

Chapter 7

Meaningfulness

The seven-level model of human development and its psychological and social correspondences is largely descriptive. Interesting as it is, it does not answer the question of how development proceeds, nor why. These questions give meaning to development. The “how” is fundamental to explanation in the natural sciences, and the “why” is fundamental to metaphysics. Both need to be answered satisfactorily to provide a meaningful understanding of the world.

This chapter attempts an answer to these questions by reducing the seven-fold pattern to more fundamental principles, and then interpreting these from both wisdom teachings and modern scientific concepts. We gain understanding from above and from below. From above, it can come from tuning into beings of superior awareness (from masters and saints to spiritual oneness). From below, it comes from direct experience and observation, through experimentation, analysis and model building in the sciences and arts. I believe that the how and whys of the world can be understood adequately only by combining these sources.

The previous chapter ended with a claim that the new scientific paradigm would fail unless it was able to incorporate love into its theories and understanding. This can be deduced from direct perception of the happenings in the world now, both scientific and general. For example, if we look at the Heart chakra influence upon science, economics, politics, ecology and many other activities (as in chapters 4, 5 and 6), we can see its cohesive, unifying and expansive influence. Also, the Ajna chakra process of integrating the two major streams, Heart-love and Throat-intelligence, indicates that the next level of science must incorporate it. This is a genuine challenge and a most fundamental need. Bailey explains why:

“Love is the right apprehension of the uses and purposes of form, and of the energies involved in form-building, the utilization of form, and the eventual dissipation of the superseded form. It involves a realization of the Laws of Attraction and Repulsion, of the magnetic interplay between all forms, great and small, of group relationships, of the galvanizing power of the unifying life, and the attractive power of one unit upon another, be it atom, man, or solar system. It involves an understanding of all forms, form purposes, and form relationships; it concerns the building processes in man himself, and in the solar system; and it necessitates the development of those powers within man that will make him a conscious Builder, a solar Pitri of a coming cycle.”¹

The above definition of love is comprehensive, applying to mankind, atom and solar system to show its universality. The principle is attraction, be it magnetic or emotional. We are dealing with fractal systems in which the principles are in fractal structure, but not the details. The qualitative correspondences of “as above, so below” can be grasped by analogy, while the structure of the fractal principle is open to analysis and formulation. We saw in

chapter 6 how general systems principles apply in different realms and at different scales – this is structural analysis of the form-building process. When we compare the chakra system of a person to that of a solar system, galaxy or atom, then we use analogy to suggest similar qualities and relationships in those systems.

Compelling as this is, it is still rather abstract and technical. What other reasons are there for including the quest for love in science? One such reason is that, despite all the research and application of scientific method to medicine, the greatest source of good health and healing remains love - love as companionship, intimacy, caring, support and personal love. As Dr Dean Ornish has capably documented, love is far more effective than material science in maximizing human well-being.² If this force is mightier than antibiotics, how is it that we know so little about it? Is this force “mind over matter”? Or “heart over matter”? It certainly highlights the interaction of consciousness and matter.

But we can go further and state that evolving consciousness and love stem from the same essential principle, that which mediates between spirit and matter. This has many names in the metaphysical literature, but this thesis uses the term “soul.” The soul has a pivotal role in evolution.

The Soul and Its Mechanism

“He (the Archetypal Man) Who hath dominion over all mortals in the Cosmos, and over its irrational lives, bent His Face downwards through the harmony of the Cosmos, breaking through its spheres, and showed to downward-borne Nature the beautiful Form of God. And when she beheld that fair Form, which can never satiate, and Him Who possessed within Himself every energy of the Seven Rulers, as well as of God’s own Form, she rejoiced with love - for it was as though she saw the image of Man’s fairest form upon her waters, and His shadow upon her earth. But He, in His turn, beholding the form like unto Himself in her water, loved it and willed to dwell with it; and with the will came the act (energy), and so He vivified the form devoid of reason.”

— Hermes Trismegistus (p.12)

The wisdom teachings say that soul, which is individual consciousness (son of the Archetypal Man), is brought about by the union of the “electrical” poles of spirit and matter, and grows through the interplay and adaptation that ensues during manifestation.³ What ensues is the garnering of love-wisdom from below and above, from the material and the spiritual worlds, with the consequent expansion of consciousness and soul capability.

To take a step back further, the unity of God is said to have dis-integrated spirit, matter and consciousness in order to create the independently conscious children of God. By experiencing the negative and the positive the children grow in awareness to become “lesser gods”, in unity with the whole. We do this by re-integrating spirit, matter and consciousness, to achieve a state of independent yet unified awareness. It is a state where we are consciously aware of true values and of our creative ability.

We cannot properly understand this process in people without differentiating between the rays, the chakras and the dimensions or planes of existence. While these three phenomena are related, their separate influences in evolution need clarifying. The chakras are the practical

mechanisms for a cycle of human development in spacetime, and enable the transmutation of substance (of all grades from physical through mental to spiritual) into more refined grades or planes. The rays, or Seven Rulers, are holistic in that they contain all, but within them are many differentiations.

For the soul, there is the problem of integrating substance with its (substance's) inherent consciousness. This may seem like a contradiction, but it is true because both souls and substance evolve, creating greater integrated wholes. Substance changes its frequency each evolutionary cycle, as does the soul and the indwelling spirit, which is whole. It all evolves.

So, the task of the soul is to bring forth the fire of matter and blend it with the fire of consciousness, and submit this to the fire of spirit. Wherein lie the dimensions of existence? In the qualities, and grades of each of these. In the frequency, sound, light, consciousness, being and so on. Do not confuse mechanisms (such as chakras and their levels) with dimensions (of substance, consciousness, energy). The mechanisms will fall away but the dimensions remain. The rays are the colorings of the fires, for they are not all white light. That (white light) is the goal of the work of the soul, of evolution, of the spirit.⁴

And what does the spirit do? It oversees and guides all. It is love-wisdom, intelligence, and direction. It knows the endgame and the beginning, it knows the heart of God, for it is a cell in the heart and being of God, the fraction of God everywhere and here, in all time and now, beyond the comprehension of the mind, but inviting attunement to Itself. The spirit is love. That is all.

“And straightaway God spoke His Holy Word (Logos): Increase ye in increasing, and multiply in multitude all formations and creations; and let man, who hath Nous, know himself to be immortal, and that the cause of mortality is the love of body; and let him learn all things that are.”

— Hermes Trismegistus (p.12)

Love, consciousness and structure seem to be inexorably and causally linked, and so an examination of how they may be linked should help in assessing why.

The 1, the 3 and the 7 Revisited

If all relatively whole structures (called holons) have a soul, then there must be strata of consciousness from the smallest (sub-atomic) through atoms, cells and humans, to the largest (planets, solar systems, galaxies, universes, etc.). The 7 chakra levels and the 7 rays have a fractal structure where each can be subdivided into 7 sub-levels or sub-rays, and are, in turn, a 7th part or sublevel of larger levels or rays. To wherever large and small may stop is subject to this 7-fold fractal progression, as are the dimensions or “planes.”

Each “octave” of 7 levels is a plane of consciousness, and the soul is said to be located on the top three *sublevels* of one of the levels of a plane (depending on kingdom), with links to both higher and lower planes.⁵ The higher sublevels are therefore fractally linked within the One, which is part of the wisdom teaching. The soul is one with all in spacetime, and with the consciousness beyond it. The upper two sub-levels of a plane “resonate” more easily to those

upper two planes outside of spacetime, while the lower five resonate more to the planes within spacetime.

The planes of substance, as with levels of consciousness, decrease in scope from highest to lowest. This scope is a scale of consciousness within spacetime, corresponding fractally to Jaques' levels. Beyond spacetime, consciousness appears to be divided into the two major planes. The teachings say that substance has inherent consciousness that evolves, and which soul in its network helps to develop. The dynamic impulse to evolve is that of the innate spirit in substance attracted to a "larger" quantum of pure spirit, as a function of spiritual gravity. The resistance to evolution is that of matter attracted to more dense matter. Soul negotiates the pathway.

Substance is universal in that it has all qualities, and all of it interacts with all. Substance and spirit are one, and yet are differentiated. Evolving consciousness is their product. Spirit draws forth consciousness from substance, and works through that consciousness in further transmutation. Consciousness grows strong in its abilities and develops a "mind of its own." This newborn entity learns as a child of God, and commands all the knowledge of its cycle, until it gathers in and expresses the wisdom capacity (or limit) of its cycle. Then it awakens to its indwelling spirit, and offers its wisdom to spirit for its further growth and evolution. In so doing, it elevates or redeems matter within its orbit, absorbs love-wisdom from its experience, and eventually blends with spirit in at-one-ment and apotheosis. The unit of consciousness then passes out of manifestation at the end of its cycle, and into pralaya. It can then reincarnate in the next cyclic level of substance, expansion of consciousness, growth, learning, and apotheosis.

According to Bailey, the seven major planes of "substance" are:⁶

	Plane	Vibration	Substance	Process
1.	Divine (Logos)	Breath (A)	Sea of Fire	Latent seeds
2.	<u>Monad</u> ic (Monad)	<u>Sound</u> (AU)	<u>Akasha</u>	<u>Archetypes</u>
3.	Spiritual (Atma)	Word (AUM)	Aether	Incarnation
4.	Intuitional (Budhhi)	7 syllable word	Fire	Stabilization
5.	Mental (Manas)	35 stanzas	Air	Accretion
6.	Emotional (Astral)	42 verses	Water	Concretion
7.	Physical (Physical)	49 chapters	Earth	Completion

The five lower planes are manifest in spacetime, which is why some ancient traditions list only five planes.⁷ Gaskell's Preface and Introduction names these five planes from a number of world systems and sacred books.⁸ The upper two planes are outside spacetime and correspond in principle to the quantum mind.⁹ Planes can be counted from above or below, and if from below, then the Spiritual plane becomes the fifth, the most comprehensive in spacetime. It is at this "5th dimension" that phenomena within spacetime have their most essential unity, and so are most amenable to a scientific Unified Field Theory.

In counting from top to bottom, the 7 planes are similar to the rays. The qualities of the planes can be described generically as follows.

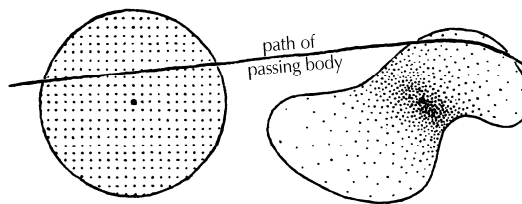
The *first plane* expresses the will and purpose of creation. It is essential unity in latency, containing all the possibilities of life. The *second plane* contains the unmanifest archetypes of

creation, the seeds that are no longer latent but which are “moved” by life energy. It is the plane of the plan of evolution, of the essence of the “great attractors,” and has also been called the plane of ideas. It is spirit as latent form beyond spacetime, containing the dual poles of spirit and matter within it.¹⁰ These terms (spirit and matter) have relatively distinct qualities, but can be transformed into each other. Human contact with these first two planes requires the quantum jump in awareness out of spacetime.

The *third plane* is that of the divine trinity in manifestation, as the archetypes materialize. It is the Beginning in spacetime, and hence is the plane of the Word. Hermes says that God utters a Word that calms the chaotic waters of creation, and the Word is called the Son of God. This predates the biblical depiction of Jesus as the Word and expresses the act of incarnation.¹¹ It is the plane of most effective co-creation in spacetime (but not the easiest) as the essential archetypes can be coordinated with human design to have a large-scale influence. Imagine what science could do with a Unified Field Theory. It could be called the plane of prototypes (though this term has been used by some for the archetypes at plane 2), and also of thoughtforms or ideals. Highly abstract formulae and scientific laws can be considered as ideals and criteria for us to reach towards and use. Being in spacetime, it can be contacted by intuitive resonance through the soul.

It is worth considering here the nature of the density of the 7 planes in relation to the spiritual trinity and to spacetime. The lower the plane, the greater its density in terms of the gravity of substance, or matter. Using insights from the Theory of General Relativity¹², if matter is tied to spacetime by gravity, then as gravity lessens, so space, time and matter expand (see Figure 12).¹³

Figure 12. Spacetime Distortion



It is necessary here that Einstein's archetypal formula $E=mc^2$ be used in analogy to represent the relations between the divine trinity of spirit, soul and matter. The formula was derived from physical plane relations, but should be sufficiently abstract to apply to other planes of substance. In the formula, E is energy, which represents by analogy

spirit, m is mass, representing *matter*, and c is the speed of light, representing the *soul*. Symbolically, the soul has often been associated with light, and with Mercury, the winged messenger of the gods who travels at great speed between higher and lower planes.¹⁴ This formula summarizes the relationships between spirit (E), matter (m) and soul (c), and how they can be transmuted into each other.

Einstein observed that the equation calls for a gravitational mass to be assigned to E, or energy, which I have called “spiritual gravity.”¹⁵ This is qualitatively different to matter and exerts an uplifting energy different to the gravity of matter. Given the relative densities of the planes, the transmutation of substance would be very slow in the beginning of a cycle, but would accelerate at the higher planes. This is taken further in the energy model below, but an explanation of archetypes as attractors in relation to spacetime is needed here.

The archetypes of the vast array of being are beyond spacetime, but incarnate at the beginning as a probability framework that “we” the souls fill-in in co-creation. We are God,

but God as child, learning. I fill-in my own attractor, I create myself, and I know beforehand what to aim for, as heuristic soul knowledge. In the learning place of spacetime the mechanism of causality and creation is gradually made clear to the learner God. The transmutation creates light, knowledge and energy in us, which is part of the archetype of the form when culminated. The brilliance at the end of the cycle is the spiritual attractor, known by Atma and Monad before and throughout the cycle of incarnation (and therefore “outside” of spacetime). The soul is linked to spirit by the “central beam” of life that guides it, and which creates “spiritual gravity” The energy trinity of Figure 18 illustrates the relative expansion of influence of the energy of this spiritual gravity with the de-envelopment of the archetype and the building-in of human soul influence. These combined influences ensure creative diversity in the drive to spiritual unity.

“God is not ignorant of man; nay, right well doth He know him, and willeth to be known. This is the sole salvation of man - the knowledge of God. This is the way up to the Mount Olympus. By this alone the Soul becometh good: not sometimes good and sometimes evil, but good of necessity.”

— Hermes Trismegistus (p.16)

To summarize this proposal, spirit and matter can be transformed into each other but have different roles in evolution. Substance comprises the relative densities of spirit and matter in seven major planes. Within spacetime, soul brokers between spirit and matter to raise the frequency of substance and consciousness. The gravity of matter predominates early in the cycle of evolution and the gravity of spirit predominates in the later stages. In the process, the human soul learns intelligence, love, will and creativity within the limits of cyclic capacity. Other souls from other kingdoms learn equivalent fractal principles. Towards the end of the evolutionary cycle, the dual qualities of matter and soul consciousness (mc^2) are transmuted into spirit (E). The significance of the derived consciousness in the evolutionary process is given by the squaring of the c factor in the equation.

Alder states that the *fourth plane* is that of radiation, and Bailey asserts that it is color, which is a form of electro-magnetic radiation.¹⁶ It is the plane of human intuition working as electro-magnetic resonance. This “middle heaven” coordinates the energies of the higher trinity to express as higher potentials in the three lower planes. (The *3 lower planes* are the familiar ones of mind, emotion and the physical). It is able to do this because of the harmonic links between the higher and lower three, as symbolised by the menorah (fig. 5 in ch 2). As we take in or energise more of the substance of the higher planes, they harmonise the corresponding lower planes.

Is there any scientific evidence for these planes of existence? We can certainly acknowledge the lower three, even if we do not understand their “substance” very well. There is also some evidence for the higher intuition, though some would reduce it to a function of mind. Saints, sages, and practitioners of transcendental methods have witnessed the higher levels for thousands of years, and some levels have been subject to modern scientific testing. Operating formally at the mental level, science can measure physical, biological and psychological correspondences. However, it cannot taste and measure the quality of consciousness beyond the mental. This would happen only if sufficient numbers of scientists practiced transcendental methods and shared their experiences, but until they do, the fundamental principle of science, namely experience through observation, is beyond them.

There is some evidence of the “etheric” subplanes of the physical plane through scientific mapping of acupuncture points and nadi, and bioplasma imaging using Kirlian photography. Oldfield and Coghill’s work suggests that this may be at least part of Sheldrake’s morphogenetic fields¹⁷. The phenomena of extra-sensory perception and intuition must have their medium of transmission, which can be at a number of levels of the planes of substance. Intuitive or perceptual resonance seems to be the key, either within or outside of spacetime. The quantum mind model (and quantum mechanics) also assumes a form of resonance between Akasha and spacetime, as a “substance” of sorts apparently exists beyond spacetime.

Other evidence is circumstantial. For example, physical science can measure only about half the contents of the physical plane (solids, liquids, gases, and some plasma), but not the finer grades of “etheric” substance. This means that it can measure only a half of one of the five planes in spacetime, or about a tenth of the total. Interestingly, although this measure is crude, current scientific calculations of the estimated total substance of the universe can account for less than a tenth of the amount required for the universe to be in its present state of order and expansion. The remaining nine-tenths should be there, and scientists have named it “dark matter/energy” because they cannot directly perceive it (though their calculations indicate it should be there). Is this correspondence a coincidence? Theoretical physics proposes more dimensions than four or five, and even proposes at least one “shadow” universe, which could be related to “dark matter/energy”, existing in the same spacetime as ours. This sounds like the “etheric” aspects of our universe proposed by Bailey and some scientists.¹⁸

We have little scientific evidence about planes beyond spacetime, although quantum theory relies upon at least one. The mathematics of imaginary time beyond spacetime also needs additional dimensions beyond spacetime. In this mathematics, time is analogous to a spatial “plane” rather than a line. It could also be a “volume.” Superstring theory proposes an 11 dimension universe with most of these beyond spacetime or folded into it. Supersymmetry produces Grassmann dimensions beyond spacetime that extend string theory to create an integrated version called M-theory. However, these abstract matters are still subject to modeling and testing, and so cannot be claimed as evidence.¹⁹

Akasha and Aether

In the quotation below, Nous can be translated as “spirit” as well as “divine mind.” Eternity can be translated as Akasha, and the Cosmos as spacetime:

“And God, indeed is in the Nous, and the Nous is in the Soul, and the Soul is in matter, but all these through Eternity. But all this Universal Body (Cosmos) in which are all the bodies, is full of Soul, and the Soul is full of Nous, and the Nous full of God. For within, He fills them; and without He contains them, vivifying the Cosmos. The Soul of Eternity is God; but the Soul of the Cosmos is Eternity.”

— Hermes Trismegistus (p.11)

When Vera Stanley Alder meditated on the third plane (which she calls the fifth dimension, measuring from the bottom), it bore a remarkable resemblance to the quantum probability waves of matter.²⁰ These probability waves have the same formula structure as electro-magnetic waves and the same wave properties,²¹ indicating a fluid nature that can be collapsed to a particulate location in spacetime. Being a probability distribution in spacetime,

they extend infinitely for each particle of matter. According to their vibration (or spectrum) they will have a “chemical” influence. Of this plane, Alder says, “this last and inner dimension has no boundaries, it stretches formlessly in all directions - it is everywhere.” And further,²² “there are innumerable invisible shapes in space, permeating each other, and yet differentiated and answering to different vibrations of sound, heat or cold.

The Fifth Dimension
(Alder, 1972 p.71)

If we can try to picture the atmosphere around us as it would look if we were able to see all the forces, currents and movements as they continue in perpetual action, crossing, circling, spiraling and radiating in every possible combination and in every conceivable size; and if we could imagine each of these currents as leaving its own visible little track in the air; and if we could in imagination watch this process long enough, we should soon have seen outlined every one of the beautiful forms in mineral and plant life. We should have seen crystal, leaf, snowflake and petal sketched in.

Properly to visualize this picture, however, we must first realize how many trillions of stars, constellation and solar systems are throwing out powerful rays in all directions, which are re-radiated again from every stellar body they strike. These rays are each one of different mineral composition, and each intersection of any two or more of them must produce chemical reactions of a differing quality. Besides this, every rotating star cuts through these rays in circles, or rather, because of its forward movement, in spirals. If we furthermore remember that the subtle constituents of all these radiations are actually the same as those of which the earth is made, we can begin to feel that the life which is playing through all space is really a tangible, clear-cut and definite manifestation, which would appear much more crowded and intricate to our sight than our everyday physical world.

These forms can apparently be located at any point in the atmosphere, by producing the necessary conditions.” The panel above describes her perception in more detail.

She perceived that limitless numbers of forms or entities could exist at the same spot, just as thoughts of different wavelengths can exist in the same space, and as different types of electro-magnetic radiation can. She also perceived that the design comes first and then the radiation from it. It was apparent that the “fifth dimension” or third plane “contains the design, pattern and plan of all that takes shape and place.” She saw it as “the link between mind (ultimate mind) and matter. It is the vehicle, the carrier of the design, the idea.” This is also known as the “quintessence.”

I have quoted her extensively because of her remarkable perception of the prototypes on this plane, and her understanding of it as a link between the quantum mind and its archetypes at the higher level, and material manifestation.

There appears to be a plane of archetypes beyond spacetime where, in the words of quantum theory, all that exists is a complex of infinite probability waves in coherent superposition (the plane of Akasha). But there is also a plane in spacetime that appears to

manifest this superposition in its complexity, but with essential structure, design or plan (the plane of Aether).

Alder also tuned to the existence of the tiniest original “atoms” within conventional atoms. These tiniest of forms, she says, produce all forms, and therefore they would seem to be at the level of Aether. Her conception, published in 1958, is similar to recent Superstring Theory. Compare her description:²³

“In considering the character of the atom we must be careful to remember that the scientist of today is still only dealing with the grosser physical atom that is precipitated upon our planet, and from which ‘solid matter’ is formed. We shall have to consider the idea that within the infinitely small orbit of the scientist’s atom are packed millions of much smaller and finer atoms, and that these are the real atoms that produce all organized and living forms. Later on we will give examples to prove the existence of these finer atoms, and that they travel through space on the cosmic waves. They are so subtle that it could almost be said that they *are* the cosmic waves. Nevertheless they people the atmosphere with untold millions of mineral particles, so fine and of so high a vibration that they pass through ‘solid’ matter very easily and invest it with their life and qualities. They are the radioactivity of suns and planets outside the radius of our solar system.”

Superstring Theory describes the smallest possible things in nature, vibrating strings, one of which is so small that its size compares to an atom as an atom compares to a solar system. Vibrating superstrings “*hum*” and produce streams of particles, bringing creation into being. This sounds like the Word, or “*AUM*,” at the level of Aether. Their properties were thought to relate to the different notes of vibration.²⁴ It is the properties of atoms that define their chemical nature, and this “musical” speculation is therefore consistent with Alder’s vision above, the experiments of Sharry Edwards that allocated notes to elements, and the vibrational chemical structure of the atom. Significantly, superstrings are said to exist in more than the 4 dimensions of spacetime, i.e., at least in Akasha as well as in spacetime.

One can relate the wriggling of these vibrating strings to the serpent energy of kundalini, which is the energy of both Aether and Akasha, and which provides essential vitality to all forms. Kundalini is cosmic in nature and provides the substrate of all forms. It is also possible to identify the “mist” of this superstring “water-fire” with the mist of Genesis (2:6) which symbolizes the first stage of life in spacetime, arising as kundalini vivification of archetypes in Akasha and the creation of prototypes in Aether. This is noted further in Chapter 8.

Interestingly, scientists trying to explain “dark matter” and the expanding universe are speculating about the existence of a fifth type of universal energy/matter that they call “the quintessence.” It is hypothesized to exist as a scalar energy field that could arise in superstring theory.²⁵

Arthur Avalon’s interpretation of verses 46-48 of the *Shatchakra Nirupana* describes the energy-substance flowing at the Crown in attunement to the divine.²⁶ The trinity of flows are:

1. *Maya shakti* (which maintains the bodies of all who have bodies), being “thin as the hundredth part of a fiber in the stalk of a lotus.” She is lustrous as ten million

lightning flashes, has her source in Brahman, and provides a copious flow of nectar of the joy of the divine union (v.46),

2. *Nirvana shakti*, “as subtle as the thousandth part of the end of a hair.” She is lustrous as all the suns shining at one time, pervades all beings, and grants divine knowledge (v.47),
3. Supreme *Brahman Nirvana shakti*, “like unto the ten-millionth part of the end of a hair.” “She is lustrous like ten million suns, and is the Mother of the three worlds.” She is the life and gladness of all things, and “carries the knowledge of the Truth to the mind of the sages” (v.48).

These energies, which are consciousness, have their origin beyond spacetime, and these verses give an idea of the subtlety of them in the human mechanism. The energies have been compared to atomic energy in their origin and power.

The reason for looking more closely at the third plane is that it borders the end of spacetime, and so raises questions about the boundaries of manifestation, consciousness, and electro-magnetic resonance. Some form of resonant connection is apparent between archetypes beyond spacetime and prototypes within spacetime. Esoteric teaching is that each plane has its soul, a value for c in $E=mc^2$, so we would expect that the relative proportions of E and m by plane would define their relative capacity. This is modeled in the Energy Structure section below.

Kingdom, Chakra and Plane

The 7 kingdoms of nature listed in Table 1 are made up of varying proportions of the 7 planes of substance, and are energised through the chakras. The kingdoms, planes and chakras are distinct, though they may be correlated at certain stages and under certain conditions. For example, the 7 kingdoms have a fractal resonance with the 7 chakras so that as a person achieves a particular chakra consciousness, it will resonate more easily with the relevant kingdom. Those at the Sacral level “attune” most easily to the vegetable kingdom, those at the Solar Plexus to the animal kingdom, those at the Heart to humanity, and those at the Throat to the Hierarchy of saints and masters. Resonance does not mean the same consciousness, but means easier access to the awareness through attunement. The interests of the Loner may incline to hunting and blood sports, and of the Loyalist to the importance of human community. The Involver would incline to knowledge integration and planning of large scale activities involving the higher intuition.

The 7 chakras exist mostly in physical-etheric, astral and mental substance in the human. Each chakra exists in a range of levels of substance. They are potential structures, and typically are awakened through the activation of the planes of substance, in sequence from physical-etheric through emotional and mental to buddhic and beyond. The ideal-typical sequence could be that:

- Base and Sacral chakras would be fully awakened when the physical-etheric substance has been fully incorporated,
- Solar Plexus and Heart when the emotional substance has been fully incorporated,
- Throat when the mental substance has been fully incorporated,
- Ajna commences effectiveness with buddhic substance, and
- Crown activates with atmic substance.

Adepts are those who have progressed from the human to the next kingdom, and they have chakras in buddhic and atmic substance. For them, the 7 chakras on 5 planes of manifestation make “35 vortices of fire in the perfected adept.”²⁷ In other words, as we progress, we gradually incorporate more refined grades of substance into our vehicles, and in this way are able to link to a wider range of the real world. The Buddha was a perfected adept, who attuned to the divine archetype for humanity and expressed it as teachings of wisdom for people to use.

The ideal-typical model must have its real world variations, which are the various lines of development that people follow (taken further in chapter 11), signified by the energizing of the various petals of the chakras. It is possible to develop intelligence without much heart and vice versa, in which case the pattern of chakra petal unfoldment and the composition of chakra substance will vary accordingly. This variation is expressed as the variety of personality traits and soul aspirations, around a central “average” consciousness.

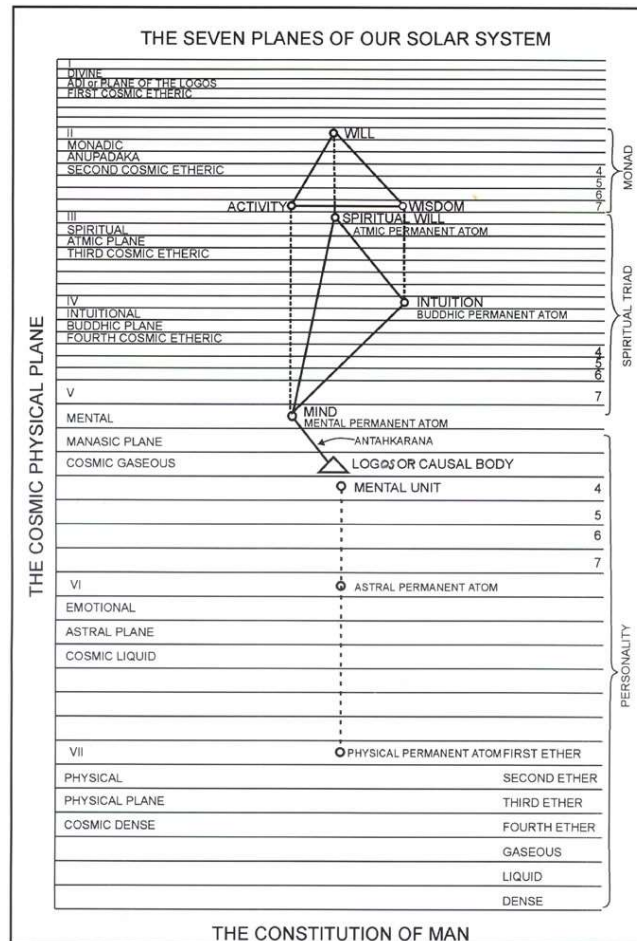
Soul Mechanism

“The Soul is produced from a certain essence, not from matter: it is incorporeal itself, even as is its essence. Everything that is born must of necessity be born from something: all things, moreover, in which corruption follows generation, must of necessity have two kinds of motion: (1) the motion from the Soul, by which they are moved; and (2) the body’s own motion, by which it grows and decays. The Soul, however, is perpetually self-motive, in that it perpetually moves itself and imparts motion to other things. And for this reason, the Soul is free from death, for its energy is self-activity ... Its nature is, according to its essence, to be ever moving; and according to its intelligence, to be self-motive; not moved in something, not towards something, not because of something, for it is prior in energy to the things moved, and that which is prior stands not in need of consequents.”

— Hermes Trismegistus (p.39)

Our personality is the mechanism of our soul, and the soul is the mechanism of the spirit. Because of this two-way access, one could say that the entire structure of a being is the mechanism of the soul. However, its mechanism is more commonly taken to be that which exists on the planes below it. For the human, in accordance with Figure 4 in ch 1 and Figure 13 below, this is the personality on the physical, emotional and mental planes, and the chakras that exist in these planes. The soul consciousness itself has a body of substance (Logos or Causal body) that exists on the upper three sub-planes of the mental plane, and linked directly to the chakras on each plane.

Figure 13. Planes of Substance



model for a holon remains to be seen. Its value in deriving a model for the soul is that its inner and outer relationships have been quantified, structured, modeled and even seen by observers.

Quantum Numbers

The model is based on proposals that:

- There are different quantum orders of souls, as suggested by the wisdom teachings,
- Each 7-fold level has a different quantum of soul light, energy and capacity,
- The 7 shells of the atom correspond to the 7 levels of soul within the “octave” of the generic 7 planes, and
- Different quanta of soul have a different quantum value for c in the formula $E=mc^2$.

Quantum theory gets its name because of the mechanics of the electron moving between the seven shells of the atom.²⁸ The electron must instantaneously “jump” from one shell level to another, either emitting or absorbing a photon if it moves down or up a shell, respectively. The outer shells are of higher energy than the inner shells, and their electrons are less bound to the nucleus. Movement is in discrete steps, involving whole number quanta of energy as photons (see Figure 14).

In analogy to the soul model, if the electron moves to a higher shell, the atom is in a higher energy state with corresponding electro-magnetism (soul light). It has expanded its material, electron orbit to a greater quantity of spacetime or capacity. While each shell is a discrete step, the location of the electron (analogous to soul consciousness) within the shell is in the form of a probability distribution. Figure 15 depicts this for the single shell of the hydrogen atom, showing in two dimensions the Normal distribution centered on its circular orbit (in reality a spherical shell).

Figure 14. Electron Shell Levels

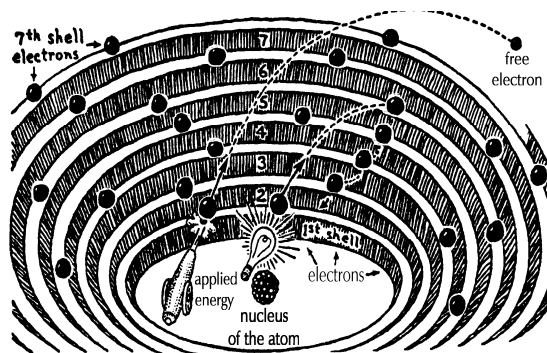
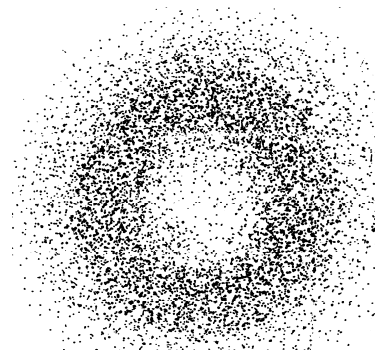


Figure 15. Electron Orbital



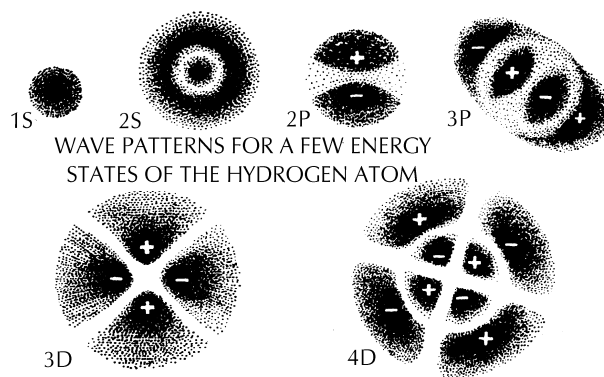
The seven shells have the quantum numbers 1-7, so let us use these numbers for the 7-fold soul divisions into kingdoms and planes. For example, the seven kingdoms of nature in Table 1 will have the soul quantum numbers as follows: 1 for the mineral, 2 for vegetable, 3 for animal, etc. These are then used in Einstein’s “trinity” formula, with the following soul quantum levels for the kingdoms: for the mineral, $c=1$, vegetable, $c=2$, etc. Using $c=1$ for the

lowest level is based upon the physical plane being the lowest of the seven planes and hence it is consonant with the basis of Einstein's formula.²⁹

Physics and metaphysics lend some support to the symmetrical comparison of the seven states of the atom with the seven orders of phenomena in general:

- *Physics* offers the analogy between the shells of the atom and soul levels, in which the size of a shell is analogous to the size of the soul in terms of its capacity. The size of the diameters of the shells of the atoms is measured in angstrom units (a hundred millionth of a centimeter), and the diameters are ordered by the rule of single squares. Thus, for the hydrogen atom, the shells are ordered in the series: 1^2 , 2^2 , 3^2 angstrom units and so on (1, 4, 9, 16, etc.). The size of the soul of each level or kingdom therefore fits neatly in the model with the use of c^2 as soul in Einstein's equation. This is the analogous support from physics.
- *Metaphysics* offers the analogy with the harmonics of stationary wave patterns used to describe shell levels. The analogy is between the 3- or 4-dimensional wave pattern shapes for energy states of the electron in the atom (see Figure 16) and the energy shapes of the "petals" of the Base chakra. The chakras are energy vortices and their petals are energy wave shapes. Bailey states that the petal form of the Base chakra is a result of evolution.³⁰ As the Base chakra is associated with the first stage of development in a cycle, this statement refers to a previous cycle of evolution in a previous kingdom. As a result of the previous cycle, the soul reaches a new level, which requires an increase in capacity and therefore an increase in numbers of chakra petals per kingdom. In the mineral kingdom, the Base chakra is a unity of 1 petal of spherical shape, analogous to the first, spherical wave pattern of the atom (shell $n=1$ and therefore $c=1$). In the vegetable kingdom, 2 Base chakra petals correspond to two nodes (shell $n=2$ and $c=2$); in the animal kingdom, 3 Base petals and three nodes (shell $n=3$ and $c=3$). In the human kingdom, 4 Base petals lead to $c=4$.

Figure 16. Electron Wave Patterns



The Base chakra, as the first to operate in each new kingdom, initiates the new cycle of evolution at the increased quantum level of energy and capacity represented by the petals. This applies to whole kingdoms and to individuals who enter them. The chakras are the mechanisms of the soul, and in the Base chakra there is the key to soul quantum levels for kingdoms of nature. This metaphysical support

correlates with that from physics, and provides a rationale for the 7 quantum numbers of the soul.

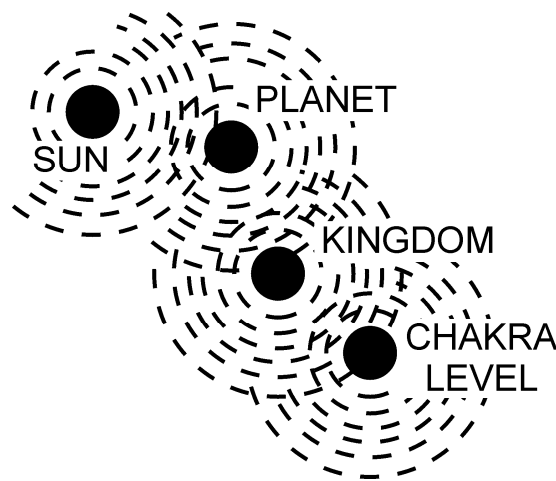
Using the analogy of the 7 electron shells of the atom, then as the incoming energy reaches the quantum requirement,³¹ the electron jumps (out of spacetime) to the next higher

shell level. When the jump is from the outermost shell, the electron jumps free of the atom. It has ascended out of its system into another.

Macro-Structure

An optimum spacetime model of soul levels based on shells would be a geometric fractal pattern, perhaps as in Figure 17. It is clear that we do not yet understand the rules for populating the generic shell levels with their electron equivalents, nor what the basis for the planetary pattern may be. There are more than 7 chakras in the human body but only 7 embody the major principles. Planets are the physical counterparts to solar system chakras, but esoteric astrology claims that only 7 of these embody the 7 major principles.³²

Figure 17. Macro Nested Patterns



This overlapping hierarchy of spacetime structure has its correspondence in geographical theories of the organization of space by economic or other functions. The higher level functions cover more space and the lower levels are more local. The Christaller model of symmetrical hierarchies of hexagonal space is the model of the optimal pattern.³³ However, biophysical and human variations in that space produce distortions in the actual pattern.³⁴ Evolving human systems influence the pattern in a manner similar to the evolution of a general system in the systematic development

of hierarchies of nuclei and linkages surrounded by relevant fields. The general system is important in indicating how large structures that comprise many sublevels of souls (e.g. a person, ecosystem, or solar system) can evolve. This is taken further in chapter 9.

These evolving fractals of soul each have electro-magnetic properties, energy exchange, and their own soul identity. Within the larger structure, an alignment of smaller structures takes place. The higher quantum of soul has a higher quality of love or its analog. Just as atoms, molecules and magnetic domains of matter are aligned in the same direction by a powerful magnetic field, so souls can be aligned in the field of powerful love. This love is also wisdom, consciousness, and creative capacity. There are implications for humanity and all life in this evolutionary process.

Finally, the macro-structure can be seen as an ordered web of shells. Their 7-fold structure corresponds to the 7 musical notes of the octave, the eighth note being the harmonic of the first. It is ordered by Bode's Law of harmonic intervals between planets. Significantly, Bode's Law also applies to the harmonics of the velocities of electrons in each shell of the atom,³⁵ and consequently to the 7-fold ordering of the periodic table of elements. This means that chemical-physical structure has a 7-fold ordering principle, consistent at large and small scales. It supports the findings of Sharry Edwards regarding music, astrology, frequency and the chemical elements. It becomes a remarkable basis for the older teachings about the oneness and interaction of all things. It indicates a common link between physical structure,

astrology, music and human behaviour. If consciousness resonates to structure and its related frequencies at many harmonic levels, then we can see the potential for universal awareness.

Just as the actual position of an electron within a shell is described by a probability distribution, so the positions of “human electrons” in the seven shells or chakra levels can be described by a probability distribution, as in Figure 10 in ch 5. We do not know what the shells of the atom are made of, just as we do not know what the term “psi” is made of in Schrödinger’s matter-wave equation of the electron. Murchie calls it an “essence” of mathematical space.³⁶ Old Indian, Chinese and other traditions say that chakras and their energy channels are made of “etheric” matter that, according to Bailey, is of the highest four sub-planes of the relevant planes.³⁷ This is the soul body substance of those planes, and may be considered to be a configuration of spacetime (taken up below). Perhaps the entire macro-structure of souls exists in this etheric “shell” substance, which is then populated by soul consciousness in increasingly complex substantial patterns. Then the increasing order, differentiation, and integration of the patterns must have phenomenal meaning if we are dealing with love, intelligence and consciousness. The developmental pattern of general systems and dissipative structures indicates the way of unfoldment of soul consciousness and capacity. This soul consciousness is one, yet differentiated into many levels and types. The reason for this is suggested by Neal Donald Walsch and also Tony Stubbs,³⁸ and involves the varied children of God growing up.

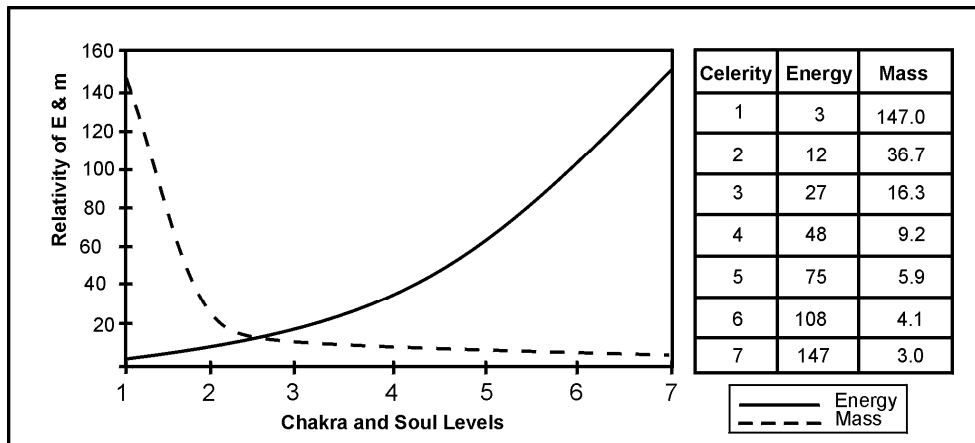
The great complexity of etheric shells would have its counterpart on the Akashic and Aetheric planes. It would comprise a part of the great attractors for all forms. Just as in the Christaller model of spatial organization, the action of many variables can then influence the growth of actual material structures of whatever kingdom. This provides scope for the play of influences at all levels, and in the case of planet earth, of all seven kingdoms. It allows for free will and chance, however conceived, and for the influence of consciousness on growth.

Energy Structure

The soul quantum number can be used in the formula $E=mc^2$ to illustrate the different values of E and m with soul level. This effectively produces “harmonics” of the formula applicable at the different soul levels. What the quantum number represents, other than soul level, is unknown. It is used simply to model the effects of relative soul order on E and m . For this reason, any numerical value for the speed of light (at or beyond the physical plane) is not required³⁹. Figure 18 uses the soul quantum number itself for c , and graphs the seven values for E and m when $c=1$ to 7 using the formula $c^2=E/m$. It illustrates numerically the relative contributions of E (spirit) and m (matter) with increasing soul levels. The graphed m value was obtained using the soul quantum numbers 1-7 and a constant $E=147$, while the graphed E value was obtained using the same soul quantum numbers and a constant $m=3$. In this way, the scales of E and m on the graph balance as they both range in opposite direction between 3 and 147.

In interpreting this graph, we must remember that in both physics and metaphysics, E and m are equivalent, their relation mediated by c . Using metaphysical terms, as the soul capacity increases, its relative content of matter decreases while that of spirit increases. When $E = \infty$, then soul is one with spirit. This graph summarizes the energy structure of the network soul, and indicates the change brought about by evolution. There are a number of implications for evolution in the graph.

Figure 18. Soul Energy Graph



First, for octaves of soul quanta, the first level is the first step in involution into the 7-fold plane or hierarchy of kingdoms. I will use the model fractally within kingdoms, and for the human kingdom in particular. In this case, the quantum numbers represent the stages of soul development, expansion and light within the cycle of the kingdom. From the point of view of an evolving soul new to the kingdom and at the first level, its basic and more material qualities need to be mastered before progressing to higher levels. The matter content (as a frequency) of the pre-existing soul must therefore be of sufficient “weight” to attract it “down” to the material vibration of the new plane.⁴⁰ Involution becomes a function of material gravity once the decision to incarnate has been made.

The soul’s experience begins in the new plane and the first light of the soul in the new kingdom is created. This small increase in energy of consciousness of the soul acts to transmute some of the m into E , and so the proportions begin to change. The soul, like the electron, must absorb energy-consciousness within the frequency range of its existing level before it can jump to the next level. Eventually, over the entire cycle, E comes into greater proportion than m , and becomes actively attracted to the spiritual vibration of the next plane. Evolution then becomes a function of spiritual gravity.

Second, there are three phases of evolution over the 7 soul levels through the cycle, corresponding to personality, soul and spirit levels as follows:

- Involution, applying to levels 1 and 2, where matter predominates (*tamas* - inertia). This is the “descent into matter,” for people into worldly experience.
- Transformation, applying to levels 3, 4 and 5, where soul predominates (*rajas* - activity). This phase is one of conflict where the action of soul consciousness grows strong in the battle between E and m , or poetically between light and dark, good and evil (these being clearly relativistic concepts).
- Evolution, applying to levels 6 and 7, where spirit predominates (*sattva* - harmony). This phase represents the “ascension to spirit,” in which people become increasingly attuned to and at one with the highest principles.

These three phases are defined by the graph as follows. The break between levels 2 and 3 in the graph is where the E and m lines cross, representing the change in absolute proportion. The light is dawning. The break between levels 5 and 6 is one of statistical proportion. In psychological testing, a proportion of 1 in 20 is considered to be the basic level at which a result may be considered to be statistically significant (i.e., different at the 5% level). Between levels 5 and 6, the proportion of m reduces to below 5% of the proportion of E. As we are dealing with the psychology of soul development, here is a reasonable basis for assuming that between levels 5 and 6, the proportion of E becomes significantly different to the proportion of m in soul frequency and consciousness.⁴¹ One is then permanently alive in the living spirit.

Third, the material influence on human soul consciousness is largely through interaction with the environment, initially the physical, biological and family environment, and with limited tribal social structures. The influences upon knowledge and wisdom are mainly external as they satisfy material needs. The spiritual influence develops from within as soul mediates the influences of E and m and develops the consciousness to distinguish them. It moves from a materially oriented consciousness to one that is value oriented. More and more, its capacity increases spiritually until it sees E and m as one and whole, including its own consciousness. There may be periods of seeing spirit (E) as being external to oneself, or of it being entirely within, but eventually the oneness prevails. In the later phase of soul development, knowledge and wisdom come from within, attuned to and at one with that which is without and whole. Ultimately the distinction between within and without disappears.

Fourth, we can equate the light of the soul, in brilliance and color, with its frequency of electro-magnetic radiation. The Einstein equation $E=hf$ should apply, where h is a constant and f is the frequency. As the soul is an oscillator, its frequency or light is proportional to E, and the graph shows that it increases steadily with soul level. Put precisely, $f=mc^2/h$, which indicates that frequency is proportional to c^2 (i.e. soul level), if m is constant. Applying this generalized model to specific kingdoms requires further work. For instance, *within* the human kingdom, the corresponding stages of soul growth may need to be weighted by the number of chakra petals. The model provides a basis for understanding the description of great soul beings as being exceptionally magnetic and radiatory. It also provides a reasonable basis for the clairvoyant's perception of the color and brightness of auras and halos.

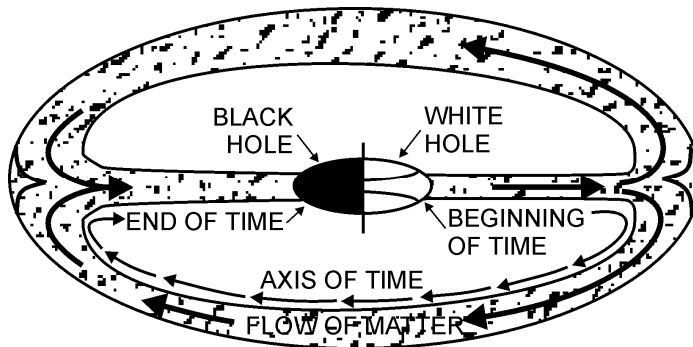
Finally, the birth and death of a universe may follow the same soul pathway. The universe would begin and end at the Aether dimension, the two dimensions above being beyond spacetime and matter as we understand it. We have only scientific speculation about the universe of substance before the beginning of spacetime, with a number of valid challenges to the "big bang" theory. All of these theories are still in development. Esoterically, the universe would proceed through the stages of development of self-consciousness (we are but one example) before evolving to infinite spirit (and light) that would obliterate spacetime. As Bailey puts it, "when Spirit and matter sound the same note, evolution will cease."⁴² The universe would then enter pralaya, as part of many cyclic evolutions of many universes.

Itzak Bentov described a possible model for this process, in which matter collapses into a black hole and reappears in a white hole.⁴³ Unfortunately, the science and mathematics of black holes is limited and there are viable alternatives to the theory.⁴⁴ However, if matter

were to be “crushed out of existence” as Bentov puts it, we can assume that it would be converted into energy (radiation, or spirit) as indicated in the graph. Of interest to the soul model is what happens to soul (c) at the end points. The soul body of the universe may start as infinite mass or matter and end as infinite energy or spirit (keeping in mind that these are transmutable). In the process, the consciousness of the soul would have become one with spirit. This enables it to start out at that same level in the next cycle.

In Bentov’s model, the spacetime funnels of black and white holes are connected in an elongated torus structure (see Figure 19). The expanding universe flows from the white hole, then around its origin point and back into the black hole. The two funnel holes are joined at a point of singularity. There may be a number of white or black holes in a universe, perhaps a hierarchy of them (and of universes), and some may possibly have a rotating ring of singularity rather than a point. The points of singularity may model the points of pralaya, which is the interlude between manifestations in spacetime.⁴⁵

Figure 19. Bentov’s Torus Universe



The end of evolution has been described by a modern wisdom teaching as:⁴⁶

“Full consciousness will be achieved, and in the moment of achievement, existence or entified manifestation will cease. All will be reabsorbed within the Absolute; pralaya, or the cosmic heaven of rest will then ensue, and the Voice of the Silence will be heard no more. The reverberations of the

WORD will die away, and the “Silence of the High Places” will reign supreme.”

Compare this to the scientific speculation in the final paragraph of Barrow and Tipler:⁴⁷

“... if life evolves in all of the many universes in a quantum cosmology, and if life continues to exist in all of these universes, then *all* of these universes, which include *all* possible histories among them, will approach the Omega Point. At the instant the Omega Point is reached, life will have gained control of *all* matter and forces not only in a single universe, but in all universes whose existence is logically possible; life will have spread into *all* spatial regions in all universes which could logically exist, and will have stored an infinite amount of information, including *all* bits of knowledge which it is logically possible to know. And this is the end.”

Evolution Model

The energy model of soul development graphed above can be expressed diagrammatically as spiral movement on the surface of a tube. The axes of the tube are vertically of the planes of substance (or unity – diversity), and horizontally of level of consciousness. The ends represent pralaya of the 7-fold cycle, and singularities at a macro scale. At the end-beginning point, the quantum of E of the previous cycle becomes the quantum of m of the new cycle. In cross-section, the spiral would appear as a circle of involution and evolution, which is the

journey of the prodigal son (soul). In longitudinal section, it would appear as a section of a sine wave depicting the same journey. Figures 20a and 20b depict these sections.

Figure 20a. Spiral Evolution - Circle

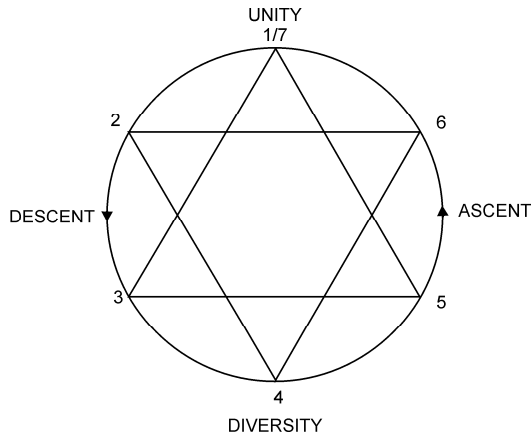
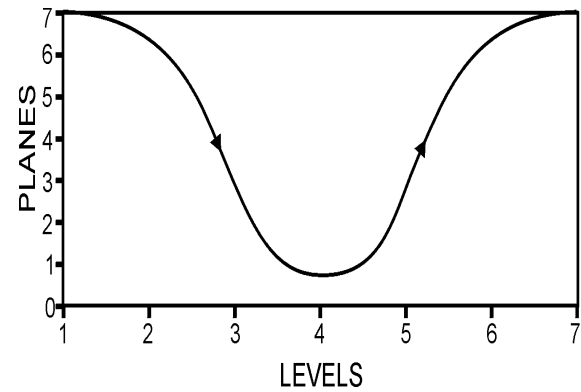


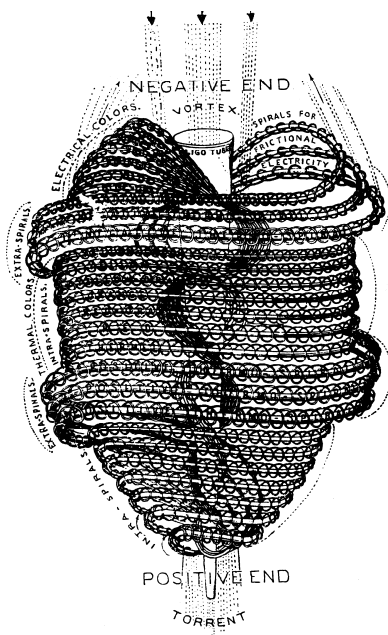
Figure 20b. Spiral Evolution – Sine Wave



The singularity or pralaya point is analogous to a quantum value (i.e., a soul quantum number) to be obtained for each cycle before pralaya can be entered into and a new cycle commenced. Pralaya is beyond spacetime and so the Bentov model would naturally show the two funnels joining at a point in spacetime. However, that point is a gateway to the quantum mind at the Akashic level, and a “timeless period” can be spent there before re-manifestation or reincarnation.

The middle of the tube, or bottom of the circle, corresponds to maximum diversity in soul consciousness. In this middle, *rajas* period of conflict between the many dualities, the soul

Figure 21. Babbitt's Atom



reaches its maximum mediating function at $c=4$. This level is then analogous to the qualities of the 4th Ray of Harmony-through-Conflict. In contrast, the maximum harmony or peace of unity is at levels 1 and 7. The middle level is the battleground between higher and lower (E and m) that strengthens the soul (c) and leads to love-wisdom. The words of Christ express this wonderfully as, “Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man’s foes shall be they of his own household” (Matt 10:34-6). This quotation symbolizes succinctly the struggle of the more developed qualities against the earlier and less developed qualities in human nature, as yin and yang in the progression of their unfoldment.

In order to model the dynamics of soul incarnation and development, we must combine the 7 planes and the energy model, the spiral pathway above, and

Bentov's torus model with Babbitt's vision of the archetypal atom as shown at Figure 21.

Figure 22a. Chaotic Flow in a Fluid – 1

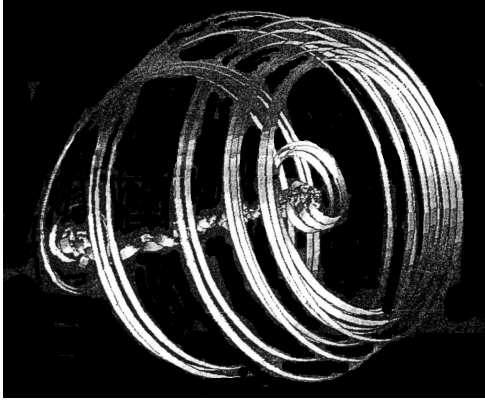
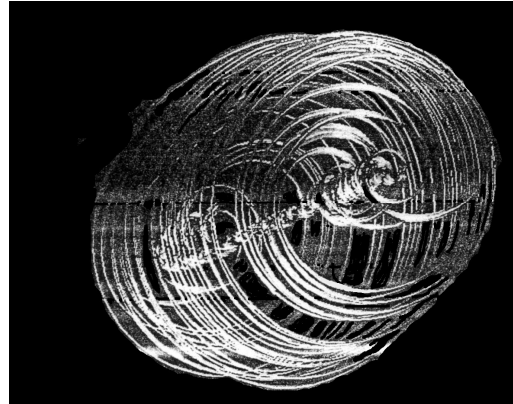


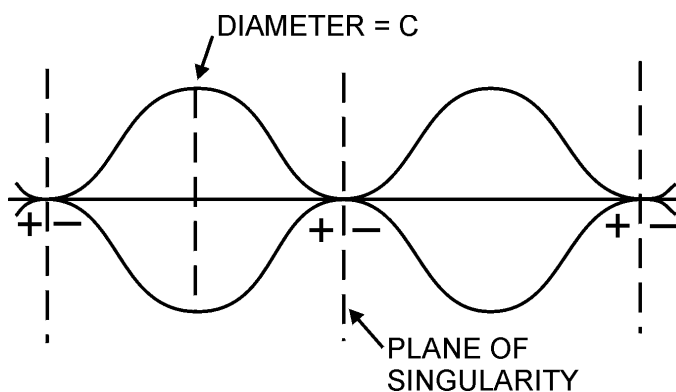
Figure 22b. Chaotic Flow in a Fluid - 2



Babbitt's model of the atom may have been received through psychic vision or intuitively, but it bears striking resemblance to computer graphics of the chaotic flow in a fluid that forms a "strange attractor" as seen in Figures 22a and 22b. The computer graphics by Tom Mullin in Chapter 5 of Hall (1991, p.66-7), plates 10 and 11, show motion on a torus corresponding to the presence of two waves in the flow with very different time scales. Altering the control parameters alters the chaotic structure. The mechanism of these and the archetypal atom is taken up further in the Nucleus and Energy section below.

Spacetime Envelopes

Figure 23. Spacetime Envelopes



The ends of the tube represent the unity of $E=mc^2$ and the middle represents their diversity. This can be shown in three dimensions if the tube ends become points so that the tube becomes like an elongated balloon or envelope. If the end points of a number of these were joined at their singularities, then these envelopes or packets of evolution would appear like beads on a string (Figure 23). Each of these spacetime envelopes is a fractal with a soul quantum number, meaning that

what occurs fractally at a micro-scale also happens at a macro-scale. The entire envelope could be a universe with the aim of increasing its quantum number over the cycle of evolution. Increased quantum numbers would be shown in the diagram by increasing sizes of beads.

Each envelope represents the expansion of spacetime from its singularity to maximum divergence and then its convergence back to singularity. Energy is relatively high close to a singularity compared to dense matter. This is the case on emergence from a white hole, and as spacetime expands, matter condenses. The movement from compact energy at the beginning unity to the relatively dispersed matter at the diversity of the middle phase, then back to highly condensed energy/matter at the end unity is the U-shaped curve of Figure 20b. However, the initial energy that condenses to matter is of the same frequency as the infinite E of the previous cycle, now transformed into the infinite and relative m of the new cycle. After reaching the point of greatest spacetime expansion, which is determined by the parameters of the universe, the process “reverses.” It does not regress, because consciousness (c) has increased steadily, with many subunits achieving their soul quantum number objective and ascending. The frequency of the entire system then increases to an octave above when it started, at least in this model. The timeless consciousness at omega is not the end of the process.

In terms of this model, the *capacity* of the soul is proportional to the *diameter* of the envelope at maximum expansion. Differences in souls between cycles will appear as envelope diameter differences.⁴⁸ Because the diameters depend on the energy which is “allocated” to the cycle, this would mean that the conservation of energy and matter in spacetime applies only within a single spacetime cycle. We are not sufficiently aware of the physics or metaphysics of the pralaya beyond the singularity point, but it contains the mechanism of the quantum jump between levels. This jump to a higher level is accompanied by the absorption of energy. In the case of an atom and its electrons, the energy comes from outside of the system. For the time being, it is unknown whether the energy of the universal envelope quantum jump might come from either a larger spacetime structure, or from beyond spacetime, or even both.

Stephen Hawking and others have worked on the mathematics of the planes beyond spacetime, and quantum gravity, which involve at least one extra time dimension in addition to regular spacetime. Michio Kaku and Brian Greene indicate the potential of superstring theory with its dimensions beyond spacetime to integrate all physical theories.⁴⁹ This mathematical hyperspace links the archetypes in Akasha to their working out in spacetime. Hawking’s “imaginary” time is consistent with metaphysical teaching and with a quantum model of the mind of the universe. The concept of “sum over histories” of the universe in imaginary time (every possible alternative history) is consistent with the idea of a probability wave distribution in Akasha. No matter how non-spacetime may be conceived, the mathematical modeling allows us to understand the causal transformation from hyperspace archetypes to manifested archetypes as ideas and physical forms.

The two dimensions of kingdom and plane (and also chakra and ray) are conceptually separate but appear to interact differently with evolution from alpha to omega. The model has consciousness evolving through chakras and kingdoms from point to point (horizontal in Figures 18 and 20b), but with all substance expanding into spacetime and then contracting to a singularity again (vertical in Figure 20b). They are orthogonal (at right angles) to each other, yet the end points converge to unity.

Therefore the two dimensions expand from and contract to the alpha and omega points. But to incorporate both orthogonality and convergence, they must spiral in opposite directions, like the double helix. Hence the two dimensions are at right angles only in the

middle of the cycle, are oblique at other stages, and are unified at the singularity points. In this model, the planes of substance represent space, and the progression of chakras or kingdoms represents time. To use Goswami's language, they proceed in a tangled hierarchy from an inviolate level beyond spacetime.

This tangle connects the highest two levels of "space" and of "time," which are principles beyond spacetime, fractally to all sub-levels. This provides the "tangle" that links all levels to the inviolate levels beyond spacetime. Why then have 7 levels in the model of spacetime rather than 5? Because all levels exist in the unit that is spacetime, with the two highest interpenetrating spacetime freely. They are the causal levels that create change, and we in spacetime have a part of us that exists also beyond spacetime. The higher two levels are a necessary, ongoing part of spacetime manifestation, and have their correspondence in physical mechanisms such as the Ajna and Crown chakras, and in the brain.

For the human, Goswami argues⁵⁰ that the inviolate level of mind beyond spacetime, and tangled hierarchies, explain the difference between the lower self-reference "I" of the personality and the higher "I AM" of the true self beyond spacetime. My view is that in the human, the tangled hierarchy is in the form of the *ida* and *pingala* of the *sutratma* linking Base and Crown, forming the "golden braid" of the hair of the head of Shiva. The symbolism is apt, for *pingala* can be abstracted to matter or planes of substance, and *ida* to consciousness development or the levels of chakras and kingdoms. Even more abstract, *pingala* is yang and analogous to space, and *ida* is yin and analogous to time. The *sutratma* is analogous to pure or spiritual consciousness. Their braiding ends in the marriage, which leads to the union of mc^2 in E. These trinities are, within classical spacetime:

<u>Space</u>	<u>Time</u>	<u>Being</u>
matter	consciousness	spirit
m	c^2	E
pingala	ida	sushumna
3 rd Ray	2 nd Ray	1 st Ray
yang	yin	androgyny
sun	moon	heavens
sound	light	void
aether	akasha	sea of fire

The transmutability of the three factors can lead to variations in these relationships, taken up further in the section on Dynamic Spacetime, below.

For the spacetime envelope model, the braided axes of space and time form a curved geodesic emanating from a primary white hole and falling into a terminal black hole, with substance following one axis and consciousness development the other. The dynamics of movement out of and into the singularity holes can be modeled by electrical polarity (see below), though the model of "nuclear" activity beyond spacetime has yet to be created. This is a simplified model for a universal cycle, and it is possible to include numbers of fractal white and black holes in it.

Time or development moves almost parallel with each plane of space at either end of the envelope near the singularity points, which means that in movement between levels of consciousness, there is analogous movement *across* planes of substance. However, at the

midway of the cycle where the axes are at right angles, movement between levels of consciousness is *within* each relevant plane of substance. It is this relative alignment of space and time (or of the frequencies of substance and the line of chakra development) that creates both the depth and breadth of soul consciousness, and so the achievement of the soul quantum number of light. When oblique, depth is emphasized in involution and evolution, making passage across grades of substance the main objective. When orthogonal, breadth is emphasized, enabling the “soul width” of the envelope to be plumbed and absorbed through “worldly experience.”

This rather static braided helix imagery is brought further to life if we consider the two axes as energy flows. Then we realize that their interactions create energy vortices, another name for chakras. As Duane Elgin so potently points out,⁵¹ the torus (vortex) thus created is one of the most common structures in nature. The energetic interactions of primal duality, as yang and yin, space and time, matter and consciousness, create the basic energy structures of life. The central axis (i.e., tube) creates a pathway for spirit, or Life. With many dendritic branches of the two energy streams in the human body and in the cosmos, a vast and interlinking network of matter-consciousness connects with spirit. It is a tangled hierarchy, which both channels spirit downwards and evolves spirit upwards.

To use more generalised imagery, it is as if the double helix of space and time forms a universal caduceus that is repeated in all life forms. This alignment of dimensions within the spacetime envelope can be used fractally for the span of the human kingdom within the universal envelope, as well as for ida, pingala and sushumna in the individual. The planes of substance and the levels of consciousness are divided harmonically, and I expect the details would be complex in manifestation, if simple in principle.

Dynamic Spacetime

According to the Theory of General Relativity, space and time are interdependent, relative to each other, and the “curve” of spacetime varies with gravity. From this we can deduce that the space and time dimensions are in reality two interacting energy flows with substance because

- Gravity waves are spacetime waves, which have an energy flow;
 - Gravity particles (gravitons) are spacetime particles, and so are energy substance.
- These then comprise the spacetime wave/particle duality.⁵²

It follows (as a reversal of the usual line of thought) that spacetime energy flows shape substance, because we know that tidal gravity shapes substance, and that tidal gravity varies with spacetime curvature. In other words, the dynamics of spacetime curvature can shape substance.⁵³ Space and time knit together to produce the fractal fabric of spacetime and its substance. Yet when we see the helical cross-over pattern of the universal envelope pods, we see that the different angles of cross-over will produce different types of vortices. For human chakras, this is the basis for their candelabrum symmetry pairing across the mid-point.⁵⁴ Also, the contracting curvature of spacetime is greatest towards the alpha and omega points, and hence gravity is greater there. The word ‘curvature’ is useful in describing two-dimensional images of spacetime dilation or contraction, but it does not fully image the energy concentrations involved in spacetime warping.

When we think of spacetime as dynamic energy flows that shape substance, then we have a reason for thinking spacetime could guide the unfoldment patterns of evolution. It could be the essence of the *aether* of old manuscripts (or of the etheric body in its varying levels of substance) that Einstein declared we have no need of because of the relativity of space and time.⁵⁵ It could even be the *psi* that Schrödinger imagined electromagnetic waves to exist in (as *aether* was by then forbidden). I suggest that spacetime energy-substance begins at the plane of Aether, as the primary prototypal structure of incarnation. It appears as the quintessence of Vera Stanley Alder, and guides all interactions of soul and substance in incarnation.

Thus we can imagine the tree of life to be formed from spacetime energy/substance with the birds of conscious substance in its branches at the vortices. These vortices would enwrap the seven levels of space substance for progression over seven major periods of learning in time. The fractal vortices would concentrate the warping of spacetime to create “bodies”, yet bodies linked to all other spacetime, and to corresponding hyperspace (or akasha). Throughout this spacetime “network” the influence of all other warpings can be felt to varying degrees, including those of alpha and omega. Yet the units of consciousness can ride the spacetime energy flows from alpha to omega through the energy transformations and the building of dissipative structures (detailed further in chapter 9). All they have to do is learn the nature of good and evil, the positive and negative dualities, and choose. I use these terms symbolically and apply them fundamentally to all of nature.

The helical cross-over of the seven levels of spacetime is represented in Figure 2b, which is a more generalized version of Figure 2a, and is archetypal and fractal. For example, each

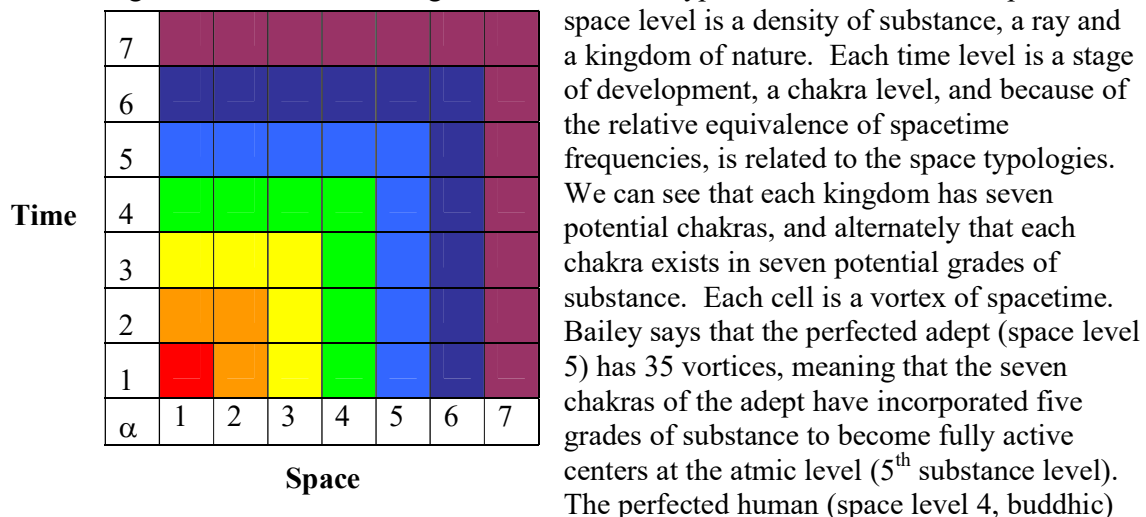


Figure 2b: Spacetime Wrapping

would have 7x4=28 vortices of active consciousness at the buddhic level. If we extend this to the animal kingdom (space level 3, mental) we can deduce that perfection there is the mastery of concrete thought (3rd level) among the most evolved of the animals.

In terms of energy resonance, each level of space has an enhancing frequency with its corresponding level of time, as indicated by the colours of figure 2b. As each chakra is “awakened” in development in time, it resonates to its “twin” level of space frequency, and so lights up. The seven chakras are each operating, but the higher levels that have not yet

incorporated their twin space frequency are therefore duller. If the spacetime energy flows are equal, then their frequency progression is the same as the colour progression in the matrix from 1 to 7. For the advanced human, the 4th level substance (buddhi) is incorporated and the heart chakra then reaches its human perfection. Substance beyond the buddhic level is not yet significantly incorporated, and so the higher chakras are not yet operating at their maximum potential. For the kingdoms of nature, each entity must fully incorporate the frequencies of its colour at the chakra and space levels before it can ascend to the next kingdom in soul consciousness.

Time derives from the light of Akasha, and space from the silence of the Sea of Fire (and then harmonically from the Word of Aether). The highest two levels, of Space and of Time, interact to produce Spacetime and its vortices at Aether, enabling the creative consciousness of the soul, or Adam or Christ. Spacetime is an emanation from the quantum Mind, a form of thought energy that has its harmonic analogy in the qualities of the human brain's two hemispheres (left = time, right = space). Human thought is a fractal of this spacetime energy, hence the older term "thoughtforms" that correspond to memes and to the morphogenetic fields of thought.

The basis is again the trinity formula of Einstein, where E is equivalent to Space consciousness, m to Time consciousness and c^2 to Spacetime soul consciousness at Aether. According to this formula, c^2 is proportional to the values of E/m , increasing as E increases and m decreases.⁵⁶ However, you will note that this trinity correspondence is different to that given in the Spacetime-Being list at p.23 above.

This is because of the transmutability of E and m as odd-numbered yang forms of space, and more generally of the three terms of the equation into each other. The trinity list above is for a subsequent unfoldment of spacetime where the E has become relatively the m at Atma, and c must then become the relative even-numbered correspondence to Time at Buddhi. We also note that at the early and middle phases of a cycle the m largely converts to c , and the c then converts to E towards the end. At the beginning of a new cycle the E becomes the m again at a new level. This may seem complicated but is another form of the General Relativity of Space and Time that includes consciousness, in involution and evolution.

To summarise this aspect of the model, the incarnation of the trinity in spacetime means that spirit-soul-matter becomes respectively space-consciousness-time (and their fractal equivalents). In accordance with the trinity archetype, the energies of space and time must then interact to produce consciousness.⁵⁷ But as these exist in akasha, we now mean the evolution of consciousness in spacetime. This means that the negative-polarity learning substance of a new cycle is matter-time, and the positive is spirit-space. These can be humanized into evil and good in principle but not literally.

We could say that the soul energy originating in akasha, as an emerging new seed consciousness, follows the curvatures in spacetime in order to know good and evil (the universal polarities) and therefore to grow in its capability. We are living within these fractal curvatures now, but at varying levels of space-spirit, and if we but knew it over varying levels of time-matter. The latter refers to our akashic perspective and must be incorporated into our soul-consciousness, as we are connected and therefore exist concurrently in various spacetimes and in akasha.

This means that transformations of the archetypal trinity formula are needed for the different levels of spacetime (see Fractal Spacetime below), and that our laws of physics are incomplete without the inclusion of soul-consciousness at the different levels. The measurement difficulties of the higher levels of spacetime-consciousness may limit any early acceptance of a comprehensive trinity theory. What the model predicts is that, as the term ‘spacetime curvature’ can be substituted for ‘gravity’ in the theory of General Relativity, in a comprehensive trinity model gravity must interact with soul-consciousness.⁵⁸ Valerie Hunt (1996, p.30-33) reports on the experiments on people in a Mu Room in which magnetic and electromagnetic properties can be varied. Decreasing the electromagnetic (soul energy) aspects led to gross disorientation and incoherency. Decreasing magnetism (but with electromagnetism normal) led to gross un-coordination and loss of kinesthetic awareness. When magnetism was increased above normal, coordination became superior. This is experimental evidence of significant interactions between neurology and electromagnetism and magnetism. The relationship, if any, to gravity and consciousness needs further exploration. The soul has the qualities of love, attraction, form building, magnetism and somehow gravity. The manner of its evolution within the network of spacetime-consciousness is suggested below.

At the end of a cycle when *E* enters hyperspace, it corresponds to the highest level of imaginary Space (at the Sea of Fire). The *m* becomes imaginary Time once more at akasha, and *c* as perfected soul contains the lessons learned as mind stuff or soul essence.⁵⁹ This trinity in hyperspace has the following correspondences:

Ray 1	Father	Sattva	Spirit	E	Space (eternal now, or infinity)
Ray 2	Son	Rajas	Soul	c	Consciousness (mind stuff)
Ray 3	Mother	Tamas	Personality	m	Time (eternity)

The dynamic of the transition from spacetime to hyperspace is similar in quantum gravity theory and in the Indian sutras:

- In situations of extreme gravity and spacetime curvature, as in theoretical black holes, spacetime-substance is so distorted as to transfer from the laws of General Relativity to the laws (barely understood) of quantum gravity. It is theorized that a black hole singularity not only crushes matter to (almost)⁶⁰ infinitely small size, but then absorbs or destroys time, leaving *only* space, to become “spacelike”.
- The yoga sutras of Patanjali (below) indicate final modifications of soul-mind substance, followed by the ending of time, leaving the hyperspace condition of the eternal now (spacelike).

The final three sutras of Patanjali⁶¹ express the final state of unity of the whole (the 3 gunas are the trinity principles in spacetime and akasha) as follows:

The modifications of the mind stuff (or qualities of matter), through the inherent nature of the three gunas, come to an end, for they have served their purpose,

Time, which is the sequence of the modifications of the mind, likewise terminates, giving place to the Eternal Now,

The state of isolated unity becomes possible when the three qualities of matter (the three gunas or potencies of nature) no longer exercise any hold over the Self. The pure spiritual consciousness withdraws into the One.

In these two explanations of the transition there is a correspondence between mathematical physics and metaphysics.

Quantum Spacetime

Quantum gravity equates to quantum spacetime, and so we see that spacetime is dynamic in the quantum mechanical sense of jumping in and out of our universe of spacetime. This could be at the possible hierarchy of black and white holes, or just at sub-atomic scales in the manner that particles jump in and out of ‘normal’ spacetime. Given the transmutability of space and time into consciousness, we then need to think about quantum consciousness (or mind). If there is a hierarchy of black and white holes, or lesser spacetime tubes or “foam”, then consciousness substance will enter and depart from spacetime at levels varying with the complex structures that transit to and from akasha via these holes.

However, akasha is the land of infinite possibilities wherein the probable is chosen for any particular purpose, at least that is the metaphysical advice. This means that our universe and all in it have infinitely multiple possible forms and frequencies, which corresponds to Feynman’s “sum over histories” in quantum mechanics. This in turn means that our consciousness must choose between these numerous alternatives in accordance with our purpose for being here. This means that the universe is an open system with constant interchange of substance and consciousness, but with purpose. Any unit of consciousness is linked to hyperspace and therefore to all the dimensions therein and to all possibilities of life within the universe.

This is why spacetime and hyperspace are considered here. The soul consciousness evolves from being subject to linear spacetime, then to being able to influence it, and to go beyond it. This applies to the development of people, and more broadly to the development of all kingdoms of nature. I assume that a powerful consciousness can evolve and exist in hyperspace/akasha (see Recursive Evolution in chapter 9). Hyperspace is more causal than spacetime, and the old teachings are that thought there can influence spacetime. It could therefore be said that spacetime is one of the thought fields of God. But as all is connected to all, each one of us is a part of the larger being and thought field. Just as there are various levels of spacetime, there are various levels of awareness, consciousness or responsiveness in the universe.⁶² The higher levels of awareness will be able to influence spacetime and the development of conscious units at the vortices. The lower levels will be subject to this process, and those in-between will be gradually learning to master it.

The transmutability of Space, Time and Soul Consciousness as modeled by Einstein’s trinity formula, means that soul conscious substance can be converted to space and time, and vice versa. This is what a portion of soul substance does when incarnating or returning. When we look at the human soul diagrams provided by Bailey⁶³ we can see the soul consciousness embedded in levels of space and time, yet a part of hyperspace. The “aetheric structure” of the soul is fixed in advance, yet the unit of consciousness employs the grades of space and time to develop its awareness, and to gain mastery over them. Ultimately, the evolving mind is able to consciously direct spacetime and the substance it contains. We see the beginning of this in yogic states, and in recorded miracles that are beyond the ken of modern science. Yet these and other true feats of mastery of spacetime-substance are part of the third and last major paradigm of science that people will eventually master (see chapter 6 and the end of this chapter).

This last science takes in the influencing of the current laws of physics by mind beyond spacetime. It also takes in stepped-down versions of this in people who have progressed sufficiently to have some lesser influence. Of considerable interest will be those beings operating consciously within both hyperspace and spacetime.⁶⁴ We see evidence of this in Isaiah and John in the Bible (see chapter 8 below), and in Edgar Cayce's reading of the akashic records, in some past-lives hypnotherapy, and in some gurus and masters today. At present the scientific view is that "signals from hyperspace cannot be received by people" (Thorne p.456). This will be proven incorrect when individual human links with hyperspace are recognized (as in Fig 4 in ch 1) and when individual evidence is presented.⁶⁵ This will require the inclusion of consciousness in physics.

This human linking with hyperspace, which is a conscious jump from spacetime, means that time travel in consciousness is possible. Travel within spacetime in consciousness is also possible. At the more refined levels of space and time, and in hyperspace, it is possible for beings with sufficient attunement and power to communicate, and to manage energies and apparent laws of nature, and create worlds of peace and beauty. At these levels there is no need for flying saucer hardware (though it may have its uses for lower levels of consciousness), nor for time machines. Nor is there need, for some, to have bodies of the same type of physical matter as humans. When consciousness has transcended the lower vibrations of substance, it is freer to "travel" where it may. Physical structures of that lower vibration, whether of body or spacecraft, would simply hinder it.

When our consciousness moves from spacetime thinking to the infinite space and infinite time of akasha, linear progress as we know it is no longer necessary or appropriate. Even within spacetime we have access to multiple dimensions in akasha, and to past and future, and to any location as we focus our awareness. This opens up vast possibilities about the nature of progress and the role of soul when we are not limited by space and time. These issues are taken further in chapter 9.

These musings indicate where the human race is heading eventually, and also that some beings who are already there are on hand to help us if we ask. We are developing our free will for a purpose, and so they will not interfere with that freedom unless we give them permission. It may sound like science fiction, but so many ideas of science fiction are the tenuous grasping of future developments through the inspired intuition. What is missing from this discourse is the immense feeling of love, peace and wisdom that goes with the higher levels of consciousness. When one enters these levels and feelings, one knows that "I AM God". This can only be verified by direct experience.

Fractal Spacetime

Space and time are but two of at least 12 (or more) dimensions of being. In the superstring theory of 11 dimensions, they take the form of 3 sub-dimensions of space and 1 sub-dimension of time. Other sub-dimensions of time exist outside of our linear time, and other dimensions of existence are there in akasha too. Metaphysically, in our learning as juvenile Gods, we have undertaken to take part in an experiment in order to experience the working of cause and effect, and value, in a teased-out form. That is, we have agreed to experience the simplification of living our awareness in fewer dimensions than "reality", which has a greater number. In so doing we can understand the effects of limited interactions when other variables are "held constant". Just like modern day experiments. In the junior

classes of learning we need this simplification. Between lives of earth (and in consciousness often in sleep) we return to the multi-dimensional reality that is beyond our spacetime in order to integrate our experience. We return to spacetime to continue the experiment with new data and an improved understanding.

So what are the limited structures of space and time that we now experience? To call them an information construct says everything and nothing. Yes, they are two streams of energy-information that interact, branch, produce vortices and form the basis for conscious life in all forms known to us. Yes, they are energy and substance in the mind and body of God. No, they are not illusion, but are simply the peeling off of two dimensions for closer inspection of their influence. Yet they comprise the garden of our being, and the physical limitations of our personality world, though not of our soul or spirit.

Let us look at the structure of this magnificent world. As the two streams of space (S) and time (T) interact and create vortices, these enfold the substance of the seven spatial planes to create a mixture of dense and lighter substance that changes over time. In the atomic model of quantum levels, 7 orders of c (speed of light) were proposed. These 7 orders correspond to the 7 levels of space and time, giving 49 potential qualities of spacetime and their vortices (see chapter 9). These are linked together in evolving organisms, from the physical, through emotional and mental, to the higher psychic and spiritual levels, according to the evolutionary level of the entity considered.

Some support for this is in the theory of branes, or multi-dimensional string theory, in which the extra dimensions are known as Grassmann dimensions. If we assume that spacetime is the aether of old, and use the trinity formula equivalent of $S = Tc^2$, then we know that c is invariant in a spacetime that is not severely warped, but not where the warp is powerful as at a theoretical black hole. Electromagnetic laws (including c) work in “normal” spacetime but not in the additional dimensions. Therefore we can assume that c will vary with the higher dimensions as does gravity or spacetime.

This means that the trinity formula should vary with type of brane, or more simply, with the additional dimensions. The outline of this fractal formula would be

$$c_{(1-7)}^2 = S_{(1-7)} / T_{(1-7)}$$

The question arises, how does c increase from its quantum value over the seven levels within a cycle of development? In the atomic quantum model, the electron (here c or soul) jumps a level by absorbing energy (consciousness) in its frequency range. So where does this energy come from in a more general model? There are three possibilities:

1. from equivalent souls “shedding light” to others;
2. from transmuted m (or T here) at resonant frequencies;
3. from resonance stepped down from higher dimensions as E (or S here), and ultimately from hyperspace in the open system universe.

The first of these is soul resonant alignment. The second is the serpent or kundalini energy rising. The third is the dove or spirit energy descending.

I have suggested that over a cycle the m transmutes to c , then c to E , then E to m to start a new cycle. In this process, m is the primary fuel of consciousness (c), which then sheds light and attracts E as the dove descending. In the human this trinity is seen in the interactions

between pingala, ida and sushumna. The trinity formula applies to each of the seven levels, enabling *c* to jump levels to akasha and there prepare for a new cycle.

Poetically, the transformation of *c* is of the seed soul by the Sun (E) and garden environment (m), which provide the *c* with energy in the appropriate frequency band (by analogy such as the bands of light, heat, moisture, pH, nutrients) for the seed to grow. The seed has its own energy store to begin with, and its DNA coding – as does the soul as a product of evolution. For a universe, we would need to think of the universe’s own sun and garden, out of spacetime.

The spacetime helical flows are fractal, hence so are the vortices (or chakras), with a major seven-fold structuring. We see this in the:

- Archetypal atom structure – with layered streams (Babbitt, Fig. 21)
- Physical atom structure – with concentric streams (shells, Fig. 14)
- Human “atom” structure – with caduceus streams (chakra tree, Fig. 1 in ch 1).

Within the human the braiding of ida and pingala (equivalent to T and S, see Fig 1) provides the fractal structure for the seven stages of human development. The consciousness within this progression is indicated in graphs 18 & 20, with the candelabrum (Fig. 5 in ch 2) illustrating the pairing of spacetime principles. It is the principle of adjacency of substance next to alpha and omega that gives rise to the metaphor of the “rock of spirit”, which indicates enduring strength.

The spacetime axes and their vortices exist harmonically among the “higher” dimensions, within akasha (or in pralaya). There they form part of the larger dimensional structure, remaining relevantly linked to our spacetime. As akasha is hyperspace, the spacetime dimensions are transformed into “imaginary” spacetime. In akasha the information-energy flow of the two streams as a consequence of this transformation creates the archetypal “attractor” atom, in the manner of Babbitt (Fig.21) and Mullin’s graphics (Fig. 22), taken further below. These atoms in akasha are fractal and are the core attractors determining the periodic alternation between incarnation in spacetime and return into akasha. It is the relative angle of the two spacetime streams that sets the parameters of the atom archetypes (analogous to the differing chaotic structures in figures 22a and 22b). These parameters determine the seed atom(s) for the next incarnation. This is a simplified account, but if we keep in mind the fractal and multi-dimensional nature of the system of atoms (nuclei, monads or souls) then the complexity of the evolution of life and consciousness can be grasped generally.

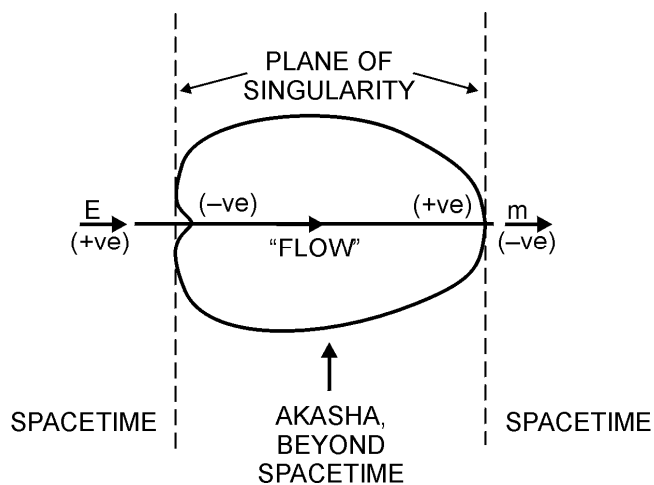
The attractor atoms in akasha are converted into monads in the third plane in spacetime by the kundalini energy (i.e. superstrings), and become the archetypal prototypes for all holons. In the human structure the number of petals in a chakra vortex and their unfoldment is determined by the structure and energy of the nadis around it. The number and type of the energy streams around each chakra determines the overall quality of consciousness of a person. This progresses with each incarnation, is abstracted to the evolving archetype in akasha, and is then re-incarnated as the amended monad and its soul-personality in spacetime. This iterative process continues until a phase is completed and the quantum jump attained. Then a new phase of iterative existence with new parameters can commence.

Nucleus and Energy

The energy model above shows a series of envelopes, each a universal cycle starting with infinite m and finishing with infinite E . In the singularity, pralaya is a mechanism of change that is unknown but that can be crudely modeled. I will call this mechanism the “nucleus of the universe,” which becomes a cell-like system. I have used Babbitt’s archetypal model of the “atom” as this nucleus because it is a mechanism of flow that has positive and negative polarities. It appears to rotate and so might be relevant to the rotating torus of singularity. For diagrammatic purposes only, it is shown in Figure 24 within Akasha (or mathematical hyperspace) between the boundaries of singularity.

Within the pralaya of Akasha, the trinity equation $E=mc^2$ is colored by the frequency of the quantum note of the previous cycle. As they emerge into a new cycle with a target of a higher soul quantum number, what was achievement and positive polarity at the end of the previous cycle is now the darkness of the new beginning, a negative polarity as infinite m .

Figure 24. Singularity Polarity



At the end of a universal cycle, the positive Energy of the previous system is attracted by the negative end of the nucleus and is sucked into it in Akasha at the singularity. There is then, according to metaphysical teachings, a period of reorientation in pralaya where, in relation to the next system, the positive E becomes, relatively, a negative m , and is violently repelled from the positive end of the nucleus into the next cycle.⁶⁶ There is a “flow” of change of polarity within the nucleus beyond spacetime, for which the

mathematical attractor and Babbitt’s atom (Figures 21 and 22) are images. The matter is negative to the output of the nucleus, and is the infinite energy-substance of the next universal cycle. In this model, the heart-shaped nucleus becomes the heart-pump of evolution. The rhythmic pulsation of spacetime is evolution in which the E , m and c factors in the various planes interact to raise the frequency of each.

Just as the tracking of a mathematical attractor (its shape over time in mathematical axes) depends on changes in a physical system, so the shape and nature of the nucleus in Akasha depends on the consequences of evolution in spacetime. The attractor pattern (seed or nucleus here) is, for example, the mapping of ecological patterns such as predator-prey cycles or a weather pattern. If we were to reverse time, then instead of the tracking of the patterns producing the attractor shape, it would appear as if the attractor was producing the ecological patterns. Now suppose that the attractor exists in hyperspace in akasha, created as the “seed DNA” of units of nature, genomes, ecosystems, etc. The seed DNA provides the parameters and basic rules of behaviour for the units.

Now imagine that those parameters and rules were so configured to produce the great attractor, which then entered spacetime as a prototype that influences the spacetime

development of units of nature. This would be a line of energizing from akasha to physical existence in spacetime, based on consciousness fractally, and with a developmental dimension of progress. The “seed” would be created in akasha, and would be responsive to “incoming” energies as the attained quantum, that would modify the seed for the next spacetime cycle. In *Genesis* nature was created in akasha before it was created in spacetime (see chapter 8). I propose that this is an outline of a possible mechanism.

To explain the nucleus, we must use the language of metaphysics because our scientific paradigm does not yet encompass it. The diagrams of the archetypal atom and chaotic “flow” are images in the mind of God. They exist in probability space, not as spacetime structures. They are probability structures, and much of their form depends on what happened “prior” to their formation in the previous cycle. They create the next cycle, but how? Through the attunement to the heart and mind of God, which creates the necessary development parameters for the next step, the next “seed DNA”.

If you want to know how this happens, then listen to your inner sound when meditating. The sound reconstructs. In this way, the new heaven and the new earth are created in Akasha, through the restructuring of the atom, and its subsequent unfoldment. Yes, the apparent “flow” is there, but not as throughput. It is as a transforming energy that restructures the nucleus in hyperspace and then expels its essence through an act of will of God. We cannot yet understand the “mechanism” of this, but it is there. As such, we should not be too concerned now about the precision of structure, but should seek the principles.

How do transformations take place in divine hyperspace? They are like your mother. She creates you, gives of herself, yet the seed is tiny. Yet powerful, for it transforms many energies to create a new human. So it is with the universe created from the womb of Akasha. The nucleus is the seed, it transforms energies, and matter is created. Understand the seed, and you will understand its counterpart in Akasha. The seed is in spacetime, yet part of it is not. The nucleus is in Akasha yet part of it is in the Sea of Fire.

The spacetime seed atom is the archetypal mechanism for reducing the many dimensions in akasha or hyperspace to our spacetime world, yet those akashic dimensions add the colour to the seed according to its purpose. Like the Mandelbrot set, the spacetime atom is replicated fractally in the greater diversity of creation, and in all five major levels of substance in the spacetime world. It is easy for us to think of the diversity of creatures in what we think of as physical reality. But those same creatures exist in etheric and higher dimensions of substance. Their genes have this multi-level existence, and our memes do also. These memes, which Bloom divides into instinctual and thought-based⁶⁷, exist in emotional and mental substance. The latter have been called thoughtforms by an older tradition. The spacetime seed atom creates the evolution of these spacetime thoughtforms or memes, creating the vortex for their precipitation in the thought substance. They are therefore connected to the dimensions beyond spacetime, and to the complex and unified mind(s) that exist there. The older wisdoms say that “seed ideas” are precipitated into thought substance, and that these can be attuned to by human minds. Here is a method for this process.

The manner of the operation beyond spacetime that adjusts universal parameters is unknown to our science. Missing is that which sets the parameters of the quantum jumps (for macro and micro cycles), the fundamental universal constants, and provides the additional

energy. It is evident that our physics and our psychology are lacking in that which enlivens material and purposive evolution. The wisdom teachings simply say that Life underlies the trinity of matter, soul and spirit. Its secret lies beyond the singularity points and in the planes of Akasha and the Sea of Fire.

Soul Quanta as Tithes

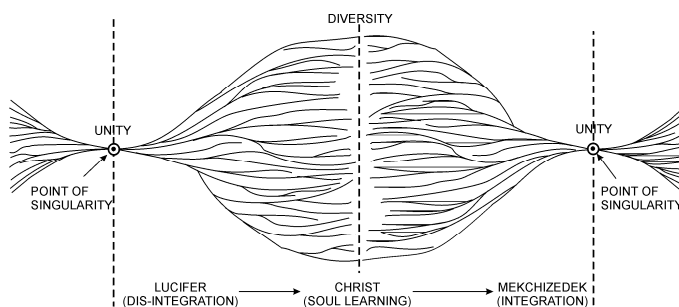
In the soul model, c^2 is light, but as frequency it is also energy and information. When the critical soul quantum of light is reached, it “jumps a level” to contribute to the greater whole, and ultimately to spirit. These incoming light quanta of the many souls are the “tithes” of the Bible, that are paid to God and to Abraham (see chapter 10).

Using the example of the electron shells of the atom, each shell level is a stratum of substance at increasing frequencies. Higher levels are more energetic and have more light. This is why an electron must absorb a photon (light energy) to be able to exist at the next higher level. It is also why it must shed a photon to exist at a lower level. It can ascend by absorbing energy within the frequency range of its existing stratum, transmuting some m and c at level in the process. As this proceeds at all levels and with all holons, the entire soul network increases in light and consciousness.

This increased quantum of light, which is energy and consciousness per soul unit, is the “tithe” that enables a more comprehensive, systematic and enlightened world to evolve.⁶⁸ This is of benefit to all, All and so to God. The Bible also refers to the process as pressing wine or making oil from the olive (love-wisdom consciousness), and the transformation of dust or reaping of earth (kundalini conversion of m to E). See chapter 8 for details. Within the human system the “tithes” enliven the extra chakra petals at the next level. Within the whole soul network they create an aligned harmony of frequencies that energise inter-connections. Through the aligning of consciousness, they create greater purposefulness and harmony of the immense range of consciousness that is life on our planet and elsewhere.

Phases and Nuclei

Figure 25. Spacetime Trees



If the spacetime envelopes are stood vertically, the analogy of a tree and its roots can be used to illustrate spacetime expansion and contraction. Figure 25 shows two nuclei or singularities separating three cycles. From a nucleus, spacetime expands and “branches out” into the great diversity of consciousness and conflict. At the middle of the cycle, the branches of the tree

connect with roots of the next tree as spacetime contracts towards the next nucleus, and the learning is integrated to unity. The creation of light, radiation and spiritual ascendancy that takes place in the second half of the cycle becomes the nutrient for the roots of that which will appear in the next cycle. It is the quantum of this nutrient that enables the seed of the nucleus to become activated to produce the next seedling.

Just as the seed contains the blueprint of the tree, which is subject to a range of other influences in growing to the mature form, so the nucleus contains the pattern of development shown symbolically as a tree. The other influences will be other soul forms and their consciousness, macro and micro, plus the unknown.⁶⁹ The form in spacetime grows like a tree from a small shoot, but with its roots in the previous cycle. The metaphysical teachings say that upon the development of active soul in the middle period of maximum dispersion, the spirit from above reaches down and stimulates the growth. The influence from the “next” Akasha or nucleus adds to the other evolutionary workings of matter and soul. We could say this is the spiritual gravity at work, in the form of progressions of the attractor.⁷⁰

The tree form between nuclei corresponds fractally to the unity-diversity-unity of human consciousness and the 7 chakras. The lower unity is the beginning of the Base chakra activity and the higher is the end of the Crown chakra. The Crown is described poetically as an inverted lotus with its petals pointing downwards and its roots in the ethers above, reversing the tree image. The significance of the Crown lotus symbolism is in the connecting of cycles bound by Akasha that, being outside spacetime, can draw upon the purpose and results of either cycle plus the divine blueprint. All past and future possibilities exist in Akasha. The consciousness of the future cycle can inspire and guide (often unknowingly to its inhabitants) the evolution of the earlier cycle. This is as causative, within the parameters of evolution of free will, as the results of the earlier cycle being built into the nucleus for the next cycle. It does require, as a model, a guiding consciousness beyond spacetime.

The kundalini energy of matter is responsive to mind, and originates in the plane of Akasha beyond spacetime, coiled in the nucleus. We are told that, at the final stage of human evolution, the Base links with the Crown in a golden braid of lighted energy, linking the alpha and the omega. Something similar occurs for the earth and the universe as all kingdoms are unified. Forms resonate to consciousness and are altered by its frequency change. As the whole of Earth and the whole of the universe self-actualises, the various subsystems become aligned and resonate to the higher unifying voice. Greater light is produced, and the increased frequency of the incoming quantum then changes the archetypes in Akasha. This requires resonant connection between the archetypal form, energy and frequency beyond spacetime and that within spacetime.⁷¹

The three logical types “objects, relations, relevancies” conform to the 3rd, 2nd and 1st aspects of the trinity, respectively. Newtonian physics is about objects; field and quantum physics are about relationships and relativity; and the next physics may need to be an extension into relevance - to spiritual purpose. So far, theoretical physics has taken us to the point of singularity and a little way beyond. Beyond is encrypted divine purpose, and its equivalence in physics will need to be modeled. We will need to know if and why the atom is an eternal oscillator. Is there an entity with eternal energy that can be encapsulated in a nucleus, fractal to all levels of being? Can our consciousness resonate with it? These questions have been alluded to before.

“The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the tree branches thereof” (Matthew 13:31). This delineates the evolution of creation from the nucleus of spirit to the tree of life in manifold manifestation, with the soul units (birds) developing in its many branches.

The spirit within us expresses as oneness, and is known in the East as the Blue Pearl, the God within. It is said to be the size of a sesame seed. “Yet even though it is so tiny, it is very big, for it contains this whole world of moveable and immovable things. The seed of the banyan tree is so small that if you take it in your fingers and crush it, it is gone. However, if you sow that seed, then a big banyan tree springs forth from it, and in the banyan tree are infinite other seeds. In the same way, within the Blue Pearl are millions and millions of universes. The Blue Pearl contains the entire cosmos.”⁷² Muktananda shows that we can experience the Blue Pearl oneness through meditation when the kundalini rises to the Crown chakra.

Many Universes

If the entire universe were to evolve, what would be its equivalence to the quantum jump of the electron? If it were to follow the quantum model, it would require an external source of energy. This energy could be sourced beyond spacetime, at the alpha and omega points. Some cosmologists propose that ours is one of many possible universes.⁷³ If so, the family or organism of which ours is a part could conceptually allow interaction between universes, including energy flows. It could involve fractal structure and hierarchy, as if our universe were a cell within a larger organism. If this were the case, then the “upliftment” of the universe, as in the production of the required quantum of light, could be explained as a function of the evolution of the larger organism. It would shift the question of initial causation to a larger scale, but perhaps this question is beyond our current ability to understand anyway.

Seeing our universe as one among a possible organized many universes refocuses us on the evolutionary transmutation that occurs within our universe, and why this should be so. It allows the possibility that Einstein’s cosmological constant and other fundamental physical constants can vary in successive universes.⁷⁴ The parameters of the path of evolution are set in the fundamental constants, which would therefore need to change in stages each time the universe reached an omega point. If our universe is like an evolving cell, then it will respond to the overall note and morphogenetic field of its larger organism. It will progress through stages of development until its matter has been converted to a higher frequency, and until the potential knowledge and consciousness that it contains has been released and applied in cooperation with spirit.

If such were the case, then the evolutionary pattern of universes would not be considered unusual. It would be a standard process, followed by all life in all universes, as far as we are able to know. For us, it would then be the process that counts, for it is this that leads to greater understanding of the purpose and mystery of life.

It is with the practice of evolution that we get closer to understanding. It is with the reality of our change that we understand better. In one sense, it is therefore of prime importance at our stage of consciousness to focus on the immediate steps. However, there will always be a valid concern for direction, large structure, and ultimate purpose because we co-create our own future. This must be intuited, but to do this well requires attention to one’s own development and change, and involves a progressive unfoldment into oneness and omniscience that is real.

To return to the first question above, I propose that the equivalence of the quantum jump of the electron is the attainment of a threshold energy content and frequency of the universe, created by its evolution. It involves the progressive transmutation of matter (m) into energy (E), and the progressive enlightenment and integration of its soul units in achieving higher values of consciousness (c). The more encompassing units influence the nature and rate of development of the units they contain. The note of the spirit and its gravitational pull is the note of the higher holon, which for the cell of our universe is of the organism to which it belongs.

Subjective Evolution

The soul comes into physical existence when spacetime incarnates, and it works through a veritable battleground of learning.

If we take the macrocycle of the human kingdom, through which each individual human soul progresses, we have a drama and an inspiration almost beyond conception. The newborn soul is like a baby, still close to the Mother from whence it came. Inevitably it is self-centered in the simple pain and pleasure of being. The kundalini energizes the first chakra's urge to live and survive. As yet, the human soul has few skills and little capacity to improve the passive nature of its lot. At the next chakra, family and sexuality receive great stimulus, far beyond the control of the infant without strong outer discipline. The overpowering urges create relationships that are simple, functional and ephemeral unless strong external discipline exists. At the Solar Plexus, the kundalini energizes strong personal aggressiveness, ambition and self-centeredness, again beyond responsible soul control. However, awareness of consequences is dawning.

Involution sees the previous soul-spirit unity giving way to new learning in the new cycle. Kundalini at the lower chakras creates powerful physical and psychological urges that are beyond control for good reason. Without these untrammelled urges, the new experiencing would not occur. It is the law of karma that brings them under control, increasing the knowledge of good and evil, value, and will. In this manner, the consciousness of the new cycle is plumbed. Karma, as cause and effect, ensures that any pain given results in equal pain received, and any pleasure given results in equal pleasure received.⁷⁵ It is simple, yet enormously effective, evolving a morality and transforming consciousness. The wisdom of a lifetime is stored in the soul for later lifetimes, just as the quantum value of consciousness achieved in one soul macro-cycle is the value at which a new macro-cycle starts.

The stage of involution is one of impelled learning. The urges force the person into unknown situations and karma ensures that one learns from them. In this way, intelligence, wisdom and love grow.⁷⁶ The light of learning illumines the darkness, through the immutable discipline of karma. For this reason, the "bringer of light," or Lucifer, rules involution. Interestingly, in astrology Saturn is the main planet of karma, and Saturn is associated symbolically with Satan. The impulses of the lower nature become the "temptations" of a more developed consciousness, and their karmic consequence may seem like hell. The aim of evolution is to master the various kinds of impulse or temptation, so that we also can eventually say, "Get thee behind me, Satan." Get thee behind me karma, for I have grown beyond my need for you. Karma is a pure form of love, a hard love, and the basis of the Old Testament, Mosaic law.⁷⁷

As light emerges from the phase of involution, the darkness gives way to shadows. Both light and dark are seen, good and evil, and the soul now struggles with the many pairs of opposites. The mastery of the physical, emotional and mental activities rages in earnest, as the period of the maximum outward reach of the prodigal son is crossed. The science and moralism of opposites forms a powerful basis for further learning, with the inevitable ambiguities and exceptions spurring further understanding. The light of the soul is balanced between Spirit and Matter, but its power to discriminate and to integrate is growing stronger. This middle period is one of extensive learning in which the basis for extracting the intrinsic light quantum of the cycle is laid by establishing good values.

Some associations with the downward and upward arcs of Figures 20a and 20b are:

<u>Involution</u>	<u>Evolution</u>
disintegration	integration
fission	fusion
dissolving	crystallization
expansion	contraction
wounding	healing
tears	joy

In small steps, we seek, we achieve, we learn, and we seek again. As the light increases, we see more light and fewer shadows. Gradually the dualities are seen in the light as unity. Diversity and the many compartments are seen to be living parts of a single system or whole. We work on our own development, and that of others. We seek and seed group harmony that allows a greater power of achievement than is possible as a collection of individuals. We begin to identify with the whole and with the spirit informing it. In rapid acceleration, our consciousness is transformed, as is our soul mechanism, towards the note of the goal of human evolution.

Good and Evil

God created good and evil. Isaiah (45:7) says, “I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.” In the Book of Job, God gives Satan permission to torment Job, and in Revelation, God confines the beast to the pit and releases it. If God created evil then we have the apparent paradox that evil must be good. And this is so, but we need considerable understanding to interpret this wisely.

For God to have created good and evil, they must have divine purpose. They are the divine duality, the archetypal relation, the duality of positive and negative without which there would only be unity. Evil is the negative pole, good the positive. Lift your eyes to the divine concept and ignore human connotation. The gravity of the material is negative, and the gravity of the spiritual is positive, but they are both one in the unity of God, and from their interaction, the Son of God is born, who knows good and evil.

This polarity is one of the most basic of creation. One can say that “evil” predominates in the involutionary arc, “good” in the evolutionary arc, and the struggle between them occurs in the middle phase. The polar duality must exist before any soul, any form can exist. It therefore exists in fractal hierarchy, and it is in hierarchical form that the polarities become relative. The higher principle is always positive to the lower principle, and where there is a hierarchy of principles, then any pole is negative to the higher and positive to the lower. The

spirit is positive and the soul is negative to it. The soul is positive to the negative personality, and the personality is positive to its sub-components. The higher kingdoms of nature are likewise positive to those below and negative to those above.

In the cycle of evolution, each succeeding stage is positive and each preceding stage is negative. This is why morals, religions, norms of justice, and standards of civilization progress through stages. The good always draws us forward. The negative has its attraction also, and it is in the middle phase that we focus on the shadows and the light to determine which way to go. Evil is that which drags us back to earlier forms of thinking, feeling and behaving. Good is that which uplifts these vibrations and leads us to higher levels. In Aramaic, a language of the old scriptures, evil translates as “unripe” and good as “ripe”. Hence the fruits of the tree.

Howard Bloom eloquently details how “evil” stimulates evolution and creates ever more capable civilizations.⁷⁸ This is a dangerous concept if misinterpreted, but it does explain why archetypal Lucifer is the “bringer of light”. In considerable detail Bloom traces how the lower impulses, those of the first three chakras (and their equivalence in other kingdoms of nature), stimulate group self-organisation into larger and more comprehensive, effective super-organisms. This occurs in nature and in human society. To put it simply, murder and mayhem help create our finest civilizations. However, for a more complete picture, we need to go beyond the first three chakras and the first phase of human development. We need to take in the influence of the higher chakras. In line with his focus on early human development (and also on the lower three kingdoms of nature), Bloom does not focus on the higher human qualities until his Epilogue, where he briefly mentions our growth into compassion, cooperation and our power of imaging – of creating the good, the true and the beautiful. These qualities start to dominate in the second phase of human development, and in particular through the heart and throat chakra influences. The second phase sees the growth of soul consciousness influencing human affairs.

The divine separation into fractal trinities means that throughout creation there are positive and negative poles of duality, with the third soul factor relating them. These dualities enable the soul to determine its values of what is good and evil. But as all evolves, the nature of all changes - the soul consciousness, the dualities, and spirit. In the fractal world we learn to deal with dualities at our own and at lower levels of our culture, and in lower kingdoms of nature. The souls in this vast network of evolving creation are learning everywhere, each according to its type and capability. The fractal dualities enable the garnering of wisdom throughout creation, in the myriad units of separate consciousness, which are yet united at their higher levels. The divine creation of dualities enables us all as souls to grow towards the light, both consciously and independently choosing our destiny.

In this vast evolving network, the light created by the myriad souls is absorbed by their, that is our, higher unified levels. It occurs throughout the network, individually, in groups and as a whole, till a unified blaze of divine light, the divine quantum, is created. We could not do this without the garden of good and evil, or of dualities, in our world.

In a lucid explanation of the tree of the knowledge of good and evil, Elisabeth Haich⁷⁹ summarizes as follows:

“Both good and evil have arisen only through separation from unity which itself is neither good nor evil but divine. Only through separation is it possible to achieve recognition and knowledge. Consequently the recognizable world must consist of good and evil. If that were not so, it would not be recognizable and could not exist at all. The entire creation is the tree of the knowledge of good and evil!”

The Son is born of the duality in order that He may descend to the depth of the lowest vibration of the cycle to uplift the frequency of substance and consciousness, and so create a greater awareness and measure of good for God. This is God’s design, and we live it daily.

Yin and Yang

Female numbers are even and male numbers are odd. In Figure 20a, two triangles can be formed from the odd and even numbers, which are sub-plane or chakra numbers. The odd numbers are self or inner-oriented (at different levels of capability) and the even numbers are other or outer-oriented. Some esoteric literature on this six-pointed star suggests that the upward pointing triangle is that of evolution and the downward that of involution. While this may not be so in a sequential sense, it is so symbolically because of what the two triangles achieve.

The even-numbered, yin triangle establishes emotionally-based values that are essential to evolution, and require the broadest expansion of spacetime (at 4) to plumb the quality of the macro-cycle. The odd-numbered, yang triangle creates logical structures so that the diversity of the learned values may be integrated, to eventually sound the dominant note at the end of the cycle (at 7).

The yin triangle is therefore that which creates the value, morality and meaning for the macro-cycle, and the yang triangle is that which creates structure, reason and purpose. They are married in their polarities, and together form ethics, aesthetics and direction, which transform the soul to the next level of oneness.

This is why the Star of David is the symbol of the Ajna, for it is the chakra where yin and yang are united, allowing union with the Crown. In this process, the “third eye” energy field is created. This is the meaning of Matthew (6:22) that “if thine eye be single, the whole body shall be full of light.”

Morphogenetic Fields

The fruitful hypothesis of Rupert Sheldrake, that typical forms in the various kingdoms of nature are shaped by morphogenetic fields,⁸⁰ is compatible with a theory of archetypes in Akasha and prototypes in Aether. Sheldrake proposes that once a form is created for the first time, it can be copied by other components of form to replicate it. The form created can be mineral, as in a newly synthesized organic chemical, or can be a form of learning as in rats learning a maze route, and so on. He leaves open the question of how the first new forms are created, but once made, a kind of approximate cloning takes place that is causally either within or even outside of spacetime.⁸¹

These proposed morphogenetic fields are clearly analogous to the field influences of great attractors, and to the fields of consciousness of soul forms. The way in which a generic field can shape matter is illustrated by iron filings in a magnetic field. The implication is that consciousness and thoughtforms structure matter, and not vice versa as proposed by

reductionist science. The mind-brain issue has not been adequately modeled scientifically (though Goswami and others have made a beginning), and Sheldrake illustrates the issue as follows:⁸²

“By extending the concept of morphogenetic fields to the organization and patterning of probabilistic events within the nervous system, we can interpret the inheritance of instinctive patterns of behaviour in a comparable manner (i.e., to morphic resonance from past organisms of the same species).

These ideas are extremely unfamiliar, and are perhaps easier to grasp with the help of an analogy. Imagine an intelligent and curious person who knows nothing about electricity or electro-magnetic radiation. He is shown a television set for the first time. He might at first suppose that the set actually contained the little people whose images he saw on the screen. But when he looked inside and found only wires, condensers, transistors, etc., he might adopt the more sophisticated hypothesis that the images somehow arose from complicated interactions among the components of the set. This hypothesis would seem particularly plausible when he found that the images became distorted or disappeared when components were removed and were restored to normal when these components were put back.

If the suggestion was put to him that the images in fact depended on invisible influences entering the set from far away, he might reject it on the grounds that it was unnecessary and obscurantist. His opinion that nothing came into the set from outside would be reinforced by the discovery that the set weighed the same switched on and switched off. While admitting that he could not explain in detail how the images were produced from complicated interactions within the set, and nothing more, he might well claim that such an explanation was possible in principle, and that it would, in fact, eventually be achieved after a great deal of further research.”

I would like to reformulate Sheldrake’s proposals more generically in line with the preceding soul models as follows:

1. As with the TV set, the seed, the nucleus and the brain are mechanisms of the mind (and soul). Their “consciousness” is reflected in their ability to tune to a range of frequencies, which we call levels of consciousness.
2. “New” consciousness (as scientifically understood) is the first-time apprehension of universal truth and its concretion into a thoughtform. This thoughtform has life and radiation, resonance, and so can be attuned to and picked up by others.
3. Therefore, there are two sources of truth—primary beyond spacetime and secondary within spacetime—and both depend on harmonic resonance.
4. “Fields” are the thoughts of God (however conceived), creating the pattern for souls of the All. These fields can be influenced by probabilities, meaning free will and choice. The latter is the conscious impulse of all kingdoms of nature in the system. Thought is therefore in Akasha and in spacetime.
5. In spacetime, the influence of the field is easily understood by analogy to fields of electricity and magnetism etc., with regard to lines and patterns of orientation and other influences. Beyond spacetime, such fields or patterns are universal archetypes with spacetime dimensions encapsulated. The working out of them in spacetime develops consciousness and spirit, and uplifts matter, for Supreme benefit (of the triple All, the 3-in-1).

6. The copying of thoughtforms by morphic resonance is the channel for learning both primary and secondary sources of truth for the transmission of divine purpose:
 - Without it, evolution would not take place;
 - The soul quantum per universe or cycle is set before by the conscious entity that controls (ensouls) the universe, and is a “soul aim” for the universe;
 - The mechanism for achievement involves all kingdoms, with all their light, consciousness and energy;
 - Oneness is learned in each kingdom according to its ability, with each ascending per cycle.

All fields are interrelated and interactive. There is one web of light and consciousness. Think of the responsibility here for connections in consciousness, action and energy. These interconnections lead to achievement for all, which can be summed as:

“I love you. I am the source and the end. I am love.”

Genes, Memes and Phylenes

In genes, memes and phylenes we have the divine trinity once again, this time in seed forms. We know about genes in seeds, and Howard Bloom has effectively shown how memes have a similar function in social organizations.⁸³ Each is a self-reproducer that operates together with others to create better futures for the organism or group. Each has a set of rules to use environmental energies and substance to create new forms. Bloom shows how the meme is far more comprehensive and speedy in organizing widely diverse societies, beyond their genetic base, into powerful super-organisms. The gene materially organizes physical forms, being a mechanism of the 3rd aspect of the trinity, i.e. matter or personality. The meme organizes social forms, mentally and emotionally, and so is a mechanism of soul, the 2nd aspect of trinity. This leaves the primary head of the trinity, the transformative seed mechanism of spirit, which I have called a phylene.

The word “phylene” is meant to have similar cadence with gene and meme, and comes from phylum and phylogeny, which is the study of evolutionary genealogy. The Greek origin of the word, *phylon*, refers to race, genesis and origin, which is close to the radical transformative quality applying to entire phyla or genomes that it is meant to convey. At the level of the meme, the equivalence to the genome is, for example, a national culture. The phylene has the power to radically unite and transform these. It corresponds to the integrative head of the divine trinity.

The three types of seeds represent three vastly different orders of organization of space, time, information, networked interaction with others, and influence on the whole. A seed needs good soil, and a good environment in which to grow, inspired by the Sun, or Life. The major difference for the phylene is that it works directly and consciously with the Sun, Life, to increase its power to immediately transform the environment for itself, and to harmonically transform its own “genetic rules”. For a human, this occurs most notably when that person reaches enlightenment and transforms towards the next kingdom of nature.

Just as the meme transcends and unifies disparate gene-based organizations, so the phylene does the same for memes. Phylenes fractally have the potential to unify wholes, across kingdoms of nature and beyond spacetime, and beyond our planet. They network all relevant information in Akasha (or in the mind of God) to reorient the super-organism to the

greater whole of which it is a part. They are even involved in evolutionary competition and selection at a higher octave or fractal level – but through spiritual perception rather than through the tooth and claw of biological selection, or through the blood and guts, and cultural and paradigm changes of human meme selection. But genes, memes and phylenes are all seeds, and a larger picture of what this means is as follows.

The seed is in the mind of God, every seed, the entire body of seeds, or network, and its encompassing body too. The one body transforms all its seeds. It must be so or the body would sicken. Like the constant renewal and upliftment of cells in the human body, so with all life forms, all being, all that is. It is unified and harmonized, but evolving from dissipation to unison. We are all one but have to learn it, or remember it. And then know it, as we return to the beginning, that which is beyond alpha and omega.

So the seeds are transformed by the mind, the Mind, even the Minder. We are all seeds, and we are all Mind, and we are all the garden for other seeds. It is magnificent is it not? The seed is that which links it all together, like knitting, only far more complex. Without the seeds we would be nothing. “We” would fall apart. Howard Bloom has explained this interpenetrative interdependence very well, for it is the very soul of nature. My contribution is to include the higher kingdoms, the higher knowledge, and the influence of the will of God. There *is* a will of God, for without it all phenomena would vanish. But the seeds that are God’s children have a purpose, a holy purpose, of stupendous magnificence if we would only know. These seeds will grow to become the very consciousness and awareness of immense beauty, of joy beyond the bounds of understanding, of creation as the bringers of new life.

And when you create life, do you not create the seed? That which has the genetic blueprint of the new form, and that is able to transform the energies and materials of its environment to create that form. And that works with others to create that form? You create the seed, but its creation depends on your own evolution, as a series of improvements. So it is with all seeds, as ideas (memes) and as civilizations. See the broader picture – everything that is an organism of some kind is a seed, and is a relative and relevant environment and Sun, etc. And they all contain the rules, the laws, the codes and the catalysts to transform that which is around them.

So when we see that all is seed and environment, and all is guided by Mind, or Life, who or what is transforming who or what? We are all interlinked and therefore interdependent. And when we take into account the non-physical as in reincarnation and as in mental or psychic influences, then we can only see ourselves as all of nature, as one interactive organism.

So what then is a seed? That which transforms according to a predetermined set of parameters and direction, in order to uplift *all*, All, into Light. Do you still think your world was an accident? It is a seed, a seed thought and impulse in the beingness of our God – the being that ensouls our universe. Yes, there are higher Gods, and yes there is God. The seed was given birth within all that is (in the many dimensions) and is growing. It is linked at all levels with our God, as He is with his Gods. There is no hidden meaning here, only that which we can understand. The seed links All, and All is linked to All, as All is One - each seed, you, and I, and each and every one.

The gene does this, the meme does this, and the phylene does this, each at their own level. The phylene is powerful enough to transform an entire system (according to its level), but will not do this until it is time. That is, when the system has matured, so transformed as to approach its divine archetype of glowing unity. Then the phylene will respond to this energy, this vibration of joy and longing, and will consummate the entire process, as an entire evolving being. It will release the divine fire that transforms completely, ending one cycle and preparing the way for the next, higher cycle of the search for joy to begin. This is the role of the phylene, and it happens all the time fractally as smaller cycles end, as well as being the catalyst for a major change of major cycle, such as the creation of a new universe.

Autogenic Understanding

The longitudinal section of Figure 20b portrays descent from spirituality into material density and return. This descent and return contrasts with the ascent of the consciousness as seen in the 7 chakra levels. Both trends - ascending and U-curved - must be added together for the right psychological understanding of autogenic awareness. This is self-generated consciousness that influences its own development. The first chakra stage is one of psychological limitation that expresses as closeness with the material, and the last stage is one of psychological oneness with the spiritual. This difference between the starting and finishing positions needs clarifying.

The soul starts out in the new cycle ignorant of its lessons, and at the most limited stage of capacity. Consciousness is close to the material, which was the integrated unity of spirit at the end of the previous cycle. It has not yet reached the capacity to deal with broader and deeper aspects of the reality of the new cycle. The limited consciousness harmonizes with the most limited plane of “new” substance. Progressively it is limited by the various planes’ ability to teach the lesson required by the relevant chakra level of consciousness. By the end of the cycle, the soul consciousness has so expanded as to be able to attune with the highest plane of cyclic substance and its, by now, consummated spiritual awareness.

The closeness to unity of the first chakra level is an instinctive “remembrance” of the unity achieved at the end of the previous cycle. But its unity with spirit in the previous cycle is now a unity with “spirit-as-matter” in the new cycle. Our remembrance of unity beyond spacetime is not fully conscious, as this would retard further learning. The closeness is now a doing based on a relatively undissolved unity of all things, and expressed instinctively. The soul needs to transcend its early unity because the new learning of the new cycle must be grounded firmly in the new soul, to generate the new quantum of light. Each cycle creates a “new heaven and a new earth” (Revelation 21:1). And so the consciousness must depart from the earlier unity to experience the fullness of the diversity of the new cycle. Only then, like the prodigal son, can it integrate this experience on its return to unity with “value added.” The added value is not just of expanded and deepened awareness, but is the transmutation of the substance of all levels, including the highest.

Instinctively, the soul is at first close to its previous unity, but the clarity of awareness of that unity has gone. The waking memory is largely lost in incarnation.⁸⁴ Just beyond the alpha point, relative unity is felt instinctively and expressed materially, but the capacity for new consciousness is limited. Just before the omega point, there is a similar relative unity, but one that is known at the most inclusive level of omniscience for the cycle, which is spiritual wholeness.

In the descent from unity, inner knowledge is first gained through “dreaming.” This is correlated with the deeper brain wave levels and with greater causal power (see Chapter 9). Because of the closeness of the previous unity, instinctive tuning-in is the easiest way of knowing, but is without mental understanding in the modern sense of the term. There is a range of capability in any population (in theory, the Normal curve extends to infinity) and so a range of quality of information. An exceptional individual close to unity would be capable of transmitting great wisdom and knowledge. Spiritual beliefs of early civilizations could contain truths beyond our present comprehension. In addition, beings from higher kingdoms could have encoded profound spiritual truths into the symbolism and mythologies of early civilizations. This teaching would be perennial light for those who develop sufficiently, over historical periods, to be able to see.⁸⁵ The fact that the Egyptians portrayed their God-Kings with the uraeus serpent at the Ajna center suggests that people at this level were, at one time, leaders of a Sacral level civilization.

At the outer reaches of expansion, diversity and density in the middle of the cycle, the need to manipulate the dense exterior of reality becomes more pressing. This is the maximum testing period of the cycle, and the mode of thinking moves to the scientific approach (as we normally think of it) with the instinct and inner knowing of early mysticism dropping away. The search is towards outer structures and derived inner principles. But even the outer-oriented scientific phase is directed by an inner desire to master the knowledge of form and dynamics. The next stage after this early scientific period is one where the scientific, higher mystical and intuitive forms of knowing are combined. These are the substance of consciousness at the more rarefied levels⁸⁶ in which the “outer” and the “inner” approaches are integrated.

“Autogenic consciousness” is that which is self-generated and influences its own development. But as we grow, we come to understand that the “self” is potentially infinite. Consciousness resonates to structure, which varies by kingdom and levels. The number of petals in the seven major chakras are structures of consciousness.⁸⁷ We are part of an entire nested network of souls, of all units in all kingdoms, the untold trillions. In this soul network, each individual has potential access to all souls, and to spirit and all grades of substance.

As autogenesis, is this network information inner or outer information? What is inner and outer depends on the scope of the holon, yet all is one. Some information is gained by inner intuition, and some by outer observation. The only difference between inner and outer is the means of perception. For people, this varies with the use of the five lower senses, the mental common sense, and the higher intuitive knowing. These means of perception are linked to the planes of substance, and progressively open to us as we develop the capacity to “see” and understand on each plane. Consequently, the extent of our autogenic understanding will increase with development through the levels of evolution. From a wholist perspective, autogenic understanding could include all of that which exists beyond spacetime, and all of that which exists in resonant form in the different levels of substance within spacetime.

An example of this progress is an increase in individual and cultural understanding progressing from instinctive responsiveness to events, through diffuse “gut feeling” awareness, then concrete mental understanding of sensory data, direct gnosis of the essence of things, and an inkling of divine spirit and plan, to an omniscience that goes beyond space and time. These steps are ascents that incorporate more refined levels of substance, from narrow and dense materiality to the quintessence of Aether and the boundlessness of Akasha.

In the process, more and more of the entire soul network is perceived and incorporated in our understanding, till we ascend to the “sixth essence” beyond our spacetime system.

From this, we can deduce that science is not independent of the whole soul network, and that its apparent “outer” focus must have its “inner” correspondence. From the early middle of the cycle of human development to the omega point, I would suggest three generalized orders of autogenic development of consciousness. This is science based upon the three integrative chakras⁸⁸ as follows:

First Order

This is the “old science” and logic of Newtonian mechanics. Its qualities briefly include:

- It is very good for a limited understanding of reality, but not for the big picture;
- Space and time may be separated when limited to certain small (and middle) parts of the universe;
- Its autogenic value is in providing a balance against the over-credulity of emotive and magical belief;
- Its subsequent weakness is a schismatic lack of relatedness and in the over-mechanistic reasoning of skeptics who oppose a “ghost in the machine” of creation, or a creator of the machine.

Its class is that of “objects” and it is of 3rd Ray quality in its more elementary material form. It represents the Solar Plexus integration of all chakras below the human diaphragm.

Second Order

This is the “new science” and logic based upon field theory, the theories of relativity and the quantum, and including parapsychology and models of the quantum mind. Its qualities include:

- It is better at very large field interactions, and for most aspects of consciousness;
- Space and time are one and the view is universal, to the point of singularity, and to quantum mechanics and superstrings;
- Its autogenic value is as a balance against over-mechanistic logic and the emotive need for fixed certainty;
- Its subsequent weakness is in the over-conception of interrelatedness without meaning or purpose.

Its class is that of “relations” and it is of 2nd Ray quality. It represents the Ajna integration of all chakras below it.

Third Order

This is the “last science” and logic of the transformed consciousness, of that which is beyond spacetime and of the transformations between akasha and spacetime. Its qualities include:

- It is based on conscious spiritual will, encompassing all beyond and within spacetime;
- The view is one of wholeness, oneness and the metaphysics of creation beyond spacetime;
- Its autogenic value is as a balance against seeing all as causally interrelated consciousness without purpose;

- Its subsequent weakness would manifest as mystical oneness with all in the next cycle.

Its class is that of “relevance” and it is of 1st Ray quality. It represents the Crown chakra integration of all chakras and energies within the human form.

A consequence of the above is that the very way in which we understand, criticize, and search for the right questions depends on the order of autogenic development. Argument in science is based on rationality, but without defining which order of rationality. The early orders cannot accommodate the later orders. For example, the concepts, logic and rationality of relativity and quantum theory are very similar to metaphysical concepts, which have been declared irrational by followers of Newtonian logic.

The issue of what is necessary and sufficient for explanation depends clearly on whether the explanation is for a narrow class or field (first order), an extensive class or field (second order), or an infinite class or field (3rd order). The idea of using the bare minimum required in explanation, known as Occam’s Razor, is good in principle but is obviously related to size of field, and therefore to the three orders.

It is like the blind men describing an elephant, each touching a different part - leg, trunk, ear, belly, tail, tusk, etc. If what is necessary and sufficient for them is all that can be perceived through their limited senses, then each will have a radically different description of the elephant. They might even assert that there is no need to hypothesize about such a fanciful “elephant form” that departs so radically from what they each, separately perceive. They could talk to one another but how would they convince each other? It would be rather like the different branches of science talking, each having its own piece of the truth but lacking an integrated view. But how much more difficult it might be if someone with vision were to advise them what the form was really like!

The blind men lacked a form of perception that would enable them to see the whole elephant. Our paradigms of science and logic are forms of perception, but we are at least improving them. However, for thousands of years, people with “vision” have been able to directly perceive some of the realities of the kingdoms of nature (all seven) that are beyond the range of normal human perception. Science is gradually catching up with them as its instrumentation becomes more refined. Science is also beginning to understand the influence of human consciousness on external realities, as a direct causal effect. Theoretical and experimental discoveries in physics and psychology, of the second order, are opening the way.

When science and logic of the second order are followed to their limits, there will be a revolution to a new paradigm, of the third order. Whatever may seem weird about relativity, quantum theory and parapsychology now will then seem like simple mechanics in comparison. We will then accept, as normal, consciousness and thought as an interactive web influencing all forms. The purpose behind that consciousness will be seen to be potent in changing our world much more directly than we now realize. It will be known ultimately as that which makes the rules. In Sheldrake’s analogy of the TV set, the images of reality will be found to be not just a product of the set nor of its attunement to frequencies, but the set, the frequencies and images will be found to be created by conscious mind with purpose. The physical forms, the mind, and the objectives of life will be found to be created by—well, you put a name to it.

The physics and psychology will then be of the attuned will, with its power to create and alter the path and form of evolution according to purpose. But that order is well beyond the present day scope, and fortunately has a gateway through which consciousness must enter to such a place of power. The gateway is the heart, and the passage through is secured by love.

The Middle Kingdom

“Man has his place in the blessed station of the midst; so that he loves those below himself, and, in his turn, is loved by those above. Heaven seems not too high for him; for it is measured by the wisdom of his Mind (Nous) as though it were quite near.”

— Hermes Trismegistus (p.35)

Within the hierarchy of kingdoms, humanity stands at the middle point as the 4th of seven. This provides, by resonance, some of the qualities of the 4th Ray and the 4th major chakra, the Heart. The 4 mediates the higher 3 and the lower 3, as in the symbolism of the menorah candelabrum. It brings harmony out of the conflict of opposites by establishing values in relationship. A macrosoul model is one in which all soul units are by necessity interrelated and interactive. In the evolving “web of light,” achievement for all depends on the development of connections in consciousness, action and energy. The soul aim is to see “life, humanity and the world as one united whole, interrelated, cooperative and harmonized.”⁸⁹

Have we, as humanity, ever doubted our responsibility for establishing contacts with other kingdoms and souls, in consciousness, in our actions, and in exchange of energy? Have we ever doubted that our power within this web of contacts could be either creative or destructive? I propose that as cultures we have not. We have always sought help and advice from the higher kingdoms (from saints, sages and saviors), and we have always sought to improve the lot of the lower kingdoms (through mineral transformations, genetic improvements, husbandry, ecology and friendship), although some individual and cultural practices have been destructive, in line with the ignorance of evolving capacity. However, our human cultures have been mostly creative and well-meaning within the limits of capacity. A consciously destructive culture destroys itself.⁹⁰

Within any society there will be some of outstanding enlightenment and some of great retardation, with the enlightened ones leading the culture in its contacts with other kingdoms. Let us briefly look at how this happened in the pre-scientific mystical era, and in the present scientific era.

Mystical Era

What is striking about the mystical practices of ancient civilizations is their grand design that incorporated the heavens, earth, all the kingdoms of nature, and all forms of being as one interdependent whole. Whether the beliefs be of ancient China, India, Europe, Africa, Egypt, the Americas, or the Australian aborigines, all have this wholist quality in which humanity has a vital role.

In China, these beliefs became practice through Feng Shui, or geomancy, which recognized the laws of nature working in mathematical order to produce numerical proportions. These then become manifest through the forms of nature, all of which are

animated by the divine breath or ch'i.⁹¹ The patterns of the heavens are reproduced in the patterns of earth. In knowing these, living can be adapted for the harmonious advantage of humans and others. Acupuncture is the application of the same principles to the human body, acknowledging its interconnection with nature, earth and heavens. Other practices similar to various yogas manipulated the interrelatedness for human enlightenment.⁹²

Similar geomantic beliefs existed in Europe, where channels of dragon energy were known as ley lines. Ancient mounds and stones marked holy points, or places of power in the manner of acupuncture points, and Christian churches were often built over the sites.⁹³ This dragon or serpent energy moved along these channels, or earth nadi. Structures such as stone circles, monoliths and temples reinforced and harmonized the energies at the power points, through human action. These dragon lines were the same as those in China, Africa, and the snake lines of Australia.

The serpent dragon is one of the oldest known mythical creatures, and its symbols of the spiral and undulation are widespread in ancient markings throughout the world. The serpent dragon universally represents fertility, beneficence and wisdom, except in some myths associated with Christianity where it is a symbol of evil to be overcome. These opposing representations are not contradictory in the context of the phases of the evolutionary cycle, because the serpent is the kundalini energy.⁹⁴ In the transitional phase of soul love (Christ), the earlier temptations must be overcome to develop greater power and wisdom. Hence, the earlier expressions become associated with evil.

Geomancy and the kingdoms of nature are relevant because the serpent energy is celestial, terrestrial and human, informing all forms. It can be enhanced or reduced by human action. There are chakras, energy lines and acupuncture points on earth just as there are in the human body and in the heavens. There is one web of light in creation, around which the energies circulate constantly.

Humanity can and does influence this flow consciously or unconsciously, and so affects terrestrial fertility and abundance. This was known throughout the world in the ancient civilizations that worked to enhance terrestrial kundalini for the benefit of all kingdoms. By looking after the whole, they fostered abundance for humanity. In these early eras, humanity instinctively understood that "life, humanity and the world are one, interrelated, cooperative and harmonized."

The Australian aborigines would go to the lines of serpent power, which could cover hundreds of miles, at certain times of the year. At sacred sites on the lines, they would sing in the energies that would increase the fertility of the land, its flora and fauna. Similar rituals occurred in Africa, Europe and the Americas at specific times and places, marking resonant activity peaks in the moving energy fields and flows between the solar system, the heavens and earth.

This understanding is gradually returning to the modern world through psychic perception, dowsing, the rediscovery of earth energy grids, and historical research. Modern phenomena such as the symbolic and mathematically intricate crop circle patterns (genuine, not the crude attempts at imitation) are also part of the picture. They involve both the ancient science of the energy fields and grids of earth, and help from other kingdoms. Some people now are tuning the energies at "power points" at specific times to enhance the vitality of the

terrestrial energies. Unfortunately, the subject is fraught with differing conceptions as the old knowledge is falteringly regained.

Modern Era

The actions of modern humanity have been a mixed blessing. On the positive side, the stock of animals and plants has been improved, and the mineral kingdom has been enhanced. The domestication of animals, particularly the development of friendships with animals, is a big step in their upliftment. Concern for animal welfare, the caring for wild animals, for biodiversity, and the preservation of ecosystems and climate harmonizing are also signs that we are learning to work in cooperation with the lower kingdoms.

We are also aware of how humanity has destroyed many of the natural patterns and rhythms of life on the planet. We know beyond doubt that humanity is a powerful interactive component of the entire world ecosystem, and we can no longer ignore our influential participation. There are no more externalities or free lunches. Modern science knows that we are one interdependent whole. We simply need to manage a harmony of benefit to all kingdoms within the whole.

Selfish desire, ignorance and great technical capacity at work form a potent combination for destruction that can cause the loss of life and diversity on a grand scale. This is true whether the consequence is ecological devastation, self-poisoning through ignorantly applied modern technology, or virulent aggression using potent weapons. Managing the powerful desire of the Solar Plexus stage of development and the fanaticism of the Sacral stage requires modulation from other stages. In its earliest periods of growth, the Solar Plexus stage was constrained by the more traditional ways, and its excesses were comparatively small in impact on world ecology. Today those nations, individuals and organizations that have progressed to the Heart and Throat stages must exert their influence in limiting the destructive tendencies of those at either the Solar Plexus stage of aggression and self-centeredness or the Sacral fundamentalism. Selfish desire must be moderated, and eventually replaced, by loving cooperation, and ignorance by intelligent understanding.

We have proven that humanity could destroy all life on earth. Now let us prove that we have the maturity to create harmony and abundance for all.

The Role of Humanity

In addition to the ancient beliefs, modern thinkers have concluded that the human race has a role on the planet in line with its evolving mentality. Teilhard deChardin and, more recently, Peter Russell have argued that humanity is the evolving brain of the conscious entity that is Gaia, the living planet. As Alice Bailey writing for the Tibetan puts it:⁹⁵

“Humanity is intended to be the medium wherein certain activities can be instituted. It is in reality the brain of the planetary Deity, its many units being analogous to the brain cells in the human apparatus. Just as the human brain, made up of an infinite number of sentient responsive cells, can be suitably impressed when quiescence has been achieved, and can become the medium of expression for the plans and purposes of the soul, transmitting its ideas via the mind, so the planetary Deity, working under the inspiration of the Universal Mind, can impress humanity with the purposes of God and produce consequent effects in the world of phenomena.

The members of the hierarchy represent those who have achieved peace and quiescence, and can be impressed; aspirants and disciples represent those brain cells that are beginning to fall into the larger divine rhythm. They are learning the nature of responsiveness. The mass of men are like the millions of unused brain cells which the psychologists and scientists tell us we possess but do not employ.”

From this same source, Bailey says that humanity has three major activities:

- Responsiveness to the inflow of spiritual energies, triple in nature, i.e., from the monadic plane of archetypes, from soul consciousness as sentient energy, and from matter as vital or pranic energy;
- Progressive development within the human kingdom;
- The transmission of spiritual and soul energies “from above” to all forms of the human and lower kingdoms, and sharing this service with the higher kingdoms.

The third is a major role for humanity, and it aims to free the “prisoners of the planet” who are immersed in form and substance. It is the “salvaging of souls” and the “redemption of matter.” It involves not just the individual ascension via the soul to the spirit, but the sharing of consciousness and work with other lighted souls in group activity (in inner and outer manifestation). This is inevitable as the soul and spirit are whole, one in all. Through this group activity, some people can and consciously do transmit “pure spiritual energy, which will vivify every form in every kingdom in nature.”⁹⁶

Atoms and molecules can be entrained in one direction under a strong magnetic field or through crystallization. Their subsequent coherency can be used to transmit more powerful streams of energy or light. In the same way, the coherency of brain cells allows a more powerful and clear transmission of the divine mind through human consciousness. In the individual, this results in inspiration and enlightenment. In all humanity, the “aligned souls” become the cells of the global brain entrained to planetary purpose. Gradually more and more of these planetary brain cells are coming into alignment. Through the meditation that achieves focus and quiet, the “true and the beautiful can be registered, divine purpose can be recorded, and it becomes possible to transmit to the phenomenal form, upon the physical plane, the needed energy whereby the subjective realization can be materialized.”⁹⁷

To do this, self-actualization and transcendence are needed, and a fundamental rule of development is to practice what one learns. One learns as an individual and as a group, and practices within oneself and in the community. As the consciousness expands, the community becomes the whole. Our concern is then to be active in a way that enhances and uplifts the whole, which includes us. It requires quiet, alignment and focus to tune the soul to higher kingdoms, to be inspired by archetypal reality and the divine plan for earth. People are doing this now, and putting their inspirations into practice. Like all forms of learning, there are mistakes and misconceptions in the process, but this only ensures eventual success.

The major issue in planetary healing for all kingdoms today is one of timing. Will the rate of destruction of the life systems of the planet exceed the rate of healing required for a sustainable future? Or will the transformation from destruction to creation be fast enough to avoid cataclysms that could devastate humanity and nature? The answers are in our hands, for we are now creating them.

- ¹ Bailey (*TCF*, p.881). A solar Pitri is defined as “the substance of the soul bodies and groups, and the medium of expression of the Spirit aspect, for Spirit manifests by means of soul.” It is contrasted to lunar Pitris, which are the aggregate of the personality or lower self, which is energized and used by the solar Pitris (*TCF*, p.833).
- ² Ornish (1998).
- ³ E.g., Bailey (*TCF*, p.243, 505).
- ⁴ See endnote 4 of chapter 3.
- ⁵ Bailey (*TCF*, p.817).
- ⁶ The references from *TCF* are p.117 for planes, p.926-8 for vibration, p.43 for substance, and p.926-8 for process.
- ⁷ The term “Aether” in the listing is sometimes given as “Light,” and is different to the ether of the human etheric body. It refers to the etheric body of the solar system. In the immense hierarchy of holons, the planes have fractal correspondences. For example, the octave of 7 levels described in this section leads to spiritual consciousness for the human, yet it is only the physical plane in a cosmic scale of being.
- ⁸ Gaskell (1960, p.5-16).
- ⁹ Bailey (*TCF*, p.48-9 and p.243) defines consciousness, and quotes Besant: “any reality found anywhere is drawn from consciousness. Hence, everything that is thought, is. That consciousness in which everything is, everything literally, ‘possible’ as well as ‘actual’—actual being that which is thought of as existent by a separated consciousness in time and space, and *possible* all that which is not so being thought of at any period in time and any point in space—we call Absolute Consciousness. It is the All, the Eternal, the Infinite, the Changeless. Consciousness, thinking time and space, and of all forms as existing in them in succession and in places, is the Universal Consciousness, ... Consciousness dealing with a definite time, however long or short, with a definite space, however vast or restricted, is individual, that of a concrete Being, a Lord of many universes, or a universe or of any so-called portion of a universe, his portion and to him therefore a universe - these terms varying as to extent with the power of consciousness; so much of the universal thought as a separate consciousness can completely think, i.e., on which he can impose his own reality, can think of as existing like himself, is his universe.”
- ¹⁰ “The Monad, being the Arche and the Root of all things, is in all things, as it were, the root and the beginning; for nothing is without a beginning, but the Beginning (Arche) is from nothing but Itself, since It is the Beginning of others. The Monad then, being the beginning, containeth every number, but Itself is contained by none; It engendereth every number, but is engendered by no other one.” — Hermes Trismegistus (p.19).
- ¹¹ Freke & Gandy (1997, p.20).
- ¹² While there are alternative explanations of the physics of General Relativity, the principle remains a useful guide for understanding some aspects of metaphysics.
- ¹³ We could infer here that as this happens, matter approaches the qualities of spirit. In fact, “spiritual gravity” increases with the process. This means a 5-fold decrease in the relative density of matter and spacetime from the lowest to the highest planes in spacetime. The third plane, of Atma (i.e., the “5th dimension” measuring from below) is therefore one in which matter has been transformed into a greater portion of spirit in spacetime and is the plane of the manifest Holy Spirit. The boundary between the planes of Atma and Monad is where spirit becomes infinite. It is the boundary of spacetime and therefore of singularity points in the quantum mathematics of spacetime.
- ¹⁴ One of Mercury’s symbols is the caduceus, which symbolizes the chakra system, the prime mechanism of the soul in the human body. As a model, E and m represent the positive and negative electrical poles of the generic atom, and c is the electro-magnetic field resulting from their interplay.
- ¹⁵ Resnick & Halliday (1992, p.295).
- ¹⁶ Alder (1940, ch.7), Bailey (*TCF*, p.319). Bailey at p.331 also specifies a harmonic as “vibration.”
- ¹⁷ Oldfield and Coghill (1988, ch 5). See also Hunt (1996).
- ¹⁸ Gribbin (1998, p.117); Bailey (*EA*, p.6, 11); LaViolette (2003, ch 2); see also “elysons” in www.meta-research.org/cosmology/Quantum_Physics/StructureOfMatter.asp The issues are complicated by the existence of many interacting dimensions known to esotericists and partially to some scientists.
- ¹⁹ Hawking (1988, 1993, 2001) provides some insights into the new mathematics of these planes, and Gribbin (1998) to the mathematics of many dimensions. Kaku (1994) and Greene (2000) outline the concepts and mathematics of superstring theory. A recent theory of two-dimensional time is reported by Marcus Chown in *New Scientist* 13 October 2007.
- ²⁰ Alder (1972) details how she did it and how the plane appeared to her. The meditation took place in 1938 in the Scottish highlands.
- ²¹ Resnick & Halliday (1992, p.211).
- ²² Alder (1972, p.72-3). Subsequent quotes in the next paragraph are from p.74.

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- ²³ Alder (1958, p.22).
- ²⁴ Gribbin (1998, p.103)
- ²⁵ Marcus Chown, "The Fifth Element" in *New Scientist*, 3 April 1999, p.31.
- ²⁶ Avalon (1953, p.446-53).
- ²⁷ Bailey (*TCF*, p.205).
- ²⁸ A "shell" is a potential orbit for an electron. Shells may have discrete measurement values, but actual electron orbits are in the form of probability wave orbitals. The 7-fold hierarchy of shells exists as a structural archetype for all atoms, but the electron has a certain "freedom" to locate within a shell in accordance with the probability wave. The analogy with chakra levels and consciousness seems to hold.
- ²⁹ Having numbers greater than $c=1$ implies that the "light" of the higher planes travels faster than the light of the physical plane. Gerber (1954, p.503) quotes a Tiller-Einstein model using imaginary numbers (hypernumbers) for planes beyond the physical where velocities greater than c are possible. Also, physics experiments show that photons and microwaves can and do travel faster than the speed of light (*New Scientist*, 19 January 2002), and recent observations of the complex constant alpha query the proposed invariance of the speed of light (*New Scientist*, 11 May 2002). This is a matter for further biological, physical and psychic research.
- ³⁰ Bailey (*TCF*, p.647).
- ³¹ The electron can absorb energy only of a specific frequency range, its resonant frequency, in order to attain the quantum sufficient to jump to a higher shell.
- ³² They are consequently called sacred planets in Bailey (*R&I*, *EA*).
- ³³ The hexagon is the circle in tessellation, which has its 3-dimensional correspondence in the six platonic crystals. See Figure 33 in ch 9 for the hexagonal central place pattern.
- ³⁴ Prigogine & Stengers (1984, p.197-203), Knapp (1986, ch.44).
- ³⁵ Murchie (1967, p.253-6, p.342) This speed represents the comparative light of the soul. Mills (1985) suggests that positioning within the probability field can be deterministic in causation, if described statistically.
- ³⁶ Murchie (*Ibid*, p.409).
- ³⁷ Bailey (*TCF*, p.117).
- ³⁸ Walsch (1996,1997,1998), Stubbs (1999)
- ³⁹ There is here an analogy with the periodic table of elements, which is based on the simple ordering from 1 to 7 by atomic numbers. This ordering by atomic numbers rather than the use of the precisely quantifiable atomic weights gives the Periodic Law. The significance of this is that it is the ordering of 7 distinctive states, categories or bands that is important for macro-structure. Each band has boundaries within which individual items can be precisely located by atomic weight, but the precision is useful for different purposes than those of the band orders.
- ⁴⁰ This assumes that any cycle is preceded and superseded by other cycles, and that the weight or frequency of a soul at the end of a cycle carries forward to the beginning of the next cycle. In this model, the transmutability of E and m is crucial. I believe that this interpretation is consistent with Wilber's account of the soul being confused into incarnation (Wilber, 1997, p.183), though I do not consider the latter to be universal. I have not considered other forms of incarnation here such as those suggested by Theosophy when higher beings "ensoul" lesser beings.
- ⁴¹ This process is expressed more fundamentally and in more detail in Bailey (*TCF*, p.275 & p.321-2) and in Wilber's *The Atman Project* (2nd ed., 1960) in chapters 14-18. Bailey points out that:
The period of the domination of the form note is that of involution,
The period of the repulsion of form by Spirit is that of the battlefield of the three worlds (physical, emotional and mental),
The period of the attraction of Spirit and Spirit, and the consequent withdrawal from form is that of the Path, and
The period of the domination of the note of Spirit is that of the higher planes of evolution.
- ⁴² *TCF*, p.257.
- ⁴³ Bentov (1977, ch.8).
- ⁴⁴ See www.cosmology.info/2008conference/panel-1.htm, and www.metaresearch.org/cosmology/BB-top-30.asp, and www.etheric.com/Cosmology/redshift.html, and www.sjcrothers.plasmaresearch.com/article-1-1.pdf. While these theories may have substance, the esoteric theory of cycles of manifestation and pralaya suggests true beginnings and endings of spacetime, and hence the need for a model for this.
- ⁴⁵ Many years ago, I meditated on how spacetime travel might take place, based on consciousness. This was before I had read about the mechanics of black holes, and I had no idea of such structures. The image I attuned to was of a spiral funnel to a point, with another funnel spiral on the other side of the point. Moving through one funnel in consciousness and out of the other would move the consciousness into another spacetime existence (this was

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- well before *Sliders* or *Stargate* appeared on television). But the understanding of significance that came with this image was that at the center point, the singularity, the consciousness could move laterally off the process. One could “step off the train” into another dimension beyond spacetime. I expect that this model can be generalized for the pralaya of all souls.
- 46 Bailey (*TCF*, p.87).
- 47 Barrow & Tipler (1986, p.676-7).
- 48 As there is for the diameters of the shells of atoms, measured in angstrom units.
- 49 Hawking (1988, 1993), Thorne (1994), Kaku (1994), Greene (2000). Superstring theory (or M-theory) can in principle be subsumed into a more encompassing unified theory.
- 50 Goswami (1993, ch.12). See p.147 for reference to the braiding of Shiva’s hair.
- 51 Elgin (1993, p.207).
- 52 The theory of quantum gravity implies that spacetime has substance. Gravity waves are seen as quantum fields with wave/particle duality. The Planck length and the Planck time are the smallest units possible of space and time. Anything “smaller” than these is called “quantum foam”, which could be considered to be a probabilistic boundary of spacetime. Theories of gravity suggest an electric basis hence its esoteric polarity relating to spacetime (e.g. [www.holoscience.com/news.php?article=89xcmfs&keywords=electric gravity#dest](http://www.holoscience.com/news.php?article=89xcmfs&keywords=electric%20gravity#dest)).
- 53 If matter were to shape spacetime through gravity, then gravity waves, which are the curvature of spacetime, should be influenced by intervening matter when they travel through the universe. Instead, they are not distorted by intervening matter (Thorne 1994, p.361 and LaViolette 2003, p.127-30), but they do distort the substance that they pass through, which suggests that spacetime can be causal in shaping substance. The bending of light rays by gravity appears to be an example of the shaping of an electromagnetic energy flow by the curvature of spacetime near a large mass object. What is not clear yet is the causal primacy of either mass, energy or consciousness in creating the curvature.
- 54 The paired chakra structures are not identical, but are linked by higher and lower qualities of the trinity.
- 55 Einstein believed that there were several conceptions of the aether, such as the mechanical and the electrodynamic, which his Special Relativity had no need for. However he later stated that General Relativity introduced a “new aether” in the form of curved spacetime. See http://en.wikipedia.org/wiki/Einstein%27s_views_on_the_aether#Einstein.27s_views_on_the_aether.
- 56 The form of the relationship is seen in the formula of the Planck-Wheeler minimum length (S) and minimum time (T) in which $T(\min) = S(\min) \div c$ (Thorne 1994, p.518).
- 57 Or enhance it as spacetime is a product of the higher consciousness of Time (akasha) and Space (Sea of Fire).
- 58 As Space and Time have their varying levels or frequencies, so must gravity. Consequently, different measures of gravity are needed for the various levels. We cannot directly use Earth matter gravity for spirit plane gravity.
- 59 The role of the soul in hyperspace in creating the next cyclic conditions is seen in the formula $m = E/c^2$. The next universal substance (m), or the next personality, is determined by the quality of c as it interacts with E. Everything in spacetime has its correspondence in hyperspace, including octaves of dimensions and fractals of systems. The archetypal interaction between Space and Time (Father and Mother) to produce Spacetime (Son) is also contained in hyperspace. For the universal myth of this structure in relation to creation in *Genesis* see the section on Creation in chapter 8. For a sociology of souls in hyperspace see Newton (2002), Pendleton (1990, ch 3), Swedenborg (1976), and Brinkley (2004, chs 3 & 4).
- 60 Thorne (1994, p. 453, 465, 476). There is theoretical speculation about whether singularities end in infinities (absolute end of spacetime) or not. Topological analysis requires an end to the spacetime universe there, but quantum mechanics does not allow infinities. The significance of this is for the transmutation of spacetime and substance into hyperspace (akasha) and back again, which would comprise a new form of physics bordering on metaphysics.
- 61 Bailey (*YSP*, p.428).
- 62 For example the article ‘Not Just a Pretty Face’ in *New Scientist*, 27 July 2002, p.40, argues that plants show distinct signs of intelligence. In the article ‘Secret Lives of Dogs’ in *New Scientist*, 3 August 2002, p.20, evidence for higher mammals being able to count, reason and have a basic language is outlined. It becomes a matter of definition whether the chemical and physical responsiveness of matter in accordance with the laws of nature is also a kind of primal intelligence of substance.
- 63 These are figs 4 in ch 1, 26 in ch 8, and 31 in ch 9.
- 64 They will be found to have active Ajna and Crown chakras that have incorporated sufficient of the 6th and 7th grades of space substance.
- 65 For a modern account see Newton (2002), Stearn (1989), Monroe (1994), and Roberts (1977).
- 66 The ultimate causal factor is divine consciousness at levels harmonic to the frequency of the nucleus.
- 67 Bloom (2000, p.62).

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- 68 The correspondence to a soul energy tithe in human life is the payment of a financial tithe to help the entire community or society. One is the higher harmonic of the other.
- 69 For some the latter may be an error term added to an equation, and for others it may be God.
- 70 The attractor seed has its own trinity with its own divine blueprint and its changeable parts.
- 71 Imaginary resonance is possible where there is imaginary spacetime. Harmonic resonance is apparently a part of the archetypes in Akasha.
- 72 Muktananda (1979, p.44).
- 73 See the discussions in Bentov (1982), Smolin (1997), Rees (1997), Kaku (1994) and Barrow & Tipler (1986).
- 74 This is Smolin's basic proposition. The fundamental physical constants include those of gravity, speed of light, masses of electron and proton, electron charge and Planck's constant.
- 75 If there is a simple key to development and abundance in all things, this is it. Its more positive aspect as Grace is more consciously applied. We change our karma when our thinking and behaviour changes for the better.
- 76 Herbert (1978).
- 77 This is the deeper meaning of 2 Corinthians 11:14 "for Satan himself is transformed into an angel of light." All false prophets eventually become transformed through divine design into light according to their works.
- 78 Bloom (1995).
- 79 Haich (1965, ch.26, p.245).
- 80 Sheldrake (1981).
- 81 Sheldrake's hypothesis has a problem that is an opportunity regarding spacetime, which is that if morphic resonance is possible beyond spacetime, then it could resonate to future as well as past forms or probabilities as archetypes. This would solve the issue of primacy in spacetime formation and, with a little more explanation concerning relevance and purpose, the mechanism of gradual evolutionary development of forms.
- 82 Quotations are from Sheldrake's article in *New Scientist*, 1981.
- 83 Bloom (1995; 2000).
- 84 This is the usual wisdom teaching about reincarnation. The reason for the forgetting is so that new learning can take place based on soul principles free of the traumas and self-conscious influences of past lives. There are cases on record where this has not occurred in recent lifetimes of individuals, and they have remembered clearly the details of past lives, which have been verified beyond doubt. The extent to which this might occur at the first stage of development is unknown, but totem affinity with animals suggests some memories.
- 85 E.g., the following quote from Freke & Gandy (1997, p.6) attributed to Hermes Trismegistus: "Wise words, although written by my decaying hand, remain imperishable through time; Imbued with the medicine of immortality by the All-Master. Be unseen and undiscovered by all those who will come and go, wandering the wastelands of life. Be hidden, until an older heaven births human beings who are worthy of your wisdom."
- 86 In the process, there will be some confusion with lower capacity forms of mysticism and instinct, and the corresponding move downward in consciousness rather than upward. The mind can tune in to the astral level and so confound its understanding, or to the buddhic level and so illuminate its understanding. It is inevitable that some confusing of these levels occurs as we develop our attunement, but this serves as a learning mechanism.
- 87 Another form of structure is that of archetypal formulae, as in $E=mc^2$. The interactions involved are of forms of consciousness resonating to the structure. Archetypal formulae as criteria for human advancement can guide the consciousness. Care would be needed to attune to the higher awareness and not fall into the trap of reductionism.
- 88 These are the Solar Plexus, Ajna and Crown. These three generalized orders subsume the particular qualities of science at lower chakra levels.
- 89 Bailey (*R&I*, p.622).
- 90 Bloom (2000) shows how competitive destruction can benefit genome or whole, and how self-destruction in some circumstances can be beneficial likewise. However, these examples are different to unremitting destruction.
- 91 Eitel (1993, p.6).
- 92 Wilhelm (1962).
- 93 Hitching (1977), Michell (1969).
- 94 Bailey (*TCF*, Division D), Scott (1983), Huxley (1979).
- 95 In *TWM*, p.527.
- 96 Ibid, p.530. Bloom (2000) considers the whole of known nature (the mineral, vegetable, animal and human kingdoms) to be a global brain. If this is so, then the human upliftment of these kingdoms is an example of auto-catalysis, of the mind improving the mind and its physical mechanism, the global brain. It illustrates how

the “seeds” of gene, meme and phylene, and their respective “gardens” can be transformed through progressive attunement and energy flow.

⁹⁷ Ibid, p.527.