



Sperry Andrews, facilitator and teacher of Group Consciousness

Interviewed by James E. Beichler

Sperry had an NDE at age four, and as an experiential scientist since 1983, he has been exploring humanity's capacity to share a commonly-sensed consciousness. He collaborated for five years with an experimental psychologist, Dr. William Braud at the Mind Science Foundation (MSF), where they utilized a multidisciplinary approach to the scientific study of human, animal, and machine communication anomalies. He helped pioneer the field of Distant Mental Interactions with Living Systems (DMILS) and directed a multinational, scientifically based, social action media research project to potentially demonstrate our indivisibility on instrument under double-blind conditions with aikido masters, Buddhist monks, and well know celebrities stationed at multiple scientific laboratories in widely separated geographic locations. This project is still underway with the intention to be popularly presented in films.

He initiated the Human Connection Project over thirty years ago to present life-changing, scientifically derived images of our interconnectedness via news reports, print media, talk show formats, feature documentaries, and dramatic films so people can (re)awaken easy access to their combined intelligence and spiritual unity. He also founded the Human Connection Institute in 1990 and has facilitated hundreds of groups internationally for the last forty years. He learned to teach anyone interested how to effectively recreate these experiences in-person, and gave invited presentations on human interconnectedness and the Human Connection Project at the University of Connecticut (1988/89), the Association for Research and Enlightenment (1990), the United Nations (1992), World Business Academy (1993/94), Duke University (1995), the

Foundations of Mind conferences, U.C. Berkeley (2014/15), and ASCSI conference in Raleigh, NC (2018).

Whether one-on-one, serving on a team or as a group facilitator, Sperry loves sharing experientially and insightfully. His background is in physics, neuroscience, philosophy, (para)psychology, art and art history, healing, mysticism, and filmmaking. As founder/co-director of the Human Connection Institute, a research partner with the Consciousness Quotient Institute, and advisory board member of the Lifeboat Foundation, Sperry designed and implemented a wide spectrum of experientially-based educational programs.



(Sperry's full biography is available at

<https://connectioninstitute.org/PDF/BIO.pdf>)

There are a great many different takes on consciousness, how it works and what it ultimately turns out to be. How is your approach different from all the others?

I follow the advice of Nicola Tesla: "The day science begins to study non-physical phenomena, it will make more progress in one decade than in all the previous centuries of its existence." In doing so, I consider the physics of non-material - yet still physical phenomena by demonstrating that point-centered processes facilitate the expansion of our universe and the presence of our non-material consciousness: *i.e.*, a dimensionless mechanism and its dimensional by-products produce what is physical, emotional, mental, soulful, and spiritual.

You've told me that you have an undergraduate degree in science, that you have taken advanced physics courses and worked with other scientists, yet your approach to both consciousness and physics is through intuition and logical deduction rather than the strict logical reduction of the physicist. How do you do this?

I owe a great debt of gratitude to Dr. James E. Beichler for rigorously exploring these ideas in his papers and for our four-year collaboration on what we both refer to as "our model." Widespread understanding of what 'we' now mutually agree to is truly profound. We intuit these findings have far-reaching implications for humanity's survival.

According to ancient Hindu texts, as well as Tibetan Buddhist teachings, a non-physical Void is spiritually manifesting a "dream of form" through cause and effect. Western science can now validate these observations and experiences. The geometry used in general relativity and the non-geometric theory of quantum mechanics are here shown to be compatible, where these highly accurate theories had been considered complete in themselves and incompatible for the last hundred years.

Einstein, Gauss, Minkowski and others never adequately addressed the pivotal importance of point-centered locations and processes as a geometric necessity. They instead chose to focus exclusively on extensions in space. Despite the rigorous study of point-centered particle-like phenomena in quantum mechanics, physicists continued to overlook the countless potential contributions of a point-centered primordial Void. As utilized in general relativity, Riemann's original conception of curved spatial surfaces offers an n -dimensional space embedded in an $n+1$ -dimensional manifold. When we let $n = 0$, we discover that a non-dimensional (0D) point functions as an invariant absence. This 0D point is kept from collapsing back into the Void by a (virtual) vortex of equal and opposite torsional potentials called "twists" initiating the 'apparent extension' of curved spatial surfaces.

This essay suggests the universe is an observational measurement system which grows by re-uniting with its 'Self.' That which cannot be divided against itself (*i.e.*, an absolute Void) is by definition unbounded, immeasurable, and (virtually) non-existent. It can retain these qualities as any number of non-dimensional (0D) points. The introduction of any 'form' of spatial process - between and among 0D points - is 'bound' to be accompanied by some form of (albeit virtual) spatiotemporal field phenomena.

It is known that wavelengths of sufficient intensity - impinging at a point - induce an implosion resulting in the emission (explosion) of light. In laboratory experiments, intense heat is

created that is estimated to be many times the temperature on the surface of our Sun (20Ko Fahrenheit). It makes sense then that the density of (virtual) potential mass/ energy concentrated within the shortest possible fluctuations of space over time could (even now) be incrementally accelerating the expansion of this universe.

What is the fundamental physical problem with our modern physics paradigms?

Current theories in physics can only speculate about such small scales as 0D, so they can say nothing sensible about a moment in which the universe was a single point. 'Extending' a 0D point-centered Void in space over clock-time - as an irreversible progression of observer-driven 'measurements' - supports the evolution of 3D forms, forces, fields, light, matter and energy from no-thing. These (virtual) potentials 'drive' the rapid replication of (discrete) 0D coordinate locations to 'take the form of' an expanding 3D volume relative to a single 0D polar point (a witness) in the fourth dimension of space (4D), which most physicists think of as a discrete point in time.

The 'apparent' absence of clock-time within 4D (in the 3D frame of reference of the speed of light) is due to the extreme limit on any measurable form of spatial extension. Our challenge as human beings is that who and what we are is actually 'immeasurable' in the 4th dimension.

0D/4D observational measurement systems serve a dual function as 1) dissipative gradients (implosively) 'absorbing and resolving' shorter wavelengths and higher frequencies to sum to zero 'through' every 0D point-centered process, 2) to (explosively) 're-emit their momentum' in a more extended and expanded form as longer wavelengths and lower frequencies. In this way, point elements become spatial metric extensions over clock-time. Without need of any force or intention, the absence of form continuously 'orchestrates' the 'apparent' extension and expansion of form.

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

All 0D points sustain their 'non-material'

absence—in space over time—as the indivisible presence of a primordial (Godlike) awareness which we can consciously experience as an ‘insightful witnessing all-knowing mirror-like intelligence.’ As a dimensionless Void must retain its formless nature, all that ‘takes form’ must be constructed out of discrete 0D point-twists with their accompanying equal-and-opposite virtual torsion fields maintaining their formless unity in ever more complex ways.

We experience primal 0D ‘unconscious’ awareness (throughout 3D) as the basis for our self-centric (subjective) experience. This underlying ‘structureless-structure’ of 0D points ensures that higher-dimensional structures (5D and up) include and transcend all lower dimensions.

So, you are taking the physical approach of a multi-dimensional Riemannian geometry, similar to but well beyond Einstein’s general relativity. How does this hyperspatial interpretation and understanding of consciousness affect normal observational theories of physics?

It is one of the most astonishing discoveries in today’s physics that each higher dimensional point localizes the nonlocal whole as an ‘observer-driven mechanism’ recalibrating and re-generating all electromagnetic and gravitational field potentials. ^[SEP] This model also explains all paranormal phenomena, the afterlife, and our innate spirituality. This means that to directly experience, recognize, and understand this phenomenon as a species, every human being must be consciously observing it.

All 0D points maintain their ‘non-material absence’ as the indivisible ‘presence’ of a primordial (Godlike) awareness which we (can) experience - both individually and together - as an ‘insightful witnessing all-knowing mirror-like intelligence.’ In other words, our experience is made possible by that which is always present, all-knowing, and therefore all powerful. Meaning, we (can) experience this awareness to be who and what we are.

4D observation determines how we appear both physically and psychologically. It demands that we make sense of our everyday experiences. It functions as our very own (self/Self-aware) observer. Free will is the effect of 0D/4D observer-driven consciousness on 3D geometry, biology, and psychology. The manipulation of things, thoughts, and activities in 3D requires 4D self-aware-

consciousness. To the extent that you are able to predict it, what appears to be ahead of you during the remainder of your present incarnation?

So human ‘free will’, a subject which philosophers, theologians and scholars have debated for millennia, can be properly explained using your higher-dimensional physical model of consciousness. Are there any other known consequences or physical side effects that we can easily relate to a person’s innate higher-dimensional awareness?

If stressful, ‘this’ is experienced as pain and suffering (*i.e.*, psychophysiological tension) and can often manifest as PTSD and similar disorders. This is why what we attend to, and how well we pay attention, has consequences. 4D consciousness of our 3D experience encourages us to utilize our free will in more meaningful ways - to discover the most beneficial ways of directing our attention. For example, freedom from suffering occurs once we are seamlessly aware-of-awareness as a self-organizing resonant syntropy. In physics, we can describe ‘this’ as the alignment of 0D, 3D, and 4D with all possible higher dimensions.

This has all been spontaneously orchestrated. Our ‘unborn’ immortal nature ‘evolved’ into unique indivisible beings adding ‘us’ to a virtually fathomless multiverse, renewing its ‘Self’ and ‘selves’ through our gradual enlightenment as a species. Like a mirror, 4D unites, reflects, and transforms our experience of who and what we all are: a universal intelligence appearing as uniquely individuating minds and bodies. 4D consciousness requires an effortless alignment and the wholly sensitive embodiment of a subjective 0D/3D experience. By consciously sharing awareness of our own ‘awakeness,’ the delusions of separation dissolve, awakening and enlightening our ‘selves’ and all of humankind.

By attuning our perceptions (both internally and externally) to consciously perceive every ‘thing’ as a by-product of our consciousness, we (can) experience our 0D Voidlike nature as an observer of 3D. We (can) realize we are every ‘thing,’ every ‘one,’ and no-one thing in particular, going no ‘where’ and yet every ‘where’ forever as who and what we all are, unborn, and that which cannot die. ‘Self-Realization’ can reliably fulfill ‘lifetimes’ of yearning’ for an everlasting love.

In a ‘life review during an NDE, a comparatively

unlimited number of memories and perspectives can occur within a shorter period of (specious) clock time (as when hovering near the event horizon of a black hole). At this zero point, the human observer (can) be aware of being in the world but not of it. At one extreme, time stands still and 3D space is dreamlike. There can be a life-altering 'experience' of continuously contributing to the spontaneous re-creation of one's (spatiotemporal) reality.

You've given our human consciousness far more of a fundamental and essential role in the universe as a whole than would normally be given by modern scientists, many of whom still believe that human consciousness is completely unique to the human species and thus an evolutionary epiphenomenon, i.e., an accident of evolution and nature. Within this context, how do you explain our 'conscious experience' of an external natural world?

We can effectively view consciousness as a superposition of non-existence and existence. Our non-local (4D) being is also a local (0D/3D) experience. By means of mutual understanding, collective mindfulness, collaborative activities, and sharing a commonly sensed consciousness, we (can) sense our unity as a species. We can cocreate a world which works for everyone.

From my experiential research, involving hundreds of multi-cultural groups internationally over 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' throughout our perceptions of a formless, timeless, witnessing 'absence' which flawlessly reunites, regenerates, and remembers all that can change by being unchanging and indivisible. Consciousness has been described as limitless. It is both impersonal and transpersonal, yet it is also what is most personal. It appears to be formless and it's the life force within all that we are.

As mortal creatures who have survived and thrived by defining 'our' personal boundaries and defending 'our' chosen physical and psychological territories, we have attended to 'our' things, thoughts, and activities, to who we imagine our 'selves' to be. As a result, we've developed a habit of feeling separate and isolated, preferring to pay

attention to what is pleasurable and promising while withdrawing our consciousness from what we imagine will be 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. The ever-changing content of our lives can 'too often' 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' (can) eliminate these fears of not feeling whole and spiritually holy. But, without devoting

sufficient time and attention to this practice of self-realization - individually and socially - we are unlikely to realize how utterly simple and peaceful we are capable of being together.

I also understand that you have devoted your life to awakening a higher state of consciousness in others. That is the purpose of your organization, the Human Connection Institute. Yet by 'awakening our collective selves', as you describe your work, aren't you in a sense competing with religious philosophies and people's beliefs in 'God'?

Eminent physicists and spiritual adepts teach us that "...the true essence is the Void, the real condition of the individual and all phenomena." The Three Great Mysteries of Consciousness, free will, and God are resolved by socially realizing our four-dimensional simplicity. We can then also understand what seems unimaginably complex - as all of nature is effortlessly orchestrated by the quality our awakening 'presence.'

All that can change is precisely coordinated by what does not change. This ensures that every moment of our lives must be experienced as incomparably unique. As a collective consciousness, the truth of what we are occurs in us and for us. We are awakening, as both one and many, in an eternal now. As each of us has been relatively unconscious of being inseparable from a universal Consciousness, our current circumstances are largely due to our not paying attention in an undivided way as a species.

The depth of our insensitivity depersonalizes, deludes, and deceives 'us.' Our persistent myopia has confounded the unity of our consciousness. We are indivisible, but our false sense of a separate self has kept the majority of us from enjoying our spiritual freedom.

We are not who, or what, we imagine our 'selves' to be. By identifying with our imagination(s), it's no wonder we have 'avoided the Void' at all costs. We are afraid of being unimaginable and immeasurable. Still, we must know our 'selves' as a Void - to be fully alive.

But how can we mentally cope with this? What you are saying seems to be overwhelming to most people.

In an infinite present, inside a relative reality, wherein every 'one' is there for every 'one' else, we would all know every 'thing' is fleeting, except what cannot change. Our ability for empathy, compassion, loving-kindness, and shared sensitivity is rooted in an absence which gives rise to our awakeness. Without a constant indivisible Void-based 'reference frame' linking every point centered event, process, and geometric coordinate location, it would well be 'impossible' for us to be who we are. Whether we are aware of it or not, 'all of us' share these ever-changing forms, extended-and-expressed as our bodies, hearts, and minds. Our creative freedom, love, and understanding rely on how well we pay attention as well as what we pay attention to.

Not knowing who-or-what we are has physical, neurological, and psychological consequences. If we seek relief from fear and pain by clinging to insubstantial forms and mind-made ideas, we suffer. Whenever attention is allowed to become overly identified with these fragments of a greater whole, a mind-made personality 'tries' to take control of these pieces of experience to create a 'peace' that is missing. Yet, this trying is futile and goes on endlessly, as the mind promises to make life behave the way it imagines it 'should.' When filled solely with the knowledge of thoughts and things, we cannot begin to know the actual integrity of awareness.

What about conceptual abstractions - from conscious-ness and common feelings that are associated with consciousness - what modern philosophers call the 'hard problem'. Those

'things' that are immaterial and hard to pinpoint, let alone explain. They go beyond just the neurophysiological aspects of the brain, and cannot be so easily explained by material and/or physical means? Take, for instance, love.

After my NDE at the age of four, I learned the word Spirit. I recall falling in love with how simple life is. By giving up control, I found how easy it is to be transparent to our 'selves' and one another, to be every 'thing' and nothing whatsoever - to be unconditionally all-loving together. As such, Self-realization reliably fulfills 'lifetimes of yearning' for an everlasting love.

Your approach to a physical and theoretical understanding of consciousness basically starts from a geometrical and relativistic point of view, but you also used quantum mechanical terms and explanations. How is this possible within the context of contemporary physics, where the quantum and relativity are incompatible and separate?

Consciousness is essential for transforming the probabilities of quantum mechanics into the precisely observed measurements of classical relativity. 'No-thing' and 'no-one' coexist as (virtual) potentials re-united by an indivisible primordial Void. In this light, a commonly sensed, empathic, compassion consciousness appears to have been designed (unintentionally) by the absolute absence of any-thing or any-one. The spiritual implications and their consequences, for both scientists and society comprehending the co-creative and re-creative (dreamlike) nature of 'reality,' calls each one of 'us' to the task of successfully popularizing our innate potential.

Metaphysically speaking, OD is absolute. By itself, it cannot be 'conscious' of its quality or presence. Yet, primal awareness is omnipresent, omniscient, and omnipotent, orchestrating and organizing "All That Is" as a mirror-like rest frame in which 'things' are 'a-causally' related by meaning rather than causation.

Awareness can be aware of itself.

Many others working on consciousness and the true physics of our external reality have suggested that everything, both consciousness and external reality, is just 'information'. Yet you seem to have overcome this difficulty by unifying our internal awareness and our externally sensed natural

physical reality into one single thing called consciousness. Within this context, you seem not to need the word information to explain reality. What word would you use instead to fill that gap?

Knowing! A Void serves as an 'assembly point' throughout our neuropsychological anatomy. We accelerate our evolution by experiencing what is familiar in an unfamiliar way. We improve our health and well-being the more we share this consciousness - as everyone of us and all things are made of it.

The Void helps to form even the smallest thing, but it is never limited by what it has 'caused' as its potentials are infinite. If we all knew not one thing happens without this Void suggesting 'it' to happen, we might accomplish much more with far less effort—by being empty to be full.

The 4D mind utilizes the 3D body to know its absolute nature as the indivisibility of 0D, the unmanifest causing the whole of manifestation. This reversal of flow, from being 'at the effect' of the mind and body to being, the cause of the body/mind, energetically makes the rewards of 'true love' the source and origin of collective consciousness. Instead of being burdened by things, thoughts, and activities, lost in the forest among the trees, the 'I am' is everything and no-one-thing. We are the alpha and the omega, the beginning and the end, in each and every moment.

Could you briefly summarize what you've told us? In other words, what is the essential point in your physical model of consciousness that our readers can take home with them?

It has been shown how an indivisible Void serves in a re-creative, ever-awakening process that is essential to our evolution and the emergence of our universe. How the 'engine' that is driving all creation is not a thing, or a force; how the lowest energy state of this system unites higher-dimensional behavior; how an indivisible and invariant absence serves as the foundation of spatial transformation, creating order out of chaos.

Observation drives 'collapse and expansion,' creating space over time, energy and matter, minds and bodies - in an ever-present 'now.' We are predestined by design to ever more sensitively share this communion of 'all that is' as a whole - individually and socially - as a form of 'unconditional' love.

The original essay (with bibliography) that this interview summarizes is published in the 2018 ASCSI Conference Proceedings, and can also be accessed at https://connectioninstitute.org/PDF/Resolving_3_Mysteries.pdf