

Karmically Bound - Spiritually Free

“The Seeing is the Doing.” - Jiddu Krishnamurti (1)

Nature has apparently designed us to evolve into a more unified, awake state of consciousness. Many religious teachings for millennia have pointed to the realization of this unity as the highest attainment of a human life. Mutual devotion to this level of realization on the part of countless individuals has led, over thousands of years, to our current process of awakening together. There is a growing interest today in the potential of cultivating a common sense—both inter-subjectively and socially. Our capacity to share a commonly sensed consciousness may be the next step in human and cultural evolution, an integral element in the maturation of the universe, and even essential to our survival as a species.

Over these last hundred years, many of the realizations described in ancient texts have been explored by western science. As one such example, Hinduism teaches that there are aspects of ultimate reality whose interaction accounts for all experience. The so called ‘real’ Purusa (Sat-Purusa) is a void that gives rise to an unchanging spirit (Purusa)—the point that radiates consciousness through all points, as a colorless light. This spirit is said to be present everywhere, in everything, and everyone—as the soul of the universe. It guides our evolution, breathing life into matter, as the presence of consciousness. As the oneness in every life form and in all of humanity, spirit is the essence of both the individual self and the universal Self.

“Selflessness is not a case of something that existed in the past becoming nonexistent. Rather, this sort of ‘self ’ is something that never did exist. What is needed is to identify as nonexistent that which always was nonexistent.” – H.H. Dalai Lama

According to Hindu teachings, this is why the universe is dynamic—versus being static. All else changes (Prakrti) and is subject to cause and effect. These teachings hold that we are all one spirit, coordinating countless material manifestations. The overall unity of creation, while it does not change, allows for this cause and effect wherein the unity of opposites produces novelty and consciousness itself. This dynamic and paradoxical relationship of unity and novelty has been realized directly by many of the tens of millions reporting a near death experience (including this author) who have seen that we are “in this world but not of it.” What is more, these experiences can be lived in life with others. Contemporary research has examined what appears to be essential for cultivating conscious community, finding that a shared sense of emptiness frequently precedes social integration.

My own ongoing research in attention management and group intelligence shows subjectivity and objectivity are integrated and displayed through the quality and presence of our attention. I have found that whenever we are aware of the void-like nature of our awareness—whether alone or together—our ability to receive and reflect is significantly enhanced.

Experiencers report feeling one with everyone and everything. They share enthusiastically about the evolution of a ‘common sense’ that can be cultivated and popularly embraced. When collective attention is undivided and aware of itself, people can recognize its quality and presence. Participants experience the breath entering and leaving one another’s bodies as well as a profound altruistic way of being together.

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This is a subtle process requiring a deep sense of shared relaxation and the gradual development of ‘effortless concentration.’ Our minds and bodies serve as a lens—as do our eyes and ears—for attending to whatever we choose to notice. Clearly, we seem designed to receive, reflect, and be—whatever we attend to.

This author is developing plans for a movie that will cause hundreds of people—at once—to share a life-changing experience of being awake as one. By sensing their greater body, heart, and mind, viewers will be interconnecting with one another. Inside of 90 minutes, an entire audience may claim they have always known each other. It will seem natural to feel love with total strangers. As unlikely as this may sound, years of experiential research confirms that this does happen.

A scientific experiment that has been replicated by many laboratories over the last 25 years will be presented in the film. Eminent scientists and educators have agreed to serve on the advisory board and, in some cases, direct one of the five neuroscience laboratories involved—some of which are located in different countries.

To back this up, scientifically derived (‘seeing is believing’) images of inter-connectedness will be presented via news reports, print media, talk show formats, feature documentaries, and dramatic films. The intent of this film, future films, and related media will be to help shift the separatist mindset of humanity, so ‘the one we all are’ is felt and thought intuitively by every human being.

Resolving the Three Great Mysteries: Consciousness, Free Will and ‘God’

Isaac Newton pointed to 1) an absolute that made the relative possible. Teilhard de Chardin to 2) an indivisible spiritual geometry, and David Bohm to 3) a “super implicate” order’ that (absolutely) orchestrates and organizes all that is (relatively) “explicate”. We show here how an (absolute) dimensionless mechanism could be producing (relative) dimensional byproducts and their measurements including what is physical, emotional, mental, soulful, and spiritual.

“Before that moment of time [i.e., the beginning of spacetime], all science has to rely on is unfounded speculation, or at least that was the situation before Riemannian geometry was modified by incorporating point-elements and Andrews developed his intuitive notion of a 0-D point Void. Everything in our scientific model of reality changes by adopting the 0-D point Void as the original Riemannian point-element from which our more advanced Riemannian space-time structure of physical reality evolved.” - James E. Beichler, PhD (2017) p.4 (2)

Bernhard Riemann’s original conception of curved spatial surfaces offers an n-dimensional space embedded in an n+1 dimensional manifold. When $n = 0$, a non-dimensional (0D) point could still function as an invariant absolute, geometrically unfolding a spaceless/timeless absence. This 0D point would be kept from collapsing back into a featureless Void by a vortex of equal and opposite (virtual) potentials that cancel to zero, initiating the emergence of curved spatial surfaces. These potentials would ‘drive’ the rapid-replication of discrete 0D coordinate locations to form an expanding 3D volume. Yet, all 0D points in 3D would remain indivisible at a single 0D point - to serve as a fourth dimension of space (4D) - that physicists still think of as a dimension of time. Clock time is not the same as 4D - which causes the rate of change among relative spatial features. 4D indivisibly unites all 0D process-centered coordinate locations.

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Hereafter, 0D points are embedded in all higher-dimensional Riemannian spaces. Each higher polar point serves as an observer-driven mechanism, measuring and manifesting gradations of self-organizing electromagnetic and gravitational potentials, forming nested hierarchies which include and transcend all lower dimensions.

All 0D and 4D process-centered locations would sustain their 'non-material' absence—in space over clocktime—as the indivisible presence of a primordial (Godlike) awareness which we could co-consciously experience as an 'insightful witnessing all-knowing mirror-like intelligence.' As a dimensionless absence must retain its formless nature, all that 'takes form' would need to be constructed out of 0D points, maintaining their indivisible formless unity in ever more complex ways. The absence of form—without need of any force or intention—could continuously 'orchestrate' the extension and expansion of form. We could experience primal 0D/4D awareness (throughout 3D) as the basis for our self-centric (subjective) experience.

4D would function as the next-higher level of observer-driven (objective) consciousness. Our experience of free will could be the effect of 0D/4D observer-driven consciousness on 3D geometry, biology, and psychology. The manipulation of things, thoughts, and activities in 3D would require 4D self/Self-consciousness. If stressful, this might be experienced as pain and/or suffering (psychophysiological tension) whereby how well we pay attention could have positive and/or negative consequences. 4D consciousness of 3D awareness would 'cause' us to adopt ways of focusing our attention. 'Free will' could then be utilized in ever more meaningful ways.

With each higher dimension (i.e., 5D and up), all 0D/4D process-centered locations would be re-united, influencing our overall comprehension and articulation of these lower dimensions. Freedom from suffering would occur (i.e., Self-realization) when 0D/3D/4D (and up) are aligned together, as a resonant synergy. This could require 4D objective consciousness to 'effortlessly align with and sensitively embody' a subjective (choiceless/imageless) 0D/3D 'awakeness'. Like a mirror, 'this awakeness' could reflect and transform who and what we experience our 'selves' to be; a universal intelligence appearing as uniquely individuating minds and bodies.

By consciously sharing awareness-of-this-awakeness, the delusions of separation could dissolve, awakening and enlightening our selves and all of humankind. It is truly astounding that all this has may have been spontaneously orchestrated. Our unborn immortal nature (as a non-material void-based whole) may well have evolved unique indivisible beings, and all life everywhere, adding 'us' to the future of a virtually fathomless multiverse while flawlessly clearing 'a way' for our inevitable awakening as a newly enlightened species.

Conscious Experience

Subjectively, an effective way to view consciousness is as a superposition of nonexistence and existence, experiencing our 'nonlocal (4D) being' as 'local (0D/3D) observers.' This would allow for a unity we (can) sense 'telesomatically' as a species. Through mutual understanding, collective mindfulness, collaborative activities, and sharing a commonly-sensed heartfelt intelligence, we could co-create a world which works for everyone and the whole of Nature.

"Nirvana is a state of pure blissful knowledge. It has nothing to do with the individual. The ego or its separation is an illusion. Indeed in a certain sense two "I"'s are identical, namely when one disregards all special contents — their Karma. The goal of man is to preserve his Karma and to develop it further... when man dies his Karma lives and creates for itself another carrier." - Schrödinger (1918) quote (1994) by Walter Moore (3)

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From my experiential research, involving hundreds of multi-cultural groups internationally over nearly forty years, I have found whenever self-selected participants experientially notice the quality and presence of awareness as a group, a profound peace unfolds throughout everyone's body, heart, and mind. We spontaneously rediscover an ever-present, all-knowing, all-powerful 'presence' through our perceptions of a formless, timeless, witnessing 'absence' (as a dimensionless Void) which flawlessly re-unites all that can change by being indivisible and unchanging.

'This is' a vitally alive way of being never the same way twice, always awed by coexisting as every 'thing,' while intimately experiencing that 'we are' effortlessly re-inventing our 'selves' through our moment-to-moment mutual understanding of 'our own' eternal nature. By cultivating the equivalence of a 'Self-perfecting Dzogchen practice' (4), we collaborate on cultivating a capacity for Consciousness via whatever form 'it' assumes.

Consciousness has been described as that which is limitless. It is impersonal and it is what is most personal about 'us.' It appears to be formless, yet it's what we are. As mortal creatures who have survived and thrived by defining personal boundaries and defending our chosen physical and psychological territories, we have attended to 'our' things, thoughts, and activities, to who we think and feel we are.

As a result, we've developed the habit of feeling separate and isolated, preferring to pay attention to what is pleasurable and promising by withdrawing 'our individual' consciousness from what is painful and threatening. We (may) have been objectified from an early age as a little boy or girl, as though we were another thing or thought.

Traumatic threats to our security have come to 'us' through our most intimate relationships. The ever-changing content of our lives 'can' distract 'us' from the presence of an awareness that reunites us with what we have not yet fully felt or understood. Whenever awareness becomes overly structured by imagery, it can become opaque and narrowly constricted. We cannot know true freedom if we are suffering from an overactive imagination.

Experientially being, seeing, feeling, and sharing awareness (itself) inclusively, within, between, and among our 'selves,' eliminates these fears of not feeling whole and holy. Still, without devoting sufficient time and attention, we cannot expect to realize how utterly simple and peaceful we are capable of being together.

"I regard matter as derived from consciousness." - Max Planck, AAAS online

We may spend a lot of our time as awareness trying to achieve and/or get what we think we want. We can 'try' to avoid what seems frightening. But these goals (can) remain forever out of reach. Like a child ready for sleep, we clutch at straws to stay in control, when what we need is to rest in the arms of the infinite.

There is a world of difference between never really 'knowing' awareness and intimately experiencing it as wholly integrated with everything else. We (can) use awareness to form ideas about 'what is,' yet rarely give adequate attention to the quality and presence of awareness. If we take 'awareness' for granted (unconsciously) this ensures an imbalance. We (can) search endlessly for our integrity in what we own, what we think we know, or may be able to obtain in the future. We (may) 'think' we already 'have awareness,' though unless we are consciously aware of it, we have not integrated it into our life.

We (may) blindly believe we have to earn whatever we do not already have, only to lose our 'selves' by searching for our 'selves,' through activities, ideas, relationships, and our chosen professions. These many ways of 'immersing' our awareness do give it structure,

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but never the 'structureless structure' it alone requires, which 'it alone' has to offer to itself. A commitment to being aware-of-awareness between-and-among-and-within our 'selves' reliably unknots the countless fears created (unconsciously) over a lifetime. Once awareness is allowed to be conscious of itself, every aspect of our integrity with others, our purpose, and the joy of simply being is soon found.

Our awareness can be compared to the white light of a projector illuminating a colorless movie screen. Awareness-of-awareness allows us to dis-identify with the images on the screen of our consciousness. What might otherwise be felt as threatening and painful, becomes fascinating and fulfilling. It is thrilling to share this quality of awareness. (5)

In life, there is ultimately no escape or spiritual bypass. Once awake as awareness in an undivided wholly-embodied way, not only individually but together, everything we have withdrawn our attention from eventually shows up to be felt and sensed, to receive its due of undivided attention. When we pay attention as a group, what we experience depends entirely on how well we pay attention to the quality and presence of awareness itself.

When we participate in a gathering and return home, we (may) continue to encounter what we have avoided in our lives. Unresolved feelings, confusing thoughts, fears of the future, misunderstanding our true purpose - and so much more - can be 'intimately' met and consciously integrated. Through these experiences, we learn to be grateful (together) for our fears and the countless unpredictable surprises that lie in wait for us. From sharing these group experiences, participants are better able to connect with themselves and one other.

I've worked with in-house and external consultants from the Fortune 500 companies in the New York City chapter of the World Business Academy. In Europe, I've guided groups of people whose language I did not speak, with interpreters on either side of me; interpreting from English into their language on one side, and then back into English on my other side. It's been uplifting and profoundly educational to experience how effortless and yet immensely challenging it is to 'open us up' to the deepest depths of an already unified consciousness.

"Consciousness is never experienced in the plural, only in the singular. Not only has none of us ever experienced more than one consciousness, there's also no trace of circumstantial evidence of this ever happening anywhere in the world" - Schrödinger (1984) edited by Ken Wilbur (5)

(1) Jiddu Krishnamurti "The Seeing is the Doing," krishnamurtiaustralia.org/articles/meditation

(2) James E. Beichler, PhD (2017). "In the Beginning: Evolution physics, consciousness, and our physical reality," Wise Journal, Spring 2017 © November 2016.

(3) Erwin Schrödinger (1918). quoted in "A Life of Schrödinger" (1994) by Walter Moore

(4) Chogyal Namkhai Norbu (2003). "Dzogchen: The Self-Perfected State"

Adriano Clemente (Editor), John Shane (Translator)

(5) Sperry Andrews (2018) "When I was Thirty-Two" Emerging Proud Press, by Katie Mottram

(6) Erwin Schrödinger (1984). "The Oneness of Mind," as translated in Quantum Questions: Mystical Writings of the World's Great Physicists edited by Ken Wilber