Experience and Insight

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The original of this excerpt links to various other articles in book two of The Unity Trilogy. Since this is not possible here, the names of those articles are highlighted in yellow (or linked to other online PDFs).

Overview: States of experience and insight

States of Experience

I do hope you've read book one… – here's a very brief reminder:

- ESP = Extra-Sensory Perception – perceiving things, but not via the classical senses (vision, hearing etc.)

- Energy body = Localised structures of an organism – Aura, Chakras, Meridians – which exist at the foundational level of Existence with no measurable component in spacetime.
- PTST = (Non-localised) Perception Throughout Space and Time.
  See also 'PTST, Perception Keys, Block Universe, Foundational Level'.
- MPTST = the Mechanism by which PTST works.

Level	Description
0. No ESP Mechanistic world view	This state applies only to adults, and children after their socialisation to a mechanistic world view. Look into the eyes of a new-born child and it's not hard to see that they are 'out there'. Train them to an egocentric world view: "Anna is sad"; no dear, you must say "I am sad". ***Carry on, and miss out on the spiritual dimension of life***
1. Basic ESP Energy Body and PTST	This is where we make our first experiences in the realms of extrasensory perception. Many people will be familiar with the terms aura, chakras and meridians. Mostly they are loosely referred to as 'energy'. I've suggested that these structures exist only at the foundational level of existence, without any directly measurable component in spacetime (i.e. no matter or fields). There is no lack of offers of seminars, nor any lack of books, to help you train your sensitivity for these phenomena. ***Get inspired by books and trainings, and continue practicing***
2. Mutuality I am, and you are	The experience of Mutuality is: **I am, *and* you are**. This is the mutual awareness of two people, who are each aware of their own conscious selves and at the same time equally aware of the conscious self of the other person – and each notices and knows that the other is experiencing that also. ***Hold two things in your attention at the same time. Practice Mutuality with a friend – notice your own and the other's localised awareness at the same time.***
3. Enlightenment Informational all-connection	Certainty, through personal experience, of the informational connectedness of all things, which I also call universal entanglement. For sentient beings, this implies having experienced a fair range of perception via PTST. ***Extend your perception in PTST.***
4. Extended self All is one in your perception	Perceiving things as being part of yourself – whereby 'things' can be *literally* anything: a whole being, a person's arm or leg, one branch or twig; and even inanimate objects – lampposts, car tyres, stone or concrete columns – literally anything. ***Continue practicing PTST, cultivate the willingness to extend your perception of self beyond your own organism.***

States of Insight

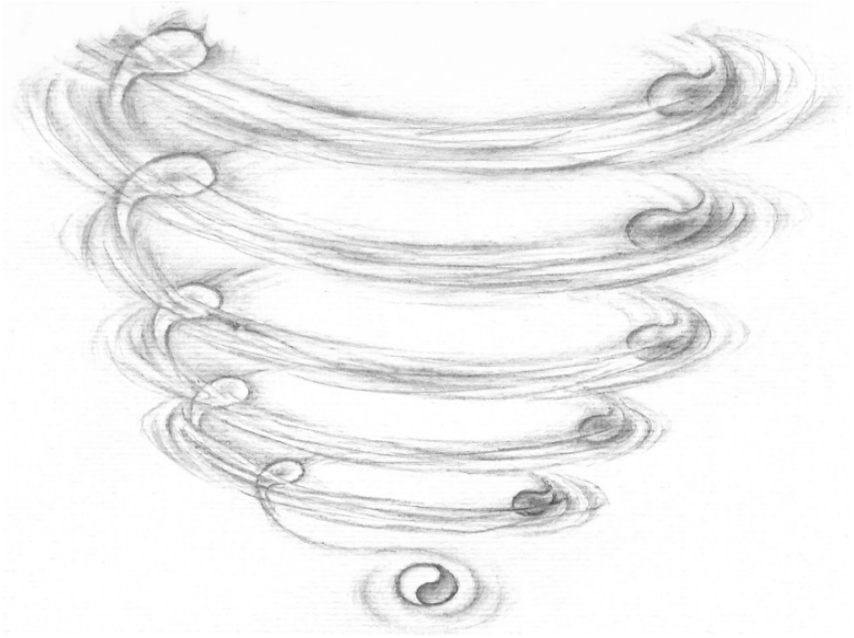
Insight comes through reflecting on our experiences, and what they show us about the nature of Existence. Here's what my own reflection showed me.

State	Description
0. Dualities Blind, Asleep	Judging (things to be good or bad), clinging, resisting and ignoring are rampant – and bring with them all the things we don't want, like subjective suffering, uncertainty and fear. Man – woman relationships are often characterised by wanting to get things and projected desires and expectations. Our own strongly judgemental attitude means that the freedom and security we wish for cannot be realised at this level. ***Carry on, and suffer.***
1. Polarities Accepting	Relaxation of the judgemental attitude allows a gentler dealing with events, situations and objects and their innate qualities: Hot or cold, short or long, bright or dark. We see the polar opposites, but there is no *insistent* value judgement here, mainly preferences. Differences are noticed, but with little holding on, pushing away or not wanting to know. Things simply are the way they are. I accept myself totally. ***Accept rather than judge, prefer but don't insist.***
2. Unity Knowing	A wide range of experience in PTST, and reflection on what this means, has led to the certain knowledge that existence is, indeed, a holistic Unity. And that all of Existence is available to directed conscious attention. ***Lots of PTST, Logic, Relaxation into unconditional Trust. If you like, read up on entanglement (quantum physics).***
3. Non-Identification No-one	Also: Transpersonal Identification. Transpersonal *perception* (the experience of extended self) leads to {Non- / Transpersonal} Identification. With this insight, the illusion of being an individual with free will has been relinquished, one has woken up (Buddha = The awakened one). Non-Identification means that you will understand yourself as a drop in the ocean, and be **beyond freedom**. ***Perception of extended self. Inquiry „Who am I" ; Reflect on „I Am" from the enlightened viewpoint and in the context of Unity.***
4. Liberation At peace	An individuals thought processes are much reduced (by up to ca. 80%) and the rational mind is no longer trying to be in the drivers seat of life. The individual has become free of "horizontal time" (Ramesh Balsekar) / "psychological time" (Eckhart Tolle). Christ called it "the peace which surpasses all understanding". ***Quieten your mind with meditation. Whenever unwanted thoughts come, don't fight, simply prefer No-thought.***

Juxtaposition of experience and insight

Normally, progress will be made on both sides step by step, rather like walking – left, right, left, right. Of course, every path is unique, special, different – and the exception proves the rule. Even so, the following illustration at least puts both sides into view:

L	Experience		Insight
			Liberation
4	Extended self		Non-Identification
3	Enlighten-ment		Unity
2	Mutuality		
1	Basic ESP		Polarities
0	No ESP		Dualities



In depth: States of experience and insight

States of Experience

0 – No ESP (mechanistic world view)

This state applies only to adults, and children after their socialisation to a mechanistic world view. Look into the eyes of a new-born child and it's not hard to see that they are 'out there'. Train them to an egocentric world view: "Anna is sad"; no dear, you must say "I am sad".

Tim finds it very saddening that ESP is mostly excluded from the adult morphic social information pool of humanity. We live in a mechanistically thinking society, which for the main part ignores and even suppresses anything going against the mechanistic world view. In particular established / institutional science does this implicitly, by insisting on searching for all answers on the material level. This is expecially true of biology. To me this is irrational and unscientific; truly scientific would be: *First* we make (unprejudiced) observations; *then* we look for the best way of explaining all that we have observed / experienced. And further, physicists in general already see spacetime and all the material in it as emergent from a deeper level – which therefore can be *expected* to have attributes and possibilities beyond those of the material world. Biologists need to wake up! (They could try reading Rupert Sheldrake).

1 – Basic ESP (Energy Body and PTST)

This is where we make our first experiences in the realms of extrasensory perception. Many people will be familiar with the terms aura, chakras and meridians. Mostly they are loosely referred to as 'energy'. I've suggested that these structures exist only at the foundational level of existence, without any directly measurable component in spacetime (i.e. no matter or fields). There is no lack of offers of seminars, nor any lack of books, to help you train your sensitivity for these phenomena.

Please note my careful formulation "*without any directly measurable component in spacetime*". Yes, there's nothing to *measure* here – but that does not mean that we cannot *perceive* it. This is because we ourselves, every atom of our bodies, emerge from the foundational level – and can therefore partake of the possibilites found only at that level. In the case of energy structures it's hardly surprising that we can perceive them, as they are intimately interwoven with our physical bodies.

PTST – Perception Throughout Space and Time – is a different phenomenon to energy body structures. While the latter are associated with an organism ("my aura, your chakras"), and are anchored in place and time, PTST has no such limitations. This feature of the foundational level allows us (beings with awareness) to perceive information from other times and places. Mostly we need some sort of intermediary to focus attention on any particular event, and such pointers I've named perception keys. This mechanism allows us to connect with beings in other realms (channeling) or on other planets (HuwiExcos[1] are predestined for this). It is also how constellations work, and remote viewing, the homing instinct, blind sight and many other things.

Exercises: Practice anything and everything which offers itself and which attracts you. Don't wait for the right seminars, or until you can afford them. Try some of the exercises I've described above, or buy appropriate exercise books and try them out.[2] It does help to try things out in the company of people who already have such experiences / training. Don't expect all courses on offer to have the spiritual background which I'm painting here – most will not. Just tag along and experience the constellations, learn the channeling, the Reiki or whatever, and value it as an experience – and do your own reflection…

2 – Mutuality (I am and you are)

*The experience of Mutuality is: **I am, and you are**. This is the mutual awareness of two people, who are each aware of their own conscious selves and at the same time equally aware of the conscious self of the other person – and each notices and knows that the other is experiencing that also.*

Here are simply two foci of attention, without thought processes. This is not just imagining the other's (human or otherwise) beingness, but actually noticing it via PTST and/or the en-

1 HuwiExcos – Humans with Extraterrestrial connections (otherwise known as Starseeds).

2 When my (now) Ex and I decided to do a training in Tantra together, we tried out all the exercises in the trainer's book *before* the course started.

ergy level. Of itself, mutuality, though lacking in 'thingness', is still a subject – subject relationship. Whereby, thanks to experienced mutuality, the 'I' doing the experiencing may already feel a bit blurred around the edges. Mutuality is a big step in the direction of enlightenment and the extended self. It's also a step which isn't essential; you might find that you have come to the knowledge of universal entanglement (enlightenment) through a wide range of experiences which didn't happen to include mutuality. That said, I do recommend you to try Mutuality, as it is a very basic and powerful experience.

Exercises: Practice noticing two (or more) different things at the same time (see above 'Two focuses of attention at the same time'. Then, take time with a partner who is at least as perceptive as you are to actually sit opposite each other and perform the mutuality exercise noted above. It is also possible for one person to practice with e.g. a tree, or a dog – just practice your half. You might even notice the other being reciprocating 😄. When this all works for you, you might consider practicing mutuality with Existence – *I am* and ***it*** *is*. That would be a door to...

3 – Enlightenment (all is informationally connected)

Certainty, through personal experience, of the informational connectedness of all things, which I also call universal entanglement. For sentient beings, this implies having experienced a fair range of perception via PTST.

My use of this term is a bit idiosyncratic – most spiritual circles and traditions use this term to mean the pinnacle of spiritual achievement. Often enough there's a mystical, magical goal called 'Enlightenment' (it *is* a catchy, sexy-sounding word, after all). For people who naturally like to analyse, understand and classify, like myself, this lack of differentiation makes it hard to understand what someone *actually* means (all too often, when pressed they aren't clear about it in themselves). I find noticing progress by reaching well-defined states encouraging.

I see the two states which I call 'Non-Identification' and 'Liberation' as the pinnacle of spiritual development. **I use the term Enlightenment to denote the state where the essential informational connectedness (of all phenomena, including all beings) has become a persons real knowledge** – through actually noticing it for themselves. How is this possible? It's so because PTST is the means to enlightenment – reflect on a tubfull of such experience and you will *know*.

My article on 'EnLIGHTenment' illuminates a good reason to use that word for this state.

A person arriving at this level of perception may not yet have fully transcended the illusion of individual doership – but does know for certain that all is connected in a way which makes it available to awareness (mostly via perception keys). The conviction of being a separate self is weaker than it had been.

Exercises: Basically, anything and everything which can open your perception via MPTST. I've written some general remarks below in 'Extending Perception', and example exercises above in 'Example Exercises for one or two people'.

A crash course in enlightenment

1. Do lots of exercises in different types of extrasensory perception.
2. Most peoples' minds spend most of their time racing along; so meditate to help small mind become quiet and make place for noticing.
3. Cultivate the willingness for not knowing and for emptiness.
4. Go into resonance (better: mutuality) with anyone you perceive to be perceptionally 'larger' than yourself.
5. Beyond that there's not much you can do. What you can do is only ever an invitation. It's not like you learn some skill and get a diploma. The informational accessibility of all Existence is part of the nature of the universe. Given your own willingess to perceive that, and with enough emptiness for it to become noticed, it *will* happen, simply because that's the way things *are*. The individual self will experience universal entanglement in many ways.

I would simply say: When you put your attention on your body, you are a separate individual. When you move your attention outside, you are not. But a dear friend of mine put it in a different and more differentiated way, which may be helpful to those perceiving the energy body:

> What you experience depends on where you direct your attention. If you are identified with the experience of the lower chakras as the truth, you experience separation; as soon as you direct the attention to the heart, the identification dissolves and you experience connection.

Birgid Reviol

4 – Extended self (all is one in your perception)

Perceiving things as being part of yourself – whereby 'things' can be literally anything: a whole being, a person's arm or leg, one branch or twig; and even inanimate objects – lampposts, car tyres, stone or concrete columns – literally anything.

When we use terms like subject and object, subject is normally understood to mean one self-aware being, and object to mean anything beyond the physical bounds of that being. But in the extended self, one self encompasses things beyond the organism of the perceiver. There is no theoretical limit to this extension, the limiting factor is in the organism, its willingness to relinquish organismic identification and control and simply drift out. This may be hard for

many people to picture or connect with, so in the following paragraphs I'm providing a number of examples from my own life.

The first time I had this type of experience (as far as I remember) was one morning waking up in bed with my girlfriend of that time lying next to me. I noticed my arm lifting up gently, and felt the air brushing past my skin as my arm moved over towards my girlfriend. It was a sweet, intense feeling – until HER hand landed on MY chest. I was shocked, as you might imagine – until that moment, no thought had come to my mind that it was not my own arm.

In the months and years which ensued, this type of experience happened more and more, and I had no way to control it, I had no choice. I've written about that very challenging phase and facet of my life in the section 'Boundaries', in the appendix. Now back to some further examples:

I had asked a friend to escort me to the sauna – a friend who knew of my sensitivity and was prepared to help me get back home if need be. It was going OK until a moment when I was sitting resting, looking down, between hotroom visits. In this relaxed and unguarded moment a man walked past and I saw his leg – and in that moment I *was* his thigh, as the strong muscles moved the leg. That was the end of the sauna visit.

My sensitivity died down over the years, thanks to bad habits and always too much to do. But it was always there in the background, like a door which is ajar, and I know how to go through it and what's on the other side…

A part of me… a lamppost; a metal pylon supporting the overhead electric cable of the train I'm in; a concrete pillar holding a bridge; every person passing close to me as I cross the main concourse of Munich main station (I arrived at my destination in Munich a quivering wreck). The lips of my girlfriend kissing mine (that was funny-peculiar but nice).

The following examples occurred as I was driving from Waldheim to Pirna to visit a friend. On the motorway, alone in my car, I noticed myself becoming very 'wide', to the whole landscape. A diversion brought me off the motorway and took me onto minor countryside roads. Coming up to a T-junction, I looked out to the left – and there was a bush, naked of leaves with reddish branches. I immediately became that bush; and I was, still am, and will always be, that bush – it was very intense. Frozen in time, that bush in that moment. I was consternated and turned to look out the right side of the car. On that side of the road a lot of small flowering plants grew at the side of the road, short and many-coloured. And their heads were all swaying *asynchronously* in the gentle breeze. I instantly became them – all of them! That was exceedingly disorientating. When I arrived at my friends flat, I warned her that I was wide open. Trying to be helpful, she suggested I look out of the window at the trees and nature beyond. I negated in panic, and looked only at the inside of the flat, the materials it was made of being less inviting to notice oneness with. As we talked, in the space of about 30 minutes the wide-openness subsided.

The following examples are from a holiday in Visoko, Bosnia in 2024, where a friend and I visited the pyramids and tunnels[3], ate vegetarian food and had time to relax. From the terrace of our rented hut, there was a wonderful view over the town; and in the foreground, some bushes with highish branches, gently swaying in the breeze. In my relaxed state I could more or less intentionally notice oneness with these branches. And then, sitting in a restaurant and unintentionally, with the tyres of the cars passing on the road behind my back.

Finally I want to make a really important point clear: I've been writing 'extended self' with a small 's', because I don't want to get what I'm describing here confused with a popular spiritual term 'The Self' with capital 'S'. What I've been describing is this:

> ➢ The consciousness of one being can perceive other beings and objects as part of themselves. This is a more extreme form of informational connection than with Enlightenment: In the latter, you 'get' information via PTST about pretty much anything; whereby you are the subject and the information comes from outside you, i.e. about objects. In extended self, you get the information such that the being or object is part of your own being – my branch, my leaves, me the bush, me the metal pylon…

I wanted to make that very clear because had I not done so, some readers might assume that I'm talking about 'The Self' or implying that 'All is Consciousness'. Neither is the case. I would not use a term like 'The Self' without defining how I use it, as there is no standard definition, but rather various differing interpretations – see below 'What about The Self?'. And just because *my* consciousness can perceive parts of existence from the own subjective perspective does not mean that 'All is Consciousness' – it could equally well be that without self-aware, conscious beings, no instance is perceiving anything, let alone perceiving the informational entanglement of Existence. That would be the case that consciousness is an emergent property, and not fundamental to existence. My conservative remarks, not assuming any more than my experience proves to me, preclude neither higher levels of aggregate consciousness, nor even the 'All is Consciousness' model of existence – for now, the case remains open.

Exercises: Continue practicing PTST, cultivate the willingness to extend your perception of self beyond your own organism.

States of Insight

0 – Dualities (blind, asleep)

Judging (things to be good or bad), Clinging, Resisting and Ignoring are rampant – and bring with them all the things we don't want, like subjective suffering, uncertainty and fear. Man – woman relationships are often characterised by wanting to get things and projected expectations. Our own

3 I highly recommend it – great energies in the tunnels. The summit stone of the nearby tumulus just blasted me out into space. Novak Djokovic recommends it highly too.

strongly judgemental attitude means that the freedom and security we wish for cannot be realised at this level.

This is where almost everybody is at, the social consensus – a complete lack of insight into the nature of Existence. Life is full of situational and emotional opposites, such as healthy or sick, calm or upset, hungry or replete, happy or sad – and people want the one, and strive for it, and reject the other. In a world of limited resources, this striving, in particular from an egoistic standpoint (rather than an altruistic one), leads to competition. The competition spawns winners and losers – the rich and the poor, those with a life partner and those unhappily alone, the powerful and the impotent… The losers are unhappy with their situation, and in fear that it could get even worse; the (current / partial) winners are in subtle or explicit fear of losing what they have, or of society collapsing. Subjective suffering is rampant, uncertainty is widespread, and fear of loss, fear of the future are huge topics in this state. This is a really shitty state, and many try to escape it by shutting their eyes, by suppressing what is actually obvious about their situation. Relaxed and happy? Not the norm here 😞

Oh dear – give me a sack full of Ego and a baseball bat…

> Pain is not the same as suffering. Suffering arises from the rejection of pain.
>
> Ariane Brena

Why all this subjective suffering? It's caused by a judgemental attitude to:

1 – Polarities (Accepting)

Relaxation of the judgemental attitude allows a gentler dealing with events, situations and objects and their innate qualities: Hot or cold, short or long, bright or dark. We see the polar opposites, but there is no insistent *value judgement here, mainly preferences. Differences are noticed, but with little holding on, pushing away or not wanting to know. Things simply are the way they are. I accept myself totally.*

Life is based on Polarities

Chemical polarity[i], pulsation (contraction and expansion, e.g. as in cell division), animals breathe, plants inspire and evaporate water, polarities in our energy bodies, waking and sleeping… Competition and collaboration, change and stability, political ideologies, happy and sad, rich and poor, hungry and well-fed, clinging and letting go, arising and fading away…

Goethe saw the earth itself as a living, breathing entity, breathing water:

If she inhales, she draws the hydrosphere to her, so that, coming near her surface, it is condensed to clouds and rain. This state I call water-affirmative [Wasser-Bejahung]*. Should it continue for an indefinite period, the earth would be drowned. This the earth does not allow, but exhales again,*

and sends the watery vapours upwards, where they are dissipated through the whole space of the higher atmosphere. These become so rarified that not only does the sun penetrate them with its brilliance, but the eternal darkness of infinite space is seen through them as a fresh blue. This state of the atmosphere I call water-negative [Wasser-Verneinung].

Johann Wolfgang von Goethe, speaking to Johann Peter Eckermann, April 11, 1827

Accepting polarities as a fundamental aspect of existence

Praise be, value judgement relaxes – into preferences rather than things which we insist on to be happy and satisfied – allowing us to see things, and accept them, as they are. Being hungry, or alone, or poor, is not something which we would choose or want, but can accept it as part of existence, as part of the polarities which life *must* bring forth in order to be in balance, to be complete, to experience itself in all possible ways. We accept that cold and hot, long and short, young and old, strong and weak, healthy and sick are, respectively, opposite ends of the same axis, axes which can only exist with two ends. Axes without which we would lack the impulse for spiritual growth.

Tibetan teachers say that there are three main attitudes which hold us back: Holding on to things; pushing things away; and simply not wanting to know. I have watched people doing all three for many years and I must say, my experience totally substantiates this teaching. It is a fantastic practical elaboration of the basic idea 'a judgemental attitude'. In fact, it is so basic, so important, that I'll repeat it, for you to observe in daily life, and in particular in yourself:

- Holding on to things
- Pushing things away
- Simply not wanting to know

Observe this enough and you will sooner or later be so fed up with it, so sick of it, that you will, bit by bit, or even in one big step, stop doing it (or at least, distance yourself from it, not take it so seriously, not define yourself by having successfully held on, pushed away or ignored).

> Good and bad are in the realm of the mind only. Disown whatever you get from the mind.

Sri Nisargadatta Maharaj, in 'Seeds of Consciousness', talks edited by Jean Dunn.

The relaxation of the judgemental attitude has a very welcome side-effect: Not judging oneself. It makes space for you to become aware of something which was there all along, but unnoticed, eclipsed: **I love myself, I accept myself totally**.

Exercises: Simply notice when you are insisting, holding on, pushing away or ignoring. Do not judge yourself for doing this, just notice it, and understand that it is there for a reason. It is

trying to protect you / your integrity / your world view, whatever. Picture it as a little demon, perched on your shoulder and whispering in your ear. Strike up a conversation with the demon, try and make a deal with it to let up a bit and see what happens. Cultivate the mentality of preferences rather than insisting on things.

2 – Unity (Knowing, Sage)

A wide range of experience in PTST, and reflection on what this means, has led to the insight that existence is, indeed, a holistic Unity. And that all of Existence is available to directed conscious attention.

The insight 'Unity' can result from reflection on the experiences of Enlightenment and (to a limited extent) Mutuality. In book one I've devoted a whole main section to 'The terms holistic and Unity'. To put it concisely: Existence is a single thing consisting of countless parts, whose parts are in intimate interconnection. This is what I mean by Unity.

So what are these 'parts'? To list up all parts of Existence, we must first look at the major components, or facets, of Existence. Those known to us are (1) the spacetime in which our material bodies exist, and (2) the foundational level from which our spacetime emerges – and is not separate from. See 'PTST, Perception Keys, Block Universe, Foundational Level'.[4] Whether the foundational level brings forth other planes of existence is for me unknown; but in the assumption that there will be interaction between any other such planes and the FL itself, as there is between the FL and our spacetime, with 'Unity' I mean: our spacetime, the FL, and any other planes of existence emerging from the FL.[5]

Now the big question: What about this 'intimate interconnection'? Can we find any justification for that in the physics of our spacetime? In conventional physics (rather than quantum mechanics) we do have remote interactions – which require time. For example, according to general relativity, gravity is a distortion of spacetime caused by mass; the effect is inversely proportional to the square of separation – so at light years distance the gravitic effect of e.g. our sun will be absolutely miniscule – but not zero. But not only will the effect be miniscule, it will take time for any changes at the gravitic source to have remote effects. In general, interactions in spacetime are limited to things which propagate – electromagnetic fields (light) and gravity, (disregarding hypothetical dark matter and dark energy).

However, when we look at quantum entanglement, we do see a 'non-local' effect: When for example two atoms are entangled, a measurement made on one of them will decide what a measurement on the other will show – irrespective of how many light years separate the two.

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4 And in more depth in book one: 'MPTST – the Mechanism of PTST' and 'Local energy structures – Aura and Chakras'.

5 I can imagine that other things exist beyond 'our' FL, and also that the FL itself is founded on a yet deeper level (e.g. David Bohm's speculation on a super-implicate order). But such realms would be so remote from that of our organismic existence that our chances of perceiving or measuring them must be miniscule at best. Let's just say: unknown, and probably unknowable.

This effect is instantaneous. For me, this is already enough interconnection to be called intimate.

The foundational level is of a completely different nature than spacetime. We cannot experience it with our physical senses. But we can have experiences with energy bodies and via MPTST which have no explanation at the level of spacetime. Thus we can deduce from our own experience the existence of a deeper level, and some of its attributes – in particular that it facilitates the perception of events throughout space and time, and even makes mental conversations with beings on other planets possible.[6] So this is where things get *really* 'intimate'. Realising this, on the basis of your own experiences, you will know it – from a deep level of your being. You may even be able to notice it as a gut feeling, or in some other way matching your predispositions.

> The foundational level and spacetime are two aspects of one thing - the Unity.

3 – Non-Identification (No-one, Awakened, Realised, Beyond freedom)

Also: Transpersonal Identification. Transpersonal perception *(the experience of extended self) leads to {Non- / Transpersonal} Identification. With this insight, the illusion of being an individual with free will has been relinquished, one has woken up (Buddha = The awakened one). Non-Identification means that you will understand yourself as a drop in the ocean, and be beyond freedom.*

Regarding transpersonal perception, see above '4 – Extended self (all is one in your perception)'. I originally named this insight Transpersonal Identification, until a friend pointed out that the term is illogical – if any identification is happening, then there must be an individual subject doing it. I realised that she was right, and that the term did not quite correctly explain my state of being. So I shifted to "Non-Identification" – and found that the term is a major tenet of a modern branch of Buddhism. What a surprise 😄.

When no-one is asking me about my identification, then I don't have one, in the sense that I'm not thinking about the question or formulating anything. I am, and Existence is. But the vast majority of people identify only with themselves, as in "I am this person called John". Everything beyond John's skin (or energy body) is not John, is separate from John. And now John asks me about my own identification, and I have to formulate something to transport my own (normally subconscious) state, my own perception and understanding of being on the one hand an individual organism, and on the other hand rooted in the understanding of universal entanglement. So I explain it as Transpersonal Identification.

In this state, the sentient organism has totally accepted its manifestation as an integral part of an entangled whole. Concepts of individual doership and personal karma have been ditched, the grip of ego is dissolved. The individual will feel pleasure and regret, but no pride

6 With the qualification that remote mental conversations will be easier for HuwiExcos (starseeds).

or guilt, and may tell you that he/she does not exist. In this state, the main tenets of Ramesh Balsekar's book 'Sin and Guilt – a monstrosity of mind' are now personal knowledge.

> This Existence mothers you
>
> Osho (Bhagwan Shree Rajneesh)

I've used the term 'Awakened' as an alias for someone in this state, as it is already fairly well known from Buddhism. Alternatively 'Realised' matches too, here a quote from the Ridwhan tradition of A. H. Almaas: … *will experience their realization as letting go of being a person, because for them it is a movement from the Personal Essence to the nonpersonal aspects*. And also the expression 'Beyond Freedom': Without identification, there is **no-one** who could be free or unfree, there remains no reference point for such a question. Therefore you will be **beyond** freedom.

Having mentioned modern Buddhism above, for clarity I want to compare their way of using the term with mine. While my use of the term is perception-based, theirs[ii] seems to me more a question of mindfulness and meditation. A system called RAIN is proposed – Recognise, Accept, Investigate, Non-Identification. Recognise signifies the mental attitude of honest self-witnessing. Acceptance then is the cultivated willingness to include whatever is recognised rather than to be in denial of it. Investigation means trying to perceive the source of what has been recognised, at the levels of body, feelings, thoughts and dharma (hm what is that). Finally, Non-Identification means letting go of identification of all ones difficulties and instead resting in awareness. I do believe that this can be a good path for many people; for my own part I find it somewhat cognitive and introverted, like a therapy oriented towards self-investigation, inwards looking rather than outward-experiencing. But that's just my personal preference, I don't intend to imply that it won't work.

The physics of Non-Identification

Physics has shown that for matter the connectedness is implied by quantum entanglement (the intertwined, or linked, or co-dependent nature of atomic and subatomic particles). But in the extended self, which can include experience of perceived self including inanimate objects, the connectedness takes on a new dimension: Everything is somehow connected, or entangled, with everything else, in such a way that a being's consciousness can not only (via perception keys) *access* any information, but can experience *being* other parts of materialised Existence – we could also call this insight direct perception of and through universal entanglement. And now we can truly say that, ultimately, there is no separation – that the parts of the whole not only together constitute the whole, but influence each other in the evolution of the whole (as with morphic and morphogenetic fields).

> We are neither dependent, nor independent, but interdependent.

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I don't know if Osho meant this only in terms of human interactions and dependencies on resources in spacetime, or was also thinking about physics. Either way, I'd like to elucidate a further factor which I find belongs to this level of insight:

> ➢ Everything in the Unity influences everything else.

My justification for this bold assertion: (1) In spacetime, quantum mechanics has proven the basic fact of particle entanglement independent of separation; but to do such experiments is difficult due to another effect: decoherence. Basically, entangled atoms in practice (and without special confinement arrangements) very soon bump into many other atoms, and share information with them, so that the one-to-one entanglement is lost in a huge smear of billions of interactions. But the point is, that what exactly happens at any atomic encounter is influenced by all which went before and led to exactly that encounter, at that point in space and time, and with the information embodied in each of the two atoms. (2) Again in spacetime, electromagnetic waves and gravity both propagate at the speed of light, spreading out as they propagate, thus sharing their information with the rest of the universe (up until the boundary where space is expanding out faster than the speed of light). (3) The Foundational Level (FL) harbours morphic and morphogenetic fields (information pools) which are both species-specific and hierarchical, and shape the way our very bodies develop. (4) The FL has as part of its nature the MPTST, the Mechanism by which PTST works, i.e. making all events in space and time potentially available to directed conscious attention. Whether this connection only happens when a being directs consciousness to a particuar event (active model), or it also exists when not being actively noticed (passive model) currently remains for me unproven; but looking at how morphic and morphogenetic fields work, I tend to the passive model. (5) TODO more factors from 'Presence of the Past'.

The experience of Non-Identification

I find no adequate words to describe the experience of Oneness which sometimes happens in me in this state[7]; my best attempt follows. Bodily: A quiet exultation in every cell of the body at their own partaking in universal entanglement. Consciousness: I literally feel the non-separateness with All in my whole organism, and the emotional state is beautiful – in a calm yet very moving way – and quite beyond words.

I can say that my experience in this state is the highest, most sublime which I can imagine. But then, before I had this type of experience I could not have imagined it, so maybe there is something even more sublime, joyous. I do have a sartori-like experience from childhood in my memory: I was a child running across a clearing in a forest, the sun was shining down, and I was so *connected*, so *ecstatic* – and I don't know if it was real experience, a day-dream or

7 The German word 'ergriffen' comes close; the english word 'rapture' I find too unclear.

a dream; or perhaps even implanted by some well-meaning member of the galactic community. Even so, I would prefer my experience described above to that sartori, as it is subtler and perceived bodily, yet leaving space for conscious joy and appreciation.

Effects of Non-Identification

Some sages have said that it's as if ego is trying to kill itself – a very difficult process. But I came to Non-Identification without any internal struggle, as the result of experience and reflection which together have lead to a deep understanding of universal entanglement. Yet this understanding happens in the mind of an individual organism. Organisms have individual needs and preferences to be able to continue their existence. Non-Identification does not change this fact, so inevitably both aspects exist side by side in beings with this insight – see below 'The dichotomy of a non-identifying organism'. How much that changes in the state of Liberation I can't say, as I have no experience of it.

Having arrived in Non-Identification my perceived relationship with my physical family changed. The organismic relationship of course remains, but my mindset changed totally. Every bird, butterfly, earthworm, dog and human which I meet is my friend, my family, not ultimately separate from myself. My relatives are equally important to me as every being which I meet – not more, and not less. With some beings there is more resonance, with some less, yet the inherent aspect of every being as part of the Unity is always given. Non-Identification has also radically changed how I now live relationship with other people, as I have described below in 'The deepfriendship model'. I've written a bit more on (Non-) Identification below in several sections, notably in 'Things happen – living in the state of Non-Identification'.

4 – Liberation (At Peace, No-mind)

An individuals thought processes are much reduced (by up to around 80%) and the rational mind is no longer trying to be in the drivers seat of life. The individual has become free of "horizontal time" (Ramesh Balsekar) / "psychological time" (Eckhart Tolle). Christ called it "the peace which surpasses all understanding".

My observation is that the actions of a liberated being are spontaneous, unfiltered, and a fantastic response to the moment / the person or people present – and thus extremely powerful. This is almost certainly because the quieter mind leaves more space for noticing things via PTST, for thoughts and actions arising out of Being rather than from the individual mind.

More I cannot say, as I have no personal experience of this state. Regarding humans I could only observe it in some very few people. I have experienced the quality often in (at least) one of my contacts in the Galactic Community (see the companion book of that name).

There are techniques to calm the mind, such as yoga or meditation, or the "Silent Mind" process from Peak States of Consciousness. I can recommend an exercise which helped me: Get some old recordings of Eckhart Tolle, where he speaks slowly with long pauses, and listen to

the gaps between the words. Let yourself relax into these gaps, *feel* the depth from which words are welling up, let your mind become quiet and immerse yourself in the witnessing.

i Chemical polarity: https://en.wikipedia.org/wiki/Chemical_polarity

ii Jack Kornfield: https://www.lionsroar.com/how-rain-can-nourish-you/
Tricycle: https://tricycle.org/magazine/rain/
Judth Ragir: https://www.judithragir.org/2019/01/the-n-of-rain-non-identification-noting-or-nurture/