily energy that for most people is an unconscious, instinctive and libidinal force located at the base of the spine. It is imagined either as the goddess Shakti or as a sleeping serpent three and a half times entwined the sacrum.

**Mantra** – is a sound that has or does not have communicable meaning. In Hinduism, Buddhism, and Jainism, they are sacred syllables, words, or verses that have important religious functions and effects. Mantra is used in transcendental meditation.

**Maya** – is a Hindu expression of glare, illusion. Within the *advaita vedanta* system, it means that the empirical world is an illusion.

**Morphic field** - is an expression that defines a hypothetical field that will contain energy or information without consisting of matter. These fields are said to be crucial to the behaviour of living beings, especially in that they inherit the species' habits by "morphic resonance".

**NAFTA-agreement** – - North American Free Trade Agreement, an agreement signed between Canada, Mexico and the United States in 1994.

**Noetics** - is a branch of metaphysical philosophy that encompasses the study of mind and intuition and how these can affect matter. The basic idea of noetics is that the human mind is capable of influencing the physical world, which in recent years has been confirmed through countless scientific experiments.

**Noosphere** – is a term denoting the sphere of human thought as distinct from the spheres of nature; atmosphere, biosphere, hydrosphere and lithosphere; the third stage in the evolution of the Earth after the geosphere and biosphere.

**Nous** – is, according to ancient Greek philosophy, the reasonable, ordered world principle, specifically the human, reasonable part of the soul. It is often associated with intelligence, the human ability to understand what is true or real. Nous is considered to be able to act directly on matter and not only through individual consciousness.

**Ontology** – is the philosophical study of what most fundamentally exists. As part of metaphysics, it is about what underlies reality.

**Pheromones** – is a chemical neurotransmitter, fragrance substance secreted from glands. They differ from other odorants in that we do not need to perceive the smell itself consciously for them to work. However, these substances play an important role in communication between individuals, especially in gender communication.

**Philosophia perennis** – is a perspective in philosophy and spirituality that holds that all religious traditions rest on a basic metaphysical truth from which all esoteric and exoteric knowledge originates.

**Prana** – is the same as vital life force, the vital principle, which pervades the world on all levels.

**Psi-field** - is the source and origin of all that appears in space and time, and also nature's constant and persistent memory.

**Qualia** – is defined within the philosophy of consciousness as isolated instances of subjective, conscious experience, such as the subjective, qualitative experience of a piece of music, the taste of a

wine, the smell of a flower; the subjective quality of the experience itself.

**Quantum physics** - is the branch of physics that describes the structure of all matter and radiation. All natural forces except gravity and energies such as vacuum today have a quantum mechanical description.

**Quantum collapse** – takes place when a quantum particle goes from one of all possible indeterminate positions to a specific one.

**Sephiroth** – In cabbalistic thought, means emanations. There are ten emanations through which Ein Sof, the infinite, is expressed and step by step forms both the physical world and a series of higher metaphysical levels. The ten sephiroth are, counted from above, Kether (crown), Chokmah (wisdom), Binah (understanding), Chesed (goodness), Geburah (strength), Tipheret (beauty), Netzach (victory), Hod (glory), Yesod (foundation), and Malkuth (kingdom). Between Chesed and Binah lies the chasm, Daath (knowledge). All sephiroth are associated with planets, body parts, the small arcana in the Tarot etc.

**String theory** - is a model in physics that describes the smallest building blocks of matter. The fundamental building blocks of string theory are one-dimensional strings. That is, they have a magnitude, unlike models based on zero-dimensional particles. The analogy to string theory is music, and what we perceive as energy/matter is just the frequency/tone of a vibrating string.

**Super-position** – is a concept in quantum mechanics that means that a physical system can be in multiple states simultaneously and that the system assumes only one state when a measurement is performed.

**Systems theory** - is the interdisciplinary study of systems, which in turn can be defined as natural or man-made groups of interrelated, related and interdependent components. Each system is limited by space and time, is influenced by the environment, is defined by its structure and purpose, and is expressed by its function. If synergies or emergent behaviour are taken into account, a system can account

for more than the sum of its parts. Changing one part of a system can affect other parts or all of the system.

**Tantrism** – is a practical method to attain supernatural abilities, *siddhi*, and salvation *moksha*. It is based on the fact that the power of the deities also exists in man and can be awakened. Fundamental is the notion that the cosmos is reflected in man. Tantrism is not ascetic, but makes use of the body and human pleasure.

**Tao** – means way or path, and is the natural order in the universe that our human intuition must perceive in order to recognize the potential for individual wisdom.

**Tattwa** – are the elements or real-life aspects that make up human experience. They are represented as geometric patterns with specific colour combinations.

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Consciousness is something we all take for granted. We are undoubtedly conscious, but what exactly is consciousness in itself? This book attempts to give an answer, not just on this, but also to show how the evidence in different states lead to the fact that the world we live in is as it is. It is about consciousness in narrow or expanded sense – and about the perspectives a heightened consciousness opens.

The book is not free of controversial, even outright challenging thoughts. A number of factors are critically elucidated based on states of consciousness and a separate theory of the nature and unity of consciousness is suggested.

The primordial ground, Urgrund, cosmic consciousness is found in every individual as a fragment, mostly distracted.

Initiation into greater insight can awaken to deeper realization of life, increasing the intensity of life and helping to change our way of life and correct our priorities,  
But it requires taking that journey.