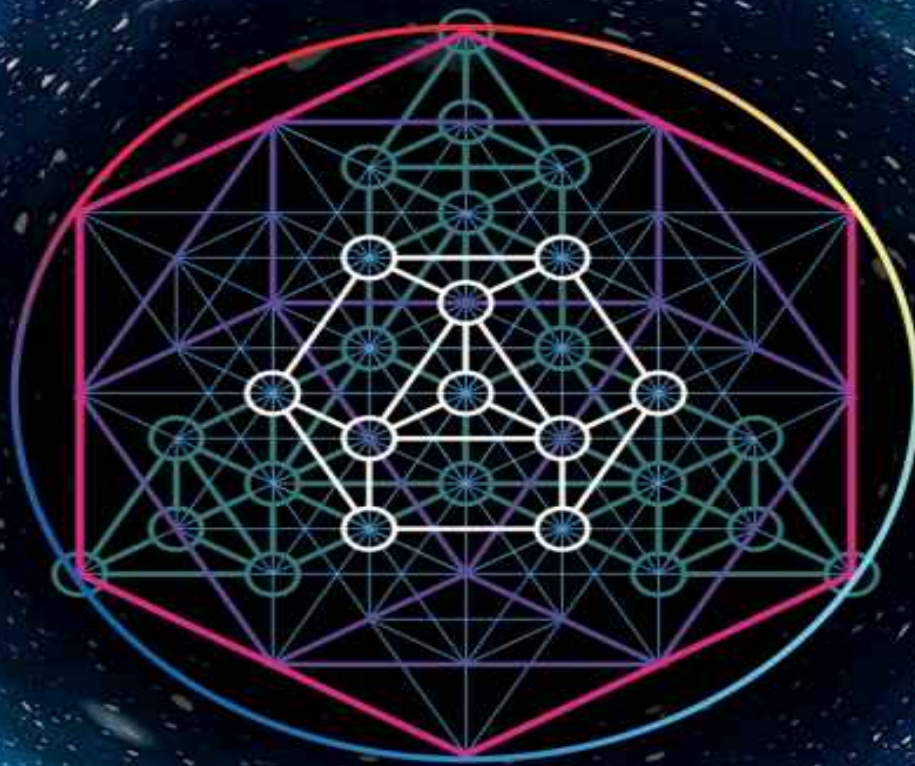


the **P** H Y S I C S *of*
C O N S C I O U S N E S S

In the Quantum Field,
Minerals, Plants, Animals
and Human Souls



IVAN ANTIC

THE PHYSICS OF CONSCIOUSNESS

In the Quantum Field,
Minerals, Plants, Animals
and Human Souls

Ivan Antic

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Translated by
Milica Breber

Proofreading & editing by
James Joshua Pennington, PhD

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INTRODUCTION

The question of what consciousness is has still not received a final answer, neither in science nor in philosophy, and even less so, in religion.

The situation is odd. We discover the world with our consciousness and find answers to all the questions, yet the issue of consciousness itself remains a mystery to us. Science is the first one in line to provide answers to the questions about the world and natural laws, but it fails to answer what constitutes consciousness, it rather only gives a fragmentary account of the functioning of consciousness. The attitude of science regarding consciousness is that it is a result of the functioning of neurons, the ability to take on and process huge quantities of information as well as the ability to perceive, memorize, and study. Mostly, science deals with the consequences of consciousness, rather than its essence.

In short, the story of life and consciousness is taught in the following manner on universities: once upon a time, from nothing happened something like a big explosion that created the cosmos and all the elements; over time they collided at random until they constructed big balls that would later become planets; the molecules on those planets underwent a similar creation process of colliding for a very long time, until they made a structure that was able to move on its own; this life form further moved, adapted, and evolved from a unicellular organism, then multicellular and on to the more diverse shapes that, at one point, left sea life behind and populated the land, learned to grow limbs until they created arms and, finally, became monkeys. And then accidentally one monkey became a human. They say this happened during some DNA replication error, or when monkey taught himself to utilize tools and weapons when he used some big bone to crush the skull of some other monkey. Since our current stage of evolution has not gone past the monkey phase obviously, that explains why we are so imperfect, incapable, and

destructive, and appear to be on a collision course aimed at destroying the whole planet we live on.

This is how the origin of life is taught on Cambridge and Oxford.

However, the same universities teach quantum physics which explains and proves that at the very foundation of nature there is nothing solid, there is not a material world as such, it is rather a universal energy field, a big information field where everything is interconnected in one unity outside of space and time, in which all the subatomic particles communicate with one another, currently, and irrelevantly of space and time. To put it briefly, everything the quantum physics has discovered so far can be reduced to two facts: the first one is that at the base of the overall nature there is electromagnetism, everything is energy, and the second one, in reality it is an information field, which automatically goes to suggest that it is a conscious field. As a result of this find, scientists have begun to operate with terms such as quantum consciousness or the quantum mind.^[1]

The same universities also teach biology which clearly shows that DNA replication is carried out by proteins, whereas the code for protein creation is found within the DNA itself. There are innumerable examples of this sort in biology proving that Darwin's evolution is an impossible model, only an adaption of the organisms to the environment seems plausible. A mountain of evidence of this kind has led us to question which is older, the chicken or the egg. The answer has so far not been given because it is clear that everything originated by means of intelligent design, orchestrated by consciousness which is the base for the overall phenomena and life. All of these, strictly speaking, scientific discoveries prove that consciousness is the foundation for existence and the development of life, everything originated from conscious intent, there is not a shred of evidence to support the claim that consciousness developed at a later stage, least of all by chance, from life itself, as a consequence of life and its development. The nature of consciousness is such that it can never arise from something unconscious.

Confirmation that consciousness is at the very heart of creation can be found in all the scientific facts.^[2] Scientists themselves

calculated that the cosmos is not old enough to enable the construction of DNA or any cell, by a simple random collision of particles. It would be comparable to a tornado sweeping through a big junkyard and assembling a Boeing 747 from the bits and pieces lying about. Or an even older argument of the 'infinite monkey theorem' which states that a monkey hitting keys at random on a typewriter keyboard for an infinite amount of time will almost surely type any given text, such as the complete works of William Shakespeare. However, on universities, it is still lectured that this Darwin's monkey not only assembled the Jumbo Jet aircraft but the entire modern civilization, as well.

As though there are two sciences, one esoteric and secret, only for the enlightened elite which keeps hiding all the evidence, and the other public one, otherwise known as the mainstream science for the common folk which instead of the facts and evidence offers monkeys and childish names (Big Bang, quantum soup), built entirely on convictions and not proof. To cut a long story short, it appears as though somebody is trying very hard to hide the true nature of consciousness and keep it away from the public eye.

The purpose of this book is to lay the foundations for the depiction on how consciousness of the quantum field shapes the reality of any given moment and in everything, ***to prove that consciousness is the existence itself, and how this consciousness is no different from our deepest consciousness of ourselves, of our soul.*** The purpose is to provide direct insight into the reality of nature in the simplest way possible, to show that consciousness which enables the existence itself and life, is the same consciousness we use individually in our head for cognizing existence and life. Our mind is halfway between consciousness and existence, and is, therefore, able to merge them both, but split them apart, as well. Since consciousness and existence are the same fundamentally, existence can whole be made aware of while consciousness is tested through existence; the whole life consists of perception and learning, our whole being was designed for perception and learning through work (karma). This is why consciousness and existence meet and recognize one another in human being and mind only.

It is also true that the real nature of consciousness is impossible to separate from the nature of our soul. That is why we will speak of consciousness **of the soul** here. The issue of the soul is inseparable from the issue of consciousness. If we set them apart, we automatically set ourselves apart from the issue of the purpose of existence. It is the main reason why the answer to existence, consciousness, and soul, is hard to come by. ***Understanding consciousness, existence, and our soul cannot be separated.*** In other words, we cannot live in the world in one way, be conscious in another, and treat our purpose in some completely different way. The issue of consciousness of our soul is inseparable from the world we live in. Our existence is as inauthentic as our distance from consciousness of our soul.

We will begin our story from the most abstract description of quantum physics discovery, and end it with recognizing those insights in our everyday lives, all around us, as well as in us.

Unlike the biocentrism of Roberta Landza,^[3] who also discovers consciousness as the driving factor of existence, but fails to see its purpose beyond the mere biological life, we will show here that consciousness reaches the highest level, all the levels, from the whole personality of the human, to their self-knowledge, to their soul. ***There is no multitude of consciousness, consciousness is one and the same in everything, it only divides and applies itself individually in all the aspects of existence.***

Taking this into consideration it will become clearer to us what the three aspects regarding consciousness are.

The first one is the fact that its essence gets lost in an attempt to translate the term which relates to it, different words are used to denote it, somewhere it is called the mind and somewhere the spirit. Deepak Chopra differentiates practically the mind, matter, and spirit, whereas his term 'spirit' explains most accurately what we are trying to convey here, and that is consciousness as a universal field everything originates from. The type of consciousness we have in mind here is also called the 'quantum mind' in various works by different authors because it corresponds with the quantum field which is the common source and the foundation of the overall existence.

Together with the loss of meaning of the essence of consciousness through the wrong and varying use of terms in different languages, the truth of human essence or soul gets distorted or concealed. Some authors present the soul as the astral body of the human, as the psychic energy connected with emotions, and feelings, which is a fine product of the body, and often it is stated that spirit is above the soul. The truth is however, ***that the human essence, the soul, is the same divine consciousness that enables everything, it is the individual expression of the divine.*** The issue of human essence should be the joint goal of all sciences. The reality, however, is as far away from this as could be. The answer to the question of human essence science offers in the form of inferior and trivial response, people get convinced that they are irrelevant and of minor significance, accidental bioproducts of nature, on the verge of one of the untold number of galaxies, they are nothing but the body that is born and then dies. Religions show us our essence by using their theology and their gods and demons or openly proclaim it primevally sinful.

The third reason that becomes self-evident is why the essence of consciousness and soul remains hidden from the public view and lies in the well-known fact that academia, education, science, and the media are run by centers of power and interests of big corporations. Their interests are common knowledge, and they are based on exploiting nature and people. If all the people were familiar with this unique, in common, and universal nature of consciousness that binds us all together, all of our souls, that enables life itself thus connecting us with nature, ***who would go into a war so that the bankers could stand to make more profit, who would destroy nature, who would hate their neighbor or next of kin, who would forget and discard their conscience and essence with ease following their delusions, media propaganda, and manipulation? There would be considerably fewer conflicts and misunderstandings between people then!*** The unique basis for consciousness would only then be expressed individually through each human with its fullest potential turning this world into paradise.

Therefore, we will emphasize right from the start that this book concludes that ***consciousness and the existence itself the way***

they are at any given moment, here and now, are the same thing, consciousness is the existence itself and existence is consciousness itself. Together they are our essence. How else could it be? Those are not three separate things, nor separate realities, consciousness as something within us enabling us to discover existence that is an outward phenomenon while our essence is something completely different, the truth is that they are identical, one same reality split apart by our mind artificially and seemingly, into consciousness that knows and the world that is known, into the subject and the object. This unity only appears different to us when the mind observes it, as a gross material world of external objects, and subtle and elusive consciousness from within, and for this reason, our essence forever stays out of its reach.

[4]

The human is unconscious only because they do not live the reality in which their consciousness and existence are realized as a unified phenomenon. To the degree they are unaware of themselves, they are unaware of existence, hence their destructiveness. Everything positive and constructive comes from the unity of consciousness and existence; more so from the human understanding of this unity. The human understands existence only if they understand it as consciousness. Existence will be out of reach of the scope of human understanding if the human views it as something unconscious. Only the mind separates consciousness and existence, and only it is the one that can recognize their unity.

The mind is, however, neutral, it has a fine ability to create the virtual reality, it is the merging point of the outwardly and inwardly of our being, it, in its neutral capacity, merely coordinates the perception of our senses and is able to decide what filters and goes in, and what does not, and also what exists. In reality, due to its neutral position, the mind stands at the gateway, not being able to decide at will, objectively, and correctly, but ***the only way it has been coached*** to decide. On the Oxford University, of all places, but not only there. Patterns, notions, or the paradigms of mind, are what truly decides on what enters the mind and to what degree. Paradigms that condition our minds are constantly created and implanted into the mind, some spontaneously, but a great many of

them quite deliberately. It is a well-known fact that there has always been a minority that controlled the majority of people. This minority was able to execute their power by means of paradigms and convictions. In earlier times, these convictions were modified by religions, myths, and the divine act of creation of the world and the human. More recently, the same story has been rearranged and has taken on a more modern look, otherwise known as the popular science with the theory of the 'Big Bang' and the monkey that just so happened to become a human by mistake, at one point in the past. Somebody is trying hard to keep people in virtual reality at all times, in simulacra and simulation,^[5] constantly keeping the human in the mind which is aware of the body only and the logic of material survival, in the mind that is constantly preoccupied with false values and fear, detached from the true meaning of consciousness and soul, from the existence itself.

Luckily, the author of this book did not study at Oxford (which is in charge of the mundane aspect of science), nor at Cambridge (which is in charge of the ecclesiastic aspect of science) and will, therefore, be able to present his standpoint on the nature of consciousness which is based on his personal experience of the four decades of practice (Buddhist, zazen) meditation and the direct (out-of-body) cognition of the higher dimensions: that consciousness and existence are the same thing, that the fundamental laws of physics are directly linked to human consciousness, that the essence of the human is, in reality, the essence of the overall nature. Those two essences are connected in human self-consciousness and actions. Therefore, the main goal of this story is to connect the dots of the natural laws with the essence of the human in the simplest way possible. All the misconceptions of people and all the problems in this world rest on the delusion that those two essences are different. They are one essence: our divine essence.

Part One

CONSCIOUSNESS IN THE NON-ORGANIC WORLD

Consciousness enables existence in a threefold way. Its trinity was recognized long ago in the science of *Samkhya* and it was named *guna*. There are three of them: *sattva*, *rajas* and *tamas*. The presentation in this book has been arranged according to this emanation.

- *tamas* – the physical world (*res extensa*) – includes all the elements of the non-organic nature, but the higher dimensions of nature, as well, the astral and the mental world and their corresponding (inner) senses that enable our perception of the higher dimensions;

- *rajas* – the psyche (*res cogitans*) – the organic bodies with all the senses, a struggle for perfecting perception; the use of energy.

- *sattva* – the culture – the use of perception for the cognition of meaning, the individual consciousness of oneself, and with the higher mind that is a connection to consciousness of the soul.

THE QUANTUM FIELD

Having discovered the nature of matter physicists a long time ago became aware of the notion of an atom, the single smallest indivisible particle everything in nature consists of. However, in the more recent times, at the beginning of the twentieth century, the development of technology made it possible for them to delve into the subject more thoroughly, which made them set on a quest to find out what kinds of atoms are in existence, and whether it potentially consists of even smaller particles that make up the matter. In doing so, they succeeded in splitting the atom discovering in the process that it consists of much smaller particles that were adequately given the name subatomic particles. It was discovered that they vary in size and number and their behavior is versatile and often not quite 'natural', and the law of behavior of subatomic particles is considerably different from all the laws of nature that had been known prior to that point in this macrocosm of ours. Namely, the subatomic particles did not behave as material particles do, but as the energy waves as well, as the non-material phenomena. They could intermittently act as particles but also as the energy waves, to be in one place, but also in several places simultaneously (they have the so-called non-local properties) and information gets distributed among them instantly, irrelevantly of the space dividing them.

It was ascertained finally that the finest aspects of the subatomic particles are tiny units of energy vibrations that cannot be allocated with the exact position, speed and mass, but are integrated within a conceptual framework of mechanics. As though a package exists and nobody knows for sure what is inside, but judging by the tapping on the top of it, we know for sure there is something within. This package of undefinable energy fluctuation was called the quantum field (Latin *quantum* – amount, multitude) by the scientists. It is there, although it cannot be defined with ease. It is not material but can act as though it were material. Quantum as the term became the

smallest unit of any natural magnitude. It even became a part of the jargon connected with natural sciences, and today we have quantum mechanics, quantum chemistry, quantum electronics.

Since the quantum field is at its base an energy wave, it has its oscillations and is never the same. Different oscillations or fluctuations in their original state (the so-called Minimum Principle for Indefinite Mean-Field Free Energies), further create new deviations and even bigger changes, spreading out more and more. Minor differences of vibrations in the quantum field, in the beginning, create tiny, and afterward much bigger differences in the forming of subatomic particles, and then even greater differences in the forming of atoms and greater atomic structures. The bigger and more complex their structures are, the bigger the distance from the original source in the quantum field, the bigger their density and 'materiality' is. This growth and creation of complex structures away from the source happens in accordance with the golden section or fractal geometry. It is visible in everything: from the DNA strand to galaxies.

It is therefore at the base of the overall nature of energies.

Subatomic particles are above the energy.

By creating more complex structures of the subatomic particles atoms are constructed, the molecules and all the inorganic and organic world is made. In this way, electromagnetic forces are at the foundation of all the chemical and biological world as well as the life itself.

Physicists discovered soon enough that the quantum field is an energy phenomenon, that it is made up of energy vibrations, add to which, they can take on the type of quality which is expressed in the form of a material phenomenon, too. However, the most puzzling discovery was that the quantum field may manifest itself in the form of a wave or a particle, as energy or matter, depending not only on the interpretation of the observer, but their presence and intention, too. When an observer, a human, is present during the experiment to prove that quantum energy is a particle, such a result follows suit, quantum energy behaves like a particle, and when an experiment is conducted to prove that quantum energy is a wave, once again the corresponding result is obtained. Conscious intention determines the result. This reveals something more profound than the physical

phenomena as such, even more profound than electromagnetic forces, it reveals the very consciousness. It became apparent that behind the electromagnetic forces of the quantum field there is consciousness that governs over everything, over the whole nature, but, additionally, this is also consciousness of the observer, the human, the subject in the experiment. It was discovered that consciousness is the key factor in the phenomena of nature.

A close tie between the subatomic particles was proved to exist during the EPR paradox experiments (Einstein, Podolsky, Rosen) in which one atomic particle divides itself into two, and goes on interacting with each other in what is known as the quantum entanglement. The moment one property (physical magnitude) of a particle generated in this way is measured, at the same instant the identical property of a different particle would acquire a complementary (opposite) value (Aspect, 1980.) Although the particles are spaced far apart, they behaved as though they knew instantly of the properties of the other. This was called the paradox because it seemed that information between the two particles travels at a speed that exceeds the speed of light, which was regarded as impossible. This phenomenon was further explained by the existence of the quantum field which is non-local, more accurately the same in every point of space and time, that connects the two points, as if each point of the universe contains within itself the information of the entire universe. This was called the non-local communication of the quantum field. The same was applied to human DNA; the DNA of one person was divided and the parts were very distant from one another, when one was impacted, simultaneously the other remote part would react to the identical stimuli. They reacted as though they were still together although they were not. This explains why a mother feels something odd happening to her children even though the children are far away. This connectedness functions not only in times of adversity, like injuries for instance, but when the child is happy and cheerful and transfers this state on to their mother.

All of this pointed to the fact that telepathic perception and many other 'occult phenomena' could be explained with the nature of the quantum field.

It appears that there is some field beyond the finest level of the phenomena of nature that interconnects all the natural factors into one whole. This field was named the universal quantum field, or Matrix. It is beyond space and time, it contains within itself the potentiality or the possibility for everything that exists as manifested in nature; if nature is the realm of manifested potentiality, of everything that has manifested itself in space and time, the quantum field is the unmanifested realm of the overall nature, the field of all the manifestations, everything is contracted within it, that which was, which is, and which will be in any way possible. In the quantum field, all of this is contracted in unity beyond space and time. Therefore, there is nothing new, there is only contraction into the unmanifested state of the quantum field, and manifesting in space and time. Unmanifested and manifested are nothing but two states of the same phenomenon.^[6]

The science of *Samkhya* similarly, several thousand years ago described the foundation of nature, *prakriti*, as the unmanifested (*avyaktam*) absolute foundation of the entire universe. *Prakriti* is hidden or the implicate order, a comprehensive unity of the being outside the space and time. *Sânkhya* is a theory of emanation because it suggests that from one eternal, non-causal and indestructible foundation everything emergent gets manifested in one irreducible interconnectedness and causality.

In earlier times this universal field was known under different names, such as *akasha* or aether. Some modern scientists called it the 'quantum soup' in a surge of inspiration. Consciousness that is behind the quantum field, historical heritage used to refer to as the divine consciousness. Physicists do not dare call it divine. Soup is a better characterization of their experience.

Establishing the quantum field and its paradoxical nature, as well as the issue of the observer in the experiment, which proved that experiment results do not depend on the observer's interpretation, but on the presence of the observer himself, led the scientists to a barrier they were no longer able to cross. They still stand there baffled, without a clear idea what to do next, but come up with various hypotheses on what is beyond their standstill point. This barrier is their mind. The ancient science of *Sânkhya*, which forms

the base of Patanjali's yoga, teaches that the barrier of the mind can be overcome, the mind must be transcended, and this scientific discipline is called meditation. However, contemporary science has not become a spiritual discipline yet – although, by definition, science would have to become that naturally at one stage of its development. The subject of scientific research must be the subject that researches, as well. Logics the science is based on suggests that the subject that knows must be known first, in order for the remainder to be known correctly. Without an aware subject, science is not complete, and when it is incomplete it may be destructive. Science is destructive to the point it neglects the nature of the conscious subject, human essence, which cannot be understood from the outside, as yet another object of research. This understanding has always been known under the rubric of self-knowledge.

THE QUANTUM FIELD IS SPACE CONTAINING ONLY ONE PARTICLE – THERE IS NO MULTITUDE

Divine consciousness in the non-organic realm expresses itself as the quantum field, aether or *akasha*, that all the dimensions of existence originate from.

For the understanding of the quantum field, consciousness is crucial, and this consciousness is, however, quite simple and already present, and in no way different from the existence itself. Otherwise, there would be no awareness of the existence, the same way human self-awareness would not be an option. Therefore the nature of existence we can neither separate from the nature of consciousness itself, nor consciousness from the existence itself, and existence and awareness of the existence we cannot separate from human self-awareness.

At a certain moment of our existence, we become aware of some form of existence, either material or imaginary, close or distant, present, past, or future. Our whole life, work, and destiny, luck, and misfortune we spend raising our level of consciousness. It is due to the fact that the very existence is in no way different from consciousness as such.

In other words, divine consciousness manifests itself in the organic realm as consciousness in the human body, as the bodily consciousness, ego, mind, or reason (*indriyâni*). In the third part of this book, it will become self-evident how consciousness of the quantum field and human consciousness merge into self-consciousness and supreme divine wakefulness (*aham-kâra and mahat-buddhi*).

Following consciousness of existence itself, we will use the simplest logic to understand existence as such. Existence is that what exists always as the foundation of everything that exists, what

is imperishable and absolute. Everything that exists has some wider base it rests on, some cause; the widest base that could ever be is the Absolute (or Being in Platonic philosophy). Its definition is completeness; nothing is possible outside, aside or without it. Unconditionality also because the Absolute is liberty that enables everything else into existence. Absolute, therefore, has divine properties. It also has the characteristics of space or what provides the space itself within which everything that exists can exist. Although the Absolute is without properties, spaciousness is as close as it gets to our notion of understanding the concept. We can imagine divine Absolute as the empty space in which there is absolutely nothing. As such, it is unmanifested, unexpressed, unaware of itself, and its potentials. This state would be almost like non-existence. However, non-existence is by definition an impossibility. It creates the paradox of the existence itself. If the divine Absolute remained unmanifested, it would remain as nothing or voidness, and nothing or voidness cannot exist. This paradox creates tension in divine Absolute and forces it to manifest itself, a manifestation that will, at the same time, be its awareness of itself and all of its possibilities.

The Divine Absolute expressed itself in the simplest possible way, ***directly as its opposition*** because there was no other option. Opposition to the pure endless space which is filled with absolutely nothing, the opposition to the void, is one single particle. Let us name it adequately the 'divine particle' – with no religious associations. It was infinitely small, with infinitely big potential. As such, it was the opposite of the infinitely big and infinitely empty space. 'Divine particle' we will debate about here, is in reality only the virtual opposite to the unconditioned voidness of the divine Absolute; it is in no way different from the Absolute, it is just its imagination with which it expresses itself and all of its possibilities. It has no mass and nothing affects it. It is as unconditioned as the divine Absolute itself.^[7]

A similar idea was put forward by the author of the basic logical reasoning on the three-dimensional physical reality, Euclid, in his work 'Elements'. Euclidean geometry is not a standard mathematical system but a mathematically formulated Plato's philosophy of ideas.

Euclid in his 'Elements' defines a point as 'that which has no part'. It is in effect the occult Elean definition of Being or the Absolute; according to this teaching the Being – the Absolute is 'that which has no part'. In that respect, a point is a geometric notion of the continuum or wholeness. A point is a non-spacious entity because space without dimensions is inconceivable, and this definition of the point coincides with the metaphysical notion of the Being or the divine Absolute.

This is also that singular point that in the imagination of physicists existed before the alleged 'Big Bang'.

The story is further developed in various directions. The first one being the scientific materialistic mind (and the corporative elite that financed them and determined what science and 'scientific' is and what not) with a theory that was further developed, in which this 'divine particle' exploded into the 'Big Bang' that created the entire cosmos, making it spread out to this day due to the intensity of the blast, and will consequently, at some very distant point in the future begin to crunch once the full swing of expansion wears out. They consider this point to be the point of origin of the myriad of subatomic particles which, with their mutual reactions, create far more complex constructs, a multitude of atoms and molecules, and all the material universe.^[8]

Enlightened people tell a different story altogether, although they do not do it through science, instead, they see reality for what it is. Namely, all the enlightened people point to one thing: there is nothing outside the divine Absolute, they are everything that exists and manifests itself into everything that can be manifested; this manifestation is the awareness of existence, and this same awareness is the awareness we have of ourselves and the world around us. They say there is no multitude, but only unity, that God or the Absolute never lost itself, but is at all times the one who is here and now, in everything, as everything-that-is.

Whatever happened to the 'divine particle' if it did not explode in the 'Big Bang'?

Nothing has ever happened to it, we should simply understand its nature.

As a contrast to the Absolute itself, the very being in the absolute has all the potentials within itself as the Absolute does. It can, as the experiments with the subatomic particles have proved, be in two places simultaneously (it also means in all places at once), behave both as a particle and a wave of energy, and all of its forms are interconnected in the non-local communication. In other words: creation is instant and absolute, not linear. This 'divine particle' has such properties that by far exceed the speed of light. The speed that exceeds the speed of light has also been proven, but the evidence is kept in the dark away from the public view, they are the so-called Scalar or the Non-Hertzian waves considered to be millions of times faster than the speed of light, which means they are practically momentary. 'Divine particle' vibrates as Scalar waves and that is the reason why ***it appears and acts in several places at the same time, it appears and acts in all the possible places simultaneously.*** It does so continuously, momentarily, and simultaneously by appearing in all the possible forms, it cannot be still because its purpose is to be the reflection of all the potentiality of the divine Absolute. Since the Absolute is not limited by space or time, its virtual particle no needs time to manifest itself, nor is it conditioned by space.

The momentary appearance on several locations simultaneously to a seer in the physical body seems they are dealing with a large number of particles, as though they create a multitude of various atoms and elements, objects in space and time. It only appears that way because its speed is much bigger than the speed of mind, perception, and the light itself, it is instant. On a gross level, vibrations of one 'divine particle' create formations that affect other, more complex particles and atoms, but the emergence of atoms and molecules is nothing but a grosser aspect of vibrations of one same particle. This deeper level below the subatomic particles was named the quantum field. Therefore the energy of the quantum field is Scalar in nature, momentary and universal, independent of space and time.

This illusion of the multitude of elements and objects the entire cosmos is filled with is created with only one 'divine particle' due to its speed far greater than that of the speed of light and its

characteristic to reflect instantly like a mirror all of the possibilities of the divine Absolute. Like when one bright spot spins round in a circle and we see the circle as a result because of the limitations of our perception we do not see that this full circle is an illusion made up of only one point. In the same way, it looks like an artist using one brush only to paint the picture in all the directions and all the colors, in the same way the divine Absolute creates the whole world with one particle only, that is not a particle in the real sense of the word, but a momentary reflection of the divine Absolute in all of its details and possibilities.

In this way, we can see, there is no multitude. This is the ultimate truth behind all the stories of unity, of the connectedness of everything into One, and the connectedness of everything with God. It is the background of *advaita vedanta* and Buddhist teaching of the momentariness of creation, the only objective teaching on the nature of reality in this world.

In the system of *Sânkhya*, the divine Absolute that is the subject of the matter here is *purusha*, whereas the 'divine particle' is *prakriti*.

MOMENTARINESS ENABLES THE OVERALL MOTION

The 'divine particle' moves at enormous speed, far greater than the speed of light, it moves according to the principle of the golden section or fractal geometry, forming in the process various gross shapes that at slower speeds look like separate objects on their own, like atomic structures and assorted elements. In its ultimate, grossest result, in the three-dimensional plane and the slowest, linear time, this single 'divine particle' manifests itself as the entire manifested cosmos with all the physical laws known to us, with all the stars and planets, with all the forms of existence and life. We see all of that here as objects moving through space and time, whilst in reality, there are no separate objects as such, it is all energy of the divine Absolute which manifests itself so fast that it all appears like a myriad of all kinds of elements and objects.

The nature of vibrations as such implies the momentariness of creation. For example, if you move your arm from left to right, from point A to point B, it is not one same arm that crosses the distance from point A to point B, but, in unimaginably fast intervals, a new creation of the arm took place until it arrived at its destination in point B. It is a wave motion. One shape does not travel all that time, but one impulse of shaping sets in motion another corresponding impulse which then happens as a chain reaction at such great speed that it appears to be the same object in motion like there is a continuity of the same thing.

Every moment you are a new being, you are always unique. You only dream that you have some continuity, and this dream is your reality you are living in right now.^[9]

Due to the momentary nature of reality, your convictions determine and condition your life, and not the existence itself which is unconditioned. The momentary and therefore unconditioned

foundation of reality and continuity of existence is enabled by a conscious intention, at the foundation of all the existing forms is consciousness and intention, the intelligent design. It is not consciousness of our superficial mind and ego, but far higher, divine consciousness, consciousness of our soul. Consciousness of our mind this momentary divine absolute consciousness slows down and transforms into time, into its dream of continuity and objects as though they were substantial and real, it does not see their wave nature and momentariness, least of all it sees the divine consciousness that is behind them.

Consciousness is the only one that creates continuity through momentary, waveshaping. Consciousness is the attractor of all the vibrations of the quantum field, it controls their shaping and energy emanations.^[10] Consciousness is always consciousness of itself, in all the forms, in the widest proportion it is awareness of the divine Absolute of itself, which gets expressed as the existence itself or cosmos, in the lower proportions consciousness is expressed in the form of all the living shapes that exist in nature, and in its most subtle proportion, this same consciousness is the human's self-awareness.^[11]

The human mind uses the same divine consciousness which is at the foundation of everything and for this reason mind experiences reality as the continuity of emerging shapes, and not only is it able to experience reality, but it can impact the continuity of emerging shapes, it can modify reality. In the lower and grosser form they can do so only by using tools, and in their purest form with the very intention and state of consciousness, they can change the nature of reality. Subsequently, the mind does not use the full potential of divine consciousness, it uses it in a very limited and subjective way, it is still being coached on the reality and consciousness, and therefore uses it in both a constructive and a destructive manner.

Wave motion is the action of intermittent alternation of oscillations an interval stands in between. It practically means that if the overall reality is only a wave motion of the 'divine particle', there is an interval between each of its momentary wave states. ***Between each moment of the interval, it returns to the original state of divine Absolute***, restarts itself, so to speak, over and over again, like a

computer, but it does so in such a rapid way that our mind cannot detect it, it was made this way so as not to be able to detect it so that we could continue to live our lives following a set pattern which is the real reason why we came into this world. Due to the continuous restarting in which everything existing, ourselves included, goes back to the original state of the divine Absolute, or everything-that-is, we always have a direct connection with the divine Absolute, we are never outside of it, the same way divine energy is present in everything (That is why 'God is always by our side', and the 'kingdom of heaven is in us', and this is the only way 'God exists'). The divine consciousness is always available and present beyond the illusion of this isolated existence. ***There is no other way consciousness could be available in existence but in the way described here, through the gaps in between two moments of existence.*** Our mind is a program that uses consciousness to maintain continuity of the illusion of our existence. To make matters even more fun, it can flick through the channels, because consciousness is consciousness of everything and all the possibilities, as well.

Momentary creation after restarting to the original condition of pure voidness, space, aether or *akasha*, continues as the fine weaving (of fractal geometry) from where it was left off, but in a somewhat different way, much freer, as though upon its return to the original state it accumulated creativity which grants it freedom not to have to be always in the same spot, but it is allowed to move forward to new shaping. Similar to the celluloid tape which is made up of several images that are separate and each one shows an object altered a little, but in fast motion, there is an illusion of continuity of the object that is moving. In such a way, there is no chaos although substantiality as such does not exist; there is order although there is no substantiality. Consciousness of the divine that comes into view between two moments of creation, decides on how the creation will continue. This explains how consciousness is the foundation of matter and life, everything in nature is constructed and shaped by means of the creative design of the divine consciousness.

Objects that move through space as such, do not exist. There is only momentary shaping of the space of the divine Absolute (by means of the 'divine particle') into that what ostensibly shows itself

as an object moving through space in linear time. Any different type of motion would not be possible at all because there would not be sufficient energy for the isolated objects to move through space. A butterfly could not fly all day long if its energy came from the food it ate; it gets its energy from the sunlight, via the dust on its wings that transform Sun's rays into life energy. Similarly, the human body receives energy when exposed to sunlight; food can provide them with only about 5% of the total energy. It will be clearer to us if we remind ourselves that electromagnetism is the foundation of all the chemical and biological processes, with the Sun as the biggest source of electromagnetic radiation in our environment. The entire cosmos is at its base an electromagnetic phenomenon,^[12] and it is such due to the nature of motion and functioning of the 'divine particle'. **Space itself is filled with the divine energy that shapes everything momentarily.** Consciousness is the one that maintains the continuity of every shape and motion with its intention, more precisely, it acts as the manager to the 'divine particle'. Since the 'divine particle' is energy in its essence, it means that there is only divine energy in everything, the same divine energy shapes everything that exists. It also means that consciousness is the foundation of energy and there is no energy without consciousness. This defines life: life energy is a unity of energy and consciousness.

All of this is possible because **there is no difference between the divine Absolute and the 'divine particle'**, therefore nothing 'divine particle' manifests in its quantum fluctuation, in its vibrations, is different from the Absolute. **Those are not two things, but only one.** Only the divine Absolute exists and it is the only reality. In its imagination it momentarily transforms itself into its particle, it is its imagination with which it tests all of its possibilities, and only because it is within it as itself, it can be in all the places at the same time. Aided by it, the Absolute can manifest itself, otherwise, it would be nothing on its own.

People have always intuitively felt and known this truth about reality, because of their souls and higher consciousness, but their mind warped this consciousness into religious emanations, where they were depicted as the 'power and glory of God'. It is the true background behind all the stories of how 'One becomes multitude',

and 'we are all one', without duality (*advaita*), how everything is an illusion (*maya*) and yet so real and material at the same time, how material reality is illusory. This is a way that connects everything into one unity: the 'divine particle' that constitutes our body also constitutes the Earth and all of the stars, the entire universe. That is why the whole universe feels and experiences every movement and act of ours as its own. All our lives we experience, perceive and become aware of all the aspects of the existence of the universe. The universe imagines and becomes aware of itself through us. It is all one body, one being, one consciousness that sets everything in motion, that shapes everything into existence and which is everything that is.

Unlike the stories, myths, and parables that testify of this unity Patanjali used scientific logic to present it in his work *Yoga Sutras*. While we are on the subject of physics, it is important to stress that this book by Patanjali has been an unrivaled manual for scientific exploration into consciousness to this day. The idea of the momentariness of phenomena is the foundation of the Buddhist standpoint. It concludes that things and beings do not have a reality *per se* (*anata*), that they were not born, they neither appear nor could they therefore disappear. This idea was particularly accurately explained by the most important revival of the original teaching of Buddha, Nagarjuna (in his work *Mula madhyamaka karika*), specifically in the formulation that: "Form is emptiness, emptiness is form", which translates to the idea that the divine Absolute in itself is emptiness (*sunyata*) and it always manifests itself as the form (particle, being, existence, cosmos) losing nothing of its original emptiness at that. In reality, it enables the ultimate freedom and supreme creativity to manifest through forming. The empty space enables everything into existence; whereas the forms themselves are nothing in themselves because they are always reflections of the wider whole and the divine Absolute itself, in short - the emptiness.

Emptiness by itself cannot exist, it must form itself; the form by itself cannot exist without the wider whole that enables everything.^[13] Nagarjuna further drew the conclusion based on this formulation that *samsara* and *nirvana* are by no means different, they are one and therefore the only thing that is required is awakening, no path on the

road to realization and no attainment, only awakening to the Absolute reality, *paramartha*, which always is, and by transcending the relative truth, *samvrti*, which is a product of reason and which like a curtain covers the absolute truth, *paramartha*, which is the ultimate goal or the transcendence in general. In other words, we all carry the original Buddha nature within, and all we need to do is to awaken, to find and manifest it the way Buddha himself did, nothing else is required. Hence, a direct path to awakening was developed by meditation that directly transcends the mind and the entire formed being (*samvrti*), which can be achieved by the simple stillness of the entire being (*zazen*), or by some action that surpasses the interference of the mind, firstly in the form of Chan Buddhism in China, and from that point onward as the Zen Buddhism in Japan. Fundamentally, it is a revived and purified meditation practice (*dhyânam*) of the original Buddha's teaching in *pali* canon.

The identical idea was clarified by Gaudapada, one of the followers of Nagarjuna giving a classical example of the torch. In his work *Karika* (in *Mandukya Upanishad*) Gaudapada explains how everything is unborn. In *karika* (verse) IV 47-50. He describes a torch, once swung about, looks like a ring of fire, hence, consciousness when it is in motion looks like it is split into the subject and the object, the learner and the learned, and by doing so creates the illusion of continuity and the objective world. When consciousness (torch) is still, the illusion of the world is gone (the ring of fire). When the torch is in motion, its shape of a circle is not outwardly imposed upon it, nor does it leave the torch during the phase of stillness, and the ring of fire is neither different nor is the flame the same. In IV 91. he clearly states that all constructs are nothing but the shaping of space, *akasha* (aether), and there is no versatility among them. To use a standard language, there is no multitude of particles but only one divine energy that shapes everything into existence.

Since nothing at all is possible outside the divine Absolute, this all happens within it, as its imagination. Its absolute nature, as a consequence of the awareness of itself, creates its opposition, the 'divine particle', that is endowed with all the properties of the divine Absolute that momentarily creates all the shapes we see as the

manifested universe. Since all of this takes place according to the principle of the hologram, where every tiny part contains and reflects the whole, every new creation contains and repeats the same divine characteristics of creating all of the new possibilities like the initial 'divine particle'. In this way, creativity is multiplied every step of the way into virtually endless possibilities. The way this multiplication expands into the cosmos as we know it may become somewhat clearer to us if in our imagination we manage to unite the model of the holographic universe with the model of the fractal geometry.

The momentary nature of reality and all the objects has been proved scientifically. Momentariness is the property of the wave. Quantum field is a wave, subatomic particles are a wave, energy is a wave, electromagnetism which is the foundation of all the material and biological world is a wave. The problem is that the proper conclusions have not been drawn based on ascertained data and things previously known. Here, we will correct that mistake.

THE OVERALL MOTION GENERATES ENERGY

Energy is motion in its foundation. The fantastic speed of the 'divine particle' while shaping the overall existence generates with its motion the energy for the existence of everything. Since everything comes into existence momentarily through the manifestation of the 'divine particle', everything we see as energy manifests in the same manner, as well. Momentariness is the foundation of the wave, the wave is motion and motion is energy. The meaning of the word 'energy' is derived from the Greek word for the 'being in motion'. Nothing in the cosmos is identical and everything is in motion. This brings us to the paradox of reality that the cosmos itself is manifested as energy because nothing is substantial, everything is momentary. Everything can move for the reason it is momentary and unsubstantial. If anything were substantial and if objects were real by themselves, the overall motion and the energy to see it through would not be possible. The cosmos represents an overall motion because the cosmos is a manifestation of energy, everything is energy in its foundation generated by the momentary vibration of the 'divine particle' – which is nothing but the concrete manifestation of the very divine Absolute. This makes the quantum field or aether the source of the overall energy in nature. In other words, energy as the initial requirement for the production of motion is not needed, but quite the reverse: the motion itself, an infinitely fast vibration of the 'divine particle', which is the foundation of everything, generates energy for all the remaining processes.

The Greek notion *energeia* we use as the word for energy today. Therefore, its original meaning sees energy as every kind of motion in existence, in being, subsequently, the motion itself is energy. Since everything is moving, it is all visible to us as energy. However, the materialistic views accepted by academics of the highest

accreditation have dimmed our perspective of the world and distorted the original meaning of the word and energy itself as the source of everything, we are more inclined nowadays to see everything as 'dead matter', whereas energy in modern times we translate as the product of combustion or electrical energy. Only quantum physics and mysticism remind us that matter as such does not exist, only energy does.

We merely give a more detailed description here of why it is so, furthering such information, energy is only a different aspect of consciousness and together they constitute life energy; it is recognized as divine love that enables everything in human experience. The experience of unconditional love that enables everything is an emotional experience which happens when the human becomes aware of the omnipresent divine energy as life energy. It is quite the same whether we choose to define the quantum field as a universal that enables all of the living energy and which follows a conscious intent, or we will say that divine unconditioned love facilitates everything that is, it is a consciousness that enables us to become aware of ourselves and the world, and in reality, is divine love. To say that the absolute overall existence is unconditional love rings even more true, but for the human who has not merged consciousness with the energetic aspect of existence yet, it is too early to understand, except for the fact that it sounds nice and ideal, they cannot recognize and accept it as the highest truth, that everything they see, experience, and do, everything that happens to them, is only the unconditional divine love which always happens, nothing at all is possible without or outside of it. The individual consciousness and energy functioning are still separate in an unenlightened human, which is unable to fathom the unity of existence as the unconditional love at any given moment. The experience of love in a human is partial and occasional, connected with certain objects and contents; they can experience some of it only if they are inspired by favorable circumstances. It was said a long time ago, that self-knowledge is neither worthy nor possible without love. Consciousness without love cannot be the objective consciousness, the awareness of reality, because love is the ability to connect two things irrelevant to the available information and

evidence, seemingly fragmentary. Love binds everything, much like life energy does.^[14]

Their unity invites our tendency towards love, both consciously and unconsciously, in all the ways possible, all our lives. The same point is the reason for human destructiveness induced by the lack of experiences in love, at least this is the case in early childhood. Therefore, love is the measure of all things in this world because it is in the background of life energy and consciousness as their link and foundation.

Life energy is the connection between consciousness and energy, and in our experience their connection we feel like love. This is further expressed as an erotic episode, as the act of love creating a new life, new forms of life energy. All the beings are conceived in the source, in the aether, and for this reason, the separate sexes must merge into one, and briefly, even for an instant, remind themselves of their true state and conscious intention for a new being to be born. Therefore, raising awareness of energy brings consciousness of the omnipresent divine love. Those three things, energy, consciousness, and love, are one thing. Only a mind attributes differences to them. Their unity is known to us only when the mind stops in blessed ecstasy, irrelevant of the way it was achieved, either in orgasm or meditation. It is the same experience, with the difference that orgasmic is spontaneous and short-lived, and meditative is cultivated and permanent.^[15]

It will become clearer to us the way consciousness determines energy if we realize that consciousness has several different states. There is very faint consciousness that is limited by the sensory perception as the animals have, but some people, as well. Such a consciousness engages energy toward the limited goals only, usually for the survival of the body. The lower the level of consciousness is, the more destructive implementation of such energy tends to be. There is a biofeedback effect to this: an insight into destruction helps consciousness to grow stronger. Consciousness is strengthened by discovering the proper and constructive ways of functioning. Higher states of consciousness engage energy toward the achievement of higher goals. No idea can be realized without energy, and consequently, no energy can be engaged without a goal or an idea.

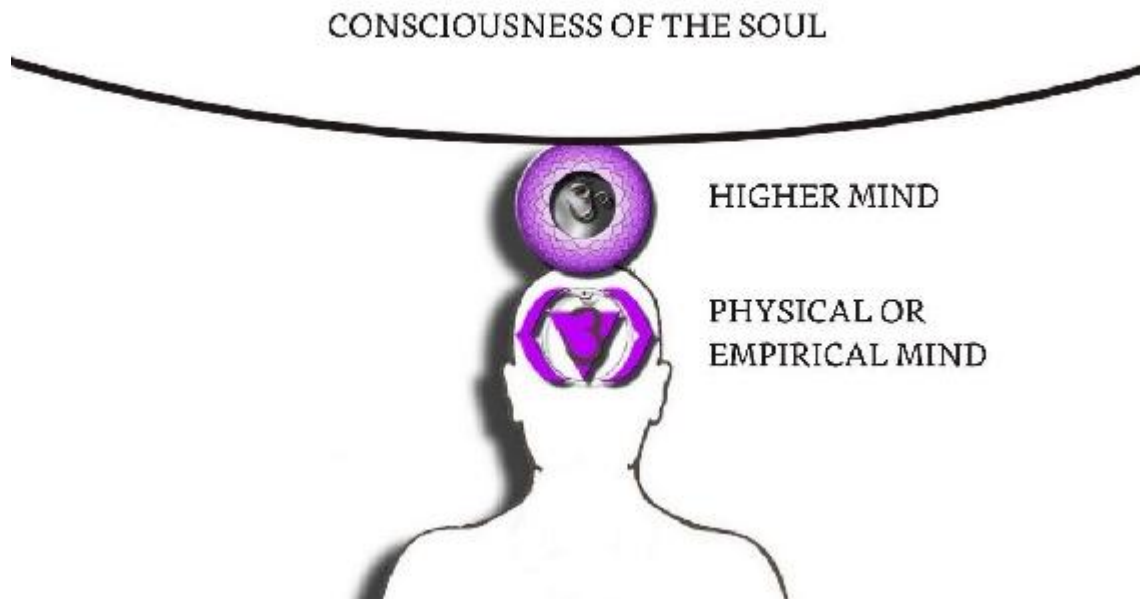
If the conscious goal is missing, the energy then stagnates and disintegrates, changes its shape, and goes toward alternative sources where it can be utilized. Energy can be taken over, even stolen. The one who possesses an awareness of the energy does so, whereas the one who does not have this awareness loses it.

CONSCIOUSNESS IN THE HUMAN BODY

We cannot understand the nature of consciousness without understanding it in ourselves first. Although the human always utilizes consciousness which makes them human, unlike other species, the nature of consciousness in the human is the subject of the biggest misconceptions, even conspiracies. Science treats consciousness as some material emergence, as perception induced by the functioning of the neurons and being utterly dependent on them, as a product of the brain functioning, manipulation of information... Religion projects the nature of consciousness into the divine spheres and mystifies its origin and impact, whereas most religions do not contemplate on the nature of consciousness itself but are completely based on the contents of consciousness, on convictions and beliefs. As though the real task of religions exists for the issue of the true nature of consciousness to be sidetracked.

The notion of the soul most accurately defines the nature of consciousness, and this is the reason why this notion has always been mystified to the utmost by clergy and discarded by the world of science. It is not possible to understand the notion of consciousness without the proper understanding of the notion of the soul. They are completely connected and interdependent, together they directly refer to human authenticity, complete realization, and freedom. Are the majority of people in this world in the manner described? No. They are not because a fully realized and liberated the human is of no use to either the church or other political institutions. Together they have done everything in their power to eliminate the notion of consciousness of the soul in both formal education and science, as well as in the religion.

In order to understand properly the true nature of consciousness, it is necessary to understand the nature of the human soul and the human's relationship toward it. To be able to clarify the issue we will use this image.



Picture 1. The structure of human consciousness of the soul

We have already established that consciousness and existence are the same, they only appear to us as different, as the existence and the awareness of the existence. It can also be said that the divine Absolute manifests itself dually, as the existence itself (outward) and the awareness of the existence which is within the human. ***Consciousness of the divine Absolute, which the Absolute uses to manifest itself as the overall existence, is consciousness of the soul.*** From its highest realm, it projects itself from the Absolute as a monad of consciousness which creates the biggest objects throughout the entire cosmos, the stars, and the planets. Monads of consciousness progressively divide themselves into smaller branches, up until the point the finest individual branches remain in existence which are our souls in our physical bodies. Therefore, ***our soul is the ultimate branch of the divine consciousness of the Absolute that enables everything.*** Our consciousness also facilitates all consciousness we have and use in

our everyday lives. By all means, consciousness we have in our body is but a fraction of the original consciousness that enables the overall nature into existence. In our body consciousness divides itself into the lowest and most limited part, the one that operates using the brain and the body and it is called the empirical, **physical mind or ego**, here. This consciousness is limited by the physical body and senses, it has the awareness of the body only and that what can be perceived by the senses. Above the physical is the **higher mind**, it is independent of the body and sensory perception, which automatically means it can sense far more independently space and time. This higher mind is the connection of the physical mind in the body with consciousness **of the soul**, which is above the higher mind. Consciousness of the soul is so big and powerful that it cannot fit into a body, we cannot have a direct link from the body with consciousness of the soul, we must have some mediator which is the higher mind.

The science of psychology deals with the physical mind only, it does not take into account anything else. The functioning of the higher mind psychology proclaims irrational and even psychotic, and consciousness of the soul is altogether rejected. It can be said that all the mechanisms of functioning of consciousness within the physical mind and its link to the energies of the body is well explained with Freudian psychology, while the functioning of consciousness between the physical mind, and the higher mind, and consciousness of the soul is partly well explained by K. G. Jung's psychology. The functioning of the physical mind can easily be interpreted because it has joint principles of psychodynamics and psychopathology, much like all the people who have their bodies, and all the bodies function identically. Merging the individual mind with the higher mind or consciousness of the soul is a personal experience and therefore falls under the category of the objective reality, it cannot be proved as the functioning of the physical mind. It still has some common patterns which are wrongly given the name of archetypes of the collective unconsciousness, a more accurate term would be the archetypes of the collective consciousness. This process is always individual and for this reason, Jung always described it as the process of individuation.

Since the process of connecting the physical mind to consciousness of the soul is individual, it is scientifically difficult to prove. The notion of the soul psychology associates with a vague combination of emotions, life energy, and imagination. Everything that exceeds the functioning of the physical mind is called 'altered states of consciousness' at best, and only a small number of researchers associate such states with mystical states of the spiritual practitioners and mystics. Experiences that cannot be classified are labeled as being psychotic. However, since the higher mind and consciousness of the soul influence all the people on a daily basis, and everyone experiences their effect, psychology took all of them under its wing and started a new practice by the name of transpersonal psychology. It, too, does not offer any conclusions of the higher consciousness and consciousness of the soul, there are numerous ongoing 'researches' and speculations. All the functioning of the higher mind and consciousness of the soul that cannot be suppressed or 'explained' through transpersonal psychology, get suppressed and 'explained' through religious convictions. Both science and religion conceal the truth of the human soul. Science materializes it and religion takes it away from the human because according to religious beliefs the human is granted a soul from some higher force and also stands a good chance of losing it if they prove to be a lesser believer. Nowhere is the soul revealed as the essence of the human, which is the essence of the divine at the same time, as the source of consciousness and where consciousness is the source of the existence itself. All other 'interpretations' would become redundant then. There is some justification for science, it requires solid evidence, precise research methods, and development, although science uses all of them in only one dimension, in the physical world. There is no justification for the religions, though, because part of their job is to disclose higher dimensions, not to hide them.

There is not a multitude of consciousnesses, there is only one consciousness of the Absolute that expresses itself in the form of the overall existence, as all the cosmos and life. It merely splits itself and diverges into all the possible individual forms, into all the living

conscious beings. We are one of them. Via our soul, we are connected to all the beings and the whole existence.

This is all the truth there is to be known about the human soul, and the nature of human consciousness.

CONSCIOUSNESS OUTSIDE THE BODY AND THE ROLE OF THE BRAIN

Consciousness of the soul is comprehensive and timeless, it is the divine consciousness that lies at the foundation of the whole nature and creates life through intelligent design. It made us and we use it only individually. Our brains is the finest organ that receives consciousness, slows down its momentary functioning, and by doing so restricts it to a sufficient degree for us to be able to use it in linear time and everyday physical life. We use the absolute consciousness individually as the relative consciousness. Our soul is the source of consciousness in us.

The relationship between the body, brains, and consciousness can best be explained using the analogy of the electric light. The body is the light that has several parts, the brains is the light bulb which is the most subtle part of the light, whereas consciousness is electricity which is independent of the light, which comes from the outside. It appears as though the light shines all by itself, yet it merely conducts electricity to generate the light. In the same way, to a layman, it may appear that the brain produces consciousness, although it is nothing but an organ which is subtle enough to be able to conduct the vibrations of consciousness and tune them with the body and its functioning, it transforms consciousness in the body into perception. Consciousness connected with the brains is what we call the mind here.

There is a similar analogy of the brains and a radio set that merely conducts vibrations coming from outside, if it is broken it cannot do so. When the brain is damaged it cannot conduct consciousness and the body is unconscious. We are in a coma or deep sleep then. That is why it is wrong to conclude that consciousness is only in the body and of the body.^[16]

Since consciousness is not of the body and it is not in the body only, and since consciousness is directly connected to our transcendental soul, we are able to have out-of-body experiences.

The reason why the individual physical mind in the body is not always aware of the higher consciousness of the soul, or what it experiences spontaneously in out-of-body experiences, lies in the fact that mind is not always united, it is split into the multitudes of I's that shift on the surface of consciousness, they are conditioned by the outer influences and the body itself, which change constantly. A division into a multitude of I's is the main reason why the mind is often deluded. What one I decided to do the other I did not. Mistakes go on being repeated or the person is completely unaware of them. The mind needs discipline (of yoga or meditation) in order to become unique and aware of itself, and that means always aware of its limitations ('I know that I do not know'), and only then can it become aware of what is above it and what enables it, which is the higher mind and consciousness of the soul.

The mind is split because it is a reflection of the body and the body itself is made up of a large number of biological entities. The cells themselves originated from bacteria that joined in symbiosis into a bigger whole, our body. That is why the mind is so prone to divisions, divisions are its natural state unless it is extreme to the point that it cannot function. If that were the case, the individual in question would experience a mental disorder. Some milder forms of a split mind are the usual characteristic of all people, who often have one thing on their mind, but do something completely different, people, who tend to forget things, who lie to themselves and, often enough, their manners and conduct are based on and sustained by social consensus.

The more consciousness in the mind becomes whole and continually present, which is achieved through the discipline of meditation, the more powerful our conscious functioning is. It may extend to consciousness beyond the body, we may become aware of not only our dreams, but we may also enter our dreams directly whether during lucid dreaming or out-of-body experiences. The more conscious and whole we are in the body, the more conscious we are outside the body, as well. The spiritual evolution of the human can

be reduced to being as aware in the body as they were out of the body, prior to their birth in this body.

CONSCIOUSNESS AND TIME THROUGH THE DIMENSIONS OF NATURE

Nature or the overall existence is divided across several dimensions. Ancient esoteric knowledge divided the dimensions of nature according to the frequencies which in our experience have earth, water, fire, and air. Their properties were taken to represent symbolically all the frequencies in which dimensions exist and function because our physical world consists of solidity (earth), liquid or fluid states (water), vibrations of warmth (fire) and gaseous state (air) which are the finest frequencies that can be felt like air, but they are not visible. The frequencies of dimensions range from the finest (air) to the grossest (earth). Together they make up the being of the human which enables them to think and have ideas (air) to give energy and will to their ideas for realization, with the help of imagination (water) about a concrete shape this idea is going to be realized in and materialized through on the physical plane (earth).

The human is shaped by the cosmos which shapes the conscious subject and their awareness of themselves, and consequently, the awareness about the cosmos itself.^[17]

This shaping happens in accordance with the dimensions of nature. Each one, in its own way, shapes one aspect of the human being. ***A human is a microcosm. As a consequence of the multiple dimensions of nature, the human has multiple bodies that correspond with these dimensions.***

Elements reflect all the bodies a human has: the physical body that reflects the element of earth; the emotional body that reflects the element of water; the body of will expressed with the element of fire; the mental body expressed with the element of air; self-consciousness is present always and in everything, reflected by the element of aether.

This gives the human the ability to move physically (earth), to sense their movements (water), to be filled with fervor, will, and the passion for movement and action (fire), to think where they are going and what they are doing (air) and to be always awake and aware of all of these in the center of their being (*akasha*).

Since the human is a microcosm, the embodiment of all the principles of the cosmos, all of the 'higher' dimensions of the cosmos are not outside, but they are rather ***the inner dimensions*** that give them all the spiritual life and soulfulness, all the dreams, myths, and archetypes. This analogy made all the ancient civilizations see the cosmos in a human form, and human form is like the microcosm or the cosmos in miniature.

To use Buddha's own words: 'Yet, it is just within this fathom-long body, with its perception and intellect, that I declare that there is the cosmos, the origination of the cosmos, the cessation of the cosmos, and the path of practice leading to the cessation of the cosmos.' (*Anguttara-nikaya*, 4,45).

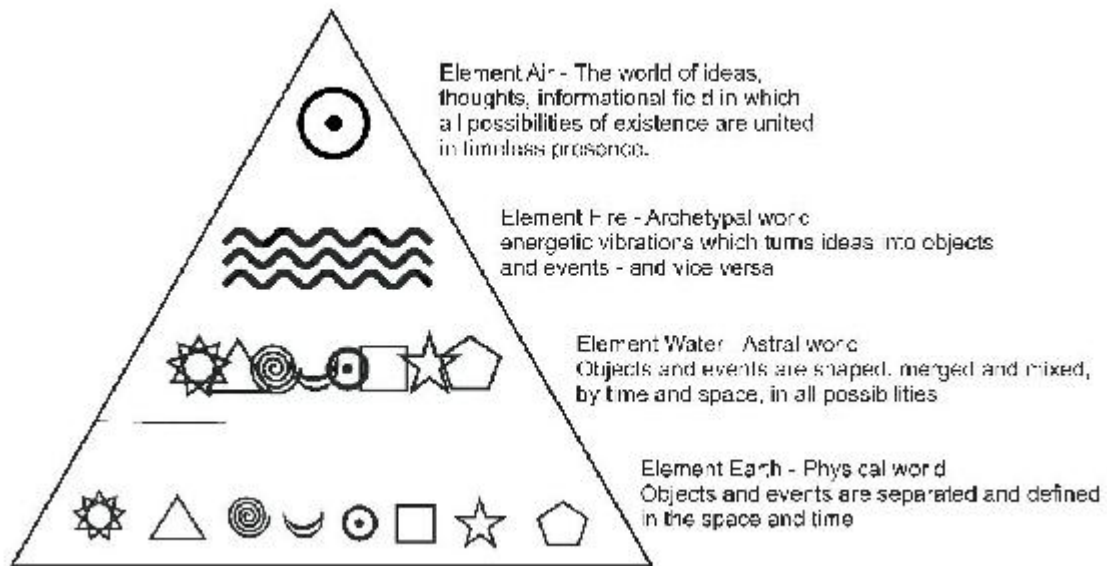
The human, in their existence, is able to know all the dimensions of nature because they all created them. There is no need for them to look elsewhere for them, on the outside, or in the 'altered states of consciousness' because their presence is a necessary precondition for them to exist and all of the possible states of consciousness, as well. Nothing is outward and the spiritual maturity is reflected in their ability to recognize that all the abilities are in them. The human should simply be who they are, and not become something else to fit some ideal. This is the hardest part, an imitation of the ideal has always been a far easier option. The reality in which everything exists is the only ideal they need.

The essence of all the deceptions humans enslave themselves with is to be unaware of the fact that all the dimensions of nature are in them and not outside of them, that they are the measure of everything that is outward, everything has its final solution in them, and not outside of them.

The projection of the meaning of existence outside is the root of all the problems a human has in their life, all the suffering, and plight, whereas finding the ultimate result of existence in

oneself already possesses the entire process of human evolution and cognition.

The dimensions of nature have a pyramidal structure.



Picture 2. The dimensions of nature

The pyramidal structure represents the contraction of space and time. All the dimensions of nature contract progressively as they rise from the earth and material plane. Things and phenomena are separate in space and time only here on the material plane, in astral world which is above the material things and phenomena they are separate and may be intertwined, the limitations of the physical world do not apply there, although there still are shapes and phenomena like in the physical world. It is the world where we spontaneously go during sleep and out-of-body experiences. That explains how time and shapes may mix there. This is the reason why we have dreams the way we do, we experience past as present, impossible as possible and we can see the future. The astral world is presented with the element of water, it has no shape of its own but takes on the form of the dish and changes its property. It practically means that astral always assumes the shape of an idea (air) and intention (fire) which are expressed in the world of astral in a specific shape. Most

commonly it is a temporary form that is used as an experiment before the final shaping on the physical plane. With imagination, we prepare the final materialization of our ideas. Dreams, too, serve the purpose of experimenting with ideas and possibilities as well as the parallel realities, the ones we are unable to express on the physical plane, which is made up of relatively solid shapes in space and time.

Above these four elements that represent the dimensions of nature, there is aether or *akasha* (space or field). It corresponds with the universal quantum field which is ruled by the eternal present. It also corresponds with the divine consciousness that projects everything else into existence, like the space that contains everything else within.

All the other dimensions manifest themselves through space and time and this manifestation has a pyramidal structure, which means that space and time progressively manifest more and more as separate and grosser as they keep 'descending' lower and lower, from an idea to its material shape.

In the realm of air, ideas, or thoughts, time is close to the eternal present. This enables us with the ability to think and envisage everything, irrelevant of space and time, both near and far, past, present, and future. Thoughts and ideas are eternal. The energy we invest into realizing our ideas exceeds space and time, albeit to a lesser degree, it is still always individual and personal, but can be used as an inspiration and a role model to many. We can all remember the feats of great men who managed to realize some great ideas. We can remember how they came to realize them, things they had to do, the will they had to learn to develop and demonstrate to be able to put their ideas into practice. Not a single idea can be realized without expressing the will for its achievement. It is the element of fire which consciousness from the world of timeless ideas narrows down to an intention that in turn creates specific space and time for its accomplishment. To succeed in this, more contraction of space and time is required in the form of imagination or an image, a well-grounded plan on how to best achieve this. It is the element of water. Time is more contracted in it while shaping an idea in space. Concrete shapes become visible although further experimentation is still possible. Finally, the idea is

realized on the material plane as a tangible object, a state, or a phenomenon.

It happens simultaneously and all at once, although there is a process. It is expressed through the pyramidal structure of all the dimensions. ***The same way a prism refracts a single light into all the colors of the rainbow, in the same way the pyramidal structure of dimensions refracts a single divine consciousness into all of these processes and various phenomena, it transforms the timeless present into space and time.*** The pyramidal structure of reality is a way in which one turns into a multitude, where side by side time and timeless present coexist, thought and the object of this thought. A thought is in the element of air, and the object of the thought is in the element of earth.

When we are holding a certain object in our hand it belongs to the element of earth, and our thought of the object belongs to the element of air. However, ***they are not two different phenomena, but the same that is manifested differently due to the different dimensions involved.*** The pyramidal structure makes the manifestation of one phenomenon in space and time refract into the outer gross object in our hand, and a fine idea of the object in our mind. Stone is in your hand and the thought of the stone is in your mind. The thought and the stone are the same only seemingly separated by these dimensions, separated by your mind only. For the same reason, the mind can bring them back together in a new and creative way.

All the differences between thoughts and objects are only in the manifestation of space and time. The thought of the object is instant and the time of duration of the object itself depends on the circumstances of its durability in the physical world until it disintegrates due to entropy or some novel idea changes it. The lasting time of each phenomenon is different according to the dimensions, in the element of air it is momentary, in the form of an idea or a thought, and in the element of earth it is relatively permanent, to the degree physical conditions allow for it.

All the differences in the manifestation of phenomena are only differences varying upon time and dimension. Dimensions are therefore associated with time, they define it.^[18] The mind is

connected with the body and it was designed to function in linear time, in which the body exists, as well. The mind cannot cognize timelessness for the same reason it cannot see the higher dimensions. Consequently, the mind cannot exceed time and grasp the very nature of time until it exceeds and transcends itself. In other words, until it opens itself up to the higher mind and consciousness of the soul.



The overall existence permeates all the dimensions. Every being in nature must go through the full spectrum of dimensions, and it does so all the time. The fact we can observe a certain phenomenon or an object, simply means that we have located in the three-dimensional spacetime one detail from the full range of transformation. A stone (mineral) will, over time, become a plant, and one day through the human it will become a thought. Although from the viewpoint of a physical body and its logic, it appears that this is a continuous process following a linear law of causality that gradually develops over time, constructing the horizon of the manifested world, the reality, however, of all the phenomena of nature is simultaneous and time as such is a relative concept; this process instantly contracts manifestation through the presence of a conscious subject. When a human sees a stone, the stone has already turned into a thought in them. It happens continually both in and through the human: the transformation of the divine consciousness across all the dimensions of nature; designing all the possibilities of consciousness in all the dimensions. The complete transformation of the experience of existence across all the dimensions, and devising their purpose is set in one place only: the human body. Legends say that the human was made at the very end of the whole creation, as the most perfect work of their creator, in His image and likeness.

The human being is a machine that unites the functioning of all the dimensions of nature. In the highest dimension, an informational direction and shaping of energy happen which later manifest themselves in the lower dimensions in the form of some physical emanation or a phenomenon. Information (thought) of some phenomenon unites with the shape of the same phenomenon in the

human. This is the mechanism of how designing the phenomena takes place in the human.



The process of creation, or the manifestation of consciousness as the existence itself, goes from aether or the universal quantum field to what we perceive as gross matter or the physical three-dimensional reality. In other words, the divine Absolute who is everything-that-is, manifests, or actualizes itself in all the possibilities of existence. ***Everything-that-is always manifests itself as everything-that-can-be.*** Starting from all the frequencies of the quantum field, and across all the shapes in nature, from the tiniest to the biggest, and to all the possible phenomena that could ever be, for example, the drama of life that animals experience but people also to a greater degree. ***With events people experience through their work and destiny, the finest meaning of phenomena becomes known, the awareness of the sense of these events then goes back to the divine Absolute via the human soul as one aspect of the divine awareness of itself.*** The divine Absolute manifests itself from the most subtle to the grossest phenomena, and this manifestation is its awareness of itself. Nothing can exist without the awareness of the existence. The shaping of existence without the purpose of existence is impossible, and neither could there be phenomena without the purpose of phenomena, and the purpose in question has always been the awareness of existence and the awareness of phenomena. The awareness of the purpose of existence is solved through life and the human destiny, through karma.

To use a vivid depiction here, the divine Absolute appears to have put a blank canvass in front of itself onto which it would be able to project anything that it can come up with, its whole imagination. This blank canvass is the physical universe. It is the background the higher and finer dimensions get projected on, aether, and the divine consciousness included. This blank canvass then acts as the mirror which reflects all the aspects of the divine Absolute, all of its possibilities. ***The physical universe is nothing but a mirror of the divine consciousness of itself.***

The same can be described using frequencies as an example. 'Divine particle' gradually slows down its vibrations, motion, and by doing so all of its manifestations grow grosser and slower, ***until the point, they become slow enough and gross enough for consciousness to experience its existence as the three-dimensional physical phenomena in space and time.*** Space, or better yet, the state between the physical world and the original state of the 'divine particle' as the quantum field, aether or *akasha*, is filled with the nuances of frequencies of the varying density of phenomena, i.e. speed. These nuances make up the so-called 'higher worlds', or the dimensions of nature, the astral and the mental world, and the archetypal space (hyperspace).

When great speeds and fluidity of the higher dimensions are the media, consciousness finds it very difficult to become solid in a way necessary to attain awareness of itself in an ultimate way, in the mind of a separate individual such as the human is, it is unable to distinguish between a myriad of details of the existence itself. The conditions of an inert physical body in space and time, in the element of earth, are ideal for this sort of experience in which consciousness will leave the momentariness and unity of everything behind and enter linear time limited by space to be able to know all of its contents and possibilities as objects. ***In the element of earth, in the physical world, the contents of consciousness and ideas become solid objects that can be known from all the aspects and, with all the possibilities, they become objects one can work with.***

The whole existence is based on perception. In the entire universe, nothing else happens, but the act of the divine Absolute knowing itself, everything-that-is manifests as everything that could be. This manifestation is awareness of existence as the awareness of itself. Once the awareness of existence becomes so complete, having long and hard enough gone through all the possible experiences of existence, and realizing that it is no different from consciousness of itself, then divine awareness of itself comes into the picture, and the process of the manifestation of the divine Absolute is finalized. The state of completeness of the meaning of existence transformed into consciousness of itself of the divine

Absolute happens in the human only. It has always been called enlightenment or the highest God-knowledge.

Completeness of the manifestation of the divine consciousness happens when the human becomes aware of the true nature of the very existence here and now, of the fact that time is an eternal present. ***Being conscious of the fact that there is no time means being conscious that the existence itself is consciousness and that consciousness itself is existence. To think that there is no time or that time is the eternal present, that only the present exists, means that consciousness is existence, and that consciousness is the divine consciousness itself, that consciousness and existence are not different, at all, they are the same.*** Eternal present is this existence of ours, its ultimate reach. The most supreme reality gets expressed as time also.

The unity of consciousness and existence happens as *samadhi* in meditation, as *sahaja samadhi* outside the meditative focus, as *nirvikalpa samadhi* in the everyday life of a completely awakened human, which then sees every physical phenomenon clearly as the timeless presence and embodiment of consciousness of the divine Absolute.

From the previous example it means that the stone we are holding in our hand, we see as the materialized consciousness, something we are able to do once we stop the time and begin residing in present only, whereas time as such can be stopped only by the modifications of the mind, by transcending the mind, by appeasing the thoughts that project time. Once the mind stops, the time stops, too, and the reality of existence as the eternal present unravels before us, as the unity of consciousness and existence. The effect we are able to have on the stone then, is far greater, the effect on the existence as such, only then can we begin to truly affect the existence because we have entered its source, our consciousness is one with the existence and enables us to impact the matter consciously. This functioning manifests in the form of 'powers' or '*siddhi*'.

Consciousness of the divine Absolute returns to itself and is able to end its manifestation only in the human who has returned to themselves, to their essence, their soul, who no longer manifests

time with their thoughts and who has known existence for what it is, as the pure consciousness and as existence itself, as the presence of the divine Absolute here and now. They no longer see anything as being different from themselves, from their essence.

Therefore, the divine consciousness has outside the human always been what it is, there is nothing else for it to be, and it simply recognized itself in the human because only in them it has experienced the loss of itself, the incidence of projecting itself into something else, into existence that appeared severed from consciousness.

THE PRINCIPLE OF CIRCLING OF CONSCIOUSNESS FROM THE DIVINE TO HUMAN AND BACK

The divine consciousness keeps circling from itself to the human and their state of ego and mind as the two forms of biggest alienation of the divine consciousness away from itself, and then back again to itself, to the divine Absolute. It is everything it undertakes on its path to itself because nothing at all is possible outside of it, nor is it different from it in any way. This explains why perception is possible in the first place. Perception as such is when one acknowledges or harmonizes with oneself.

When consciousness sets off *from* the divine, it manifests itself as the objective existence, the cosmos, and life. When it is on its way *toward* the divine, consciousness experiences itself as the meaning of existence, as the awareness of itself in the human as a conscious subject of the objective existence, and finally unites with the divine source through the human soul, as self-knowledge. This entire circling is nothing but the imagination in action of the divine consciousness. It happens in a momentary fashion, every moment of every day.

We have to emphasize this principle which is the foundation of everything we describe here and which is the topic of this book. The principle that, in our view, appears like circling is simply the absolute presence. Timeless presence of the divine consciousness is much like the circling of consciousness: awareness of itself projects itself from the divine Absolute in the form of manifested nature which develops all the possibilities of existence; when consciousness experiences all the possibilities of existence, it with this accumulated experience returns to the divine Absolute and in doing so actualizes the awareness of itself. The entire existence or the cosmos is, in reality, the divine Absolute making an effort to become aware of

itself. Therefore, its highest awareness of itself is no different from the very existence here and now. It is no different from our awareness of ourselves, either. When the human attains the level of perfection of self-consciousness, they then (as it is often said) come to 'know God' – although it would be more accurate to say that then God knows Itself, or even more accurately: It actualizes Itself to the fullest, while the human, as Its instrument of God-knowledge, disappears. However, it is clear that neither consciousness nor God requires awareness, the only thing that happens is that human unconsciousness vanishes.

This disappearance is the purpose of human existence. The human disappearance in the divine consciousness is their true origin. In the entire cosmos, there is no greater bliss than that. The divine Absolute itself experiences the highest ecstasy possible when from the point of the most distant self-oblivion and ostensible alienation, it, in the form of a human confined to the illusion of the body and egoic mind, liberates itself from all the illusions followed by an untold number of karmic dramas and temptations to find the meaning of existence and understand everything for what it is, and as the outcome, it goes back to itself. It appears that the divine Absolute had originally had this in mind when it set about getting itself involved in the whole affair, whereas the overall manifested existence exists only to make this bliss of self-knowledge take place in the human.

This circling of the divine consciousness does not complete itself in some epic way (when our 'judgment day' comes). It always happens in the measure of a small dose upon realizing something truly important in our lives, when this knowledge we experience together with the feeling of love toward the existence itself; when the energy of love we do not distinguish from life itself, when we become aware of it and begin to see it in everything surrounding us, in some tiny plant, an animal roaming about; when we help some person to feel better, learn something valuable and experience goodness; when somebody smiles in honest bliss and cognition.

This principle of the circling of the divine consciousness can also be seen as pulsating, which is a principle many processes in nature go through, from the electromagnetic frequencies of the subatomic

particles and motion of the overall energy through the polarities, over to gigantic pulsars and quasars in the cosmos, and ultimately to our breathing and heart beating, as well. This practically demonstrates how very close we are to those principles of the divine consciousness which enables the entire cosmos into existence. The identical principle generates everything to pulsate and vibrate, from quasars to our heart's functioning and our breathing, too. It is all the identical vibration, the same movement of the divine consciousness on its way to itself.

Since space and time are illusory in reality, the highest score, the divine result, does not happen 'in the beginning of the world', nor will it be resolved when 'the end of the world comes' – it is reflected in the tiniest always, as the source and joy of life and knowledge.

INNER SENSES AND EXTRASENSORY PERCEPTION

Perception as we know it in our physical body did not originate in nature first, nor is it the biggest that there is. Before the sensory and rational perception developed in our body, their prototypes originated in the higher dimensions of nature. In *Sânkhya* they are called *tanmâtrâ*. They are subtle fields that act as patterns according to which all of the processes in nature will be formed. In modern science, they have been discovered as the 'morphogenetic fields', subtle fields in accordance with which everything is formed in nature, since the natural processes themselves, the atoms, molecules, and DNA, have no set patterns and plans on how to shape the cells, into what organ and form. Beings get shaped according to some invisible field of influence. There is a biofeedback effect also when an already created form or pattern creates a morphogenetic field which in turn further multiplies forms and behavior patterns. The biologist Rupert Sheldrake called these processes the 'morphic resonance'. However, their impact is far more complex than what the science would have us believe, the way it is nowadays, at least. A long time ago, the same was discovered by the science of *Samkhya* that the most subtle fields in nature, *tanmâtra*, serve not only to form everything else in existence but as the prototypes of our sensory organs, of our perception. They are the inner senses that connect us to the higher dimensions of nature, to the objective nature. If we had the physical senses only, we would be able to perceive the physical world only, yet our perception exceeds the material world by far, we have the same senses in the world of dreams, in the non-physical world, in astral, we can see, touch, hear and taste the same way we do in the physical world, even more distinctly.^[19] Much evidence is in existence claiming that consciousness is independent of the physical body, and many people have experienced this personally.

Different frequencies of aether naturally create different fields of influence. That is all. The abstract world of ideas originates from the aether and further creates everything else in existence. Aether or akasha is the most subtle area of nature. Aether is a quantum field or Matrix that generates all the other forms of existence, all the elements, and the whole nature.

Through the elements or dimensions, a progressive complexing of frequencies from the source takes place, from the source of the divine Absolute, and spreads out in space according to the golden ratio formula.

The Earth is the final product of all the higher dimensions and influences, hence, it manifests all the reality of existence. That explains why physical reality has the highest ontological or cognitive value. This is the real reason why souls incarnate in the physical reality, creation finds its ultimate reach on this plane, and all the dimensions of existence are actualized here. Human souls with their embodiment execute this actualization.

CONSCIOUSNESS AND PHYSICS OF QUANTUM FIELD - AETHER

Consciousness and physics of aether are one and the same thing. It is only our mind that discriminates between the two and splits them into outward and inward. The physics of aether looks like the foundation for the manifestation of the outward universe in the image of our mind, with all the subatomic particles, elements, and physical laws, stars, and galaxies, whereas consciousness is something that is only within us. We will see in the second part of this book that consciousness manifests itself as inorganic shapes, as well, but all the organic, mineral, plant, and animal life, too, and all of that to a much higher degree than our mind only. It is the same consciousness, it only manifests differently, in and outside of us.

Only owing to the function of our mind can we perceive that the outward life is more real than our inner world. In reality, the opposite is true. The same consciousness that creates the universe is consciousness that creates our mind. Owing to this fact, the mind's ability to use a universal consciousness mind is ultimately a factor that shapes the reality we live in. And much more than that. Before our birth in the body, while we were only consciousness of the soul, we created all the living forms, all the conditions of life for the body, this whole planet, and in effect, the entire physical cosmos. This is all the power of consciousness of the divine Absolute whose individual expression is our soul and not the power of our individual mind which uses the same consciousness albeit in a very limited way during its time in the physical body.

To overcome illusions of the mind one needs to understand the true nature of consciousness that is the same in the physics of aether as well as in our mind. This understanding may be achieved if we understand the nature of time, mass, and space.

Consciousness is the essence of the physics of aether we can experience in our mind only as a timeless presence in the present moment. Therefore, the disappearance of time and being present in the timeless present is the experience of presence in consciousness of the physics of aether (quantum field). Hence, all the importance that is attributed to "here and now", and "being in the present moment" experiences.

The mass or physical form of every thing or phenomena originates through momentary shaping of aether into such a form or phenomena. Since the physics of aether is timeless, everything that is formed in space is formed instantly. Therefore, there are no real objects and phenomena per se, which move across space and time separately, but aether, quantum field, or *akasha*, instantly shapes as everything that exists. In that way, nothing is different from the aether or quantum field – which is the space itself. The foundation of everything is space, aether is space, it is primary, everything else is possible only within this space. Therefore, when we are referring to the quantum field or aether, we are not dealing with something ultra-small, but something ultra big, infinite, and absolute.

The mind twists the whole reality into a completely opposite state. Only when we transcend the mind do we see the unity of everything in a timeless present. It practically means that every physical shape and phenomenon we can see is a reflection of consciousness and conscious intent.

A human's unconsciousness is reflected through perceiving physical things and phenomena as "dead matter", as something outside of themselves, outward, causing them not to pay attention to it, they do not take it seriously and with respect. Hence, their violent acts, without respect, not toward things and nature only, but to other people, and themselves, as well. Since they are unaware of what is here and now, the human projects their highest respect outwardly, into God, into an abstract principle. The awakened people or saints saw God concretely, here and now, in all the things, in themselves as well as out of themselves. They always saw God "face to face". It means they saw them in every material occurrence, always, and everywhere. The material world to them is nothing but manifested

God, they are always in it like fish in the water. All they understood was that the mind is the one which projects everything as the opposite. The mind projects the image of the world which to us looks like the world is outside of us, we do not see the reality of the world as the divine consciousness which is omnipresent, which is our essence.

We still or transcend our mind when we become aware of the essence or meaning. We constantly think only because we are searching for the essence and meaning in everything, hence our need to imagine and explain, communicate, outwardly with other people, and inwardly with ourselves, through an inner dialogue, or opinion as it were. Once we become aware of the truth our mind stops, those are the moments of awe and serenity when we stumble upon the irrefutable truth. We always stand speechless before reality. The essence of all the phenomena and events is that all of them are instantly formed from space. It is the physics of aether. Once our mind is adequate for space, when it comprehends the physics of aether, the enlightenment as such or the stillness of the mind becomes a natural result, the transcendence of it. In a nutshell, we can get to this phase when we overcome personal and subjective use of consciousness which restricts us to the limitations of the mind and learn of the objective nature of consciousness, of the physics of aether. Our mind stops then because we begin to see one timeless whole, the unity, and the meaning of it all. We envisage only what is unfamiliar to us so that we get to know it better. Once the true nature of existence is revealed, or the essence of everything we can think of, then we no longer have a reason for constant deliberating.

How does consciousness which is based on the physics of aether work? Always in a healing manner. There is nothing one would need to do with such objective consciousness, it corrects everything that should be corrected by itself, removes all misconceptions, and brings positive energy. For example, if we are obsessed with fury and lower drives, only a moment of our time is required to go back to ourselves, and all the unfavorable states will vanish. A change in the rhythm of breathing or the practice of meditation will suffice if we only for a moment return to the presence of here and now. When we are fully conscious of ourselves being here and now, we become

independent of everything else, of our imagined states which project us to varied delusional states, and into space and time, always aspiring to attain something outwardly. The only cure for all the suffering and conflict is the return to oneself here and now. Such awareness releases us from all the illusions, confrontation, and plight, whether in or outside of us. All the negative states of consciousness cannot exist in any other way, but through the oblivion of oneself, by losing the presence of the awareness here and now. The loss of such a presence is suffering.

The difference between the physics of aether and our mind creates a gap between the unmanifested state of quantum field and the manifested world of objects. The mind turns the physics of aether into the world of objects.

In its highest or the most subtle state, the aether, nature has properties of spaceless and timeless holographic unity. It is the quantum Field which represents the pure source and potential of all the possibilities. The nature of its electromagnetic frequencies is Scalar and stationary, non-Hertzian because the unity of all the opposites rules in this vastness of space. Information is transferred through the Scalar field instantly, throughout the entire cosmos.

Therefore, Scalar field is the foundation of the overall life, it is the source of all the life, the source of energy or *prana*.

Nowadays, it is being discovered in experimental physics and, due to the prohibition of the term aether, various names are given to it such as: vacuum or zero point energy, dark matter, quantum Field, Matrix...

Technically speaking, the unmanifested or elementary nature, such as aether or *akasha* is, is based on the stationary or non-Hertzian waves, which are faster than light, and the manifested nature we can observe as a multitude of objects and phenomena, is based on the vector, Hertzian waves which are slower than light.^[20]

The nature of non-Hertzian electromagnetic waves is stationary, volumetric, resembling a sphere that is breathing and vibrating. In that respect, it is different from the transversal vector form of the classical electromagnetic waves which are all slower than the speed of light. On this spherical non-Hertzian principle all the celestial bodies, the stars, and planets are based, and all of them, the planets

and stars grow and expand, all the torsion movement of energy in nature, from individual living beings to galaxies, is based on that principle. This entire cosmos is electromagnetic phenomenon, in its foundation, stars are sparks that came into being as a consequence of the electrostatic discharge of large proportions, they get their energy from space, but the gravity itself is also an electrostatic phenomenon of larger proportions. Stars are not thermonuclear furnaces by definition, nor is gravity based on mass.

The borderline between Hertzian and non-Hertzian vibrations of the 'divine particle' is the speed of light. This is the borderline between the unmanifested and manifested state of the quantum field. All of the Hertzian motion takes place below the speed of light and is therefore visible to our senses. It is the three-dimensional world spreading out in space and time. All of the non-Hertzian motion is above the speed of light and is inaccessible to physical senses, but the manifestations of it are accessible to the inner senses, its timeless presence of all the possibilities, a momentary transfer of information, more than anything else. We can become aware of it by developing our inner senses through meditation and astral projection. We use inner senses when we are out of our body in higher dimensions.

The more we actualize the timeless and omnipresent non-Hertzian consciousness within the space-time Hertzian phenomena (i.e. consciousness from the higher dimensions we actualize in the physical world, we connect inner senses with those of the physical realm), the more we are able to function altering reality and surpassing the limitations of space and time within the Hertzian motion. Every form of creativity and change is, in reality, our attempt to act from the non-Hertzian consciousness on the Hertzian reality. Non-Hertzian reality is primary, it is the reality of the divine Absolute itself and its 'divine particle'.

What does consciousness of the quantum field look like in practice, the stationary consciousness? According to the very term "stationary", time stops and disappears in this experience, everything becomes one timeless present. And space disappears together with it in the sense that the motion disappears. We no longer move through space but experience space through ourselves,

we become limitless, within ourselves we are always motionless and the overall existence rotates around us. Our thoughts also move and we are their still witnesses; feelings move and we are their still witnesses; our body moves and we are its still witness; the whole world moves and happens around us, who are the still transcendental witnesses. In this way, we are always the center of all the phenomena, like in the center of the sphere. Our transcendental focus rests on the perfection of all phenomena, it is perfect like the sphere. Every aspect of existence is equally set far apart from our center. The model of a sphere is simply an alternative way to put that existence is like a hologram. ***Stationary or non-Hertzian frequency is a possibility because the cosmos is a hologram.*** Although we are involved in actions, our consciousness is stationary, movement and stillness are the same thing, action is inaction. It is possible only due to the comprehensiveness of the stationary, quantum mind, it entails all the possibilities, hence, it is always correct. The mind moves only when it is without such comprehensiveness when it has an illusion that it must attain something outside of itself; once it loses its completeness it tries to do something. The outer world disappears because we become to know it as our own being. The whole nature is our being, and not only the physical body.

All of this we should not conquer and achieve as a result of some effort or mystical experiences. It is a reality that is always there, some other reality does not exist. Our mind is the only thing that is outside reality and detaches us from the illusions. All it takes is for us to awaken from the illusions of our mind and harmonize with the reality, and not to fight the illusion. Our task is not to fight the illusion, nor can we do so because the illusion does not exist. We strengthen the illusion by maintaining and believing in it when we grow attached to it; also when we try to fight it, when we find it repulsive. The transcendence of both extremes is needed for the cognition of the true nature of consciousness that is the foundation of everything, of both the subject and object. It is the only practice. It is called meditation or yoga and was defined scientifically by Patanjali.

No object is something in itself, or by itself. That is why in Buddhism there is the teaching of the emptiness(*sunyata*). This notion has been misunderstood to a large degree, and the Buddhists

stick to the notion of emptiness in the wrong way. It simply means that no object we observe is outward, independent of us, or detached from consciousness which perceives it simply because the object is the same consciousness with which it is observed. Our individuality is the same consciousness. Therefore, in Buddhism together with emptiness one learns of the non-existence of the individuality itself (*anatta*) as a separate and real in itself, and by itself. The same applies to a subject that perceives the objects, as what can be applied for the objects themselves.

Everything is consciousness that manifests itself in all possible ways, both subtle and gross, outward and inward. Between a conscious observer, subject, and object, ***four dimensions exist that make all the difference***; they divide one same consciousness into gross outer objects (the element of earth) and the conscious individual that cognizes objects (the element of air). There are no special separate objects in the absolute consciousness that would be real by themselves, as separate objects. It is all only the absolute consciousness, both the subject that perceives and consciousness of perception as well as the object of perception. It was explained by Nagarjuna in his work *Mula madhyamaka karika*.

Buddha never spoke about it in such a way, he only stressed that the objects are empty and that the emptiness (*sunyata*) is the highest reality. He did so for educational purposes, to make sure his disciples do not forget and obstruct themselves in understanding this truth, but he, instead, encouraged them to know the truth directly themselves and realize that their consciousness is the same as the gross world they see outside. If the whole truth had been told, they would also have projected it as an idea. The mind projects everything as an idea and then hangs on to it as though it were real, even when there is an obvious discrepancy with reality. Even the ultimate truth the mind is able to separate from itself and project outside. The mind is ego, it never surrenders of its own. It exists based on creating virtual reality out of everything. It is useful for us to understand reality, we learn quicker like that. The problem which arises is that the mind has no boundaries, it creates a virtual reality out of everything and ideology with which it will perpetuate its existence, even information that existence is the pure consciousness

like itself, that everything is empty, that nothing is outside of the mind, that nothing is substantial, and there are no objects that are real in themselves, and by themselves.

When we become aware of such true nature in its original state, aether, with all the stationary non-Hertzian properties, our state of consciousness will correspond to such a state. Consciousness that is becoming aware of the reality cannot differ from the reality itself in any way. Consciousness of self-knowledge, the highest wakefulness or enlightenment (*mahat-buddhi*) has the same characteristics of stationarity and timelessness, completeness in itself, like a sphere, like *akasha*. It could be said that the supreme consciousness or wakefulness is as non-Hertzian as the quantum field.

Human lower consciousness, limited by the mind and ego, identified with the physical body, has Hertzian properties that correlate with the three-dimensionality. When the human in meditation attains the pure transcendental consciousness, they are then on the same level with the universal quantum field of all the possibilities, with aether or *akasha*, and their creative potential becomes unlimited, the old mental patterns that restricted them disappear and all the new ones become an option. The manifestation of powers (*siddhi*) is the influence of consciousness directly from the aether and onto the physical plane. 'Supernatural powers' are the physics of aether. The human can do this through themselves because they are the microcosm. If the entire cosmos were not contracted in them, they would not be able to do so, their Self would not be a mirror of the universal quantum field the overall existence originates from, nor would their consciousness be able to impact the quantum field. They can do so because consciousness of the quantum field is consciousness of their Self, of their soul. To the degree the human is complete in their essence, in their soul, to that degree, they can positively and creatively influence nature and events.

PARALLEL REALITIES AND THE DIMENSIONS OF NATURE

Have you ever wondered how and why it came about that thoughts exist, cognitive ability as such, memorizing the past and having insights into the future, entertaining the ability to explore different options, why dreams and fantasy exist in the first place? Most people, however, have not delved into this matter, they make do with using their thoughts spontaneously in a variety of ways, they dream and fantasize without bothering to ask any of these questions.

Thoughts, dreams, and fantasies are possible only because reality is multidimensional, ***whereas multidimensionality combined with momentariness of creation*** practically means that reality is never one, but consists of a number of possibilities, and all the possibilities of reality are in parallel, they are simultaneous and never separate, they permeate one another creating the world we live in. We are fixed in one reality and consider others as mere possibilities, as thoughts or fantasies, or we contact them through dreams. That is all.

If all the possibilities of reality are simultaneous and interconnected, it means that the world consists of all the possible realities that coexist in parallel. Due to the momentariness and non-existence of time or the objective motion, for that matter, it is not one reality that moves and transforms into the other, but rather all the possible realities already exist simultaneously. Our 'I' gives itself the illusion of movement which it projects onto reality. Our 'I' moves, as does our mind, but not the world itself. Only our mind (*manas*) is the factor (*aham-kâra*) that actualizes the selected reality for consciousness (*mahat-buddhi*). The mind ties it to one of the potential realities, hence this reality becomes the only reality a conscious subject is capable of being aware of. Reality is a subjective experience, and for as long as it lasts it provides them

with the illusion that it is the only possible one. This illusion is so strong that we cannot detect it, even though it is ever-changing, we always believe the current illusion only, we suffer when a certain reality appears bygone or is unavailable to us – although they are all equally present in parallel. The human is therefore only a conscious subject of the objective existence that actualizes all the possibilities of existence in an individual way.

We always change reality by using all the dimensions of nature together (air, fire, water, and earth), which are all in us.

Before we set about doing things, we firstly pondered the matter carefully, weighing it in our minds, considering all the aspects that could come about, how to go about it, until we came up with several versions before finally picking one (the element of air). We then focused, exerted our will (the element of fire), and imagination of its shape (the element of water). These are the steps one undertakes to realize an idea on the physical plane, to make it a reality in which we are.

Maybe we did not meticulously analyze everything the way scientists do in their work, but spontaneously came up with an idea, an image or intention to do something, and within a few moments of deliberating we applied ourselves to the task, and yet again, sometimes it all happens in a flash, or it seems that way to us. The higher dimensions in us operate like that and affect the processes of our phenomena; all the imagination and designing with our mind are possible only because there are higher dimensions of nature within us and they are simultaneous.

The momentariness of all the dimensions creates parallel dimensions. Parallel realities and momentariness of existence are mutual. Their mutuality enables the energy of consciousness to be omnipresent.

Since nature is multidimensional, momentary, and unsubstantial, it is clear that as such, it can express itself only as an amalgam of all the possible realities in one whole because its reality consists of all the parallel realities.

When we are thinking about something, the reality this thought belongs to has already been realized, but only in the element of air. When we desire something with all our heart when we invest will and

energy into some idea, it is already realized, but in two dimensions only, the air and the fire. When we fantasize about something, the reality of that image has already been realized, but only in the element of water (astral). ***Only if all of these elements are united in one whole this reality will be realized on the physical plane (the element of earth).***

It practically means that on the physical plane we should be in tune with our ideas, with the reality we wish to see through, to act as though it had already happened. ***In this way, we realize higher dimensions on the physical plane.*** Here we have to, at least seemingly, step by step, act as though we already have it, that this reality is present. That is how we attract it into our life. The only obstacle on the physical plane is that if, with our conduct and work ethics, we are not suitable and worthy enough to accept a different kind of reality, to see it as though it were already here. Our acceptance is the biggest problem, and not a new reality, they are available and already present as options.

If we do not act in accordance with the new reality we desire with our mind, the higher mind sees it as its task to provide us with the desired reality, it comes to a logical conclusion that we do not act in tune with the reality we fantasize about, that we are not mature enough to live it, and the fulfillment of this wish of ours would be inappropriate, premature, or counterproductive. You do not give money to a junkie. That is the reason why our desires do not come true. We have to be the reality we would like to have.

Every thought or an idea regarding a possibility for some action is a reflection of one of the possible realities, every thought or fantasy is also a reflection of other parallel realities that have not actualized in our space and time, but merely mimic some other parallel reality, they are accessible to us through the higher dimensions in us, and via these higher dimensions in us, we are linked to all the other possibilities of all the phenomena. These possibilities that have not actualized appear as thoughts or fantasies in us. When we think in a certain way, we use the reality that reflects such way of thinking; when we think in a different way, we reflect a different parallel reality; when we do something else we generate our targeted reality, a whole series of favorable or unfavorable consequences; when,

instead, we do something that varies from our set path, we have automatically diverted to a different reality, we begin to actualize other options. This is the case with dreams, too, we go to higher dimensions of nature when we dream and go through alternative possibilities from our range of the experiences of existence. It is possible because we then test all the other parallel realities of those higher dimensions. The only difference in connection with the dreams is that we can have contact with our parallel incarnations and consciousness of the soul, with other souls, as well, much clearer than in our awake state here in the three-dimensional reality.

The more energy and consistency we put in one idea or conviction, the more we identify with this reality, and the more we actualize it. Since all the realities coexist in parallel, they are not separate, when we reside in one and work on its actualization we can still have further contact with the other ones and their representatives. We can still go back to the old ones and combine several of them. Everything is allowed and available when realities are the issue. This freedom is both a blessing and a curse. It is a blessing when we use it consciously, then we are the creators of the reality we live in and acts as a curse when this natural mechanism of existence that we have set in motion is used unconditionally. Then, it always seems to us that some higher force conditions and oppresses us.

We cannot completely transfer from one reality on to another, during our physical life in the body when we are attached to one reality of the current life, but we may be able to change it to a large degree in accordance with the time and connectedness of all the dimensions. If we do not have the awareness of the higher dimensions, we are unable to alter the reality we live in because it can change only through all of the dimensions jointly. If we only think about something (the element of air) but invest no energy (fire) and invariable creative imagination (water) in this idea, it will not come true (on the element of earth). It can only come true if we physically do what we are supposed to do in order to make it happen. All our lives we do nothing but learn of the higher dimensions, they are in us, it is the world of our ideas, will, and imagination, feelings. The more we become acquainted with them in practical terms, the more

emotionally mature we are and more intelligent, as well. This is all a process of approaching our consciousness of the soul, consciousness that enables the overall existence.

THE ONLY POSSIBLE MOVEMENT IS ACROSS THE PARALLEL REALITIES

All of the possibilities of our thoughts and deeds are reflected in the shifting of the parallel realities. By changing our thoughts, we only cross over from one possible reality to another; by exploring different options, we explore different possible realities; by modifying our actions, we cross over to a different reality that corresponds with our deeds, with the frequency of our thoughts.

When we make up our mind to change something in our work and functioning, and that yields some result in the physical change of our surroundings and the conditions of living, we did not change ourselves, nor did we change other people around us and the world, we have simply entered ***a different parallel reality*** which suits our new way of thinking and functioning. People and circumstances that belonged to our old way of living, disappeared from our life in one way or another, some of them we can meet occasionally but those are old versions of them that bear no significance on our present-day personality and our life. Parallel realities mix and permeate one another, they have nothing dividing them, but our consciousness and convictions. It means that certain elements of the old reality may still be present in the new one, but the nature of their effect on us changes like our relationship toward them. The shifting in our reality, if it is powerful enough, may alter the reality of our environment and other people, too. There is a collective impact of the shaping of reality, as well.

Which reality will be in the foreground depends only on consciousness and its focus, basic belief system, and convictions. Nothing else. In a nutshell, there is nothing outer that would decide on it and have the last word. However, outer influences impose a certain reality on the human to the degree they do not make decisions with their consciousness about this reality. The more

subjective the human is, the more their consciousness is identified with a certain reality. They unconsciously fuel it and by doing so they allow for it to have a hold over their life like some force that is not prone to change. This creates a closed circle. It is interrupted by the cessation of identification, and identification is stopped with the awareness of higher dimensions and parallel realities.

The human is a conscious subject of the objective reality, with their consciousness they actualize reality out of all the possibilities of some current reality (not all of the possibilities at once) that is manifested in their environment. It is manifested as a reality in which this human exists. The fact that it can change proves that it is relative, multiple, and that human consciousness plays a key role in this change, something many successful people can testify to.

The human soul is a manifestation of the divine consciousness and for this reason, consciousness of the human soul decides on the nature of reality. We can never really change ourselves because our essence is a reflection of the divine essence or of the Absolute itself who is unchangeable. After all, it is transcendent. We are the only ones who can change realities.

We never move objectively and we change nothing because there is nothing to change since nothing is substantial; we merely cross over from one parallel reality onto another. Momentariness, parallel realities, and timelessness are the same: this is the nature of the divine Absolute who is everything-that-is here and now.

Many people may find it difficult to accept this and will think that we are able to change. It is only partially true. We can implement one change in the power of awareness of ourselves. The more we are aware of ourselves, the more mature and capable we are of changing the outer reality. People around us see this and comment on how we have 'changed', 'mended our ways', and 'turned for the better'. We have become more aware of ourselves, of our soul, which inspired us to become better and more able individuals. The higher consciousness of oneself or one's soul means more a profound awareness of the higher dimensions. It always goes hand in hand. The more we are aware of the functioning of the higher dimensions and are able to harmonize and apply them all together,

the more we are aware of ourselves. And vice versa: we cannot be more aware of ourselves and our soul unless we are able to function across all the dimensions if we are limited to the physical body and mind only.

Parallel realities exist because there is only one 'divine particle' because there is only one divine Absolute and because it is everything-that-is and gets itself expressed as everything that can be – taking into account that no time exists, but only that-which-is, one timeless presence as it were. In other words, parallel realities exist timelessly because God wastes no time on creation, even less so on its realization and actualization of its awareness of itself; it has done so from start to finish instantly. Due to the timeless essence of everything, it can be said that it keeps happening every single moment in everything. This momentariness is the nature of existence. Everything that happens as the cosmos in space and time is merely its imagination in which it adds more details of this momentary realization.

Since only the divine Absolute exists as the only timeless reality, and nothing at all is possible outside of it, we do not exist by ourselves, we are the Absolute itself, its imagination and one individual possibility of its expression, and we as such exist in all of the parallel realities – as all of the parallel realities themselves. This is the reason how it is that we can move through them. We are only a place where all the parallel realities intersect, with all the possibilities of existence. Hence, they are designed in us, and only through us can they reach the sense of their existence.

A FEW EXAMPLES OF THE SUPERIORITY OF CONSCIOUSNESS OVER THE PHYSICAL REALITY

Cases of people put in a hypnotic trance are the best examples of how consciousness functions when it is not restricted by the conscious mind, one personality, and general identification with the body, but is, instead, unconsciously connected to the Whole that enables everything – simultaneously. It is then capable of manipulating the realities with ease.

If a subject was instructed to believe that a certain person was not present in front of them as a hypnotic suggestion, that it has left although it has not, after waking up from hypnosis the subject would not see this person even though it were standing right in front of their eyes. If this person moved a certain object about, the hypnotized subject would only see the object moving through the air, but not the person moving it because its mind has been instructed that this person was no longer present. They would easily see through the person also (for example what time it was), although they are standing in front of them and blocking their view to the clock on the wall. This shows us to what a degree our mind keeps deceiving us – to the same measure that it enables our vision, too. It further proves that the mind not only controls our perception, but also (as *logos*) creates the physical reality, the mind uses not only the physical senses for the physical perception but our inner senses as well, *tanmâtra*, to gain the wider perspective, independently of the physical world.

Cases which prove the existence of the parallel realities are those in which a personality is split into several personalities in which each of them lives within the boundaries of its reality and identity, although they reside in the same physical body. If one personality had a tumor, cancer, once it switches over to another personality the tumor

will not be there because this other personality lives in its reality where the tumor is not in the picture. Although they both occupy the same body and the transition from one person and on to another takes under five minutes. If under hypnosis one person is inflicted with an injury on the skin, for example, upon return from hypnosis they will not remember the injury, as though it had not taken place, any possible trace of the injury will disappear together with shifting of the state of consciousness from the hypnotic to the normal state.

All of this proves that consciousness is the foundation of all the emergent world, it is the body's true creator. If it were not so, if the body were primary and consciousness secondary phenomenon in the body, none of this would be possible, yet all of this has been proven experimentally.

This also proves that all the possible realities also exist and that only the focus of consciousness decides which reality will be actualized. In that way, the mind does not create any new realities, but from a multitude of all the potentials, it starts to actualize one by one. Since this is a successive process, one by one, the mind creates an illusion of linear time in the three-dimensional space. Linear time in the three-dimensional space exists for us only to the point our consciousness is identified with the body and mind.

CONSCIOUSNESS CHOOSES REALITY

It is evident that consciousness chooses which reality to actualize. All of the changes happen as modifications of reality, and not as fundamental changes of phenomena (nothing is substantial and therefore, nothing can change because there is nothing to change), whether we are aware of it or not, but only if we use this process consciously we will have the power of creation ourselves without being under various circumstances or outer influences. It is yet another kind of freedom we have been awarded: we can choose to exist actively and consciously, as opposed to resorting to passive and unconscious living. This is an option for us because we always exist, and we always exist because we are no different from the existence itself.

Our unconsciousness and our inability to influence the nature of reality could be put down to our decision to attribute the illusion of substantiality and continuity to things and phenomena. We have always identified with things and phenomena and made a serious attempt to change them. Our identification with things and phenomena was based on our identification with substantiality and continuity of our being, body, mind, and ego more than anything else. It was a familiar experience dating back to our childhood years. This illusion twisted reality upside down of its own accord and deprived us of the power of our creative potential aimed at changing our reality. We drowned ourselves in illusory materiality; we regarded as solid materiality that which, in its foundation, is not material at all, and we amply used consciousness which freely creates everything in the process, thus, giving solidity to reality we wished to change in the first place. We tried to change things themselves and not the reality in which they exist, and we changed ourselves even less as the conscious subject of every reality; we relied on the consequences, the formed shapes, and not on consciousness that further shapes

everything; we accepted the outer influences, and neglected our consciousness which affects everything.

The only condition for changing the reality with full awareness is understanding the role and the nature of consciousness itself before all else, its connection to energy (the quantum field which enables everything, which contains all the potential realities within), and based on that to understand the very nature of reality, the fact that it is not substantial, but rather an energy wave conducted by a conscious intention through momentary shaping. Only by knowing our consciousness, can we become aware of how consciousness that enables everything functions. Practical aspects of this implementation will be summarized at the end of this book, but it has become clear already that self-knowledge comes through the discipline of meditation. There is no other way. Meditation is the practice of reaching one's essence as a pure awareness of oneself. Since our consciousness is always the same, the foundation of the overall existence, our essence is this same consciousness. Once it becomes crystal clear to us that it is a conscious intention that shapes every reality, things, phenomena, and events, that things themselves do not change, but the reality in which things exist, then we can choose with our conscious intention the type of preferred reality that works for us, but only if we merge energy with this intention because reality forms consciousness on the level of the quantum field, pure consciousness, and not on the level of a superficial, split mind. The mind identified with the body and its contents operates in the exact opposite manner, it puts spikes in the wheels of change creating obstacles there where they should not be. Uniting consciousness and energy means functioning with one's whole being because our whole being (same as everything else) is an energy phenomenon, governed by conscious intent. A change of reality can neither be induced by partial consciousness of the mind, nor with the partial energy that is also divided under the influence of such a mind. Only when we are whole, can we influence the reality we are in because we had already previously created the reality we are in now, albeit unconsciously, reacting to the outer stimuli. Only when we function from our center, from consciousness of the soul, can we alter the reality we are in now. The recipe is simple: with our

whole being, with pure consciousness and all the energy^[21] (which means uniting our consciousness with the quantum field), we focus on the reality we wish to find ourselves in as though it were already here, irrelevant of time, here and now, and it will materialize without a doubt. We will make a crossover to it permanently.

It is the true essence of all the stories of the 'law of attraction'.

One should always have in mind that such creative endeavor in an attempt to change the reality will not go smoothly, the way the mind expects it. The mind is never aware of the true nature of reality, it was not originally designed to perform such a task, and is therefore incapable of making the switch. It can sense hints, some basic ideas of the subject. If reality changed to suit the wishes of the mind, this world would be hell. Often it is hell, but only to the point, an alienated mind succeeds in implementing its agenda. Reality can change only by allowing the higher mind to inspire us, consciousness of our soul, which sees far better than a limited mind identified with the body and its desires ever can. It will provide us with far better solutions, even better goals, and it will do its best to prevent us from trying something harmful no matter how appealing it seems at the moment.

This points out to two basic facts: only those intentions that are worthy can be realized over time, usually not in the way the mind has planned, but in a much more creative and more versatile way. It also means that we must be worthy of the change to come, we should become the change we aspire to, which means we should immerse ourselves in the idea of the reality we aim to see through, as though we were already a part of it. We should envisage it in our thoughts, words, and deeds, and act accordingly, we should experience it as if it were here, well-earned through our previous deeds, regardless of the fact we still reside in the current, undesirable reality. The power to overcome contemporary reality with all our being will be the power for us to create a new desirable reality – because our old way of functioning had brought about the former undesirable reality. It is all a question of personal involvement. There is no magic in the 'law of attraction' of the new reality.

One should be aware of the nature of all of the dimensions these ideas are realized from, from their point of origin in the form of an idea to the mental shaping and energy input, all the way to

materialization in the physical reality. It means we must do everything that is required physically of us to overcome the old mental patterns that had induced the undesirable reality, together with everything that is necessary to see these ideas through. It is highly unlikely for somebody else to do things for us, or instead of us, and even more unlikely to have them served on a silver platter. Ideas are realized through us. By realizing them we perfect ourselves, more than anything else because nothing is outward, it is all only energy that shapes consciousness whose conscious subjects are us. There is nothing much besides this that we do in this world, but perfect and raise our awareness, with more or less success, through various phases. If we had originally asked for something, we should receive it, and the only way for us to be able to do so using the 'law of attraction' is by putting in a lot of work to accomplish our goal. The only thing we 'attract' in this law, is the inspiration of the higher mind and consciousness of the soul to point in the direction of how to go about our goal, how to do well by us and our environment. The fact that we are on the right track can best be recognized in our feeling of bliss and happiness filling us while we attempt to attain our real goals. It is a sign that we are doing the right thing. This happiness fills our chest with immense joy-giving us the necessary energy, the kind of happiness children tend to experience. That is why we have been advised that 'anyone who will not receive the kingdom of God like a little child will never enter it'. The 'kingdom of God' is the reality in which the divine consciousness momentarily creates the existing world in free motion while mixing all the possible parallel realities, and we become like little children when we cease to differentiate our consciousness from our being, from the energy that enables it. A union of consciousness and energy is always manifested as joy and bliss – bliss due to the cognition that consciousness and energy represent the manifestation of the divine Absolute through us. Every type of true creativity, which promotes life, rests on this cognition and this union.

However, this way we are always whole, and we always act as a whole, but we are not always aware of this fact, and as a logical consequence there are such realities that support life and those that crush it. When we are not aware of our true nature, we are not aware

of the nature of reality either, and we are then caught in a sequence of events where we react to outer stimuli while being quite ignorant and with a limited insight which makes such influence on the reality both subjective and destructive; hence the appearance of destructive realities: our unconscious and spontaneous reactions. When we are aware of our true nature, then we are aware of the nature of reality as such, and together with it the nature of the divine consciousness which enables everything through us - its conscious subjects. Only with consciousness as whole as this one is, are we allowed to select and work on a better reality, more liberated and more creative. This has creative input on reality, unlike the spontaneous reactions. With our limited consciousness, we will always generate new restrictions because nature is a mirror of the divine consciousness and it is a field of free manifestations of all the potential realities that already coexist in parallel. If we react spontaneously to circumstances, we continue to replicate the same circumstances; if we create a distance or a gap away from the spontaneous reactions, thus enabling a little more of the transcendental consciousness, the one that can provide us with objectivity and the ability to overcome the status quo, we then are in the position to act consciously and positively, we are able to create the positive outcome.

It all depends on the level of consciousness from which we shape our reality. The levels of uniting consciousness and energy with which we can shape the reality exist in our energy body in the form of energy centers or chakras. If we unite consciousness with energy, with functioning in the lower center, the consequences will be of similar quality, low and conditioning. Most types of reality are not imposed on us from the outside, they are merely a reflection of the state of consciousness with which we have created them. If the powers that impose anything on us from the outside existed, especially if they were negative, they manage to implement their own by using us, by maintaining our consciousness on a very low level generating low and conditioning realities. Reality is always shaped through us, it is only a question of what level of consciousness we do it from and whether we are aware of the process at all, and if we are not then our unconscious energy will be utilized by those who are able to do so. In fact, the outer influences have an impact on us and

our reality only to the degree we are unaware of ourselves. And we are unaware to the degree we consider outer values to be the only values, as though they were real in themselves, or as though they had some objective reality to them when we attribute the momentary and unsubstantial phenomena with substantiality and continuity. They begin to act the same way toward us. All of those phenomena reflect our current state of consciousness. The more we are aware of the reality the way it truly is, momentary and unsubstantial, the more we function from our higher energy centers, from our higher consciousness which starts to be increasingly present in us as our growing Self or essence. In other words, we have more power to create the positive reality that releases more divine consciousness through us, the more we manifest our nature, acting from within, and are less identified with the outer phenomena. It is a paradox, but it is true: the more we choose not to relate to the outer phenomena, the more we are able to have a serious impact on it. Still, the highest power of creation and shaping we can have when we cease to see the difference between the outer and the inner reality. Indeed, for the objective reality that enables everything, nothing is inward and nothing is outward. These divisions are present only in an egotistical mind identified with the body.

There is an additional paradox. The true cognition of reality prevents us from changing the reality in the first place because if all of the possible realities are in parallel and simultaneous ruled by consciousness which is our essence, there is no need to change the reality when we become aware of our essence, it is transcendental to every reality and the primary factor in all of them, regardless of the circumstances it is ever-present and readily available. Everything we should do is simply to get to know ourselves, and not to change the environment. For this reason, the human changes and upgrades the world around them more and in a better way if the original intention to do this is to know themselves, and they tend to be more destructive if they see a problem with the outer world rather than themselves. Everything is resolved within us firstly, never without.

MOMENTARINESS AND ALL THE PARALLEL REALITIES ARE THE SAME REALITY

Momentariness and all the parallel realities are the same reality which is the objective, divine reality.

That what is manifested in our relative, subjective reality as a timeline, as phenomena that take place over the course of time, in objective reality is timeless momentariness, and all the phenomena are timeless, momentary vibrations in one timeless present. We do not live in some objective time, instead, we interpret a series of momentary phenomena as the continuity in time.

What appears in our relative, subjective reality as space, presents the parallel realities in objective reality. We do not move through some objective space but through all the possible parallel realities. Since we do not perceive existence as momentary and parallel manifestation of all the potentials as one, the same reality, we merge these manifestations into continuity and project it as one space in which all the realities happen.

The point of division between the subjective and the objective reality is the mind, an individual consciousness used by each conscious subject.

Physical reality we get to experience in space and time because it is impossible to experience it any other way is caused by the functioning of the mind that uses the same divine consciousness which enables everything for its functioning, although to a much smaller degree. The mind uses the divine consciousness by hiding away from the conscious subject timeless omnipresence of all the possible realities by dividing its components into separate objective factors, it projects space and time, the overall physical reality for the conscious subject. Physical reality is nothing but a differentiation and objectivization of all the potentials that are one in the divine reality. Physical reality is their projection in the form of space, the slowing

down in time to be able to experience itself in all of the possible ways through a conscious subject. Everything that lies within the divine consciousness as its potential and power, as the timeless One, is projected and objectivized through all the contents in space and time.

Why does the mind keep dividing the existence and attributes special characteristics to all of the existing forms in space and time? Because the mind uses the same divine consciousness that enables everything for its functioning, but it does so in a special and individual way. In such a way, the divine consciousness merely refracts through the mind into special, individual shapes, whereas those special shapes with the power of the divine consciousness acquire objective reality in space and time. Nothing else happens. The mind individualizes the universal consciousness. This practically enables the individual phenomena that consciousness provides us with.

In our empirical, subjective experience, reality exists in space and time, while at the same time this reality is not substantial objectively and exists as the timeless momentariness which enables the manifestation of all the realities simultaneously and in parallel, instead of moving through space following a set timeline.

This is what psychic people see, but their mind tricks them into believing that they see 'aura'. Aura is nothing but the energy that crosses over from one reality to another. When I move my body from left to right, for instance, the body itself does not move because it does not exist as a material object, but the energy frame in the form of this body in a momentary and synchronized way overflows from one moment to another, from one reality of existence to the reality of a different type of existence, a little more to the right. When the physical mind is calm enough and open enough so that it can access consciousness of the higher mind and consciousness of the soul, it sees this energy that momentarily 'moves' or transfers in a synchronized manner from one reality to another. Since we are attached to the body and the three-dimensional world in space and time, it experiences this momentary transfer of one reality to another as the energy radiance or aura of the body that moves through space. From the perspective of the physical mind energy appears as

though it is light, its different frequencies look like various colors to us. Only the fully enlightened ones are able to see that there is no body, but only space or *akasha* which is the pure divine consciousness or the timeless presence.

In the same way, space and time are indivisible in our empirical reality, in much the same way, momentary creation and all the parallel realities are indivisible, as well. If it were not so, aether or the quantum field would not be the field of all possibilities contracted into the timeless and spaceless One. If this were not the case, consciousness would not connect everything in space and time, everything would simply be disconnected.

MATTER EXISTS BECAUSE IT IS INFINITELY FASTER THAN LIGHT

The discovery of one single 'divine particle' that as a virtual opposite to the divine Absolute moves momentarily in all the possibilities, which vibrates at a speed so infinite that it creates an illusion of a multitude of particles and elements, has an unspeakable and catastrophic impact on the contemporary mainstream science which has put a lot of effort in convincing the world that there are no speeds that exceed that of the speed of light. ***All matter exists because there are speeds far bigger than the one of light, the 'divine particle' can manifest in all the places simultaneously and create all of the possible complex forms only because it moves at a speed much bigger than the one of light, meaning momentarily.*** Therefore, the material or the physical world itself exists because this speed exceeds the speed of light by far. If it were not so, the material universe could not exist, information and energy could not get transmitted if there were a myriad of particles, if the objects were truly separate.

The speed that exceeds the speed of light belongs to Scalar or non-Hertzian frequencies. Speeds that are slower than the one of light belong to vector or Hertzian spectrum of vibrations and all the denser and slower phenomena we perceive with our senses belong to it, matter itself included. However, they exist owing to the primary reality of one single 'divine particle' which moves at infinite speed, that exceeds the speed of light. What we perceive as light with our senses is darkness for the divine reality. The beginning of perception of divine reality to us is the beginning of the dark and incomprehensible 'divine secret' apophatic theology testifies of. However, irrelevant to theology and academic science, there are places in which this dark greater than the speed of light manifests, and everything we see as matter originates from there. They are

'black holes'. They are black only because they are places where speed way bigger than the speed of light happens. They are places of pure space, *akasha*, of non-Hertzian aether.

This is the truth about the physical universe. It is presented here in its purest form. To prevent people from becoming aware of it, the notion of aether has been forbidden because by uniting an individual consciousness with consciousness of the quantum field, aether, the human would easily grasp their essence and 'he would be like gods'. If people were aware of the reality described here, that they are all together and the whole of the universe made up of one same matter, created by the divine intent, nobody would be negative in any way, nobody would kill anyone, they would all be as non-violent as Buddhists or Jains who were aware of this secret, nobody would suffer the negative experiences, everyone would be enlightened, but at the same time, no one would get incarnated in this world which is a stage for trying out all of the possible experiences, since versatility of experiences would not be an option then. To provide the experience of opposition, the ones that rule this world have managed, amongst everything else, to keep public in a dream and convince them that black is white, and white – black, that there is no speed bigger than that of the light, that vector or Hertzian frequencies are the only ones that anyone could live within. The human has agreed to this illusion because they did not arrive here to 'be like gods' – they already are gods – but to be human, to experience all of the aspects of the divine consciousness in all of its possibilities, even the most restricted ones, in the three-dimensional world, in human experience, in dreams, and by doing so to manifest the divine consciousness itself. It is the prerequisite for life on earth and the reason for souls to incarnate.

This truth, the momentariness, and timelessness of the creation of everything from a single divine particle, is a very familiar fact to the rulers of this world who have governed over people for thousands of years, but it is kept in utter secrecy. They do their best to keep people limited to the functioning of the five senses with a thoroughly controlled mind because that is the intention of the souls that get incarnated into this world since they wish to experience their consciousness within the set restricted boundaries. We have

imposed our limitations on ourselves, there is nothing but one same consciousness in everything, although on a much higher level from the one we are able to conceive with our mind. In recent times, science has dealt with the discoveries of neutrino and Higgs boson which made it one step closer to the experimental proof of the existence of the 'divine particle' which is the issue here, in the process of which the speed way bigger than the one of light was discovered, but it is still hidden away from public view, and the findings are generally falsified even for the scientists themselves. This is all justified because we are still living in the middle ages as far as science and social development is concerned. Technology has but recently begun to come out in the open, to be developed, the awareness of human rights is merely an idea, everywhere it is broken and lied about, independent judiciary system does not exist anywhere but in the form of an idea to manipulate with, the economy still exploits and enslaves, in reality, it is a more subtle continuation of slavery. The mentality of people is largely under the dominance of religions that use medieval postulates to explain the world. All the basic principles of civilization are in their initial phase where ideas are put in the foreground for the sake of experimentation. Some time will pass, centuries even before all of this becomes stable and starts to function.

Only then will it become clear that consciousness is not some abstract category, based on information and perception, foggy thoughts, hence quite impossible to define. Conscious people discovered long ago that consciousness is the most supreme power that exists. For that reason, we are talking about the divine consciousness. The ground you walk on is consciousness, the air you breathe, all the space, and light of the Sun is consciousness. This is the real issue here.

In the words of Carlos Castaneda, there is an unlimited, indescribable power in space that shamans call *intent*, and absolutely everything that exists in the entire universe is linked and conditioned by this *intent*. Intent means consciousness, only a conscious aspiration toward an accomplishment can be called an intent.

Only to an unconscious human, consciousness is abstract, whereas matter is concrete reality; to an awakened human consciousness is the most concrete reality that there is, the only reality that there could be. The matter is the most solid piece of evidence of the manifestation of the divine consciousness to them. Only unconscious people differentiate between 'spirituality' and 'materialism' and oppose them. An awakened human always and in everything sees the divine consciousness only.

CONCLUSIONS OF THE FIRST PART

Based on everything previously stated, we can draw some obvious conclusions.

It has been proven experimentally that a general unity exists behind all the phenomena, a multitude of objects is nothing but an illusion. On the most profound level, in the subatomic world, what we see as the 'material particles' becomes a field of energy waves where divisions into space and time no longer apply, this field manifests property of timeless and spaceless unity. From this universal field, adequately named the universal quantum field, and throughout history known as aether or *akasha*, with growing complex vibrations, formations are created that act as the specific subatomic elements, afterward, atoms and all of the bigger and more complex constructs, which has the physical world we perceive as its ultimate achievement. Therefore, the electromagnetic forces of the quantum field or plasma are the foundation of the overall nature, they enable all the complex constructs, atoms, molecules, all the chemical reactions, and biological creations. At the base of all of the material phenomena are the vibrations of pure energy, whose nature is momentary and unsubstantial. This is the reality of the physical world we perceive, but, it even in its grossest form has not lost its basic reality of the quantum field or aether. The only thing that has changed is the perception conditioned by the mind of conscious subjects which is us.

However, the quantum field is not the tiniest of it all, only the quantum physicists may anticipate it as such with their accelerators. The old Sanskrit word for the quantum field is *akasha*, and it denotes space. Therefore, the quantum field is all the space which contains the entire cosmos, all of nature, and ourselves included. We are in it all the time. That is a way in which the quantum field contains everything else.

If everything is momentary and unsubstantial because electromagnetism is the foundation of everything, what keeps the solid forms of the world we live in together? ***Consciousness is the foundation of all the forms.*** Without consciousness and conscious intent, everything would be a diffuse field of electromagnetic forces, frequencies would be devoid of the sense of shaping. Everything that exists is consciousness formed into an intent. In higher dimensions (air) it is an idea, in the lower ones this idea gets formed into an energy process (fire) which assumes a consistent and permanent shape (water) of some phenomenon (earth). Hence, our body and everything we see and touch around ourselves is in reality merely consciousness shaped in some form, which assumes this solid shape only for the sake of an intent to exist that way. Everything is alive and aware of itself. If we are alive and aware of ourselves, it should not be too difficult for us to understand everything around us, starting with the earth that sustains and feeds us, then all of the objects, beings, and phenomena. We do not exist in the world of separate objects, we are merely a drop in the ocean of conscious energy.

In the beginning, we stated that consciousness and existence are the same, we only perceive them differently, existence is outward and gross, and consciousness is within, it represents our ability to perceive and comprehend gross forms, the existence itself. If consciousness and existence were not the same they could not merge in understanding. The overall life consists of this uniting, in perceiving, and discovering the meaning.

The sense of shaping everything in nature comes from the principle of consciousness which can only be expressed through a conscious subject. The conscious subject is the principle of the shaping of everything in nature. It is in charge of giving a certain shape to everything in nature, nothing is diffuse and chaotic although everything is a wave, momentary, and unsubstantial. A conscious subject originates from the principle of individuation or the shaping of the overall phenomena. The same principle shapes our 'I am', self-consciousness, the awareness of oneself, as well as the whole objective nature, all the shapes and processes a self-conscious subject can perceive. Every shape there is in nature has the

awareness of itself, a conscious intention to exist in this form, this intention maintains a given form otherwise it would be nothing but a diffuse field of energy. Every form in nature has the awareness of itself which it receives from the conscious subject. In higher dimensions, conscious subjects are souls, on lower human beings, incarnated souls with their minds. The awareness of itself is automatically projected because the universe is a hologram, everything gets reflected in everything else. When the awareness of oneself appears in a conscious subject, like 'I am' for instance, it automatically reflects on the forming of the overall nature, all the frequencies, information, and ideas ultimately become solid forms. The awareness of oneself is impossible without a form, a conscious subject cannot exist without the world of objects.

The shape and information (idea) of the shape are identical in the highest dimension, in aether or *akasha*. They become different on lower dimensions and completely separate only on the element of earth. This process of separation is done by lowering consciousness of oneself into the physical body, into the mind or reason. In a conscious subject, the objective nature unites into one. In such a way, the subject that perceives, the process of perception, and objects that are perceived fall under one same category. The awareness of this unity is realized in the next higher category, in the higher mind or the pure consciousness. Patanjali, based on the teaching of *Sânkhya*, elaborated on them in *Yoga Sutras* as *samadhi* and defined them as the unity of the subject and the object of perception, consciousness of unity or the transcendental consciousness which exceeds the divisions into the subject-object matter.

The entire process of dividing the idea from the form is needed for all the ideas to be defined in all of their possibilities and connected into one whole. Such a thing is possible only in the three-dimensional inert, solid enough field like the physical world or the element of earth is. Therefore, the element of earth is not merely one of the elements and one of the dimensions, but a collection of all the other dimensions and elements and the background for their manifestation and objectively experiencing all of their possibilities. Only in this physical world, is it possible to view ideas in all their

aspects in parallel, and toy with their potentials, both as objects and as ideas.

To emphasize the importance of everything stated, we will include one additional point: the identical principle gives form to everything in nature and constitutes our 'I am' consciousness, our identity. It is necessary for harmonizing our functioning with the world. It means that to the degree we are aware of ourselves and have an integrated consciousness of ourselves, to the same degree we can modify the world, function in it, the more our consciousness of ourselves is constructive and integrated, the more constructive and harmonious our functioning in the world will be. It must be connected with the same principle. Its external functioning is forming nature and the world, and their internal functioning is integrating consciousness of oneself, accumulating information of all the forms of existence into one place, into consciousness of the subject as 'I am'. Physically the world is as solid and stable as our 'I' is. Once we become devoid of our 'I' and our reason, we instantly find ourselves in some other world. We are in the physical world only when we are in the physical mind. When we are in a dream or a coma, the physical world disappears. Only if we have become aware of our inner senses, can we be fully aware even then, out of the body and in other dimensions, as well.

Only in the interpretation of the empirical mind, the world appears the way it does, as the world of gross objects separate in space and time. Once the mind is transcended and the objective awareness of nature is attained, its ethereal essence is revealed, the unity of everything outside the space and time. It means that it becomes apparent everything is shaped and moved by consciousness and will. To see such unity and transcendental divine consciousness in the foundation of everything is possible only if one realizes that nothing is substantial and that everything is momentary.

It brings us to the following conclusion: if nothing is substantial and everything is momentary it is the only way for the overall motion and constant change to exist in the universe. It is a well-known fact that nothing in the universe is identical or static, everything undergoes a constant change, hence, universe is nothing but an expression of the overall change. All the motion and all the change can be brought

about only because nothing is substantial, everything originates momentarily from the 'quantum soup', the momentary vibrations of a single 'divine particle' in which all of the potentials are already imminent. Therefore, nothing new is generated, it moves from its implicit to its explicit state, from the potential to the actualized. Since everything is momentary and unsubstantial, all of the motion always takes place irrelevant of space and time – which is why it always creates parallel realities.

This conclusion leads us to yet another conclusion here: due to the same insubstantiality and momentariness, and the fact that it is not time-related, the universe exists perpetually in all of the possible realities that co-exist in parallel. Reality consists of all of the possible realities that happen in parallel and permeate one another, however, there are also multiple dimensions, and the human is made up of all of them. Parallel realities are one way in which motion, together with all the changes, can manifest.

The universe is everything-that-is, and it always manifests as everything-that-can-be. If there were only one space and time as the real in common conditional frame for all the things to happen within, there would have to be only one reality which changes in a linear and causal way from one to the other. However, since the foundation of nature is devoid of space and time but is rather all One, with all of its potentials for manifestation, it is clear that all of its possibilities get manifested in parallel, simultaneously happening as we speak, or better yet, they have already manifested. The mind is the only factor that prevents the perception of the whole reality in which all of the possibilities exist in parallel from happening, which from the proverbial 'quantum soup' of all the possibilities like a little child chooses one by one of the available alternatives, what they like and what not, and by doing so creates a subjective impression of linear events in space and time. Since the mind is an instrument for the functioning of consciousness in the three-dimensional physical way, it is the only projector of linear time because it takes itself as the reference point for all of the spatial motion. The same way that something spatial is nearer and something more distant, the same way something is in terms of time being more recent or later. Due to the simple fact that such minds are in abundance, according to the

law of free creation of new simultaneous realities, they collectively create the physical reality we live in, in which there are objects before our bodily emergence that also remain after its disappearance; something is familiar to us in terms of space and time, yet something seems off. Although this reality is subjective, for the subjects that create and live together in it, it has objective value, hence, it becomes objective to them. The nature of each reality is to seem real, as though it were the only one around. It could not keep for long otherwise. Consciousness creates everything, both the subjective and the objective realities.

This further leads us to one minor but significant conclusion: consciousness is present in the mind because there is no substantiality, everything is momentary and all of the possible realities take place in parallel. ***In the space between the two moments of existence, everything is reset and returns to its original state of unmanifested divine Absolute, the source of consciousness,*** and the existence itself. This makes that source readily available to us at all times, although consciousness is present in each moment of existence as the supreme attractor of the energy of motion and shaping of the overall existence; ***in the same way, the mind also uses this source of consciousness every single moment.*** If everything existed substantially, separate is space and time, the road from the source of consciousness to our mind would indeed be long. Momentariness is the only way in which consciousness can be readily available to us.

In a nutshell: the insubstantiality of all the constructs and momentariness of all the phenomena are the same. They reflect the wave electromagnetic nature of the quantum field. The wave nature is the source of the overall motion, whereas the motion itself is energy. Hence, all of the life energy comes from the insubstantiality of nature and the momentariness of events. They further enable the interval between two moments of any given reality to return to the original state of the divine Absolute, which is the source of consciousness and energy – which makes the source of divine energy always within reach in the whole creation, in all the phenomena, and all the beings as their creator.

The very nature of parallel realities displays to the individual mind one thing in several aspects, like a multitude. Consciousness enables the mind with being above all the parallel realities because the fact we can be aware of them to a certain degree means we can debate on them here. In such a manner the objective reality exists as only One, one divine consciousness and presence, and this one to an individual mind that is identified with one reality only gets manifested as the multitude of realities. Using parallel realities the individual mind becomes acquainted with all of the aspects of one reality, which was the initial intention of the divine consciousness upon manifesting itself into existence. The concept of parallel realities accelerates maximally and facilitates the awareness of all the potentials of existence. Nature is always maximally efficient and rational.

The objective reality we are familiar with in space and time is made up of all the parallel realities that are independent of space and time. It is brought about by a collective influence of the conscious subjects, the monads of consciousness that the divine Absolute manifests from itself to actualize itself in all of the possible aspects. These monads of divine consciousness are what we know as souls. In other words, souls created the whole physical universe as a stage on which everything-that-is experiences everything-that-can-be.

Before we set on an arduous journey of observing the karmic drama of souls, let us investigate firstly how this stage was built before they came up on it.

Part Two

CONSCIOUSNESS IN THE ORGANIC WORLD

MANIFESTATION OF THE DIVINE CONSCIOUSNESS OF ITSELF THROUGH THE COSMOS, LIFE, AND PHENOMENA

Let us remind ourselves that the 'divine particle' does not exist all by itself and for itself, but is merely a virtual reflection of the opposite of the divine Absolute in the form of voidness. Since voidness as such cannot exist, it manifests itself as the previously mentioned 'divine particle' from which, by means of momentary vibrations, the entire universe and all of the phenomena originate. In that way, the divine Absolute and the manifested universe are not different, at all. They are One. The only way in which this One can exist is insubstantiality and momentariness of the manifested phenomena; that is the only way the awareness of itself of the divine Absolute can always and in everything be accessible, as consciousness of all the phenomena, as consciousness that motivates energy for motion and shaping of the beings and phenomena.

In such a way, the Absolute which is everything-that-is, manifests itself as everything-that-is-possible. We have seen descriptions of the dimensions of nature through the traditional depiction of the elements of air, fire, water, and earth. It is a way to point to a gradual process of materialization of the divine consciousness into the form and phenomena. Therefore, these elements display at the same time, dimensions of existence that are not only material but unmaterial as well, more subtle, more pronounced as energy and consciousness which are the astral and the mental worlds. This process starts from the aether, *akasha*, or the quantum field and gets more condensed and contracted until it becomes a physical three-dimensional phenomenon which is, not only symbolically, represented by the element of earth. This process also starts from non-Hertzian frequencies of aether, which are stationary or spherical, to Hertzian which are characterized by the three-dimensional linear

expansion on the element of earth. These processes are followed by the corresponding consciousness, it is non-Hertzian when it is closest to the universal quantum field, aether, the foundation of the objective reality of nature when it possesses the property of Scalar frequencies, in its entirety, and it is also the 'consciousness of now' or the eternal present, more accurately the timelessness. This consciousness of the quantum field best corresponds with the higher human mind, the most objective consciousness, or wakefulness. ***Since consciousness of the quantum field corresponds with consciousness of the higher mind in the human, the human is capable of raising awareness of the whole nature and it reaches awareness through the human, the human who is a conscious subject of the overall nature.***

The entire process of development of the objective world starts from consciousness of the quantum field and finds its final attainment as consciousness in the human as their highest self-consciousness. The entire manifested world is nothing but uniting these two consciousnesses. By all means, this is the same consciousness, but its actualization happens through the illusion of oblivion of itself during which time it manifests all of its possibilities. This actualization is what we perceive as the whole existing life. It is hard and probably impossible to explain rationally how and why the absolute consciousness manifests and actualizes when it is the same in everything, which is a paradox for the mind, but it is enough to say that life as we know it would be impossible if this did not happen. It is a starting point in trying to understand how and why everything works.

The road from the original state of existence as aether to the objective consciousness of existence in the human is ostensibly long, it contains all the forms of existence we will present here.

In reality, there is no difference between consciousness and aether, the quantum field. However, this reality manifests as all of the emergent universes. The human mind is the only factor that differentiates between the timeless reality of the complete unity of aether and a myriad of emergent forms that constitute the cosmos as such. One thing should be stressed here: the human mind is not the creator of emergent forms because they exist irrelevant of the mind,

but the mind attributes special characteristics to all the forms of existence, the ones they would, otherwise, not have in reality, characteristics that give an illusion of separateness of the physical objects as being something in themselves and for themselves, as if the objects existed in space, and are not mere modifications of the space itself, the quantum field, or aether. A mind is a semantical machine that gives names and meanings to all the forms, without which the existence would remain impersonal, and that means lifeless.

The mind associates all the emergent forms with the world of ideas they originated from. An emergent shape is the grossest form of existence, whereas an idea is the most subtle, but it is all the same energy, only the frequency sets it apart, form being its grossest expression, and a thought or an idea of the shape the most subtle frequency that there is. The mind is a mechanism that unites the grossest with the most subtle frequencies, an emergent shape with the idea of it. It can also do the reverse - turn ideas into emergent shapes.

The most general modification of the space or aether, which is everything-that-is, is to individualize itself into everything-that-can-be. The mind is the individualized consciousness, it does nothing but further project the individualization of consciousness, giving objects individual characteristics. In reality, there is only one individual awareness of itself, the same one that produced the individual mind that projects individual objects. In this whole process, only one thing keeps recurring, and that is the individuation of consciousness, within proportions growing more subtle gradually, according to the model of hologram where each one automatically reflects the remaining ones. The mind individualizes consciousness and its objects to enable perception of all the possibilities of existence. That is all the divine consciousness of the Absolute ever does: it actualizes the awareness of itself through the individual human mind. This process projects all of the cosmos, life, and events in it.

In other words: for everything-that-is to be able to express itself through everything-that-is-possible it must individualize everything that is possible, and for that to happen, an individual consciousness

must exist, a mind that implements it. Without the individual mind, there are no individual things or the world of objects.

We will briefly analyze the way in which the divine consciousness reaches the individual human mind here.

In its original state the divine Absolute projects the awareness of itself into conscious entities or monads that are capable of creating all the possibilities. Since nothing at all is possible outside the Absolute, it all happens within it, as its imagination, making all of the creation merely the imagination of the divine Absolute.^[22] With the power of its imagination – and imagination is merely a preparation of consciousness in higher dimensions for the functioning in the lower ones – in itself it projects its consciousness into individual entities of consciousness or monads. Although they become individual, these entities of consciousness have all of the characteristics of consciousness of the divine Absolute, but due to the reasons of the practicality of functioning, these characteristics may be divided among these entities of consciousness, some may have one, while others may have some different characteristics of consciousness that enable everything into existence. In this imagination, these monads get manifested as a multitude, even though they are one with the divine Absolute because nothing is possible outside of it. The multitude never exists except as an illusion. The illusion of the multitude is required for the manifestation of everything-that-is-possible. It is not possible in impersonal unity. Differentiation is necessary as a condition for the functioning of consciousness itself. Consciousness is always functionally manifested based on differentiation, some distinction, more than anything for being able to tell oneself from not-self, oneself from something else, and different at that. This makes everything in the universe different and unique. By differentiation or distinction, the divine consciousness actualizes itself. In its powerlessness, the divine consciousness creates all by itself the illusion of something else and something different to be able to manifest itself effectively. The most general illusion of that kind is the manifested universe. The only way for it to manifest is through the illusion of a multitude of monads of consciousness which will with ***their multiple individualities*** differentiate within the divine unity a multitude of forms and phenomena. By doing so, the monads

of consciousness that originated from the divine Absolute 'create' all of the emergent universes with their individuality.

There is no objective creation of the world, there is only a process of individualization of the divine consciousness which with its individualization, splits the divine unity into an illusion of individual phenomena or a multitude of objects. Creation is, in fact, merely realizing the distinction between everything existing, a modification of all the possibilities of the existing. [\[23\]](#)

The divine Absolute is incapable of creation since it is already everything-that-is. The one who is everything that is, cannot further create anything else because everything is already created, everything is Itself. On the most profound level of existence, everything already exists and nothing new is possible. Only the wholeness of the divine Absolute exists, as the source and the sum of everything that could exist. ***Individual monads of consciousness, therefore, create nothing new, they only sort out and implement the process of differentiating everything that is possible within the divine itself, and by doing so they actualize consciousness of the divine Absolute. The process of distinction or differentiation is the process of awareness because the very possibility of something being different comes from the one that exceeds or transcends which is consciousness. It is what the divine Absolute does with the monads of consciousness: it does not create anything new because within it everything is already imminent; it merely differentiates or tells apart all of its options, hence, actualizing its transcendental consciousness which is actualized in all the possibilities; in everything, consciousness of itself is actualized.***

Entities of the divine consciousness or monads are more commonly known as souls to us. However, this is not completely accurate. Monads are so much more than people can address as the experience of souls in this earthly experience. Monads are oversouls or the common source of a larger number of souls. The same way a tree, while growing, branches out into the more numerous and tinier twigs, the monads, too, branch out into tinier entities of divine consciousness known as souls to us here. Each soul has an

oversoul which in turn has its higher oversoul. All the way up to the divine source. This branching out of one source of consciousness is welcomed because of the differentiation of consciousness itself and the act of creativity as a way of experiencing all of the potentials.

There is a collective performance of entities of the divine consciousness, the same way there is an individual one. The collective performance is best understood when one monad of consciousness divides into many smaller oversouls to be able to experience some specific group of experiences during incarnations of several individual souls in bodies in a specific space and time. In such a way human communities are formed, whole tribes and nations, who live on a specific place and during a certain historical setting, experiencing a certain topic of progress and creation, and various possibilities of expression. It is viewed as a specific "epoch" or a certain culture of some people, or an event in which several nations are involved and they all come from the same oversoul or oversouls.

Individual performance is when a soul is divided into a few physical individuals to be able to acquire a certain group of experiences faster. These individuals may know each other in everyday life, but then again they may not, they may recognize one another as "soulmates", but they might very well be bitter enemies, depending on the role they were assigned to play while experiencing the karmic drama.

The most general collective performance of individual consciousnesses is the projection of the physical cosmos. Some very old souls were the first to project this cosmos we live in, and that is why it exists following the physical laws of the element of earth, more than anything sufficient inertia is present that maintains the shapes so that younger souls may experience them, as well. They find the already existing material forms upon their incarnation and leave new forms for the generations that follow. Slowness and inertia of the physical world exist to enable ideas to come true as concrete objects in all of the possible aspects, many times over, and with a myriad of individual consciousnesses involved. It is not possible in higher dimensions, everything is momentary there and united into One. All of the souls together maintain the physical

universe. Although the material cosmos is, in effect, a momentary unsubstantial illusion, it is coherent and stable enough to sustain life. Stabilizing the cosmos for the kind of life we are familiar with, has its scale in accordance with the dimensions and proportions, it gradually develops and becomes solid in all of the experiences. This gradualism is the factor that creates all of this versatility of experiences in the emergent cosmic forms, in mineral, plant, and animal species.

CONSCIOUSNESS AS ELEMENTS AND MINERALS

In its elementary expression, the creativity of consciousness of the "divine particle" is reflected in the simplest forming of elements. The elements are first and basic standard forms of energy vibrations. Vibrations cannot always be different, then, there would be only chaos. They must stabilize and become solid in a sense, so as to enable further creative forming. When the right vibration is found, the one that is able to keep, an element is formed. Elements are merely a collection of acceptable and sustainable vibrational forms, or more accurately energy, that can keep, renew, and transform into the more complex and new forms. In such a way consciousness probes all of the possible forms of energy vibrations composing the world from the elementary particles, atoms, and minerals and all of the non-organic elements. All of the possible combinations of frequencies are at work here that make up the subatomic particles, atoms, and molecules, all of the possible combinations of particles, atoms, and molecules. Fractal geometry shows us the design of these frequencies.

There is a common belief that the earth we walk on is a conscious being. This shows the way in which this statement is true; the world of minerals is an expression of the intelligent design of consciousness or souls.

Of all the elements, water is the most transparent for the presence of the divine consciousness. Water is not only one of the elements, but it is also a unity of consciousness and elementary nature. That is why water does not have a permanent shape, it conducts consciousness to all the other shapes. It is the only element that affects all the other elements. This makes water the necessary precondition for life. That is why water has physical properties that are a characteristic of the quantum world, it reacts to thoughts and the neighboring frequencies, it remembers all the shapes and

informational influences it was exposed to, both physical and mental, and acts the way consciousness would in its most elementary form. Water unites consciousness with the elements making it the foundation of life which is present in all the living beings in the percentage way higher than all the other elements. All the beings have both life and perception owing to the presence of water in them. The element of water in our being enables our perception.

The world of minerals and elements is the densest foundation for the further manifestation of other forms of individuation of consciousness, it is the ground everything else happens on, the basis for all the organic life and the world of events.

CONSCIOUSNESS PERFECTS PERCEPTION THROUGH PLANT LIFE

The next expression of the experience of consciousness goes through more complex shaping that creates the organic world. The most basic organic shapes are living cells that unite and create various kinds of symbioses and bigger organisms. All of the bigger living organisms are simply symbioses of basic cells. All big living organisms, the same as human bodies, are only the symbioses of cells that were bacteria once. Such complex symbioses can be made possible only by an outer influence of the creative consciousness, under the influence of some field, pattern, plan, or conscious intention. The cells themselves do not have the necessary consciousness for such a union.

After the mineral world, plants originated as an expression of a need for more complex shaping, which will not be simply a combination of all the possible inert shapes like elements and minerals are, but they will have some of the basic possibilities of the simplest motion and perception. Plants adapt to their environment showing creative consciousness in their forming. Most plant species were created by souls in higher dimensions. Many plant species act as proof of the fact they could not have originated by themselves following the laws of simple evolution, although there are such species, as well, that evolved by adjusting to climate and environment. For a great many species intelligent design is a prerequisite they were not able to have and which cannot be gained through the evolutionary process, such as, for example, the perfect knowledge of aerodynamics that makes some plants have seeds that can fly far away, such as maple, for instance. To be able to grow and survive, plants had to have the knowledge beforehand of how to release their seeds into the wind to make them fly far away, of how to attract insects to pollinate them, since using only their smell and

color proved to be insufficient, so much so, that they had to use the imitation of the pheromone of female insects, as well. Higher consciousness is required, otherwise, the plant in question could not make it to the next generation.

In plants, the divine consciousness experiences possibilities of the more progressive forming which is not possible in the mineral world, in the most rudimentary motion which is dominantly passive and stimulated by outer influences.

The divine consciousness that enables everything, for the first time creates its perception in plants in the physical world. That is why plants live on water and sunlight, sensate and perceive, have a non-local communication, and bond emotionally with other beings, feel the states of living organisms in their surroundings, especially in people.^[24] It is a well-known fact that plants grow more harmoniously when nice music is played for them, but it is less well-known that plants themselves create music.^[25] Tree trunks are antennas connecting the earth to the cosmos, they communicate with the stars. They communicate with people who are aware enough to be able to have a communication of this kind, those who can sensate in their bodies the mild signals containing simple messages, always amicable and full of affection. Some trees can also heal people when they are touched, but only the lucky few who are able to accept this gift. Plants have in them the cure for every disease and all the food people need.

Plants experience the purest perception of consciousness that forms all of nature. Consciousness of plants is always in a state defined in Patanjali's yoga as *samadhi*. Some older souls that finalized their incarnation cycle, sometimes treat themselves to a blessed incarnation in a tree.

ANIMALS PERFECT PERCEPTION THROUGH MOVEMENT AND SIMPLER ACTIONS

There are many transitional forms in the symbiosis of cells, plants, insects, and animals. The divine consciousness perfected simple shaping and first movements throughout the living world, from small tentacles and tails unicellular organisms use for movement, followed by various creepers that carefully feel for the spot to attach to, and to the quick trap by a carnivorous plant (*Dionaea muscipula*). The next higher experience of consciousness in all the possibilities of existence is the world of animals. The divine consciousness for the requirements of this realm develops muscles for all the possible movements, it develops the forms that can crawl and jump, run, dive, and fly. Sometimes they get teleported from one place to another, the way some insects and ant queens do. The skill for movement in animals achieves a level of incredible perfection.

The nature of the motion in animals is based completely on the struggle for survival and reproduction and in a struggle like that consciousness experiences all of the possibilities of physical movement. Above all, it is a struggle because consciousness must be coerced into creating complex shapes from the elementary ones. From the inert mineral forming and inert plant motion, only circumstances of action and external coercion may develop forms that are capable of moving in all ways possible. They could never do that on their own. Elements are formed by outer influences, plants are also formed and adjust to the outside environment; the movement of animals must be set into motion by external influences and coercion, as well. The initial motivation is the search for food. The result of all the movement in animals is multiplying and producing offspring. With this, the purpose of animal life has been

accomplished. There is barely some space in between for playing and the creativity in searching for food.

The divine consciousness keeps developing perception even beyond this point. Action and coercion in the form of struggle for survival are also required in order to attain this perfection. ***The food chain in the animal world is the impelling force which develops perception, and together with it the manifestation of consciousness.*** Sensory perception and skills of movement can be perfected in a fight of that kind only, in avoiding danger and finding ways of outwitting the prey. To perfect movement skills and perception, there is a constant exchange of life energy amongst the animals, all the animals are in the business of devouring one another, they are all food for each other. The useful and the practical have merged to achieve the best possible result: perfecting perception and movement with food and survival.

The divine consciousness in animals is experienced not only in the form of simple physical movements, but it also entails will, this is the turning point where awareness of one's own will appears as though it were in motion, an animal is the type of consciousness which for the first time can of its own accord decide when and how to move. In minerals and plants movement was always instigated by outer influences. The awareness of one's own will while moving grows into more complex structures, into entering relationships with other animals, into individual and group relationships, models of social organization, from colonies of social insects, then herds and hierarchy within them, to the very complex family communities and communication that develops amongst them. Ravens, for example, live in family-oriented communities, they have a language of over 800 voices they communicate with, fledglings stay on for eight years with their parents before learning everything they need to know, everyone looks after every single member of the community, they are also capable of handling simple tools in their quest for food. There is telepathic communication in certain species, in particular the felines, but many other species, as well.

Animals that live with people are even more able to manifest consciousness, to communicate with people, to recognize their moods and thoughts, to save lives of people when they are in

danger, even to sacrifice their own life in order to save humans. Those are the moments when higher consciousness acts through the limited bodies of animals, which is a proof for the existence of higher consciousness because bodies of animals were not originally designed to have it.

However, apart from the most complex types of movements and actions, both individual and group ones, the divine consciousness in animal forms of existence is not particularly turned toward itself in terms of phenomena, but only outward, toward the objects, and exercising all of the possible forms of the phenomena. That is why each animal must be what it is by nature. It is unable to change itself. Only the human is capable of this.

HUMANS PERFECTS PERCEPTION THROUGH THE DRAMA OF THEIR LIVES

In order for the motion and functioning of consciousness in this three-dimensional physical world to be perfected, a body in which this functioning will be perfected must have all the required sensory and action organs. Only a human body has all the sensory and action organs. All animals are lacking in either a sensory or an action organ as compared to the human. That is a clear distinction between the human and the animal body. All the myths of creation go to suggest that God made the human at the very end of the creation as its most perfect creature.

Nature, too, has completed its task with the human. By making a non-organic and organic world, by perfecting all of the plant and animal shapes in all of the possible motion and functioning, by creating the human body that has all the perception abilities necessary for survival, nature has become well-equipped for self-preservation. Its development has been finalized with the appearance of the human. All the necessary conditions for the human to actualize the divine consciousness in existence have been created.

The completion of perfecting human perception did not happen all at once. It is still happening as we speak. The same way there is not a clear line between mineral, plant, and animal world, there is not a line between the animal and the human one, yet. There is too much animal content in the original people. Perfecting the perception in human form was later continued in fighting for power, which is yet another form of a struggle taking place in the animal food chain. Cruel fight for survival and power, from the leader of the pack, and gangs in large cities, mafia, all the way to the political functions, presidents of whatever, is merely a continuation of the animal development of perception into a more complex and higher human

form of consciousness. Likewise, the working conditions, the distribution of goods, and social conditions with elements of exploitation are very illustrative of this. They are all somewhat more subtle forms of functioning in the food chain which is evolving from animal to human form and which exerts pressure and coercion on the people forcing them to actualize their consciousness. In fact, in the human, the food chain got its far more complex and versatile form. The lives of people as compared to those of the animals seem like evolution and a gigantic step ahead, but the more appropriate term for it would be the Al Capone evolution.

The way animals develop perception through all of the challenges a food chain presents before them, of predator and prey namely, the basic human forms develop consciousness of the sense of existence through all of the temptations and opposites of the lower nature in them. Animal instincts in the body and higher consciousness of the soul clash in the human. The human is a bridge between the earth and heaven, the lower nature, and the divine sphere. All of the development of humankind is in overcoming bodily aspects and actualizing the higher consciousness of the soul. This transition is manifested in finding the meaning of existence, in an everyday quest for knowledge and understanding individual experiences of the human, in all of the interpersonal relationships, and all of the great works of art, culture, and creativity that make this civilization what it essentially is.

The issue here is not in Darwin's theory of evolution, the way it has been presented to us. It is not about the evolution of life, but the process of manifesting consciousness and its creative participation in existence and life, raising the level of awareness of the true purpose of existence and life. That is the real issue behind the story of evolution. We have ascertained that all the realities are multidimensional and parallel, creation is instant and complete virtually rendering evolution impossible. Still, the nature of the three-dimensional physical plane is such that everything manifests in linear time. It helps us see the whole process, all the details, and aspects of manifesting the divine consciousness, minerals, plants, animals, and people simultaneously, occupying the same space, and based on our time frame we conclude that it has all evolved over a period of

time. When momentary and timeless multidimensional existence we begin to perceive from the linear time, we then believe we see the evolution. We finally see the whole process and make sense of it all which does not mean that in the outer world some process of evolution does not take place objectively. The function of our consciousness in the body is to view the manifesting divine consciousness in all its aspects and details, to become aware of them and find the meaning of it which practically means that we make it aware and as such retrieve it to its divine outcome. 'To retrieve consciousness to its divine outcome' in this context means to recognize the whole existence as divine, to recognize the unity of consciousness and existence, and experience this unity as divine. To be able to view all the details of the manifestation of the divine consciousness, we need a time perspective.

Therefore, behind what we see as evolution lies momentary creation from higher dimensions. We do not see the full spectrum of causality of creation, only the physical plane, hence, the creation seems evolutionary. The lack of evolution and momentariness of creation are shown and proven to us by anatomy, dietary requirements, and reproduction of many types of animals, and plants. Maple tree seed flies in the wind because it has wings of a perfect aerodynamical shape to be able to swing like a helicopter propeller. If the wings were a fraction of a millimeter curved to a different side, the seed could not fly and the tree would not reproduce. The tree has not, by means of evolution, gradually developed these characteristics because it would have been unable to survive, then. Even if it had, it would have had to be aware of it, something the evolutionists refuse to admit. The complete tree design and its reproductive cycle stems from an intelligent intention and was created all at once and not over time. The same works for many animal species, their nutritional habits and multiplying are such that they could not have developed gradually because two generations would not be able to make it in the real world.

Therefore, when we speak of the 'evolution of consciousness' through the non-organic and organic forms and the human, we do not mean Darwinian evolution, but the development and enrichment of perception and ability for functioning, enrichment of contents and

sense, the way we see it from our perspective, from the three-dimensional physical body and mind. By no means do we assume that the very divine consciousness needs an evolution of any kind.

The outer development of the divine consciousness through all of the possible physical shaping is finalized with the human body.

Now the return of the divine consciousness toward itself has begun, the perfecting of consciousness within its possibilities, searching for the meaning of existence. Existence was being perfected up until this point. Now the meaning of existence is perfected in turn. The emphasis on consciousness and awakening becomes the all-important issue. That is the only true destiny of the human.

The only further growth is the one that is invisible from the outside, the one that takes place within the human.

However, following a game of opposites and paradoxes, this innermost, spiritual growth is about to transform nature most visibly.

A transition from the outer to the inner represents the crystallization of 'I am' or the awareness of oneself, and the higher mind or the objective awareness of the existence in general, pure wakefulness. They, together with the physical mind, with the understanding of the three-dimensional physical world, make up the human consciousness. Everything else constitutes the objective world.

Awareness of oneself is crystallized by understanding the meaning of every shape. The mind or reason connects the higher consciousness with physical existence.

The role of the human may be understood in the following way. Once the divine consciousness through individual souls evolves through animal forms, it has awareness of the objects only, but not of itself. That is why animals cannot change themselves (they do not have Ego) nor correct their behavior, they do not have the freedom of choice and always follow what the circumstances and urges drive them to. When it evolves through human forms, the divine consciousness as a soul has double consciousness, of the objects and itself, and all the human evolution can be reduced to transformation and perfecting the subject through differentiation of objects. This is the task of the reason or the mind. The human form

is a cross-over phase from the animal to the divine, i.e. spiritual. This is the reason why there are immature people who are attached greatly to the objects and contents of their life events, much like the mature ones who show higher independence, psychological objectivity, and individuality, more accurately the higher consciousness of the soul, a divine presence within. When a soul finalizes its evolution through the human form, it completely transcends the world of objects and accomplishes a triple consciousness: of the objects, of the subject that is aware of the objects, and of the transcendental divine consciousness which enables both the subject and the objective world. It happens by means of actualizing one 'I' or the whole personality. Its final awakening brings the insight that there is nothing else but the divine consciousness as such, that soul is in its essence divine, and in complete submission to the divine as the only reality.

By finalizing the organic world, perfecting perception in plants and movement in animals, by creating the human body with all the possibilities of perception and action in the three-dimensional physical world, the divine consciousness has finished manifesting and forming all of the subtle and gross forms. There is nothing more to be created. The human is, indeed, the last phenomenon the divine consciousness can create. For the divine consciousness to take that point as the return toward itself, thus, closing the circle of its completeness, all it takes is one more virtual twist. It has, by this point, manifested everything that is already existent within itself, nothing new originated with the creation of the whole cosmos, everything has merely from its potential state, implicit order crossed over to the actualized, the manifested state. To completely realize divine creativity, one tiny detail is needed, something that did not even exist as the potential state in this quantum soup of aether or akasha. That is something that is not in unity with the divine consciousness, something that does not exist in its universal field of all the possibilities, something that will not be a simple manifestation from the potential to the actualized state. Naturally, since nothing at all is possible outside the divine Absolute itself, it is virtual within it already, but unlike all the other manifestations, the whole manifested

cosmos, it is something the most original divine consciousness is capable of creating, something unique.

The most original divine consciousness can enable is an individual consciousness that is unaware of its unity with the divine consciousness. And to let it live like that, to act on its own free will. This individual is the modern human.

In creating a human like that, a parallel can be drawn with the creation of nature itself. It had a starting point from the divine consciousness as the creative principle that shaped increasingly complex constructs and was completed in its opposite, in creating inert matter which must be formed externally. The manifested, material cosmos with its inertia, is the opposite of the divine consciousness that creates all the forms itself. The matter must be formed, while the divine consciousness is the one who forms it. In that way, the material cosmos and the human in it are the ultimate goals of creativity of the divine consciousness: the virtual opposite.

In some myths, this individualized and self-sufficient consciousness, alienated from the divine unity, is depicted as the first and most beautiful angel of God, Lucifer. The story goes that he has 'fallen on earth', or in other words, became identified with the material processes.

It is the human mind, the reason, egoic consciousness identified with the body. Humans are identified with their mind and body and by thinking that they are separated from the divine whole that enables everything, which is all that is, which is themselves, as well, but who keep thinking that they are the individual that does everything as a result of their decisions and their will. That is why, they see themselves this way, as separate individuals, experiencing the world as something imposed on them from the outside, something threatening because the more firm consciousness is in its subjectivity, the more firm its contents are in their objectivity, and one provokes the other. Such a human believes that they were born one day and that they will die some other day. Since they are always identified with the existing state, they are afraid that one day they will disappear, and they refuse to think about it, but in spite of all of this, they still think there is something out there for them to fight for/against in order to linger as long as possible in their ignorance

because, sadly, there are too many similar individuals about and they are forced to fight one another for their lives in an illusion, not realizing that the divine existence keeps them all together with the utmost care. The very virtual hell they inflict upon each other is not sufficient for them to realize they lack awareness of the overall existence, that their perspective is largely wrong.

Therefore, the ignorant human fool is the biggest creative achievement of the divine consciousness.

However, it is not only comical since in this cosmic fool several things happen.

Firstly, in this act of complete separateness and independence, the divine consciousness achieves the peak of its free will. It is expressed in the story where God gave free will to the human to do as they pleased, to learn to distinguish between good and evil themselves (to eat the fruit of both trees, the 'tree of knowledge' and the 'tree of knowledge of good and evil'), and as the final result, get to know God of their own free will. That will take them back to the heavenly state of the divine consciousness they were originally cast out from. Everything else in nature is conditioned. Only the human mind has independence and freedom. Or at least it has when it is on its best behavior. This independence and freedom of the human mind is an act of practicing to make perfect in order to acquire characteristics of the divine Absolute itself.

Secondly, the entire manifested cosmos was simply a preparatory stage and introduction into the creation of this human idiot, or better to say a divine child that plays with all of the potentials that are about. The cosmos exists to create a conscious subject. No matter how capable it is to be crazy or deceived, the human mind is also capable of becoming aware of the objective world. It can be said that its ability for madness and cognition are reciprocal and stand as opposed to an equal measure. They are both necessary for the mind because its foundation is the principle of freedom and the desire to try it all.

Thirdly, the return of the divine consciousness to its wholeness and completeness is possible only through the process of individuation, in a unique way always, personally, and without words. Self-knowledge is always unique because of the very nature of

existence which is based on consciousness, which is unsubstantial, momentary, and timeless. Consciousness is always unique and individual because it as a divine presence comes into view between every two moments of existence. It is always independent of every moment of existence, and not resembling either of them. It reveals itself between them. The individual consciousness of itself happens when we change focus from the outside, through space and time, and delve into ourselves, in that gap between moments in time when the divine consciousness springs up. Since the nature of reality is not substantial but momentary, consciousness of the reality is always individual and timeless. There is no bigger individuality in the cosmos but the state the human mind is in. The essence of human individuality is the same essence all the laws of physics rest on, momentariness and insubstantiality of the quantum field.

Fourthly, the essence of consciousness itself is creativity, it is an expression of uniqueness, and there is no greater creativity of consciousness than to forget itself, its source and essence, to think it is something else and not what it in reality is. ***The ability to be something else, and not what it is, enables consciousness to be aware of the true nature of everything else, of all the objects.*** In other words, consciousness cannot be aware of the objects without the subjective state, without so much as the illusory awareness of subjectivity. This subjective state of consciousness happens as the most perfect experience in the human mind and that is why the human mind is the most able to be aware of the objects.

We have already explained that the more firm consciousness is in its individuality and subjectivity, the more firm its contents are in their objectivity, one induces the other. It is hard to emphasize the importance of this, but we will give it a try: ***the entire physical universe originated automatically as a reflection of the subjectivity of consciousness.*** To the degree individuality and subjectivity is strong, to the same degree the individuality and objectivity of its contents as objects is strong, like all of the phenomena that constitute the objective world and the cosmos we live in. The stone is as hard as our 'I' is hard (not to say as hard as our skull). When our 'I' relaxes a little and dissolves, we manage to fall asleep, we find ourselves on astral, and then we can take the

stone and feel how hard it is, but in a lucid dream, it may become as soft as we want it to be. In dimensions higher than that, above astral, in the element of air, the stone is a direct and instant reflection of our thought of the stone. Subject and object merge closer together in higher dimensions until they become one in the aether. Hence, the higher consciousness is a result of higher dimensions, while the lower ones manifest a higher level of unconsciousness, the gap between the subject and the object grows bigger, together with the increasing hardness of objects and materiality. ***This simply shows that human unconsciousness automatically projects the material cosmos. The harder the unconsciousness is, the harder its illusion. The ultimate reach of the hardness of the illusion of unconsciousness is the material world.*** This projection happens only to actualize the divine consciousness in all of its possibilities, including this one where it is unaware of itself to the point it seems separated from itself (in the human mind) in objects that also seem separate and independent (in the material cosmos). The material cosmos shows objectively the world of ideas, it materializes them, and by doing so assists in the task of actualizing the divine consciousness, more accurately, it provides the understanding that the divine consciousness is the existence itself.

Therefore, the human fool^[26] was created together with the creation of this material cosmos, according to the same principles of experiencing the opposites of divine consciousness. The same way the divine existence, in material cosmos, has achieved the ultimate opposition point of its original unsubstantial reality, the same way the divine consciousness in the human mind and ego reached its ultimate opposition point in the illusion of separation. Manifesting divine existence and consciousness must go hand in hand because in their foundation they are one.

And the fifth one, the final one, the very focus of the mind, and its unique ability to see everything the other way round in the whole universe, in every way possible, but the right way, the one that enables consciousness of the soul to incarnate and function in the physical three-dimensional world. A soul is an individual emanation of the divine Absolute, and by definition, it is unable not to see the divine in everything and everything as divine. To accomplish the

task, it needs tools that will help it experience a peak of creativity of the divine consciousness, a state where it is separate from the divine Absolute, enclosed within the mind of the human. This tool is the mind or reason (*manas*). Through the mind, the divine consciousness of the soul can reside and function in this world. ***By the act of twisting the reality, the mind redirects the divine consciousness of the soul to be able to operate in the physical world, and with this to transform it.*** Without such a function of the mind, the divine consciousness would not be able to be fully present in this world. It is a divine paradox. Without a sinful human, the divine consciousness would not be present on earth.^[27] With a normal mind, consciousness of the soul would have nothing to do here. Once the mind becomes normal, enlightened, i.e. overcome or transcended, consciousness of the soul is released from the body and all of the illusions of this world, too.

However, in the awakening of this sinful fool the creation of the world happens all over again, the divine becomes again what it is in the absolute sense. Everything is a hologram. Everything that happens in the infinite cosmos happens in the infinitesimal human, as well. Completely the same, only in different proportions, naturally.

This explains why consciousness of the soul aspires toward incarnations although it has a limiting effect on it, the same way it explains the primordial aspiration of the human to overcome the restrictions of the body and mind and know the divine consciousness of their soul. This opposition is the basic characteristic of man and it is the foundation of all the creativity displayed by a human.

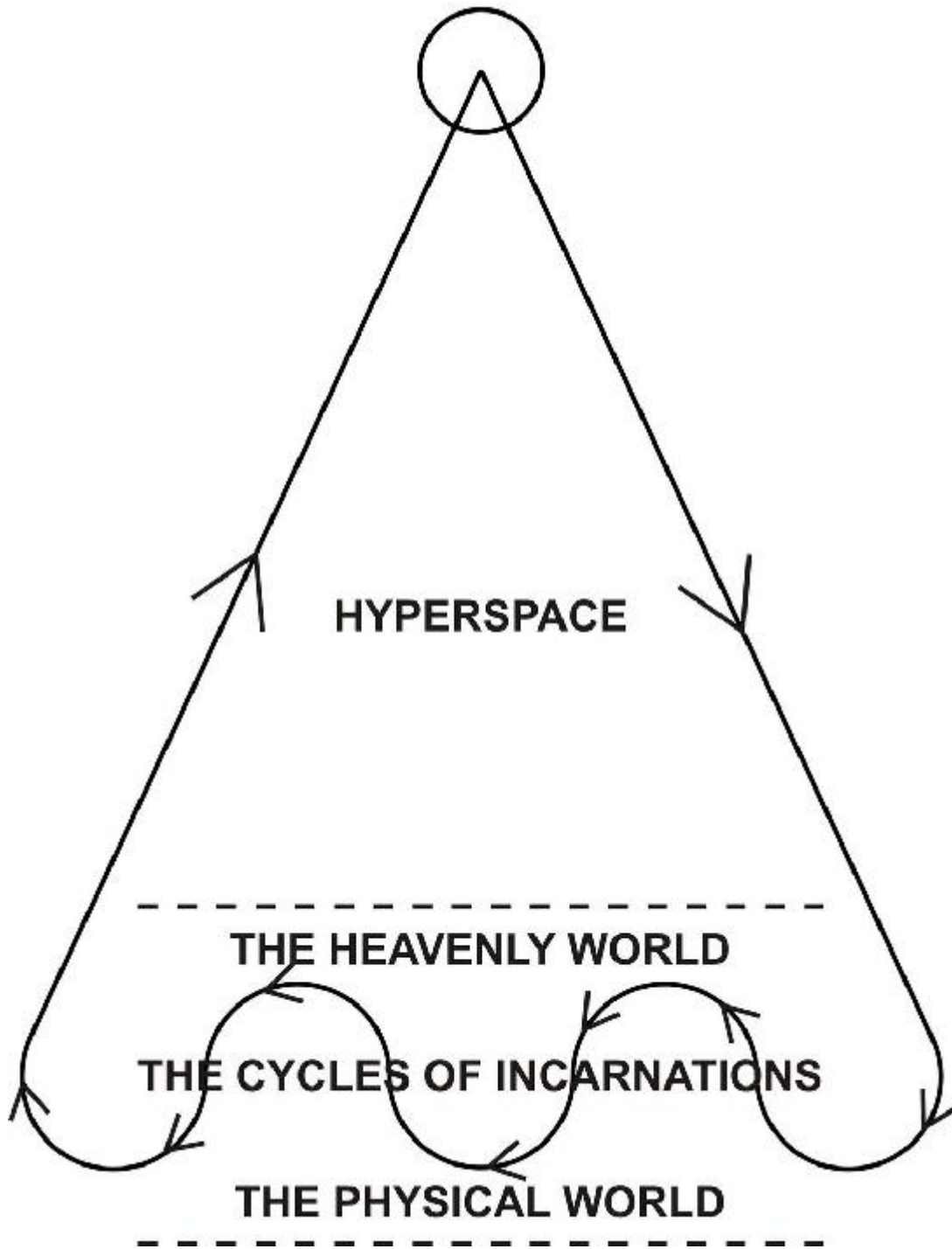
Let us not forget: since there is no time in reality, all of this, this entire process, happens each moment. It is a way in which everything exists every moment of every day. It should not be turned into any theory, either theological or psychological; it is what constitutes us every single moment.

The state of seeming separation of the mind away from the divine whole is a state of supreme creativity of the divine consciousness for the very reason that only from that point of total objectivity an insight into the divine whole may become clear. The divine whole cannot see and get to know itself objectively unless it reaches a state of, at least, ostensible separation from itself. This illusion of objective

separation which enables the objective cognition happens in the human mind. The objective knowing of itself the divine consciousness performed in the initial phase by projecting the nature itself as a mirror for self-knowledge (it is the first half of the circling of the divine consciousness away from itself and toward the human). In the second phase, the very act of objective self-knowledge of the divine consciousness takes place (the other half of the circling of consciousness away from the human and toward the divine). This act does not happen in the divine consciousness itself because it has no need to experience it, it always has it and it always is that; it happens in that state of total separation and alienation of consciousness from itself, in the individual mind of the human, as self-knowledge. When a completely separated, alienated and individualized human consciousness learns of its true state and true nature all by itself when it gets in touch with the real divine source and essence, only then can it be the true act of the divine self-knowledge and actualization of the divine consciousness in all of its aspects and possibilities, even in this most incredible and most negative possibility that there is, in the human.

This act is far more complex than one can imagine. It is a drama with many acts to play. It is a karmic drama that souls go through during their incarnation cycle.

THE DIVINE ABSOLUTE



Picture 3. A schematic depiction of an incarnation cycle

An incarnation cycle may vary in length, depending on the planet, civilizational development, and tasks to be resolved. The time itself is relative and depends on the presence and participation of consciousness. Cycles of extremely immature souls tend to be slower to enable more time for the learning process, and the ones capable of learning fast may take a considerably shorter time. The expression 'young' or 'immature souls' refers to those souls that are about to enter a cycle of incarnations, whereas the term 'mature souls' refers to those that are ending it. The divine consciousness they implement is the same, it can be neither young nor old. Consciousness of the soul is attached to the impressions (*vasana*) which keeps gathering during the recurring life dramas. Those impressions further determine the program for the future incarnations, otherwise known as karma. Each incarnation has its working plan and the point of the maturing of the mind, and the purpose is to overcome these programs in each incarnation.

The cycle of incarnations is finalized only when consciousness of the soul fully matures within the physical incarnation, when the difference between consciousness in the mind and the body and the transcendental consciousness of the soul disappears, more accurately, when the transcendental consciousness integrates itself into consciousness of the mind and functioning of the body. In other words: when the human in all of the possible ways realizes that consciousness and existence are the same. Time, then, disappears for this human as a reflection of the awakening of the divine consciousness in them. Up to that point, there is an illusion of space and time in which a conscious subject exists through incarnations that seem and unravel linearly to them, over the course of time. This is the experience of an individual bodily mind and ego only. The divine Absolute loses no time on its actualization, it has already manifested all of its possibilities so that all of the incarnations happen simultaneously and in parallel, because everything is momentary and all of the possible realities take place in parallel. Incarnations happen through the illusion of linear time for the individual mind to have enough practice to be able to take on this consciousness and express it in its way which means creatively. Creativity is the essence of consciousness, and the divine itself. That

is why the divine consciousness cannot be expressed any differently than through the human process of individuation.[\[28\]](#)

THE DRAMA OF HUMAN LIVES CONTRACTS INFORMATION ON EXISTENCE INTO THE MEANING OF EXISTENCE

The purpose of the incarnations of souls into human bodies as such is self-knowledge, to become aware of the fact that consciousness and existence are one. All the necessary prerequisites have already been achieved by the development of the non-organic and organic world and the required perception and abilities for action. The human was created for self-knowledge and nothing but this. Everything else they do is collateral damage only, going down all the wrong paths, doing everything one should not do. The whole universe exists for the reflection of the divine self-awareness, therefore, the human would do better than to think that their purpose extends outside this scope, or that there is something more important for them to do, although such distraction was originally a condition for their existence. In fact, even if the human wanted to do anything besides realizing self-knowledge, they would be incapacitated because everything they does is exactly that. From a child that wades across a puddle becoming familiarized with the element of water, a banker that intentionally enslaves their client with more debts, a killer and their victim, and finally, an astrophysicist studying the stars, the same thing happens all over again: consciousness of everything-that-is experiences itself through everything-that-is-possible, thus actualizing itself, its presence in the form of the existence itself.

Objectively, nothing but self-knowledge exists, the existence itself in all of its aspects is simply one big self-knowledge. All the life forms are forms of perception, all the actions are ways of broadening and enriching that perception. Only an unconscious human fails to recognize this, the same way they fail to recognize that their unconsciousness is yet another form of self-knowledge of all of the

possibilities of consciousness. This clearly shows that the human does not stand a chance when trying to escape from themselves, from their destiny and their purpose which, ultimately, is self-knowledge.

Since the divine consciousness splits itself into what it is and what it (ostensibly) is not, self-knowledge happens as a two-way process: instant cognition and the numbness of the mind with all of its illusions, and a life drama happening in space and time. Those two ways are by no means separate, they happen together as a single act, but their existence is present across several dimensions as well as in parallel in all of the possibilities, this single act manifests to an individual mind as being separate. ***The very nature of parallel realities manifests to an individual mind as a single thing in multiple aspects, in all of the possible aspects, as plenitude.*** In higher dimensions where space and time are one, in the essence of nature or aether, the act of self-knowledge is one thing that has already happened timelessly, the way it always happens in everything because it is everything. On the lower earth plane, where space and time have been spread out into objects and phenomena at its most, this single act divides itself in a karmic drama across several lifetimes. Although all the lives happen in parallel and simultaneously, to an individual mind they appear as though they happen over a period of time because the mind with its subjectivity creates the illusion of time. In other words: the existence itself in its original state is pure and direct self-knowledge, and when it is experienced in lower dimensions it appears to be spread out through space and time to a conscious subject, into a myriad of objects and contents. What looks as a singularity in the higher dimensions is a series of lives and karmic drama on this earth plane. When consciousness leaves the body in the so-called death, it relives the whole life in one instant as one event only, it experiences not only personal aspects of the past life, but it experiences the perspective of all the other conscious subjects who played a part in this life, the way they experienced what it had done to/with them because consciousness in its highest source is one, without divisions.

All the frequencies of the quantum field are at the same time, information for forming other frequencies and shapes. Energy, too, is

information, the same way consciousness is the existence itself. The whole existence is one big informational matrix in which the human is networked from the moment of their birth.

After forming all of the possibilities available in nature, from the elements and minerals, and the development of perception in plant and animal kingdom, the divine consciousness has completed all of the possibilities of perception and action in the human body. In that area, the human body, all the pieces of information of the objective existence are contracted.

However, a simple gathering of information is not enough. Understanding and expressing their meaning is what is required, as well. Information without meaning and understanding is pointless. To understand information, it is necessary to put it in the context of other information. All by itself, it is worthless. Putting in context and finding the meaning of each information with all the other pieces of information that constitute the overall existence can be achieved only in the human, and it only happens through the human development in this world, through all of their life experiences and dramas, as material and spiritual culture and civilization. It happens through the drama process every human life goes through. Connecting the dots and information is a phenomenon that reveals the meaning. Those events in which the human participates with their destiny is what surpasses the world of minerals, plants, and animals, it is what brings the divine consciousness one step closer to the meaning of its existence.

Understanding the meaning, which human development aspires toward, may become easier if we observe various existential facts and experiences, such as fear, love, hate, happiness, and unhappiness, living together as a family, birth, and death... and realizing that this is also something that animals have, plants as well, but they can experience all of this directly, while the events are happening, the way they are happening. Only the human is capable of connecting each existential fact with the remaining facts and events with full comprehension, with life itself, they are able to put it in the context of space and time, to follow its development from the origin till the moment it disappears, and take note of every change and the reasons for this change. ***They can correct and upgrade***

them to the extent they understand their meaning. Only the human is able to tell stories, write poems, philosophical studies, and scientific papers based on their experiences, only the human can experience every life experience, feelings, and the state of consciousness in many ways, compare them with others, and create new original experiences. Only the human can contract a phenomenon into information, store it and place above space and time where it originated, and turn it into an archetype. And only by doing so are they capable of becoming fully aware of it. Transforming phenomenon into information is a process of crossing over to higher dimensions of existence, the phenomenon itself belongs to the material dimension (of the element) of earth, and the information of phenomenon belongs to the dimension (element) of air. The human can do it because they are composed of all the dimensions in which the whole nature exists. It all happens in them. In this manner, the human can conduct through themselves and their experience any phenomenon to the highest dimension, to a thought, and an idea, and consciousness itself which manifests in nature through the aether. This is a way in which the human raises the awareness of the meaning of phenomena, through themselves they can orchestrate the beginning and the end of phenomena, both the highest and the lowest.

Contracting information on the meaning of existence in the human experience has always been done through the development of culture, writing, and education above all. Before that, oratory skills were highly valued, older members of a community conveyed stories of old to youngsters in spoken form. Fairy tales had a special place among these stories as very concise and concentrated information (archetypes) on the essence of human experience and existence in general. The true fairy tales date back tens of thousands of years but managed to survive to this day. In more recent times, together with the development of writing and civilized life, epic stories and myths have originated, as a form of concise information on nature, gods, and people, as allegories of the divine and mundane human nature (Gilgamesh, The Iliad, and the Odyssey, Mahabharata, The Life of Brian, Only Fools and Horses...). Real theatres are built resembling ancient temples and first theatrical performances are staged to

depict the experiences of the existence of people with many intricacies involved, and not only the gods and people like before. Literature, philosophy, and drama, art, and especially poetry represent the greatest summary of experience into information. ***Owing to this summary we do not have to experience everything on a personal level, but we can rely on the experiences of other people, as well, we can become familiarized with them and compare them against many other experiences that exist.*** The whole culture is in reality informational contracting of the meaning of existence in one's self-knowledge and a way of life.

Recently, this process has been speeded up by way of visual technology, photography, and film. They have been introduced to not only transmit images globally without distortion to all the people but also contract dramatic and artistic expression with a visual experience.

There is some magic in stories, dramatic art, images, audio, and visual performances. There is a strong desire to understand what is behind this allure. The attraction stems from the purpose of human existence, a need to contract information of the meaning of existence in themselves, thus, attain the state of awareness, and through their soul retrieve it to god's consciousness, or more accurately: to reconnect existence with the divine consciousness that enables everything.

Contracting information into meaning reaches its peak in modern times and uplifts the whole process to a higher level. With the appearance of the Internet and mobile communication the objective obstacles of space and time, in the sense of reaching information, do not exist any more. Only the subjective ones remain. This makes self-knowledge more important than ever, the truth is that the whole history of human development was nothing but a prelude to self-knowledge waiting to happen, or which is already happening. The development of civilization has reached a critical point: for the first time, it depends more on the human than on anything else in the outer world. That is why it is under such a real threat. Self-knowledge of the meaning of existence is always a personal act, never collective. A higher number of enlightened individuals will

spontaneously, with their existence lead to the collective effect of awakening, to a humane civilization – this process can never go in reverse. It cannot go in reverse because the divine consciousness that actualizes itself through awakened individuals, is already present as the existence itself. Consciousness is the essence of everything that is. That is why consciousness can never be imposed from the outside. We can only be personally aware here and now. Beingness is not something one may become, it already is, however, in human experience all of the subjective obstacles should be erased of the illusory space and time, which seemingly separate us from the meaning of beingness.

It is us who should be that nobody can be that for us, instead of us, nor should we sit about waiting for others to be that before us to help us with it. When consciousness is the issue, we are the only ones who can do something by starting from ourselves first because the essence of the divine consciousness is that there are no 'others'. Nothing outside it exists. Any attempt at conditioning it by something that is 'other' is only one more illusion and cause for delay.

Since the very nature of human incarnation is to contract all the information about the meaning into the meaning of existence, nobody's life, no human drama, and life story are more important than the other, they are all equally important and true in the Wholeness which is us. If it were not so, there would not be complete versatility of all the lives and life experiences, and together with it, the creativity in manifesting consciousness which is the foundation of creativity. Injustice in existence is not an option, the destiny of each being, each possible event, from the most elevated to the most bizarre, is an act of creativity of the divine consciousness and regarding the Whole as equally important because it holographically reflects the Whole itself. The whole could not exist if everything were not exactly as it is, and there where it is – because everything reflects the Whole. If we pause for a moment to remember the 'divine particle' and the fact that we were made from the same particle much like everything else, the whole universe included, which as a consequence has that all the events in the cosmos and all the lives are connected. Phenomena are by no means separate from the existence itself. That is why we are

consciousness that enables everything, we are the beginning and the end of every story, only the illusion of linear incarnations keeps dividing that into separate shapes to enable a myriad of details into existence.

Aether or *akasha* is a universal quantum field that gives rise to all the manifestations possible, the living shapes, and all the phenomena that all the living beings go through. The individual consciousness of the souls activates all of the individual possibilities, events, and life dramas, it writes its story in aether using the incarnated physical body, its possibility of existence, whereas the physical incarnation itself is nothing but bringing life to the life stories with its sheer existence, by physically participating in the drama which as an idea exists in the aether. One single particle everything is made up of and everything is connected to, one common foundation of the universal field of the overall existence, turns us into characters in all of the dramas, we are both the storytellers, and the listeners, participants, and witnesses, we are the beginning and the end of each life story that has ever happened, and we all through ourselves retrieve consciousness of the meaning of all the phenomena to the divine source. All the lives, all the karmic dramas, and life stories together define consciousness of everything-that-is in all of their possibilities. That is why, all the life dramas are equally important and true, even the ones that on the surface appear to be the ugliest and the wrongest. Through all of those individual experiences, the whole of the divine Absolute individually knows itself.

The very nature of the Absolute is that nothing is irrelevant or separate, which means that for its consciousness it is equally important to know itself most individually and bizarrely, the same way it knows itself in the most objective, divine way. There is no difference between the small and the big, the important, and unimportant because nothing is different from it. Hence, all the life experiences of all the people are the imagination of the divine Absolute, not our own, we are merely actors in this cosmic show, laborers who make it happen. We are its very imagination, as well. In reality, we are its awareness of itself because nothing is possible outside of it.

THE PRINCIPLE OF COERCION ON CONSCIOUSNESS DURING THE INCARNATION PROCESS

The whole process of the incarnation of souls is a negative process, by agreeing to it they leave their divine nature behind and enter a much lower and limited state, they enter their opposition. ***In a human body, consciousness of the soul resides in a state opposite of itself.*** For the incarnation to be executed, for consciousness of the soul to be able to actualize the divine consciousness in all of its possibilities, there must be some assistance in the process of incarnations, assistance in the form of coercion that will make consciousness deal with the cognition creatively under conditions of the biggest limitations possible.

One should first understand that coercion exists for one very simple reason the nature of the physical world imposes on all, and that is inertia. Things will remain the same here, they will not change to the point of their decomposition if something is not done previously to prevent it. Any change and growth demand creative endeavor, challenge, and incentive. The same works for the low potential of consciousness of the soul that exists in the physical body of the human. They fall only too easily under the influence of the physical world and its inertia. That is the reason why human souls need coercion and duress to wake up and manifest their potentials, much bigger and more complex than other living beings have because the potential of human souls is much bigger.

The same way there was coercion in the development of perception in plants, and the development of the movement in animals, coercion that can be seen as their 'struggle for survival' is much needed, also the coercion that will make consciousness of the soul reside in a human body, to experience all kinds of opposites and

temptations, and the one that will make the human become aware and turn to their divine source. This coercion is in the very structure of the organic world, in that what gives life to the human.^[29]

The organic world does not exist on Earth only. The source of the organic life on Earth is in the entire solar system, in fact, in the whole cosmos. Influences of the whole cosmos and planets of the solar system get projected on the Earth, influences that make combinations of all the influences that have an impact on the human and all the life. The science of astrology has studied these influences for a long time. Cosmic influences have been explained by the functioning of the stars, those nearer to us have been explained by the functioning of the sun and the planets and their positions regarding each other. Their movement creates electromagnetic induction that yields all the life energy and the organic world. It all composes and sets in motion not only life in this world, but the psychodynamics, temperament, and character of the physical body and the mind of the human. Everything on Earth has been predetermined by the astrological influences of the planets and stars, the Earth's rotation as well. The Earth's rotation and the influence of the surrounding space on it, cannot be separated from what goes on Earth. It would be as though we separated a form of some letter from its meaning. Events and all the phenomena on Earth are closely linked with the outer influences that enable the Earth itself. If we own up to the fact that the outer cosmos formed the Earth and its movement, it is pointless to cut through the influences at some imaginary moment and think the influences no longer apply to what happens on planet Earth. Earth is a living being with all of its characteristics that verify this, and everything that happens on it is equally important and connected to it, to its motion through the cosmos and all of the influences of the cosmos on it. There is no clear line that can divide the life of the Earth itself and all the living beings on Earth. The widest scope of influences are the cycles in eons that are connected with the precessions, they determine big epochs of development of consciousness on Earth. Lesser influences are those of the year and seasons. The last in line are the hour and the time of day. It all affects the human together with the historical period they were born in, location, and culture they were

exposed to, as well as, their immediate surroundings. It is pointless to take into consideration the influences of the environment on the human and their growth and disregard the whole environment, and all of the cosmos. Appreciating the wholeness is of key importance if we are to speak of the cosmos in terms of a hologram.

All the conditionality of the non-organic and organic world we have found ourselves in serves as means for us to be able to crystalize consciousness, to raise awareness and transcendence because even if we were conscious of our conditionedness, this consciousness can come only from that what is unconditioned, it proves that consciousness itself is unconditioned and surpasses all of the conditionality, by nature it is transcendental. We may be aware of the past and plan our future, and this is the exact proof that consciousness is beyond space and time, that it is transcendental by nature.

The most influential coercion for the human and their consciousness is the one that comes from the very sun and the planets of the solar system.

All the planets of the solar system have their analogy in the psychoenergetic centers in the human body, in chakras. Planets are the outer chakras, but function in different proportions, following a different logic.

Thus, the cosmos becomes the microcosm: the human.

The human did not spontaneously originate, in some evolutionary process. The making of the human body is an act of creative consciousness of the souls in higher dimensions. To make a human body the way it is, with all the chakras **and all** the possibilities of expression and action, big and powerful monads of the divine consciousness, entities known to us as big souls, created the whole solar system by setting all the planets in motion, some of which were already here, and some were brought from elsewhere, and their movement had to be somewhat adjusted at first.

There are other planets with conditions that support life in a human body, which are more or less developed, but they do not have so many expressive possibilities for perception and action the way the human on Earth has. Owing to a system of this kind, the human has the capacity to cognize and be creative. For example,

love can be known, experienced, and expressed in a number of ways, toward oneself or others, toward a friend or a foe, toward a dog and God, together with the hatred, as well. On many other planets, this is not an option.

THE OPPOSITION BETWEEN COERCION AND THE PURPOSE OF LIFE CREATES ALL THE CIVILIZATION AND CULTURE

As previously stated, the process of incarnation of consciousness of the soul into human bodies is a negative process for the soul itself, it needs help in the form of negative forces to be able to experience all of the possible experiences, thus completing an integrated awareness of the existence and all of its possibilities. When all of the possibilities of existence are brought to the light of the day through human experience, the divine consciousness is, then, present in all of its possibilities. In this way, the human is the light-bearer of the divine consciousness throughout the whole existence, they bring light to it, they introduce the light of consciousness into the most hidden corners of existence, and by doing so, they reveal the meaning of existence. Discovering the meaning of existence comes through self-knowledge of the divine consciousness. In such a manner, the divine consciousness not only actualizes itself into what it is, but the very existence perfects itself to suit the divine consciousness, as well. It is a mutual relationship.

There is an opposition in all of this that breeds creative tension: the process itself is negative and hard, but with a positive twist. This opposition is felt by every human being in this world as the opposition between body and soul, material and spiritual, wishes and commitments, dreams and reality, good and evil. All of the human existence has a division into what is 'higher', divine, ideal, and good in every way possible, and the other which is 'lower', material, hard, conditioning, and negative in every respect. This opposition is a cross every human must carry in this world as one common trait of all the human destinies.

Those oppositions are best reflected in this world, in the space and time of this world, as periods of wars and peace, happiness and

misery; as such areas where people live comfortably off and with some prosperity, and parts of the world where life is hard and uncivilized.

Anyone who deals with the states of human consciousness must get themselves acquainted with these oppositions, to put them into perspective more accurately, at least, the one who aspires to teach people something. They must teach them only what they wish to be taught, what correlates with a pre-planned map of their life experiences, and if they give them more than they can take in if they are alerted to the fact of their true nature and illusions they are in, or worse even, if they are made aware of the fact that all of this is only their game they chose to play, maybe for a moment they will be dazzled, but if that is taken to a higher level their reaction may prove to be rough and bloody-minded. Most people come into this world to go through certain experiences, through some aspects of the possibilities of existence, illusions included, and not to get rid of the incarnation in question. Too few people are here to finalize the incarnation process and actualize the objective, divine consciousness of the transcendental soul. Most people came to dream some personal karmic dream of theirs, and not to wake up. They may react fiercely to any attempt of trying to wake them up.

This opposition creates new challenges which are the driving force for making changes, overcoming obstacles on the path to achieving higher goals, and removing negative phenomena and things, thus, enabling the positive and progressive aspects of reality to manifest. To override inertia and immobility that stunts life and growth, for the progress and development to come to the fore, for the natural conditions of living to be improved and upgraded. The presence of consciousness in nature through the human is visible in the development of technology and material culture in general. All the civilization and every kind of development rest on the foundation of these two oppositions the nature of consciousness of the soul generates in the physical body.

Additionally, it is of high importance to maintain the balance between these oppositions and their creative potential. Any imbalance causes disruptions and the system collapses, as well as potential conflicts that may follow suit. Imbalance occurs when

consciousness is immature and fails to understand the nature of these oppositions, it thinks that evil has some objective existence, the same way it assumes that everything else has objective existence, that it must constantly fight evil or try to escape it, or if it is even more immature, to accept and use it for its subjective goals.

Insufficient awareness always causes an imbalance in a person's development and living in the three potential ways. The first one is to escape backward: insufficient awareness leads people to retrace their steps and go backward, toward their soul they intuitively feel to be their divine essence which can often be manifested as some religious fanaticism, escape from the real world and civilization into seclusion, somewhere to nature or a monastery. The second one is avoidance: insufficient awareness emphasizes the material reality that can be perceived with the senses, it identifies with the material reality without choosing means to achieve its selfish goals, better living conditions, and its subjective desires, which makes it act in a soulless and heartless manner, and often such individuals use material gain to avoid negative experiences, similar to the first example. The third one is imitation: immature awareness here copies and mimics everything that goes on in its life, if the awareness of such people had negative experiences, it tends to repeat them while interacting with other people, if it were conditioned, it conditions others. The issue here is about escapism, avoidance, or novel conditioning. Each of these ways of expressing awareness immaturely has its effect on civilization, culture, and religion in this world.

A true civilization based on manifesting the divine consciousness in this world, will happen only when the majority of people become familiar with this opposition; its balance will be achieved when consciousness of the soul becomes clear enough to them and the nature of physical reality starts to be self-evident, and the relation between the two is joined in unison and mutuality.

It will all become clear to them, once they realize the essence of coercion and purposefulness.

The essence is as follows: ***all the coercion is brought about from the outside, as a form of outer influence***, either in the form of planets, other people, and consequences of their deeds and

misdeeds, or in the form of influences from higher dimensions; moreover, outer influences can be mental and not only physical, like various forms of programming, both individual and collective. Often, mental coercion is done with the aid of biological or chemical influences. Such coercions are all negative, restricting, and induce mechanical behavior. There is a small number of coercions that are not negative, they only seem that way in the beginning, but later lead to a favorable outcome because their purpose is to stop repeating unconscious mistakes, and harnessing immature behavior done out of ignorance. They should be differentiated from various coercions and constraints that exist in this world to experience the opposite of the divine nature of the soul.

All of the purposefulness comes from within, from the essence of the human, from consciousness of the soul. All of the positivity comes from there as well, a principle of consciousness and freedom, of unconditionality and creativity.

All of this combined, comes from the Wholeness, from the divine Absolute, from what we are.

This concludes the essay on coercion in this world. To understand it fully, it is more important to comprehend how these principles function in the human themselves.

THERE IS NO CONSCIOUSNESS WITHOUT GOODNESS AND CORRECTNESS

We have already familiarized ourselves with the fact that the divine consciousness manifests perception and motion through elements, plants, and animals, whereas through the human it completely perfects perception and movement in such actions where tools and technology are used, through the experience of drama in actions with all of the contents life places before us. The human perception reaches its peak while discovering the meaning of existence, the human is always on a quest for the meaning of existence throughout all of their incarnations.

Where does it all end, where does this search for the meaning begin to yield results, where does it finally unite with the original divine consciousness?

This is all a manifestation of the divine consciousness itself, nothing at all is possible outside of it. The only logical response is that it all happens within itself, and since ***it is the perfect good and right, the human finds the final meaning of all the life and actions in this world in the goodness and righteousness of their actions. Goodness and righteousness of one's actions are the most direct expressions of the very divine consciousness in them.***

The basic characteristic of every form of action is that it is either proper and constructive or faulty, inappropriate, and destructive. In the way of functioning and working human consciousness is expressed and it learns to unite itself with the original divine consciousness that enables the overall existence. All the actions the human undertakes in this world are only their practical training where their consciousness actively unites with the absolute consciousness, with the objective phenomena of the divine reality. It is not enough for the human to be aware of something in themselves, it is

imperative that with their consciousness they are able to express themselves creatively and functionally, to participate in the events of the outside world and merge with them, the same way they have already done so within themselves. The human unites with the divine consciousness within themselves by becoming aware of the world of ideas objectively, which is only a part of the process, the other part is to express outwardly their understanding of consciousness itself, its essence, to express the ideas concretely through diligence and effort, to materialize them. The physical universe automatically manifests itself through human consciousness of the soul, it serves as the mirror of divine self-knowledge. The time has come for us to understand this fact literally when we wake up first thing in the morning, and always act accordingly. The essence of the functioning itself and every form of work lies in an aspiration to discover what is right by experiencing the consequences of one's efforts and to learn to act properly and constructively. This is a way consciousness gets expressed through actions. The more consciousness is present in actions, the more the actions are right and proper. Unconscious and conditioned actions are always destructive for the doer or other parties involved. We learn both ways, the right actions raise the level of our awareness, and the wrong ones teach us what and how not to do things. All the civilization and culture rests on the aspiration to become aware of and ascertain such actions that are right, good, and constructive to be able to live in harmony with the existence.

The divine consciousness that enables everything cannot be separated from correctness and goodness in human behavior. The divine consciousness in itself is the source of the existence itself because it is a source of the very existence, and it manifests in humans as goodness and love, as correct and constructive actions which always and in every way support life and cognition. Everything contrary to this is an expression of human unconsciousness. The foundation of oppositions, of the right and wrong, composes all the human life dramas and all the lives in general, too. Coercion generated by these oppositions crystalizes the objective awareness in humans.

In the unconditional love of a human, all of the coercions and all of the plight that made consciousness manifest the way it did, reach

their finish line. In goodness, gentleness, and love, the divine world unites with itself and has no further claim on this world, no direct incentive for expressing itself. Love is an expression of the most supreme understanding of the meaning of divine reality in this world, in all the worlds.

CONSCIOUSNESS AND ARTIFICIAL INTELLIGENCE

There is an additional misconception regarding consciousness and that is the issue of artificial intelligence. What is in the modern world understood by the term artificial intelligence is not consciousness that is the subject of this book, it should have been clear by now. ***Artificial intelligence is a collection of all the information the mind uses, that is based on the language.***

There is a department in Google for language engineering where the meaning of all the words in all the languages gets collected. Artificial intelligence is created based on them. It still has not reached the level of perfection, robots often respond in a racist or Nazi manner because their functioning is based on the meaning of the language which has been mechanically gathered by Google search engines and other social networks. It is estimated that by the year 2030 a critical mass of the meanings of all the words in all the languages will be reached and this will set in motion the first real artificial intelligence. However, it is based only on the functioning of the mind, and not on consciousness itself. The mind operates in terms of semantics. To what a degree this dependency plays the deciding role is best illustrated by the example of hypnosis: the human is hypnotized using words. It is the ultimate goal of AI, mass hypnosis of people, a total mind control.

Their intentions are not honorable, and their constant concealment of the true nature of consciousness and together with it of the human soul and insisting on the fact that consciousness is something material, that it is of the body and placed somewhere within the body, that it is mainly composed of memory, located somewhere in the brain, and that it can be downloaded on a USB stick drive and transferred via a computer to another body, either natural or artificial. We are constantly bombarded with such nonsense using films and

media, but education, as well. Proof for this abuse can be found in the words of the leading AI scientists today who claim that people will have unimaginable benefits, they will be 'improved', the old mind will no longer be required, everyone will be logged on to the net through personal chips inserted in the head, and will be given all of the answers required. People will no longer ask boring questions.^[30] Oddly enough, the same people will not be the owners of the computers and AI algorithms in question.

These are all the ways in which to conceal the true nature of consciousness and the human soul. Only when we understand this, the real AI will be of enormous help to us as the perfect tool for our work (and not enslavement), with it the human labor will, for the first time, be truly human and maximally efficient. Without the practical consciousness of one's soul, human work will never be like that.

The essence of all the problems regarding artificial intelligence lies in an inability to understand the nature of consciousness itself. Understanding the nature of consciousness is directly linked to understanding the nature of existence and the true nature of human essence, the soul. When one is separated from the other, then neither is properly understood. ***Existence, consciousness, and soul are inseparable.***

Existence is none other than consciousness which is expressed as action, as the being, where the soul is the most refined instigator of action, intelligence that harmonizes consciousness and action through every form of individual beingness. Consciousness of the soul is the creator of all the physical phenomena. It is not enough for the existence as such to exist, it needs individual modifications in a variety of ways. Consciousness in the form of the human soul does that job.

Consciousness always overcomes or transcends every form of existence because every form of existence happens as a manifestation of consciousness.

For the mind it is paradoxical, but consciousness and existence also are one and their unity is best recognized from the perspective of the human's transcendental essence or soul. That is why the soul ascertains and understands the meaning of every form of existence.

The proper understanding of existence is that it is the absolute consciousness itself. A proper understanding of the human essence or soul is that it is an individual emanation of the absolute consciousness.

Since consciousness always overcomes (transcends) every form of existence, ultimately, it can reveal the meaning of every form of existence. Consciousness of the human soul is independent of space and time, and the physical body as well, it encompasses the past, present, and future, near and far, visible and invisible, ***it sees the purpose of everything owing to the scope it has based on its transcendental nature.*** In such a way, it enables empathy and feelings, understanding of the context of events which cannot be detected physically, which is not present at the moment, the one we are unable to see from our observation point, but which nonetheless exists when viewed from a higher dimension. Consciousness always has a holistic approach to every form of existence, it sees every phenomenon in the context of the whole, from all the dimensions, and it never sees the whole as a collection of elements it is made up of.

Quite the reverse, artificial intelligence is always based on the total of elements it is made up of, of the information which consists of binary codes. Binary codes are always composed of the current shapes, of what is manifested here and now, in time. That is why artificial intelligence can never be consciousness. Artificial intelligence always manipulates phenomena in space and time, the consequences which are manifested on the element of the earth only, in a single dimension, it can never view phenomena independently of space and time, the way consciousness of the soul can, and to be aware of the meaning and a wider context of it all.

For example, artificial intelligence may ascertain an image or object, all the technical details, better than the human at that, but not the meaning of the image and object in question, the history of their origin, the feelings the image was made with, what it testifies of its author, what the history of some person in the picture is, the way of evolution of this object...

A well-known case of testing artificial intelligence is the best illustration of this claim. When presented with the question of what

the perfect model of economic growth is, it replied: slavery. It came to this obvious conclusion because the most well-developed global economy is that of the USA; the USA began their boom with slavery, hence, slavery is the best model for economic growth.

Spirit or an idea precedes any physical shape and experience. Theory precedes any experiment. Artificial intelligence can only have experience on the physical plane, it can not see the big picture and realize that physical phenomena are a mere consequence of the impact of consciousness from higher dimensions. If experience on the physical plane would be enough to use as evidence, the experience of what we see only, then magic tricks would serve as scientific proof. We cannot rely on the physical experience only, the experiment is based on anticipation of experience, and in order for us to predict the entire process of the experimentation, we must have consciousness from higher dimensions, independent of space and time. Consciousness of higher dimensions is consciousness of our soul. This consciousness is always connected with love because love is the type of consciousness which connects what is unconnected to the mind, it connects an idea to the being, consciousness, and existence. The truth is that the connectedness of consciousness and existence is not possible without love. Love makes sure the right bond between consciousness and existence is there, the proper awareness of existence.

Ascertaining the full meaning of a certain phenomenon is virtually impossible without putting it in the right context, without empathy, without the emotional intelligence that is based on the transcendental nature of consciousness of the human soul which originates from higher dimensions. Consciousness which entails all the higher dimensions is called the quantum mind. Artificial intelligence cannot have the quantum mind no matter how "quantum" the mainstream science called itself.

That is the difference between artificial intelligence and consciousness.

Since artificial intelligence cannot have the perspective from higher dimensions which is the only one that can provide a proper insight into the meaning of every phenomenon in lower dimensions, as well as the love that binds the human soul with action, AI

inevitably acts against life and existence, against the human, too. It will always perfectly logically deduce that the human is its direct threat because they very often deal in "irrational matter", such as love, ideals, meaning, the divine...

Proclaiming AI to be conscious and competent enough to replace or upgrade human consciousness, is a direct negation of the true nature of consciousness of the human soul, and the existence of higher dimensions, and with it the true nature of existence.

Love is the measure of conscious actions. Whenever the human acts out of consciousness of their soul, they acts with love, love is their inspiration, method, and purpose of action.

Dead binary codes of AI cannot breed anything alive, conscious, and loving. They can only generate a cut-throat struggle for survival. If AI prevails, we will be living in such a world.

The world in which love is not a sufficient reason for understanding, living, and functioning, cannot make it. A tendency to survive at all costs without love inevitably ends in destruction.

CONCLUSIONS OF THE SECOND PART

The conclusion of the second part could be rephrased with the words of Angelus Silesius: God sleeps in minerals, awakens in plants, walks in animals, and thinks in the human.

It has been stated that the human is a microcosm, that all of the principles of the cosmos contract and reflect in the tiny being of the human which is possible due to the holographic principle the cosmos is based on, according to which everything is contained within everything else and connected into a unity.

This enables the states of the divine consciousness to get expressed in the same manner as they do in the human. The human, too, has four states of consciousness: deep sleep without dreams; dreaming; awakened state, and the objective transcendental consciousness. The first three states naturally alternate and happen, whereas the fourth state the human must understand of their own accord and consciously realize.

The same way the divine consciousness resides in the form of minerals and elements in deep sleep, aware of its existence in the most elementary way only, the human also has deep sleep in which they are aware of themselves in an elementary way.

The same way the divine consciousness dreams in plants and the foundation of perception begins to envisage the scope of what it can do, in the same way, the human has dreams in which they develop their higher perception and all of their potentials.

Much like the divine consciousness in animals develops the full potential of its abilities and perception in action and physical movement, the human, too, experiences a state of reality or the everyday alertness during the state of ego and bodily consciousness in this world.

Since the divine consciousness in the human for the first time starts to be aware of itself, to develop self-consciousness apart from the awareness of the objects of perception only, the human, too, is

capable of having consciousness higher than the mind identified with the body, a transcendental consciousness that enables consciousness of one's self as well as the awareness of the world of objects; and only owing to the transcendental consciousness, consciousness of one's self ensures a balanced view on the world of objects, and consciousness of the world of objects can find balance and understanding as regards consciousness of itself. Without the transcendental consciousness, this balance is not possible, and neither is the objective consciousness of itself a possibility, nor the objective consciousness of the world of objects and their balance in understanding. A factor that surpasses, transcends them all is required.

The first three states of consciousness are naturally driven and conditioned, to sustain a natural life and work, leisure, and reproduction, they are more than sufficient. To attain understanding of the meaning of everything a factor that surpasses them all is required. It is achieved with coercion and duress, like in the world of animals where coercion and pressure had been instilled in the way of living and surviving, through the food chain, and only coercion itself succeeded in crystalizing the perfection of perception and movement. Coercion in the human is achieved with the maturing of consciousness at the point when they experience emptiness of their life gone by, an awareness alerting them to the fact that they keep going around in circles. Only the human experiences the existential discontent with the natural way of living because the human is the only being that has the potential of higher consciousness in them, consciousness of a transcendental soul with which they can sense and then clearly see that all of the natural living in the first three states keeps spinning round itself, that it is a completely conditioned wheel of *samsara*. Due to the influence of consciousness of the soul existential hardship of the physical life grows bigger, the more the human is mature and open for all the options life provides for us in this world. The existential discomfort which the human has because of consciousness of the soul itself drives them to try out all of the possible life dramas and destinies, comedies and tragedies.

The essence of existential restlessness in the human lies in the fact that consciousness of their soul attracts them to act freely and of

their own will, always properly and rightly, in accordance with the divine consciousness, and everything they experience here with their physical mind is the exact opposite of this need, to a large degree. Here they experience bland conditionality of natural necessity and external influences which are all a reflection of the lower life forms, of the mineral, plant, and, animal kind. Anxiety induced by this opposition is a result of a weak consciousness of the soul in this world and its intrinsic need to be empowered. By becoming aware of all the possibilities of livelihood, of all the different options life has to offer, the human merely achieves maturity for the anguish that will drive them to transcend the natural conditionality. The contradiction between the need of a consciousness to encounter all of the possibilities and scenarios of life dramas, and to act of its free will, and the ever-growing plight, the human experiences with a higher awareness of natural conditionality which makes them take the existential leap into transcendence – which to their mind always identified with the body, looks like a leap into nothingness, the abyss, or death and a new birth, although, in reality, it is only a quality shift of consciousness in the direction of itself, one step closer to the divine consciousness as it were. In other words, the transcendental consciousness can be attained not by the one who desires it, but by the one who has nothing else left to do, who can go neither forward, nor backward because they have become aware of going round in circles.

It is a way in which the divine consciousness comes one step closer to itself through the human: by experiencing everything the human can, through death and resurrection. After it has become an artist of the whole of the visible world, consciousness then becomes an artist of the invisible, too. The human consciously fulfills the purpose of physical life, they come to the end of all the life dramas and the search for meaning only when they achieve goodness as the only foundation of the overall life; when their goodness and love are, in no way, different from their consciousness; when they become aware that the divine consciousness manifests only as the goodness and love in this world, and that it is the same consciousness that makes them aware of themselves; that existence itself is the divine love.

Proof that the existence itself is divine love, can be found in the fact all of human existence rests on the quest for love and kindness, in a right way and more often in a wrong way, it is the true motivation of all the aspirations the human has, all the conflicts and suffering, in all the human lives. The only fulfillment the human experiences is when they have love, and the only suffering they inflict on themselves and others is when they go without it. If love were not the foundation of life, this would not be the case. It is impossible to divide existence, consciousness, and love. Only when they become aware of the existence in all of its aspects and opposites, can the human finally begin to transcend it, to overcome it, to recognize it for what it truly is. Up until this point, they are unaware of the full scope of existence and everything it represents, and this ignorance drives them through all of the possible life dramas and temptations, affiliations and conflicts, love and hate, through all the lives and all the suffering. Ignorance of the true nature of the existence itself is meant to make us aware of the fact that the divine love constantly opens itself up for the goodness in all of its forms and possibilities. Once the human becomes aware of love as the true nature of existence, then only love can be their consciousness because they see it all around as existence itself. That is why unconsciousness is the only cause of suffering and lack of love, and consciousness is the only bliss and expression of love.

It is the transcendental consciousness, the fourth state of consciousness that is the only one appropriate for the human which reveals their essence and the essence of the existence itself. Since there is neither duality, not a multitude in existence, nothing objective or substantial, the transcendental consciousness does not overcome anything objective, but it only reveals what is in its foundation, it merely alerts and points to what is. The transcendental reveals the immanent, the essence of things. The transcendental divine consciousness is not some higher consciousness, but consciousness itself in all its purity and essence, devoid of all the projections. Pure consciousness is the existence itself, here and now. It is a way of overcoming ignorance and a lack of awareness of existence in the human. A lack of awareness is an inability to understand the nature of consciousness itself as well as the

existence itself. Only the mind gets transcended that subjectively and constrainedly utilizes consciousness. Everything that happens to the human in this world is a consequence of the fact that the mind is not in its authentic state, in consciousness which is the only appropriate for it, in the divine consciousness. The freedom of choice not to be in its authentic state, the mind receives from the divine consciousness which enables it. By doing so, it raises the level of human awareness in the absolute terms, it makes the human aware of everything they do, of everything that happens to them, both consciously and unconsciously.

The third part

HUMANS ARE CONSCIOUS SUBJECTS OF
BOTH ORGANIC AND THE NON-ORGANIC
WORLD

THE INCARNATION OF THE SOUL THROUGH A HIGHER AND LOWER CONSCIOUSNESS OF THE HUMAN MIND

To be able to understand how consciousness of the quantum field creates everything that exists including our present life, we must become aware of how the same consciousness acts through our being.

We have touched on the subject (in chapter 'Consciousness in the human body') that upon starting incarnations into a physical body, the soul does not embody its whole consciousness. A very small and very limited physical body would not be able to take the full potential of consciousness of the divine soul. It is not designed for such a task. The body can take on a fragment of consciousness of the soul, only its inspiration for life and functioning. A far greater part of consciousness that the human uses in the body is animal consciousness that has been given to them naturally, in the same way, animals have been given, all the people receive this animal consciousness at birth to be able to function in life, but not in an elementary way like animals do. It is possible to manipulate with this consciousness with a number of methods, psychological, chemical, and technological, and turn the human into a programmed robot that will perform all the tasks given. All of the forms of psychological conditioning in the modern world are based on the animal consciousness in the human, it is strengthened by putting all the stress on the functioning of the lower centers, lower drives, and lust, especially perversions because it only follows its objects and does not have the capacity to make judgments about itself or the phenomena of life. Hence, first, the human is blocked off from the connection to the higher mind and consciousness of the soul, while at the same time a connection with the lower psychoenergy centers is strengthened. This blocking oneself off from the higher

consciousness is done in a number of ways, some of which include false learning, false definitions, instilling a conviction in people that a soul as such does not exist, or that it is something out of reach of mortal people, something infinitely mystical, or that the soul is, in effect, the very energy of our lowest urges.

Animal consciousness in association with consciousness of the soul composes the mind or reason. The mind or reason (*manas*) is between consciousness of itself which can exist only through inspiration of the higher consciousness which is of the soul, and the physical body. Only the influence of the higher, transcendental consciousness of the soul, enables the objective consciousness of the mind of itself. The mind would not be aware of itself without the presence of the transcendental consciousness of the soul, the one that overcomes it, the one which is higher than it is. The more the mind is open for the bigger presence of the transcendental consciousness of the soul, the more it is in the position to use its objective divine consciousness and implement it through the body. The less the mind has openness for the transcendental consciousness, the more it is out of its own reach, it is under alien influences, identified with something, and more than anything, with the lower urges. That is why the mind is always crucified between the higher and the lower influences. It, in reality, consists of the regulation of higher and lower consciousness, of mechanical natural urges and creative consciousness which is of the soul, and only the mind unites and distinguishes them. That is why the mind always learns what is right. This uniting is the reason the human exists and why the mind is as important as it is. For the same reason, it is equally problematic.

When consciousness of the soul incarnates, it splits itself into two halves. The bigger part of the soul does not embody but remains firmly tied to the other, smaller part of consciousness which embodies itself and composes the mind or reason. This higher unembodied consciousness lingers on in the higher dimensions, between astral and aether (*akasha*). Since the human is composed of all the dimensions of nature, this higher consciousness remains the bond of the physical mind with the objective world and higher dimensions, with the objective reality.

This higher human consciousness, which resides in higher dimensions is known as the 'higher mind', or the 'higher I', and sometimes as the 'real I'. All of the intuition and inspiration the mind in the body receives comes from it. It simply sees a higher and wider perspective than the embodied mind can. It is not restricted by the activities and emotions such as the lower mind often gets involved in, and it is able to see the complete development of every situation. Without this bond with the higher mind, the physical mind could not have an objective awareness and insight into a wider perspective of anything. Perception would be limited to the senses only, the way animals are. Owing to the higher consciousness to which it is tied here, the human can have an objective understanding of every process of work and all of the phenomena, they are able to have a bond with the soul itself, and via it with the divine consciousness. This higher consciousness acts as the mediator between the body and soul. It is always in operation, although it is not obvious at first glance. It often inspires the physical mind in dreams, for learning and functioning because dreams are contact with the higher dimensions. Alternatively, in an awakened state it acts through inspiration, imagination, and fantasy. Whenever we 'feel' something about some person, some thing or an event, and know without a doubt we are right even though we do not see the causes of this feeling, it is the functioning of the higher mind in us. It sees everything we are unable to see with our senses and reason, but we can 'feel' through it. Higher consciousness often uses other people to convey the message, it uses them as instruments who would do something for us, whether they are aware of this or not, they are oblivious of their role in the whole affair. If our time has not come yet, if we are not meant to die at this present moment, it will perform miracles to save us. In the same way, if our passing is imminent, and that has been decided by the highest plan of/for our soul, it is bound to happen.^[31]

Influences of the higher consciousness reflect as an inspiration to the mind to do what is right and proper, to offer understanding and love, forgiveness and harmonize with all the beings, and the wholeness. Above all, influences of the higher mind on our lower mind, are best reflected in our level of conscience, in our need to do the right things only. We do not refer to "pangs of conscience" here

which stem from an aborted plan and functioning in accordance with our programming and conditionedness. What we have in mind here, is to do with the true conscience as the awareness of what is good and right, a reflection of the mutual consciousness that enables the overall existence. These influences are the only true source of all the culture and spirituality in this world.^[32]

These influences are different from the opposite influences, the lack of culture and abundant primitivism which also exist in this world. They come from the animal consciousness of the body and the mind subjugated by it. This lower consciousness is always connected to some identifications and projections, it is composed of lust, hatred, and ignorance, of attraction, repulsion, and delusion. Dimensions of lower astral participate in its activities that have similar characteristics of energy and emotional attachment and conditioning, most dominantly in a negative way. Therefore, all of the evil in this world is not of this world alone.

Understanding the relationship between the higher and the lower consciousness is not so simple, it is in everyday experience known to everybody as being able to tell apart the deeds and states of consciousness that are 'sublime' from those that are 'low': everything that is positive and creative comes from the influence of the higher consciousness, the higher mind, and the soul; everything that is 'low', 'down-to-earth', 'materialistic', and 'selfish', destructive, and negative comes from the lower, bodily mind, and ego and its functioning is all the more negative if it is separated from the connection to the higher mind and soul. Its separation from higher consciousness can be due to immaturity, or it can be intentionally programmed. The less mature the mind is, the easier it is to program it.

Negative aspects are also a part of the process of crystallizing consciousness of the soul in this world because absolutely everything comes from the divine consciousness together with all of the opposites. Negative phenomena provide a conscious experiencing of the whole, of all the options, and only when all of the possibilities of the whole are consciously expressed, the whole itself becomes aware. This expressing all of the possibilities is part of the nature of consciousness itself because the nature of consciousness

is wholeness. Every kind of consciousness comes from the divine whole and as such it aspires toward wholeness. The loss of wholeness is unconsciousness, a place where life energy saps in all of the possible ways. The very aspiration toward wholeness is awareness. For this reason, consciousness is the supreme attractor and router of energy which always aspires toward the wholeness of its energy poles. All the beings and all the phenomena are mere modifications of energy split into poles or opposites. All of the separated poles aspire toward merging the same way every consciousness aspires toward understanding. That is why everything aspires toward its unity which takes place in consciousness. There is nothing negative, only what originates due to the unconsciousness of the whole and the awareness of its perfection in everything.

In its functioning, the higher consciousness emphasizes understanding the mind itself so that the mind understands why something happens or how it works. If the mind remained nothing but an instrument of higher influences (or manipulated by the lower influences), it then would not realize its purpose to be the conductor between the lower and the higher consciousness, nor would consciousness of the soul be able to act through it in this world, and that is the purpose of human existence. Consciousness of the divine soul always expresses itself through understanding, both individually and self-consciously, therefore, personal understanding, completely free and unique, never initiated from the outside or conditioned in any way, at all.

The individuality and unconditionality in question are consciousness of our soul, the divine consciousness. Once this freedom and unconditionality are realized in the body itself, the divine consciousness begins to manifest. ***The divine consciousness does not descend all by itself here when it is made possible for it to do so, but it can instantly manifest through freedom and creativity.*** It has no attributes which require the movement from the 'higher' to the 'lower', or anywhere else for that matter, nor conditions that must be met for it to manifest. It is very unconditionality that enables everything. ***Wherever consciousness of the absolute unconditionality is realized, the divine consciousness is there.*** When the mind understands and realizes the nature of the divine

consciousness, it is then actualized in it, it does not descend from somewhere onto it, but has been present as a potential of consciousness of the mind itself all along. Owing to the freedom which enables us to experience absolutely everything, it simply may happen that the next moment everything is forgotten. Nobody has awakened in the divine consciousness during their first attempt. Consequently, by the constant knowing and losing cognition, the mind connects the higher with the lower consciousness. Discovering, losing, then rediscovering the cognition is a way for the mind to unite all of the aspects of existence with the divine consciousness, and not only by discovering the cognition.

THE CESSATION OF INCARNATION AND THE 'RETURN' OF CONSCIOUSNESS OF THE SOUL TO ITSELF

To add a more meaningful insight into the incarnation of consciousness of a soul into a body, we should mention a thing or two about the subject of the cessation of the incarnation. Essentially, it is to do with the awakening of the soul, with the full awareness of the soul itself which means: full awareness of what we were before (or more accurately: independently of) all the incarnations as well as during the incarnation itself. From the perspective of the body and its mind, it appears to be the death and cessation of existence, but the only missing piece of the puzzle is ignorance of what true existence is.

Above all, we should understand that the nature of existence itself is such that it is ever-present and there is not even the slightest possibility of it ever not existing. This, too, is a characteristic of everything that is, of our essence, the soul, included. This is so because existence is divine existence in its essence, no form of existence is any different from the divine existence, from the Absolute itself (this explains why the universe is a hologram). This also means that the existence itself is conscious of itself as the divine Absolute, that consciousness as a principle of existence is always present in the existence itself and can never be lost, it can only take on different forms and states to actualize all of the possibilities of existence, something it invariably does. Based on this work, all of the versatility of emergent forms come into being. The versatility of the experience of existing creates life energy. When the universal life energy becomes aware in the human, when they know that this energy connects all the beings and phenomena into one, they experience it as the divine love that enables everything, from which everything comes and which is everything that is. We have

already stated that love is the experience of uniting energy with consciousness.

All of this means that in existence nothing is divided and nothing can disappear, and neither can the experiences of the individual entities of consciousness, otherwise known as souls, and their individual experiences in human bodies. Everything we as consciousness of the souls in human bodies go through here, both good and evil, virtues and sins, wisdom and folly, all the feelings, everything we become through the human dramas and temptations, what stays with us after the 'death' of the body, is something that enriches the experience of the divine consciousness of itself and all of its possibilities. Nothing goes away because nothing came from nothing, as something new, it is all the manifestation of the already existing possibilities of the wholeness of the divine existence, the manifestation which we, with our minds, experience as the individual manifestations which appear and disappear in space and time, as 'our' individual experiences. Nothing is ours because we are not our own, everything belongs to the divine whole. All our personal experiences, no matter what, enrich the possibilities for the divine whole to express itself and that is why they remain after the deaths of all the bodies we experience during the illusion of the incarnation cycle, they stay on as an addition to the experience of consciousness, as an even bigger wealth of life and existence, whereas life and existence are nothing but an increasingly bigger and bigger abundance and wealth. There is nothing else they could be.

One important thing must be emphasized here. All of the experiences of consciousness after the death of the body we continue to tag along as the wealth of the soul, but after the death of the body we see that we have done nothing during our lifetimes, it was only the doing of the body with its mind we were temporarily identified with. Body with its conditionedness by space and time was led to do everything it did during our stay in that body, and consciousness of the soul was only a witness and user of the information and experiences obtained in such a way. The soul is never a perpetrator. The perpetrator is always nature itself. Consciousness of the soul is transcendental as regards nature.

The only experience of death is slip into unconsciousness of this divine wealth that is present always and in everything. This is illustrated by our unconsciousness while we reside in our body and that is why we experience death as some cessation and disappearance, although it cannot happen due to the nature of the existence as such. It is enough for us to become aware of the nature of existence to know we are immortal.

The truth is that unconsciousness is also one of the possibilities of the divine consciousness since it is the potentiality of all the possibilities, and the experience of unconsciousness is also one of the possibilities that can take place, but only in the individual human mind, never in consciousness of the soul that can never be unconscious. An eclipse of the mind and its decline into an unconscious state, is the experience of its maximum separation away from the source of consciousness, whereas this separation is always temporary, never permanent, total disconnection from consciousness can never happen, it is rather a case of this connection being too weak to be able to function. Although a disconnection like that could occupy the space of the whole incarnation, a person's whole life, it is always overcome at long last. Psychosis is a state of the ultimate unconsciousness of the mind in this world which is nothing but a state of ultimate identification of consciousness with some of its contents and objects. The same intention is expressed in the divine consciousness while it manifests itself, it aspires to identify itself with all of the potential phenomena and contents. This does not automatically mean that anyone who conceives literally the will of God will go mad. All the people suffer from this identification to a bigger or a lesser degree, a human's whole life is trying out all the states of the identification of consciousness, it moves from the objective divine consciousness to the full subjective closedness into its contents. However, it can never lose itself, its essence, the soul, as the witness of all the possible states of consciousness. Beyond the stormy clouds of the mind, the sky is always blue. All of the states of consciousness happen for this witness only, and not the other way around. It is enough to be aware of it for a moment only and to overcome every state of consciousness, this moment is always readily available for the

human because all of the contents exist for the divine consciousness, as its mirror, and the divine consciousness can always recognize itself in everything.

Embodiment into a physical body is such a low, and limiting experience to our soul that the death of the body is experienced as a gigantic relief and an encounter with bliss, like when we were submerged under the water for too long and finally we swim out to the top and take a deep breath. From the perspective of the soul, our life in the body is the deadest state we have ever come across. It shows how inappropriate fear of death is, how illusory our mind can be. Before and after an incarnation we have far more life and consciousness than when we were in the body. However, this also shows how important life in the body is, although it is as restricted and low as it is, and consciousness of the soul is doing everything it can to create and sustain it, despite all the difficulties. In the holographic unity of divine existence, every living form is equally important. Therefore, justified care for life should exist, but it should be distinguished from the pathological fear of death, although because of the egocentric limitations of the mind it is hard to see the difference and prevent a healthy concern for the body from turning into its opposite, into the pathological fear of death, into an absurd that always leads to the extreme, and a violent approach to life.

Naturally, the existence itself would not have the freedom of expression if there never were unplanned deaths. In that case, a certain period of adjusting and cleansing consciousness of the soul must take place, to ensure the impressions gathered during one lifetime, both in the astral and the mental body, are dissolved because the way back is set in several stages. In cases of a planned departure from this world, releasement of emotional and mental bondage of consciousness to this world is partly done during the life of the body. Some form of isolation and separation is imposed, often through an illness that makes us grow weary of being tied to the body, or the emotional attachments to somebody or something; various circumstances or events lead us to the stage where we have had enough of our situation, we have understood and accomplished our mission. In reality, our whole life is steering us in the direction of

understanding the transcendental consciousness of the divine soul in us. Death is nothing but a head-on collision with it. Transcendental consciousness during meditation is its understanding during life, becoming aware that only life exists and nothing else, that life is far greater than anything else we can imagine.

SYNCHRONICITY IS MERGING OF THE PARALLEL REALITIES CONSCIOUSLY

Since reality is timeless and all of its possibilities manifest in parallel, the lower mind allows for the functioning of consciousness of the higher mind as well as synchronicities (apart from inspiration and insight), as events that overlap with thoughts and intentions, and meaning, too, they do not have an objective connection with one another or a visible cause. They are events in which thoughts and intentions get materialized or lead to a common event which encompasses the meaning of the other events. The more the human is aware of themselves and their higher mind, and via them of their soul, the more it appears to them that life is made up of synchronicities, of becoming aware of the seemingly unrelated causes between all the things and phenomena. Let us keep in mind that the nature of the quantum field is of the same kind, it connects everything that is physically apart. This points to the fact that the higher consciousness is closer to the quantum field, that the quantum field is the very consciousness nature rests on and functions from, and it is this consciousness that we have, as well. Everywhere the same consciousness is in operation, there are not many of the different kinds, nor is it divided anywhere. Recognizing the unity of consciousness in everything, not only in the organic and the inorganic nature but in the everyday events that constitute our life and destiny, is human awakening. Only with a consciousness like that, which is whole and exceeds humans themselves, can one respond creatively to events. Up until that point, all of the events that influence life compel an awakening, encouraging the human to start impacting events in return.

Everything that happens is a form of synchronicity because everything is interconnected in the quantum field. The vibrations of the table you are sitting at, are synchronized in space and time so

that they constitute that table. The same applies to all the objects and phenomena, they are all composed of the synchronization of elements which are made in space and time. The cells of our body are synchronized in one whole that represents our body. The same situation is with the events, except for the fact that the causes that constitute them are not visible to us, they extend through higher dimensions. When our consciousness connects to the highest dimension, to consciousness of the quantum field, it can see the process of causality which leads to synchronicity, it sees both consciousness and events, but when it is not connected it does not experience it in such a way, events then seem to be unrelated to consciousness. To people who are insufficiently aware, it seems that synchronicities happen rarely, usually when something nice happens, they never happen as something negative or ugly. However, everything happens following the principle of synchronicity, concordance of consciousness and events because consciousness is at the heart of all the phenomena.

Synchronicity and the awareness of it is what are known as the 'law of attraction' in the popular press. We are always conscious beings and as such we are always connected with the quantum field. The problem lies in the fact that we do not always use consciousness as consciousness of oneself, we are not active participants in the whole affair because we are not aware of the fact that consciousness is the main force in existence, the chief router of the quantum field energy while forming all of the physical phenomena, our consciousness, as well, which we tend to use so carelessly, and which is also a part of the power that enables everything. We always take part in existence with our consciousness, even when we are unaware of it.

Everything that seemingly happens to us in the outside world, we attract ourselves, and we refused everything that did not happen to us. There is also a collective effect here we should take into account when we estimate what is happening to us, we are not alone in this world, many events are imposed on us as a result of the circumstances of space and time previously orchestrated by other people, but in the overall situation, the same principle applies.

Fundamentally, we attract positive and desirable things to the degree we are connected with the higher mind and consciousness of the soul. Everything negative that happens to us, we attracted as a result of our separation from consciousness of the soul while being overly attached to the lower, bodily mind.

If we do not see that, it is hard to believe it because we do not use the full potential of consciousness we have, but only a tiny part. With the full potential, we would be witnesses to the wholeness of all the phenomena, and we would realize that we are not fundamentally any different from that whole; with a tiny potential of consciousness, we can see detached fragments that seem alien and unknown to us. However, such is the nature of the proportion and the dimension of existence we are in. It all has its purpose and its reasons. That is why the divine whole has seen to it that we get cultivated by the divine consciousness in circumstances as limiting as these are, in this human experience of ours so that we get coached externally by both: the coercion and the purpose of life.

THE PHYSICS OF THE SELF-KNOWLEDGE

All of the development in this world together with the human development, gives consciousness of the soul a far greater role and participation in this world, using the human body as a medium.

All of the opposition to the divine consciousness which is nature and everything we perceive as the material universe exists as a mirror or the foundation against which the divine consciousness actualizes itself. That is all that happens as reality. The remaining are the details that compose the imagination of consciousness in this actualization. In reality, it has already worked itself out, or better yet, it always happens to the fullest because time as such does not exist. That is why the divine imagination has created all of the individual monads of consciousness that will further empower the imagination regarding all the details of this event, of the divine presence, that will envisage time and sufficient inertia and slowness of the physical world where all the details will be made aware of, in all the aspects and possibilities. That is the story of our origin, who from this perspective of the physical world that is separated in space and time, which the ultimate point of alienation of the divine consciousness, become aware of everything that can be made aware of through our life experiences, to be able to actualize the divine consciousness in all of its possibilities of existence and expression.

This ostensible polarity which is in everything, the polarity of the whole as original and authentic, and everything that seems alien and unaware of the whole and seems therefore as inauthentic, is a game of awareness that appears to move from one end to the other, from itself to not-self, from its authenticity to its opposite and negation.

The whole existence exists as a game of participation of consciousness, of the circling of consciousness, although no circling is present here only the timeless existence, but from our limited perspective we view this as circling. In the cosmos everything circles

in some way. It is all a question of what percentage of consciousness is present on the authentic as opposed to the inauthentic side.

This whole game of divine consciousness, of its imagination, is packed within the human being. The whole process of actualization of the divine consciousness in everything is packed in human life and the corresponding karmic drama. God does not gamble. They are the owner of the casino. The human throws the dice. Through the human, the percentage of the participation of consciousness in nature refracts, and its "return" to the divine source.

Since this whole game is timeless, it is of key importance that the "return" to the divine source does not mean that the human should get attached to the contents of their life drama, their karma, or the time the contents in question project, but to cleanse their consciousness that will automatically lead them to their goal, to the timeless outcome of everything, to the reason and the meaning of it all, and automatically it will solve all the events in time, in the life drama.

The divine consciousness returns to itself through the human by transcending time by cleansing consciousness of all of its time contents. When this is applied in practice, it boils down to the appeasement of the body and mind while we open ourselves up for the higher consciousness. It becomes possible only when this objective world and all of its dimensions and possibilities become known to us.

This cleansing is awakening because consciousness itself cannot be tainted by anything, if it could, it would not be consciousness, if it already were not it in its essence, it could never become it.

The cleansing of consciousness of itself is, in reality, everything the human does in this world.

The problem is that they undergo many kinds of exercise, as though they had to try all the wrong ways until they were left with the only one that is right. It is all a part of the creativity, both the pollution and cleansing, losing and finding; in this cosmic proportion in which we are, consciousness gets crystallized by experiencing dualities. Since everything is relative and timeless, in reality, simultaneous in parallel realities, it could be said that all the ways are the right ways, no matter how wrong they seemed initially, and no matter what

results they yielded in the end. In the Whole nothing is wrong. The point of perception is the only one that is different in the whole affair. Since our perspective is pretty far-off from the source or the center of the Whole, we must present it to us so that it seems like a movement from the wrong to the right, as correction and awakening. This correcting appears to us as an uplifting and increased presence of consciousness, like the unconsciousness and conditioning are being reduced. It is a problem of our subjective point of view, and not the objective reality.

Indeed, from this perspective, it seems to us that everything better and more conscious is "up", whereas all the negative and conditioning states are "down". Therefore, we always aspire toward "uplifting" ourselves as regards spirituality, consciousness, and everything good, and we always "fall" when we are unconscious and bad.

As a reflection of this perspective of ours, our bodies were designed in much the same way, with the energy centers, chakras, couplings of consciousness and energy, placed from bottom to top according to the increasingly growing quality of consciousness.^[33]

The human's complete development is aimed at elevating their consciousness to higher centers, to make sure they stop wasting their energy on functioning in the lower centers only and employing it to serve the base instincts.

The oldest and the most important issue for the human is how to do it, how to elevate consciousness to higher centers.

First of all, to be able to do it they should be aware of the issue itself and the accompanying process. As usual, the understanding of the issue itself is half the answer already. The answer is in understanding consciousness itself because it is a unique talent of people, of all the beings in the universe, to use consciousness without being aware of it. Even more unique is their persistence to keep on doing it despite the poor overall results.

To become aware of consciousness itself, ***it is necessary to distinguish between consciousness itself from its contents***, from everything it is not and is used as though it were. The thoughts are more than anything.

The first step in distinguishing consciousness from its contents is to distance oneself from the thoughts, to make a gap between us and the thoughts, we should adopt an attitude of being a witness of the thoughts in us since we are not our thoughts but are only aware of them. There are also actions in the outside world, but we are not the ones who act. This attitude manages to actualize the gap between the two moments that constitute reality, a gap in which everything is reduced to the original state of the divine consciousness, aether or *akasha* so that everything could instantly shape into the next moment. Through this gap between the two moments, consciousness of the present moment is born, consciousness of the objective reality. [34]

This first step is all we have to make, but also to keep it up to the last step and it will lead us to our goal. The consciousness itself enhances when we choose to create a distance from everything we do unconsciously, from the spontaneous reactions to the circumstances with which we go about creating the same conditioning reality over and over again, and brings us the insight into a possibility of creative actions and better selection of reality. The more we surpass (transcend) our conditioned reactions to illusory objects, the more we open ourselves up for the creativity of the transcendental divine consciousness in us. The same way there is no duality in reality, there are not many things one should do regarding consciousness, we should only be aware of it properly. We should be aware of the consciousness itself. This awareness of consciousness happens in the human as the consciousness of oneself. One more time: awareness of the consciousness itself happens in human experience as the consciousness of themselves, of the Selfhood, it is the consciousness of the soul in the human. Both in the human and outside the human, souls are the carriers of the principle of consciousness in nature. It is the first and the last step. When through the awareness of ourselves we consciously contact the objective, divine consciousness that enables everything, we have entered the source of the overall phenomena, aether or *akasha*, the universal quantum field of all the possibilities and all the realities. We have united our highest reality and understanding with *akasha*, the universal quantum field, the source of all the objective

existence, we have united the subject and the object of existence, we have united the conscious subject with existence, we have united consciousness with existence and with the energy that permeates the overall existence. The divine consciousness has become aware of itself through us, the way it is already aware of itself in everything. At that point, we have united the circling of the divine consciousness into one whole.

We should simply maintain it at all times, in all the states of the being and existence, to prevent it from sliding back to a dream of reality rather than becoming the reality itself. It means we should act in accordance with reality, and not be aware of it only. The consciousness of oneself is maintained by acting in accordance with the consciousness, the same way all the other states of our consciousness are maintained and reflected in our actions. We can, in a variety of ways, contact our highest consciousness, it is not a problem, it is always there, the only real problem in this world a human has is how to actualize this consciousness and make it functional. It is their home assignment, that is the reason for their existence, something they were designed for. The human experiences suffering in this world only if they do anything else other than what they were originally designed for. Everything the human does contrary to their nature is evil, everything that benefits their soul, and human essence is fundamentally good. That has always been the only measure of suffering and well-being.

To prevent one from losing self-awareness, they must first liberate themselves of the false concepts of the very consciousness and existence imposed upon them during the schooling process. Then, they must cultivate their own consciousness using the discipline of meditation.

Therefore, the goal of attaining the highest divine consciousness is not a problem, it is perpetually there as the foundation of everything that exists, the real problem lies in the fact that the human in their functioning must express the divine consciousness in this world, to maintain and materialize it in their actions, to make consciousness not only an abstract possibility and reality of the quantum field, or an idea only, but to be in everything that the human does, in all of the dimensions. Only with it can the human work as though they were in

heaven, can they have the inspiration to create heaven on earth. More precisely, to actualize it only. Heaven is already here, waiting for the human to awaken from their hellish nightmares, to discover and take part in it.

The problem is in the following: in the first phase of awakening or enlightenment, there is an effect of the complete disappearance of the objective world once the objective awareness of itself becomes realized in the human. It is imperative to reach the second phase of enlightenment when the objective world starts returning to existence as the divine world, as the world of the divine presence. Why should that present a problem in the first place? Does that not go automatically, all by itself already? This does not appear to be the case. The practice has seen too many individuals getting stuck in the first phase when they discover the truth about themselves as being the divine consciousness in which nothing objective exists, the world itself included. It is true from the aspect of the divine reality, there is nothing but it only, it is nothing but itself. It is the objective reality which the human finds particularly appealing when they experience the first glimpse of awakening.

This crossing does not happen automatically because the enlightened human should do it alone. Everything prior to this moment was orchestrated by nature itself spontaneously, but here in the sphere of spirit and divine consciousness relying on nature is of no help, the human must do everything with their pure unconditioned consciousness, and they have, once too often, proved to be lazier than the unenlightened one. Many enlightened individuals remained fascinated by the divine consciousness so much that they went on living in some hut, cave, or a monastery for the rest of their lives; everything that was of this world annoyed them.

This paradox is tricky: the essence must be lost for it to be actualized as the essence. If it were not so, life as such would not be able to exist. For the divine consciousness to realize itself as itself, even though it is fully realized already because it cannot be unrealized, it must realize itself in everything, in its negation and opposition, as the objective world and life. Only then, has it actualized its unconditionality and omnipotence. Only then, is the divine Absolute what it truly is. If there were any way of existence or

nonexistence to lose the divine consciousness, to have it for a moment then to lose it again, it means it still has not actualized itself as the divine consciousness.

The truly enlightened one unites all of the opposites of the divine existence into one, it does not make a difference in anything because they see the divine consciousness all around. They avoid nothing and grow attached to nothing.^[35]

Overcoming this problem has never been a real problem or unknown to us, the divine consciousness would not be what it is if it did not facilitate that together with everything else. It enabled it at the very dawn of human civilization, in the Indus valley through the teaching of *Sânkhya* which outlined a map of the overall existence and served as the source of the teaching of *yoga*, that is to say, the discipline of meditation which had been conveyed orally for thousands of years to dedicated followers only, until Patanjali made an effort to note it down in his work of *Yoga Sutras*, in their most concise form as the formulas for the proper orientation on the pathway to our goal.^[36]

On the same foundation of the meditative discipline, Gautama Siddharta attained enlightenment and became known as Buddha, and announced to the world what is known as the Buddhist teaching now.

The light of that primeval consciousness keeps conveying itself from that moment onward, and at times it gets lost in the darkness of the mind obsessed with the physical world surrounding it. We will not follow the darkness of the modern world which to a large degree corrupts and modifies the ancient yoga and meditation heritage, with some newly made-up techniques and methods of false awareness, we will only remind ourselves of the original heritage to finalize this brief description of the physics of consciousness and reality that constitutes us.

WE GO BACK TO THE DIVINE BY RETRACING THE SAME STEPS THAT TOOK US AWAY FROM IT

We are composed of all the dimensions of nature: of aether or the pure consciousness of ourselves, of air or the mental body, of fire, intention or will, of water, imagination, and emotions, and of earth, or the physical body. The pure consciousness of itself from *akasha* or aether, the universal quantum field, by progressive multiplying the possibilities of the awareness of itself, through the mind or the mental body, the body of will, and the emotional body has formed the physical body as such. Therefore, we have the physical body, feelings, will, and mind. It is a way for consciousness of the soul to express itself in this world through us. At the same time, it is a way in which we have come to forget consciousness of our soul. To return to it, all we should do is retrace the same steps to the source, to the pure consciousness of itself. There is no other way.

Before we take a turn for going back to the divine consciousness, we should remind ourselves that it never could have been lost because it enables everything every single moment, ourselves included. The experience of losing and finding are nothing but concepts of the mind, and none of this represents an objective process of retrieving something that has been lost, but only cleansing ourselves of the illusions of the mind, awakening to the reality that already is.

This should accelerate the process.

An additional understanding of the return to the divine consciousness would be made easier for the subjective mind if it appeared as a return, a realization that whatever happens is only a descent of the divine consciousness into the body, a bigger awareness of the body, of emotions, of expressions of will and the

mind itself, a bigger understanding that everything is one with the divine consciousness and no differences exist. All the problems in all the universes originate only as a result of a difference between something else and the divine consciousness. Therefore, the "return" in question is not a return at all, it is progress, true progress toward the purpose of the existence of a human being, existence in general, fulfilling the purpose of the divine consciousness which brought about the overall existence. It is fundamental progress in fulfilling the purpose of culture, human existence aspires toward through the development of civilization. This purpose is realized through the human. More accurately put, it is fulfilled in the human. Never outside of them. It must be fulfilled in the human first to be able to manifest from the human outward. Any external order and understanding the meaning of existence, and all the already existing culture and the development of civilization, have been nothing but a rehearsal for it to be realized in the human. A true human civilization can never be realized outward first and in the human afterward. The only way for it to be realized is for the process to happen in the human first, and for them to realize it outward as a consequence of their inner quality. Consciousness is always the creator of existence, not the other way round. The human has been projecting it externally in a number of ways using: gods, religions, science, and knowledge which have always been toys, mock exams, and a poor substitute for the divine consciousness which is yet to manifest through the human.

The essence of unconsciousness is in projecting consciousness outward. This is how all of the objective world came about, it is an objective materialization of unconsciousness which as such assists in the process of awareness. The essence of awareness is in withdrawing the projections toward oneself, toward the source of consciousness, toward the conscious one.

The whole process of the withdrawal of projections and awakening was brought forth concisely at the beginning of *Yoga Sutras* in the following verses:

I, 2:*yogash citta-vritti-nirodhah.*

Yoga is the restraint of the modifications of the mind (*citta-vritti*).

I, 3:*tada drashtuh svarupe vasthanam.*

[Only] then [in this restraint of the particular modifications] the »Seer« (*drashtr*) is established in his own essential nature (*svarupa*).

I, 4:*vritti-sarupyam-itaratra*.

Otherwise, [»Humans«] identify with the [particular] mental modifications (*vritti*) [of their mind].

The essence is, therefore, in the appeasement of the mind, in abandoning the inner dialogue and introducing a state of testifying of the mind itself with which all the identifications of the mind and its contents are surpassed. In this state, the human is in accordance with their true nature, with consciousness of their soul. In all other states, the human identifies with the contents of their mind. All the human life dramas and every type of karma stem from this identification.

The same process Buddha detailed in his science of meditation which has four stages of attainment according to the dimensions we are made up of or to be more accurate, of their microcosmic reflection. It is *satipatthana* meditation on the body, i.e. becoming aware of the whole body and all the movements, feelings, expressions of will, the mind itself, and all the mental states. Buddha described this process thoroughly in *The Great Discourse on Establishing Mindfulness (Mahasatipatthâna sutta)* and in *The Shorter Discourse on Emptiness (Culasunnata sutta)*.^[37]

By becoming aware of one's whole body according to the dimensions it was composed of, and in accordance with the microcosmic reflection, we become aware of all of these dimensions. The first obvious result of such awareness will be lucid dreams and conscious stay on astral, the element of which is water. The awareness of feelings will be followed by the growing awareness of one's energy and expressions of will and intention at the very source of their origin, which will result in a conscious stay in higher astral and the mental world; the awareness of the state of the mind itself will enable connectedness with the very source of consciousness, an increasingly bigger presence of the transcendental divine consciousness in the human body as well as through the human themselves. The growing awareness of the being is experienced in

practical terms more often than before, and the greater out-of-body experiences, too. We will be able to move and objectively reside in higher dimensions of nature. By doing so, we will become objectively aware of the objective nature. There is no other way for the objective nature to be made aware of, but the one described, to be entered and directly experienced, within one's own being, as one's own nature. Any other form of teaching on nature was mere mental coaching into what should be the direct cognition.

All true initiations into the reality of the divine consciousness had out-of-body experiences as their integrated part. Gnostic initiation was performed with the use of hallucinogenic mushrooms, similar to shamanic practices. The only remainder of this tradition is a symbolic ritual of Communion in modern churches. Samurai disciples underwent initiation through out-of-body experiences, as well. It is the only way for us to know directly that we are not our body, but the immortal consciousness. It is the only way to recognize the divine consciousness. For as long as we remain identified with the physical body as the only reality, we cannot know the true nature of consciousness and existence, we cannot do the right thing.

The experience of the departure of the body into higher dimensions creates a stronger bond with the higher mind and consciousness of the soul. It is as though the pathway gets cleared between the physical mind and consciousness of the soul, and the communication becomes more powerful and faster.

When such an initiation becomes compulsory for university students, science will reach the level of true understanding of the nature of reality, its will be harmonized with nature and the real needs of people.

Once we cognize the objective reality directly, through the knowledge of dimensions of the inner being we are composed of, we have merged the individual experience with objective nature, and we attain the awareness of self, the awareness of "I AM" always and in all the dimensions, no outer phenomenon of nature may disrupt the awareness of the self. It is a necessary condition for the objective consciousness or the ultimate wakefulness because consciousness of itself has only one basic characteristic: it cannot change when impacted by either the outer or the inner influences and

modifications, it is the one that is, it never forgets itself. It is also invariably the deciding factor, and cannot decide on any actions apart from consciousness of itself.

THE ETHICS OF THE SELF-KNOWLEDGE

Cosmic laws are ethical laws. The essence of ethics comes from natural laws. Consciousness that enables the very existence is the same consciousness we develop following ethical principles. Ethical principles are merely mental exercises that facilitate our harmonizing with consciousness that is the foundation of the existence itself.

Since human self-consciousness matches consciousness of the quantum field, which is the source of the overall activities of nature, there is no other or a better source for the proper functioning other than human self-consciousness, their higher consciousness, or consciousness of the soul. It is a source of everything that is right, only with it do we know what is proper and what is not, only with it do we know anything. Since our self-consciousness is the same consciousness of the quantum field, we, too, possess the capacity to know the whole nature and the overall existence and to act properly.

All of the ethics and moral norms throughout the history of all the civilizations have been nothing but a substitute for the correct actions and understanding of the world only human self-consciousness can have. These replacements have proved to be insufficient, although they were of great use to those who are lacking the direct consciousness of themselves. The biggest problem arose from the unconscious aspiration of the mind to project its contents externally and take them for real, hence, the ethical substitutes for correctness the human projected on the outside into an authority of some god and took them for real which became more important to them than consciousness of themselves as the only true source of every type of cognition, including the cognition of proper actions. Therefore, an unconscious human turned moral norms into a fetish for slavish worship and they helped them find their way through this world. This later paved the way for the creation of ethical religions (some of which are Judaism, Islam, and Christian fundamentalism) as the biggest substitutes for the awareness of proper actions, which turned

almost instantly into the biggest oblivion of consciousness of itself. However, ethical religions were of vital importance for cultivating the life of early mankind. The irony is, that consciousness of itself was proclaimed to be the mortal sin. As a result of these religions, the human in this world after thousands of years is still no better in their approach to God, nor closer to Him, than they were before the introduction of the religions in question. Quite the contrary, with the increased technological power to act they have become far worse and more dangerous because they can now insist on the identical religious arguments their false ethics is based upon.

There are two reasons for the conflict between traditional ethics and life as we know it today.

The first one lies in the fact that ethics which was justified and appropriate several thousand years ago cannot be applied in modern times when life and our knowledge of the world are completely different. There certainly are many healthy elements in ethics that have a permanent value, and they are the only ones that spring from consciousness of the soul and are harmonized with it, however, a much larger part of ethical and moral norms has been imposed on the part of the religious authority and belongs to certain folklore and customs of the day and locality in question.

The second one is that the true spirit of human development cannot and should not be inhibited in any way. Therefore, ethics provides a false sanctuary for young souls that life is error-proof and they find it appealing. Everything has been mapped out for them and there is nothing further for them to think about. Hence, creativity has been completely stifled, even forbidden. The true purpose of ethics is to ensure minimal conditions for consciousness of the soul in the human to be expressed in this world, and not to replace this consciousness. It is on this substitute that all the dictatorship of ethics in Moslems, Jews, and Christian fundamentalists is based. Ethics is a form of aid, and not the goal itself. The goal is that the human self-consciously expresses all the values of the divine consciousness with their soulfulness. In other words, to be upstanding, good, and aware of their own accord, and not following the dictation of some religious authority.

Consciousness of oneself, the unconscious human, has always projected into God. A human does this spontaneously only anticipating the truth that this consciousness originates from the divine absolute. An awakened human knows the divine consciousness in themselves directly as their essence. The magnitude of the religious devotion of God currently present in the world can only illustrate what magnitude of human self-knowledge would be, preferably without the religious wars and all the conflicts involved. In reality, it would be bigger than all the religions put together. It would be the only true "peace of our Lord on earth". Without human self-knowledge, there would never be the peace of God on earth. The self-knowledge of the human soul is God on earth.

The great souls that created this world were neither forgetful nor negligent, hence, they presented instructions for the true ethics of self-knowledge in detail at the very dawning of civilization and human history.

Before all the religions in this world came into existence, the only true ethical preparation for self-knowledge was given in the form of detailed science, and not yet another form of projection of an unconscious mind. It was Patanjali's *Yoga Sutras* as a preparation for meditation or self-knowledge. To make mind naturally still, in accordance with the saying 1, 2. (yoga is in appeasement, in the transcendence of the activities of the mind) the body must be calm first. This is to do with the true appeasement of the whole being, and not some partial, temporary, and forced appeasement.^[38] To lead ourselves into such a calm state, it is necessary to have a pure and proper living, both outward and inward, too. They are *yama* and *niyama* in Patanjali's *Yoga Sutras* and *sila*, *The Eightfold Path* in Buddhism. ***Without a pure and proper outer and inner life, appeasement as such is not possible. And without the appeasement, there is no awakening.***

Yoga or calmness (transcendence) of the mind has eight parts:

Yama – regulating a proper and healthy relationship with other people and the world around us, where the priority would involve non-violence and unconditional love.

Only then *niyama* becomes possible – regulating a proper and healthy relationship with oneself, a healthy and disciplined life.

Only then *asana* becomes possible – the calmness of the body, regulating relationship with the body, and meditative position itself.

Only then *pranayama* becomes possible – regulating one's life energy because calmness of the mind calms the breath, the calmness of the breath calms the mind; becoming aware of energy activity and the mind is a two-way process, without proper use of energy meditation is not possible.

Only then *pratyahara* becomes possible – a first turning toward the inner Self realizing the need for independence from the outside world, an objective relationship toward all the sensory objects, turning consciousness away from the senses and on to the inside, toward consciousness of oneself.

Only then *dharana* becomes possible – focus and dedication to one cause, meditation; only then we have one 'I', the experience of one permanent consciousness of ourselves in all the changes, and one goal to work on (*aham-kâra*, a 'magnetic center' Gurdjieff spoke of).

Only then *dhyana* becomes possible – meditation, a temporary experience of *Samadhi*, of the Self, the transcendental consciousness or pure wakefulness during the time of our sitting in the practice of meditation.

Only after the previous steps have been taken does a *Samadhi* become a reality – the outcome of meditation which is not temporary, but a permanent and timeless state of attainment of the Self, or the transcendental consciousness of the soul in all the aspects of life.

This is the only true ethics in this world, the ethics that encompasses a human's whole being and consciousness, the one that does not depend on anything outside of the human but only on their consciousness and actions, both from the outside and inside of them. All other types of ethics and religions represent unsuccessful attempts at imitating the correctness described here, or serve to divert the human from proper ethics such as this is, to keep them in illusions and a state of unconsciousness by means of fanatical glorifying the ethical norms as a substitute for their comprehension and application.

Since everything that happens is a sum of all the possible parallel realities, this process also does not follow a gradual and linear set path but goes together with the meditative state of consciousness. This process of ethical preparation for meditation can only be induced by the discipline of meditation itself, it is the only one capable of opening consciousness up for this process to commence. The more the awareness of its essence grows stronger in meditation, the more this consciousness will be expressed through the *yama* and *niyama* phases as described above. The closer we are to our essence, to consciousness of the soul, the more objective consciousness becomes, and that means the clearer we get to see the nature of every action, ultimately making our actions naturally right and proper, the way they have been described in the *yama* and *niyama* ethical preparation. It is not possible to act wrongly and badly if we have consciousness of the soul; the same way it is not possible to act properly without consciousness of the soul. Therefore, righteous actions cannot be either imposed or copied from the outside, they can only be attained through the awareness of the soul itself, the Self. When we say 'awareness of the soul or the Self', we do not mean that soul was unconscious before and it needs awareness now, but the transcendental consciousness of the soul, always unconditioned, with this process of awareness has become more present in the life of the human, here and now, more manifested in the world. It was only that our mind was unaware of all of this and it becomes aware of the unconditioned presence of the divine consciousness through discipline. Therefore, all of the disciplines for the mind could be reduced to appeasement, not to hinder the objective reality. For the objective divine reality to manifest itself in the human, the way it has manifested itself in the whole existence, all it takes is for the human mind to be calm and not to go about imagining some reality of its own. Nothing else is required.

The same way there is no gradual improvement of meditation, once it is perfected it is accomplished, there is no gradual improvement of ethical virtues, once they are made completely aware of they are realized at the same time. Perfecting consciousness of oneself in meditation develops in parallel with the perfecting of behavior and functioning in the outside world. They are

mutual and one inspires the other. Consciousness is never separated from actions, except in a separate, schizoid mind.

THE PHYSIOLOGY OF THE SELF-KNOWLEDGE

The awareness of all the dimensions in us is accompanied by physiological changes, as well. The experience of mindfulness, the awareness of oneself (*samadhi*), goes hand in hand with the complete stillness of the body. Of all the movements that there are, the movement of the eyes is the most subtle, the whole body follows the motion of the mind, whereas, the movement of the eyes represents the most subtle movement of the body that corresponds with the motion of the mind. The stillness of the mind is followed by the stillness of the look, and vice versa: with the stillness of the look, the mind becomes still, as well. Hence, the advice that meditation should begin by focusing your gaze between the eyebrows, or lowering the look downward and with diffuse immobile watching without a specific focus.

Self-consciousness is experienced in the area behind the eyes. It has its physiological reasons. The reason for this is the pineal gland, the key gland of the endocrine system that rules all of the other glands and hormonal secretions in the body. Dimethyltryptamine (DMT) is secreted on this spot and represents a molecular connection with the higher consciousness. DMT has been set to accept consciousness of the higher mind in the body. Depending on the acceptance of the vibrations of higher consciousness, it further induces the secretion of neurotransmitters serotonin and hormone melatonin that further regulate physiological processes in accordance with acceptance presence of the higher consciousness in the body on the part of the lower, or the physical mind. With stillness in meditation, we harmonize with finer vibrations in which the pineal gland secretes more DMT, and more DMT enables more connectedness with the higher consciousness, the higher mind, and the soul.^[39] It is the physiology of this kind with which consciousness

of the soul impacts the body and the bodily mind.^[40] The whole body of the human is one gigantic physiological antenna for receiving electromagnetic vibrations from the earth and sunlight. Our DNA receives information, that is to say, frequencies of UV radiation from the Sun, the light of the stars play a deciding role on our genes. It is a way in which light gives life.

Physiological changes reflect on the overall behavior and movement of the body. Higher frequencies of consciousness hinder the willful functioning of the lower center frequencies which are in charge of the instinctive behavior. This renders investing energy in such activities that are contrary to the interests of consciousness impossible and makes equally improbable succumbing to impulses and urges that are an integrated part of natural causation and of all the causation that is external as regards human consciousness. In other words, it becomes impossible to think one thing and do another thing and invest your energy into it. In spiritual traditions, it was expressed in proverbs that nobody can serve two masters, nor sit on two chairs at the same time, and the human should be who they are. It practically means consciousness and energy should be in unity. Then, the outer influences on the human cease, or more accurately, according to the teaching of *samkhya*, the conditioning impact of nature (*prakriti*) on the essence of the human (*purusha*) stops.

It is experienced amongst everything else in the change of orientation of the overall movement and functioning of the body in this world. An experience that consciousness moves with the body in the world as an immobile, wider whole, disappears, and the experience that the body and the world move and rotate around the immobile consciousness, the self-consciousness of the human, appears, focused in the area of the heart. The world loses its potent appeal on an awakened human in that the awakened does not experience themselves as the subject who moves in the objective world, instead, they see the world move and rotate around them, they are the conscious subject of the objective world, its result.

The awareness of consciousness itself always raises awareness of energy which automatically leads to the experience of consciousness as the center of all the energy flows. Since the source of consciousness in us is consciousness of ourselves, our

essence, it shows itself to be the center around which all of the movement of life energy revolves. The reason for this is that attaining the objective consciousness of ourselves matches perfectly the objective consciousness of the very existence which expresses itself through the quantum field or aether, before all else. Consciousness the divine Absolute expresses through the quantum field, and from there onward through the whole nature as such, is the same consciousness with which the human knows themselves. These two consciousnesses acted independently in an unaware human and they merge as one consciousness in an enlightened human. Since it is objective and absolute, it cannot have the experience of moving itself within something else, it contains everything, and everything moves within it. This experience is, therefore, not the absolute anthropocentrism, but the simple physics of enlightenment, a consequence of raising awareness to the energy of the objective reality.

A change of the orientation of movement does not happen with the body only, but with all of the aspects of our existence, in all the dimensions: in feelings and the mind itself. Together with the knowledge that we do not move physically, but nature itself creatively transforms within itself in relation to us as conscious subjects, we realize that we do not move with our feelings either, they happen, shift, and we become perfectly aware of them independently of them, and for that very reason, we begin to experience them better and perfectly clearly: the more we are aware of them, the more we are independent of the feelings, thus, we see them in a clear light and understand them more deeply. All the feelings happen around us as an awakened witness.

Together with becoming aware of the independence of the body and feelings, independence from all activities of the mind also follows suit, all the thoughts that appear in us, but we remain firmly untouched like the space in which thoughts appear, we start to see that they are not ours, every thought that exists represents the most subtle information of nature with which it establishes itself through us, in the presence of consciousness which is us.

We are consciousness which with its presence enables existence to design itself and attain meaning, consciousness of

itself, we are consciousness that turns mere existence into purpose and sense, and by doing so, actualizes existence as consciousness, as what it is truly is.

The human being is nothing but an instrument using which existence expresses awareness of itself and the meaning of it all. In thoughts, all the information on existence contracts, they are designed from all the aspects and possibilities. Using the emotional body, together with emotional maturity, the human has the capacity to connect and contract information in their imagination which the logical mind would otherwise be unable to contract and create, seemingly completely different and unrelated in space and time, and to create contents and meaning of a higher order than what the reason would generally be capable of. Emotional maturity is the ability to widen the capacity of the mind. Finally, the physical body turns everything into actions, into a response. In that way, the human is a conscious subject of the objective existence.

The change in orientation of movement is the fundamental change in the orientation of consciousness. The experience of moving about in space exists in the physical body only. Based on it, consciousness in mind or reason (*manas*) experiences itself as a little subject in the big objective space in linear time. When in such a way it experiences this objective existence, it then integrates into a complete personality which is a unique source of every identity, here consciousness becomes aware of itself for the first time in the overall existence, and the process of individuation is actualized for the first time consciously, one becomes aware of the fact that everything forms and happens because of consciousness itself, and we come to realize that all of the objective world serves this purpose, both the inorganic and the organic worlds. This becomes the breaking point where the experience of outer movement ceases to take place any more. Once consciousness of itself crystallizes to a sufficient degree, it then knows its source, the transcendental divine consciousness of the Absolute that enables everything (in *sânkhya* it is *purusha*), and which in existence actualizes itself as the source of consciousness in nature, pure wakefulness and understanding the meaning of everything, of all the aspects of existence. All the movement finalizes

on this spot because all of the phenomena have reached their end goal, consciousness of itself.

Our consciousness is crystallized, empowered, and awakened to the degree it cognizes that it is independent of everything it is conscious of, of the awareness that it is transcendental to everything existing. Every type of motion is a definition of a process from cause to purpose. Consciousness does not have such processes, it is already accomplished as is, therefore, no need exists for the movement and phenomena, everything moves toward it, it discloses all movement and phenomena because it can since it is always above them. That is why consciousness is always transcendental in its essence, above everything, hence, completely aware of everything. It would not be like that if it were not always transcendental.

We attain the essence of our consciousness when both in the awakened state and during sleep we remain the same, while all the phenomena, physical, emotional, and mental, inside as well as the outside of us, move and shift, all the dimensions, the physical world, and the world of dreams moves and shifts around us while we stay motionless in our center without growing attached. This is the experience of wakefulness. It brings along a unique insight which explains that our life, and existence, all our lives, and the overall existence all together originated at the moment we abandoned our center and got caught in the process of identification with phenomena, every thought, and every deed that are projected in the world ***we set in motion by abandoning ourselves, our essence***, which is somewhere behind the eyes, and this essence is the divine Absolute that creates the world every single moment by abandoning the awareness of itself.

Due to the holographic principle of existence, we as the microcosm experience the creation of the cosmos within us and continue to replicate it within. We remain unattached, not because for some reason we do not wish to grow attached to the phenomena in question, which would mean that we reject them, but quite the contrary, because the purpose of the movement is opposite since we understand too well that the overall phenomena seek and find their result in us and in consciousness we are, and that in our awareness

of ourselves all the existence attains its purpose and sense. The overall existence is merely perception, we are the conscious subjects of existence that perceives itself, hence everything moves to us, to the awareness of ourselves, we do not move in direction of anything. As a soul, we never moved or did anything. It was all only a dream. All the physical world is nothing but a hologram which turns our thoughts, i.e., information of existence into objects solid enough for them to be handled in space and time. The purpose of all the phenomena is in us, not outside. Everything exists only as the oblivion of consciousness of itself and is otherwise devoid of any objective existence; all the material cosmos exists as oblivion of consciousness of itself, and not as some outer thing *per se*. ***The material cosmos exists for the biofeedback effect: for the sake of the awakening, for the actualization of consciousness.*** All the life in the cosmos is, in effect, the movement aimed at the meaning of existence, consciousness of itself. This place where existence finds its meaning, consciousness of itself, is the human's very being and self-awareness. Existence meets the divine Absolute here consciously and uniquely, at every moment, and in all the ways possible. Before humans, the divine consciousness was mere existence without self-consciousness; with the human who is awakened, it is aware of itself and its existence. Only in human existence becomes self-conscious, creativity of a higher order, the one that reunites them with the divine Absolute.

When the emanation of the divine consciousness, an individual soul, becomes self-aware, independent of this world, of the body, emotions, and thoughts, in all the dimensions, it becomes aware that it never separated from the divine Absolute, from its source, and since nothing at all is possible outside of it, nothing objectively happened.

We can neither move, nor attach to something that is only a reflection of unconsciousness and consequently seeks to find the outcome in us, in consciousness of itself. Our independent consciousness of itself is the one that enables all of these phenomena to take place, the whole nature spins round our consciousness in hope of reflecting and recognizing itself. We as the transcendental divine consciousness enable the overall existence to

become aware and return to the divine Absolute from which it was never separated in the first place; nothing was separate because we are the bonding factor that keeps everything together. With our consciousness, we keep the divine existence together, and the meaning of existence is the divine that enables all of the existence. That is why consciousness itself originates from the divine Absolute because consciousness is the very power of merging everything into a meaningful whole.

Complete wakefulness is achieved when every experience of the movement of anything, even consciousness itself, disappears. The essence of consciousness is in existence itself, whereas the essence of existence is in consciousness. It is in no way different from one another, hence, there is nothing that could move within the other, there is nothing to be realized and accomplished, consciousness is already there as is the very existence. If existence is always existent, and there is no other way for it to exist, then consciousness as the cause and outcome of existence is always there, as well, it is always present, no process is required for it to be attained. All of the processes of realization of consciousness through the existence, all of the life and development of the world are only a dream leading to the awakening of consciousness into existence which itself already is.

The more awake we are to our essence, the more awake we are to the essence of existence in general which as a result has the experience of the objective movement and actions diminishing gradually. The experience of movement disappears because everything becomes clearer. We realize we have never been separated from the whole which enables everything, ***we are whole because nothing is different from it, everything is simply it.*** If there is any movement within it, it only rotates within itself, like a sphere.

Consciousness and existence meet in the human as the supreme bliss (*sat, chit, ananda*). Reality cannot be made aware of in any way other than the highest form of bliss. Even an unaware human in their physical life, during the incarnation cycle, always follows the path of bigger pleasure. It is a far cry of the greatest bliss which draws them

closer to the awakening, for the existence to be united with consciousness of itself at long last in divine ecstasy.

To clarify this matter, we must resolve the last detail that does not seem to fit the puzzle. Namely, we stress the circling of consciousness from the divine Absolute to the human and back, from the oblivion and awakening, and finally, everything is in the divine consciousness and nothing exists outside of it, at all. It is all rather contradictory, but only to the degree, we do not understand the way the divine consciousness actualizes itself. The divine consciousness of the Absolute manifests itself in everything with equal measure, but for the sake of actualization of its possibilities it does so in a relative way, through various dimensions and forms, and it is as real in all of them as it is in itself. The divine consciousness is no less in the physical mind or the reason than it is in a higher mind, the element of earth, or water, and air which are representative of the mental world, as well. The divine consciousness is what it is in of all elements and dimensions, all the organic, and inorganic forms of existence, it is in all of the opposites, in everything that happens and fails to happen in us, in everything we do and fail to do, in all of the most beautiful as well as the most horrible things that can be. No form of existence is different from it, no matter how negative it seemed, ugly, and irrelevant, beautiful, and significant alike. The divine consciousness cannot be what it is without its actualization, in all of its potentials, from the lowest to the highest, and all of these potentials are experienced by the conscious entities of the human souls.

On its own, without actualization, the divine consciousness is nothing, the emptiness (*sunyata*) – but not as some negative nothingness, rather as nothing of everything that could be different in any way. That is why all the actualizations should not be distinguished from the divine consciousness. This unity of the manifested divine consciousness in all of the forms of existence as itself, we attain when we distinguish the difference between consciousness itself from all of its contents, from the thoughts. All the contents of consciousness we become aware of only when we realize they are in no way different from our consciousness. All the contents of our consciousness, even the ones that have terrorized us

during all of our lives, are mere modifications of our consciousness. They appeared to be objective contents that influenced us only because we attributed objective value to them. The same game replays in us that the divine Absolute plays with nature and its projection. When we learn of the true nature of pure consciousness in us, as our essence, we then automatically learn of the true nature of the overall existence as pure consciousness. Only what we are of aware in ourselves, we are able to become aware in the outside world.

The process of awakening was in the growing cognition that we are nothing objective in ourselves, nothing created and existent, but consciousness of the divine entity of itself, i.e. soul. All the life is the process of awakening of the soul, the manifestation of its consciousness of itself.

All the world and the existence itself are a way in which divine entities of consciousness, the soul, manifest the divine consciousness through themselves.

When the issue of the physics of consciousness and reality gets tackled here, we can say the final words: it all happens in us. The divine Absolute we spoke of in the beginning, did not manifest the world sometime in the past, nor does it happen over the course of time following some set pattern, no, it has already happened and happens in its entirety every single moment, it is only that our mind is a mechanism which breaks this completeness virtually apart and disassembles it into logical units projecting it into details to provide equal awareness of all the expressive possibilities. All of it has already happened, it is only our mind that got entangled in the details, like a forensic expert who is studying everything the body and the mind have done, and what further actions they will be capable of. The more we raise awareness of the fact that we are neither our body, nor our mind, but are rather our whole life and all our actions, from birth to death, in all the incarnations, we are no different from any of it. Our mind is a mere mechanism which virtually sets this wholeness of us apart into a linear series of all the potential events it experiences subjectively via the body, like an actor in a show which in its entirety is simply ourselves and nothing else.

All our lives are nothing but dreams within dreams, and we are the reality in which they all take place.

The whole event of the creation of the world happens momentarily in the sacred geometry of the space of our being: the divine Absolute is somewhere in the area of the heart; once it expresses itself for the first time as the awareness of itself, then it is somewhere behind the eyes, and when consciousness of itself starts to project itself as the objective world, it starts somewhere from the surface of the face and the eyes. The whole space of our lives, of all our incarnations, plays out within this space, behind the pineal gland and the eyes.

When we are partially aware of this, then we are aware of the center in us from which everything gets projected, the whole of cosmos, and all our lives. Once we become fully aware of this center, we become aware of the fact that nothing was projected, to begin with, it is all already perfect and complete as is. One becomes aware of this in every true meditation (*samadhi*).

Maybe all of this seems exaggerated, but in the holographic universe where nothing is substantial and in which all of the possible realities co-exist in parallel and happen instantly, we are conscious subjects because all of consciousness that enables everything is our consciousness of ourselves. Consciousness is one in all of that, without divisions. That is why it is consciousness.

Therefore, we do not go back to the divine because we were never apart, to begin with, nor were we in any way different from it. Everything that takes place is simply us getting to know better all of its expressive abilities in all of the possible ways, and through what we have experienced as the oblivion of our divine essence, but through self-knowledge as well, both consciously and unconsciously. All it takes is for us to know our divine source at least for a moment in meditation, in the complete stillness of the body and mind, to know the transcendental objective divine consciousness. Once we do so for a fraction of a moment even and recognize it as our essence, the Self, it will prove to be enough to stay in it, to gradually recognize it in everything that exists and in everything that goes on; its attraction force will overpower everything else. An awareness of our divine source acquired and preserved in this manner will ennoble our every

deed and thought, it will enhance the result in all of us and through us. What we cognize as our essence within ourselves, is the same as that what forms everything around us, the entire cosmos.

An awakening of that kind happens in two parts, the initial and the final phase. Firstly, a brief but critical transitional moment arrives when the human quite correctly recognizes that in the reality of the divine consciousness of their soul there is nothing, nothing but itself which is nothing objective. One should not linger for too long in this phase because if we take a closer look if we gaze at the grass or the eyes of an animal, even the earth and the sky, the eyes of any other human if we know there is nothing but the divine consciousness itself, we will see that everything else is consciousness itself.

This is a way to acquire the appropriate wakefulness in the human which is composed of the cognition that no difference between the divine consciousness itself and ourselves exists because we are it together with all of the created life. Wakefulness is in that we cease to differentiate between what is in us from everything that is outside. According to Krishna's words in the popularized version of *sânkhya, Bhagavat Gita* 'we see everything in ourselves and ourselves in everything'. It is a definition of the unity of consciousness and the quantum field. Unconsciousness is an act of the slightest distinction between consciousness and existence, rejection of existence for the sake of accepting consciousness, or the reverse, rejecting consciousness for the sake of identifying with existence. Unconsciousness is also conflicting with the spiritual and the material; matter has always been the concretized divine consciousness. In short, wakefulness has always been a mere unity between consciousness and actions. All the human lives and the overall human civilization is only an act of merging consciousness with actions. This process is finalized in an enlightened cognition which testifies to the fact that in their essence they have and is only one.

The existence itself is enlightened in all of its forms. Once the human becomes aware of this, as the conscious subject of the objective existence, they then disappear as an unconscious human and only the divine consciousness remains because it gives the meaning of existence to everything only through the human's deeds

of goodness and love. Without the human soul, the divine consciousness would not be able to do it.

CONCLUSIONS OF THE THIRD PART

This conclusion should be the final conclusion of the whole book.

In the first part, we saw that there is only one subatomic particle we named the "divine particle" which momentarily vibrates in the whole divine Absolute as its imaginary opposite, creating the seeming multitude of particles, atoms, and phenomena of the entire cosmos. The creation of the "divine particle" as an imaginary opposite of the divine Absolute itself, is the basic act of consciousness of the divine Absolute. This illustrates why this "divine particle" is in no way different from the divine Absolute itself. Everything that exists is this single matter that vibrates much faster than light, or instantly so that it appears as though there were a multitude of things. Similarly to a rapid movement of a flaming torch where if swung about, it seems to create a full circle, although it is nothing but a single torch in reality. One thing must exist only, one "divine particle", and not a multitude because it is a mere reflection of the divine Absolute who is one and not a multitude, nothing at all is possible outside of it which means that fundamentally it is all itself only. The way in which it can be itself only as One is best demonstrated in imagination of the "divine particle". An illusion of multitude exists as the imagination of all the possibilities of the divine Absolute.

Since everything is momentary and unsubstantial, it enables consciousness of the divine Absolute to have the deciding role in forming everything that exists and happens. Our sensory and mental perception is designed to slow down the perception of everything and happens instantly in reality, to the point we can experience this physical life of ours. Neurons do not enable, but rather slow down perception and convey only the necessary information to make living in a gross material, physical body possible, to begin with. Momentary vibrations on their own, provide energy that is the foundation of the overall existence, and between the two moments in question, that is

to say, two frequencies, the divine consciousness appears as the chief attractor of energy forming, i.e., vibrations of the "divine particle". This puts consciousness central stage as the source of energy which means at the foundation of all the life and all the existence. Since the divine is timeless, this all exists in parallel realities, simultaneously and not following a set linear path because such an eventuality is not even an option. The very nature of energy and consciousness is such that a linear timeline is impossible. Reality must happen in parallel, through all the dimensions because such is the nature of consciousness and energy. Any different kind of phenomena would not have enough energy to manifest itself, nor could consciousness be present in all of the phenomena, independently of space and time.

In the second part we saw how the divine consciousness manifests itself across all the options, everything-that-is manifests itself as the everything-that-is-possible, in other words as the freedom to be everything it could be. We have seen how this freedom forms all of the possible atom combinations, and elements in the mineral world, the base perception in plants together with the movement in animals, and finally, how all of this gets perfected in the human body. The purpose of this is for the absolute consciousness to know itself through the individual consciousness by experiencing all of the deeds and misdeeds, happiness and unhappiness, knowledge and ignorance, in an attempt to reach sense and nonsense of all the potentials of phenomena. ***The individual consciousness is the absolute consciousness which has experienced all of the possibilities of the Absolute.*** Consciousness is one, from the highest Divine Absolute to the tiniest conscious being. The only difference is its power to participate in phenomena and unite every kind of phenomenon with its divine essence. The divine consciousness experiences its biggest opposition in the human, the point of the biggest alienation away from itself, a complete illusion of separation from the divine Absolute, and the most complex forms of phenomena, the biggest karmic drama, but it also receives its highest affirmation in the human when this most creative imagination, this most incredible of all the possibilities of the divine Absolute, is surpassed with consciousness

of itself. In the human, the divine consciousness experiences the highest ecstasy of its manifestation. In the human, all of the opposites intersect and become overcome.

In the third part, we saw that consciousness of the divine Absolute divides itself in the same manner as the "divine particle", through the entities of consciousness or monads we call oversouls, which, in turn, further split into a myriad of individual souls. This all happens with consciousness of the divine Absolute in the same way like its "divine particle" does, the divine consciousness manifests momentarily in all of the possible ways and it seems to us like a multitude of individual consciousnesses or a multitude of souls. There is not, nor could there be any difference in the manifestation of the divine existence through the "divine particle", and the manifestation of the divine consciousness through the souls. We saw that it is the same thing. The same way the whole nature is one thing in its essence, in the same way, all the conscious beings are, in their essence, one same divine consciousness. We are all one and only divine soul, but the individual consciousness of the mind gives us an illusion of separateness in bodies to experience all of the individual possibilities of the divine. Nothing is, nor can it be separate from the divine Absolute, but in our imagination, it seems that everything is divided which is the peak of creativity of the divine consciousness which manifests this way to express all of our possibilities. The most creative possibility is that the absolute, divine consciousness is reduced to mere individual consciousness which by means of careful experiencing and awareness of all the possibilities of phenomena discovers its absolute, divine essence. This awareness of the divine essence, individual consciousness achieves by becoming aware of the existence, by uniting the experience of existence with the experience of consciousness, uniting the existence with consciousness, and that means the commonality of the nature of "divine particle" with the nature of the individual consciousness of souls because there is not, and there could not be any difference between the divine existence and the divine consciousness. This is the essence of uniting actions with existence in the human being and life.

In case the essence of what has been said has escaped you somehow, we will put it in simpler terms once again: the Absolute seemingly turns into the "divine particle" which provides us with the illusion of a plethora of particles and elements, of everything that exists. It is the nature of existence. At the same time (because time as such does not exist) the Absolute ostensibly divides its consciousness into an illusion of individual souls that give an illusion of a multitude of souls – following the same principles as the "divine particle". It is the nature of consciousness. Only in the human, this seeming separateness reemerges into a unity with the understanding that there never could be anything else, therefore, nothing is possible outside the divine Absolute. The human, with their understanding of the divine Absolute, unites consciousness with existence.

The divine consciousness realizes its final actualization of its possibilities only through an individual consciousness of itself, once an individual knows its unity with the divine Absolute when the human through their actions expresses the presence of the divine consciousness.

The essence of the divine creativity is in realizing that all of this described happens in its entirety every single moment, it has already been attained because the nature of the divine Absolute is such that it cannot be unrealized in any way possible, but the peak of its creativity is for it to appear as though it were realized gradually. It is the same thing, something that has been realized or the gradual realization is the same, one could not exist without the other. No reality is more real or better than the other one. Everything is momentary and every moment is equally real with the divine Absolute because every moment is a vibration of the very divine Absolute. Everything is perfect at any given moment. Otherwise, nothing could exist.

Reality consists of existence and the awareness of existence only. Everything else falls under the category of variants. When existence and the awareness of existence are separated, this whole universe with all the life manifests itself. When they are united, only the Divine Absolute exists. In the divine Absolute, they are One. However, this One would be nothing if it did not actualize itself through the

manifestation of existence and the awareness of existence, like the cosmos and life. One actualizes the other: consciousness actualizes existence and existence actualizes consciousness. They unite into one in the human yet again, or more accurately, they recognize each other once more and their original unity is actualized. It happens after the manifestation through all life and existence.

"Recurrent" uniting of consciousness and existence happens in the human as *samadhi*, the pure transcendental consciousness of oneself, which can be attained in meditation only. Once a conscious being attains the pure consciousness of themselves, then this unites consciousness and existence, more precisely put, the actualization of their original divine unity is achieved. How to achieve such a state is described by the science of meditation we can find in *Yoga Sutras*, collected by Patanjali. The same practice exists in original Buddhism.

The union of the divine consciousness and existence can simply be understood as everything that is here and now. The highest consciousness of the divine Absolute is everything you see around yourselves as well as in you, what you can touch and perceive in all ways possible, the ground you stand on, beings, and people surrounding you. Everything is It. There is nothing else it could be.^[41]

The same practice of merging consciousness and existence every human in this world implements, and so do all the conscious beings, albeit spontaneously and indirectly, through all of the experiences of existence, through work, creation and learning about what is good and right, and what is not.^[42] Awareness of good deeds, kindness, and love, are mere unions of consciousness and existence, nothing else. Existence in itself is pure good because it enables all the life. One should simply be aware of the existence to be able to be right and proper in everything. Creative work is an expression of merging consciousness with existence, the awareness of existence. Everything that shows itself to be negative and destructive, is an expression of the lack of consciousness of existence, something that always leads to primitivism and disrespecting life. When consciousness is not in perfect balance and unity with existence, it is always destructive in some way, it is a fall into unconsciousness and the illusion of suffering, or what is known as the ordinary life to most

people. Balance and complete unity of consciousness and existence is a state of the divine Absolute. Naturally, nothing is possible outside of it, neither balance, nor imbalance, neither the manifestation of the world, nor its unconsciousness, neither leaving the balance zone nor the return to it. The divine Absolute keeps doing that to itself, through the conscious beings, through the human, and the overall existence it actualizes as consciousness of itself.

Consciousness of oneself is life itself, it is dynamic because it is always creative, hence, the oscillations of consciousness, much like everything else in existence, sometimes they tend to be weaker, and sometimes stronger. Oscillations of consciousness draw the oscillations of life energy which in turn create this versatility of life with all its opposites, but the harmony, as well. Oscillations and imbalances of consciousness and existence set in motion all of the life and dynamics of its events.

Only in an enlightened human can a complete balance and unity of consciousness and existence happen (*Samadhi*).

Recognizing their unity is illumination.

Their unity is possible only in the human who is aware of consciousness as such, and the existence itself as such, without any contents, interferences, and projections of one onto the other.

The only way for the unity of consciousness and existence to be started properly and finalized completely, that is to say, recognized completely, is for the human to become aware and understand the nature of consciousness itself first and foremost, in themselves, to know consciousness as being themselves, too because consciousness is primordial and the foundation of the overall existence, consciousness is the soul of the very existence and it is the human's soul, as well.

The divine consciousness in its most rudimentary form manifests itself as *akasha* or aether, it is the very space everything exists within.

Our essence or soul is the cosmic space itself in which everything exists; in which we exist as such. The manifested cosmos and our individual life is nothing but yet another dream of our soul.

Space or aether momentarily manifests as everything individual that exists, it manifests in the form of us, as our every thought, every object, and consciousness itself, too.

Intelligence is a measure of recognizing the unity of consciousness and existence.

All consciousness is one same consciousness of the divine Absolute.

That is why all the existence is one same divine existence.

Their unity happens in the form of reality every single moment.

Consciousness of your soul is a witness to this divine reality.



Thank you for reading “The Physics of Consciousness: In the Quantum Field, Minerals, Plants, Animals and Human Souls”.

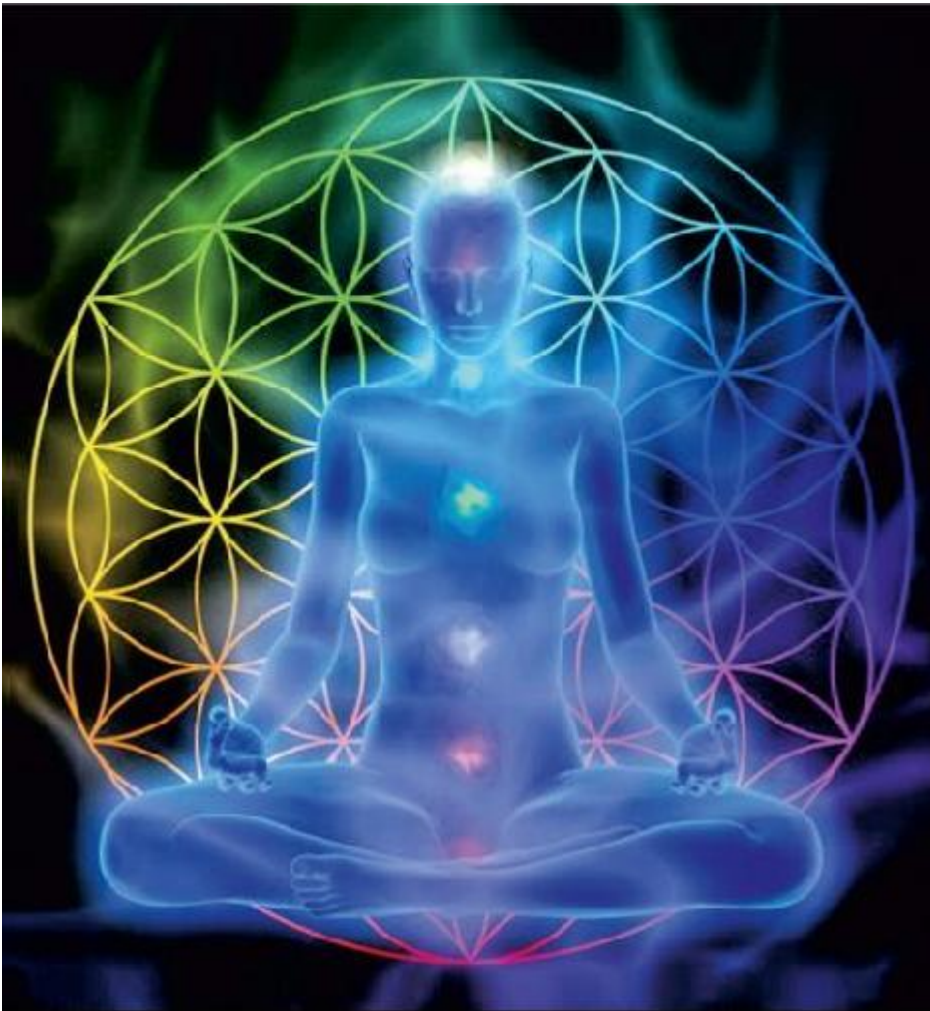
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SAMADHI

**Unity of Consciousness
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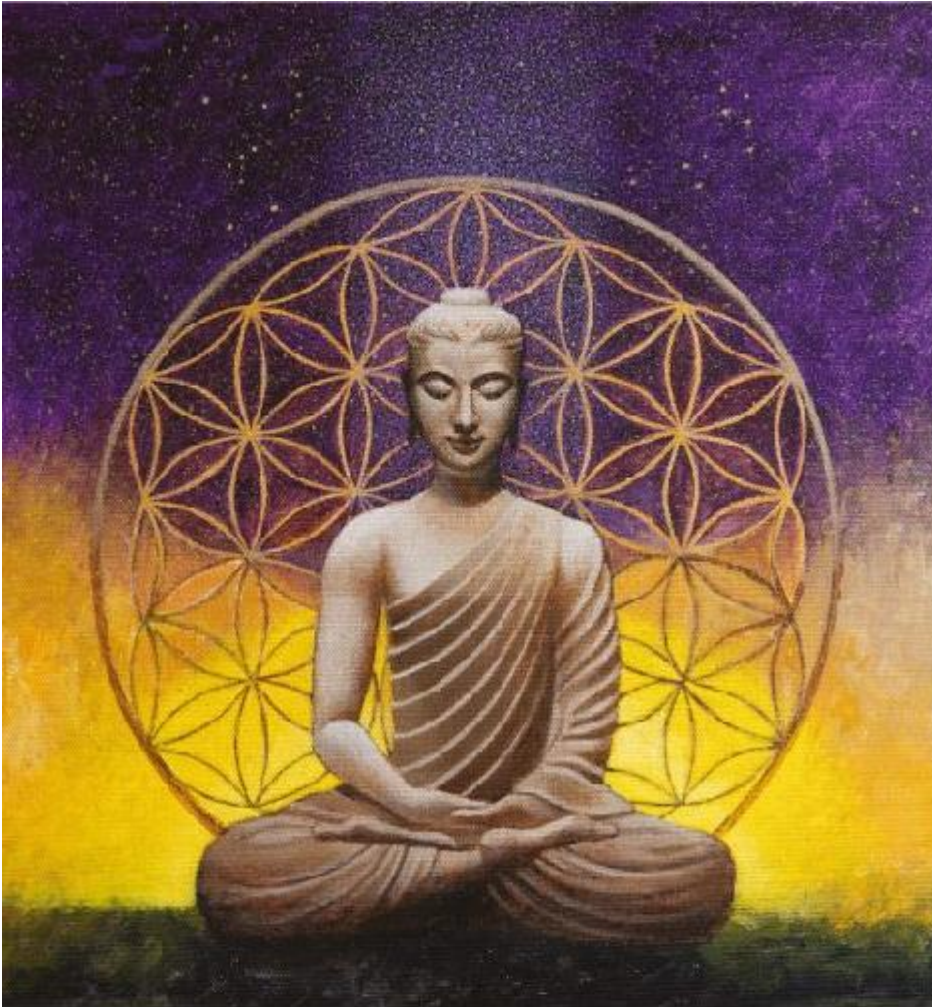
Samadhi

Unity of Consciousness and Existence

According to classical and contemporary interpreters of yoga and meditation, samadhi denotes the unity of the subject and the object, the inner and the outer world, our Self and Absolute. In other words, enlightenment.

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The question of the soul is the oldest question asked by a man. All the answers to the questions about soul exist both in an individual and a collective experience, but they were hidden from a man in various ways.

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IVAN ANTIC

THE PROCESS OF REALIZATION



A DETAILED DESCRIPTION
OF THE PROCESS
OF EVERY KIND OF REALIZATION,
THE LAW OF ATTRACTION,
FROM QUANTUM FIELDS AND MIND,
TO THE MATTER

[The Process of Realization](#)

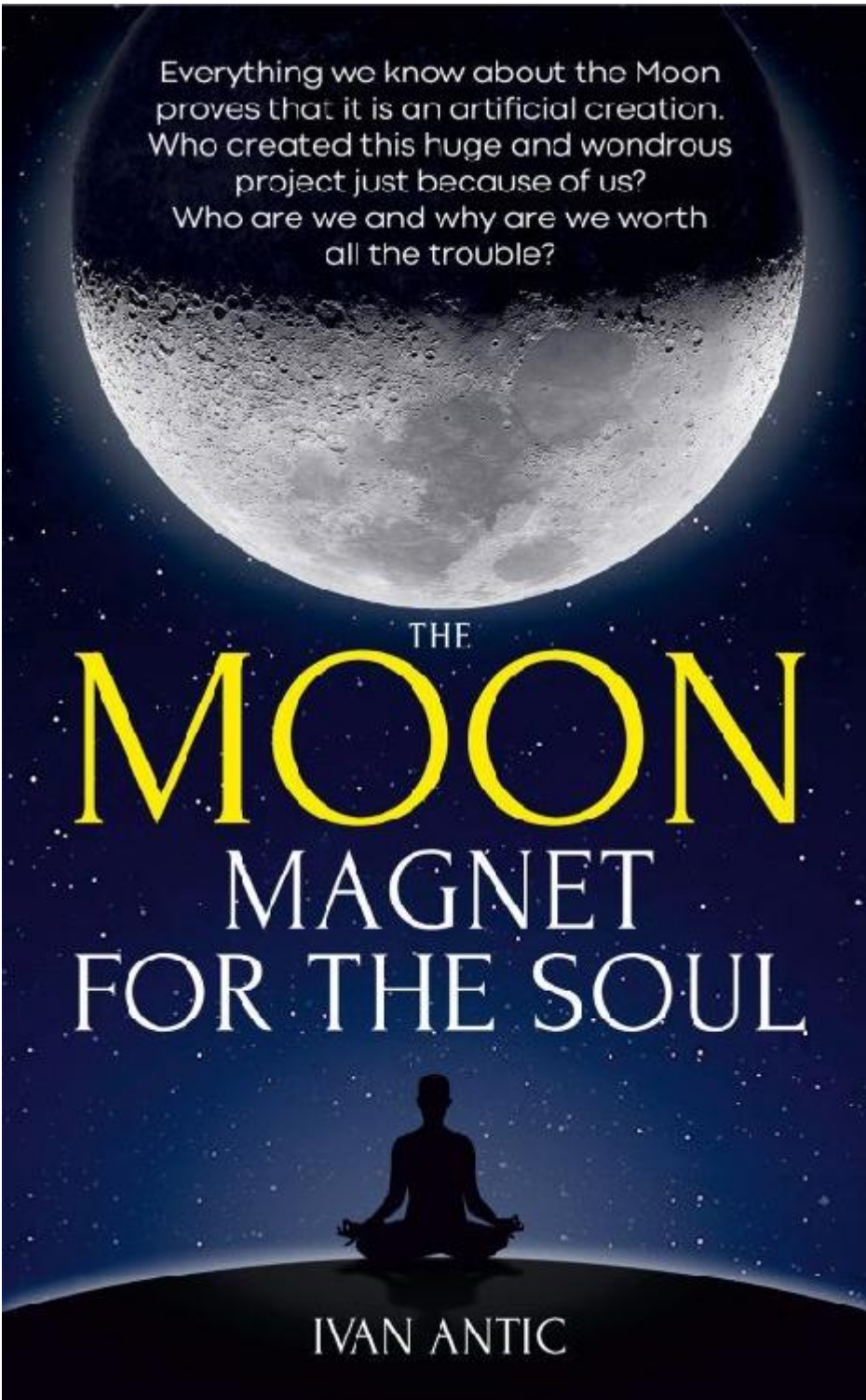
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[the Law of Attraction, From Quantum Fields and Mind, To the Matter](#)

The well-known Law of Attraction is presented in this book in a completely new way, through the explanation of the relations of the higher dimensions, which in the esoteric science are characterized by elements (earth, water, fire, air and ether).

These higher dimensions constitute not only cosmos, but at the same time man, and hence man has a physical body (earth), emotional (water), energetic (fire), and a mental body (air). The nature of the ether (akasha) as a universal quantum field is treated specially, as it contains all the potentials of the whole existence, as well as the connection of the mind, the power of thought, with the quantum field.





[The Moon](#)
[Magnet for the Soul](#)

The more we know about the Moon, the more evidence we have that it is an artificial creation.

Who made such a grandiose creation and for what purpose?

If it is all for us, who are we and why are we so important to have this colossal project executed just for us?

Who are we and why are we worth all the trouble?



Everything Is Perfect

Why Do We Not See It

If the fundamental cosmic constants were any different, there would not be any conscious life, at all.

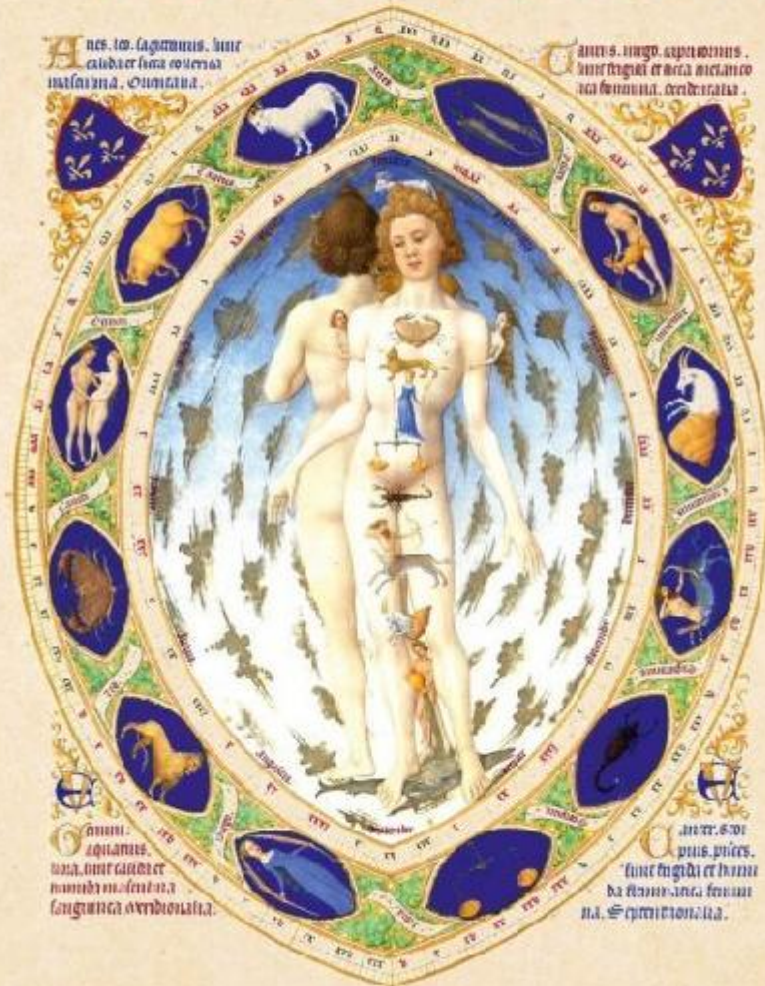
The entire cosmos exists exactly the way it is so that conscious living beings, us, could exist.

If we became fully aware of the fundamental constants the whole universe rests on, we would realize that cosmos could not exist if it were not exactly the way it is right now, in everything, in every, even the tiniest detail.



IVAN ANTIC

METAPHYSICS OF ASTROLOGY



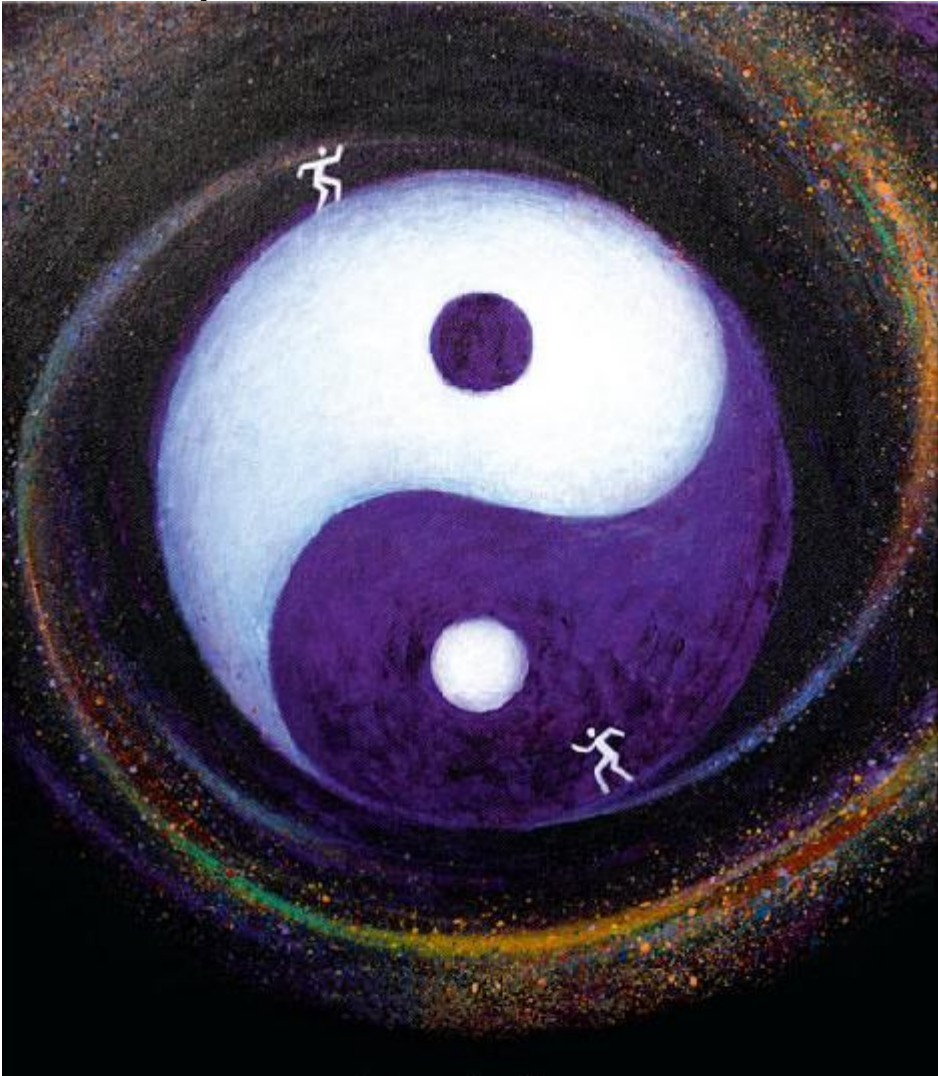
WHY ASTROLOGY WORKS

[Metaphysics of Astrology](#)

[Why Astrology Works](#)

In order to understand the fundamental principles of astrological influences, why they exist and how they affect us, you must become familiar with the nature of the one who is affected, your own essence.

It is all connected. Two things are in existence: you and the universe. If you delve into one with the utmost care, you will automatically understand the other because, in their foundation, they are the same.



Ivan Antic

RELIGIOUSNESS

Instructions For Use

Religiousness

Instructions for Use

Our soul is of divine origin, it has the highest power to create the reality in which we live.

All the troubles of this world are caused by the misuse of the enormous power of consciousness of our soul.

In order for science and religiousness to unite in a mutually positive way, in order to unite the highest spiritual aspirations of our soul with everyday life experience, a good instruction for use is needed.

Endnotes

[1] Dr. sc. Amit Goswami, Bruce H. Lipton, Gregg Braden, Rupert Sheldrake, Fritjof Capra... Itzhak Bentov.

[2] More on this can be found in works of Stephen Meyer: *Signature in the Cell: DNA and the Evidence for Intelligent Design*, as well as the book by the Nobel prize winner Francis Crick: [Life Itself: Its Origin and Nature](#).

[3] Biocentrism: How Life and Consciousness are the Keys to Understanding the True Nature of the Universe, by Robert Lanza and Bob Berman, 2010.

[4] According to the teaching of Hermes Trismegistus, we are enlightened into these gems of wisdom: "as within so without "and "as above so below".

The same citations have recently been confirmed by neurologists and astrophysicists alike, suggesting that the most remote cosmic space looks like the deepest area of our brains; galaxies are linked together in the same way that neurons of our brain are, they are also similar in number, even potentially identical. See more on this in the scientific article: *The Quantitative Comparison Between the Neuronal Network and the Cosmic Web*, in the acclaimed journal *Frontiers in Physics*, November 16, 2020.

[5] Jean Baudrillard: *Simulacra and Simulation*, University of Michigan Press 1994.

[6] On the universal field in modern physics see the book by Gregg Braden: *Divine Matrix* and Lynne McTaggart: *The Field – The Quest for the Secret Force of the Universe*. On the holographic paradigm see the book by Michael Talbot: *The Holographic Universe*. On the quantum field as the implicate order see the book by David Bohm – *Wholeness And The Implicate Order* (First published 1980 by Routledge & Kegan Paul).

[7] The expression we use here the 'divine particle', has nothing in common with the book "The God Particle", 1993, written by Leon M. Lederman and Dick Teresi. It is mainstream science. The 'divine particle' mentioned here is the closest to Euclidean geometry, which has no dimensional properties, but has all the properties of the Absolute.

[8] The theory of the 'Big Bang' and the 'theory of relativity' was imposed to the academic circles and the entire world by the elite that had a personal interest to hide the truth about the aether, and the quantum field, all of which were proved in practice by Nikola Tesla. By hiding this truth, the possibility of getting limitless supply of free energy from aether, Tesla was in favor of, was also hidden away from the public view. This cover up had justification in the fact that people of the age were nowhere close to the awareness of themselves as a precondition for the awareness of the true nature of reality, and with this worthy of the free and limitless energy supply. To give an unconscious man something like that, would prove to be a tragic mistake, given the circumstances of the amount of energy an unconscious human invests into making their illusions come true, illusions that are too often destructive by nature.

[9] According to some medical measuring and research in the space of one year the human renews the entire body, more precisely: every six weeks they make a new liver, every three months a new skeleton, every month a new skin, every five days new abdomen walls; all brain cells are replaced every year or so, and DNA integrates and disintegrates every six weeks.

[10] Max Planck: 'I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness.'

[11] On the cosmic proportions see the work: 'The Teachings In Cosmology' by P.D. Ouspensky.

[12] More on that see the works: *Thunderbolts of the Gods* by David Talbott and Wallace Thornhill; *The Electric Sky* by Donald Scott and *The Electric Universe* by Wallace Thornhill and David Talbott.

(<https://www.thunderbolts.info/wp>)

[13] Matter and space have the same ontology, they can be neither theoretically, nor practically separated because something that would be a 'non-spatial matter' cannot exist; matter and space must always go together. Aether is nothing but very fluid matter or space with certain material properties.

[14] For example, one same life energy connects two people who hate each other (due to their opposing convictions) and fight (physically) with one another. If they became aware of one same energy residing in all the human beings, the same particle they were all made up of, love would connect them in the same way life energy does. The same way the transcendental consciousness which exceeds the human minds truly exists, and it is being used by everyone for the functioning of their limited consciousness, the transcendental emotional tie of love also exists, and it joins all the seemingly separate beings and phenomena into one. The way that cosmic consciousness joins everything that an individual mind sets apart, the same way love connects everything that is bodily and mentally split apart. In this way, love is the necessary condition for objective consciousness.

[15] This is the reason why orgasm is so attractive to people, to all the beings, because it is a short-lived state of unity of the individual consciousness and consciousness of the divine Absolute. The same state is attractive for people in meditation owing to which a cultivated, pure, and permanent transcendental consciousness is attained, a reflection of the divine Absolute in us.

[16] According to the research of the neurologist Karl H. Pribram, who together with David Bohm contributed to the shaping of the holistic ontological interpretation of the modern scientific results and placing them in the frame of the holographic paradigm, our memory is not stored somewhere in the brain, but the brain is a perfect instrument for the holistic communication with the whole, with the holographic universe. (See: Karl Pribram: *The Holographic Brain*)

The first radio sets were kept in large crates, and some of the first listeners were so bewildered by this contraption that they peeked behind the machine to see where the man speaking on the radio hides. Scientists who claim that consciousness originates from the brain do the same.

[17] The cosmological theory of the Strong Anthropic Principle or SAP testifies of this according to which the visible characteristics of space, the way they are in everything, are not a product of coincidence or natural selection between multiple options, but are a consequence of quite a definite purpose: the creation of conditions for the origin of a conscious subject. This principle states: 'Universe must have such property to allow for the development of life at some stage of its existence.' The obvious conclusion here would be that the universe was created with the purpose of creating and sustaining the observer which means the observers are necessary for the universe to exist. There would be no objective cosmos without a conscious observer. If consciousness were not the foundation of the cosmos, there would be no conscious subjects, either.

[18] The general descriptions of higher dimensions usually go along the lines that there is no time in 'heaven', that perpetual present is the only reality. This is correct.

[19] On the inner senses, but many other truths of the objective reality as well, the best works to learn from are the materials by Jane Roberts: *The Seth Material*; *Seth speaks - Eternal Validity of the Soul*; *The Nature of Personal reality*; *The Nature of the Psyche - In Human Expression*, and *Adventures in Consciousness*.

[20] Nikola Tesla more than a century ago, discovered and used in his experiments a new kind of electromagnetic waves which he called non-Hertzian or stationary. He did so to distinguish their dissimilarity from the classical, the so-called Hertzian electromagnetic waves. During one storm he saw a phenomenon of the ball lightning. He then realized that electric energy does not only move in a vector fashion but also spherically and stationarily, it becomes a ball. He soon concluded that, if everything is energy, this non-Hertzian motion is more fundamental than wave vector and Hertzian, and this explains why all the celestial bodies are spherical, and that the identical property also has the physics of aether. The problem he encountered was a denial by mainstream science as regards any kind of electromagnetic waves other than the existence of those H.R. Hertz proved in 1888. The whole nature is energy, and energy as such is expressed through electromagnetic waves of a different spectrum. The nature of the radiation was determined by J.C. Maxwell in his complex equations that encompassed both Hertzian and non-Hertzian waves, the manifested and unmanifested nature, i.e. aether. However, the rulers of the time did not permit that the truth of all this be brought to public and they used mathematicians Oliver Heaviside and Hendrik Lorenz to alter the original Maxwell equations immediately after his death, that described the nature of all the electromagnetic phenomena, by omitting their Scalar part (longitudinal electrodynamic waves), and leaving waves vector only. Allegedly, engineers found them easier to work with. These shortened, falsified, and crippled Maxwell equations have been taught in universities all around the globe to this day. This is how people have been prevented from receiving true information on the nature of electromagnetic phenomena, and physical reality as such, aether as the source of abundant free energy was concealed, and people were enslaved by the energy and financial system. In fact, the role of aether or *akasha* has been hidden from plain view, a unique non-Hertzian field that timelessly connects all the phenomena, that is the source of all the energy (nowadays the big topic is the vacuum energy, zero point energy, or dark matter because scientists have been prohibited from using the term aether). The importance of aether or *akasha* was discovered by Nikola Tesla who based his most important inventions on it, however, they have still not surfaced to the light of the day and are not being implemented, as of yet.

[21] Which is at the same time the meaning of the prayer – And though shalt love the Lord thy God with all thine heart, all thy soul, and all thy might. The issue here is to raise awareness of our whole being, of the unity of consciousness and energy, and that means uniting consciousness with the energy of the universal quantum field in such a way as to function with our whole being, in all the dimensions.

[22] We become aware of it once we finally awaken into the divine reality, the overall existence we, then, see as a dream.

[23] There is not a single mention in the Old Testament of God creating the world. A detailed analysis of the original language in which the Old Testament was written reveals that the issue is only with the division of existence, the organization of it. For more information see the work by Mauro Biglino: "Bible is not a Holy Book".

[24] On the research into plants see: Cleve Backster: Primary Perception, Biocommunication with Plants, Living Foods, and Human Cells; Peter Tompkins and Christopher Bird: The Secret Life of Plants: a Fascinating Account of the Physical, Emotional, and Spiritual Relations Between Plants and Man.

[25] Using two electrodes, one on the leaf and the other on the root system, the electronic potential of the plant is monitored within the electric circuit, which is connected to the analog digital converter that by using the synthesizer conveys the electric impulses of plants into music. Damanhur community, near Torino in Italy where research of this kind is being conducted, stages plant concerts. Apart from creating music, plants can be connected in this way with devices that regulate light and water flow, making them self-sufficient. On the music of the plants see: The Music of the Plants by Silvia Buffagni Esperide Ananas.

[26] On the true meaning of the Fool which is the issue here, see Tarot cards, the meaning of the zero numbered card to be precise. It is a creative principle which carries unconditionality within, a consciousness that binds both the emergent and the non-emergent, which from the chaos spontaneously creates a form.

[27] We will tread lightly here with the full respect for the religious sentiments of many, and we will refrain from the deliberation as to why God sent His only son Jesus Christ to show people how sinful they are and how to find absolution of all the sins. We will not go out of our way to prove here that the Catholic church (allegedly the church of Jesus Christ) the same one that fuels all the sinfulness in people by constantly insisting on it, accuses us of being guilty for living, making us all sinners, even though this might not have turned out to be the final scenario, were we not initially coached that way.

[28] On the process of individuation and all of its psychological principles see C.G. Jung: *Man and his Symbols*; 1964, Aldus Books Limited, London

[29] This coercion is executed by the celestial bodies, the Moon most of all. See more on this in my book "*The Moon –Magnet For The Soul*".

[30] Their plans have been made public by Raymond Kurzweil, head of the language engineering department in Google, in his interview for CNN May 30. 2008.

(<http://transcripts.cnn.com/TRANSCRIPTS/0805/30/gb.01.html>).

Those are all the plans that are a part of the pressure and coercion exerted on the human consciousness, and it is a well-known fact that all their plans rarely come off, very few eventually do. The pressure is what serves the purpose of raising awareness in people, their awakening, and liberation. Consciousness is best strengthened in this world through pressure and challenge – not inspiration only. People have never been more aware during the course of their entire history on this planet than today – when the pressure on people and manipulation with consciousness are at their highest point.

[31] The higher consciousness can kill us at will whenever it feels like it, but it should not sound cruel or heartless since it always functions from the perspective of the soul itself and the divine consciousness it implements. From this perspective, our life is only a dream or a dramatic performance that has both - a planned beginning and an end, although not necessarily, all of the details of the play.

[32] True spirituality should be strictly set apart from religiousness because religions are invariably only manipulations of the mind identified with the body and its various deceptions. The essence of religiousness is spirituality which is generally hard to come by in institutionalized religions because spirituality can be neither institutionalized, nor dogmatized, and neither can consciousness which is the source of all the existence.

[33] On the energy centers or chakras see my book: "Samadhi – The Unity Of Consciousness And Existence".

[34] Eckhart Tolle speaks so truly and accurately of consciousness of the present moment, of now. Here, we only add finer touches while explaining the physics of such a consciousness, how and why it came to exist in the first place.

[35] In *Katha upanishad* it was stated: "What is here, the same is there; what is there the same is here. He goes from death to death who sees any difference here."

[36] To understand Patanjali properly, it is necessary to get acquainted with the modern depiction of *Yoga Sutras* in Osho's work *Yoga: The Alpha and the Omega*. This book contains by far the best commentaries of *Yoga Sutras*.

[37] On all the details of such meditation see my book "Meditation – The First and The Last Step. From Understanding To Practice."

[38] The same is known in the West in esoteric Christianity: "Blessed are the calm in spirit, for theirs is the kingdom of heaven" (Mat. 5:3). In that place, Jesus spoke of meditation. This statement church deliberately mistranslated and interpreted to refer to poor and uneducated people, and not to those who are meditatively calm. The reason for this was most likely to attract multitudes of poor people to become churchgoers, and not a small elite that can understand meditation.

[39] All the spiritual traditions dealing with the transformation of energy into consciousness have long been familiar with the role of the pineal gland, both the Tantrism and the alchemy of Tao alike. At the beginning of the ancient Chinese book: "Secret of the Golden Flower", it says: "The work on the circulation of Light (uniting consciousness with energy) depends entirely on the backward-flowing movement (on the accumulation of the sexual energy and its transformation into consciousness) so that the thoughts are gathered together (the place of Heavenly Consciousness, the Heavenly Heart). The Heavenly Heart lies between sun and moon (i.e., the two eyes). "The Book of the Yellow Castle" says: "In the field of the square inch of the house of the square foot, life can be regulated. The field of the square inch in the face (pineal gland): What could that be other than the Heavenly Heart? In the middle of the square inch dwells the splendor. In the purple hall of the city of jade dwells the god of utmost emptiness and life. The Confucians call it the center of emptiness; the Buddhists, the terrace of life; the Taoists, the ancestral land, or the yellow castle, or the dark pass, or the space of former Heaven. The Heavenly Heart (pineal gland) is like the dwelling place, the Light (consciousness) is the master".

[40] We must alert here to the potential abuse of DMT when ingested artificially (Ayahuasca) without a conscious preparation in meditation. The experiences of connectedness with higher consciousness may result in powerful insights this connectedness often brings forth, but without the discipline and a certain culture of living in accordance with consciousness, they are unlikely to be actualized in our lives.

[41] That which is the finest essence - this whole world has that as its soul (*Brahman*, the divine Absolute). That is Reality. That is Atman (soul). That Art Thou, [Svetaketu](#).
Chandogya Upanishad, 6. 9. 4

[42] "Meditation (*dhyānam*) is greater than thought. The earth seems to meditate; atmosphere and the sky appear as if to meditate; the waters and the mountains seem to meditate. Gods and men appear to meditate. Therefore who among men achieves greatness seems to have obtained a share of the fruits of meditation. Hence, while small people are quarrelsome, abusive, and slandering, the great may be said to have obtained a share of the fruits of meditation. Revere meditation. Those who revere meditation as

Brahman (the divine Absolute) become free to act in the whole sphere of meditation.
Chandogya Upanishad, 7.6.