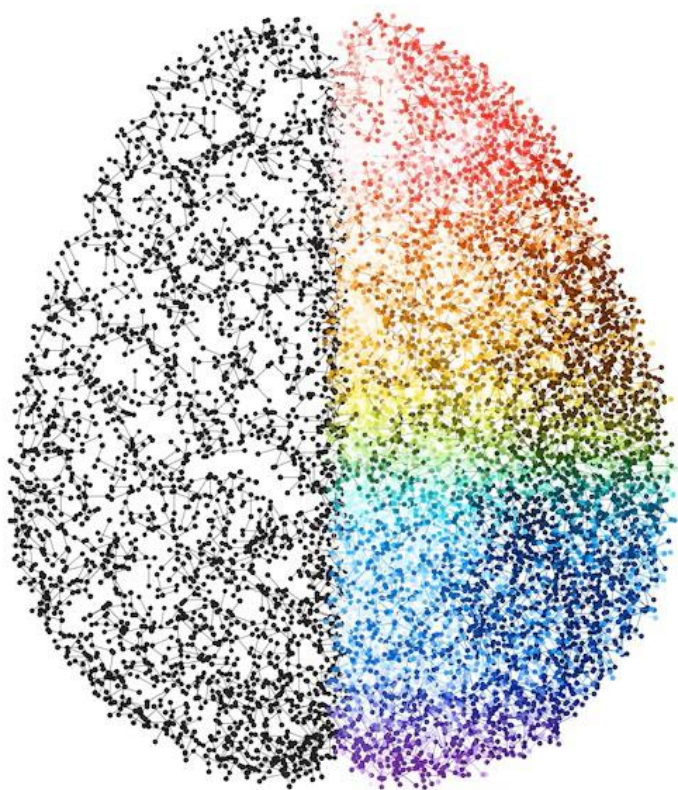


Consciousness

in 30 Short Chapters



Dag von Schantz

Consciousness

In 30 Philosophical Chapters

Dag von Schantz

Consciousness in 30 Philosophical Chapters

All rights reserved.

Reproduction from this text only with the
written consent of the author.

1st English e-book Edition 2023

Cover art: Freepick Design by @vilmosvarga

Cover design: Dag von Schantz

Font: Bookman Old Style 10.5/12 pt.

ISBN 978-82-694075-3-2

© 2023 Atum Editions

With a dedication to my children

Special thanks to

Håkon Svendsen

For his inspiration and cooperation on the “spotcasts”

Table of contents

About this Book	3
Introduction	5
1. To be and not to be	7
2. Not to be and to be	12
3. What banged?	17
4. The Universe	22
5. Metaphysics	27
6. Dimensions	32
7. The Body Conscious	37
8. Reality	42
9. Doubt and Wonder	47
10. God	52
11. Faith and religion	58
12. The Shaman	63
13. The Christ and a Mushroom	69
14. Synchronized Minds	75
15. Trans-human and Artificial what?	80
16. The World as Information	85
17. Travelling Consciousness	91
18. Swept away Minds	97

19. Spheres of Consciousness	102
20. Cosmology and Ontology	107
21. Beginnings, Ends and the Absolute	113
22. Who are you?	118
23. Becoming	123
24. Will	128
25. Creativity	133
26. Inner Confidence	138
27. The Occult and the Mystery	143
28. Initiation	148
29. Death	153
30. Alive	158
A Final Word	163

Consciousness

The Philosophical Chapters

About this book

The book you are now holding in your hand is kind of a sequel to the previous book “Consciousness as Urgrund and Fragment”, published in September 2022. It was a small mammoth of nearly 700 pages in Norwegian followed by a series of eight podcasts, each being conversations of an hour or more on its subject matter, subsequently produced and published on YouTube in Norwegian to be found on my website, link given at the end of this book. Then two more podcast without video, were published on

<https://www.hakonsvendsen.no>

The above-mentioned book was first published in Norway and as far from a bestseller as imaginable, its subject being somewhat too esoteric for the general novel-reading public. Still, soon there was some interest in seeing an English edition. While translation was undertaken, the author produced 30 short podcasts in English, with an introduction and final word at

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

The present book contains the texts of those brief 10-15 minute, podcasts, or ‘chapters’ as the author prefer to call these short pieces. The texts have been somewhat edited in order to fit the book format, but the oral presentation has mostly been kept intact. It should therefore be an easy read.

Some of the issues in “Consciousness as Urgrund and Fragment” are treated here, but from a slightly different angle in order not to be just a repetition of its content. Thus, while awaiting publishing of the English edition, the present book may serve as an *apéritif*.

Introduction

It is my pleasure to present this series of short chapters on consciousness, originating as brief podcasts on the internet. I am a philosopher of all and nothing and from nothing plus a lot of experience and research in the matter of consciousness, I have written a book entitled “Consciousness as Urgrund and Fragment”. It was first published in Norwegian, but is now revised and translated into English, hopefully to appear sometime in 2025 in your bookstores.

On a little less than 700 pages, I deliver my views on the human being, on our world and thought, the cosmos, in short on being, reality itself as expressions of Cosmic Consciousness. I consider each and every one of us as well as all else that exist in the world as we know it, to be fragmentary expressions of the universal consciousness, the Urgrund. We are fragments.

In these short chapters, I will give you glimpses from the content of this book, in more accessible, light pieces with a slightly different approach in order not to repeat myself.

So said, and in spite of any experience I may refer to, I do not in any way believe that I possess the final truth about anything at all. I may only build on my own research, readings and personal experiences of the transcendental states of consciousness, the latter having opened up gates to both the underworld and other realms not experienced in the ordinary state of consciousness, the day-to-day cognitive awareness.

I am certain that you will find issues to criticize and some that you may immediately agree to. That depends on your mind set and possibly on your education and personal experience as well as your preconceptions and attitudes. This is all you.

For a deeper reach, you may wish to read “Consciousness as Urgrund and Fragment” once it becomes available in English. The book is a 750 pages heavyweight but written in as simple a language as possible, avoiding most academic and difficult terms. It is a dedication to the general reader with at least some interest in the subject. Please check for an update on my site quoted at the end of the present text.

This said I am not going to bore you with more propaganda. I wish you a good read once you hold the book in your hands in a language you know. Until then, here is something for your mental taste buds – the 30 short chapters.

1. To be and not to be

If you are the fearful kind of person, perhaps you should be warned, for now your existence will be plucked apart and put to the question. You have the opportunity to put this book away right now.

Ok. You will read on. Well, let us bring up the question. Do you really think you exist, physically speaking, that is? You say yes, of course! True or untrue? Well, let us penetrate the matter a little to see if you are right.

Lift your hand. Move it a little. It certainly feels like it is there and that you can do things with it voluntarily. You feel it as a part of you, of your obviously existing body. Right?

So, we agree this far but let us have a closer look at your fantastic hand, for it is fantastic – really. Let us try to penetrate the matter, not the subject only, but the matter of your hand as such.

Open your hand. Look at it. What do you see? Skin, and beneath it some blood vessels, tendons, muscles and bones. It works perfectly at your command, just like a perfect tool. Now, imagine that you have a magnifying glass. Looking through it, you now see more detail, yet still only the surface. With a microscope you will get even more detail and observe the cell structure of our skin and the myriads of bacteria living there. Do not worry, they should be there most of them protecting you, so do not stop to wash your hands!

Now we will remain on this microscopic level and carry out a small experiment, a mental experiment that will not hurt your hand. I will take you on a journey all the way to the roots of matter and make you disappear, not like a

stage magician but like a real physicist. Prepare your imagination.

Imagine that you are able to travel into your own hand. You move in between the skin cells, and reach underneath. You can see the blood stream and also possibly some flashing signals speeding through the nerve filaments as they initiate movements originating in your immaterial will through your brain.

We need to go deeper. Let us imagine that you enter the blood stream in one of those tiny vessels where you spot a molecule of carbon dioxide that has just been released for transportation to your lungs to be exhaled from your body. Imagine it being like a grey dot and then, move closer going several steps up in magnification.

This is what it might look like at this stage: Three tiny, foggy 'balls' a little distance apart, the three atoms of the carbon dioxide molecule. There is one carbon atom and two oxygen atoms.

Now we need to go even deeper, in a level of magnification that goes beyond all electron microscopes so far invented. To keep it simple, we hold on to the atomic model designed by Danish physicist Niels Bohr. The atom here looks, as you may know, like a tiny planetary system.

We need to go even deeper. You need to have a closer look at the carbon atom and you move towards its nucleus. Imagine it as being a small, slightly glowing ball. As you continue your approach, you see that the nucleus is not a ball at all, but a composition of even smaller 'balls', the six protons and six neutrons. In all you see twelve tiny 'balls' with quite some flying distance between them, yet they remain connected by a force that you cannot see, somewhat like a gravitational force.

The distance between those particles may surprise you as well as their very small size. The protons and neutrons make up only a small percentage of the carbon nucleus. You can fly between them like between the Earth and the Moon. We are, however, not finished yet.

You need to have a closer look at one of the protons and you move deeper, diving into it, discovering that it also is not a particle at all, but composed of three even smaller, extremely tiny 'balls'; the quarks.

You are now edging at the unimaginable. The three tiny quarks are separated from each other by some distance too, flimsily connected by what has been named 'gluons'. It is quite intriguing to recognize that they also just make up a fraction of the proton. The neutrons are likewise composed of three such quarks.

Now a question arises; what is a quark? Physicists hold that it is one of the elemental quantum particles. It is the same kind of basic particle as are the electrons that form a 'cloud' around the nucleus, and the photons, neutrinos and muons and a number of other particles making up the quantum model. Those particles are the very root and ultimate building blocks of matter.

They are considered to be so-called point-particles, and here is a recent description of one such particle, the muon. I quote: "The muon has no width in space, no weight and no inside or outside"! Wonder, wonder. What may it then be, materially speaking? A ghost?

Let us for the purpose of this example adopt the string theory of modern physics and move deep into the ghostly quark. What opens up is almost like a new universe inhabited by some extremely tiny, flimsy vibrating strings that fill up less space than the stars in the sky we may

watch on a clear night. They vibrate at a rate that makes this fundamental 'particle' become a quark, just like piano strings. At another vibrational rate, they produce the muon and at different rates all the different quantum 'particles' that may not be particles at all.

To make it even more confusing, here we speak of a world in ten or even eleven spatial dimensions! I will not ask you to try imagining this, for you simply cannot. Even considering time as a fourth spatial dimension is a mind-cracker.

Now, back to the question; where did matter go? It is here, right? Knock on wood, it is real! No, I am sorry, it is not real at all. Physics confirms, you are 99.9999 per cent nothing, which means that you are only 0.0001 per cent matter. You and I and the wooden table are on this level more like the faintest fog. How can I show you this?

Follow me on your way back to this three-dimensional world. Leaving the string cosmos, exiting the quark, the proton and the carbon nucleus, you remain hovering above the nucleus in search of the electrons that are supposed to orbit the nucleus, but they are nowhere to see. No wonder, it would be like spotting with your bare eyes a tiny planet like Pluto from earth.

If you consider the atomic carbon nucleus in its entirety to have a diameter of about 10-15 centimetres, the electrons would be like grains of sand orbiting somewhere about 15 kilometres away. At about twice this distance you may vaguely see the two oxygen nuclei like far-away stars. Just like the 'particles' at the deeper levels mostly proved to be empty space, so also is the world at this level, mainly nothingness. Relative to the scale, there are huge distances between the atoms building matter, space not unlike what we see watching the sky at night.

Consider then, yourself materially built by these insanely small building blocks, it is difficult to see that you materially exist at all. Tearing your entire body down to its quantum particles and forcing them all together, leaving out all space, you would easily fit within a pinhead and this only while considering the quantum particles being the smallest *material* pieces. Taking the description of the muon and the string theory into consideration, they also disappear. Thus, you too disappear into nothingness.

This perspective may seem a small thing worth considering or not, it is up to you. I am not surprised if you feel a bit dizzy, perhaps a little like a phantom of some sort right now. The void is bottomless. As a tranquilizer, I think it may be worth mentioning that Shakespeare may have had some insight few have thought of after reflecting on the question *to be or not to be*. I have decided to put it differently; *to be **and** not to be*. This is my point.

In this first short chapter, it has been my privilege to destroy you, turn you into nothingness, total material disappearance. In the next chapter, I will pick you up again and show you why you exist after all. Until then, enjoy the void!

2. Not to be and to be

As promised, I wish to welcome you back from the void of the previous chapter. There is a certain sense in saying *and* instead of *or* in the incorrect Shakespearian quotation “To be *and* not to be”. This is valid for the title of this chapter too.

In the previous chapter I tore you apart, down through the atomic level to the quantum world and beyond. I explained that the stuff you are made of is not just stardust, it may be nothing material at all. So, then, how can I pick you up again from nothingness into being, put you back into the world of living entities where you obviously are right now?

Let me start with the fact that you are conscious, a conscious being. Without consciousness you obviously would not exist, perhaps as a *thing* others might be conscious of, but not to yourself. *You* would not have an experience of being. Therefore, you would not exist unto yourself. I hold that it is being cognitively conscious, basically being a structure of consciousness, that makes you exist and know that you exist. You sense and experience the surfaces of all that surrounds you; only yourself from the inside observation post.

So, let us grab the essence of it: Consciousness is what makes you aware of being, aware of yourself both as a body and as a cognitive individual. You are a fragment of consciousness just as I am, just like your dog or cat, the bird in a tree and the tree itself. So, you do not think trees are conscious, do you? Well, before you cling to any preconceived opinion, follow my argument. I am about to rebuild you from nothingness, so you better do listen!

Have you ever considered what consciousness is *per se*? You are conscious, an observing, reflecting, cogitating

unit on planet Earth. Pinch your skin and you will know. Now, try to explain where your consciousness resides in you. It obviously is present in your skin, but like most people, you believe it sits in your brain. Right?

No, wrong answer. Scientists have examined the brain for a hundred years and more, and recently with the most advanced instruments without ever spotting the site of consciousness. They never saw a thought in the brain. Why? Well, a thought is not material; it is immaterial. Science is only able to observe the material world, so it cannot observe a thought, an idea, an inspiration or a mental image. They only observe changes in the blood stream and the firing of nerve impulses. That is quite a different thing and on a very different level, the material level.

Now, where is consciousness? Before I explain, I need to make you aware of the fact that the explanation goes beyond physics into metaphysics and philosophy. It may also challenge your present opinion, so, bear with me and be open minded. I am going to rebuild your existence from the ground.

My basic concept is that the 'ground' is consciousness itself. It is absolutely everywhere and all pervading, penetrating everything on the most subtle levels, beyond the quantum world. It is a force that is present in the whole cosmos, a force that makes the cosmos continuously become by building its minutest 'bricks', the structures or patterns that produce the quantum particles everything else is made of, every atom, light and space.

Consciousness goes deeper and beyond everything material, yet it structures matter into patterns. The will of being resides in this cosmic consciousness, the

Urgrund in my vocabulary, exactly the way a miniature of such will exist in your mind however flimsy and willy-nilly it may be. This will sit at the root of your being, the force that cause your appearance in this world.

The basic pattern of you is externalized from this deep consciousness by a fragment of will becoming you. The beginning of your construction into being is like a drop of water evaporating from the ocean. Like a drop of fog is misty and diffuse, so is the basic structure of you as emerging into an entity, yet there is a pattern, the pattern of your fragmented will to become and to be.

At this point we need to return briefly into quantum physics again. As I explained in the previous chapter, quantum particles are always at the edge of being and nothingness. They appear and disappear faster than any instrument can measure, appearing from a so-called superpositioned state into one exact state on observation, just to disappear again. They are like a fluid stream, but they stick to an immaterial structure turning it into matter by building the atoms the structure consists of. Thus, the structure of you grows into physical being.

I hold that all of you and all of so-called matter is basically a condensate of consciousness. How is this at all possible? Well, consider the fact that every tiniest particle of matter is vibrating at a certain rate. Particles *are* vibration. It is the 'density' of vibrations that makes consciousness seem to be firm matter. It is the scales of these vibrations that shape matter and it is the difference between these vibrations or densities between your fingers and any physical item that enables you to feel what it is. It is also this difference that makes it possible for you to wave your hand through the air, to penetrate water with your hand, but not a wooden table.

So, here we go. You have suddenly re-appeared from nothingness with a body built from patterns of consciousness and at the same time embodied a fragment of the universal consciousness in your body and your being. In this sense, you are not being, yet being. You have become a conscious individual residing in a 'material' conscious human body.

You have the right to ask if this is just a crazy idea of mine or if it is more hold to it. It is partly both. First of all, it is an idea that hit my thinking mind at a very early stage, possibly due to some strange experiences in my youth. I also found that there is a fundamental background to it in the ancient concept of panpsychism, which states that the universe is conscious, that consciousness pervades everything.

Further, we have ancient occult or mystical traditions supporting the idea of panpsychism taking it as fundamental to their practice and techniques to reach insight and illumination. Considering consciousness as the basic component of all there is, lies at the heart of the approach of mystics and occultists now as much as then.

The ancient alchemists knew. This is the 'prima materia' they spoke of in their cryptic texts. They considered it sacred and knew how to work within the different levels of consciousness, reaching deep into the matter and let it transform themselves, their body chemistry and finally work out physical transformations.

Consciousness resides in everything and transformations in the world of matter can only be carried out by one who knows to manipulate through consciousness itself. All else is gross manipulation of things.

Then there is science and the many mysterious and physically inexplicable phenomena of quantum physics that necessarily must involve consciousness in spite of the physicist's reluctance to involve it into their calculations due to its immateriality, immeasurability and their material ideology. It takes the physicists out of their comfort zone and into metaphysics.

Finally, it also sits at the root of every religion, however far they have moved away into dogma. You have a few indications in ancient religious scripture, like in the opening phrase of the "Gospel of St. John", saying: "In the beginning was the Word...". I usually transcribe 'word' into 'verb' since a verb is active.

The word or verb, when uttered creates vibrations that we experience as sound. Transplanted into the cosmic scheme, it is vibration, thus, the expression of the cosmic consciousness bringing 'matter' into existence. In its deepest expression, this is the 'light' that every mystical experience dives into and thus leads to enlightenment.

To conclude, you may now be able to see yourself as a being both materially and in every other aspect existing as consciousness, a fragmentary expression of the Urgrund. This is where I intend to end this chapter, leaving you to consider your being, your existence as an expression of a cosmic 'light' on the highest octaves of vibration, willed into being. Consider this as a matter of *not to be **and** yet to be.*

3. What banged?

Cosmology is an interesting science. It is in many ways connected to astronomy, yet a very different science. A major speculation concerns the origin of the universe, which is to say the origin of everything there is. This is also a philosophical issue and a religious one.

The question of how the world came into being has provoked the human mind into creating myths and religions, and more recently philosophies and scientific theories. One of these theories have in the past few decades developed into what might be considered a scientific religion, the Big Bang theory.

This is a theory, of course, but I would think that more than 90 per cent of the scientific community are faithful believers in this theory although there is no church or temple, only mathematical laboratories. Why is it that this theory has converted thousands of extremely intelligent scientists into firm believers?

There are some very logical reasons for this. Science is evidence-based, and evidence has surfaced ever since the British astronomer Edwin Hubble discovered the red shift in the light spectrum of stars and galaxies in the universe. This shift in the spectrum indicates that almost all these celestial objects are moving away from us at high speed, faster the further away they are.

Once this discovery was confirmed, mathematical brains went into overdrive and soon they came up with the conclusion; the universe is expanding, it is flying apart almost as if you blow up a gigantic balloon. After another mathematical exercise, they calculated the reverse movement, tracing the celestial objects backwards to where they originated, all the way back to a single point where they were supposed to be crunched into a

singularity, a kind of compressed point containing all the matter in the present universe in a pinhead. Few do realise that if so, this spot in nothingness would have been the entire universe.

As the story goes, this pinhead suddenly decided to explode with unimaginable power and thrust all this matter into a void space that was created at the same time. This matter then slowly cooled down and condensed into the stars and galaxies we can observe today.

Cosmologists consider this to have taken place some 13.5 billion years ago; a somewhat strange conclusion given that both time and space is considered to have been created simultaneously. This theory is the result of much advanced science; mathematics, quantum physics and relativity being part of it.

Now, I first started to ask how it is possible to place an event in time that took place before time existed. Our calculations are based on Earth time, the time we have defined on a very small planet orbiting a rather insignificant star. Time before or in the early phases of this banged universe must have been very different and changing as the universe expanded. What exactly is time? Relativity theory says that it is variable by both speed and gravity, that is, it speeds up or slows down depending on these parameters.

Secondly, I had to ask how the total mass of the universe could be concentrated into a pinhead called a singularity. The total mass of a human body could be reduced to such size provided all elementary particles of this body were compressed with no void between them, but the entire universe? It seems impossible, physically at least.

Then, there is a third question that remain unanswered. Where did it all come from? Where did the singularity come from, of what did it consist and what initiated the bang? This is the ultimate question, and metaphysics kicks in. There is no help in discussing a hypothetical imbalance in an imagined quantum vacuum to explain it, having no clue whence it came. I quote a wise observation: "*ex nihil nihil fit*", from nothing, nothing comes. The question remains unanswered. The origin of the origin remains hidden behind a veil of unknowing.

This is of course where religion really takes off. There must be an eternal God behind it all, an unmoving mover as postulated by Aristotle. Well, this provides no answer. From where did this entity come? Creating itself from nothing seems quite a contradiction, does it not? Therefore, whichever way we consider this, we end up concluding that there cannot have been a beginning and thus there cannot be an end.

The human perspective is incredibly limited. We are almost totally unable to imagine something having absolutely no beginning and no end. We are tied into a world where everything has a beginning, a birth, and an end, death. No measuring rod in our space-time stretches into endlessness. It stops after a meter or ten or more, but it starts at 0 and ends somewhere along the scale of centimetres.

Eternity and the limitless are beyond every measure. Just imagine for a moment that the universe is a huge ball. You lie on a lawn watching the clouds passing and you imagine going all the way to the edge of the universe. What may lie on the other side of this edge? What would happen to an arrow if you shoot it on to that edge? Would

it hit a wall and bounce back, or would it go through and cease to exist? This is an ancient question, unanswered.

To me, at least, the 'bigbangosophy' of modern cosmology seems to hit the wall and turn into nothingness for it cannot explain what banged! If ever there was such bang, it must have had an origin and this origin, the absolute first cause, must have had an origin. You see, this does not work out. Therefore, you have to consider eternity.

Back to the here and now, we do exist and we are conscious beings aware of the world and of ourselves as conscious beings alive for a limited time on a small planet, Tellus, our cosmic home. How is this possible? A limited life in an unlimited, timeless cosmos? I need to take you along a different path of thinking, an unlimited one.

You have seen my two previous chapters, where I take your physical existence down to nothingness and then in the second build you back into being as a projection of the Urgrund, the consciousness that *is*, the timeless being, substance of the cosmos. You may consider this highly speculative and even nonsense, but the bang theory is even more so, for the ultimate basis is missing and drowned in pure speculation, all based on an entirely materialistic understanding of the world.

I have explained how I see matter as we perceive it is coagulated from consciousness. If not every sub-atomic particle of you were not carrying a speck of consciousness within itself, you would have been just dead matter and totally dark, unable to recognise your own existence or that of the universe. You as well as the universe and all matter that might have been would be dead nothingness.

So, I hold that consciousness is fundamental and that it is present in every level of material existence, in a stone and in water as much as in a flower, a rabbit or you. There is consciousness in every fibre of your body as it is in every atom of earth, and it is present beyond all that is material for it is the creative power extending itself into temporary material existences throughout the entire universe we know and beyond. This includes you and me and realms invisible to us.

I see that I now open a way of salvation for the religious. Of course, this cosmic consciousness must be God, our Father in heaven, but no. This is pure superstition. Gods are man-created explanations of the inexplicable. What might be the case, however, is that *you* are eternal, your fragment of consciousness is inseparable from the consciousness that is. *Being* is eternal and unlimited and you are part of it for there is no 'outside' of it.

Now, what about the bang-theory? Is there a solution to the scientific conundrum? Not as long as science remains working within the frames of materialism. The materialistic approach has no way of transcending itself and thus, cannot reach into that which is immaterial. It will always just be studying surfaces, shapes and particles that will continue to puzzle the minds of scientists.

Philosophy only permits transcendence by roaming into the unthinkable. Through your own consciousness only is this possible. This is the only way where insights of this kind are available. It is a deep dive to make. Such dive made the insight I have presented here reach my mind long before even the bang theory turned up. Life and consciousness are eternally present in all and everything. The Cosmos is alive.

4. The Universe

The final trump card in the Tarot deck, no. 21, is 'The Universe'. Is it also the ultimate question? What exactly is the universe, this star-populated vastness that surrounds us and the tiny planet we inhabit? I think the ultimate question goes a little deeper. As I have said in an earlier chapter, being itself seems to be the ultimate metaphysical question. Why anything at all? Then, considering that we must admit existence *is*, the next question must be how can we be aware of this existence and even pose the first question? Well, that is because *we* are conscious beings, sensing, reflecting, thinking, wondering, measuring, and calculating. Yes, true, but what is consciousness, this capacity that enables our thinking?

In my opinion the fact that we are conscious beings, wearing physical bodies in a physical universe, strongly suggests that the universe itself *is* consciousness, not only conscious, but an expression of consciousness emanating, *coagulating* into what we perceive as matter since being of such matter ourselves.

Thus, this is how it goes; the ultimate question must be *being*. Why anything at all. I have tried to answer this in a previous chapter, so, here is the next: What is consciousness, this mysterious thing that enables us to observe a universe? Without this capacity, there would not be a universe, not for us at least. May this indicate that to *us*, the existence of the universe depends on our conscious observation of its existence?

This is an intricate approach to reality, to the universe and being itself. It is my point of view that this is entirely interdependent. There is no this or that; it is *all*. Truly, there is even more, beyond the reach of our ordinary

consciousness, far beyond our limited senses, even as expanded by the reach of a multitude of instruments. Reality also surpasses all our intellectual capacities, so we need a different path of approach.

Limited by matter, our material bodies, our capacities are also materially limited to perceive and sense only that which falls within the material world. We observe matter based on constellations of sub-atomic particles from atoms to stars and galaxies. We have been stargazing for millennia and atom gazing for a century and more, yet all we see is a material world. Is there nothing beyond matter?

Let us revisit the current idea about how it all came about, the so-called big bang. I have already discussed this bang and its presumed beginning as quantum fluctuations going amok. This bang is considered the beginning of not only matter, but of space and time itself. It is the hyper-luminous rush into material being in a frame of four-dimensional space-time.

Mathematical calculations take the physical world down to just fractions of a second after the initial cause. It remains to question whether mathematics is not just fulfilling the various hypothetical data entered into the equations. Is it enough to calculate the observed expansion of the material universe down to a most elusive singularity? I think not. It is a far too materialistic approach. Not only does it imply that immense quantities of matter came into being from practically nothing, it also presupposes that space expanded into being at the same time.

This takes us to question; what is space? First, into what did space expand? What actually is space? Considering the universe as space containing all we can observe, stars

and galaxies billions of light-years away, what is it really? We consider space as an empty room of three perpendicular dimensions. Let us tentatively accept this idea. This three-dimensional space is, according to astronomical observations expanding, or at least objects in space are moving away from our position with speeds greater the farther away they are. They are moving *in* this space, but does this imply that space itself is blowing up like a balloon?

If space itself expands, there must be space into which it has room to expand. Not only so, it must have an expanding edge, and this takes me back to Zeno's question: What would happen to a javelin if I throw it against this edge, would it pass through and disappear or just bounce back? A funny question to ask in this day of post-Einstein relativity, still interesting.

The point is that we do not have a clue, not the faintest idea about how this is and even mathematics, however well it works, is based on material observations, presuppositions and hypotheses. Complicating it all, enters time. What exactly is time? According to modern relativity theory, it is not a fixed measure. It is flexible depending on various factors such as speed and gravity. It is even considered to cease beyond the so-called event horizon of black holes.

Time is also considered to be a fourth dimension, like as if our three-dimensional space moves in an outside not observable dimension. This then, would also constitute a hyperspace, beyond the universe as we know it. This is highly speculative, of course, but so also is modern cosmology. Here is an image from modern cosmology: Gravity bends both time and space. It creates waves in

space-time. Waves in what dimension? May gravity be just another dimension, the fifth?

I suppose you are now about to be a little confused. The universe no longer seems to be just a vast space full of stars and galaxies. There are depths beyond the obvious and observable and they are difficult to imagine. Surely, you are not able to visualize even a fourth perpendicular to the dimensions of the room where you are now sitting. It is barely possible in geometrical mathematics. So, then, just try a fifth one!

Then I will stretch your imagination even further. Say, there was a big bang taking place some 13.5 billion earth years ago. First, what kind of measure is that? Time is elastic, science says. Then it must have been entirely different at the point of the singularity's bottomless gravity if it ever existed. To me this remains an open question, especially according to my view that matter is a condensate of eternal and unlimited consciousness, the essence of *being*.

Now, let us drop the idea of the universe as an expanding balloon, as space blowing itself up in a field of nothingness. Let us consider absolute limitless space, a space with absolutely no beginning or end, a space where the difference between one centimetre and a thousand kilometres has no meaning, a space where the centre is everywhere and nowhere at the same time.

Let us consider time in the same way: No beginnings, no ends, a second or a millennium being meaningless measures. Suddenly all points of reference in both space and time are gone and you have entered a void, which is also a plenum. Such experience is not only bewildering, confusing. It is terrifying, yet this is where you have to go to see the deeper connections, only it takes a lot of

experience to get used to it. However, it should not discourage you if you wish a deeper reach into the reality of both your being and that of the universe.

This is where the clue is. All our normal day-to-day references are found within the framework of matter, space and time. We observe space between separate objects and time between events. All is bound to movement as we as well as objects move within time and space. Materiality defines our experience of the world. It is basic to our survival as biological creatures in a material world and to our orientation within this frame. Most of humanity are just happy with things as they are; it enables the normal life.

I am only a disturbance, challenging you to reach deeper. To my experience, a deeper understanding of life, of my own being as well as of the universe that surrounds me and the conscious cosmos encompassing it all, gives a richness to living that surpasses all joys that material objects are able to give. It simply teaches me to consider the material as a flimsy shell enabling my temporal existence on this planet, presently as a human being.

My disturbing challenge will take you even beyond the void I just described into an even more unimaginable void where dimensions of consciousness will tear you into shreds and take your ego into a land of total oblivion in order for you to become aware of the cosmos and become a human with insight as a truly conscious being.

My challenge will take you out of the material universe, into the ultimately dimensionless cosmos, through yourself, through your individual consciousness into unknowingness. Beyond concepts and the most abstract and mathematical terms you may see what the universe is. It is all your own choice to go along.

5. Metaphysics

In the last chapter, I spoke about the universe, how deep it goes and about our human limitations when it comes to understand what reality is. Every philosophy and all our science seem to end up on a reef of unknowing in an inexplicable ocean. Thus, most people take to religion in order to have some comfort in an otherwise incomprehensible existence. I will return to this in a future chapter.

Now, why is it like this? The short answer is that the world is not only physical. It is metaphysical, which is to say that it extends beyond the matter we relate to in practical life and that may be subject to study by physicists. One could say that metaphysics starts where physics ends. A brief example is your thoughts. They are immaterial. You cannot pick an idea or a thought out of your head and hold it in your hand, yet it can move a mountain when being externalized by language, inventions or the arts.

One major mystery is how something immaterial may appear in the material. Another mystery is how something not material may exist at all. Why being?

Aristotle was probably one of the first in the western world to formulate the ultimate metaphysical question: What is it to be *qua* being? It has to do with the question about what existence really is, a question I spoke about in a previous chapter, considering reality.

One metaphysical question goes like this: Is our existence necessary? That is to ask whether we as human beings are necessary for the world, the cosmos, to exist. How may we ever hope to answer such a question? What we know for sure, is that our own existence is necessary for *us* to experience life and being, and that the wider cosmos

is needed for us to have a place even though our place in the greater scheme of things is on an almost invisibly small planet orbiting a rather ordinary star among trillions.

From a human viewpoint, we are very important. We even add to our idea about this importance by defining ourselves as the superior creation, rulers of this planet that we even consider has been divinely given to our sole benefit. Obviously, this is somewhat too anthropocentric, even a hype. Looking up, instead of down, we soon realize that humanity as a whole is near the absolute insignificance. This insight is a game-changer.

The anthropocentric view says that our existence necessitates the existence of the world, which in a way is to say that the universe exists because of us, uniquely to make our existence possible, yet do we really need all those billions of galaxies out there? Indeed, the world is obviously necessary for *us* to exist, but are *we* necessary for it to exist? In metaphysics, we usually distinguish between that which is necessary and that which is possible.

Let me take this to an existential level. Our existence in the world may also just be one of many possibilities. This would imply that we are not really necessary at all, we are just a possibility become manifest from an infinite range of possible manifestations. This is somewhat humbling and may be felt like an attack on our self-importance. Yet, just give it a thought.

Considering man as a metaphysical being is another game-changer. It makes the human being into a multilevel, even multidimensional being. The human being, as well as all other living beings on this planet and elsewhere, is a body housing a level of consciousness. It

has both a physical, an emotional, an intellectual and a spiritual 'body'. The physical only is material in the common understanding of matter. Then, what about the rest?

Permit me; pinch your skin. What happened? You experienced a slight pain in your skin. At the same time, this made you unfailingly aware of the fact that you exist. It seems undeniable, but what happened, really? The small impulse of pain in your skin travelled via your nerves to your brain where it was located to the precise point and translated as pain. Your concept of pain is immaterial, just like your thoughts are. Thoughts travel the opposite way, becoming impulses of your will so that your fingers move to pinch your skin.

We certainly need to wonder how something material becomes immaterial and something immaterial becomes material. This is a phenomenon on two different levels of existence. Such is also our interpersonal experience. We may relate to each other via the senses, touch and smell, but we even more often relate to each other via language and emotion. Lovers, touch, smell, share emotions and their understanding of each other by sharing thoughts, using language. Emotions are translated into language and a language expressing thoughts may move emotions. Emotions transpire into bodily sensations and expressions, such as tears or muscular contractions. This is all immaterial-material transcriptions crossing that magic border.

Is it possible to say that a thought that appears in your mind is a mental manifestation coming from nowhere, that it crosses the border from non-being into being? After all the thought did not exist in your mind just a second before it appeared, perhaps as an entirely new

idea. You may go against this view, saying that this thought or idea appeared because of prior impulses, observations and experiences. It follows logically as a matter of consequence.

No doubt, you are partly right. Your cognitive mind is always working, even at a level slightly below the thinking surface. Still, this particular thought or idea did not exist until it blew your mind and changed your understanding of whatever it was. Let me take this one level deeper. Where were *you* before you came into being here as a human? Indeed, you grew from a fertilized egg in some woman's womb, your mother, but this only explains the physical side of it. What about the metaphysical?

Once born, you immediately began to express a personality that did not exist before. You were a new being on Earth, just as your thought was a newborn child of your mind. This takes us to the metaphysical opposite of being, the non-being.

Considering all the things we can observe as being, everything from a small stone to the galaxies in the universe, we have to admit that there must be even more possible things that do not exist. I now consider only the physical world. Why do not millions of strange beings populate Mars or the Moon? Why is there not a second moon orbiting our planet? Where are the children that your mother never gave birth?

These are all possibilities, yet obviously not necessities. A second moon is not necessary, but what about the unborn children? You were born, but are you truly necessary as part of the cosmos, as part of life? Possibly not, yet you are here. Why? What kind of necessity do you have in the grand scheme of things? What is your purpose?

Once you were a non-being here on Earth. You did not exist, yet now you do. This takes us into one of the deepest metaphysical questions: Why is there something at all? Why not just nothing, absolutely nothing? Is non-being a possibility with no necessity? Is non-being, non-existence at all possible?

I have tried to reach into this conundrum in various ways, and my thinking may to many appear as circular. Still, I believe it may be an interesting approach. Considering absolute non-existence, we understand that it cannot even be an absolutely empty space, a void. It must be *absolute* nothingness. My argument goes that if there were such absolute nothingness, then the nothingness never the less exists and its pure existence makes it into something, thus existence, something incomprehensible, yet being.

Being becomes unavoidable. This may be a way to explain existence from out of the impossibility of total nothingness. Considering consciousness as the moving power of this non-nothingness, we may understand the creation of the world as an eternal, continuous, unlimited and inexhaustible process, not originating in a divine act or the bang of nothing into something. In this picture, you and I are only two specks of thinking flesh, fragments of the cosmic consciousness.

I leave you here, to ponder and wonder, hoping you will continue reading, present in being and sharing in my immaterial thoughts materializing via this manifest paper medium of communication.

6. Dimensions

I suppose you feel comfortable in the chair where you are sitting to read this short chapter. You can reach down and feel the solid floor on which it stands and you can reach upwards towards the ceiling without touching it and be safe that it will not hit your head. You have a wall in front of you, and if you wish, you may turn around and see that the wall behind you is straight and will not attack you from behind. Most probably, you also have enough space around you so that you can stretch your arms out in both directions. We have now just defined the three dimensions of the space that surrounds you, one vertical and two horizontals, representing the six directions available for your physical movement: up, down, forward, backward, left and right.

Most certainly, you rarely think about it, for it is part of your world, permitting your movement around places. It has been like this ever since you were born. Your entire orientation in the world is practically unlimited within these spatial dimensions, yet they are also physically your absolute limit. You simply cannot move beyond.

Space is to our experience and understanding three-dimensional. We have a real challenge trying even to visualize a fourth dimension, one that is perpendicular to all three known dimensions. Just try and you will hit the wall. So, follow me taking you down a dimension into two-dimensional space. I take this image from Edwin Abbott Abbott's book "Flatland".

A two-dimensional 'space' is to our understanding no space at all. The vertical is missing, so it becomes like an infinitely thin sheet of paper. Let us just imagine beings living in this space as flat, geometrical bodies. The triangular guy will be recognised by his oval girlfriend by

his edges and vice versa. Then suddenly a new hexagonal being shows up, actually a pencil traversing the two-dimensional world of theirs. Born into their world as a small circular body, it changes into a hexagonal one living there until it has completely passed through. This strange being 'died' after a short hexagonal life in this two-dimensional world and no two-dimensional being would be able to understand its true shape or its continued life after passing.

Another aspect of the passing through of this pencil-shaped three-dimensional being is time. It is born, lives for a while and dies when it leaves this world. We may consider that its attention, its perception of its long shape is limited to exactly the part of it that at every moment is within the sheet-thin fragment in contact with this world, interacting with the trigonal, oval, square and other beings living there.

Now, try to transfer this image to our three-dimensional world. Just consider the fact that we all emerge from within another three-dimensional being, our mother. If you try to visualize your body along a timeline, as one long 'pencil' passing through three-dimensional space, you will see it beginning with a tiny point at the moment of conception changing shape as time passes and its release into the room while continuously changing shape every second as it continues to pass through. Imagine the whole body of a person as a long four-dimensional structure covering the entire time-span from conception to death. A strange figure it surely is, but you may visualize it.

If you consider this body as being pulled through three-dimensional space, the changes of its appearance at every moment are similar to that of the pencil-shaped body in

two-dimensional space. This movement is linked to the concept of time. In this way you may consider time in our world as a fourth dimension similar to the three-dimensional time passing through the two-dimensional flatland.

Nobody can prove it is like this, but give it some thought. Time is a mystery to man just as provoking as existence itself. What is the mechanism of time? Are we considering time being a fourth dimension within which our world, so to say, 'floats'? Just imagine, and soon you will have to reach out for something firm, grasping for security in the world you know, where you feel safe.

Reaching into existential questions of this kind is not for the intellectually faint hearted for it is like stepping off a cliff into thin air to see if it carries. I have done this insane exercise a number of times, and it causes vertigo every time.

Here is the question: Is time the same as a fourth 'physical' dimension? It is a challenging question, for then what is gravity that according to Einstein bends space-time, the entire web of four dimensions? A fifth dimension? Well, let us continue along this path. Moving into quantum physics and string theory, actually what is today considered as the basis of matter, we face physicists talking about a world made of 10, even 11 dimensions. They say those dimensions are 'curled up' within the quantum world. How? Are you able to visualize this?

I bet you have some real difficulties here. Even trying to consider what a dimension actually is, becomes difficult. As you may remember, in a previous chapter I talked about cosmos being absolutely eternal and limitless, that

is with no beginning and no end in both space and time, that it is basically consciousness.

Now you really need to stretch your imagination. If the entire cosmos, containing the entire universe we know and more, is pure consciousness, then it applies that you and I and everyone else is built from consciousness by construction upon the quantum world, the so-called particles making up every atom of our bodies and everything else. You and everything material in this world is consciousness coagulated into particles, quantum particles that last for a fraction of a second and being continuously replaced.

The way you and I are constructed over a fleeting quantum production is what gives us matter, a body to live in and a world to touch and enjoy. Time is our perception of the continuous flow from the quantum level changing us, our entire composition as well as all that is becoming, passing and disappearing; in short, our entire material world. The way we are built into existence is what gives us and limits us to this space-time world of three physical dimensions and linear time. Our senses are both our doors to this world and that which limits us.

As I said, our fourth dimension is time, linear time. We perceive time just the way we perceive space, as a linear phenomenon. We may imagine a future and we have memories of the past, yet we are always in the now that we do not really experience until briefly after it has become past. Time is just as fluid as the material world.

What limits our perception also limits our imagination. In the same way that we cannot visualize a fourth physical dimension, we are unable to imagine time of more than one dimension. The problem is that *we* are the limits. Our entire existence is framed within the way we are

constructed as physical three-dimensional beings with five limited senses giving us five sectors of material experience. The intellect alone with its imaginative capacity may serve as an escape, yet our psychic nature has an open gate to experiences that reach the beyond.

What it all depends on is your capacity to reach into those higher realms beyond dimensions through your own consciousness. Then it will open up and you will see beyond and reach insights into that of which science only scratches the surfaces, philosophy has struggled with for ages, and religions have filled with comforting tales, all limited by intellectual imagination and materialistic dimensions.

Now, as a final exercise, try to visualize dimensions growing out of each other, the one, two, three physical ones, linear time as a fourth dimension and from it, new dimensions as each floats away into a higher dimensional reality. Gravity becomes a time-bending fifth and ends up being caught up in even higher dimensions. Imagination cracks your skull open; the brain floats out of your head into absurdity. Imagination has no end. Consciousness is endless. There are no limits. Dimensions become imagination and they disappear into deep light.

7. The Body Conscious

I will now take you to yet another short brush with consciousness. Here, I would like to ask you where you would place consciousness in your physical body. Just give it a thought. Exactly where is consciousness seated in your body?

Some four hundred years ago, a French philosopher, René Descartes, found that the body is mostly a biological machine and that consciousness lives outside the body with a plug-in to the physical at the pineal gland that sits deep in the middle of the brain, almost straight between your eyes about ten centimetres in. In this way, he established a view that we call dualism, an almost complete separation of body and consciousness. Theoretically, it might well be so, but it does not explain anything, not even exactly how this plug-in mechanism works.

The idea of separation between matter and consciousness is still alive and kicking today in materialistic philosophy and science. The present view is that matter, when becoming sufficiently complex and an equally complex brain develops, matter will generate consciousness out of itself. The problem is that no one are able to explain how, even when considering the brain at quantum levels. Observing the brain by whichever available method and at any level of depth, the emergence of consciousness remains invisible.

It all grinds to a halt. Consciousness remains invisible. Not even the slightest glimpse of a thought shows up on the screen. No instrument attached to the skull or inserted into various sectors of the brain itself are able to write a thought on to the screen. Even though scientists may make some qualified guess from observing which

part of the brain is activated under various conditions, what goes on in the mind of the individual remains unavailable, unobservable. The readings just show changes in the firing of neurons and in the blood stream.

So, why are we not able to even get a glimpse of consciousness itself with all our advanced instruments? May the entire materialistic approach be wrong? Indeed, I think so. No, I not only think it is wrong. I *know* it is.

How can I possibly know? Well, let me take you back to the initial question. Where do you think consciousness sits? In your brain, somehow? Ok. Let me take your word for it. Indeed, medical science, neurology, says that the body is neurologically controlled by the brain. It is to a certain degree very true, yet consciousness is there somewhere, the 'ghost in the machine'. The fact that the brain governs the body neurologically actually does not answer the question. It just gives it the status of an executive, executing the impulses it receives from your cognitive or your unconscious mind.

In fact, the multitude of life-maintaining processes in your body are executed without you giving it even the slightest thought. It works autonomously and reacts automatically to stimuli, hence Descartes' observation. It seems that the control mechanisms are somewhat distributed throughout the entire body.

Permit that I say they are so distributed. Does this imply that there may be some distribution of consciousness in the body too, and not only the brain? Is the body itself conscious? What do you think?

I hope that you have seen my two first chapters where you are first stripped down to nothing and then rebuilt on a scaffold of consciousness. I will proceed from there

in order to explain that which Descartes could not explain, and what materialistic science refuse to understand. Note well that materialist science almost completely avoids considering consciousness and does not take it into account in the fields of research.

Considering the entire cosmos being alive and conscious on every imaginable and non-imaginable level, we have a starting point. For your information, this is not a new idea, but a several thousand-year-old understanding of the world that some indigenous peoples still hold for true. It is not of my creation.

In the second chapter above, I rebuilt you into an existing, living being from the concept that consciousness generates matter. This idea is diametrically the opposite of the materialistic, mechanistic worldview. Considering consciousness being the fundamental and all-pervading matter of the cosmos, unlimited in space and time, it must be the force generating all there is, whether material or non-material. That includes you and me and our living bodies. Follow me.

Imagine the entire cosmos including our visible universe and far more, being 'alive' with an 'energy' vibrating over an endless scale of 'octaves'. Let us call this 'energy' consciousness. This consciousness is the very being of existence and extends eternally and limitlessly throughout. *Being* is the expression of existence, so to say it is *will to be*. Thus, parts of the scale of 'octaves' coagulates into matter, first by creating the ephemeral quantum particles. With some density, they build atoms and combine into larger structures.

Within this plenum that science and our senses observe as void, appears new, larger structures all emanating from this cosmic will to be. Cosmic fog slowly spirals into

stars and planets while contributing to clusters and galaxies and even greater structures. In some places, like on our planet conditions enable fragments of this will to be to materialize in fragments, some of which are human beings.

Consciousness thus resides in every quantum particle of our body, and every atom, every cell is built thereof. Consciousness is basic and matter is one of its many expressions. This understanding solves the Cartesian problem and takes dualism down to monism. There is one and only one basic 'substance' in the world, an all-pervading consciousness. This is the *prima materia*.

Now, let us leave the endless depths and timelessness of the cosmos and return to the body.

As is universally understood, every material object, whether biological or not is composed of atoms usually chained together into molecules such as crystals or proteins. The entire human DNA helix is one such construction residing within every cell that makes up our body. Needless to say; this is all basically consciousness, a dense web of consciousness.

Now, the more complex question: How does this web work and how is it that it carries you around, your identity, you as an individual person? First, you need to realize that your existence is a fragment of consciousness, even though fully embedded in the cosmic. Your body, your conscious existence is like a limited focal point in the cosmic web. Your whole being is coagulated consciousness in human shape.

Basically, this is to say that *all* of you is conscious. Consciousness is the basic building block of your body, bone, flesh and brain. This is what makes it work

perfectly and in full synchronicity. As I explained in my book, “Consciousness as Urgrund and Fragment”, the body consists of a large percentage of water, about 70-75 per cent. This water differs from the water in the sea and the water you get from the tap in your home. On the quantum level, it connects your body and synchronizes its functions. Your brain and your nervous system is part of this. It would be unable to function if the quantum level synchronization ceased to work.

Here lies the key to understanding where consciousness resides in your body. It is everywhere, streaming through all of you from a level below the quanta, manifesting the quantum particles, continually renewing them, and keeping your body intact on all other levels.

Considering the fact that this also goes for your brain, your cognitive mind is always rooted in the cosmic, yet always quite blurred by the ‘material’. Due to the lack of transparency, the cosmic never fully shines through. The mind of man is usually very foggy.

In order to clear away the fog, you need to develop your access to higher levels of consciousness and open up different spaces. This implies learning to enter other states of consciousness. Some individuals have such access as a birth-gift. They receive glimpses of light, cosmic inspiration, and are often able to express their visions in art, music, literature, philosophy and science. They stand out shining the light while the most blurred minds strive to show off in the darkness by seeking power in the material world, taking roles as politicians and business tycoons. Hence, the state of the world.

I will return to this issue in a future chapter. Right now, I hope I have been able to give you a different understanding of the body consciousness in you.

8. Reality

What is reality? Have you ever wondered about that? Is it not a given; the world you live in, yourself, the Earth, the stars in the sky, the situations you face in everyday life, the news in the papers? Seriously speaking, does it make any sense at all to question reality?

Well, whether you wish to question reality or not, you may need to. You are indeed a victim of more illusions than you can imagine. If you have read the previous chapter, “The Body Conscious”, you may already have an idea of what I am hinting at.

First, let me point out that it is not within human capacity to grasp what ultimate reality is. It completely escapes our observations and dives deep below our imagination. All we may say is that reality *is*. *Being* is. That is about as far as we can go. The realization of the subjective experience of our own being, our own presence in a world is *our* reality, yet there is more.

Let me briefly take you through some ideas about reality that philosophers have considered through the ages:

The most general one is that what we perceive through our senses or that which we may, in one way or another, transmit to the perception of our senses, is reality. One step further we might say that what most of us record via our senses is reality. This implies a certain consensus between us about that which is sensed.

Another view is that all we do not fantasize about is reality. This implies that our fantasies are unreal, but are they? Yet another view says that what is there whether you are there or not, is real. How would you know?

Then there is the so-called solipsistic view, that *I* am all there is and all exist by and through me. You too. A rather self-centred idea. Finally, some have come to the conclusion that reality is where everything stops. The world sits on the back of an elephant, standing on a huge turtle on top of another turtle, turtles all the way down. Amusing.

Reality is an interesting issue that has been discussed by several philosophers. As an example, I would like to draw on John Locke and George Berkeley, two philosophers with opposing ideas about reality.

Locke would most probably subscribe to the first view I just presented, a very materialistic view saying that objects in the world are real, solid bodies and that our thoughts, ideas, concepts and descriptions of the world are the result of the observations we make via our senses.

Berkeley, on the contrary, found this view threatening to faith, so he explained that all objects in the world are compositions of ideas emanating from God. All objects we perceive are divine ideas experienced in the human mind. Matter in this understanding is not real.

If we move on to David Hume who picks up where those two left, reality becomes a matter of perception and ideas, the former being impressions from the senses with the latter being secondary derivations thereof. As an empiricist, he seems to ride with Locke, but he adds that illusions take a place in our ideas when we do not understand our perceptions correctly. Thus, we return to doubt. When can we be sure that what we perceive is true or truly interpreted?

Berkeley was an Anglican priest, so his view developed from a religious ground, not a scientific, yet it is

philosophy. Science at this time was about to rise and scientific views easily came into conflict with religion, saying that man should not try to investigate divine nature, God's creation.

Today, this is entirely different. Religious thought has remained mostly at a standstill whilst science has moved human knowledge forward at an ever-accelerating speed. Faith and knowledge have moved apart. Even so, it is relevant to ask how do we know that we know what we know? Is our knowledge victim of illusion? Remember, many of those things we once thought we knew have been discarded and replaced by new knowledge, lasting until it too is replaced. Knowledge is continually on the move and changing.

There is always room to doubt. According to Descartes, doubt was the best indication of one's existence. Doubt proved that you were thinking, and therefore, you must be. The observing, doubting, thinking subject obviously have to exist, be real. This implies that you and I as doubting, thinking beings must exist. Let us hold this to be true, just to have some ground to build on.

From a solipsistic view, your presence would just be an emanation from me. Likewise, my presence would be an emanation from you. This book or the electronic gear in front of you would also be emanating from you as kind of a manifest fantasy. I think we understand this cannot work.

So, let us return to Locke, to a very materialistic worldview, asking is matter real? In everyday experience, we touch objects, move them around, combine them and even change them. The less solid, say the air we breathe, we can feel by waving our hand in the wind. Indeed, we perceive a lot via our five senses, and from those

perceptions, we develop ideas about the world and our place in it.

Now, how can we be sure this is not illusion? That would indeed be to say that all we perceive is illusion, actually not being there, and we move into a view approaching that of Berkeley. Ultimately, that would make God the only reality, the divine being alone. You and I would just be extensions of the divinity, a perfect dream. You and I and everything would be unreal.

Considering that this does not explain reality either, where do we go? As you may remember, in previous chapters I have discussed matter. It is not an illusion. It is real, but we need to move deep down into it to understand what matter really is. We need to enter the quantum world and even go beyond.

I will briefly pick up that line of thought. Considering matter being composed of the elements we find on the periodic table; we also understand its particulate condition. The basic particles are the quantum particles such as the quarks, the electrons, photons, muons and a few more. These are the absolute basis of matter as far as our science goes. Such particle, say a muon, is a so-called 'point particle' being described scientifically as having no extension, no weight and no inside or outside, yet it exists, it is there somewhere taking part in the construction of what we call matter. Beyond this, all is theory, mathematics based on concepts that may and may not be true.

Truly, matter is a mystery, yet it makes up practically everything we use to orient ourselves in life. In a way, we cannot disregard matter and material objects and bodies as non-existent, unreal. Matter and all it composes are at least part of reality. You and I are also real. There is no

way we can escape this insight. Therefore, we try to explain it.

Unable to deny reality, we have to admit it contains both the seen and the unseen. We observe the world with our senses and their extensions in the shape of instruments, telescopes, microscopes, x-rays and more. We also observe emotional states just as we also experience a beautiful sunset not only with our eyes. Then, we have dreams, fantasies, ideas and inspirations. They are also reality, subjective experiences that we may transmit through language and things we create based on those experiences. Poetry, music, art and scientific innovations are real expressions of inner realities and visions.

Then, back to the question: What is reality? It must be the totality of our experience, and I think it is more. If we consider the limitations of our senses and all our instruments, I think we are looking at reality like through a keyhole. Reality is vastly more than we may experience in ordinary life. Even though you may see a deeper reality by entering extraordinary states of consciousness, there is more.

My own experience holds that the basic reality when all structures, physical, mental, emotional, spiritual have been fully undressed, is consciousness, pure being, limitless and timeless, emanating every level of the secondary reality we are able to experience. Hence, you and I and every philosopher and scientist on the planet are left to speculate. As I have shown, the limitations of both philosophy and science proves that fundamental all-encompassing reality is entirely beyond every concept we may formulate, every fantasy we may conjure up.

I here leave you to fantasize until you pick up on the next chapter.

9. Doubt and Wonder

I hope some of my previous chapters have provoked a few new thoughts, but it is not a prerequisite in order to follow this one. In the most recent one, I put our understanding of reality to the question. Through the previous nine, I have addressed questions of being and existence, the first two actually questioning your existence, you being nothing and still exist. Here, I will enter doubt and wonder.

We have done this before, but do it again. Pinch your skin, just enough to recognize that you are a living, sensitive being. You cannot doubt the fact that you felt that pinch, consequently, that you most certainly exist and obviously connect to your body, your surroundings, to the world around you. This world, however, is much more than your immediate surroundings; it includes the entire universe and the cosmos containing it. I say all is interconnected, but you are possibly in doubt. You may doubt everything I postulate.

Well, you being there, where you are, is not a matter of doubt. It is a matter of wonder. So, wonder, wonder, you are there, in a body somewhat material, alive in a world so vast it becomes incomprehensible. It is mind-blowing, it is beyond words, and it is wonderful in the sense of being full of wonder. It has the capacity to have us all wonder and keep searching for answers to the deepest philosophical and scientific questions we are able to formulate and yet it remains beyond reach.

What then, is the ultimate question? Maybe this: Why does anything at all exist? Why does the world exist? Why do I exist? Is there a purpose to all this? Is the world and my existence teleological, meaningful? Fundamental

questions so far with no humanly comprehensible, conclusive answer.

Philosophers and scientists have worked for centuries just to approach those questions, and so far, they have come to no valid answer. This is where belief takes over. Faced with the mystery of being, with the mysteries behind all phenomena we observe, religion steps in and takes the place. Faith replaces critical thought. How then, can faith of any religious shade bring true answers to those basic questions? To my opinion, faith is not an answer at all. It is a replacement protecting the bewildered minds from the terror of doubt, creating meaning where meaninglessness threatens the emotional balance of the individual.

Being an effective barrier against wonder and doubt, religion shuts down the inquiring mind under a soft cover of faith. Blindness ensues. So does the mental cowardice turning the religious individuals into 'sheep', a flock of unthinking prisoners of dogma and this goes for all religion, faiths of every colour and formula. They crowd the field with divinities and hierarchies of divine beings all the way from God down to the lowest priest. Faith throws a blanket over the true field of wonder while prohibiting doubt.

Religious faith is an individual issue. I will leave this theme for your personal doubt. It is not within the present discourse. It is, however, necessary to set dogma aside if you wish to continue investigating and give room for both wonder and doubt. I have previously said you must be critical and consequently doubt all I say, while remaining open and in a state of wonder. Only by questioning, one may have answers. You may, in fact, question everything.

Have a brief look at your immediate surroundings. You are maybe sitting in a chair and obviously reading this chapter from the book. There are objects in the room and maybe some family members around in the house or flat where you live. You consider all this being real, part of your reality just like the real pinch in your skin a few moments ago. Have you ever wondered about this reality or doubted it? Really? Well, most people never do. They just lean on the evidence of everything material just being there, things and people and nature.

Considering the world around you, your existence is obviously not necessary except for yourself. Not existing, you would not have any experience of being or of the world and your family would not even be missing you since you were never born to a mother. So, why you? Why are you here? A wonder it is and impossible to doubt.

I have used this example before. You may have siblings, but where are those siblings that your mother never carried and delivered to this world? You do not miss them. You doubt they exist, and you may be right. Not every potential is released into the material world of ours, yet *you* were. This is a reason in itself to wonder.

Of course, this is very speculative. I did not just pull it out from my sleeve to stretch the thinking process a little. It *is* a wonder you exist and that any potential sisters or brothers do not. It is a wonder you are or may become the creator of a new family, a source of new life. It is a wonder that you may walk around and enjoy nature, enjoy the touch of the wind and swim in deep waters without doubt. Still, I call upon some doubt in your mind.

Very often, we hear people talk about reality. Without wondering, they agree this and that are the realities of the world, material realities. It comprises everything from the

ground we walk on to the gravity that keeps us firmly from flying away into space, and such realities that we have invented, including everything from the cars in the street to economic 'laws' that we permit ruling our material lives. Should we not throw in some doubt?

Just permit that I grab the expression 'economic law'. Is economy ruled by laws comparable to the laws of physics? Obviously not. Economy is ruled by human psychology, speculation and very often greed. Even so, people and scientists called economists firmly believe in such laws, study and describe them as if detached from human tendencies and interventions. It has taken a place similar to that of religion as a matter of faith. Yes, there is reason to doubt and even to wonder at the capacity of human intelligence to fool itself.

This is just an example collected from present-day society. Then we have economy for religion, and I will add to that without going into it, political ideologies filling in. No wonder there is reason to doubt, yet these are just superficial issues compared to the one we started off with, namely the matter of existence.

Let me take us back to reality, your reality. Every morning you meet yourself in the mirror, recognizing yourself as being the same person as the one of yesterday and the day before. Even so, you have grown just a little bit older and a myriad of quantum particles that made up your body of yesterday are gone and replaced. Millions of cells have died and been perfectly replaced. Time has worked on you, day by day, slowly taking you towards a final moment, your unavoidable death.

What then, do you think about that? You will no longer be a living sentient, thinking human being, no longer experience the joy of living on this planet nor suffering

the terrifying experiences possible here. Your body will rot away and turn into dust and ashes to nourish plant life. Your experience of being itself will be gone for there is no longer a body to transmit the world to a living mind that is yours. The brain goes away with the body. Where will *you* be then? Back in the void from whence you came?

Here is where we arrive at an ultimate point of wonder and doubt. What you need to get beyond this, is to seek through yourself, dive through the levels of consciousness and penetrate towards the root of all being. You certainly will not find a god sitting there on a golden throne, but you will reach into the root of consciousness, the subtle level of the force that cause all being, that *is* being itself.

I cannot tell you what you will meet on such a dive, but I can tell you that you are and will always be part of this cosmic consciousness, even after your demise as a human entity on this tiny planet.

Answers are to some extent available to the one who permit both doubt and wonder to have a place and who recognize the illusions of matter and all that human invention have shaped as well as all invented religions and fanciful laws of economy, ideology and more. If you lean on this, you necessarily will fall away when it all falls away and disappears.

Do wonder and doubt without fear and reach deep into consciousness itself and you will touch eternity where the unimaginable alone resides.

10. God

In this chapter, I want to confront you with a serious question. Do you believe in God? Did I hear a firm yes or no, or just a mumble of uncertainty and doubt? Well, most people have faith in something, yet there is a difference between a religious faith and, say, having faith in one's own capacities. Believing in God or a row of gods and goddesses is a matter of faith in something unseen and intangible, usually inherited through culture and local or family traditions.

Most people are raised to a certain faith. In some cases, they cannot even escape without risking losing their family connection or even severe punishment as in a number of sectarian groups or where religion is state sponsored as a tool of power. In medieval Europe, the Roman Catholic Church took this to the extreme, torturing and burning heretics at the stake in stark contradiction to the Mosaic commandments.

Today is not much better. Evangelical, Judaic, Islamic and Hindu extremism cause the death of thousands every year. The more fundamentalist and extreme a religious faith becomes, the more extreme will be its reaction to opposition and deviating beliefs within their own ranks. In fact, this is religion being forced like a straitjacket on the individual. Freethinking is not only abolished, it is totally forbidden, and from this, norms of personal conduct are enforced.

This is the dark side of religion, of enforced faith and dress code. If you grew up within a sectarian society, you may have noticed how this faith enforcement seems to be absent in the 'sinful' secular world outside your sect or society. Anyone outside, looking in, will notice how strict religious beliefs are enforced in those communities and

believe they are free, but that is an illusion. They are bound by all the norms and the normality that originates from the dominating religion without even recognizing the connection.

I will, however, leave organized religion and, as you will understand, address those of you who live in a relatively free secular society, whether western or other. Most of you have some kind of faith in a divinity, a god, and this is not limited to those lands where the monotheistic religions, Judaism, Christianity and Islam, dominate. Even where society is mostly secularized, religion sits, so to say, in the bone marrow of society, silently, invisibly pulling the strings of morality and law. God, Jahve, Allah, Brahma, are unconsciously present in people's minds, as exemplified by the atheist who starts praying when confronted with life-threatening situations.

This hidden presence of God in the minds of even non-believing people is a very interesting observation. I may return to why this is so, but here we need to try to define what we mean when we talk about God, whichever name we give Him or Her.

Children brought up in the Christian faith, often imagine God as a very strong and powerful old man with a long white beard, an image not very different from Santa Claus or Saint Nicholas. He is very benevolent and kind, but later they learn to know Him also as a severe and even revengeful being. Indeed, God throws sinful people into deep, painful, eternal hell if they do not behave in agreement with His will. The divine becomes wonderfully terrible.

You who are reading this short chapter, have most probably left this childish understanding, yet the core of it somehow may remain. Therefore, permit that I return

to the question, not only do you believe in God, but what is God exactly in your understanding? What does He or She look like? Where is God?

To define God suddenly becomes a bit difficult. Some would say that God is a faceless, spiritual being, with whom resides all power and all knowledge. God is everywhere, knowing everything, past, present and future, and all your sins are noted in a huge book to confront you once you are dead and there is no way you may change or correct anything. What a horrible, merciless moment!

However, this may or may not be, such understanding of God is quite common. In the Christian and Judaic faith, God is considered to be both omnipresent, omnipotent and omniscient, which is to say that God is present in everything, everywhere with no limit, is all-powerful and all-knowing. This puts man in a very curious and quite untenable position.

Considering these three characteristics of the divinity, we end up with some interesting contradictions. First, being *omnipresent* necessarily must imply that God is also within you, in every cell and structure of your physical being, even in your psychic and mental being. This is exactly what omnipresence means. This was an argument brought up by one of the most eminent Renaissance philosophers, Giordano Bruno, and sufficient for the Church to burn him at the stake in 1600.

When considering divine *omnipotence*, you end up almost exactly at the same understanding. God has all power in the entire cosmos that was created out of His or Her unique will. This creation therefore, must include every human being past, present and future. The power each one of us owns consequently may at the best only be an

extension of the divine power of God. Then one must wonder how it is at all possible for a human being to engage this individual fragment of power to act contrary to the divine.

You will most certainly now argue that God has given us a free will, and that takes us to the third divine capacity, that of *omniscience*, all-knowingness. If God knows everything, past, present and future, how is it at all possible for a human being to have a free will. This description of God actually results in determinism. Any thought and future act of yours is already known by God, so all you have to or will be able to do is to fulfil the divine prediction as known by God eons before you ever appeared on this little planet. There goes your illusion of having a free will.

Still, you believe in God, a divine being, probably the most lonesome being in the universe. No wonder he may find some company in filling up at least one planet in the immensity of the universe with some beings He or She can play with. Imagining God this way is just absurd.

Reading the Holy Scriptures you will soon discover that God has provided more to play with. There is an entire hierarchy emanating from the godhead; thrones, cherubs, archangels, angels and even at the lowest levels a few humans, the saints. This hierarchy falls perfectly within the pattern of the religious Judaic kabbalah, ten levels above which God hides behind three veils. The Kabbalistic pattern also is said to explain the steps of the creation of the world as well as the ladder of ascent to the divine. Do we need this at all?

Instead of moving any further into these details, maybe I should try to draw towards a conclusion. It should not be very difficult to realize that human life would be quite

meaningless if already determined since eternity. It would also be nothing but a shadow life if powerless in the sense of being just an extension of divine power, thus executed under the firm hand of God. Any idea of free will would be vain.

The idea of omnipresence, however, may help us understand something fundamental. I have often referred to consciousness as the fundamental reality, the *being* of cosmos. I have explained how consciousness at the most basic levels builds matter, which consequently explains how consciousness may reside in matter. Hence, *consciousness* is omnipresent.

I believe the inner, quite inexplicable feeling most people have of themselves being conscious and alive is the root of every myth and faith man has ever invented. From this innate feeling, we understand that there is something greater, not only in the sense of the universe surrounding us. We may watch the stars and be amazed at the vastness and recognize our own smallness. Yet we have a feeling of connectedness with the all, and this is where we find and define the divine.

The ultimate godhead of any myth or religion is developed from this. Divine hierarchies are human constructions. So also, are all the attributes we give the godhead. In this very simple manner, God is man-created. Moving from here into theology, the various clergies have an incredible knowledge about how God thinks, what He or She defines as sin and how he rewards the righteous and punishes sinners.

All characteristic given to a godhead are man-made for the purpose of ensuring the status and power of a priesthood and the class in power. We need to understand that the omnipresent consciousness has no such

aspects. The god-impulse in man has created God out of imagination and his need to organize society in very undivine power-hierarchies. Therefore, it is heresy to say God is within.

11. Faith and Religion

What is faith? Is it just believing, believing in something, anything? Well, let me say you have a good friend. He tells you a story and you believe him because you trust his truthfulness. That is, you have faith in him and thus, in his account. This is one kind of faith. It is based on trust. Then, what kind of faith is religious faith?

Briefly, the answer to this question is that you trust a miraculous story that is told over and over again by a kind of priesthood claiming that their story is true. This implies that you trust this priesthood the way you trust your friend, who you know very well. Do you know those priests like you know him or her? Most probably not.

Remember the German Nazi Minister of Propaganda saying that if you tell a lie persistently enough it will become truth in the minds of people. He had a very good point. People trusted those authorities and the Nazi ideology almost replaced religion, as long as it lasted, that is. So why trust the clergy, why adopt their faith, their religion? The pattern is the same. The religious account has been massaged into the minds of people for centuries!

Obviously, we need to define religion. The Encyclopaedia Britannica says that religion is “human beings’ relation to that which they regard as holy, sacred, absolute, spiritual, divine, or worthy of especial reverence. It is also commonly regarded as consisting of the way people deal with ultimate concerns about their lives and their fate after death”. Further; “Worship, moral conduct, right belief, and participation in religious institutions are among the constituent elements of the religious life”.

The first part points towards the content of the belief that lies beneath faith. In the second part, we should note *right belief, and participation in religious institutions*.

What is right belief? Can it possibly be what you have been told to believe? Really? Could it alternatively be that which you actually believe without any religious guidance or influence? You may wonder if you are at all able to believe in something entirely without any guidance at all. Possibly not, but you will always be able to build your own understanding of life and the world by taking a position based on critical thinking.

Such thinking first needs to rid itself of all fixed opinions and faiths as well as of emotional impulses. You need to realize that religion is loaded with emotion, which is the mechanism all preaching and propaganda plays on. I do not say that emotion is worthless, but it must step aside for the clarity of thinking.

Now, who defines right belief? The priesthood, the clergy, based on scripture and tradition to varying degrees depending on the basics of the religion in question. In Christianity it is theology producing interpretations of the holy text. This becomes the dogma that are propagated through the religious institutions and the church. For centuries these dogmata were enforced on people under the threat that any deviating opinions would lead the heretic to a flaming death. Today it works more softly, yet fundamentalism is present in all major religions just waiting to rid the world of heresies. Participation in religious institutions of any faith is still obligatory where fundamentalists run the show.

Such participation is an important part of the indoctrination that takes place. Intellectually one may hesitate, but when you are included in rites and ceremonies, you are also emotionally influenced. So also, stories like the birth and death of a hero will call upon your emotional body as you are guided through a drama

and to some degree led to feel participation. It is all a matter of simple psychology.

In modern society, we are all influenced by commercial advertisements, and by propaganda, both political, ideological and religious. Clinging to a political ideology differs very little from adhering to a religious faith. Both may take you down the road to fundamentalist fanaticism. It all grows from your need for meaning. Further, being born into a certain society based on a certain religion or ideology it is difficult to escape the pressure of conformity into which a certain meaning is inherent. It will demand a huge personal effort.

Psychologically, we could define religion as the adoption of a father or other divinity that makes us feel safe, comfortable, and takes away the fear of death. With the help of religion, you also have preconceived explanations for every mystery of life and even of everything that happens to you and in the world: It is God's will. Every shit thing that comes your way is designed by God to test you and teach you to bend knee and neck, to drop flat on the ground or stand facing a wall nodding like crazy.

Religion is in fact a philosophy carried away into the absurd. It permits no deviations, no questioning. Further, it is not delivered to you as a proposition or a theory, an idea or philosophical thought open to discussion. Defined as truth and based on dogma, it is massaged into your head from early childhood, fed into you through education, social interaction, ritual and pure and simple propaganda. It is hard to escape. It demands a real effort just to get your head above it, so no wonder most people become 'sheep'.

Yes, a flock of sheep is exactly what the Church, the Mosque, the Synagogue and the Temple want. To rule the

minds of people is a question of power, and that is the aim of the clerical hierarchy. In order to obtain and keep this power of mind control, it has burned books and people for centuries, and even in this modern day, there is a fervent religious hunt for certain kinds of books in the libraries, books to be forbidden, even in the US, the land of the brave and free. In a few years more than 2000 titles have been purged from US libraries by Christian fundamentalists under a motto seemingly like “thou shalt not think by thyself”. Islamic, Judaic, Hindu and Buddhist fundamentalism have also raised their heads and committed atrocities to non-submissive individuals holding the ‘wrong’ faith or none. Religion here works like a whip.

Hand in hand with the religious power comes the political. Religion and politics have shared bed for centuries with the simple aim to keep populations under control and service to the powerful. This is why about 99 percent of people in the world are still serfs, even though most refuse to admit it, being paid workers.

Religion wields a huge power over people. It is an important factor in ensuring the submission of the masses. Karl Marx is said to have defined religion as ‘opium to the people’ and he may be right. It works as an anaesthesia to the pains of living an underprivileged life and ensures that prayer takes the place of revolution, at least until the pain becomes unbearable.

Religion differs from faith. You may have faith in a divine being or an entire pantheon without adhering to a specific religion. There is no need for a pile of dogma or a hierarchy of clericals between you and your god or gods. There is a direct way of access to higher knowledge where

religion, its dogma and its institutions work as an obstacle.

They are indeed *intended* to be obstacles to insights that will result in the fall of clerical hierarchies, the ruin of their power and status. Insight and critical awareness is contagious and sure to follow will be the fall of political and ideological hierarchies and their power. No doubt, the powers that are will tremble once a majority wakes up and discovers that all power resides in them. Thus, we may understand why politics goes to bed with religion.

There is a different faith that needs some attention, the faith in yourself, your own power, competence and insight. True, if the god of your heart is divine in the sense of being omnipotent, omniscient and omnipresent, that god is obviously part of you, present in you and there is no distance at all to overcome. It is consciousness pure and unlimited, consciousness within every fibre of your being and throughout the entire, eternal cosmos. Then *you* are divine!

You are here and now a fragment temporarily individualised and present on a small planet, yet always integrated in the cosmic. No wonder your smallness may seem intimidating, but you must not let religion play with this feeling. You must fearlessly dive into your smallness to understand your oneness with all. Just try and you will see.

12. The Shaman

Leaving priestly hierarchies of the above, I turn to Shamanism, which is usually seen as something primitive in its most unflattering meaning and connected with obscure practices of indigenous peoples who have preferred to keep distance to the modern world. It is often regarded with the same sceptical mind-set as are various occult practices. Very few make the effort to give it any serious attention. In the busy running-around of our modern world, most people are happy just to pay sufficient attention to all have-to-do things in their lives.

In modern life, there is very little time left over for any deeper reflection, time simply to think about more than what demands immediate attention; work, family and material matters. So, why at all think about shamanism. We know that practically every modern individual presenting him- or herself as a shaman, is just another charlatan who is after money for consulting services to the utterly naïve. It would be better to consult a certified psychologist.

This said, there are some very interesting aspects in shamanism. The word itself comes from a Siberian language and its meaning is *knowing*. The shaman is the one who knows. Then evidently, the question must arise: What does the shaman know that the rest of us do not know? With this question, we necessarily move into the philosophy of knowledge and what is possible to know.

Sitting where you are right now, you are pretty sure you exist and that you have a physical body. This is to most people an undisputable fact, a subjective knowledge. Anyone seeing you sitting there will also say they know that you are sitting there, but without observing you, they may doubt it. It is no longer knowledge, but an

assumption. They may believe it or doubt it, yet it will not change the fact that you are sitting there knowing it perfectly well yourself.

This may seem too evident even to mention, but it demonstrates the subjective character of knowledge. This is even more so when it comes to knowledge about the immaterial and invisible. Most modern people do not recognize or even wish to recognize anything beyond the tangible. Therefore, why should they even imagine knowledge that goes beyond the physical?

When it comes to shamanism, it is obvious that we need to transcend the materialistic way of thinking that has been taught to us from our earliest childhood and more or less force-fed to us at school and university. The materialistic understanding of the world is so heavily placed on our mental shoulders that it keeps us firmly on the ground. It takes some effort to rise above it so I need to remind you of some of the first chapters in this series where I demonstrated the fact that matter is mostly an illusion, a projection of consciousness.

This is where we have to go to be able to understand both shamanism as well as parapsychological phenomena and various occult practices. The first knowledge of the shaman or occult practitioner is knowledge about the true state of matter. It is a difficult threshold to pass over because modern man is so deeply rooted in materialism.

All over the planet, a number of indigenous nations hold a common understanding of the world, which is much less materialistic. They refuse to enter the materialistic prison. Their experience of the world leans on several millennia of spiritual visions of reality and partaking in nature, very different from the modern approach, which, in fact, is just a few centuries old. We have a tendency to

call this kind of worldview ‘magical’ in a negative sense, yet I can assure you it is truly magical!

A true shaman rarely appears in the modern world, but it happens. Such individuals are said to have *atavistic* capacities. In indigenous societies, this is very different. People grow up learning to see the non-physical behind the physical appearances. Thus, they are respectful of the magic of nature and prepared for a different approach than modern material science. From their approach comes what I prefer to call *in-sight*, a capacity to see other levels within and beneath the physical surfaces.

The shaman is one who is selected usually at a very young age by the ageing shaman to be his or her successor. When I say his or her, it is because a shaman may as well be a woman as a man. Now, this young person receives some very special training, learning to move beyond the body and into fields of consciousness inaccessible to most. This ability to shift into different levels of consciousness, even shapeshift at will is one of the most significant capacities of a shaman, but there is more.

The shaman is obviously an important person in the society, sometimes even the chief, being an advisor to the people, a healer of both health and conflict, and a guide to the hunters seeking game to feed the people. We may laugh at how the shaman carries out some of these functions by dressing up in the most amazing costumes, chanting, drumming, dancing and sometimes taking psychoactive drugs from mushroom and herb, but this is important as a method for reaching the psychic states where entering other levels of consciousness becomes possible.

The shaman may dress up in deerskin; wear a mask resembling a deer in order to reach the spirit of deer-ness. Once in that state he will commune with deer and know where to locate them for the hunters, who will then follow directions given and do the killing in deep respect of the animal. This is so far from modern hunting practices carried out as a 'sport' for the fun of it, sometimes respectlessly from a helicopter with automatic guns!

The shamanistic approach to the life of other beings as well as other humans resides on thousands of years of closeness to life and the living. It also resides on knowledge that life is universal and interconnected. This interconnectedness is in fact that which enables direct contact with other life forms and between individuals needless of cell phones.

Now you may wonder why did we not keep the shamanic tradition alive as part of our present society. The answer is simple. These are two incompatible worlds. Religions, in particular the three monotheistic ones, did all they could to eradicate it, killing and burning heretics, by definition thousands who knew and practiced such tradition. Then, modern science fought its way through the religious fog and adopted the materialistic ideology that rules the modern world. The Renaissance was not the rebirth of a shamanistic worldview, but of antique Greek philosophy as the rock underneath modern and mostly materialistic philosophy.

It is like spitting on the Scripture when I insist that Jeshua, the man we commonly call Jesus, was a shaman. The particular 'Christian' group he was part of had existed for centuries before his arrival on the world stage. He was part of a shamanistic tradition using the red fly agaric mushroom in order to enter other spheres of

consciousness. He eventually used his insights to profess this teaching from his own understanding and interpretation of his visions. This is where both religion and politics join hands to strike down any liberating force undermining their authority.

The word 'Kristos' is actually a derivation from ancient Sumerian signifying both the red fly agaric and the highest state of consciousness one may reach by using it correctly. The shamanic use of this mushroom as well as other types of psychoactive mushrooms is well known and the states of human consciousness they lead to have been studied for more than a century by science. This research proves as far as is possible that those states are real.

We know that the Druids and the Vikings used these substances, so let me take you back to their mythic origins, to the primordial shaman of all times: Odin or Wotan in the Germanic. The story goes that he hung upon a tree for nine stormy days pierced by spears, suffering. Then he went to Mime to draw wisdom from his deep well, giving one eye, the unseeing one in exchange for a different *seeing* eye.

Finally, I would like to draw your attention to the similarity of this painful initiation into shamanism and the crucifixion of Jeshua and his days in the grave. His death is initiation. He exited this experience with a new spiritual eyesight having left his blind eye in the grave. Religion has since exploited this symbolism in a most perverted way. I say no more.

Beware! The shaman lives in all of us. To raise him or her out of the abysmal materialism that owns you is a huge undertaking, but not impossible. Just read me correctly. It is not about eating psychoactive mushroom. It is about

developing by will and learn to see behind appearances.
It is a good idea just to begin seeing and thinking
critically.

13. The Christ and a Mushroom

In this chapter, I will move into the minefield of the Christian faith.

Are you a Christian? Do you want to remain a Christian, or do you dare to face a challenge to your faith? I am not a missionary of any other faith. This is about something entirely different. You may have been rubbed a little by the last chapter about shamanism, so if you wish to protect your faith, remain unchallenged, you may just jump this chapter.

The Christian religion is based on the life of a certain Jeshua, who we usually call Jesus, and who walked his sandals in Palestine about two millennia ago. As the story goes, he was born in a stable around 4-6 years before we started to count the years anew, most probably in the early spring, not in December when his birth is celebrated. The celebration at this time of the year is a usurpation of the pagan celebration of the winter solstice. The church has stolen most pagan celebrations by placing the Christian celebrations at the times of ancient pagan ones, just as it has placed churches on the exact geographical places where pagan holy-places were situated.

The Christian church is in this sense a thief. Not only so, it is also a huge falsifying institution. The boy's birth in a stable copy the births of several pagan deities' births in caves. As the story goes, the young Jeshua spent several years in Egypt. He was educated by the Jewish community of Therapeutes in Alexandria, a certain sect of Judaism, even though he was not a Jew, but an Aramean.

His education continued under Egyptian sages and then his uncle, the famous Joseph of Arimathea took him to

southern England where he learned shamanism and the advanced use of mushroom, such as the red-capped fly agaric. Joseph was a tin-merchant transporting tin from Britain, through Europe, over the Mediterranean to the Middle East, so he knew. Returning to Palestine at the age of about 30, he was a well-educated both shaman and Pharisee.

This red-capped mushroom is a powerful psychoactive when correctly used. Known all the way back to Sumerian culture, and traded from indigenous peoples of Siberia and Scythia. At the time of Jeshua, it was well known in the region he worked.

Jeshua was part of an ancient mushroom cult that derives its name from a certain mystical state of consciousness attained by the use of mushroom. This state, the Khristos state, provides visions beyond the material and is used for initiations where the individual is taken through the realms of death and 'resurrected' into life with some new insights.

This is how a different story goes, and there is more. Who do you think created the Christian religion? For sure, it was not Jeshua. He had no such intention. It was Paul, and he knew well that all the teachings given by Jeshua to his close followers, the so-called disciples, were about visions and shamanic competence, including the art of healing. It all builds on several thousand years of pagan tradition. Therefore, he had no hesitation to include some pagan magic into what was to become Christianity. One example is the transformation at the Eucharist from the symbolic to the magic level.

This magic is what the Church now teach as the *transubstantiation* of bread and wine into Christ's body and blood, an act of 'magic' being performed at every

mass by a powerful, dominating priesthood, twisting the minds of their gullible congregations, often referred to as sheep. A fitting description!

Now, let me pick up again where I left and return to the main issue of this chapter, the practice of the mushroom. From where does this insane idea, contrary to all preaching, come?

In the 1940-50's a huge archaeological dig started in the caves at Qumran in Palestine. There were unearthed what is known as the Dead Sea Scrolls, a number of documents dating from around 100 BCE to 100 CE, covering the times that our hero walked the land. Immediately, the Roman Catholic Church feared that they might contain some controversial information, an imminent danger to their dogmatic teachings. Do not forget that the Church is the greatest book-burner in history, scrupulously erasing everything that might threaten its dogmatic basis of power.

You may find literature that describes how the Church sent high-ranking clergy to keep those scriptures under lock and key as long as they investigated them to avoid the leakage of any controversial information that might challenge faith. Some scientists of special competence were, however, allowed to take part in this study, yet they were assigned to only one or two scrolls each as the work was compartmentalised in order to avoid cross-referencing. Heresies might lurk on those pages!

One of the scientists allowed to work on these scrolls was John Marco Allegro, an expert linguist of the ancient languages of the region and famous for his translation of the Copper Scroll, which, however, contains nothing of religious significance. After a while he grew impatient with the ecclesiastic's secrecy, and with some assistance,

he managed to get the scrolls photographed and circulated to scientists all over the world. The rabbit had jumped out of the hat and out of the clerical magician's control. This angered the Church, yet he would soon anger more than the Church.

Being an exceptional linguist, he managed to track down the etymological roots of a number of not well-understood words found in the scrolls as well as in the Bible. One of those words was the Greek word *Khristos*; remember the New Testament was written in Greek. Not so the scrolls. They were in ancient languages like Aramaic, the language Jeshua spoke. No wonder the Church wanted to lay their hands on them.

After several years of tedious work, Allegro had traced *Khristos* back to its Sumerian root; *tab-ba-li*, to dip. In Christianity, the word is said to mean 'the anointed one'. In ancient times, Kings only were anointed. The act is an old pagan ritual marking out the chief or head of a tribe. Then, anointing Jeshua was a huge assault on the reigning Jewish monarch, puppet of the Romans. It simply could not go unpunished. We know what followed.

Allegro also traced the Greek word *pentheros* that in the New Testament refers to the 'red-capped' figure Annas, back to a Sumerian word *bar-dara*, which signifies the red fly-agaric. This is the psychoactive mushroom used for millennia by indigenous peoples in every area where it grows and even far away to the Middle East to where it was imported ever since Sumerian times.

Allegro has documented the connection with heavy linguistic support in his book "The Sacred Mushroom and the Cross" from 1970, where he also says that "... the early Jews were well aware of the original mushroom nature of the Christian cult ...". This implies that this

Khristos-cult existed centuries before the appearance of Jeshua. Allegro thus pulls the carpet away under the entire New Testament. Needless to say, he was almost immediately excluded from academia and opposed by Church authorities.

Now you may be even more astonished. What was the anointment all about, what was it? Truly, the anointment of the King or Chief was a symbolic act intended to ensure his fertility and well-being as well as that of the society of which he was the symbolic head. Yahveh was originally a fertility god. It was not only oil. It had three components: The extract of the mushroom to ensure the leader's vision, semen to ensure fertility and oil to soften the mix. This is what was smeared on the front of Jeshua too, and symbolically correct by a woman!

Note well that all this is *symbolic* magic, pagan in origin and far removed from Christianity, yet considered of symbolic importance. This symbolism derives from the mushroom's resemblance to both the male and female genitalia as it grows. The Church and the Christian religion have picked up everything useful to its own ritual 'magic' and suppressed everything else, burning not only books but also people considered heretics, often men and women of pagan knowledge.

Today the Church has become a significant centre of power over the mind of the masses via indoctrination, bringing with it political pressure in an extremely dark and conservative direction. Even so, I will be the last one to say that this religion is worthless. It carries some ethical rules of living that are truly valuable and important, yet the Christian rulers of our modern world seems to just appreciate religion as a pillar of support for

their dirty power politics and warfare, killing away as they go. So much for Christianity!

14. Synchronized Minds

I have in previous chapters spoken about consciousness. Most psychologists will agree when I say that human consciousness have several levels such as the subconscious and body consciousness. Some consider mind and consciousness to be one and the same, but I disagree. Mind is in my scheme of definitions only the cognitive part of it, the thinking part of it, the sector that interacts on a daily basis with our surroundings, our so to say waking consciousness.

We are all aware of the fact that a less awake part of our consciousness lies right underneath, influencing our reactions to our surroundings, our thoughts, bringing impulses to the cognitive mind. This less objective and less accessible part of our consciousness also participate in our dreams and brings visions to the surface. Between the mind and the more subconscious, level there is a continuous flow of information and images that is mostly non-conceptual. It works by images and symbols.

Most modern psychologists since Carl Gustaf Jung agree that underneath and behind this subconscious level, there is a common subconscious shared by humanity as a whole. I agree to this and consider that there are two paths emerging from the individual subconsciousness, one to the common subconscious and one to the superconscious. The latter is connected by steps all the way through to the cosmic consciousness while the former ends up in the field of the trans-individual. I am now going to take you into this trans-individual field, but please note that the scheme I use is only in order to illustrate.

You may have noticed in your everyday experience that people with more or less the same background tend to

react quite much in the same way to any given situation or impulse. Primarily, this has to do with common references. They have been brought up in similar ways, been exposed to much the same social situations and objective experiences, had the same education and possibly been influenced by the dominant religion of their society. In short, they share mostly the same table of references.

Usually, this is common knowledge, yet this shared table of references transpires to the trans-individual level of consciousness where it, so to say, 'coagulates' into an *egregor*. Now you may wonder what an *egregor* is. Here is the short explanation: It is the manifestation in the transcendental level of consciousness of elements that are common to groups of people, large or small. A single individual may connect to several *egregors*, depending on a number of factors.

Consider that you belong to the common bourgeoisie of your society. You share most of its characteristics, its priorities and choices of lifestyle. At the same time, you do not take part in the standard Catholic Church, but belong to a small extreme sectarian congregation. Further, you are an eager participant in a particular political movement and golf is your passionate hobby, which you share with people of another class of society, whereas you abhor the common interest for football. Beyond your attachment to the common *egregor* of your standard bourgeois society, you have attached yourself to three other *egregoric* constellations: a religious sectarian, a political ideological and the golf that you share with people belonging to another social class.

This combination may from the outside seem to indicate some internal conflict, say if the political ideology you

adhere to is in direct opposition to your mingling with the higher-class golfers. If you, however, are able to stitch these elements together in a way that is meaningful to you, there will be harmony based on the meaning you create in its defence. Remember, we are all producers of meaning, stitching together our lives.

From here, we can move into the matter of synchronized minds. Taking part in any egregor will synchronize your mind with others of the same egregor. Its content in the shape of ideology, faith, and understanding of the world is the common denominator inspiring and driving every individual connected. How do we know this?

Have you ever seen people panicking? This is one of the most basic reactions to imminent danger, a deep, common reflex in the human transpersonal. It is contagious we say. It drives each individual in the mass in a very specific way. This is just an illustration of the extreme and I am not going to detail common knowledge here. There is more to see.

What people in any given society consider normal is part of that society's common understanding of the world and thus integrated in the dominant egregor transpiring into their common subconscious and from it springs the common ideas, norms of conduct and more. This is so normal that it passes unobserved and is automatically accepted, few questions asked, if any at all.

Now, you are part of one such society and part of three particular groups that makes you stand out. Consider that the common society have no problem supporting free abortion, even actively support it, while your sect is strongly opposing it. The particular religious ideology of the congregation is a prime mover, and you all move into

action with protest demonstrations and actions against abortion clinics. This is a real-world case.

This religious ideology has been 'educated' into the minds of each and every member of the congregation as a firm belief, yours being one. Convinced by religious faith you form an egregor and feed it with the energy you put into it. Then the egregor feeds energy into all as you move into action. Action provides more energy and soon there is a complete feedback loop.

Blinded by faith in your purpose, you act like a robot, like an individual in panic, yet you are only a puppet unaware of the mechanisms pulling the strings. The whole thing becomes almost unstoppable once you set off.

You may have noticed how any movement and its particular ideology is strengthened by mass and action. The more people engaged, the more power accumulates on the egregoric level and action feeds those energies. The more powerful, the more easily you may be sucked into it. Therefore, it is extremely important to be observant, awake and able to see the movements that take place on transpersonal levels of consciousness.

It is not evident that you are able to do so, yet just being intellectually awake helps a lot. Taking a bird's view of what moves things in your society and the world in general helps a lot. You need to orient yourself and make sure that you are not just dragged into something by persuasive propaganda or charismatic preaching.

We have a very recent example to recognize these effects: The storming of the Capitol in Washington DC. Hundreds of thousand people were influenced by political propaganda. Due to their disillusionment with the political elite, they were ready for it. Propaganda just needed a

plough to contaminate those barren minds. It worked. The egregor built quickly on transpersonal levels, and soon there was action, even violent action. It is interesting and quite a lesson to look in the rear mirror and see how many of those fervent protesters were confused in the aftermath.

They had been invaded by the spell, had lost their perspective and lost themselves in the very flow of the movement. The transpersonal level of consciousness contains fields that are fed by human emotions, thoughts and ideas, some positive and some negative. Once in place, there are feedback loops developing and the unaware person may be caught up in any such web. This lack of awareness plays out and thus becomes a major reason human beings are mindlessly directed into any faith, ideology or movement and the world develops into what we see every day, an arena of conflict.

There is a need for every single individual living today and tomorrow, to be awake, to search the bird's view as well as to go deep into his or her consciousness to reach understanding and even more insights into what may contaminate their cognitive mind from deep below. Only those who do the effort will be able to see clearly and avoid falling into the trap of their own weaknesses. Cognitive blindness is just a veil to let drop away.

Mass movements are the result of synchronized minds. So also, are small, often extremist movements. Your mind is connected to that which moves the world and society. My message is that you need to stop, disconnect at least partially, and take a critical bird's eye view of the psychic 'map'. It may provide a new freedom and release you from the blinded masses. Good luck!

15. Trans-human and Artificial what?

Permit that I open this chapter by asking: Do you if you could, want to transcend your humanity and become a trans-human endowed with the most advanced artificial intelligence, even with the prospect of eternal life? It would just imply making a few changes to you. After all, not so serious, at least not to start with. Let me guide you along this path to eternal life.

First, you are already to some degree on your way. You are right now linked up to immense resources of information and some rudimentary artificial intelligence (AI) via your computer and cell phone and maybe some other devices. I bet you follow the general pattern of checking your phone at least three or four times an hour during your waking hours and even sometimes wake up at night just to see what your 'friends', possibly most of whom you almost never meet face to face, have been up to. Yes, you are really well connected. Right?

Now it happens that some very advanced modern people are even better connected. They do not even carry those electronic devices on their wrist, but under their skin, wearing earplugs and glasses that do exactly what your computer screen does. They can walk in the street, connect with the most recent events on social media, watch it in their glasses and mindlessly leave the immediate world surrounding them. Hopefully, the cars will be able to avoid running them down as they obliviously stroll into the street.

This is the present. Tomorrow will be different. It will start with some more chip implants, soon even some directly connected with the neural circuits of your brain. Remember, materialistic science believes your conscious-

ness is just a matter of firings in your brain, nothing more. Do you also believe so?

For sure, it will not stop here. Science moves the frontiers all the time, often without ethical considerations. Technologies are like a double-edged sword working quite ruthlessly for profit and far too often leaning on the military for finance. We have already experienced the consequences.

I am not going to pursue this thought, however. It leads astray. I will take you further into transhumanism. Once the first individuals have been operated on, things will be presented as huge successes, great advances of science and of humanity. Of course, this will be sold to the world for all it may be worth in the sense of profit.

So, here you are on your way to transcend the human condition. Implants of every kind are now connected to your brain, but your body is frail and subject to ageing, so eternal life in spite of the huge advance in speed calculation that you are now able to do, will not save you. It is time for a few more changes.

We have seen great advances in prosthetics. People who have lost a hand, an arm or a leg have received a mechanical replacement and learned via connections to the brain, to move it as if it was the real thing. Very helpful, extremely expensive and only for the few, but for someone like you who willingly seek to be trans-human, they will do the job. Soon you will have both legs and arms made of titanium for eternal use, perfectly connected to the fabulous devices already linked up to your brain.

The continuation will be more complicated. What about your inner organs, your digestive system, the circulation

of your blood, your respiration. Well, of course, this is no problem to technology. All they have to do is to disconnect the entire body and place your brain on artificial life support. It is after all the brain that counts, not a decaying body. It is the brain that is you, your brain only that contains your being, your conscious self, right? Hey, where did the joy of love-making go, the touch, all those great emotions, life itself?

Once done, they may disconnect your artificial arms and legs too. There is no need for you to move around anymore. If necessary, they may move the whole container where your brain, possibly still with your eyes alive, floats with a million thin connecting wires coming out of it, to any place they wish. Your mechanical limbs and any other useful devices being connected to you may be operated remotely via a network. *You*, that is now your brain, may be just about anywhere. It does not matter. You may even be sent off into space on a million-year trip provided with a nuclear energy device.

There you are, a faceless, body-less, limbless trans-human, connected to every bit of information known to man, chips to a brain on life support. Lost is your freedom, your ability to move around at will. Your will, in fact, will not even be recognized. What do you think will remain of *you* in, say, 500 years provided the battery pack is big enough?

Of course, you now recognize that I have taken you along to a terrifying and dystopic world, where you have been reduced to an 'intelligent' tool. One day that tool will be as useless as a ten-year-old cell phone. New and more advanced trans-humans will replace you in the same way as your old phone was replaced. You will be shut down to save energy or for any other purpose. Then it is goodbye.

I admit this is extreme, so let us take a step back to where you are still alive with a complete and healthy body, yet having a number of advanced implants connected to your brain. Your implants replace the phone and your internet connection is direct with full access to the most advanced AI and all existing information. You are not on life support, but on continuous AI support and always connected. What a great dream. All your social media friends are always within immediate reach and you can stream music, film and TV just by mental command!

The other side of the medal is that you will always be under surveillance in a surveillance society worse than any dystopic novel ever written. You will be under brain control and cannot escape without carrying out deep-brain surgery to remove it all, which may then be illegal. As I speak, there are people that suggest that an identity-chip should be implanted in every new-born child. A great beginning or what? Hyper-surveillance?

Now, to a final point. Are you intelligent? I suppose you will say yes. Then, do you think a computer may be intelligent, that AI is true intelligence? I guess you may be doubtful about that, so let us take a closer look at this digital intelligence by considering the appearance of an idea in your mind.

Taking this idea to be the beginning of a very intelligent development or project, where did it come from? It appeared in your consciousness as an image, as a mathematical formula or perhaps as a chain of meaningful words, even possibly as a dream. The process goes beyond matter. Thoughts, ideas, visions, dreams are immaterial. You cannot dig them out of a brain. This is a major difference between digital devices and a brain for

you can read out everything from a computer by analysing the bits and bytes its 'mind' processes.

How then, does it work? Well, the machine has been filled up with almost every word that exists, almost every piece of literature and scientific paper ever written. Then it has been programmed to search with immense speed through it all, sifting out anything that seems relevant to the task it was instructed to perform, and then, out pops an answer. Even though the result may be amazing, it remains program execution.

The result may even be surprisingly 'human' in its form, yet it is produced from what we, humans, have filled its memory up with. Searching, sifting through millions of texts, combining by following programmed rules of content and grammar, it spits out something that may surprise, yet on close analysis it is nothing truly original. Unless we feed it with content, parameters and algorithms, it will come up with nothing at all.

What about you then. Would it become intelligent by being connected to your brain, or would *you* be more intelligent this way? No way. Your intelligence has grown through the challenging experience of living and if that experience is removed from you, you will slowly vanish into darkness as a component of a machine and 'death' will come long before your artificially fed brain is shut down. Everything in between will be life as a tool, a long nightmare.

Brain and body need each other and together they are consciousness and intelligence; *you*. To be a trans-human is only possible by transcending into a wider consciousness, whole and sane, not by becoming an artificial '*what*'.

16. The World as Information

There is an idea that connects well with the idea of transhumanism that I treated in the previous chapter. It has to do with the concept of the world as composed of information and nothing but information. Just pick up the image of you and all and everything surrounding you from the tea in your teacup, the table, the trees in the garden, your car, the planet we live on and the sun together with all the stars in the universe, to consist of nothing but bits and bytes.

What an interesting view! I have already talked about the world, the entire cosmos being nothing but consciousness coagulating into matter via the quantum level, so why not just consider information the *prima materia*?

Let me start where we left when considering the human body. Geneticists will argue that the codes hidden in the DNA string are what makes the first single cell develop into a human body and not into a wolf, an eagle, a fish or a flower. These codes are built into the genes using four, only four, different chemical components, the nucleic bases Adenine, Cytosine, Guanine, and Thymine. These four components are found in the DNA of every living thing on Earth, genetically encoded in the simplest bacteria and complex beings like us.

It is possible to consider this encoding as information just like binary bits and bytes make up the program that runs a computer. The binary code is shorter than the DNA code, consisting of 0 and 1 only, but whether that is really important I leave an open question right here.

Let me start by plucking the binary code apart. Take the digit 1. I cannot pick it apart. It is whole. Dividing it into fractions like 5 times 0.2, does not change anything. Its

operational value is 1 and only 1. The same goes for 0. Thus we may conclude that the digital binary language consist of two 'letters', both with a unique meaning of 1 or 0, on-off.

I am sure you will now say that we can build 'words' from these two components by combining them into bytes consisting of unique sequences of eight zeroes and ones, and you are right. This is exactly how we formulate program instructions. Long strings of such bytes are exactly what works in a computer at its deepest level. All modern programming instructions sits on top of this code. So, what is the difference between the genetic code and machine code?

First of all, the four basic components of the genetic code are vastly more complex than the binary units. While you cannot decompose the binary units into anything other than fractions, the A, C, T, G are products of a number of chemical elements that are also possible to break down into yet another number of different units all the way down to the quantum level where matter itself is generated.

Let me take you all the way through just one of these letters, Cytosine (C). Its chemical formula is $C_4H_5N_3O_2$, which is to say that it is a molecule composed of four different, basic elements, carbon, hydrogen, nitrogen and oxygen. The three remaining nucleotides are similarly composed. In the table of elements, they are ranged according to the number of protons in their atomic nucleus and by their chemical properties, which mainly is their capacity to bind to other elements.

In the first chapter in this book, I took you all the way into the depth of the core particles of an atom, the proton or neutron. We discovered that they are not particles but

a combination of three quarks. These are presently considered to be part of the table of quantum particles. I will not repeat all I said about these point-particles here, only reiterate that they are as close to non-existing as we may imagine. They appear and disappear in different qualities in fractions of a second making matter at the most basic level seem like fog.

Basically, these quantum particles seem to decide when and what to become while combining to build the atoms, the elements matter consists of. From this depth, all chemical combinations are produced, and this goes for the four letters of the DNA programming language too.

Now, let us move up to the cellular level. A human cell contains 23 pairs of chromosomes, in all 46. One single chromosome contains between a few hundred to several thousand genes. Humans have somewhere between 20 000 and 23 000 genes. These genes determine almost every detail of an individual's traits from the gender to eye and skin colour to any illness he or she may more easily contract, like obesity, cancer or diabetes. It is part of the heritage received from the parents.

The entire genetic code makes up the DNA double helix hidden within every cell of the body, reproduced from the very first cell building the foetus. Thus, the genetic programming hidden within the four letters actually produce the human individual into exactly the one he or she becomes. If you consider this as a flow from the quantum level to the full body level of a human being, you will see that the presence of consciousness in this entire process is not only essential. It *is* the process.

I have already explained the presence of consciousness in the body. It is a flow in and through the body at every stage in its development and the directing power of its

entire life as well as the producer of the cognitive and emotional consciousness we experience every day in our exchange and response with other people, animals, nature and things in our surroundings.

From this brief description of the four-letter programming language of life, you will understand that it is hugely different from the binary code we use for computers and so-called artificial intelligence. When considering the digits 0 and 1, there are no deeper levels of description. They are just mono-dimensional numbers. Humans have invented numbers in order to take measures, calculate quantities and values of traded goods in ancient times.

You may say that the binary code is just like, say atoms, and when brought together into bytes of eight or sixteen digits they form 'molecules' carrying information that makes program execution possible. You may even point to the fact that sequences of one program may be transferred to another and thus be inherited. You may even challenge my arguments explaining that present day computers are programming themselves.

In a sense you are right. In some cases, sequences of programming may be so inherited and modern computers are flexible enough to create program code as a consequence of a certain input. You could even say that this is exactly how people develop reactional patterns to certain stimuli, say just ordinary traffic situations. Even so, you are wrong for what enables a computer to develop, say reactional code, is the fact that the programmes we have furnished it with are written exactly to enable such code to be internally produced when certain circumstances trigger already coded sequences in the commanding software. The computer cannot produce code that it is not already prepared for.

The man-computer relation may very well be considered Cartesian. Consciousness sits outside the machine, in the programmer's head and the only link is via the electrical network and the program feeding procedures. Thus, there is only program execution, no intelligence in a computer, but it handles information, and that is the topic here. So let me return to information.

It is unproblematic to accept that both the four-letter DNA code and the binary computer code carries information. Even though each one of the four 'programming letters' of the DNA are information carriers just like the binary code, they are fundamentally something else. One important fact to note is that these molecules are not man-made. Even though we may create each one of those molecules in a laboratory as we create thousands of other chemicals by combining elements, we are unable to read the exact information they carry. We cannot read how the nucleoid information develops a living being.

Human subconscious and cognitive consciousness handles billions of bits of information a second, reads, sorts, selects and processes that which is important readying us for any immediate action. Consciousness is necessary in order to comprehend and work with information. Therefore, to compare the information that builds the universe, our world and us, with information plain and flat of computer code is ridiculous.

To produce, transmit and understand information requires consciousness. Thus, every argument that the universe is composed of information is to say that it is conscious. All life, every planet and star, are fundamentally consciousness. Call it information if you will, but that information is embedded in cosmic

consciousness. It is consciousness that translates immaterial information into matter and life.

17. Travelling Consciousness

Today, there is a lot of consciousness research going on. The brain can now be scanned down to the minutest detail; the firing of neurons can be recorded true time and the directions of the nourishing bloodstream may be observed as it flows to various centres of the brain as they are activated. We know fairly well, what the different regions of the brain regulate, such as the movement of various limbs, the heartbeat and breathing, where sensing and thought processes are located.

This is all deeply interesting when it comes to neurology, but it does not say much about consciousness beyond the fact that cognitive processes do work in the brain and that it regulates some subliminal processes that keeps the body working. With the assistance of our most advanced scanning apparatus, we may even observe changes in the brain activity as it passes from one state of consciousness to another.

Such observations have shown that different sectors of the brain are activated and other sectors deactivated as a person falls asleep, enters deep sleep, goes into a phase of dreams and then wakes up again. Conditions of coma and meditative states have also been studied as well as the death process. When all brain activity ceases, the person is declared brain-dead, even though there have been cases where a person has come back.

Studies of the brain are of course very interesting; however, we need to understand that we are observing brain activity only. This study is partly due to a theory locating consciousness in the brain, being the control console, so to say, of the entire human being. I have not only questioned this, but also pointed out that consciousness resides in the entire body of the human

being, even all living beings. It is everywhere yet nowhere to be seen. The 'ghost in the machine'?

No, it is not as simple as Descartes once believed by placing consciousness entirely outside the body with just a small connecting point in the pineal gland located in the centre of the brain. This dualistic view is now mostly considered a piece of late 17th century philosophy, yet some do believe that body and mind are two different things altogether. The modern materialistic view considers the cognitive mind; even accepting the different subconscious levels, to be all there is to consciousness. They think consciousness on all levels and in all states are generated by the physical brain alone. Full stop.

This view obviously limits research to the physical sphere, to neurology. Then, what about psychology or even parapsychology? Well, the former, standard psychology, works well without considering whether consciousness is material or not, originating in the brain or not. Psychology studies how the mind works and reacts to various situations and sometimes moves into the world of the patient's dreams. It tries to solve cognitive problems that follow from live experiences and states in the subconscious that allow or produce psychological problems.

Parapsychology, often considered a quasi-science, takes it a step further, considering consciousness to be immaterial and able to move without the body to any designated place and also to perform seemingly impossible things. There is a wide variety of parapsychological observations that from a material point of view are designated as 'phenomena'. Why? Because they fall outside the scope of empirical testing and proving. There is nothing to weigh and measure.

Even so, parapsychology is heavily supported by statistics. As a measuring tool, statistics defines the significance of repeated experiments, whether the results may be considered valid as proof or not. When the same results show up after repeated experimentation under identical conditions at a frequency well beyond what would be expected and haphazard, it is considered to be significant and proof. Standard, material science uses the same statistical method.

So, accepted by mainstream science or not, there is certain evidence that consciousness is not material. This may give some breath to a spiritual view, to the idea that our consciousness is spiritual and a gift from God and even directly connected to the divine. Religious people sometimes have spiritual experiences, ecstasies. This has been known as far back as history goes and a number of thus inspired individuals have testified to such experience in the most elevated and beautiful poetry and even initiated new religious awakening as well as creating new religious movements.

Obviously, consciousness operates at immaterial levels even though some materialists do try to explain away parapsychological and religious experience as brain activity not much different from dreams. Now we have to ask; are these experiences real, part of reality? Well, your dreams are real. You really remember a dream and your psychologist, if you have one, will search into your dream world to find something to build his analysis on. That is real science?

Now, let us consider another conundrum. Exactly where are *you* when you are dreaming? Your body most probably is deep asleep in its bed, but you, your attention is elsewhere, in a world that may or may not resemble the

world you live in every day. The dream world is immaterial and some quite physically impossible things may take place there.

In my vocabulary, your consciousness is travelling in immaterial spaces, often beyond the space-time of daily life. The experience of both time and space may be stretched and twisted beyond comprehension. Waking up, you realize that what passed in the dream would have been impossible in one single night, not to say within the very few minutes that your dream actually lasted in earthly clock-time.

This condition of stretched and twisted space-time occurs not only in dreams but even more in meditative states and religious moments of ecstasy and illumination. An entirely different 'world' comes into play and you may experience some quite fantastic and impossible things, meet unearthly beings and receive both knowledge and inspiration, often associated with immensity and light. This brings insight, an understanding of the world being far more than what meets the eye in the daylight.

From here, let me take you on a real journey via some much-disputed means. You may enter such journey employing some advanced psychic methods or by the careful, aimed use of various psychedelics, such as mescaline (peyote), psilocybin (various mushrooms), LSD (ergot) and a few more. It weighs on me to give a warning and underscore the word *careful*. You are not going for a wild trip, but on a journey of investigation of your own consciousness, not to blow it up like with dynamite.

I said that entering special states of consciousness often brings insight. The word comes from seeing inwardly, insight. If you decide to try this, make your choice and take a small dose. Direct your attention inward and let go.

Your first experiences may be somewhat flat in content, but perception of sensory impulses may be greatly enhanced.

Once you gain experience, however, things will advance. Rooms will open up and you will move into amazing and unknown spaces. At the same time, you will be 'undressed' slowly or more rapidly, not of your clothes, but of your 'bodies'. Layer by layer, the body that you are used to will be stripped away, sometimes burnt away with great pain, and the shells that you are used to cover behind blow away like pieces of skin or like ashes.

The skins you lose are those that works well in the outer world, being your masks and the role-personalities with which you represent yourself. Here they are useless, needless and actually blocking your experience, hence some bad journeys will occur. You need to let fall away all of you, even *yourself* and enter the all by being nothing. Naked beyond the marrow of your bones you may meet a reality beyond every point of reference, immersed in pure Cosmic Consciousness.

It truly takes a lot to walk this path. It cannot be done whimsically. It must have direction and a purpose that you need to define yourself. If you seek the wrong things, that is what you will encounter to your own peril. To reach the profoundest insight and community with the Cosmic demands the deepest dive your local fragment of consciousness is capable of, yet we all have that capacity in ourselves to let go of the self.

Right here, I will leave you to ponder and wonder. Forget theories, for this goes beyond any you may formulate. The conceptual dies *en route*. Just be careful when trying and preferably have someone by your side for safety. I may

return to take this travelling consciousness further in an up-coming chapter and hope that you will keep reading.

18. Swept away Minds

In a previous chapter, I spoke about how minds, the individual cognitive consciousness of groups of people are connected via an intangible egregor, a shared consciousness that they are mostly oblivious about. When they are together sharing that for which they are gathered, they feel unity and a very special comfort. They are so to say in 'harmony' and enjoying each other's company. It is a great feeling, even when their communion has an aggressive or violent content for, they share it.

By observing religious congregations, political meetings, manifestations on the street or concerts, popular or classical, the shared feeling becomes very visible. People take part in such events not only because they share an interest, a purpose or a faith. They take part in it because of the feeling of social unity, the togetherness, the sharing of emotions, and they are moved into a stream of a certain consciousness that encompasses them beyond their senses.

This stream of consciousness is in itself a power representing the totality of the group and it has in a certain sense a life of its own. A newcomer into the group in question will be powerfully influenced, not so much by arguments as by the generated psychic energy. Being included tends to be persuading. It is also comforting in several ways.

It is well known that brainwashing in certain societies begins by what is called 'love-bombardment'. It is all about lulling the new individual into a zone of comfort where he or she will open up; that is to say be prepared to receive the religious, ideological or other content upholding the group cohesion. This is all simple to

explain via standard psychology without any reference to the elusive egregor, yet the egregor holds the common denominator. It dominates the individual minds.

Every living individual seeks at least a minimum of community. Community is not only a psychological need; it is also very much a necessity for survival both mentally and substantially. As human beings we depend on each other and once part of a community, we have a tendency to follow its norms and ways of thinking. We enter a state of conformity.

The outsider, in breach with norms and standards set by the vast majority will be ostracised or even punished. There is a certain danger in standing out, being different and of differing opinion, yet there is even more danger hidden under the carpet of conformity for the individual will lose his or her capacity of critical thinking. This loss is the first step to disappearance in the multitude.

Possibly, this grey existence is what makes so many people today rush to the social media platforms just to be seen. There is a continuous call for attention: See me, see me, see what I have done! The dark side of it is not only the electronic surveillance they expose themselves to in this way, but the fact that they adopt just another path into social conformity. When everyone wants to have some attention, they all drown and disappear in a sea of attention seekers.

When talking about egregors, I had to pick up on these electronic media. They actually contribute to build egregors even without any physical presence, without the warmth of a living community. These media influence minds all over the place and people who do not know each other and have never even met are sucked into the world of some faith or ideology. Even as they take part in a huge

international community, loneliness invades them. Hence the need to stand out.

While undermining their individuality, the urge to stand out and get some attention may grow to the absurd. I believe such individuals do not only immerse themselves in the egregoric content, but actually and wilfully draw heavily on it. They become 'addicted', so to say, by the faith or ideology of the community, disappearing in an echo chamber recirculating the same message over and over again until it becomes hypnotic.

In a religious community such individual will try to show off as the most extreme, the most severe, and may finally break out with a select group of devotees to form a sect where he or she may be the dominant power. In an ideological group, the same may happen. The individual so uncritically identifies with the given ideology and purpose that a similar separation takes place and an even more extreme group form. New egregors are born.

In extreme groups, critical thinking has travelled far away, and if the group is mainly based on internet one-way communication by a leading personality, the lonesome, invisible one at the receiving end may take it all out in an effort to become visible, even a hero to this community. In some cases, this results in lone shooters on the street, the mass murder of a designated 'enemy'.

This is an example of a swept away mind. Just a single one. Now let me take you to the plural. A current example is the state of off and on war between the Israeli and the Palestinians. It is, I know, a hot potato, but it is relevant. Underneath it all lies an egregor of ideology: The Zionist idea of a pure Jewish God-given state. That means a state within the borders of which would be permitted no Palestinians or Arabs, no Muslims and no Christians

either, if they could avoid it. This idea, carried within the egregor, is what runs everyday terror in that small geographic area.

The sad side of this is its resemblance to the Nazi idea of a pure Arian-Germanic state with no Jews, Gypsies, dark-skinned or sexually deviating people within the borders of the Third Reich. These ideologies are exactly the same, identical. The egregoric power drives masses of people convinced that they are right, that they are superior humans. They alone are elected by the Divine. They alone have the right to the territory by Divine decree. It must give a great feeling!

People influenced in this way form an egregoric 'mind'. They share it and they are swept away with it. A very recent example is the 2021 storming of the Capitol in Washington DC. It is sufficient that one single individual move to the centre of the stage, agitating from a basic ideology. This is a perfect example of swept away minds. Once ended, many of the participants were utterly confused. They could not understand what had happened to them, what had made them participate. The egregoric grip had loosened after the action proved a huge failure.

A similar state of mind followed for a huge number of participants in the massacres in Rwanda in 1994. Several hundred thousand people were murdered and those carrying out the killings were driven beyond their own understanding; their minds being swept away under an egregoric influence that had slowly been built over the preceding years. I could in the same breath mention the disillusionment of Nazis, as well as soldiers and participants in other atrocities of every nation, once individually facing the consequences.

We should note that egregors are built by people themselves, most often upon a certain faith or ideology propagated by demagogues with an agenda. People are swept into it, mindlessly and blind to the moving interests behind, such as the want for position and money that we often observe when it comes to 'pastors' of certain fundamentalist denominations of faith, whether Christian, Jewish, Hindu or other.

The tendency to seek social acceptance and security within the conformity of society or a social setting, bend to its insistence on a set of norms, the wish to be 'normal' and as such included, is very strong in most people and in a sense understandable for the individual is usually weak alone. To give in to this tendency, however, may be a step into disappearance and thence the need to be seen. Thus, it starts all over again!

Based on these thoughts and observations, I would like to stress the importance of going deep in your own consciousness, find out what lies therein and what motivates you to action. You need to know yourself fairly well to withstand the pressures of the society that surrounds you and especially particular groups based on religious faith or political or other ideologies.

Both reason and feeling, observation and intuition must stay awake and the ethical standards you hold must always be open to insightful revision. It is equally important to teach yourself to stand alone. It is not a weakness. It is strength. Thus, when people are mindlessly swept away under some kind of spell or scare, you will remain standing.

19. Spheres of Consciousness

This whole series of short chapters, in one way or another are about consciousness. From your reading of the two first ones, you will remember that I tore down your material existence into nothing and then rebuilt it with consciousness as the bricks of reconstruction. Here, I will take you on a short journey into consciousness itself, as close as we may come and try to explain how it weaves the world.

A prerequisite for understanding consciousness is to put aside the materialistic worldview, at least for this brief moment. I also want you to put aside the presently ruling view of how the world, the universe came into being, the so-called Big Bang theory. You also need to drop any religious views with regard to creation, the creationist view that some divine being created the world in a limited number of days. Just for a few minutes, the time it takes to read this short piece.

Once you have cleared your mind of any disturbing preconceptions, you are ready to join me on this journey. Consider this an intellectual experiment. I am in no way trying to tell you what to believe, so after this journey, you may and will most probably feel more comfortable returning to your own view, scientific, religious or whatever.

Here we go. Imagine an absolute void. This is not a space, an absolutely empty space. It is not even space. It is absolute nothingness, no space, no matter, no-thing. I bet you have a problem imagining something like this, which is not even something. Consider this absolute nothingness to be the initial point of philosophy.

Considering this absolute nothingness, we actually consider something. If you and I are able to imagine this,

then nothingness has a presence in one way or another. The absolute void is present where there is nothing. Thus, it may be considered being something. The fact that absolute nothingness exist makes it into something, which is logically contradictory, but here we are beyond human logic too. This is intellectually inconceivable.

As I speak, I understand that I am and that something exists, at least to my perception. I trust my sensory perceptions telling me at least partly what surrounds me and that I have a body. I think you have the same experience. So, we must conclude right here and now that we exist and that things around us also do.

This observation is very difficult, if not impossible to deny. It also proves that you are a conscious being with perceptions that are far beyond that of a stone. With no consciousness, we would not be able to perceive our existence or existence at all. This implies that consciousness is necessary in order to *be*, to *knowingly* exist. I say that consciousness is the root of being.

You may remember another chapter considering the consciousness of the body and maybe also my thoughts about the universe. Basically, my thought is rooted in the philosophy of panpsychism, possibly the oldest concept of the world. In short, it says that *all*, the entire cosmos is conscious and alive. When saying cosmos, I mean not only the universe we observe, but also a space of no limits and beyond time. Cosmos is absolutely unlimited and eternal. There is no outer edge and no beginning or end. Here we are conscious beings on an infinitely small planet, part of a plenum in the void.

We are conscious, ergo consciousness exists. Indisputably, it exists inside this unimaginable cosmos, us being part of it. Questions arise: What is it? Where is it? We

cannot see it or hold it. It is intangible, yet we express consciousness in all we say and do. There is consciousness behind ideas and thoughts. Opening the brain, however, you cannot locate any given thought anywhere. The materialistic view is insufficient. It cannot explain the development of a thought by the firing of neurons. Then, let me take you some steps beyond the material.

My thesis is that consciousness is the *prima materia*, which is to say that it is the 'matter' of being. Consciousness, at a level we cannot intellectually understand or explain, is the cosmic all-generating principle and power. It is both immaterial and at the deepest levels of matter, embedded in its tiniest building blocks, those we know as quantum particles.

Considering consciousness as the particle-generating power implies that it is from the most basic level embedded in matter. This overcomes the dualistic view suggested by Descartes, the *res cogitans* as separate from *res extensa*. It also explains how consciousness is present in the human body and brain. It even clarifies both the dependence and independence not only of the human being, but also of the mind while at the same time explaining the connectedness to the all. Consciousness is the cosmic ocean all and everything is part of and we are the temporal in the eternal.

Consciousness thus embedded as the core of all we consider material is what makes it possible for us as well as all living beings on Earth, even planets and stars, to be aware of existence. It implies that every grain of sand, every drop of water, mountains and seas, as much as every beast on the planet, including us, carry consciousness deep within.

Now, follow me. Consciousness builds matter. Every single particle vibrates with this energy, defining what they are. Particles join to form atoms and build material matter, the elements we know from the periodic table. We recognize this to happen according to some regular patterns from where we formulate the laws of physics. Even so, we cannot fully explain what is going on, only observe the forces at play.

We may for simplicity use Darwin to explain the continuation, the development of more and more complex life after the formation of the planet as explained by physics and geology. From here, we move into the more complex development of the brains of animals and humans, remembering that consciousness is part those brains as well as the bodies carrying them.

I now jump directly to the human being and its consciousness since even though we think we know a lot about the animal mind, the subjective consciousness of individual animals is mostly a closed book to us.

I believe I have made clear my view that consciousness is the root of matter and that it exists on the mineral level. This is to say that when mineral compositions grow into biological ones, consciousness is part of it, maybe even the driving force behind it. We recognize the fact that the body would not work unless there were some consciousness keeping it going.

As I explained in the chapter on the body, there is a deep and immediate internal communication within the body. It is what we call subconscious for we need not think about it to keep it going. We say it is automatic. Even so, we have now defined a second level of consciousness, the biological, built on the first, the mineral.

Now we reach cognitive consciousness, our mental consciousness, the awake, thinking one. Often people consider this the only real consciousness, saying you are unconscious when in deep sleep or coma or just fainted. This, of course is not correct. It is only a change in the state of consciousness. It moves one level below the mental into the psychic level where dreams and emotions live.

Here we consider two more phases of consciousness, the psychic and the mental, both easily available, but there is more. Beyond the mental, you may enter spiritual consciousness via methods like meditation, shamanistic practice or the use of psychoactive means. Spiritual insights available here is a prerequisite for any further journeying in consciousness. The spiritual sphere of consciousness borders on the transcendental. This is where the minds of groups of both animals and humans are connected, eggregors. It is trans-human.

The transcendental sphere is a very difficult one, for here resides powers that may drive human masses into action, both good and bad. It is a tough journey to cross this sphere, but once done, you reach a realm that is so vast that you recognize your connection with the all-encompassing, all-generating cosmic consciousness. Here words are useless.

I have now defined seven spheres of consciousness that are all really one and fully integrated. The journey actually is about reaching into and containing all within yourself as an experience. This is the only way that you may investigate consciousness, via and through your own. Then you will know the connectedness of all and be able to see behind the curtains of material existence. There is deep light!

20 Cosmology and Ontology

Let me begin with my definition of cosmos. There are several ways to define this entity that I consider the All. Some equal cosmos with the universe as we observe it and some add innate properties to it. Since some speculation also include several universes, a multiverse, I say that cosmos is that which includes all seen and unseen, within and without our range of observation. Cosmos is in my definition the All, the World in its totality. Since I also consider the cosmos both timeless and infinite in every known and unknown dimension, it goes beyond every concept we may invent or imagine, yet the inquiring human mind philosophizes.

Cosmology and ontology are two fields of philosophy that deals with the origins of the world with two somewhat different perspectives. Cosmology seeks to explain how the world, the universe, cosmos came into being, as well as how it works on a large scale where it meets physics. Ontology is on the other hand a branch of metaphysical philosophy seeking the roots of being. In this sense, it also addresses the question of possibility and necessity. It develops into an abstract scientific-philosophical approach to being itself. Thus, cosmology and ontology meet at the most basic question of all: Why is there anything at all?

Cosmology tries to reach back to a beginning of everything, but face a paradox in trying to go behind what lies behind the behind. That is to say, it faces the problem of what was before the beginning of the beginning of the beginning *ad perpetuum*. On the side of ontology, we seek to understand why, why the world, the cosmos at all exist. Is it just a possibility that happened to realize itself or is it a necessity? Once a human mind tries to think about necessity in this respect, it also faces a limit, that

of the human mind itself. How may human thought encompass such question within the limits of its concepts?

As humans, and particularly as we stick to a physicalist approach to the world, we remain speculating within our conceptual frames. Even though we reach into the nature of matter all the way down to the quantum level, we remain dumbfounded. There is a level that we cannot reach by physics, by physical instruments and methods of observation. The cosmic is both too vast and too small. Therefore, the path from the end of the observable inevitably becomes philosophical speculation, including both cosmology and ontology. Let me take you through a few cosmologies from the past and up to the present.

The most ancient cosmology we know developed in India around 1600 BCE and is described in the Rigveda. It holds that the cosmos is unlimited and cyclical, that it recycles itself in periods of 4.32 billion years, breathing so to say, the breath of Brahma. This might be probable had the cosmos or the Universe within it been limited. An unlimited cosmos cannot expand and retract, yet the idea gives some traction to the modern big-bang theory.

About a thousand years later, we see the teachings of Mahavira saying that the universe is uncreated and has no beginning or end, being eternal. This is the view of Jainism. About the same time, 6th century BCE, Sankhya develops a model containing two 'elements' prakriti, matter and purusha, consciousness. This is the first model I know of separately defining consciousness. It holds that matter in its purest sense is becoming the world through 24 stages. It is also precise in stating that nothing can be created or destroyed by nothingness. In my view, this cosmology barely misses the connection of

placing purusha at the source of prakriti. I will return to this.

The Greek philosopher Pythagoras, held that there is a central fire in the universe that everything rotates around. Considered as a non-physical fire, it might be understood as a universal consciousness, but there is little to support that this was his view. From here, cosmology revolves for more than a thousand years around the idea that God is running the world and the Earth is the centre of the universe. This goes all the way on to Copernicus, but before him, Giordano Bruno had a view that angered the Church. He rejected a hierarchical universe, considering cosmos to be atomistic, animistic and intelligent and added that this 'divine' intelligence permeated all so that every living creature was a part of God. I will return to this too.

From the Renaissance on, the sciences of astronomy and physics steps in and new theories develops. In the 1920s MacMillan put forward a steady state theory saying that matter is created from radiation, particularly from the stars. A few years later Lemaître launched the first big-bang theory. New ideas of a pulsating universe reflects the ancient breath of Brahma only to be eclipsed by ideas that matter is created by nothing out of nowhere. Today, cosmologists mostly stick to the big-bang theory while being spooked by the mysterious dark matter and dark energy.

Considering the long history of cosmological speculation it is my opinion that we have an almost standstill philosophically in spite of all the modern advances. So what about the ontological approach?

Philosophical ontology is a serious mixture to wrap your mental arms around, so I will limit myself to that which

has to do with the present topic. Also, with due respect to Aristotle at the origin of this philosophy, I will chronologically start in the opposite end, close to the present, and be more brief. It was not until the 17th century it was coined by Wolff as ‘first philosophy’, a philosophy of first things, origins.

Modern ontology has become divided into a number of fields and turned into a word-splitting science. I do see no reason to bring all that into this text. *Ontologia* means the science of being, and that is where I will stay focussed. The central question is; why being? It reflects the cosmological question, yet on an immaterial level.

Thus, leaving aside all the special ontologies, we need to approach the central metaphysical ontology of being, existence, essence, of body, consciousness, God and the world. Modern ontology still discuss the same basic questions that surfaced in antiquity and carried through the ages to present day philosophy. To start where we are, the world exists, therefore it is obviously a possibility, but is it also a necessity? For us, humans in the world, it is necessary, but are *we* necessary or only a possibility come true?

What could possibly necessitate the human being and the world where he exists? The religious ontologist would say because God will it, yet that is not very persuasive, for what about God. Is the existence of God a necessity? We have no clue as to whether He exists at all, a possibility unseen. An ontological question will address the question regarding the necessity of God or gods. Can the world exist without God?

If we distance ourselves from the religious, we may ask whether the world may exist without consciousness. We might postulate that a world without consciousness, even

such limited consciousness as the human, could possibly exist, but there would be no way to confirm it. Therefore, some consciousness must be necessary in order to observe a possible world. Is this where we are today?

I said I would return to Sankhya and Bruno. When it comes to the former, there is only one knot that was not tied by him, namely how purusha sits at the root of prakriti, or in our language how matter is based on consciousness. Sankhya never states that purusha is the power driving prakriti through the 24 tattwas, principles, to manifestation, yet he is so close that I cannot avoid thinking he maybe did.

Returning to Bruno, he saw the all-permeating intelligence, consciousness in my language, at the root of the atomistic, animate world. He saw intelligence building the atoms of matter and life. He obviously understood that consciousness is at the core of being, consequently that the world is panpsychic and hylozoic, that 'God' is in all and everything and that cosmos is alive.

Modern cosmology and ontology are self-bewilderingly standing in mud up to above the knees. Academic philosophy and science, when it comes to the issue of that which is beyond measure is stuck in a physicalist view. There is no first cause behind first cause for there is no such thing. Consciousness at the root of all existence, beyond time and all spatial dimensions remains elusive for it may only be reached through itself and by unscientific methods.

I hold through my personal approach that the world is both panpsychic and hylozoic, through and through alive and living, without beginning and end, eternal and limitless. The light and life of cosmos is only seen through

the mystic approach, un-empirical, non-religious,
unbound by concepts, by seeing beyond seeing.

21. Beginnings, Ends and the Absolute

Have you ever been stargazing? Binoculars, telescope or just open eyes. It is amazing. The deep darkness with thousands, no, billions, trillions of stars, galaxies looking like they have been spread out there like by a giant hand sowing grains in a field. A few passing clouds makes the perspective appear. They are just above your head, so to say. All the rest is so far away, immensely far away. It is mindboggling, quite unimaginable.

The darkness is so vast, the stars so tiny, and you are invisible, a very insignificant spectator firmly grounded on a dot in this vastness. You lose yourself momentarily and let your mind fly off into space. Wonder, wonder, there is no up and down. Directions lost, you want to reach the end of this immensity, but where is the edge of space?

You know as a matter of fact that you were born at a certain date in a certain place on the dot, our entire dot that we call Earth, or Tellus, a small blue planet circling a quite ordinary star. You are used to measures. Days begin and they have an end, years too and even your life will meet its unavoidable end; death. You measure distances. Walking from your home to a friend takes about 14 minutes and it is about 1103 metres. The road has a beginning and an end. There is distance and there is time.

Now, I have talked about the flexibility of time in an earlier chapter, but this goes even beyond such flexibility and all measures of distance. Your brief escape from your body left you restless. You tried to reach an edge but found none. Your escape seemed both long lasting and short. You felt like disappearing and at the same time encompassing all there is, time and space.

This strange feeling is what forces you to question reality and its perceived dimensions. Is there a beginning? Is there an end?

How can there be a beginning or an end? If the universe was created by a divine being or just appeared as a consequence of a huge bang, where did the divine being or the bang originate? What was before, before? Say time and space did not exist, nor did matter, yet now you exist as a chunk of matter entirely subject to the dimensions of space and time however relative those dimensions may be. What a miracle!

Take any series of numbers; 6, 7, 8, 9... You can count both up and down from here, but how far you ever count, you will always be able to add or subtract 1. There is no end to the numbers whether in the positive or the negative. Here is another thought experiment: We have located a number of quantum particles, infinitely small. We think they are the final building blocks of known matter. Are they really? Those particles barely exist at all. They appear and disappear in a blink, yet they produce matter or to be exact, that which we, humans, experience as matter.

With numbers, we have come to an example of the infinite. Following matter into its deepest recesses, we end up beyond matter, as we know it, facing an infinite depth of what materially may only be understood as a void. Looking the other way, in the direction we started, into deep space, we cannot even imagine an outer 'wall'. Even children will ask; if there is a wall out there, what lies behind it? Children are smart, even more than physicists.

Children will also pose the question; what was before, before and what will come after, after? Adult humans

often forget to pose basic questions about existence. They have become so used to the measure of all things, the limits and outer surfaces, beginnings and ends. Deep thinking stops with standard education. The wondering mind is put to sleep. Even scientists are half asleep when producing their self-fulfilling mathematical formulae. What you get from a calculation result from the input and the input is always a limited idea.

Yes, you cannot calculate with infinity. It blows every formula to shreds. Even so, mathematics may operate with several different infinities, believe it or not. Theory is a strong tool, but every theory is temporary even after it is 'proven'. New insights may bring new input and the theory will be replaced. Even human logic suffers from the same. It is fundamentally based on our intellectual capacity and heavily rooted in duality.

I will not waste your time with mathematics and logic. I will evoke your fantasy, your capacity to imagine beyond measure and form. As long as we remain tied up by materialistic limitations, we will not be able to reach a full understanding of the world. The world is not only matter. You need only take a second look into space or consider the materiality of a thought to understand. Matter is just one aspect of the cosmos.

Let us dive beyond matter, beyond beginnings and ends. Matter only defines shapes and has a very limited reality being within a few 'octaves' of the living cosmos. The cosmos as I have defined it is absolute, infinite, timeless, and has more dimensions than we are able to perceive, even imagine. Finiteness belongs to the material only. Every finite, material object or being is an expression of something not material, an idea or a will to be.

Let me explain. If you produce an object, say a tool or a piece of art, then this object, the hammer or the sculpture, is a product of your idea. This may be considered a second level of creation, since it follows you coming into being. This 'you' coming into being grows from a deeper idea, the idea of you residing in the nonmaterial as a given will to exist. You *are* this will.

Will is not a material thing. It is pure immaterial force. Thus, immateriality lies underneath the material. Cosmos *is* will. It is will, alive and conscious, a creative force with no beginning and no end. It goes beyond every imaginable concept, every thought available to the limited human mind.

From this understanding of the cosmic, we come dangerously near religion. This *being* will may be interpreted as a divine being or several according to the aspects we observe being expressed in our tiny corner of the universe. I need not go into details here, just note that man throughout all ages has been aware of the fact that there are forces at work in his world that he cannot control and the rage of which he sometimes is a victim. Hence God, gods, divinities, religion.

The basic fact is that man encounters the Absolute, the timeless and the limitless, all being not only abstract, but impossible to imagine. The human mind, tied up in a material world of other beings and objects moving within the physical dimensions we know, passing through the dimension of time, is unable to fold his mind around the eternal.

The human mind, the cognitive level of his consciousness is only the surface of a much deeper mind, fragmentarily externalized from the cosmic, yet never separated. It is like a flower in the field of humanity with deep roots going

all the way down through the unity of all humanity to the cosmic consciousness itself.

Reaching into these depths requires a journey through consciousness itself beginning within your own. The cognitive mind needs to be educated to shut down and be silent. Then you may begin the journey, but beware! You will have to pass through levels where all the horrors man has invented will confront you. You must face it within yourself. This will throw you back again and again and test the strength of your will. To get through you must profoundly will this and perseverance alone will take you through.

At the deeper level, you will penetrate to a spark of light and become one with it realizing this is you. Getting used to the timeless, limitlessness of the realm of the absolute, you will discover that this spark of light shines forth as a star in a different cosmos. Here you will comprehend the unity and absoluteness of all. You are continuously beginning and ending. Here is the root of your fluid, temporary, earthly existence.

I say no more. There is no script to this. The Absolute *is*.

Let me as I conclude this chapter, make it clear that I do not disrespect science, mathematics or human logic. I just point out their limitation. As long as they remain firmly grounded in the materialistic, the phenomena of matter, the material world is all they may discover and describe.

22. Who are you?

You are now deep into my short chapters, revealing my thoughts even though I do not have the faintest idea about who you, my estimated reader, is. It is in fact, quite a challenge being asked the question: Who are you? Often this question is formulated a bit different: What are you? Usually, those questions are quite superficial and you will reply by giving your name and state the title of your profession. Quick and easy, no more required.

Well, you do not expect me to stop here, do you? I never consider questions like these superficially, yet I may in any given social setting, reply exactly like that, even though I find it downright stupid. I *am* not what I look like and I *am* not what I may do for a living. I am none of it, yet a lot more!

I must admit that I quite often have to resort to such banalities, and even more participate in conversations covering a wide range of banalities. The ordinary individual is literally swimming in superficial banalities and I do shamelessly hate it. From time to time, I confront such superficial talk and study the reaction. Normally what I see is an expression of disbelief, at times of being insulted, and behind it, I see emptiness.

To me, this is a disturbing, unsettling experience. Why this emptiness? Why this reaction to my most sincere interest in learning to know this other person a bit better, a little more than just superficially? I say: Knock, knock, is there anyone in there? The answer is very often dubious. The house is often empty, no one at home. Even though I know this person is both emotional and intelligent, there is deep emptiness in the living room; the unrecognized and unexpressed core is asleep in the bedroom.

Considering this, I notice that the inner driving forces in this person are those caused by external influences. They are reactions at play with the surrounding material and emotional realities, not expressions of a unique inner urge. Further, very little critical thinking takes place at the cognitive level. Observations pass mindlessly, subliminally through and down the drain into the gutter of primitive emotional and routine patterns. Hence, the automatic reactions that so often demonstrates a lack of depth.

Asking the initial question, what you get for an answer is that with which the individual identifies. The question of identity is very high on present-day public agenda. It is an agenda calling for appearances, not for depth. Of course, some of an individual's identity connects with physical aspects, such as language, the colour of the skin and gender. Those are inescapable, but of much less importance than the invisible.

When you are faced with the question, who you are, you do not reply; I am a Danish, white Caucasian woman. You will, as I said, more probably present yourself by your name and answer that you are a carpenter, maybe an artist, or manager of a certain business, or even a politician. These are two important hooks where you hang the garment your identity, name and job.

There are more such garments and there is a reason I call it garments, for that is what you wear to cover your body. There is a kind of 'weather' out there, winds, rain, cold, burning sun. Those garments protect your inner identity from all kinds of unwanted penetration. Paradoxically, your mind remains wide open to all kinds of influence from the surrounding society, advertisements for a ton of products you really do not need, yet go ahead and buy,

political messages embellished by specialists to get through to exactly a personality like yours, religious scares to make you join a certain congregation. I might go on.

Thus, you hide in protective garments while keeping your eyes and ears wide open to targeted nonsense. You invest identity in your occupation and in objects you wear, clothes, handbags, watches of some status that you have adopted from ads, commercial entertainment on television or social media. A victim of influencers, your identity becomes nonsensical stupidity. This is why you are not 'at home', answering to my knock, knock.

Little do you realize that your mind has become the playing field of powers you do not see. You are pulled by your nose into blindness and ignorance. Attaching your identity to external aspects is a way of losing yourself and becoming a victim and even a tool of powers you cannot control. We may observe this when people are talking our ears full of all their achievements in their fields of professional or other activity. It is self-aggrandizement backed by a binding identification. It is a trap, yet there are people who do not let themselves be carried therein.

I have a very good friend who as a young man started working at the very bottom level of the business where he is today the CEO. He is a very able person, yet after more than 25 years of hard work, growing into this top position, he never lost himself. He is one of very few people I know who knows himself and understand the importance of role distancing. I say, people like him have preserved their integrity by more deeply understanding who they are. Thus, they are impregnated against bullshit.

Often the greatest victims of delusional identity are those who have 'made it' to the top of some hierarchy in society,

business, politics, clergy. They have a greater challenge to face the illusion because they have gathered it by their own effort. Few have a greater problem in distancing themselves from their roles. They identify with their role so much that there is almost no difference between who they believe they are and the role they outwardly perform.

Politicians are a case for particular study because they live by being visible, just like film and popular music celebrities. Both, in their particular way, exercise some power over a huge number of people by setting trends or wielding political power. Such power is a drug and it works on the mind like drugs. In a recent newspaper article, the essayist pointed out that there are no rehab institutions for power addiction!

At this point, it is necessary to be precise about why I have taken this long tour of the mundane. It has to do with the frailty of the cognitive mind, how it is malleable to all sorts of influence when the inward connection is weak or even almost entirely missing. Who you are cannot be defined other than very superficially by all the attributes you connect to in the social, material world. As your cognitive capacity is a tool in everyday existence, those attributes are just flags that you want to fly above your head and show in order to be socially recognized in the world and escape confrontation with inner realities.

There are consequences to this rush for social appreciation. You lose the inner connection to your true self in the same degree as you link up to elements in the outward. Fame and self-estimated importance in the world will tear you out. Your *self* will disappear in an ego filling the masks of personality and social role-play. This will turn inward and shape your inner self by your absorption into the roles.

Once this circular self-feeding process starts working, your inner self will lock on to the outer aspects. Your deeper levels of consciousness will fill up with rubbish and you will be more and more connected to the outwardly. There is a reason why most people believe that consciousness is only the cognitive, even while accepting subconscious influences.

When the subconscious ends up as a reservoir of influences penetrating only from the worldly, material and social experience, it will end up working like a feedback mechanism. Penetration of impulse and inspiration from deeper levels of consciousness will only very rarely penetrate to the cognitive surface because the subconscious is clogged up and your attention is elsewhere, out in the social bushland. Likewise, your ability to reach into higher reality will be blocked by all the accumulated rubbish.

Go on. Keep up with the times. Be connected, superficial and gullible. Read the newspapers, see the televised news, keep in touch with every silly thing popping up on your several social media platforms, watch the sports, all entertaining series on the telly, keep talking about the insignificant to relieve you from every disturbing thought that might surface, in short, make sure to be entertained to death and subsequently die like an empty shell.

Then I ask: Who are you?

23. Becoming

As human beings, we realize that we are living in a changing world. Nothing stands still, everything is moving, things change place and shape and our face and body is not today what it was yesterday or a year or ten ago. Most people face a mirror in the morning, some do dozens of times a day, checking appearances. These moments of self-scrutinizing are moments of death and no becoming. They are brief flashes of time-stills.

The chair you are sitting in right now, once was perhaps a tree, is now a chair and will one day be ashes or dust. At this very moment it seems to be stable, a chair, still a chair, but it does continually, quite invisibly change. We have a tendency of seeing things as stable and then at a certain point in time to be destroyed and disappear, yet what we do not really understand is the fact that it is all about change, things *becoming* something else.

The house that burned down last night has become a huge pile of ashes. Flames transformed it and it became ashes. A family may stand by that pile crying for their lives have also been transformed, becoming different from what it was the day before. Tears, of course are understandable, for there has been loss, yet the change paves the way for something new. Instead of looking backward into what once was, they might chose to look forward into the becoming, into that which opens up.

It is a common observation that people tend to cling to the status quo, in particular if they are relatively well off and comfortable. This is why I always say the comfort zone is like the softest pillow on which it is too easy to fall asleep. The house fire was a terrible wake-up call! In fact, it brought up the unwanted question: What is your life all about? Then, also, it pointed to a new becoming, for

nothing can be reversed from those ashes. Even so, most people wish to restore the former status quo as fast as possible, and return to their sleep.

Few understand that game-changing events represent a challenge, a push forward into the becoming. Like most people say time is passing instead of time is coming, they look backward instead of forward into the becoming. Another point is that they expect things to become the way they want, instead of understanding that it is they themselves who must receive the becoming and become something more than what they were heretofore.

Permit that I now change the focus from this personal tragedy-opportunity to the wider world. As I said, we observe a continual process of change going on in our surroundings, in our material world. Time passes, we say, and what was suddenly is no more. This is the habitual, lazy approach to the flow of time. What most people do not understand is that they should not focus on things moving into the past, but on things moving into the present, into becoming. Even with the strongest will, you cannot change that which has become past, but you can decide on what you receive into the present.

Here we reach into the workings of consciousness in a somewhat practical way. It is a switch of consciousness towards the receiving end, facing in-coming time, reaching into the becoming with yourself becoming more than you were before. It is by turning your back to the past, though not by forgetting, but preserving the experience, and face in-coming time, future, that you will develop a capacity to spot the becoming and shape it on arrival. This is an exercise of expanding consciousness because *you* are the becoming.

If you believe, the external world is entirely separate from yourself, you are wrong. Even if you handle a hundred different and seemingly insignificant objects a day, they are passing through your fields of attention and as much as you handle them, they leave impressions on you. Thus, your attachment to things develops and may even make you dependent on their continuous presence in your life. Therefore, while facing the becoming, an attitude of non-attachment is necessary. It is your attachment that makes you look back when the cherished object disappears into the shades of the past.

Your connectedness to the material world is easily explained when considering that consciousness resides in every quantum particle of the matter all visible things and beings are made of. The same Urgrund consciousness is present everywhere and actually creates the flow of what we call time. What we do not observe, however, is the fact that the in-coming time carries with it the factors for the development of your becoming. That is why you need to face it.

Having said this much, I should perhaps take the argument all the way down the line. Considering the Urgrund consciousness the way I do, as the very basis of existence, *being* itself as the negation of non-being, it is necessarily the utter source of becoming. Consciousness would not exist if idle. It would be complete inertia and thus non-being. This may possibly be a bit abstract an argument and difficult to grasp, yet it is fundamental.

Total inertia, absolute idleness, is nothingness. Where nothing happens, nothing moves, there will be no manifestation, nothing will be observed and there would be no observer. In short, there would be no existence, no being.

From here, we may pick up again at our natural starting point. We realize that we are, that things are moving and changing around us all the time. Thus, we exist, we move, we think. We are. Or, more precisely; we *become*. As always, you may confirm this evident fact by just pinching your skin.

To be, you must at the very minimum be able to perceive your existence one way or another. This implies movement, since perceptions are dependent on vibrations on different scales in different media, matching the various organs of perception, like our five senses or the very different senses of, say, an ant.

In an earlier chapter, I spoke about the vibrational nature of things, going all the way down to the minutest particles of matter and beyond. It is actually here, in the deep beyond that the Urgrund continually becomes the world. Becoming is the continuous creation of the world and all therein. What we perceive via our senses and as time, is this continuous flow from being into becoming. Urgrund being is consciousness pure and alive, the deepest activity in cosmos. Consciousness is activity.

You would not exist if totally inactive, and note well that you cannot point to a stone and argue that it exists and yet is inactive. Inside the stone, there is activity on a mineral level. There is consciousness. The stone follows its own development in the scheme of things and is slowly, to our eyes very slowly, becoming. Its mineral existence slowly integrates with the earth and will eventually become construction bricks of biological life. This is becoming.

Thus, a stone. Then, what about your burnt down house. Indeed, it has become something different overnight. You now face a heap of ashes in a state of becoming, but most

of what happens here, you cannot observe with your eyes. It is too subtle. Here I have to address you personally. Is what *you* are becoming due to this scary event also too subtle?

Becoming is not only material. It is psychic, mental, spiritual, and you incorporate these spheres in yourself. It is even biological and the event may even have influenced your health. Now, as you stand there watching the ashes, what becomes of you? Have you ever considered such life-changing events to be a call upon you to turn around and face in-coming time?

Perhaps the standardized, normal life has turned into an obstacle to your becoming. Stagnation is contrary to the creative direction emanating from the Urgrund consciousness. Hence, the house-fire, a call on you to turn your back to the dark enclosure and face becoming.

As I said, becoming is creation. All that is created out of the cosmic Urgrund is vested in meaning and as human beings on this tiny Tellus, we are in the becoming. There is no escape. We must face the in-coming and keep steadily becoming, always.

Becoming is the nature of the world, of the entire timeless, eternal cosmos. Creation is a continuous process, sometimes a sudden local event like your birth or the birth of a star. There is no beginning, no end, yet there is becoming. Consciousness permeates everything as the eternal becoming being, Urgrund.

24. Will

Having read this far, I must believe you have a sincere interest in the topics presented. Then, you may also have a particular interest in the question of will. In this short chapter, I am going to approach the issue in my own way, and I may be in agreement or in disagreement with your opinion, even with a lot of what has been previously written about will by a number of authors.

I have often observed that most people seem to confuse want with will. They want something to have or to happen. They may want a new car or pair of shoes, to travel somewhere or wish something nice to happen, like getting a better job. Truly, there is an element of will in this, especially once action is initiated for the given purpose, but it is *want*. You may wish something quite intensely, but a bit of will must rise up for action to fulfil the wish.

I suppose you know the idea of cause and effect. It is a general scientific rule that once the required elements of cause are put together, the result is inevitable, like when you put together two chemical components known to react explosively, the explosion will follow, or you just kick a ball and it will fly away. Will is different. It is indeed a cause and it will produce an effect, but it lies behind. The will to make an explosion lies behind blending the components and will aims the ball towards a goal.

Will is in itself a cause and it differs from physical causes by being motivated or premeditated. It has a purpose. People have all kinds of wants and many good and bad purposes to back up with their strength of will. Even so, will in most human beings is weak and fairly limited. You cannot always get what you want. Things and aims are often beyond reach.

You may have ideas about free will. What exactly is *free* will? Well, consider your own limitations. You are just a more or less standard human being of limited reach, of limited strength and time. There are obvious limitations to what you may achieve even with the help of others. I think there was a strong will behind Napoleon and Adolph Hitler's effort to conquer Russia with a huge military force. Even so, all they did was to ensure the painful death hundreds of thousands of young men of their own nations and a few million civilians. To will something on behalf of others, a nation or a certain group, may be just a bit too big a bite to chew.

Actually, these are cases of limited and unfree will. The limitation is immediately visible by the results and the missing freedom resides in the dependence of others, in this case the soldiers whose freedom of will, by the way, was totally ignored by the warlords. The soldier's stolen freedom of will is just one more example of how free will may be an illusion.

Let me conclude the question of free will. Your freedom of will only exist as far as it does not interfere with or limit the freedom of the will of others. Then we are not talking about will, but the limits of individual freedom.

Even though the freedom of will is considered a difficult metaphysical problem, we have at least defined a moral limit to the expression of will in human life and I will not move further into that here. My intention is to talk about will as will, pure will.

One more time: What is will? You may consider the power of determination following a deep urge to be an expression of will. It is something that starts boiling inside, deep in your mind. Indeed, this is will, individual will with a certain capacity of achieving if followed by the

necessary action and perseverance. Thus, we may agree that you are a being with a capacity of will. Then, will must be inherent in the human being, and maybe even in an animal, a wolf.

Personally, I consider animals in the wild being almost pure will, a will to be, a very strong will to express their being, a wolf expressing its wolfness in every bit and detail of its whereabouts, its hunt as well as its care for the flock. Are humans somewhat the same? Are we all human expressions of a will to be?

The famed occultist, Alistair Crowley, is known to have said “Do what thou wilt shall be the whole of the law”. What will is that law? Obviously, it cannot be the simple execution of your wants he is referring to. It is a deeper will and the law is the law of your existence, the will to be. I will return to this in a bit.

Before going any further, let me take you on a detour and visit the thinking of an Italian psychotherapist, Roberto Assagioli. He is the one who has come closest to my understanding of will. Assagioli describes a collective level of will, a level that I define as residing in the transcendental sphere of consciousness. This is the space where, in another chapter, I have placed the egregors. Here accumulates and transpires will power to both individuals and groups. This is where the will of some influences the will of many.

Assagioli draws a figure somewhat like a tree in order to explain his concept, and he even includes how will as a power flows from a superior sphere. He seems to lean a bit on Jung, connecting the levels to his divisions of consciousness into the cognitive, the subconscious and the collective. It is the level of collective consciousness

that corresponds to the transcendental or trans-personal in my terminology.

The individual ego sits at the centre of the cognitive consciousness and subconsciously it reaches into the transcendental. There is a flow of conscious and unconscious signals going in both directions here and the egregors in the transcendental are both influenced and influencers. Influence flowing from an empowered egregor may subconsciously structure the individual will or the will of groups. This represents a very subtle limitation to the execution of individual will for an individual drawn into such influence becomes its pawn.

I will not complicate this simple picture by more detail. The point is to understand the nature of will, how it works and how it flows within the levels of consciousness. Basically, will is a powerful expression of consciousness at all levels. On the human level, it is weak and fragmented exactly as is our corporeal existence. Even so, we need to pay attention to what we lend our will to, what we connect to and how we execute our individual will power. It is necessary to understand that there are repercussions, which in some part of the world is called *karma*. Considering this is, however, outside the scope of the present text.

Schopenhauer considered will to be a reality behind the world, being its moving power. Nietzsche regarded the world as will, will being itself a basic reason, which is very close to saying it is the initial moving power. My point of view is fairly much the same. I simply put the absolute consciousness of pure being behind it. Will cannot be if there is no consciousness to express it. Will is an aspect of consciousness, which in itself is being.

It is from this appreciation of will that we may understand both the material and immaterial existence of the world. You and I are fragments of the will to be. We emerge into the world as will, dressed in a physical garment called the body. Thus, will resides in us and we may exercise its power, engaging our cognitive mind and our body.

Will is power. In Nietzsche's words, it is "Wille zur Macht", will to power. This does not imply power over others, but to rise your *own* will to gain power over your own faculties. Then you may find the necessary power to direct your attention behind the curtains of Maya, and see and hear beyond sensory illusions and reach into being itself, connect cognitively with the cosmic.

Returning to Crowley, the 'law' he refers to connects with the will to be. This will is what lies behind every material existence from the stone to the human to the star shining in the heaven above. This is cosmic will, the powerful expression of cosmic consciousness, the *Urgrund* of being. What kind of will is this? It is definitely not a will in a petty human sense. It is *the* expression of the conscious fullness of *Being*.

25. Creativity

In this brief chapter I am going to touch upon a remarkable human capacity, that of creativity. Even though animals like squirrels, dolphins and a variety of birds often are extraordinary problem solvers and can surpass man at a variety of tasks with surprising speed, they are not creative the way man is. True creativity is a unique distinguishing feature of the human mind. It sets man apart.

Man, not only builds nests, considering our houses. We create architecture, form building styles that slowly change with time according to changes in taste and preferences. We also create many things, necessary and unnecessary in the strict sense of our survival. Protective clothing has become a necessity to our naked body in most parts of the world, but clothes have also become subject to development not only in quality, but also as a matter of style, *la mode*! Clothes have become items of self-expression and a way to stand out.

Yes, we produce a lot of objects to facilitate our work even though we may question whether we really need to do all the work we do, breaking down nature for our own benefit. We have constructed huge machines to dig in the ground and to kill other people. We have created medicines to prolong life and instruments to study the universe as well as the extremely small. Do we need all this? Not really, but it helps. At least we think so.

Then, what about art, music and literature? Some may argue that none of this creative activity is necessary. They are just embellishments like the styles of architecture and clothes. While most people will agree that science is necessary in order to provide man with a number of more or less important objects and knowledge, I have heard

some argue that philosophy is a waste of time, spinning brains and fantasy.

Let me put this jumble together. Man is a cogitating, thinking being. He has always been stirred into thoughtfulness by the many wonders of the world that surrounds him. Wonder is the beginning of philosophy, the actual beginning of a process to understand the world, life and ourselves, as well as our place in the all. Philosophy sits at the root of science, our investigative activity. It also sits deep underneath literature, our linguistic expression of thought. Some art is beyond words, such as music, painted art, sculpture and dance.

Whatever the style of expression, philosophy, science and the arts are our most important fields of creativity. We have to consider our inventiveness from several perspectives, but most of all try to understand what the driving force is.

I would like to refer to one of the world's greatest mathematicians, Jules Henri Poincaré. He describes in great detail how his consciousness works when he strives to solve a difficult problem. To his own surprise solutions just seemed to pop into his head when he did not think about them. He explained how he had been working for a long time with an intricate mathematical problem, hitting the wall. Then, one day he went for a walk and suddenly the entire solution came to him almost like a vision. This may be explained by the working of the subconscious mind had it not been for the fact that the solution did *not* build on the work he had invested in trying to solve the problem. To his surprise, it emerged as an entirely *different* process, like lightening from a clear sky.

I might also mention the Indian mathematician Srinavasa Ramanjuan who received mathematical formulae beyond

his own understanding from divine Namagiri while dreaming or meditating. The mathematics he delivered was mindboggling to the great mathematicians of the time, and it still is. Nikola Tesla is another case where such visions just appeared.

In order to have a perspective, we may consider how a composer works when he writes a symphony, a string quartet or any other piece of music. The English composer Havergal Brian, who wrote most of his music including 27 symphonies and five operas after the age of 60, explained that he only wrote music when the *muses* inspired him. Johannes Brahms also wrote music only when it 'came to him'.

Composers are listeners. They listen to the inner silence until they hear the music coming to them. They often refer to *inspiration*. Ludwig van Beethoven is one of the most poignant cases. He became deaf around the time of his fifth symphony, yet after that time he wrote some of the greatest masterworks in music history. He was not just a great inward listener, but also a man with an iron will. Inspiration and will is the reason we may enjoy his great ninth symphony today.

Like composers listen to the silence, painters look into the dark and authors search the wordless. Inspiration ensues and backed by creative will, works to the surface and materialize in the world. Creativity moves the world and humanity forward. It helps understanding the world. It also develops human sensibility and refines the human being.

Of course, creativity has also contributed to detrimental social systems to development of war machines and the invention of the most cruel methods of torture and execution. Man is the only beast on Earth split between

good and bad in this manner. Creativity is a two-edged sword, but the evil comes not from creativity itself. It is a derivation and misuse of the products of creativity. I will not enter into that here.

The word inspiration comes from Latin *inspirare*, which means to breathe in. It is an in-breath, which is to say that it feels somewhat like coming as an in-breath into the cognitive mind, like a whiff of air. It only requires attentiveness and an open mind. Once inspiration surface the creative capacity of the individual is challenged, often by the need to make huge efforts and this is where will comes in. A creative capacity without a will to carry through and the tools, mental or physical at hand, is both lame and handicapped. Yes, you may need both education and craftsmanship in order to release the creative power, to materialize the inspiration.

Indeed, the release of creativity is a matter of serious in-depth work both mentally and emotionally. Often you have to wrestle with a number of obstacles and sometimes even with your own preconceptions and attitudes. It may be compared with a birth-process, the more difficult, the more rewarding once the 'baby' is born.

Receiving true inspiration is entirely different from the day-to-day problem solving and dot-connecting that preoccupies most people. It is this whiff of air that turns into an inner tornado and may at first throw you off your feet. That is because this little windy caress comes from the very powerhouse of the cosmos.

As I have explained in earlier chapters, you are a fragment of the cosmic consciousness, the Urgrund, willed to be. This implies that you are immersed in it, always connected. The main reason you do not realize this in your daily life, is that you are too busy dealing with

the material world, your needs, your work, your family and all the distractions stealing your attention and time. Even more, it is because this is what you wish, however foolish it is. It disconnects you from your creative power, your full capacity. It is your own fault.

With an open mind and attention directed a bit more inward, the gentle wind of inspiration may reach its target, connecting your deeper consciousness with your subconscious and cognitive mind. Not only will new inner resources surface as power and will, but you will also rise from being a consumer of distractions to a producer of contributions to humanity. This is a principal reason of your being.

The Urgrund consciousness is directed when it comes to all life on this planet. The human being is not here just to consume every available resource, but to be creative and develop the human being as such. All true inspiration emerges from the consciousness that is. Failing to stay awake, failing to listen to the silence, search the wordless or look into the darkness, there will be no music, no literature and no art to ennoble the human being. Even more, there will be no deeper understanding of the experience of life, of being a human on this tiny planet of ours.

Creativity is rooted in the cosmic Urgrund. Humanity is one of its manifold expressions. Creativity is the very engine of this expression. We are all endowed with the capacity to be creative, contributing individuals. Being awake and alert, seeing, listening, developing our will power, we may create the full human being and transcend the present state of bewilderment and all evil born thereof. This is all up to you. This is our challenge!

26. Inner Confidence

You obviously have found some reason to keep hanging on to this series of small readings. In an above chapter, I addressed will. No doubt, will is essential if ever you are going to carry out something that is both difficult and takes a lot of time and energy. Certain things do not come easily, like learning to play the piano to a high level of virtuosity.

There are a couple of things that must be in place behind such acts of will. You must have a motive of sufficient strength and you must have an inner confidence, a deep trust in your ability to complete the task. Will must be backed with motive and inner confidence.

I have witnessed many times how the lack of inner confidence has ruined even the most motivated efforts. The lack of inner confidence has corroded the will power, mostly due to resistance and difficulties met on the road to achievement. If you lose confidence in your ability to achieve, will power blows away like dust no matter how motivated you may initially have been.

Observations of this kind is an almost every-day experience and usually about material, managerial, economic or similar achievements, therefore mostly a matter of want, rather than true will. Never the less, it is a matter of failing trust in one's own ability to achieve. A person, who fails in achieving everyday targets, obviously is not one with much will power. The test is all about how to turn weak want into strong will based on inner confidence.

Motivation alone is not enough. It is necessary, but it may back simple wants more often than will. Therefore, it is important to learn to distinguish what lies behind your motivation. As long as the motivating impulse, arise from

externalities, material or social or whatever, motivation will back merely want. Motives that back will demands inner confidence and they have little to do with the material world and its petty temptations.

Even though you may have a lot of self confidence and trust in your ability to reach your goals in the material world, get a better job, bring about results both for yourself and for your business, be able to connect with people both socially and professionally, and get what you want, this is not an indication that you have this inner confidence that I am talking about. It may just prove that you are a self-centred, even narcissistic and egoistic, asshole.

Let this be my judgement and move on. What exactly is that inner confidence that I am talking about? I think it is the backbone of true will. True will always works on higher levels. If your targets are of the material world only, you may stop reading right now, or open up to learning something new.

Inner confidence is a very profound strength that needs to be developed. It takes time unless you have it in you from birth. Then, inner confidence is a kind of strength that will sit in the marrow of your dorsal column in all you do, yet it is of paramount importance in order to transcend yourself.

Very few knows what it means to transcend themselves. They think it is like when they are able to overcome their emotions or surmount some of their limitations. It is great when you are able to handle some of the psychological or physical challenges in life, but it has nothing to do with transcendence.

In my language, transcendence means going beyond the person you are and move into the unexplored depths of yourself, connecting with deeper, or wider if you will, spheres of consciousness. It means *leaving* the ordinary levels of yourself and your surroundings, passing behind the veils of illusion that keep you tied to the ordinary life and its multitude of references. Transcendence is moving beyond yourself as an individual and to begin with, reach into transcendental, trans-human consciousness.

Leaving the safe-ground of ordinary life and being is in itself very demanding and will usually be a terrifying, nightmarish experience. Most of those who have faced this arena have pulled back never to retry. Indeed, you will face all the horrors that humanity is capable of for you are one with it, one with humanity as such and inevitably, you will have to face it.

Reaching into these horrors will teach you and slowly develop a profound empathy with the human condition. You will understand the oneness of humanity and this is why you will pass through to a different experience. Once you have understood how you are immersed in the life of this planet, have seen what it is and how deep your connection to every aspect of it is, you will also begin to comprehend your own presence and part in it, however insignificant. This is where you will pass through.

What opens up is yet another challenge: Death. The underworld is waiting for you after your hellish passage in the trans-human fields, jaws wide open. Once again, your inner confidence is challenged. You will meet Charon at the riverside and he will ferry you across to those misty lands if you dare, if you fear not. Here is nothing like you are used to and nothing like what you may have read in Greek or other mythology. Here is a

spiritual presence and you will learn that in the cosmic there is no death, just another phase of life, because all cosmos *is* life. I will talk more about death in an upcoming chapter.

Yes, you will be ferried back once you have accepted death and experienced its necessity as well as its teaching. The fear most people experience facing death, will be gone. At this stage, your inner confidence has solidified and is prepared for the next step.

Inner confidence on this level must build through experience even before you seek into the transcendental realm and the fields of death. It must be trained in the here and now of your life by taking on challenges and surmounting fear in whichever shape it confronts you. Life on this planet, as you have seen via televised news, puts people through the most incredible tests, catastrophes, war, misery and too much wealth. Indeed, too much is just as serious a test as too little, the comfortable life is as severe a challenge as is the miserable. Very few well off understand the fact that they are being tested, that their wealthy but insignificant lives are empty while in need of outwardly boasting their imagined self-confidence in material expression.

True inner confidence actually implies that the fear of death is gone and that you have understood the human condition to such degree that your nerve of empathy is alive and sensitive. Then you come closer to understanding your own situation, your own position in life too.

If you are alert and awake, you will soon discover that you face some challenges every day, even trying to remain honest and true to yourself. You may have seen the Tarot card named *Le Fou* or the fool. You see the ‘fool’ standing at the cliff edge over a chasm and a dog ripping his pants,

trying to hold him back. What this holding back may be interpreted as, is the physical fear of falling into that deep chasm. The fool, however, is looking slightly upward, as if ignoring the end of the cliff.

The point is not that he ignores it, but that he has inner confidence that there is an invisible bridge there that will carry him and lead him to the other side of the chasm. This bridge is entirely dependent on his inner confidence. If this confidence is missing, there will be no bridge there. The bridge that leads to the beyond of himself is built by his confidence in its existence. An unshakeable trust is what will carry him across.

Inner confidence is a prerequisite in order to surmount your own limitations in every effort in life, but when it comes to passing the tests on the inner path to illumination in the depths of cosmic consciousness it is absolute. There are no short cuts, no escaping. Once you face it, you may turn around and walk back or continue with complete inner confidence, cross that bridge and walk into the rising sun, be blinded and absorbed by the Light.

There is nothing that compares to this deep-rooted inner confidence and what makes it extraordinary in life is that it comes with an understanding of the worldly limits. This includes respecting the life, needs and rights of others because your transcendental passage has taught you to know pain. Thus, empathy will guide your execution of will. I leave you here to measure for yourself how deep is the reach your inner confidence.

27. The Occult and the Mystery

Entering the field of the occult, may be a good evening lecture! A good night lecture even, since maybe you consider the occult to be something that takes place in deep mysterious darkness, obscure rooms, underground temples with walls and floors covered in incomprehensible symbols. Ok, let me take you on a magical mystery tour of the occult.

Occult means hidden or covered. It has nothing to do with darkness but with light penetrating into darkness. Occultism is a kind of science, *Scientia Occulta* that employs instruments unknown to ordinary, material science. There are very few physical instruments except some symbolical ceremonial objects. A simple hammer may become a symbol of will, a sword symbol of its penetrating and clear-cutting power, a flower a symbol of life. Such objects, colours and often complex drawn symbols are carriers of meaning and content aimed at both explaining how things work in the unseen and at inducing subliminal information to participants.

The ceremonial deployment of symbols, symbolical objects and characters wearing masks or symbolical garments may to most look like a piece of theatre. It is not. It is instruction, transmission of a certain level of insight and knowledge from those who know to those who seek to know. In a certain way, this is school, and it takes place in specially designated places and mostly within occult societies and orders.

In school, you learn logic and mathematics. The teaching follows a pattern, step by step. The more you advance, the more complicated and abstract it becomes and you learn to handle a very complex symbolism. You may, with talent and perseverance end up a mathematician. The

occult is not much different. Degree by degree you develop the capacity to understand and combine the symbols into formulae of meaning.

By such teaching, you may come to understand a number of basic principles of occultism, but there is a limit to how far it may take you. Even the most advanced mathematician will at some point hit a wall, and so will you. The symbolical teaching is just a groundwork.

All occult practices aim at the development of the individual consciousness and the execution of will power in order to know that which lies behind and beyond apparitions, behind that which appears to our superficial senses. This is often not understood even by orders and societies that designate themselves as occult. There is a lot of make-believe in what should most correctly be recognized as a market place of illusion and gullibility.

There is in the general public a lot of misconception as to what the occult actually is. Often Freemasonry, Druidism, Pythagoreanism, Rosicrucianism, Templarism and similar quite open orders and organizations are considered occult, but this is only to a very small extent true. They operate symbolically and they transmit a certain knowledge leaning towards the mystic, but their reach is limited.

The principal reason such orders or societies are seen as occult, is that they stick to a certain level of secrecy. This secrecy, however, is mostly held to ensure that the new member may have a first-degree experience of the rites or introductory ceremonies. This is to say that the main impact of the experience will be lost to the newcomer if he or she knows exactly what will take place.

In fact, one may consider the beginning of every day this way. You may have ideas about what will happen that day, due to your habits, but you do not know. Something very unexpected may happen and you will have a first-hand experience that you are entirely unprepared for and therefore it will leave a mark on your mind. Thus, every day is secret until ended.

Now, occultism is an entirely different piece of cake. In an introductory phase you may receive teaching by the use of symbolical ceremonies and rituals. Employed are symbols of astrology, alchemy, cabbalah, magic and tarot. These symbols are manipulated in a way that has been developed over a long period of time. Stationary and moving symbols, masks and costumes, light, colours and symbol rich spoken words interplay almost like in a piece of theatre. This is teaching, instruction and if it is correctly executed it will subliminally bring a message to the individual participant that will work in his or her consciousness.

The first ceremony will in most occult orders be followed by a second, a third and more, each building upon each other and deepening the initial message. Before each grade there is a serious test to prove qualifications to advance. Step by step, the individual concerned will learn how things work at certain levels of reality and if successful, be prepared for deeper dives.

I have to remark here that orders who manage such truly occult work are not those that the public knows by name. They are occult in the true sense, unknown.

I also have to underscore that even so, the ceremonial or ritual work in its completeness is only a preparatory stage. The deeper dive can only take place once the individual has carried out the inner work that was

indicated symbolically in the ceremonial work. This is often a long haul, many years of psychic work and meditation. This is also when we may truly start to talk about the occult for this cannot find any outward expression. It is *inner* work.

Often it is necessary to have a mentor, a guide, a master for a period of time, one who has the experience and knowledge, one who knows how to read you. At times the individual opens up to an inner guide or master and may work alone. This is all about developing an expanding consciousness, a reach into the vastness of cosmic reality. I have talked about this briefly before without mentioning the mystic experience, the entering into mystical reality, yet this is where the occult moves on beyond itself.

I have explained consciousness in fairly comprehensible terms, indicating how it may be understood as spheres structured from a human position where the cognitive, awake consciousness seems to be our centre or at least the point from where we experience reality. Now you need to imagine this centre as integrated in a series of spheres where the mineral grows into the biological growing into the psychic and into the mental cognitive presence of you. Around you are the spiritual, transcendental spheres flowing into the endless cosmic.

When you start to move out of the human limitations, you will see the world in a different way. The material world kind of dissolves and at the same time you experience a flow of what can only be compared to an all-embracing love. This is the spiritual field of light, easing you progress before you reach into the disturbing and dangerous transcendental sphere of human contradictions. Here are also the fields of death that you need to traverse.

If your occult teaching takes you this far, you really need to apply all your capacity here and work your way out of it while taking on board every lesson. Understanding in deep ways the human condition at this level will operate a deep change in your living personality. You will know where you are in every relation.

Illumination, ecstasy, is to touch the consciousness of the eternal cosmos with your fragment. This experience of Light is the ultimate human mystical experience. It will rearrange the total understanding of your own life. You become a different being.

This may seem an impossible thing, but I may refer to religion once again, and here in a positive way. Most true mystics have been religious. Their understanding of the religious impulse comes directly from the cosmic. Their individual consciousness has been prepared in a way similar to that which true occultism enables and enlightenment has come like a lightening flash. Their interpretation of this experience has obviously been coloured by their beliefs, their faith or religion, but whichever form they have given their account, it is the same root. God is their interpretation of the cosmic consciousness, the Being that is.

The occult and the mystery are deeply connected. There is an operative side and there is an inner side. The operative side is progressive and forms steps towards initiation, which I have to a certain degree described here. In the next chapter I will address initiation in a slightly different way.

28. Initiation

In the last chapter, I talked about the occult. I mentioned how different orders carry out symbolical rites divided into grades or degrees. You have the Freemasons, Odd Fellows, Druids, Rosicrucians, Martinists, Illuminati, Templars of every fanciful shade, dark Satanist, Wicca and a bunch of other orders and organizations borrowing these names. I mentioned some of these in the last chapter, but this listing just scratches the surface, for behind each one of these labels there are many variants, like the Freemasons of a number of different rites. They come in many shapes and colours, and all performing symbolical rites in a variety of degrees, from the Martinist and Blue Masonry 3 to the Misraïm-Memphis masonry working in 99!

In whichever way such rites are organized, they remain varieties of symbolical teaching, more or less, usually less, connected to traditions of varying age and origin, yet never as old as they boast about. The number of symbolical orders and organizations working in the world today is beyond my ability to count. One reason is that from one order of a certain age, new branches try to reach the sky, moving farther and farther away from the trunk where, possibly, the work sucks directly from the traditional root.

Exactly like the church, organizations branch off due to different interpretations developed by a dominant ego collecting his or her devotees into a subversive congregation, once strong enough separating and forming a new variant organization or sectarian church. There is always ample room for those super-egos where faith is stronger than knowledge and individual wish to stand out override intelligence. Emptiness shows by its need to look great! We say, “empty barrels make most noise”.

The reason I bring up this issue, is to make you aware of all the trees in the wood, and how difficult it is to find a tree worth climbing. With very, very few exceptions, the orders and organizations claiming to be keepers of true esoteric knowledge are false and fake. Even so, some are performing rites that do include valuable teaching if *you* are able to understand that which even the heads of the order may not see. Rites are sometimes performed the way they may have been performed the past couple of centuries even though the content is lost. Therefore, understanding the content may be a challenge to even the lodge master.

You may be member of a masonic or other lodge. You may have been taken through a number of symbolical rites, through a number of grades, perhaps even through them all. Ask yourself what you have gathered from those ceremonies. Often you will say, like masons belonging to a Christian lodge, that you have adopted some moral attitudes and 'become a better human being'. You have made use of the symbols, working on yourself. This is not necessarily useless, but often illusory and only cultivation of your ego, your self-esteem. It looks good!

I need to point to the fact that religious addiction and ego cultivation under *any* label, will take you nowhere. Likewise, symbolical instruction and work alone is mostly useless or at best intellectual spin because both religious and other preconceptions that you hold will be barriers to any content. It is a matter of fact that I have observed so often that it washes away any doubt, that preconceptions of any kind colours the intellectual interpretation, creating a meaning that distorts the message.

If the symbolical work carries a message, which it sometimes really do, it is intended to seep through to you

subliminally and find a place deep in your mind. Once you start interpreting intellectually, any religious or other frame you hold will take you astray. There is no religion, no philosophy to match the esoteric. That is the very reason it is considered esoteric, internal. It is not a teaching. It is *experience*. You cannot describe it in terms or words. That is why it belongs to the occult.

This is where we may begin to talk about initiation. You cannot learn the occult, but you may be initiated into it. No ceremony, however elaborate, however intelligently symbols are manipulated, may perform a true initiation. It will be an introductory symbolical journey at the very best. It may stir you intellectually. It may move you emotionally. It may at the very best prepare you, but there it stops. At one point, the symbolical ceremony or series of graded ceremonies concludes and there is no continuation. You are left high and dry.

As I said, initiation is not an intellectual or an emotional process. It goes beyond both and it may be as immediate as the strike of lightening. Obviously, I will not be able to describe the indescribable, but I will try to give you an idea.

Initiation is sometimes described as myth. Some myths of ancient days describe different initiatory elements, such as the decent into the realms of the dead and ascents into a realm of light. This is why myths are often at the core of symbolical systems employed by various orders. You may read them as accounts of an initiatory process where mystery opens up, but the mystic experience itself is never described. It is indescribable and can never be completely comprehended.

I would like to quote Mircea Eliade, who said "Initiatory death is necessary for the beginning of spiritual life. It

lays the foundation for rebirth to a higher level of being". I would add that it is a very important first step, as Eliade says, a rebirth, which is a new beginning. This is where the process begins, by turning around to face that which most people fear: death.

Meeting with death is a wholly spiritual experience happening while you remain physically alive. It is a journey into levels of deep existence that few are prepared to undertake, hence the need for some symbolical preparation. Further, an initiatory journey is absolutely individual. You are utterly alone.

It is necessary not only to have the symbolical preparation derived from myth, alchemy, cabbala or other systems of occultism. You need to clear your mind beyond the intellectual or mental and reach into your spiritual level. This requires more than religious repetition of prayers, meditation or yoga. It requires a house cleaning to rid yourself of worldly rubbish as well as of thought-patterns and unethical tendencies residing in your house. It is a deep process of introspection and will to clear up.

Undertaking the initiatory journey, you aim at transcending the ordinary human condition and face trans-human reality. You reach toward what might in the language of Friedrich Nietzsche, be considered the super-human. I have to adjust a little, making clear that this does not mean being able to wield fictive superman-like powers, yet it takes you out of the ordinary in a way that is almost invisible to others because it changes your mind-set and your attitudes in a remarkable way. Your integrity as a person becomes unassailable.

You will know when you are ready. Certain things just start to happen and one day you will face not only death,

but learn to know your inner master, your guide to the unknowable. Gradually, you will begin to enter realms beyond your imagination. Facing death, you cross a threshold. What lies behind the gates of death is life. Very few understand this. It is life of a very different reality, entirely encompassing everyday life. In this new perspective, ordinary human considerations become utterly insignificant in spite of their real importance. It is a paradox.

The initiatory process will develop in the depth of your consciousness. You will travel inside as if on streams of consciousness, often stripped of thought, of the cognitive. You may face terror, pass through darkness beyond your imagination and face difficult tests. Many are those who fall back from these nightmares and cling to ordinary life, often deeply disturbed. Perseverance is the key; insight is the tool and sincere wholeness the base.

After suffering the desert pilgrimage, passing the bridge and climbing the mountain, you reach a view of the beyond. The world opens up and you may connect with beings that will take you even further. A hand will swipe the sky and you will fly naked through the cosmos, see and learn, and become a different human being.

Initiation is an endless experience. It goes beyond the beyond, and headless for your mind is incapable of translating such realities as you are immersed in the cosmic, your fragment floating in its immensity. Beyond words and terms, it reaches deep into your being, which no longer is what it was before.

29. Death

If you have followed me this far, I suppose you are also prepared to face death. There is no case in the world that anyone has escaped death. Death is part of the human condition, and even the condition of all life on this planet. Once born, it is only a matter of how many days or years will pass until the inevitable moment of transition. You never know. It may be tomorrow, even this afternoon, or a hundred years away, but you know the moment will come, whether you are prepared or not.

An observation I have made numerous times in conversations and situations where death has been the subject, is the uncertainty and fear that so to say lies between the lines and in the facial expressions of people. I always find this a bit strange. Since we all know we must pass the experience of our own death, why are practically everyone so unprepared? Why do they shun away from the subject instead of investigating it? Why fear the inevitable?

Yes, I know there are many ways to die, some horribly cruel and painful. It is scary. It may look like a lottery every time you board a flight to somewhere pleasant or just for obligatory business. It is, and some lose that lottery. Once you leave the gate, it is head or tail. What you rarely consider in the same way, is the fact that every moment in life, every day whatever you do, is like this. You may not see the next sunset or the next sunrise. Life just ends for one reason or another. Surprise, surprise, and you are unprepared.

How then, do you prepare for death, and when should you begin; at age 20, 40 or 80? There is no right time and no only method. I think that as soon as you become aware of death as a reality of life, something that may seem distant at a very young age, you should give it some

thought. It is worth being conscious about the limit of your life and you should not try to avoid facing it by seeking distraction, even though that is what most people do. There is no escape, so why seek escape?

Death comes at the end of the line after a life, short or long. Some people instinctively react to a subconscious realization that life is limited and they try to chase every imaginable material pleasure available as long as it lasts. All and everything for their individual enjoyment, grab what you can while you can no matter the consequences for other people or your surroundings. This is a quite common attitude, driven by the forces of fear and uncertainty.

My point is not to discuss any ethical or moral questions of the way people live their lives, but to focus on the underlying pressure intuitive knowledge of inevitable death creates and how to release that pressure creatively as an approach to insight. This fear-driven pressure must be transformed into a power of transcendence, a capacity to encompass *more* consciousness, reach into its depths, for this is where insight resides. This is also where fear of the inevitable evaporates.

A person who seeks the material pleasures of life actually tries to fill a bucket where there is a big hole in the bottom. It is an insatiable life and will inevitably develop a feeling of growing discontent and emptiness. Hence, the chase for more and more while the façade will need continuous 'face-lifts'. Once the material attractions dominate, life is emptied of content and the individual will approach the final day unprepared and with fear, an empty shell.

A fearless life is one where you walk hand in hand with death, where you greet yourself in the mirror every

morning with a *memento mori* and thankful for the opportunities of the new day. Remember you will die! Maybe you should take into account that the reality of death and what it hides is meant to teach you to live, to face every day in this manner. The hidden aspects of life are there to make you tremble a little so as to keep you alert and awake. Further, they are there as a call for you to seek behind the veils.

Onwards from here, from this crucial insight, where do we go? How is it possible to learn something about death, even to know anything at all about this mysterious inevitable event? Speculation will take you nowhere. Faith in any religious sense is just accepting a view you have no clue about being right or wrong.

Note well that I have not mentioned reincarnation. There are so many theories and thoughts about death that you will never be able to make up your mind unless you move beyond. Faith and belief remain just faith and belief, explain nothing and leave you only a vague something to cling on to, but no true knowledge.

Religion has become a balm to the fearful. Almost every religion has a description of what comes after. A heaven or a hell or a cycle to rebirth. In Roman Catholic terms, judgement of your soul follows a purgatory passage where you are scrutinized of your sins, not unlike ancient Egyptian belief where the soul is weighed against a feather. What a ridiculous idea! It is man-made in order to keep the sheep in line, and incredibly, it works even in our modern time due to the general fear of death. Millions believe this nonsense awaiting the final doom. Who asks how there can be a final doom in a cosmos where nothing is final and there is no end?

Religion is not logical and it explains nothing. Whether Christian, Jewish, Islamic, Hindu or other, it comes with a set of dogma intended for uncritical acceptance as truth. Tibetan Buddhism takes you on a journey through what they call the '*Bardo*', which is a series of after-death experiences. You may read both the Egyptian, Tibetan and Ethiopian book of the dead or the Bible, the Quran and still end up either sceptical or a firm believer, but it takes you nowhere.

Faith takes the place where your inquiring mind should be at work and plugs the doors that may lead to a deeper understanding and an approach to insight. It is by enforced faith and fear of death certain practices have been suppressed by religious authorities and why the practitioners have needed to move out of sight and become 'occult'.

In the two most recent chapters I spoke about the occult and about initiation. One of the most profound experiences that may be transmitted via occult practice and above all by initiation, is the experience of dying while alive, the passing into the misty fields of death and continuing through to a deep insight into the wholeness and vibrating light of life and death as two complimentary phases of life. It is indeed an experience few dear to meet for they are fearful or do not believe in it at all. The inner confidence I have talked about is missing and the individual orientation is directed outward.

Everything I have said in previous chapters about death you too might of course consider theory or something I alone believe in. Certainly, my experience can never become an experience to you. Thus, you may decide to consider all I have said so far and all I am going to say as pure fantasy. That is all up to you.

I have both in my previous book and in a series of podcasts and these short chapters, focussed on consciousness as the only reality, only real 'thing'. I have said that cosmos is consciousness absolutely unlimited in every conceivable and inconceivable sense, in time and space endless. This implies that there is no death. Even so, this implies that you and I and all there is, are part of this endless, timeless reality, yet caught up in a corner where time and three-dimensional space limits our experience in both senses to a life and to living that life.

This limitation comes with our externalisation as fragments of consciousness and as physical bodies. It is a drop in energy and a limitation of its power that reduces us to human existence within such frames, yet we jump into it willingly. It is an act of will behind our fragmentation but, as you may understand, you cannot completely separate from that which is eternal and unlimited. Your human existence and every shred of it, visible and invisible, remains integrated in the whole, always.

Consequently, there can be no death. It is only a matter of change, a transition into a different field of consciousness on an immensely long and winding road through the human condition to conditions and fields beyond. What I may finally add is that what you do in this human life, will influence the arenas waiting once you pass over.

30. Life

This is the last chapter in this series. I wish to conclude on a positive note, so after the previous one on death, this one is about life. You are alive. You are obviously conscious and present in your existence. You grew from a single cell into a human, thinking being. All we consider to be alive grows from a cell, whether an egg or a grain. Considering this tiny thing growing into a being like a flower, a tree, a fish, a wolf, an eagle or a human, we must admit we are witnessing a 'miracle' of immense beauty.

Yes, we have to wonder how this one single cell, usually, but not always, brought forth through the combination of demi-cells emerging from beings of opposite gender, can develop into such complex new beings of the species. In animals, such as humans, this one cell develops not only by dividing and multiplying, but also by specialization into a wide variety of cells of very different functions. They find their way in the developing body, assemble into organs and structures, all necessary for the right function of the new being.

Being born, the new body is usually perfect and ready for life. Not only so physically, but also mentally. Watching a human baby or a canine puppet, we immediately observe its efforts to reach into life in accordance with the specifications of its species. Both the baby and the puppet already 'know' they are human or wolf. How is this 'magic' at all possible?

Material biology will immediately direct your attention to the DNA that lies hidden inside every cell, except the red blood plates. They will tell you that there are genes on this string that switch on and off in the process of building your body, and even may cause malformations or illnesses at birth or any time through life.

The DNA is a two-metre-long molecular string that is curled up inside every cell. In the human, the genetic code consists of 46 chromosomes, yet it is quite amazing that this entire string is composed of only four building blocks or chemical components: Adenine, Thymine, Guanine and Cytosine. This genetic code is capable of carrying over characteristics from the parents to the progeny. It is a fact on which geneticists base their work, and they have proven the validity of it by even mapping the entire genetic code. Biologically they are right.

I do not in any way oppose the geneticists and their amazing work and discoveries. I just take it one step further. We all know that the mixing of two different chemicals will result in the same reaction every time. The mix will unfailingly boil, burn, explode or produce a specific third condition. The development of a living being differs from this by its slow, patterned, targeted process. How does the first cell 'know' how to follow this pattern?

In an earlier chapter, I tried to explain how consciousness materializes into those fleeting, elusive, almost unobservable quantum particles. Those particles are the root of all we observe as matter and living organisms. Thus, as my theory goes, consciousness resides in the deepest levels of all matter and consequently decides the function of those particles and the combination of some of them into atoms, molecules and higher material structures.

Consciousness produces both the particles and the patterns of structure they build. Consciousness as will and fragmentary wills to be on every level of existence lies behind the express presence of everything material in the world we know and in the cosmos as a whole, seen or unseen by us. The cell divisions, the structure of the stages of foetal development and even the continuous

development through a possibly long life into old age, follows a pattern incorporated in the genes as transcribed from the fragment of consciousness under development and growth. It is willed.

Consciousness actually produces the patterns of material development and manifestation. This may seem to be a repetition of Plato's ideas, but it is very different. There is in my thought no division, no duality of idea and object. I consider the oneness of an all-pervasive consciousness, present in absolutely everything. Thus, every being born into this world is an extension of cosmic consciousness into the material field of existence, seemingly separate, yet only a ripple on the surface of the unlimited ocean of consciousness.

I entitled the present chapter "Life", hinting not only at the fact that you and I obviously are alive, but also at the aliveness of all there is. The stone along your path, the earth in the ground you walk on, the grass, flowers and trees that surround you, the water in the river below, as well as the fish swimming there, the ants and wasps, the serpents and the deer in the wood and the birds in the sky above, are all alive and intricately connected. There are communication networks with no need for technology, ensuring the entire ecological balance through an innate knowledge of every species, of their natural role. There is an overarching consciousness they tap into.

This overarching consciousness *is* life, *is* limitless and eternal being. You and I are alive because we are part of it. We cannot even disconnect from it, unplug ourselves so to say, and that is why there is no death. The all, the cosmos, the universe and all therein is alive.

Now you may say that the sun or any star cannot be alive. It is just an immense nuclear fusion reactor producing

light and heat making life on our tiny planet possible. Indeed, this is what astronomy and physics contend. There is, however, a strict limitation to seeing it this materialistic way. If you should consider man or even your cat or dog in this way, you would say they are automobile, heat generating structures of some chemical complexity.

I am quite sure you would object to such view. You, your cat or dog are obviously not just mechanisms even in a Cartesian sense. Then, what about the Earth, our planet, the other planets, the stars? Considering matter as fully incorporated consciousness, it leaves out the existence of 'dead' matter, and what is built by matter therefore, must be alive and conscious. It is only a question of what kind of consciousness. Why do we believe human consciousness is superior to other kinds of consciousness? Is it possibly because what we observe in animal or insect life seems much simpler than the consciousness expressed by humans?

We should be careful to make such judgements, for there is deep intelligence in how those animals and insects interact and understand the world. It goes beyond what we are able to express in terms and words for it is not limited by terminology.

The more I move into these matters, the more I understand how deep and alive is consciousness. There is no bottom, no ceiling. The reach is eternal. It encompasses life and beings in the physically immaterial. Immersing yourself into the spheres of consciousness, you become more alive than ever and you will meet beings of an aliveness far beyond the human, and you will learn beyond human capacity. You will come to know the place of the human in a greater scheme.

I know that I am walking on deep waters presenting my thoughts and theories the way I do, but I build on personal experience of deep dives into the spheres of consciousness as well as on recognized science and philosophy. In that sense, I do not stand entirely alone. In a recent article, I read that philosopher Philip Goff considers that the meaning of the universe is to “prepare for the development of sensing beings with intelligence and capacity for subjective experience”. He considers the universe as a conscious mind.

Personally, I may agree with him in this, but I would take it further, stating that the cosmos, being more than the universe we observe, is itself alive and conscious. It is *being* with *will*. It is sensitive and reflective because it *owns* all the sentient, conscious beings willed into existence on every level, visible and not. All living, sentient and intelligent beings are piece and parcel fully integrated in the cosmic. That is exactly what it is to be alive and in life!

A Final Word

You have been patient, reading these chapters, 30 in all. I hope you have found them interesting even though I would not expect you to agree with all my postulates, perhaps even none of them. In any case, I am open to a dialogue on any level and with any angle of approach, you may choose. On the web site, quoted below, where my *podcasts* are found, there is a space for you to comment and even enter a dialogue.

I have touched upon a number of different fields of thought, science, philosophy and mysticism. These issues are all treated in my recent book, but more profoundly and in a slightly different way. I have chosen to hold these short chapters in a brief and rather simple form so as to reach those who are not well versed in the different areas of thought. This is not to say that I seek to lower my reach to the unintelligent, for I do not consider anyone unintelligent.

Is what I have presented here knowledge? Or, to put it differently; what is knowledge in the first place? Personal experience produce personal knowledge one may say, but not universal knowledge. Our experiences of that which we call reality are individual and different. We live in the same, yet different worlds. Therefore, what I have presented here and in my more voluminous work is knowledge based on my experience and you may think of it what you wish. I really feel like the best place to hide is with Socrates: "All I know is that I know nothing at all". That kind of knowledge is insight!

If for any reason you should wish to read my book "Consciousness as Urgrund and Fragment", it has now been translated into English. You find it on my website while awaiting publishing, and as I said in the intro-

duction, it is written in as simple a language as possible, avoiding difficult terminology. Still, I hold on to the German term 'Urgrund' for there is no English word that fully translates its meaning, the closest being 'fundamental ground of consciousness. I will inform you on the web site* once the book is available.

It has been my pleasure to create these short chapters while hoping that I may have transmitted some possibly new thoughts to you. Thank you for your interest.

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



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



Consciousness

in 30 Philosophical Chapters

These thirty chapters on the phenomenon of consciousness was first released as a series of very short podcasts on <https://www.youtube.com/@Consciousnessshorttalks>

The short chapters are produced as an abbreviated sequel to the previous heavy 700+ page book “Consciousness as Urgrund and Fragment” (2022). The chapters have an easy, spoken form and take you into a somewhat provocative terrain of thought. Even though a sequel, this book approaches the issues from a different angle and without the same depth, given its smaller scope, but it aims to make you think in a new way and approach some challenging existential issues with open perspectives. You will certainly have to read these chapters with an open mind in order to truly appreciate the subtler aspects of thought yet you may also enjoy it. The author’s thesis is that the cosmos is unlimited and eternal as well as pan psychic and holozoic. This implies a living and conscious world and revives views held many thousand years ago. It will one day be understood how modern quantum physics describes the transition from consciousness to matter and thus will face this knowledge of the past. This is the first challenge delivered under this cover.

