

Holofractographic Integral Spiritual Practice

Carol A. Boye

Submitted in partial fulfillment of the requirements for
The Doctor of Ministry Degree or The Doctor of Philosophy Degree

Wisdom School of Graduate Studies
Ubiquity University
Mill Valley, California

March 28, 2018

Kingsley L. Dennis, PhD
Major Advisor

Gyorgyi Szabo, PhD
Dean of Doctoral Studies

ABSTRACT

Holofractographic Integral Spiritual Practice (HFG-ISP) is the interpenetration of a multiple perspective method of spiritual practice with an emerging view in science which maintains matter and consciousness co-arise from a highly structured matrix where information is constantly being exchanged between the universal structure and the material world via black hole dynamics at the proton level. Every individual is intimately connected to the spacetime universal structure and gives and receives constant feedback to and from this field. This exploratory research, utilizing direct experience on a liminal level, and cognitive evaluation on a conceptual level, examines three specific practices, each based on a different perspective of the Integral model, for their alignment with the principles of Nassim Hamein's Holofractographic (HFG) Worldview. Individual tenets of the HFG Worldview are first examined considering each of the perspectives of the Integral Spiritual Practice (ISP) for common ground. Next, experiences resulting from personal engagement of the Integral Spiritual Practices are examined utilizing methods of Organic Inquiry. The result of this research is the fusion of the HFG Worldview and the ISPs into an emergent method of spiritual awakening based in holographic and fractal principles, the HFG-ISP.

DEDICATION PAGE

I would like to dedicate this work to my maternal lineage.

To my grandmother Karolina Hodorowna, for bringing her devotion to the Black Madonna of Poland, our Lady of Czestochowa, with her to the United States when she emigrated, and for keeping this devotion alive in her children.

To my mother, Alice T. Biesiadecki, for teaching me of her steadfast devotion to the Black Madonna of Poland by the example of her life, and for blessing me with this hidden knowledge.

ACKNOWLEDGEMENTS

I would like to acknowledge the following people who provided me with valuable assistance along the way in the writing of this dissertation –

Holly Timberlake, for her technical guidance and content feedback in the early stages of the dissertation process, especially in the formulation of the proposal and early draft.

Peter Occhiogrosso, for his editing feedback during the early phase of writing.

Carol Davis, for her role in helping me to integrate the experiences I had, sometimes challenging, sometimes humorous, during the Organic Inquiry phase of this research.

Pui Yee Hung, for introducing me to Vipassana meditation as taught by S. N. Goenka, and for our numerous discussions over the course of this research, especially related to the practice of Vipassana meditation.

Marshall Lefferts, for his reading and feedback of the first draft of this document.

Kingsley Dennis, my Dissertation Advisor, for his consistent and steadfast support, discussions and guidance during the process of this research and final dissertation writing.

TABLE OF CONTENTS

Abstract	2
Dedication Page	3
Acknowledgements	4
List of Figures	9
List of Tables	11
Part I: The Holofractographic Worldview	12
Chapter One: Introduction	13
Research Questions and Intended Result	15
Research Method.....	17
Expected Difficulties	22
Organizational layout of dissertation	25
Chapter Two: HFG-ISP Literature Review	27
The Intersection of Quantum Physics and Spirituality.....	28
The Research Method of Organic Inquiry.....	40
The Kabbalistic Tree of Life	44
The Black Madonna	46
Vipassana Meditation.....	48
Dreamwork.....	50
Chapter Three: Holographic and Fractal Dynamics of the Fundamental Field	53
The Holofractographic (HFG) Worldview.....	55
HFG Dynamics and the Kabbalistic Tree of Life	59
Experiencing the Dynamics of the Fundamental Field through Vipassana Meditation	62
The Fundamental Field as Expressed through the Archetype of the Black Madonna ..	72
Chapter Four: The Geometric Template of Creation Across Scales.....	76
Creation in the HFG Worldview	77
Creation in the Kabbalistic Tree of Life.....	81
The Universal Laws of the Kabbalistic Tree of Life.....	90

A Buddhist view of Creation.....	98
Creation as Expressed through the Archetype of the Black Madonna.....	100
Chapter Five: The Universal Network as a Fundamental Field of Awareness.....	104
The Use of Awareness in the Purification of the Mind-Body Complex in Vipassana Meditation.	106
Chapter Six: The Feedback Mechanism of the Fundamental Field.....	117
Kabbalistic Feedback Mechanisms	118
Chapter Seven: The Feedback Process Drives Evolutionary Mechanisms	133
The Awakening of the Soul.....	134
The Feedback Process of Evolution as found in the Archetype of the Black Madonna	138
Origins of the Black Madonna Archetype.....	140
The Archetype of the Divine Child.....	142
Chapter Eight: The Survival of Consciousness Beyond the Dissolution of the Body....	154
Characteristics of Near Death Experiences	156
Shamanistic Approaches to Near Death Experiences	163
Part II: Organic Research and HFG-ISP	170
Chapter Nine: Introduction to Organic Research.....	171
Chapter Ten: 10-Day Vipassana Meditation Course, June 2008.....	179
Day One – Just Before Dawn.....	179
Day Two – Dustbowl	183
Day Three – Wake... Wake... ..	186
Day Four – Sila	188
Day Five – Shadows.....	190
Day Six – No Fear	194
Day Seven – The Body Becomes Holy Soul.....	195
Day Eight – The Inner Reaches of Outer Space.....	197
Day Nine – Dawn.....	200
Day Ten – The Art of Living	201

Chapter Eleven: Pilgrimage to Black Madonna Sites - Southern Italy and Poland.....	204
My Mother's Devotion to the Black Madonna	206
The Black Madonna of Napoli	211
The Black Madonna of Positano	213
The Black Madonna of Montevergine	215
The Temple of Cybele Journal Entry	217
The Black Madonna of Irpinia	219
La Madonna della Libera Journal Entry	220
The Black Madonna of Mount Viggiano	222
The Black Madonna of Mount Viggiano - Journal Entry 1	222
The Black Madonna of Mount Viggiano - Journal Entry 2	223
The Black Madonna of Seminara.....	224
The Madonna dei Poveri Journal Entry	225
The Black Madonna of Tindari	226
The Black Madonna of Tindari Journal Entry	226
The Black Madonna of Czestochowa.....	227
Our Lady of Czestochowa Journal Entry	228
Chapter Twelve: 10-Day Vipassana Meditation Course 2 - August 2017.....	232
Day One – Purification.....	232
Day Two – Universal	234
Day Three – Changing	236
Day Four – A Pocket of Clarity	237
Day Five – Bearing the Beams of Love	237
Day Six – Release	239
Day Seven – Perfectly Balanced	241
Day Eight – Dragonfly Day	243
Day Nine – Slug Day	244
Day Ten – Pendulum Moon	247
Chapter Thirteen: Integration Through Liminal Techniques – Dreamwork.....	248

Feedback from the Field.....	249
The Gate to the Garden of Eden.....	252
The Active Dreaming Techniques of Robert Moss.....	254
Elevated Room	259
Picture Window	260
Four Gates	260
The Woman and the Four Candles.....	261
Wall with many Gates, four of which are Visible.....	262
The Garden of Eden	262
A Point, a Line, a Triangle, then the Hexagram.....	262
When it became the Tree of Life, I was “Afraid”	264
The Old Man with White Hair	267
131, or the “Words” that Open the Gate to the Garden of Eden.....	269
Psalm 131 – I have Stilled and Quieted my Soul.....	271
Psalm 131 – Like a Weaned Child in its Mother’s Lap	271
Psalm 131 - I am not Proud, nor my Eyes Haughty	273
Kabbalistic Dreamwork.....	273
Dreams in the HFG Worldview	276
Chapter Fourteen: Organic Research Summary	279
Chapter Fifteen: HFG-ISP Summary and Future Directions.....	286
References	297
Appendix: Daily Prayers To The Black Madonnas of Southern Italy	306
Opening Prayer.....	306
Monday Prayer to the Black Madonna of Tindari.....	307
Tuesday Prayer to the Black Madonna of Naples	308
Wednesday Prayer to the Black Madonna of Positano	309
Thursday Prayer to the Black Madonna of Moiano	310
Friday Prayer to the Black Madonna of Montevergine.....	311

Saturday Prayer to the Black Madonna of Viggiano.....	312
Sunday Prayer to the Black Madonna of Seminara.....	313

LIST OF FIGURES

Figure 1: Hamein's Planck Pixilated Proton.....	58
Figure 2: The Kabbalistic Tree of Life Lightning Flash.....	84
Figure 3: Flower of Life Geometry.....	87
Figure 4: The Kabbalistic Tree of Life Within the Flower of Life.....	88
Figure 5: The Kabbalistic Tree of Life Within the Vector Equilibrium.....	89
Figure 6: The Four Worlds of Kabbalah as Jacob's Ladder.....	95
Figure 7: The Asiyyatic World of the Body.....	121
Figure 8: The Yeziratic World of the Psyche.....	123
Figure 9: The Combined Sub-Trees of Asiyyah and Yezirah.....	125
Figure 10: The Kabbalistic Anatomy of the Body and the Psyche.....	131
Figure 11: Hamein's 64-tetrahedral Matrix.....	291
Figure 12: Leet's Fourth World Future Modeled Form of the Sabbath Star.....	292

LIST OF TABLES

Table 1: Symbolism of the Dream “The Gate to the Garden of Eden”	258
--	-----

PART I: THE HOLOFRACTOGRAPHIC WORLDVIEW

CHAPTER ONE: INTRODUCTION

The relationship between science and spirituality has long been a topic of discussion and debate. With the advent of quantum theory, the topic was addressed anew in the hope that the new understanding at the quantum level would finally reconcile the differences between science and spirituality. Over the past several decades, especially in the past 30 years, numerous researchers attempted to correlate quantum behavior with spiritual experience. What I have found to be lacking in the work so far is a viable scientific model that can explain exactly how reality works at the fundamental level which holds true at the quantum level as well as at the cosmic level. This is evidenced by the disconnect between the solution for general relativity, which is valid only on the cosmic scale, and the solution for quantum mechanics, which is valid only on the quantum scale.

Recently, a new model describing the fundamental workings of reality has been proposed by physicist Nassim Hamein¹. This model claims to resolve the long-standing disconnect between general relativity and quantum mechanics by being applicable across all scales of reality. This model is referred to as Holofractographic (HFG) theory. The worldview resulting from this proposed theory is referred to as the Holofractographic

¹ Nassim Hamein (1962 -) From as early as nine years old Nassim was developing the basis for a unified hyperdimensional theory of matter and energy, which he eventually called the Holofractographic Universe theory. He has spent most of his life researching the fundamental geometry of hyperspace. Combining this knowledge with a keen observation of nature, he discovered a specific geometric array that is fundamental to creation. His unification theory, known as the Hamein–Rauscher Metric (a new solution to Einstein's field equations that incorporates torque and Coriolis effects), and his recent paper "The Schwarzschild Proton" lay down the basis of what could be a fundamental change in our current understandings of physics and consciousness. In the past 20 years, Mr Hamein has directed research teams of physicists, electrical engineers, mathematicians and other scientists. He founded a non-profit organisation, The Resonance Project Foundation, where as Director of Research he continues exploring unification principles and their implications.

(HFG) Worldview. The HFG Worldview maintains that reality is holographic and fractal at its fundamental level. In this worldview, science and spirituality are no longer at odds. The science explains spiritual experience, and spiritual practices become the methods to experience reality at the fundamental level.

To investigate and add substance to these claims, this research addresses the application of the HFG Worldview to the domain of spirituality, primarily in a specific experiential manner, and not solely in a general philosophical manner. This research was purposely narrowed down to focus on a specific set of spiritual practices based on the principles of Integral Spiritual Practice (ISP) developed by Ken Wilber². ISP is a multiple perspective approach to spiritual practice. Wilber's research has shown that a multiple perspective approach provides a more comprehensive experience of spiritual reality than a single perspective approach. (Wilber, 2006)

The method of inquiry employed for this research is Organic Inquiry, a method of transpersonal inquiry where the "psyche of the researcher becomes the subjective instrument of the research, working in partnership with liminal and spiritual influences." (Clements, 2011, p131). Organic inquiry has a strong emphasis on "transformation as well as information." (Clements, 2011, p. 132). In this research, specific techniques are utilized to engage in direct liminal experiences for the gathering of research material, followed by cognitive evaluation and integration of this material on a conceptual level.

² Ken Wilber (1949 -) is an American writer on transpersonal psychology and his own Integral Theory, a four-quadrant grid which suggests to synthesize all human knowledge and experience.

Research Questions and Intended Result

The question addressed by this research is – Can the HFG Worldview, which claims to be a superior and more accurate model of the fundamental structure of reality, and Integral Spiritual Practice, which claims to be a more comprehensive way of experiencing spiritual reality, be combined as a meaningful and synergistic methodology to consciously interact with, explore and influence the fundamental field? In the HFG Worldview, the fundamental field is the template from which everything in existence emerges. In Integral Spiritual Practice, the fundamental field is another name for Spirit, the Divine, or God. The intended result of this research is to elucidate the compatibility of the HFG Worldview and Integral Spiritual Practice by discovering the areas of coherence. The resulting interpenetration is called Holofractographic Integral Spiritual Practice (HFG-ISP). Included in this research, other supporting questions are to be examined to determine the overlap of HFG with ISP - What is the intersection of the Holofractographic Worldview and Integral Spiritual Practice? More specifically, what elements of the HFG Worldview are expressed in Integral Spiritual Practice and what elements of Integral Spiritual Practice inform the HFG Worldview?

The elements of the HFG Worldview to be examined in terms of Integral Spiritual Practice, summarized from the various sources of Hamein's work, are (1) There is a fundamental template at the basis of reality from which the material world arises. The inherent geometric structure of this template is the basis of the material world and of all the design and symmetry found in the observable universe. Everything emerges from and returns to this field. (2) The universe is entangled and acts as One. Everything in the universe is intimately connected through the wormhole dynamics of black holes at the

proton level. These holographic and fractal dynamics govern the fundamental template, or holographic information structure at the basis of reality. (3) Human beings are intimately connected to the fundamental field via every proton in their bodies. Each person is constantly giving unique feedback to the field, which in turn updates the entire field instantaneously, thus providing a mechanism for self-organization to occur. The brain-body system acts as receiver and transmitter antennae with reply-back operations. (4) Consciousness is information moving through the field. Consciousness is fundamental to the structure of reality, rather than a result produced by the brain. The universal network plays an essential role in the holographic processing and integration of information. This is fundamental to the emergence of awareness. It is a fundamental field of awareness. Biological structures are an extension of the fundamental field of awareness defined by the feedback structure of the network. Biological systems express self-awareness, by which the universe is aware of itself. (5) Human beings can intentionally practice techniques to resonate with and experience the coherence and symmetry of the fundamental field, to tap into the information flow occurring in the field, and to consciously influence the information in the field. (6) The mechanisms and dynamics of the fundamental field are unified and apply across all scales. (7) The feedback process drives evolutionary mechanisms in which the environment influences the individual and the individual influences the environment. (8) There is a physical mechanism by which the unique consciousness of each individual can exist and survive beyond the dissolution of the body, given that it is recorded and continues to interact with the unified field of information.

Integral Spiritual Practice consists of three individual practices referred to as first person, second person, and third person practice. The individual practices which comprise the Integral Spiritual Practice for this research are Vipassana meditation (first person), devotion to the Black Madonna (second person) and contemplation of the Kabbalistic Tree of Life (third person). The sub-questions related to these individual practices to be addressed by this research are (1) What HFG principles are experienced or encountered by the practice of Vipassana meditation? (2) Are any of the underlying principles and ancient teachings of Vipassana Meditation congruent with HFG theory? (3) What HFG principles are experienced or encountered by the practice of devotion to the Black Madonna? (4) Are any of the deeper meanings underlying the devotion of Black Madonna, or of the Dark Mother archetype, congruent with HFG theory? (5) What HFG principles are experienced by the contemplation of the Kabbalistic Tree of Life? (6) Are any of the inherent principles and ancient teachings of the Kabbalistic Tree of Life congruent with HFG theory? (7) What is the HFG-ISP methodology that results from the engagement of these spiritual practices when examined with Organic Research Method?

Research Method

The research method to be applied is that of Organic Inquiry. The research will be based on a Single Case Study of the author's personal experiences practicing and developing the methodology of HFG-ISP. The ISP techniques will be employed as the vehicles to engender non-egoic liminal states so that contact to the spiritual source in each of the three chosen perspectives can be made.

The first-person, second-person and third-person ISP practices of meditation, devotion and contemplation are the basis for the Organic Inquiry. Each of these practices can potentially induce liminal states where contact to spiritual source can be made for the gathering of research material. In the first-person practice of Vipassana meditation, the practitioner learns how concentrate their awareness to reach deep states of meditation. In the second-person practice of devotion, the techniques of pilgrimage, prayer, chanting and purification are available to the practitioner to move beyond ordinary ego states to interact with an aspect of the spiritual force embodied in an archetypal form, in this case, the Black Madonna. In the third-person practice of contemplation, the practitioner expands their view of reality to perceive the vast expanse of time, the patterns and systems that exist behind and beneath ordinary reality, and fundamental principles that guide nature. In this case, the context for contemplation is the Kabbalistic Tree of Life.

Vipassana meditation, the first-person practice, is a technique combining mindfulness and concentration, the aim of which is to see deeply into the nature of reality by direct experience. Experiential data is to be gathered from a regular Vipassana meditation practice in the lineage of Ledi Sayadaw³ as taught by S. N. Goenka⁴, including experiences from extended meditation courses consisting of short (three day) group meditation courses and full length (ten day) meditation courses engaged in a Vipassana meditation center. The experiences and insights obtained during the meditative

³ Ledi Sayadaw U Ñānadhaja (1846 – 1923) was an influential Theravada Buddhist monk. He was recognized from a young age as being developed in both the theory and practice of Buddhism and so was revered as being scholarly.

⁴ Satya Narayan Goenka (1924 – 2013), commonly known as S.N. Goenka, was a Burmese-Indian teacher of Vipassanā meditation. Born in Burma to a rich Indian family, he moved to India in 1969 and started teaching meditation.

state are to be cognitively integrated with documented research on Vipassana meditation experiences, as well as with insights and principles taught by Vipassana meditation masters in all three schools of Buddhism - Theravada, Mahayana and Vijrayana.

Devotion to the Black Madonna, the second-person practice, is the container for a relationship with an aspect of ultimate reality that is based outside oneself, one that evokes love and surrender, and serves as a vehicle for communion with a specific archetypal expression of the Divine. The main method of devotion to be practiced during the research period is pilgrimage. The act of pilgrimage involves surrender, humility, rituals of purification, chanting and prayer. Two pilgrimages are to be taken during the research period. The first, a pilgrimage to southern Italy to seven Black Madonna sites known as the “Seven Sisters”. The second, a pilgrimage to Poland to the site of Our Lady of Czestochowa, the Black Madonna of Poland.

Contemplation, the third-person practice, is the appreciation and comprehension of the vast expanse of life as a great system or evolutionary web. The Kabbalistic Tree of Life expresses the great system as an evolutionary web consisting of interlocking spheres. The third-person practice will consist of contemplation of the sacred geometry of the Tree to appreciate and comprehend the system of ten interconnecting spheres comprising it. How the Tree of Life embodies the unfolding of the One into the diversity of the material world, and how in the opposite direction, the Tree represents the process of the awakening of the soul will also be topics of contemplation. The main sources of

Kabbalistic doctrine for the practice of contemplation will be the writings of Z'ev ben Shimon de Halevi⁵ and Leonora Leet⁶.

The Intensive Journal Process has been chosen as a method to process and integrate the experiential research material gathered. The Intensive Journal Process is designed to reach beneath the surface of an individual's life to liminal levels to contact the deeper flow and meaning in the depths of the psyche. This journal technique lends itself well to both the gathering of experiences and insights in liminal states as well as the cognitive integration of this data. The Intensive Journal Process uses a technique called Process Meditation that was developed by Ira Progoff⁷ and is based on principles of holistic depth psychology. This technique provides an ongoing spiritual discipline where an individual evokes the depths within his or her life that are beyond mere thinking. Here, entry meditations are used to induce a non-ordinary state when one contacts and observes the inner movement and deeper purpose beneath ordinary circumstances. Contact is made with the deeper flow of one's life as well as the inexhaustible spiritual depths that are the resource of all human life. (Progoff, 1980). The structure of the Intensive Journal is

⁵ Z'ev ben Shimon Halevi (1933 -) is the Hebrew name of Warren Kenton, born in 1933 into a Sephardic Jewish Levite family in England. He has studied the Toledano Tradition of Kabbalah since he was twenty-five and has visited the major historic sites of the Tradition in Europe, North Africa and Israel. He is the Principal Tutor of the Kabbalah Society and a Fellow of the Temenos Academy in London. He sees it as his task to clarify Kabbalah and update its mythology and metaphysics in terms of modern science and psychology.

⁶ Leonora Leet (1929 – 2004) received her Ph.D. from Yale University and was Professor of English at St. John's University. She is the author of *The Universal Kabbalah*, *The Kabbalah of the Soul*, *Renewing the Covenant*, and *The Secret Doctrine of the Kabbalah*.

⁷ Ira Progoff (1921 – 1988) devoted his life to the exploration of new ways to encourage creativity and to enhance individual growth. He is a leading authority on C.G. Jung, depth psychology and transpersonal psychology as well as journal writing. As a practicing depth psychologist and Director of the Institute for Research in Depth Psychology at Drew University from 1959 to 1971, Dr. Progoff conducted research on the dynamic process by which individuals develop more fulfilling lives. Through this research, he then developed and refined the *Intensive Journal* Method to provide a way to mirror the processes by which people become dynamic and develop themselves.

designed in such a way as to facilitate integration of the outer and inner life of an individual in an intuitive rather than analytical way. Thus, it is expected that the Intensive Journal will allow for far more insight and clarity concerning the inner movement resulting from the ISP than an unstructured, random journal method would. It is also expected that the Intensive Journal will facilitate the integration of experiences resulting from the spiritual practices with the HFG Worldview.

As dreams are a rich source of subconscious material, techniques will be engaged to mine additional data relating to HFG-ISP that occurs in the dream state. The techniques to be employed are the dreamwork techniques of Robert Moss⁸, the Intensive Journal Method of dream enlargement, and a method of Kabbalistic dream work described by Edward Hoffman⁹. The HFG Worldview describes dreams as our personal connection to the field and considers working with dreams to be of great importance. Robert Moss provides methodologies for working with dreams in ways that the meaning and message coming to us from the dream source can be clarified and acted upon for healing, creativity and mutual understanding. The dream work techniques of Robert Moss include keeping a dream journal, dream re-entry, active dreaming and the Lightning Dreamwork Process. (Moss, 1998). During the research period, a daily dream journal will be kept. Moss's other dream work techniques will be practiced and deepened through attending Moss's monthly dream circle, and by participating Moss's advanced weekend

⁸ Robert Moss (1946 -) is an Australian historian, journalist and author and the creator of Active Dreaming, an original synthesis of dreamwork and shamanism.

⁹ Edward Hoffman (1951 -) is the author of numerous books on Judaism, Kabbalah, and psychology. He is a psychologist and adjunct professor at Yeshiva University in New York City. He writes extensively for leading Jewish newspapers and magazines, including the *National Jewish Post & Opinion*, and the *Jewish Week*, and his articles have appeared in *New York Newsday* and *Yoga Journal*.

dreamwork retreats. The Intensive Journal Method technique of dream enlargement will be practiced through regular work within the Intensive Journal. The Kabbalistic techniques of keeping a dream journal, understanding the meaning of personal dream symbols, sharing dreams with trusted others, allowing dreams to be a doorway to connect to higher consciousness, dream incubation prior to falling asleep, and using dreams as guidance for waking life (Hoffman, 1995) are elements that are also found in the dream methods taught by Moss. These Kabbalistic dream techniques will be practiced during the research period.

One of the assumptions of Organic Inquiry is that interaction with Ultimate Reality (God, Spirit, the Divine, or the Field/Universal Structure as it is referred to in HFG theory), is available to one who is open, and results in spiritual movement and transpersonal development.

Expected Difficulties

The integration of a scientific worldview with Integral Spiritual Practice is a novel area of research, and very little literature exists on this topic. The scope of the literature search has been expanded to include the broader field of science and spirituality. As the HFG Worldview is based on the principles of quantum physics, the science portion of the literature search focuses on the field of quantum physics and its relationship to spirituality. Hamein has published several papers on HFG theory, but very little literature exists about the implications, especially in the realm of spirituality.

The validity of HFG Worldview as a model of reality has yet to be accepted by the scientific community. Hamein has been able to predict the charge radius of the

proton to within 0.000366×10^{-13} cm of the measured value (Haramain, 2013) which gives substantial credence to the validity of his model, however, it is still early in the validation process for such a new theory. For the purposes of this research, the HFG Worldview is assumed to be valid and used as a hypothesis to investigate its coherence with Integral Spiritual Practice.

Another assumption being made is that the fundamental template described by the HFG Worldview is the same as Spirit, God or the Divine in Integral Spiritual Practice. In the HFG Worldview, the fundamental template is what gives rise to everything in the universe. The geometry of the fundamental structure is responsible for the design and symmetry expressed throughout nature, from the macrocosm of the cosmos, to the microcosm of atoms. In many spiritual traditions, the originator of everything in the universe is called God, the Creator, or the Divine. In these terms, the fundamental template is the same as what these spiritual traditions call God. In other spiritual traditions, such as Buddhism, there is no concept of God, but there is the concept of reality flitting in and out of existence at the subtlest levels. This concept can also be found in the HFG Worldview.

The question arises of how to prove that a connection to the fundamental structure has been made by engaging in these liminal practices. In the HFG Worldview, every single proton in our bodies is connected to the fundamental structure through wormhole dynamics. The number of connections per proton is the total number of Planck length spheres that fit within and on the surface of a proton, calculated by Haramain to be in the trillions (2016, p. 98). Thus, it is impossible *not* to be connected to the fundamental field structure and it is rather an issue of how conscious one is of the connection, how capable

one is of communicating clearly across these connections, and how much of the information is accessible by the human mind. It has been speculated, based on the theory of implicate order of quantum physics, that if the universe is holographically conscious, it is “conscious to a far higher degree than any human being is on the level of personal consciousness.” (Anderson, 1977, p. 126). By assuming the HFG Worldview is valid, it is also assumed that the connection to the fundamental structure already exists, albeit unconscious. This research addresses the effectiveness of the chosen liminal practices as vehicles of conscious connection.

As this research is being conducted as a single case study employing liminal and depth psychology techniques, there is uncertainty as to what personal material and unresolved issues will emerge. As is encouraged by the organic research method, it is critical to engage with these experiences as they occur, to report them authentically and without narcissism, spiritual materialism, and naivete. (Clements, 2004). The organic researcher “commits to an archetype of transformation that must be actively facilitated but may not always be controlled.” (Clements, 2004, p.30).

The spiritual practices to be engaged in the ISP are practices I have been engaged with on a long-term basis and have some degree of knowledge and experience with. I have been drawn to these practices and have experienced a certain degree of conflict with practicing them simultaneously. As an example, the practice of Vipassana meditation in the lineage I have chosen is in many ways the opposite of practicing devotion to the Black Madonna. In the former, the skill to be developed is the witness state – observing without interacting. Devotion to the Black Madonna calls forth a different set of skills – emotional connection, supplication, and ritual to name a few. The act of participating in

this HFG-ISP research is for me an act of paradoxical reconciliation – allowing seeming conflicting beliefs to simmer together in an archetypal cauldron until a new way of being emerges. This process of integration is engendered by the Intensive Journal Method and is in alignment with the principles of Organic Inquiry.

Organizational layout of dissertation

In Part I, I will review the major tenets of the HFG Worldview. Starting with Chapter Three I will present a description of the holographic and fractal dynamics at work in the fundamental field. The first universal law of Kabbalah, which states that all is one, will be compared with the HFG Worldview. It will be shown how holographic and fractal dynamics found in the HFG Worldview are also fundamental to the working of the Kabbalistic Tree of Life. Vipassana meditation will be proposed as a technique where the fundamental dynamics of the field can be personally experienced. Finally, the archetypal meaning of the Black Madonna will be compared to the field, as symbolic of the source of everything in existence.

In Chapter Four, the features of the geometric template in the HFG Worldview across scales will be described, as well as the role of the fundamental field in the dynamics of creation. The Kabbalistic view of creation as embodied in the Tree of Life will be compared to the HFG Worldview of creation. The scalar nature of the Tree will also be described and compared to the HFG Worldview, including the introduction of the four worlds of Kabbalah. The Buddhist view of creation will be discussed. The Black Madonna archetypal meaning as an expression of creation will also be presented

The fundamental field as a universal field of information capable of awareness will be the topic of Chapter Five. Here the case for the practice of Vipassana meditation as a vehicle of honing awareness to perceive more subtle scales of information in the fundamental field will be presented.

In Chapter Six, the complex relationships of the Kabbalistic Tree of Life as expressed by the four worlds of Kabbalah in the form of Jacob's Ladder will be used to illustrate how the feedback mechanism of the fundamental field may possibly operate. Through the model of Jacob's ladder, it will be shown how the psycho-spiritual constitution of the human being makes it possible for contact to be made to the upper worlds (the fundamental field in the HFG Worldview).

The Kabbalistic process of the awakening of the soul will be used in Chapter Seven to illustrate how the feedback mechanism between the wormhole network and the human being may work to bring about spiritual evolution. It will also be shown how the Divine Child sub-archetype of the Black Madonna has the process of spiritual awakening embodied within it.

The final major tenet of the HFG Worldview that will be presented in Part I is the survival of consciousness beyond death. In Chapter Eight, I will give an overview of some of the mounting evidence of the phenomenon of the Near Death Experience (NDE) that strongly suggests that consciousness does survive beyond physical death.

In Part II, I will document my own psycho-spiritual journey in the personal experiences and insights obtained by engaging in the ISPs as Organic Inquiry. Chapters Ten and Twelve will recount my experiences practicing the technique of Vipassana meditation during 10-Day courses as a vehicle for experiencing multiple scales of the

fundamental field through the instrument of subtle awareness. Chapter Eleven will recount my expression of devotion to the Black Madonna through the act of pilgrimage to her sacred sites in Italy and Poland.

Chapter Thirteen will document an integration of the seemingly disparate ISPs through the vehicle of an illuminating dream, following the dreamwork techniques of Robert Moss. Chapter Fourteen will summarize Part II. Chapter Fifteen will summarize the entire process, including how this research affected me personally, as well as future directions resulting from this work.

CHAPTER TWO: HFG-ISP LITERATURE REVIEW

The literature review will focus on the broad topic of this research, the intersection of science and spirituality, as well as on the research methodology of Organic Inquiry. Also included is a literature review of the techniques of dreamwork and journal methods, and of the individual components of this research – the Kabbalistic Tree of Life, the Black Madonna and Vipassana meditation.

The Intersection of Quantum Physics and Spirituality

For the broad topic of science and spirituality, the literature review will look specifically at the subject of quantum physics and its relationship to spirituality. In this context, spirituality includes the entire spectrum of belief - from the religious belief in God to the concept of an intelligent matrix as the source and ground of the universe. In this way, the entire field of literature related to the research topic of the union of the Holofractal Worldview and Integral Spiritual Practice can be captured.

Prior to the advent of quantum physics, there was little explanation for spiritual experience in the model of Western science. Classical science and Newtonian physics did not have the instruments or measurements to confirm the claims of spiritual experience. As a result, spiritual experiences were not considered to be valid by Western science because they were unable to be verified. With the advent of quantum physics, and the discovery of the role of the observer and the observer's effect on the observed, common ground was found between science and spirituality, and a dialogue began between the two.

The literature review begins with the work of a physicist who presented a radically different approach to quantum theory – David Bohm¹⁰. In the book *The Undivided Universe*, co-authored with Basil J. Hiley¹¹, and considered the main reference for Bohm's interpretation of quantum theory, Bohm and Hiley made the case for a clear and intuitive understanding of quantum theory's meaning and conceptualize a cosmology that does not assume an outside observer. Their new approach avoids the paradoxical features of quantum theory such as the wave-particle duality and the collapse of the wave function.

In *The Essential David Bohm*, editor Lee Nichol¹² presents a comprehensive overview of Bohm's "implicate order" from a non-technical perspective. Bohm's vision of implicate order is central to the whole of his work. For Bohm, the implicate order was the template for the emergence and dynamics of both matter and consciousness.

In *The Tao of Physics*, Fritjof Capra¹³ begins the work of integrating science and spirituality through the exploration of eastern mysticism in light of modern physics.

¹⁰ David Bohm (1917 - 1992) was an American-born British quantum physicist who was a leading expert in the fields of theoretical physics, neuropsychology and philosophy. He is regarded as one of the greatest and most influential theoretical physicists of the 20th century. He was Emeritus Professor of Physics at Birkbeck College, University of London, where, until 1983, he was professor of Theoretical Physics. He was author of many articles and books on physics and wrote widely on philosophical and interdisciplinary subjects.

¹¹ Basil J. Hiley (1935 -) was Reader in Theoretical Physics at Birkbeck College, University of London. A long-time colleague of David Bohm, he wrote many articles on fundamental questions in quantum physics. He is the co-author with F. David Peat of *Quantum Implications: Essays in Honor of David Bohm* (1987).

¹² Lee Nichol is a freelance writer and editor. From 1980 to 1992 he collaborated with David Bohm on various aspects of dialogue, consciousness, and education. He is also editor of Bohm's *On Creativity and On Dialogue*.

¹³ Fritjof Capra (1939 -) is an Austrian-born American physicist. In 1995, he became a founding director of the Center for Ecoliteracy in Berkeley, California. He is on the faculty of Schumacher College. Capra is the author of several books, including *The Tao of Physics* (1975), *The Turning Point* (1982), *Uncommon Wisdom* (1988), *The Web of Life* (1996), *The Hidden Connections* (2002) and *The Systems View of Life* (2014).

(Capra, 1975). Capra provides a brief overview of the major eastern traditions – Hinduism, Buddhism, Chinese thought, Taoism and Zen. He finds the worldview of these traditions to be essentially the same and discusses the areas where the eastern worldview and modern physics parallel each other.

In *God and the New Physics*, Paul Davies¹⁴ lays the groundwork for the discussion for quantum physics and its implications in the field of religion. (Davies, 1983). Davies focuses his discussion mainly on western Christianity. There is little discussion of implications with other religions such as Buddhism or Sufism. Davies discusses the question of God at length – the existence of God, if the universe was created by God and what the new physics says about God. The common Christian belief is that the universe was created by God. In the Christian belief system God is outside the material world and created the material world as Prime Mover. It is also believed in Christianity that God had a purpose in creating the universe. In the new physics model, the universe was created at the Big Bang. Davies raises the question of whether the universe was created by design or by accident and argues that if the universe was left to chance, the odds of anything being created having any order are extremely low. The question of whether God is responsible for creation or not remains open. Davies sees science and the scientific method as forward looking. The ability of science to accommodate change based on new discoveries is viewed as a great strength. Religion looks backward, is based on received wisdom and dogma, and holds its dogma as unchangeable truth. New discoveries of science are viewed as heretical by religion, the

¹⁴ Paul Charles William Davies, AM (1946 -) is an English physicist, writer and broadcaster, a professor at Arizona State University as well as the Director of BEYOND: Center for Fundamental Concepts in Science. He is affiliated with the Institute for Quantum Studies at Chapman University in California.

consequences of which have been seen throughout history. Davies proposes that science may be a surer path than religion in the search for God but ends by stating that only through understanding the universe through all forms of knowing will we come to understand the meaning of ourselves and the universe.

In *The Mind of God*, Paul Davies continues his discourse on the integration of the new science and religion in examining the ultimate questions - Was there a Big Bang? Did God create the Big Bang? What is time? Is the universe a cosmic computer? Is the universe designed by an intelligent creator? (Davies, 1992). Davies also discusses John Wheeler's conception of the universe as a closed loop which is described as a participatory universe, that is, the physical universe only exists through acts of observation. Davies concludes that through science, human beings can begin to grasp some of nature's secrets. He marvels at how the universe has generated self-awareness through conscious beings and believes this did not occur by accident.

In *The Marriage of Sense and Soul*, Ken Wilber sees the integration of science and religion as the challenge of our times. (Wilber, 1998). Wilber sees the religion that needs integrating as the premodern worldview of the Great Chain of Being. The science that needs integrating is part of the modern worldview which has differentiated the value spheres of art, morals and science. To do this, each level of the Great Chain needs to be carefully integrated considering modernity. Wilber sees science and religion to be currently in an antagonistic war between worlds. He criticizes the current popular attempts to integrate science and religion such as *The Tao of Physics* and *The Mind of God* for confusing levels in "attempting to use the eye of the mind to see that which can only be seen by the eye of contemplation." (Wilber, 1998, p. 21). He finds these

arguments to be lacking in actual spiritual knowledge. Wilber proposes the solution for integration to be found by examining the great hierarchy which consists of sensory realms, mental realms and spiritual realms. Wilber summarizes –

Here science, far from being on the bottom rung, has a hand to play in accessing each of the levels of the Great Chain, from the lowest to the highest (sensory science, mental science, spiritual science). It is not that spirituality takes up where science leaves off, but that they both develop up the Great Chain together. Science is not under but alongside, and this profoundly reorients the knowledge quest, placing premodernity and modernity hand in hand in the quest for the real, and thus bringing science and religion together in a most intimate embrace. (1998, p. 25)

Amit Goswami¹⁵ has written several books addressing religion and the new physics. Goswami dedicates Part 1 of his book *The Self-Aware Universe*, to the discussion of the integration of science and spirituality. (Goswami, 1993). For Goswami, the scientific materialism of the past four hundred years has eroded consciousness, values and God, all of which are intuitively known to exist and are the basis for meaningfulness in life. He cites the need for a new paradigm, which he proposes in his book. The new paradigm is grounded on the idea that consciousness, not matter, is the ground of all being. Goswami argues that if reality is only material reality, then consciousness exists only because of material reality. The alternative he proposes is called monistic idealism,

¹⁵ Amit Goswami (1936 -) Ph. D. is a retired professor from the theoretical physics department of the University of Oregon in Eugene, where he had served since 1968. He is a pioneer of the new paradigm of science called "science within consciousness". Goswami is the author of the highly successful textbook Quantum Mechanics that is used in Universities throughout the world. His two-volume textbook for nonscientists, *The Physicist's View of Nature* traces the decline and rediscovery of the concept of God within science.

where consciousness manipulates everything, including matter. Everything, including matter, exists in consciousness. He goes on to cite where Plato, Vedanta, Taoist, Jewish Kabbalah, Christianity and Buddhist philosophies all have this principle of the one consciousness beyond everything which illuminates archetypal and dualistic realities. However, in most religions, dualism prevails and monistic idealism becomes obscured.

In *The Visionary Window*, Goswami again takes up the discussion of science and spirituality and asks if science and spirituality can be reconciled (Gowsami, 2000). The answer is no if the science is Newtonian, states Goswami. The answer is yes if it's the new science of quantum mechanics. Goswami further explains that the reason the new science can be reconciled with spirituality is because the new science recognizes that consciousness plays a major role in shaping reality. Gowsami proposes possible ways to have a basis for reconciliation of science and spirituality through metaphor, a new ecological view, research into the brain and consciousness, and chaos theory. Goswani analyzes how quantum measurement comes to the same conclusion about consciousness as the spiritual traditions have always described. He also proposes a new paradigm for a cosmology in tune with the vision of the spiritual traditions and demonstrates how the metaphysics of monistic idealism is able to encompass material realism and dualism.

Fred Alan Wolf¹⁶ proposes a new alchemy of combining science and spirit in *Mind into Matter*. (Wolf, 2001). Wolf argues that something far more amazing than

¹⁶ Fred Alan Wolf (1934 -) is an American theoretical physicist specializing in quantum physics and the relationship between physics and consciousness. He is a former physics professor at San Diego State University, and has helped to popularize science on the Discovery Channel. He is the author of a number of physics-themed books including *Taking the Quantum Leap* (1981), *The Dreaming Universe* (1994), *Mind into Matter* (2000), and *Time Loops and Space Twists* (2011).

materialism is responsible for the universe. He proposes that the combination of ancient knowledge with the modern vision of quantum physics will lead to the rediscovery of what the ancients knew. The ancient knowledge Wolf speaks of is Qabala (author's spelling) and alchemy. Wolf proposes that the mind is entangled with the body at cellular, molecular and neural-molecular levels. Mind and body work together as elements in the alchemical laboratory of our dreams and preconscious thoughts. By working in this laboratory, a new vision of life and time can emerge.

Several authors have attempted to describe the nature of the intelligent matrix that could be the template from which the universe emerged. These authors speak of the intelligent matrix without using the term God. In these descriptions, the authors discuss the qualities of the intelligent matrix based on the discoveries and tenets of the new science of quantum physics and compare the similarities of these qualities to descriptions found in the world's wisdom traditions.

In *Science and the Akashic Field*, Ervin Laszlo¹⁷ lays the foundation for an integral theory of everything that is based on the information found in the quantum vacuum. He describes three fables of science that are driving the next paradigm shift – the parallel universe hypothesis, the observer-created universe, and the holographic universe. Laszlo then discusses puzzles of coherence in four areas - quantum physics (the entangled particle, quantum non-locality), cosmology (the coherently evolving cosmos

¹⁷ Ervin Laszlo, Ph.D. (1932 -) is holder of the highest degree of the Sorbonne (the State Doctorate), is the recipient of four honorary Ph.D.'s and numerous awards and distinctions, including the 2001 Goi Peace Award (the Japanese Peace Prize) and the 2005 Mandir Peace Prize. He has twice been nominated for the Nobel Peace Prize. A former professor of philosophy, systems theory, and futures studies in the U.S., Europe, and the Far East, he is founder and president of an international think tank (the Club of Budapest), as well as the General Evolution Research Group. He is the author or editor of more than 80 books, of which the latest are *Science and the Akashic Field*, *The Chaos Point*, and *Quantum Shift in the Global Brain*. Website: www.clubofbudapest.org

and the metaverse hypothesis), biology (the ultra-coherent organism), and the transpersonal world of consciousness (the connectedness of the human mind). The answer to these puzzles for Laszlo is the presence of active and effective information that links all things and connects all things instantaneously. Laszlo calls this information field the Akashic field. He goes on to discuss the perennial questions of existence and answers them based on his theory of everything.

In *CosMos*, co-authored by Ervin Laszlo and Jude Currivan¹⁸, a comprehensive model of the universe is suggested which reconciles science and spirituality by providing a vision that encompasses the entirety of what we call reality, and sees human beings as creations and as co-creators. (2008). Laszlo and Currivan discuss universal cycles, holographic geometry, fractals, dark matter, the flow of time, harmonic order, earthquakes and weather patterns, attractors, critical states, emergence, cities and conflicts to conclude that physical reality is harmonically and holographically ordered, and that even the seemingly independent choices of human beings are included in these collective patterns. Also discussed are the elements of relativity – yin and yang, particles and waves – and fundamental harmonics of reality such as the golden ratio, harmonics and spirals. Akasha is the field of information underlying a wholly integrated and informed Cosmos. Laszlo and Currivan also describe the fundamental harmony and coherent order underlying the complexity of the physical world such as DNA, membranes and brains, biofields, coherent light and the properties of water. They discuss

¹⁸ Jude Currivan, Ph.D. is an internationally well-known sensitive, scientist, healer and cosmic geomancer, who has directly experienced multi-dimensional realities and guidance from an early age. Based near Avebury, England for the last ten years, Jude has researched ancient wisdom, consciousness and metaphysics since early childhood, holds a Ph.D. in Archaeology researching ancient cosmologies and a Master's Degree in Physics from Oxford University, specializing in cosmology and quantum physics.

how we can begin to be co-creators of the universe, and our role in the evolution of the CosMos.

In *The Divine Matrix*, Gregg Braden¹⁹ describes the empty space between matter as the Divine Matrix. (Braden, 2007). The four characteristics of the Divine Matrix are (1) there is a field of energy that connects everything, (2) this field plays the role of a container, a bridge and a mirror for the beliefs within us, (3) the field is nonlocal and holographic and (4) we communicate with the field through the language of emotion. He discusses how the Divine Matrix works by exploring what it means to live in a universe where everything is connected, nonlocal and holographically linked. Ancient spiritual traditions provide instructions on how to live in a way that affirms this knowledge. Finally, Braden presents case histories of living, loving and healing that express how the Divine Matrix communicates with us through quantum awareness.

In *The Living Universe*, Duane Elgin²⁰ describes the vision of living in a universe that is alive, and contrasts this with living with the view that the universe is dead. (Elgin, 2009). He discusses the scientific qualities of the living universe – unified, an ocean of background energy, continuously regenerating, sentient at every level, expressing freedom, and able to reproduce itself. He sees spirituality as intimacy with a living universe, and explores Judeo-Christian, Islamic, Hindu, Buddhist, Taoist and Confucian,

¹⁹ Gregg Braden (1954 -) is a New York Times best-selling author and 2015 Templeton Award nominee, and is internationally renowned as a pioneer in bridging science, spirituality, and the real world.

²⁰ Duane Elgin (1943 -) is an internationally recognized speaker, author, and social visionary who looks beneath the surface turbulence of our times to explore the deeper trends that are transforming our world. In 2006, Duane received the International Goi Peace Award in Japan in recognition of his contribution to a global vision, consciousness, and lifestyle that fosters a “more sustainable and spiritual culture.

Indigenous and Western views considering this living universe. Elgin sees the universe as a Mother Universe and explores this idea in the wisdom traditions. He discusses the soul and its qualities as a body of light, body of music, body of love and body of knowing as described by the world's wisdom traditions. Elgin discusses where the universe is going, humanity's journey, and six vital tasks for the journey ahead.

The existence of a field is central to the HFG Worldview. Many of the ideas cited above are contained in the HFG Worldview's conception of the fundamental field of awareness. To summarize the authors above, the field is active, alive and effective; it is information that underlies, connects and links all things simultaneously. The field is non-local and holographic. It is unified, an ocean of background energy, sentient at all levels, continuously regenerating and reproducing itself.

What is lacking in the literature cited above is a proposal of a viable mechanism that explains how the field behaves the way it does. The postulation of the fundamental field's existence can be deduced by observing the results of its activity – the patterns and geometric principles that repeat in nature. But exactly how does it work? Hamein's HFG Worldview includes such a mechanism. His proposed model and resulting prediction of the charge radius of the proton is the most precise prediction made to date, much closer than the Standard Model prediction, (Hamein, 2016, pp. 99-100), which gives validity to his model. This is what sets Hamein's work apart from the existing theories of quantum physics and the current quantum worldview and is the reason the HFG Worldview was chosen for this research. The HFG Worldview represents a more

likely and natural way for the universe to behave based on the evidence within and around us.

The concept of a fundamental field of awareness will be utilized in this research rather than the concept of God. The concept of the fundamental field is core to the HFG Worldview. The concept of God is subject to interpretation depending on the views and beliefs of the particular religion being referenced. The Integral Spiritual Practice (ISP) that will be engaged in this research originates from three different religions – Buddhism, Catholicism and Jewish mysticism - two of which believe in God, and one which doesn't (Buddhism). It is fundamental to ISP that engaging in a multiple perspective practice, as opposed to one, single perspective of practice, will result in a more complete experience of fundamental reality, by whatever name we call it, because through it we are engaged in a wider range of aspects of reality.

As can be gleaned from the literature reviewed above, one of the major findings of quantum physics is the role of the observer in shaping reality. In his book *Mindful Universe: Quantum Mechanics and the Participating Observer*, Henry Stapp²¹ describes the modification of classical mechanics to quantum mechanics as “the revised understanding of the nature of human beings, and of the causal role of human consciousness in the unfolding of reality” and finds this to be “the most exciting thing about the new physics, and probably, in the final analysis, also the most important contribution of science to the well-being of our species.” (2011, p. 6). According to

²¹ Henry Pierce Stapp (1928 -) is an American mathematical physicist, known for his work in quantum mechanics, particularly the development of axiomatic S-matrix theory, the proofs of strong nonlocality properties, and the place of free will in the "orthodox" quantum mechanics of John von Neumann.

Stapp, quantum theory exhibits a similar feature to psychology, and finds both “when examined in depth, reveal observer-influenced whole elements...” that are not found anywhere in classical mechanics. (2011, p. 8)

In the HFG Worldview, the observer influence is not entirely the case. Instead, there is a feedback mechanism, a two-way communication between the fundamental field and the observer. Through observation, there is a participation with the fundamental field. It is precisely this participatory role that is the basis of the Organic Research that will follow. Through participation in the direct, liminal experiences of the identified multiple perspectives of Integral Spiritual Practice, observations will be made as to how the fundamental field is uniquely expressed through me, and how unique feedback is provided to the fundamental field through my experiences. In the participatory role, as in organic research, the observer is changed and transformed by the experience, as in quantum mechanics, reality is changed by the experience of being observed. In terms of the HFG Worldview, this is called the feedback mechanism of the fundamental field. Because we are each a unique observer, another person practicing the same multiple perspectives might have slightly different experiences unique to them. Another person might find a different set of practices more effective.

In the literature review cited above, Wilber proposes that a different science would be required for each different aspect of Integral Spiritual Practice. It is the nature of Wilber’s work to add nuance, differentiate, spread apart like a rainbow to elucidate, clarify qualities and varieties of experience, and to create distinctions to understand more fully as he demonstrates in his 1977 book *The Spectrum of Consciousness*. In the HFG Worldview, the fundamentals of reality exist across scales. It may be that the HFG

Worldview is already an integral science which has the ability within itself to address each of the perspectives represented by ISP.

The Research Method of Organic Inquiry

The major reference material used for the methodology of Organic Inquiry used in this research is a combination of the work of Jennifer Clements²², William Braud²³, Rosemarie Anderson²⁴, Robert Romanyshyn²⁵, and Ira Progoff.

In the book *Transforming Self and Others Through Research: Transpersonal Research Methods and Skills for the Human Sciences and Humanities*, Anderson and Braud bring together their own perspective on transpersonal research methods in addition to highlighting the work of invited contributor Jennifer Clements. In Part 1, Anderson and Braud first present the method of Intuitive Inquiry, which is used in human science research, as a method stressing compassion toward the self and others during the research process that invites intuition throughout the process. This method involves five iterative

²² Jennifer Clements began her career as a practicing architect and was also employed as a lecturer at the University of California at Berkeley, teaching graduate design. She received her Ph.D. in transpersonal psychology at the Institute of Transpersonal Psychology (ITP) in 1992, staying on as adjunct faculty to teach classes in organic and feminist research, clinical practice, and feminine issues, as well as advising student's doctoral dissertations.

²³ William G. Braud (1942 - 2012) was an American psychologist and parapsychologist. Braud obtained his Ph.D. in experimental psychology from the University of Iowa. He was director of research in parapsychology at the Mind Science Foundation.^[2] He taught at the Institute of Transpersonal Psychology (1992-2010). During the 1970s and early 1980s he conducted a series of experiments to test for psychokinetic influences upon living systems.

²⁴ Rosemarie Anderson is a Professor of Transpersonal Psychology at the Institute of Transpersonal Psychology in Palo Alto, CA.

²⁵ Robert D. Romanyshyn is an Affiliate Member of The Inter-Regional Society of Jungian Analysts and a Core Faculty Member in the graduate programs in Clinical Psychology and Depth Psychotherapy at Pacifica Graduate Institute.

cycles of interpretation – (1) clarification of the topic through imaginal dialogue, (2) preliminary lenses through engagement with literature, (3) data collection, analysis and descriptive findings, (4) final interpretive lenses and (5) discussion of final lenses and theoretical implications. Lenses are defined as the researcher's personal values, assumptions and understanding of the research topic. Next, Anderson and Braud discuss Integral Inquiry, which is based on the view that the human experience is multidimensional, and thus encourages a blending of methods applied to a specific research topic that best suit the topic of research. Finally, invited contributor Clements discusses Organic Inquiry, where the topic of inquiry grows out of the researcher's own story. The transformative changes experienced by the researcher are included in the research. It is recognized that the transformative power of the research may influence the reader as well.

The method that will be primarily used in this research is the Organic Inquiry method. The topic of this research, the integration of science and spirituality, and more specifically, the integration of the Holographic Worldview and Integral Spiritual Practice, grew out of my own questions and out of my own seeking in life. The inadequacy of the available religious and scientific explanations to provide sufficient answers to my questions served as the impetus to pursue transpersonal studies which has led to this current research. This research will include my own transformational experiences in addition to philosophical discourse.

Also addressed by Anderson and Braud are skills and preparation that are conducive to successful transpersonal research. These include intention, quietude, slowing down, attention and mindfulness as well as the engaging of visual, auditory,

visceral and movement-related senses. The skills of slowing down, quietude, attention and mindfulness will be extensively used during the practice of Vipassana meditation, one of the components of my Integral Spiritual Practice. The engagement of all levels of my senses will be critical during meditation practice, and well as during pilgrimages as part of the practice of devotion to the Black Madonna.

Other skills cited by Anderson and Braud to be important to transpersonal research are play, creative arts, and the technique of “embodied writing.” The distinctive features of embodied writing are (1) true to life, vivid depictions intended to invite sympathetic resonance in the readers or audience, (2) inclusive of internal and external data as essential to relaying the experience, (3) written specifically from the inside out, (4) richly concrete and specific, descriptive of all sensory modalities and often slowed down to capture nuance, (5) attuned to the living body, (6) narratives embedded in experience, often first-person narratives, and (7) poetic images, literary style, and cadence serve embodied depictions and not the other way around. (Anderson & Braud, 2011, pp. 268-270). These features of embodied writing will be utilized in journal writing as I engage in experiences, as well as in the writings on the reflection of my experiences. As will be described below, the main vehicle for journal writing and reflection I have chosen to use in this research is the Intensive Journal method, which incorporates many of the qualities of embodied writing described above.

Romanyshyn, in his book *The Wounded Researcher*, presents a method of research performed with “soul” in mind. Romanyshyn proposes that this type of research requires “a new myth of research, a new approach to research, and a new way of imagining the research process....” (2013, p. 45). Four ways of writing that capture

research with soul in mind described in Romanyshyn's book are (1) writing as creative repetition which is likened to "a return to the romance of the beginning", (2) elegiac writing which acknowledges what was lost, left behind and incomplete, (3) cultivating a metaphoric sensibility which is a writing that "pivots...that takes place between the seasons of darkness and light...to speak seasonally in a pivotal way that is neither too dark nor too light," and (4) giving voice and body to the work, as in music and rhythm. (2013, pp. 310 – 332). Romanyshyn emphasizes the need for the researcher to engage with their unconscious to become clear of drives and motives based on the wounded psyche that influence perception and judgement. Research with soul in mind acknowledges the primary reality of the unconscious. In many ways, the research presented here is research of the soul. The research primarily addresses the realm of spirituality. The components of the Integral Spiritual Practice to be engaged in this research have been chosen specifically to push the edges of my unconscious complexes and fears, to bring them to light where they can be recognized and dealt with.

The Intensive Journal method will be engaged during this research. The basic text and guide for this process can be found in Ira Progoff's book *At a Journal Workshop*. As the emphasis in journal writing will be more focused on spiritual experience, guidance from Progoff's book *The Practice of Process Meditation*, which details the use of the Intensive Journal method in the domain of spiritual experience, will be utilized. Process Meditation is designed to evoke depths within that thinking does not touch. Progoff describes this process as one of cycles, integrations and emergents in the pursuit of creativity and spirit. He describes how to enter the meditative atmosphere and presents writing methods of spiritual positioning, inner process entries, gathering, spiritual

steppingstones, and spiritual roads not taken. He makes use of what he calls mantras and crystal experiences that capture the essence of what is emerging from the depths in short, concise phrases. He concludes with the technique of the meditation log, and the use of peaks, depths and explorations to deepen spiritual experience. All these writing methods will be engaged by the utilizing the meditative technique described by Progoff to see what emerges during this research. Insights and integration obtained from this method will be included in the discourse as appropriate.

The Kabbalistic Tree of Life

Contemplation of the Kabbalistic Tree of Life is the third person component of the Integral Spiritual Practice of this research. The meaning and intricacies of the Tree will be discussed as they relate to the tenets of the HFG Worldview, and as well their relationship to the other ISP components. The main source of literature for the spiritual doctrines and teachings of the Kabbalistic Tree of Life cited in this research is the work of modern day Kabbalist Z'ev ben Shimon Halevi. The teachings of Halevi are rooted in the Toledano tradition of Kabbalah found in medieval Spain. The Toledano tradition fused Kabbalah with philosophy, and in modern times the Kabbalah Society of Halevi fused Kabbalah's ancient theory and practices with modern psychology, science and art. Halevi has published a multitude of books which interpret the Toledano tradition in contemporary form.

Halevi's book, *Adam and the Kabbalistic Tree*, describes the complex architecture of the various levels of the human being – body, psyche, soul and spirit – as viewed through the design of the Kabbalistic Tree of Life. The form of the tree is an intricate

Jacob's ladder, with four interlocking "worlds", with the dynamics of opposition and balance at play in each world, from the world of the body with its biological processes and systems, to the psychological processes of the psyche, up to the world of spirit. Halevi discusses the phenomena of the "awakening of the soul", and the requirements for accessing cosmic consciousness. The design of the Kabbalistic Tree of Life will be compared to the design of fundamental field in the HFG Worldview. The four worlds of the Tree will be used to elucidate the scalar nature of the universe described in the HFG Worldview. The process of the awakening of the soul will be elaborated upon in the context of the feedback mechanism of the fundamental field.

In *The Work of the Kabbalist*, Halevi returns to the image of the Kabbalistic Tree as Jacob's ladder, and proceeds step by step through the work of the Kabbalist as illustrated by the Tree. He provides an intricate view of the workings of the body and psyche and details the components of the Kabbalistic school as the spheres of activities, growth and transformation. All aspects of the Kabbalistic journey are presented in detail. The details of the working of the body and psyche found in this work by Halevi will enhance the discussion of the feedback mechanism found in the fundamental field.

The discovery of the Sabbath Star Diagram and its relationship to the Kabbalistic Tree of Life led another contemporary Kabbalist, Leonora Leet, to her proposal that there are at least seven worlds of Kabbalah. Her research on the mathematical code at the base of all cosmic manifestation is documented in her comprehensive work *The Universal Kabbalah*. In this book, she describes the modeling and cosmic architecture of these Kabbalistic worlds. She reveals the Hebraic qualities she finds to be inherent in each of them, and how they are related to the conscious development of the soul. The work of

Leet will be used to further supplement the work of Halevi regarding the feedback mechanism of the HFG field, as well as in the discussion of how the feedback mechanism contributes to evolutionary development, most significantly regarding the development of the soul.

For a historical perspective on the evolution, ideas, people and influences of Kabbalah and Jewish mysticism, scholar Gershom Scholem's²⁶ book *Kabbalah* is a valuable resource which will be used to present basic concepts of Kabbalah in comparison to the tenets of the HFG Worldview, specifically in relation to the feedback of the field driving evolutionary mechanisms and in the survival of consciousness beyond death.

The holographic nature of the Kabbalistic Tree of Life is described by David Sheinkin²⁷ in his book *Path of the Kabbalah*. His work showing how the functioning of the Tree is based on holographic principles will be cited in the comparison between the Tree and the structure fundamental field.

The Black Madonna

²⁶ Gershom Scholem (1897 - 1982) was one of the towering figures in modern Jewish scholarship. He left Germany in 1923 and joined Hebrew University, Jerusalem, first as librarian and eventually as professor of Mysticism and Kabbalah. His combination of painstaking analysis, penetrating philosophical insight and profound historical understanding added new perspectives to Jewish Studies. Professor Scholem served as president of the Israel Academy of Sciences and Humanities.

²⁷ David Sheinkin (1939 – 1982) was a physician. His primary interest was in approaches to healing that integrate Body, Mind and Spirit. His undergraduate studies were at Yeshiva University in New York where he received both a Bachelor of Arts and a Bachelor of Hebrew Literature degree. He earned his medical degree at New York University College of Medicine and specialized in Freudian psychiatry. The last years of his life were dedicated to the study of Jewish mystical teachings.

Devotion to the Black Madonna is the second person component of the Integral Spiritual Practice that is part of this research. The main undertaking for this devotion will be the act of pilgrimage to several sacred sites of the Black Madonna in Europe. Several authors provided background material on the history and significance of the Black Madonna. These writings helped to deepen my understanding of the ancient beginnings of the Dark Mother, as well deepening my understanding of her archetypal significance. Ean Begg²⁸ traces the origins of the Black Virgins in his book *The Cult of the Black Virgin*, from her influence in the east, to the classical tradition, to Celtic and Teutonic sources, to the Christian era. As a Jungian analyst, he also examines the symbolic meaning of the Black Madonna and her association with esoteric teachings and schools of initiation.

In *Yogic Secrets of the Dark Goddess*, Shambhavi L. Chopra²⁹ reveals the Dark Goddess of the east, one of the most powerful of the great goddesses of India – Kali. Chopra shows the transformational power and mystical meaning of the goddess, which has many parallels to the western Black Madonna.

Lucia Chiavola Birnbaum³⁰ discusses feminism, religion and politics in Italy in her book *Black Madonnas*. Birnbaum scans the folklore, festivals and rituals of the subaltern classes of Italy where the Black Madonna is still worshipped for her meaning

²⁸ Ean Begg is a Jungian analyst and writer of guidebooks to the western mystery tradition. He read modern languages at Jesus College, Oxford, and holds the Diploma of the C. G. Jung Institute, Zurich.

²⁹ Shambhavi Chopra is an author and teacher. She travels and teaches worldwide. She has spent several years exploring the Goddess tradition of ancient India. She shows how the Goddess tradition of India is still alive and manifesting new currents and forms of expression that have relevance to the entire world.

³⁰ Lucia Chiavola Birnbaum (1924 -) is a feminist cultural historian engaged in exploring the transformative potential of submerged beliefs. She was a former professor of Women's Spirituality at the California Institute of Integral Studies in San Francisco.

interwoven into feminism, and into the religion and politics of Italy. This work was of particular significance because seven of the Black Madonna sites to be visited are in Italy.

In *Dark Mother*, Birnbaum explores the ancient worship of the dark mother of central and south Africa, and how the signs of the dark mother were taken to caves and cliffs on all other continents during the African migration between 50,000 and 40,000 BCE. Birnbaum traces the continuing memory of the dark mother in Black Madonnas of Europe. Birnbaum identifies the values of the dark mothers as justice with compassion, equality, and transformation. She infers that everyone has submerged memories of the dark mother image and values.

Jean Markale³¹ presents Celtic connections of the Black Madonna of Chartres cathedral in his book *Cathedral of the Black Madonna*. Markale also traces the dark mother back to the ancient goddesses Isis and Cybele and discusses the significance of the Black Madonna in the cathedral at Chartres. Markale presents the idea of the Black Madonna as representing the alchemical process of transformation, a theme which will be discussed in relation to the fundamental field as a template of creation.

Vipassana Meditation

The first-person practice of Vipassana meditation to be engaged as part of this research is the technique as taught by S. N. Goenka in the tradition of Ledi Sayadaw. The

³¹ Jean Markale (1928 – 2008) is the pen name of Jean Bertrand, a French writer, poet, radio show host, lecturer, and retired Paris high school French teacher. He has published numerous books about Celtic civilization and the Arthurian cycle. His specialties are the place of women in the Celtic world and the Grail cycle.

discourses given by Goenka each night during his 10-Day mediation courses are summarized in his book *The Discourse Summaries of S. N. Goenka*. These discourses will be cited in the discussion of the fundamental field as a field of awareness. William Hart³², documents Goenka's teaching method, summarizing the progression and dharma talks that occur in a 10-Day meditation course in his book *The Art of Living: Vipassana Meditation as Taught by S. N. Goenka*. Hart answers many of the questions students may have about the technique. Goenka's description of impermanence is found in this text and will be cited in relation to the qualities of the HFG field.

Paul Fleischman,³³ a teacher in the technique of S. N. Goenka, describes the many benefits the practice of Vipassana meditation has on mental health and well-being, as well as answering questions related to karma and cultivating inner peace in a series of lectures documented in his book *An Ancient Path*.

U Ko Lay, a Vipassana teacher in the tradition of Ledi Sayadaw, published a book entitled *Manual of Vipassana Meditation*, where he describes the early life of Siddhattha, recounts the first two sermons of Buddha, describes the difference between concentration meditation and insight meditation, presents two modes of practicing Vipassana meditation, and then breaks down the Mahasatipatthana sutta, the Buddha's discourse on method of practice, in detail.

³² William Hart has studied Vipassana for many years. Since 1982, he has been conducting Vipassana courses in the West as an assistant teacher to S. N. Goenka.

³³ Paul Fleischman trained in psychiatry at Yale University, practiced psychiatry for more than thirty years, and has authored numerous articles and books, including *Cultivating Inner Peace* and *Karma and Chaos*. He and his wife Susan Fleischman began practicing Vipassana meditation in 1974 under the guidance of S. N. Goenka. They were appointed Vipassana Teachers in 1998, with responsibility for outreach to professional, academic and literary audiences.

Sayadaw U Tejaniya³⁴, Vipassana teacher in the Mahasi Sayadaw lineage, presents the role of awareness in Vipassana meditation in his book *When Awareness Becomes Natural*. Tejaniya recounts his personal story of being trained in meditation at the age of thirteen, his struggles in the family textile business, and his decision to take monk's robes in his late thirties. Tejaniya emphasizes bringing the practice into everyday life, as he did during his time in the family textile business, using the everyday occurrences and challenges of life as objects of meditation. The work of Tejaniya on the Vipassana practice of awareness will be cited in the discussion of the universal network of the HFG Worldview as a fundamental field of awareness.

Dreamwork

The main source of the dreamwork method used in the research is the body of work by Robert Moss where he documents his dreaming techniques. In *Conscious Dreaming: A Spiritual Path for Everyday Life*, one of Moss's earliest books on dreaming, Moss introduces his technique of Active Dreaming and explores several practical topics for dreamwork such as becoming a dream catcher, keys to working with dreams, exploring dreams with a partner, conscious dreaming, and shamanic dreaming. He also discusses the topics of using dream radar, dreams of the departed, dream guides and guardian angels, dreams of healing and the creative power of dreams. I use all these

³⁴ Sayadaw U Tejaniya (1960 -) is a Burmese monk in the lineage of Mahasi Sayadaw who teaches meditation at Shwe Oo Min Dhamma Sukha Forest Meditation Center in Yangon (Rangoon), Myanmar. He's unique among the more high-profile monastic teachers of his tradition in that, though he began practice under his teacher at age thirteen, he didn't enter monastic life till he was nearly forty—after an active career in his family's textile business.

techniques on a regular basis. Moss's dreamwork method will be elucidated for specific dreams as part of Organic Inquiry.

In *Dreamgates: An Explorer's Guide to the Worlds of Soul, Imagination and Life Beyond Death*, Moss continues his work, deepening the practice of dreamwork with practical exercises such as "steeping into a picture," "climbing the spiral staircase," "journey to the house of time," "going to your dream library," and "exploring another life experience relevant to you now." He presents stories, research and techniques on the topics of journeying between worlds, the afterlife helping the departed, and dreaming aspects of the multidimensional human.

Focusing on the ability to mine dream material for guidance on the future, Moss's book *Dreaming True: How to Dream Your Future and Change Your Life for the Better* teaches the methods required for the "art of dreaming true" so that we can better utilize the messages coming to us in dreams. Moss discusses seven levels of dreaming – (1) Dream Recycling, (2) Dream Moviemaking, (3) Dreaming with the Body, (4) Psychic Dreaming, (5) Transpersonal Dreaming, (6) Sacred Dreaming, and (7) Dreambringing.

In *The Boy Who Died and Came Back: Adventures of a Dream Archaeologist in the Multiverse*, Moss recounts his life story, where he experiences that there is life beyond death. Moss describes how these experiences changed his view of reality to one where the past, present and future are all accessible in the present. Moss's experiences will be recounted in the discussion of the survival of consciousness beyond death.

Dreamwork is an integral part of the Intensive Journal Process. Progoff's book mentioned earlier, *At a Journal Workshop*, describes a method of working with dreams

which includes using a Dream Log, makes use of the technique of Twilight Dreaming, and a method of working with dream material called Dream Enlargement.

Edward Hoffman documents a Kabbalistic approach to dreamwork in his book *Opening the Inner Gates: New Paths in Kabbalah and Psychology*. Hoffman outlines six keys of Kabbalistic dreamwork – (1) take your dreams seriously by keeping a journal on a daily basis, (2) learn to understand the symbolism of your dreams, (3) learn to share your dreams with people whom you trust, (4) let your dreams be a pathway to higher consciousness, (5) actively solicit guidance from your dreams through the time honored “dream question” technique, and (6) let your dreams guide you into meaningful action for waking life. The keys found in Kabbalistic dreamwork are also a fundamental part of Moss’s dreamwork techniques.

The literature reviewed here has been critical in providing the necessary background for the research ahead. The sources included in the topic of science and spirituality have identified the latest views on the integration of quantum physics and spirituality. The underpinnings of the HFG Worldview can be seen in the literature on the holographic nature of the universe, and on the idea of a matrix as the source of the material world. In the next chapters, in Part I of this research, the tenets of the HFG Worldview will be presented, and their relationship and overlap with the teachings and beliefs found in the traditions represented by the ISPs will be elaborated. The experiences encountered, and insights obtained by engaging the ISPs within the research method of Organic Inquiry, using the specific methods described in this review, will be presented in Part II. What does shining the light of the HFG Worldview through the prism of Integral

Spiritual Practice as embodied by a specific participatory observer illuminate? This is the subject matter of this research.

CHAPTER THREE: HOLOGRAPHIC AND FRACTAL DYNAMICS OF THE FUNDAMENTAL FIELD

The journey of examining each of the elements of the Holographic (HFG) Worldview outlined in the Introduction considering the Integral Spiritual Practices (ISPs) chosen for this research will begin with the discussion of the Planck pixelated proton model developed by Hameiri which gives the fundamental field its holographic and fractal nature. Features of the fundamental field such as the dominance of non-linear and non-local interactions will be presented. This will be followed by a discussion of the initial universal principles which result from this model, that is, the universe is interconnected and entangled, and the universe acts as one. And finally, there will be a discussion of how these universal principles of the fundamental field are expressed in the wisdom traditions from which the three ISPs originate.

For the Kabbalistic Tree of Life, the universal HFG principles are found in the precepts governing the dynamics of the Tree. For Vipassana meditation, the HFG principles are illustrated in specific sutras. Vipassana meditation is taught as a method of experiencing the fundamental nature of reality. This meditation practice is the core practice of Theravada Buddhism. It is also a foundational practice of the two other major schools of Buddhism – Mahayana (Hahn, 2004) and Vajrayana. (Thurman, 2005). In the Theravada tradition, there is a strong emphasis on personal experience rather than intellectual understanding of meditation. My own experiences with Vipassana meditation as part of an ISP will be discussed in detail in Part II of this document. For the purposes of discussing the HFG principles of the fundamental field, I will draw upon the teachings of the other schools of Buddhism to illuminate where the principles have overlap.

Specifically, I will reference the Avatamsaka sutra, which comes from the Mahayana tradition, and is said to be “the doorway into the Realm of Reality, the reality witnessed by enlightened beings...communicating from the Buddha’s mind to our minds the vision he first obtained under the tree of enlightenment.” (Thurman, 1994). The Avatamsaka Sutra is the source of a visionary description of fundamental reality called Indra’s net. The similarities between Indra’s net, the Kabbalistic Tree of Life, and the qualities of the fundamental field will be discussed. The other sutra that will be referenced is the Diamond Sutra. This sutra also reveals the nature of reality and the qualities of interbeing and impermanence. The relationship of these qualities to the principles of the fundamental field will be discussed.

Finally, I will highlight the qualities of the fundamental field as they are expressed through the archetype of the Black Madonna in the attributes of mother, dark mother, womb, fertility of the earth, and rebirth process.

The Holofractographic (HFG) Worldview

The current materialistic worldview considers the material world as primary. That is, the space around matter is defined by matter. Matter exists in empty space. The HFG Worldview contends just the opposite. Based in quantum theory, the HFG worldview maintains that space is not empty. Rather, it is intensely dense with virtual particles coming in and going out of existence. Space is also not a vacuum. Instead, it is intensely dense with energy. Space is full. In fact, in this view, what we perceive as the material world is defined by space, not the other way around. In the HFG worldview, the material world is not considered to be separate or different from space; it arises from and is an

extension of the dynamics of space. In short, the universe arises out of a highly coherent and highly connected fundamental field that is everywhere. In this field, the universe exists as bits of information on the structure of spacetime. (Haramain, 2015, August).

According to the HFG worldview, everything in the universe is intimately connected and completely entangled due to the dynamics of the fundamental field. As Haramain describes it “...the energetic dynamics at the Planck scale are so great that the very concepts of space and time are no longer applicable – within this fluctuating and vortexing field of microwormholes, nonlinear (nonlocal) interactions dominate.” (2016, p.91). In the HFG worldview, entanglement is explained as protons connected to all other protons via black hole dynamics at the Planck level. The basis for this connectivity and unity is due to the holographic nature of the fundamental field. Haramain came to this conclusion through his calculations where “the mass energy or information present inside one proton volume is equivalent to the information of all other protons in the universe holographically represented in the Planck field within one proton.” (2016, p. 98). In the HFG Worldview, all the information of the universe is present in terms of the energy of a single proton – the universe is holographic. The information of the universe is present in the way a music score would be present on a DVD – the information of all the instruments in the orchestra is there, but not the actual instruments. The whole universe isn’t on the proton, but the information is. Each point in the network has access to every other point in the network via connected wormholes due to the black hole nature of the Planck dynamics at the proton level. Thus, every proton is linked through wormholes to every other proton in the universe. In this way, each point has access to all information. The information is in all protons at the same time. (Haramain, 2015, August).

The Planck, the smallest dimension in our universe, defines the pixilation that is mathematically relevant to our size universe. All the points are connected to each other, but the surface limits the amount of information. There are a finite number of other protons that a single proton can be connected to, which defines the fractal nature of the universe, but the information can be in all the protons at the same time, which is the holographic nature of the universe. (Haramain, 2105, August).

Based on his research, Haramain has proposed that the design of the fundamental field is a lattice in the form of the flower of life geometric pattern. (2015, August). The solution to Haramain's quantum gravity calculations is a model depicting the proton as having pixilated spheres, each with a diameter of one Planck unit, which results in a three-dimensional flower of life structure. When connected to other protons via wormholes, the structure becomes a flower of life lattice. The HFG Worldview considers this geometry to be the basis of the dynamics of space, or the vacuum. This work is documented in the research publication "Quantum Gravity and the Holographic Mass" (Haramain, 2015) and is illustrated in Figure 1.

Figure 1: Haremein's Planck Pixilated Proton

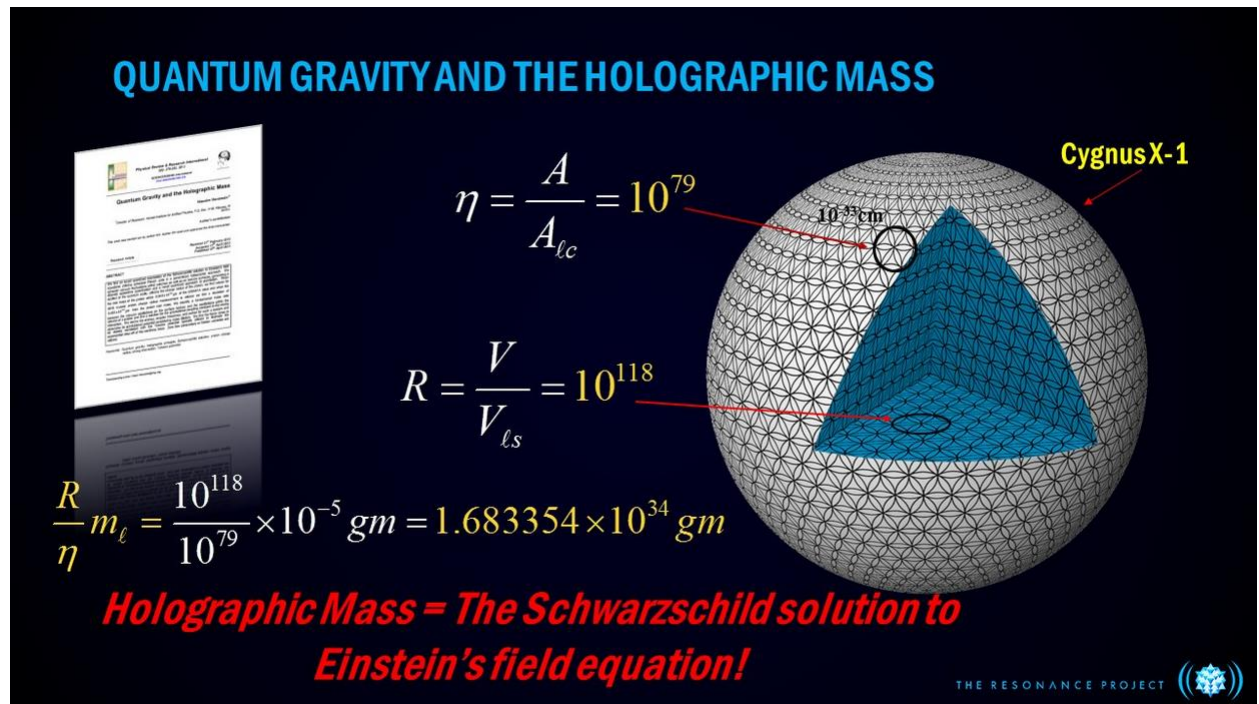


Figure 1. Visual representation of Haremein's Planck pixilated proton, the flower of life geometry and supporting equations. Retrieved from "The Schwarzschild Proton", by A. Bjerve, 2015 (<http://holofractal.net/2015/08/05/the-schwarzschild-proton/>). In the public domain.

Holographic and fractal functions are inherent to the Planck pixilated proton due to the energy dynamics that exist at the Planck scale. The intricate interconnectivity of these protons through wormholes comprises the fundamental field from which everything in the universe arises. According to Haremein and the HFG Worldview, entanglement and unity are inherent properties of the universe –

The fact that every point seems to contain the information of all other points in a holographic network field of information tells us something very fundamental about the universe. *The universe is entangled in all of its relationships and acts as ONE.* (2016, pp. 100-101)

Edgar Mitchell³⁵ and Robert Staretz³⁶ proposed a similar idea that all organisms are interconnected at the most fundamental level and that information is exchanged between organisms and the environment by utilizing the quantum principle of non-locality. For Mitchell and Staretz, every organism has a unique Quantum Hologram that identifies its local information stored in the zero-point field. (Mitchell & Staretz, 2011).

Ervin Laszlo³⁷ also maintains that there is a fundamental field. He calls it the Akashic Field. Laszlo speculated how “in-formation” is conveyed in and through the vacuum via rotating vortices of wave packets. Laszlo also proposed that “in-formation” is at the root of reality, and links atoms, galaxies and organisms. Additionally, he discussed an emerging worldview at the edge of physics, cosmology, biological sciences and consciousness research. Just as in the HFG Worldview, Laszlo sees the universe as holographic, and inclusive of the quantum phenomena of non-locality and entanglement. (2004).

Now I will discuss how the HFG principle of interconnectivity is expressed through the Kabbalistic Tree of Life.

HFG Dynamics and the Kabbalistic Tree of Life

³⁵ Edgar Mitchell (1930 – 2016) was an astronaut, aeronautical engineer, and founder of the Institute of Noetic Sciences.

³⁶ Robert Staretz is the Executive Director of Eternea (a collaboration dedicated to the convergence of science and spirituality for personal and global transformation).

³⁷ Ervin Laszlo (1932 -) is a Hungarian philosopher of science, systems theorist, integral theorist, originally a classically trained pianist.

The HFG Worldview concept that everything is connected is also one of the core beliefs of Kabbalah. As David Rosenberg³⁸ states “...the intuition of the Kabbalah” is “that all beings and all worlds are interconnected beyond imagination.” (2000, p. 33). Also, according to Kabbalah, everything in the universe is one, just as it is in the HFG Worldview. This is the first “universal law” of Kabbalah. Halevi explains that

...everything in the Unmanifest and Manifest Universe is of a single piece, a garment without seams. Whatever happens anywhere affects the whole, and the whole has a direct bearing on even the most minute event. Nothing in lower or higher worlds occurs in isolation. Existence is universal with the Absolute present in every existent thing. From this basis all parts of Existence are connected, and while effects may be seen in this, or that time or place, their causes may be remote in relative terms. (1974, p. 21)

In Kabbalist teachings, the holographic nature of reality can be found in the geometry of the Tree of Life. David Sheinkin³⁹ sees each one of the branches, or sefirot of the Tree as containing all other branches, where

...each *sefirah* contains all the others. This model is quite similar to the contemporary hologram...every piece of the picture represents information about the whole thing. Each spot of the picture represents information about the whole thing. Each spot of the picture contains information about the entire image. No

³⁸ David Rosenberg (1943 -) is an American poet and biblical translator. He is best known for *The Book of J* and *A Poet's Bible* which earned the prestigious PEN Translation Prize in 1992, the first major literary award for a biblical translation.

³⁹ David Sheinkin (1939 – 1982) was a physician. His primary interest was in approaches to healing that integrate Body, Mind and Spirit. His undergraduate studies were at Yeshiva University in New York where he received both a Bachelor of Arts and a Bachelor of Hebrew Literature degree. He earned his medical degree at New York University College of Medicine and specialized in Freudian psychiatry. The last years of his life were dedicated to the study of Jewish mystical teachings.

matter which spot you take, you will get information about the whole picture.
(1986, p. 83)

Sheinkin also describes how the sefirot and the human body function as holographs where he states

...thus the human body functions like a holograph. And if the human body is merely a reflection of the *Sefiroth*, these must also function as a holograph....each Sefirah contains all the information about all the others. Not only do they manifest each other differently, but each combination is manifested differently, just as every combination of genes manifests as another human being with its own personality, facial structure, and body type. There are billions of people on the planet, and they are all different. In a like manner, there can be billions and billions of combinations of the ten *Sefiroth*. (1986, p. 84)

Rosenberg relates a story from the Zohar, the sacred book of Kabbalah, which is the source of the teachings of the Kabbalistic Tree of Life. The following story illustrates a way of seeing that is holographic –

The divine model of the earth corresponds to the heavens: everything is just as above. Rav Abba wept as he saw the fruit of a tree turn into a bird and fly off. If men knew what these things meant they would rip their clothes down to the navel – in grief, for having lost this wisdom. Even more so in relation to the rest of creation. (2000, p. 106)

According to Rosenberg, this wisdom was a way of seeing that was available to us when we lived in the Garden of Eden, but is now lost –

There is something wonderful about feeling that we are being reminded of a unifying creative principle in such a passage. Fruits turn into birds and we are all connected. We are one with creation. But this way of reading creation is cultural and the connection is spiritual – manmade. This is not the knowledge mourned by the rabbi in the story...the fruit and birds are more real than our human occupations. That is why the rabbi mourns...there was an ancient time when we would have told the story as if we were a part of it...a way of seeing and feeling when we were still part of the Garden of Eden and had not yet traded natural for cultural knowledge. (2000, pp. 154-155)

Rosenberg accuses humanity of losing the natural ability to see the interconnectivity of everything by replacing this ability with the focus on what he calls cultural knowledge. However, in the sacred text of Kabbalah, the Zohar, this interconnected way of seeing has been preserved.

Now I will present how the practice of Vipassana meditation may be a method of experiencing the HFG dynamics of the fundamental field. I will also reference certain sutras from the Mahayana school of Buddhism that seem to describe the holographic nature of the universe in language very similar to the Kabbalistic Tree of Life.

Experiencing the Dynamics of the Fundamental Field through Vipassana Meditation

As mentioned, quantum physics, as well as the HFG Worldview, predicts that space is full of subtle energies and virtual particles flitting in and out of existence. The technique of Vipassana meditation allows the meditator to experience reality directly –

changing, impermanent, ephemeral, or as *annica*⁴⁰, as impermanence is called in the tradition of S. N. Goenka and Ledi Sayadaw. In describing annica, Goenka states that everything in existence is ephemeral, arising and passing away every moment. The rapidity and continuity of the process create the illusion of permanence. When one personally experiences the reality of one's impermanence, one can start to come out of the suffering experienced in life. Vipassana meditation is described as a technique for experiencing the ephemeral nature of reality. In his book *The Art of Living: Vipassana Meditation as Taught by S. N. Goenka*, William Hart⁴¹ documents Goenka's technique of Vipassana and its implications in one's life. For Goenka –

As we persevere in meditation, we soon realize one basic fact: our sensations are constantly changing. Every moment, in every part of the body, a sensation arises, and every sensation is an indication of a change. Every moment changes occur in every part of the body, electromagnetic and biochemical reactions. Every moment, every more rapidly, the mental processes change and are manifested in physical changes.

This is the reality of mind and matter: It is changing and impermanent – annica. Every moment the subatomic particles of which the body is composed arise and pass away. Every moment the mental functions appear and disappear, one after another. Everything inside oneself, physical and mental, just as in the world outside, is changing every moment. Previously, we may have known that

⁴⁰ Annica, in Theravada Buddhism, is the belief that all things, including the self, are impermanent and constantly changing: the first of the three basic characteristics of existence. (www.dictionary.com)

⁴¹ William Hart is an assistant teacher of S. N. Goenka and has been conducting Vipassana courses in the West since 1982.

this is true: we may have understood it intellectually. Now, however, by the practice of vipassana-bhavana, we experience the reality of impermanence directly within the framework of the body. The direct experience of the transitory sensations proves to us our ephemeral nature.

Every particle of the body, every process of the mind is in a state of constant flux. There is nothing that remains beyond a single moment, no hard core to which one can cling, nothing that one can call “I” or “mine”. This “I” is really just a combination of processes that are always changing. (Hart, 1987, p. 94)

Thich Nhat Hanh⁴² speaks of impermanence as an instrument or tool to touch reality more deeply and makes it clear that it is not a doctrine or concept. As Hanh explains “...from the angle of time we say Impermanence, but from the angle of space we say Non-self. Non-self means there is no separate existence.” (Hanh, 2004). This teaching from the Avantamsaka sutra agrees with the HFG Worldview where at the Planck scale, where the energetic dynamics are so great, the concepts of time and space are no longer applicable. At the fundamental level, this is reality according to the HFG Worldview, and according to Buddhist teachings. The goal of Vipassana meditation is to experience these realities, the reality of no separate existence, and the reality of impermanence. It is my proposal that the Vipassana meditation experience of no separate existence is the experience of the wormhole dynamics at the Planck level where space does not exist, and everything is intricately connected. Similarly, at the Planck scale, particles go in and out

⁴² Thich Nhat Hanh (1926 -) is a Zen master in the Vietnamese tradition, and a scholar, poet, and peace activist. He is the founder of the Van Hahn Buddhist University in Saigon and has taught at Colombia University and the Sorbonne. Thich Nhat Hahn is the author of the national bestseller *Living Buddha, Living Christ* and over 60 other books. He was nominated for the 1967 Nobel Peace Prize by Martin Luther King, Jr.

of existence with extreme rapidity. At the Planck scale, time does not exist, and impermanence is reality.

The meditation practice selected as the first-person ISP, Vipassana meditation, comes from the Theravada school of Buddhism. As mentioned in the introduction to this chapter, Vipassana meditation is also a core practice in Mahayana Buddhism. The Avatamsaka Sutra (also called Flower Garland, Flower Ornament, or Flower Adornment Sutra) is the central text of the Huayan school of Mahayana Buddhism, originating in China in the 6th century. This school of Buddhism speaks of the dharmadatu which “in this context is an all-pervading matrix in which all phenomena arise and cease. The infinite things interpenetrate each other and are simultaneously one and many. The entire universe is interdependent conditioning arising out of itself.” (O’Brien, 2016). The description of the dharmadatu matrix is strikingly similar to the description of the fundamental field in the HFG worldview. It is worth considering that in the HFG worldview, the fundamental geometric pattern is a lattice in the form of the flower of life, while the name of this sutra is Flower Ornament Sutra.

The following is an excerpt from the Avatamsaka Sutra describing precious flowers and a tree of enlightenment as crystal formations (compare this to the Kabbalistic tree of life). The beautiful language used in the sutra describes an experience that cannot be expressed but in poetic metaphor. The sutra speaks of a palace chamber extending in 10 directions (compare this to the 10 sefirot of the Kabbalistic tree of life), and nets of the finest jewels where all the realms of the action of spiritual powers arise (compare this to the emergence of the sefirot in the Kabbalistic tree of life where all the tensions and forces in existence originate) –

Thus have I heard:

At one the time the Buddha was in the land of Magadha, in a state of purity, at the site of enlightenment, having just realized true awareness. The ground was solid and firm, made of diamond, adorned with exquisite jewel discs and myriad precious flowers, with pure clear crystals. The Ocean of Characteristics of the various colors appeared over an infinite extent. There were banners of precious stones, constantly emitting shining light and producing beautiful sounds. Nets of myriad gems and garlands of exquisitely scented flowers hung all around. The finest jewels appeared spontaneously, raining inexhaustible quantities of gems and beautiful flowers all over the Earth. There were rows of jewel trees, their branches and foliage lustrous and luxuriant. By the Buddha's spiritual power, he caused all the adornments of this enlightenment sight to be reflected therein.

The tree of enlightenment was tall and outstanding. Its trunk was diamond, its main boughs were semi-precious stones, its branches and twigs were of various precious elements. The leaves, spreading in all directions, provided shade, like clouds. The precious blossoms were of various colors, the branching twigs spread out their shadows. Also, the fruits were jewels containing a blazing radiance. They were together with the flowers in great arrays. The entire circumference of the tree emanated light; within the light there rained precious stones, and within each gem were enlightened beings, in great hosts, like clouds, simultaneously appearing.

Also, by virtue of the awesome spiritual power of the Buddha, the tree of enlightenment constantly gave forth sublime sounds speaking various truths without end.

The Palace chamber in which the Buddha was situated was spacious and beautifully adorned. It extended throughout the ten directions. It was made of jewels of various colors and was decorated with all kinds of precious flowers. The various adornments emanated lights like clouds; the masses of their reflections from within the Palace formed banners.

A boundless host of enlightening beings, the congregation at the site of enlightenment, were all gathered there: by means of the ability to manifest the lights and inconceivable sounds of the Buddhas, they fashioned nets of the finest jewels, from which came forth all the realms of action of the spiritual powers of the Buddhas, and in which were reflected images of the abodes of all beings.

Also, by virtue of the aid of the spiritual power of the Buddha, they embraced the entire cosmos in a single thought. (Avatamsaka Sutra, n.d., pp. 15-16).

In his discourse on the Avatamsaka Sutra, Hanh elaborates further on the meditation tools of Interbeing and Non-self/Emptiness. His description of these tools has a remarkable resemblance to the Planck fundamental field found in the HFG Worldview. According to Hanh, the sutra expresses the experiences of those who have experienced the nature of connectedness between things. Hanh goes on to explain that in the Avatamsaka realm you are able to touch everything at the same time. He calls this the nature of Interbeing. When you touch one thing deeply, you touch the cosmos. (Hanh,

2004). This description corresponds remarkably well to the HFG Worldview concept of a connected universe, where each proton is the hub of integration for the connections of the proton wormhole network. At the level of the Planck pixilated proton, information is constantly being exchanged with the entire network through wormholes. This occurs because each proton is a mini black hole. The structure at this level is highly coherent, and as described earlier, has been determined by Hamein to be the “flower of life” geometric pattern. Perhaps by describing the nature of Interbeing as a “flower ornament”, those who had experienced the nature of connectedness were actually experiencing the structure of space-time as the HFG Worldview describes as the geometry of the flower of life. The word “flower” may be referring to a geometric pattern. The word “ornament” describes the geometric pattern of a faceted jewel, with its many sides reflecting the light from many angles, in the same way the geometry of the Planck pixilated proton is a hub of connectivity, with its finite number of connections defined by its geometry.

The Huayen school of Mahayana Buddhism was referenced earlier in relation to its central text, the Avatamsaka Sutra. The Buddhist conception of Indra’s net is also found in this sutra. The image and meaning of Indra’s net appears to be that of a holographic universe. As Francis Cook⁴³ explains

...there is a wonderful net which has been hung by some cunning artificer in such a manner that it stretches out infinitely in all directions. In accordance with the extravagant tastes of deities, the artificer has hung a single glittering jewel in each “eye” of the net, and since the net itself is infinite in dimension, the jewels are infinite in number. There hang the jewels, glittering like stars of the first

⁴³ Francis H. Cook (??) PhD in Buddhist studies from the University of Wisconsin. Scholar and translator of Hua-yen Buddhist materials.

magnitude, a wonderful sight to behold. If we now arbitrarily select one of these jewels for inspection and look closely at it, we will discover that in its polished surface there are reflected *all* the other jewels in the net, infinite in number. Not only that, but each of the jewels reflected in this one jewel is also reflecting all the other jewels, so that there is an infinite reflecting process occurring...this image...symbolizes a cosmos in which there is an infinitely repeated interrelationship among all the members of the cosmos. The relationship is said to be one of simultaneous mutual identity and mutual inter-causality. (1977, p 2).

As discussed earlier, Hanh bases his teaching on Interbeing on this sutra. In the practice on Interbeing, Hanh instructs practitioners to look deeply into one thing. When you touch that one thing deeply, you touch the cosmos. Hanh uses everyday life as a basis for this practice; for example, when looking deeply and touching a vegetable on your dinner plate, the vegetable is made of non-vegetable elements like the sun, the rain, and compost. The vegetable does not have a separate existence. This is Interbeing. (Hanh, 2004). Hanh explains Interbeing in more detail in a dharma talk on the Diamond Sutra –

In order to see nature, like a flower is made of non-flower elements, you see the characteristics of...interdependence. When you look at the flower, you see all the elements which are not the flower, like the sun, the cloud, the farmer, time, space, the love of the farmer, etc. And then you see that in order to look deeper, you have to see the interconnection, the interdependence, the interpenetration of the nature of things as they are. The more you see the true nature...the more your ignorance, the more your discrimination will disappear...when you begin to discover the nature of interconnection, or interbeing, of the object of your

perception, its nature of discrimination begins to withdraw, to fade away, and its nature of perfection will start to appear. So the true nature of the 'reality as it is' will slowly appear. (1997)

Going back to the Kabbalistic story of the tree and the birds, if we look deeply into the fruit, we see the tree and the bird because the "...fruit of the tree does indeed turn into a bird and fly away...trees attract birds, who then eat the fruit and spread the seeds..." (Rosenberg, 2000, p. 154). In other words, when we were part of the Garden of Eden, our experience of reality was holographic.

When discussing the research leading up to his model of the Planck pixilated proton, Hamein states that

"...this is truly representative of a holographic unified field since the mass energy or information present inside one proton volume is equivalent to the information of all the other protons in the universe holographically represented in the Planck field within one proton volume." (2016, p. 98).

Referring to this statement, Hamein comments that this "...has very deep philosophical implications that extend beyond physics." (2016, p. 100). He was pointing to the inherent connectivity of the universe. I suggest that what Thich Nhat Hanh is speaking of when he says that a flower is made of non-flower elements, it the same fundamental principle. Due to the holographic nature of the fundamental field, the proton is made of non-proton elements (actually, it is made of the elements of all the other protons in the universe). When Hanh brings our attention to a flower, he is revealing this same fundamental principle as it occurs at the scale of the physical world. Thus, Interbeing, which for Hanh is "reality as it is", is the nature of a holographic universe.

There is one difference between the teachings of Buddhist meditation and the HFG Worldview which I should point out. In traditional Buddhist belief, reality is considered only to exist at the level of arising and passing away of quantum particles. Everything else in existence is thus considered an illusion, or not real. The HFG Worldview suggests that "...perhaps instead of the suspicion that is all an illusion, it should be regarded that it is all real from the fundamental information and awareness field to the phenomenal world." (Haremein, 2016, p. 104). The HFG Worldview contends that there is no separation between what is spiritual and what is material. It is all a continuum that begins at the fundamental field. Haremein contends that dynamics of the structure of space are matter and energy. (2016, p. 87). The continuum starts with matter and energy.

This idea is confirmed in Integral Spiritual Practice. If only the experience of particles coming in and out of existence were reality, then only the first perspective of spiritual practice would be necessary. ISP contends that multiple perspectives are necessary for a more complete understanding of our spiritual nature. And in the HFG Worldview, ultimately it is all part of the same dynamics. As Haremein states – "...the concepts and mechanisms of universal unity are no longer left to esoteric beliefs but are fundamental mechanics at the root of the structure of creation." (2016, p. 88). Specific to this research, as I have pointed out in this chapter, the HFG Worldview proposes a scientific understanding for the basis of reality that agrees with the esoteric beliefs and teachings of the Kabbalistic Tree of Life, with the experiential outcome of Vipassana meditation, and with the Buddhist teachings found in the Avatamsaka Sutra, and in the

Diamond Sutra. Now I will propose how the principles of the HFG Worldview are expressed in the archetype of the Black Madonna.

The Fundamental Field as Expressed through the Archetype of the Black Madonna

The specific manifestation of the Black Madonna focused on in this research for the second person practice of devotion is the Dark Madonna either standing or seated with her infant/toddler son in her arms or on her lap. This manifestation is mostly found on the European continent. My personal experiences of devotion to the Black Madonna through pilgrimage to her sacred sites are documented in Part II of this research. Here I will discuss various aspects of the Black Madonna that pertain to the fundamental principles of the HFG Worldview.

There are manifestations of the Black Madonna in other cultures where she is not presented with a child. I will first include references to this broader category because they all appear to share the archetypal form of a living darkness that holds us before birth, during life, and after death. Here I envision the fundamental field of the HFG Worldview as represented by the Mother, the womb out of which humanity emerges. She is for us a scintillating darkness, a void out of which creation occurs. Ean Begg finds similarities between the Black Madonna and the goddess Kali of India. Begg asserts

...for those who are able to make a leap of faith, our Black Virgin in the west has much in common symbolically with the other great goddess figures of the world. In her subterranean darkness, she could be compared with the terrifying maw of death, Kali. (2006, p. 131)

Shambhavi L. Chopra asks us to see Kali in all her aspects. For Chopra, Kali

...gives our life meaning, depth, feeling and sensitivity. She takes our life-experience to its crescendo at death so that we can return to the Divine flame that gave us birth. She is hidden between every moment and action of our lives as the space and energy that allow us to function. (2008, p. xv)

Just as the western Black Madonna, Kali as the Dark Goddess

...is only dark in the sense of carrying the fertility of the Earth and the expanse of infinite space and eternal time, in which all potentials reside. The deeper darkness of her mystic night can dispel all the darkness of the human mind and heart. (Chopra, 2008, p. xvi).

In ancient times, the Dark Mother was the archetype of rebirth. Her roots can be traced back to Egypt, to the stories of Isis and Horus, the stories of the annual renewal and regeneration of the fertile soil of the Nile valley. To honor the Dark Mother is to honor the earth which both sustains life and receives the body upon death. Moss⁴⁴ and Cappannari⁴⁵ point out that the “death-resurrection” theme found in the myth of Isis, Horus and Osiris was described by Jung to be an “anticipation of the Christian Virgin-Jesus complex.” (1982, pp. 62-63).

I have found the Black Madonna to be a particularly potent archetypal force to connect with, and I see her mystery containing the holographic and fractal nature of reality at its core. Looking at the Black Madonna from the HFG Worldview, I see her as the archetype of the holofractographic nature of reality.

⁴⁴ Leonard W. Moss was an anthropologist and colleague of Stephen C. Cappannari

⁴⁵ Stephen C. Cappannari (1917 – 1974) was head of the Division of Human Behavior at Vanderbilt University School of Medicine. He achieved unparalleled success as a lecturer on anthropology.

The theme of womb and cave is strong in relation to the Black Madonna. The paintings, reliefs and statues of the Black Madonna depict her as Mother with her young son in her lap. The legends of two of the Seven Sisters of southern Italy involve caves. The legend of the Madonna of Tindari in Sicily relates that she was found in a cave beneath a mountain near the shore after a tempest at sea when the boat she was being carried in crashed on the shore. When the sailors tried to put her back in the boat after it was repaired, she became very heavy and could not be moved, indicating her desire to stay in that place. The people of Tindari erected a shrine for her on a bluff overlooking the cave where she was found. During a pilgrimage to Sicily, Belloni led us in a purification ritual to prepare for our visit to the shrine. This ritual involved walking through the long cave where the legend said the Black Madonna was found, followed by chanting and bathing in a pool of salt water near the sea from where we could see this shrine on top of the bluff. The cave represents the womb, the dark place of gestation prior to birth, the place where we start from a fertilized seed and grow into an intricate human form in an environment of warm salty water. This archetypal ritual has repeated itself for a vast, unknown expanse of time in this continuous creation universe and is worthy of our awe.

The legend of the Black Madonna of Viggiano also involves a cave. The legend states that during the time when the Moors invaded southern Italy, the Christians living there hid the Black Madonna in a cave to protect her. Over the centuries people forgot about her until one day someone noticed a blue light coming from a mountain as night approached. Investigating the blue light, it was found to be emanating from a cave. Inside

the cave was the Black Madonna who had been left inside centuries before. A sanctuary was built for her on top of the mountain.

The Black Madonna emerges from the cave as the entire universe emerges from the fundamental field in the HFG Worldview. This emergence is not a result of random processes, but is based on a coherent template, a specific geometric pattern. I will now discuss the inherent geometry of the fundamental field as it relates to the process of creation in Chapter Four.

CHAPTER FOUR: THE GEOMETRIC TEMPLATE OF CREATION ACROSS SCALES

In Chapter Three, I discussed the qualities of the fundamental field that form the foundation of the HFG Worldview, and how these qualities manifest within the Integral Spiritual Practice (ISP) wisdom traditions that are the basis of this research. In this chapter, I will continue to deepen the understanding of the HFG Worldview by looking at the fundamental field as the template of creation across scales, again examining the ISP wisdom traditions for overlap. First, the dynamics of creation found in the HFG Worldview will be elucidated. This will be followed by the discussion of creation as found in the three ISP wisdom traditions at the basis of the Kabbalistic Tree of Life, Vipassana meditation, and the archetype of the Black Madonna.

The Kabbalistic Tree of Life represents the design of creation as it emanates from Ein Sof through a series of ten steps, or scales, called Sefirot. The qualities attributed to Ein Sof in Kabbalistic teachings and the similarities between Ein Sof and the fundamental field will be presented. The Kabbalistic view of creation as a “lightning flash” will also be discussed and compared to the description of creation found in the HFG Worldview.

As the practice of Vipassana meditation is again experiential, I will draw from the other schools of Buddhism to present a contrasting view of creation. However, I will discuss my personal experience of compassion and deep peace that occurred during a Vipassana meditation course, and how the spiritual tradition of Buddhism finds these to be inherent to our true nature as human beings, this true nature being represented by the Buddha.

Creation as expressed through the archetype of the Black Madonna is a process involving the sub-archetype of the Womb. In her case, fertilization occurs on a different scale, hinting at the spiritual nature hidden in physical reality.

Creation in the HFG Worldview

The HFG Worldview maintains that we live in a non-random universe with no beginning and no end. The universe is in a process of continuous creation, rather than having been created in one event in the past. Haramein explains –

Central to the difficulty are the fundamental axioms and basic assumptions at the root of physical theories, which presume that evolutionary systems emerge from random interactions initiated by a single “miraculous” event providing all of the appropriate conditions to produce our current observable universe, and our state of existence in it. This event, typically described as “Big Bang”, is astonishingly thought to have produced all of the forces and constants of physical law and eventually biological interaction under random functions.

Yet, a direct observation of the complexity of molecular and biological systems seems to indicate the contrary. We observe highly complex self-organizing systems that eventually exhibit self-awareness capabilities and advanced cognitive capacities, which demand extreme levels of communication and coherency unexpected under entropic, random mechanisms. In fact, statistical analysis demonstrates very clearly that the probabilities for even some of the most fundamental molecular biological functions to occur under random processes is improbable, if not completely implausible. (2016, pp. 84-85)

In the HFG Worldview, the fundamental field is the geometric template of creation. Marshall Lefferts⁴⁶ refers to this field as the Unified Field. This field “has a specific geometry wherein all energetic radiation, gravitation, magnetism, tension, pressure, thought, feeling, etc. resolves into a state of perfect and absolute equilibrium – zero differential and fluctuation. The name of this cosmometric pattern is Isotropic Vector Matrix (IVM).” (Lefferts, n.d.).

In the HFG Worldview, the torus is created when the zero-point equilibrium collapses and becomes energy. This process is further described by Lefferts –

When the energy becomes manifest (collapses out of IVM zero-point equilibrium) it immediately sets up a polarized dynamic, creating the fundamental form of energetic flow called the Torus. Everything, from atomic “particles” to electromagnetic fields, to weather patterns, to trees, to us, to ecosystems, to planets, to stars and galaxies, is toroidal in nature. (n.d.)

The description of the torus as a polarized dynamic which creates the fundamental energetic flow appears to be a very similar dynamic as the Lightning Flash and the subsequent Kabbalistic Tree of Life as will be described by Green later in this chapter. As Lefferts describes above, everything in the universe is a result of Torus flow, just as the Tree is the source of everything in Kabbalistic doctrine.

The geometric matrix is not detectable because it is a Vector Equilibrium (VE). The concept of Vector Equilibrium originated with Buckminster Fuller. According to Lefferts, the fundamental patterning of all phenomena across all scales is

⁴⁶ Marshall Lefferts (1959 -) is the president of the Board of Directors of the Resonance Project Foundation

...composed of three energetic-synergetic components. These are Vector Tensegrity – geometric pattern and structure as in crystalline forms; Torus Flow Process – primary form of energy in motion as a discrete entity as in whirlpools; and Field Patterning – standing-wave interaction of vector and torus dynamics, as in patterns in water. (n. d.)

Lefferts goes on to say that even though we perceive these components as unique, “they are ultimately a single phenomenon in the unity of wholeness.” (n.d.). Thus, the flower of life is the geometric pattern, and torus flow is the energy that arises from this geometric pattern. The geometry that arises from the pixilation of the Planck can be seen everywhere in nature. The Planck makes eddies, or vortices at different scales. These eddies are galaxies, tornados, and embryos. Because of the quadrupole nature of the double torus, gravity and electromagnetic flow are produced due to a density gradient and spin. Spin is the basis of the torus flow. (N. Hamein, personal communication, September 17, 2015).

Foster Gamble⁴⁷ sees the torus as the way that the universe maintains healthy systems. It is a template, a blueprint over all scales of existence. The torus gives us the knowledge of how to be in harmony with the fundamental structure of the universe. We are all embedded in and made up of this toroidal structure. (F. Gamble, personal communication, May 30, 2015). Some of the characteristics of the torus that reveal how living systems are created by design to be healthy and harmonious are identified by Lefferts as self-generating, self-sustaining, capable of exchanging information and resources within itself and with the environment, self-reflexive, both autonomous and an

⁴⁷ Foster Gamble is president and co-founder of Clear Compass Media

integral part of a larger wholeness and centered by a singularity that connects it with the entire Universe. (n. d.).

In the HFG Worldview, the fundamental pattern at the basis of reality repeats itself everywhere in nature, across scales. The parallel worlds and multiple dimensions found in string theory do not exist in the HFG Worldview. Rather than information existing in different parallel dimensions, information exists within the fundamental field and extends itself across scales according to a fundamental pattern defined by the geometry of the field. What we currently think of as other dimensions are changes in scale. (N. Hamein, personal communication, November 12, 2015).

William Brown⁴⁸ describes space itself at the Planck scale as having a filamentary structure, a network, a connectivity pattern. The filamentary connected geometry at that Planck scale repeats itself in the patterning of a brain cell, and this repeats as galactic superclusters. This is what is meant by fractal scaling of the wormhole network. (Brown, 2015). As Hamein describes it, the fundamental field

is a unified mechanism, and as such applies to all scales, from the genesis and evolution of the universe itself to the development and increase in complexity and ordering of matter – leading all the way to the emergence of the order defining biological organisms and systems expressing self-awareness, by which the universe is ultimately aware of itself. (2016, pp. 102-103)

⁴⁸ William Brown is a biophysicist and research scientist at the Resonance Project Foundation and Hawaii Institute for Unified Physics where he performs experimentation and research to better understand the physics of the biological system, as well as theoretical work in unified physics.

In the HFG Worldview, "...scale relationships...define structures in our universe and the physical laws that unifies them from the cosmological to the quantum scale." (Haramain, 2016, p. 85).

Creation in the Kabbalistic Tree of Life

In Kabbalah, Ein Sof is the source of everything in existence, including the Kabbalistic Tree of Life with its ten sefirot. As Arthur Green⁴⁹ describes it -

The term Ein Sof begins to appear as a hidden source from which these ten sefirot emerge...Ein Sof is used in this context...to designate "the Endless", or "that which beyond all limits." Ein Sof refers to the endless and undefinable reservoir of divinity, the ultimate source out of which everything flows. Ein Sof is utterly transcendent, in that no words can describe it, no mind comprehend it...nothing can ever exist outside of Ein Sof. It is thus not quite accurate to say that the sefirot "emerge" or "come out of" Ein Sof. (2004, p. 34)

There are several common elements between Ein Sof and the fundamental field – it is a hidden source of everything in the universe. We do not perceive the fundamental field because it is in perfect equilibrium. Ein Sof has no beginning and no end, and nothing exists outside of it. What causes this field which is in a state of perfect and absolute equilibrium to collapse? How did the self-expression of Ein Sof originate? In Kabbalah, creation begins with the tiniest stirring of a primal desire to be expressed. Green continues -

⁴⁹ Arthur Green is the Philip W. Lown Professor of Jewish Thought at Brandeis University

Within the reaches of infinity, in a way that of necessity eludes human comprehension, there stirs a primal desire, the slightest rippling in the stillness of cosmic solitude. That desire (not a change...) draws the infinite well of energy called Ein Sof toward a self-expression, a becoming manifest or concretization that begins with the subtlest of steps, moves toward the emergence of “God” as a divine persona, manifests its spectrum of energies in the “fullness” of the ten sefirot, and then spills over with plentitude to create all the “lower” worlds, including, as its very lowest manifestation, the material universe. The sefirot are thus a revelation, a rendering more accessible, of that which has existed in Ein Sof all along. (2004, pp. 34-35)

For both Kabbalah and the HFG Worldview, this process of creation was not a single event in the past. Creation from the fundamental field and Ein Sof is continuous and never ending, occurring right now, moment to moment. In the HFG Worldview, as in Kabbalah, the universe is a continuous creation universe.

As explained earlier, Lefferts describes how the torus is created when the zero-point field collapses into energy. In Kabbalah, the creation process, the process of the self-expression of Ein Sof into lower worlds of manifestation is called a “lightning flash”. Daniel Matt⁵⁰ describes the process –

Emanating from Ein Sof are the ten sefirot. They constitute the process by which all things come into being and pass away. They energize every existent thing that can be quantified. Since all things come into being by means of the sefirot, they

⁵⁰ Daniel Matt has written numerous books and articles on Jewish Mysticism, including *Zohar: The Book of Enlightenment*. He is a professor for the Center of Jewish Studies at the Graduate Theological Union in Berkeley, California.

differ from one another, yet they all derive from root. Everything is from Ein Sof; there is nothing outside of it. (1983, p. 29)

The arrows in Figure 2 from the Toledo tradition of Kabbalah indicate the flow of the lightning flash. Perhaps the Kabbalistic Tree is also expressing the fundamental dynamics of the torus. There is great similarity between of the flow of the lightning flash and the torus flow. As Lefferts described earlier, everything in existence is toroidal in nature.

Figure 2: The Kabbalistic Tree of Life Lightning Flash

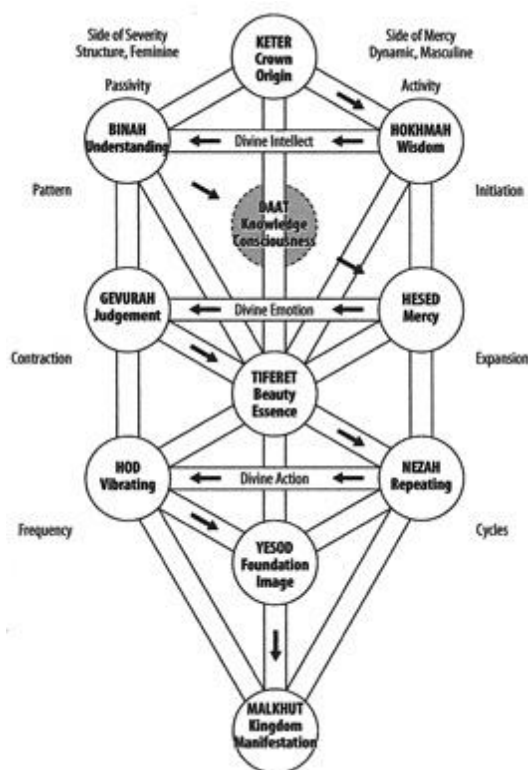


Figure 2. The Kabbalistic Tree of Life showing the path of the Lightning Flash. Retrieved from “Kabbalah: The Toledano Tradition: Part I”, by Z. S. Halevi, 2015 (<http://delumina.net/blog/2015/6/1/kabbalah-the-toledo-tradition-part-i>). In the public domain.

In Kabbalah, creation occurs by means of the sefirot. Even though each of the sefirot is a different action of Ein Sof, they are not separate from it or different from it. Ein Sof is contained in every sefirot, and every sefirot is Ein Sof. Matt elaborates further

—

In the beginning, Ein Sof emanated ten sefirot, which are of its essence, united with it. It and they are entirely one. There is no change or division in the emanator that would justify saying it is divided into parts in these various sefirot. Division and change do not apply to it, only to the external sefirot...

Furthermore, you should know that Ein Sof emanated its sefirot, through which its actions are performed. They serve as vessels for the actions deriving from Ein Sof in the world of separation and below. In fact, its existence and essence spread through them.

These qualities possess unerasable names. Keter [Crown] is named Eheyeh; Hokhmah [Wisdom] is named Yah; Binah [Understanding] is named YHVH with the vowels of Elohim; Hesed [Love] is named El; Gevurah [Power] is named Elohim; Tif'eret [Beauty] is named YHVH; Netsah is [Eternity] is named Tseva'ot; Yesod [Foundation] is named Shaddai or El Hai; Malkhut [Kingdom] is named Adonai.

These names are the sefirot. It is not that the names are merely ascribed to the sefirot, God forbid; rather, the names are the sefirot. These sefirotic names are names of Ein Sof, according to its actions. (1983, pp. 38-40)

And even though Kabbalists describe the expression of the Ein Sof as entities called sefirot, we must keep in mind that

the *sefirot* exist in neither time nor space. They represent an inner divine reality that is prior to these ways of dividing existence, although both are derived from it...in *Sefer Yetsirah* the *sefirot* seem to be the numerical “building blocks” of reality; the existence of *sefirot* indicates a certain multiplicity or multifacedness within the divine unity, a tentative “many” within the absolute One. This means that the oneness of God has a dynamic side; it is a one that is not simple and undifferentiated but teeming with energy, life, and passion. There are even tensions and forces that pull in opposite directions in the unity, so that for the

Kabbalist...effecting the unity of God means bringing the *sefirot* together in harmony so that a single energy may flow through them. (Green, 2004, pp. 35-36)

At this point the understanding of the fundamental field can be enhanced by considering the Kabbalistic description of creation and the emergence of everything in existence from Ein Sof. Descending through the sefirot of the Kabbalistic Tree, there are nine levels of differentiation that had to occur before material reality came into existence in the tenth sphere. In the HFG Worldview, the fundamental field exists on the scale of the Planck unit. To comprehend how small this is, Hamein uses the following analogy when comparing the Planck unit to the size of a proton –

Now, if we were to put a Planck unit on the end of your finger and then grow it to the average size of a grain of sand then the miniscule proton would have a diameter equal to the distance from here to the nearest star, Alpha Centauri, or approximately 25.5 trillion miles or 40 trillion kilometers in diameter. (2016, p. 283)

Something begins to become apparent - between the dimensions of what we consider to be the material world down to the dimensions of the fundamental field, is an incomprehensible reduction in size where an unfathomable number of subtle dynamics could be at play that we are utterly unaware of, but which are delineated by the sefirot in the Kabbalistic Tree of Life. As Green describes, the tensions and forces represented by the dynamics of the Tree are the tensions and forces found in the relationships of nature and in human life, and are the source of energy, life and human passion. The work of the Kabbalist to bring the sefirot together in harmony so that a single energy flows through them hints at a method that can be utilized to connect to the fundamental field, or Ein

Sof. The Kabbalistic work of climbing back up the Tree is called “The Awakening of the Soul”, and will be discussed further in Chapter Six, when the phenomenon of the feedback mechanism of the fundamental field is introduced.

The geometry of the Kabbalistic Tree of Life is embedded in the flower of life geometry. As mentioned, the HFG Worldview defines the structure of space-time as a quantized infinite scalar flower of life lattice. Perhaps the author of the Zohar was aware of the flower of life structure and expressed this knowledge as the Tree of Life in the mystical literature of the Zohar, which describes the Tree as the unfolding of Ein Sof in a process of creation in descending scales of reality. In Figure 3, the geometric construction of the flower of life from circles is depicted.

Figure 3: Flower of Life Geometry

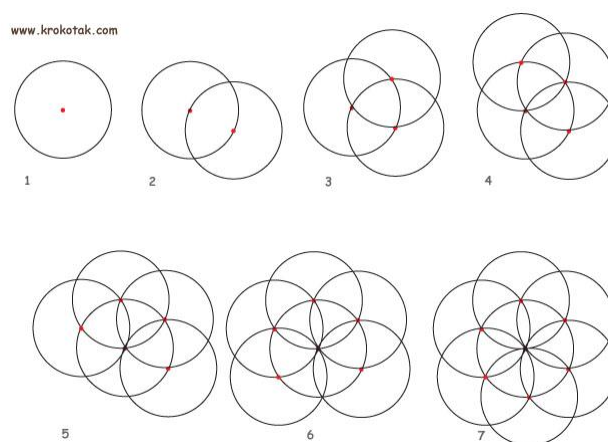


Figure 3. Construction of the Flower of Life Geometry from circles. Retrieved from <http://krokotak.com/2012/11/the-flower-of-life-with-a-pair-of-compasses/>

In Figure 4, the sefirot of the Tree are more clearly seen at the intersection of the ‘petals’ created by the intersection of circles in the flower of life diagram.

Figure 4: The Kabbalistic Tree of Life Within the Flower of Life

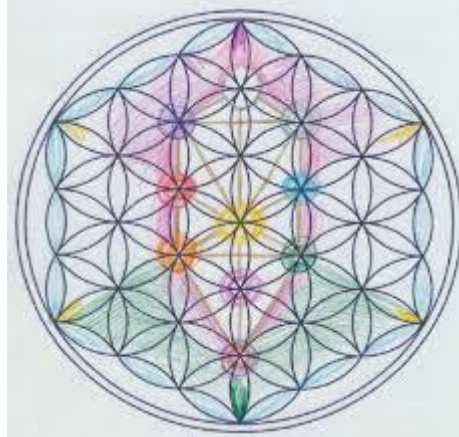


Figure 4. The Kabbalistic Tree of Life within the Flower of Life. Retrieved from “Three Trees of Life,” by Jane Adams, 2013 (<https://janeadamsart.wordpress.com/2013/11/08/three-trees-of-life/>). In the public domain.

Looking at the structure of the Tree of Life, it can be surmised that Kabbalistic teachings agree with the HFG Worldview that the universe is not random but is orderly and geometric in nature. Z’ev ben Shimon Halevi describes the origins of Kabbalah –

The Teaching, or Torah in Hebrew, is the ground-bed of Kabbalah, going back to Abraham’s initiation into the Mystery of Creation by Melchizedek around 1850 BCE. Kabbalah is a body of knowledge about the visible and invisible Worlds and their inhabitants, including the methods whereby one may perceive and serve the purpose of Existence. Its key is the diagram known as the Tree of Life. This metaphysical gem of sacred geometry [demonstrates] how universal laws operate at every level. (2015)

The Kabbalistic Tree of Life geometry can be identified within the VE (Vector Equilibrium), as Figure 5 illustrates –

Figure 5: The Kabbalistic Tree of Life Within the Vector Equilibrium

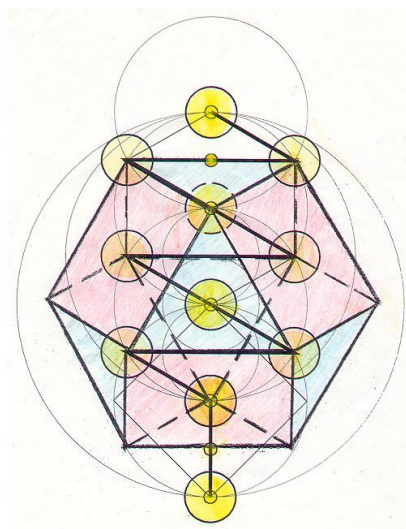


Figure 5. The Kabbalistic Tree of Life within the Vector Equilibrium. Retrieved from “Vector Equilibrium,” n.d. (<http://vectorequilibrium.com/article-vector-equilibrium/>). In the public domain.

It can be seen how these characteristics of the torus are also characteristics of the Kabbalistic Tree of Life. The Tree appears to be an elaborate torus. If one imagines the Tree in 3D instead of 2D (as shown in Figure 2 above), it is possible to see the Lightning Flash as representing the quality of spin inherent to the HFG Worldview, like water curving as it goes down a drain, or as in a hurricane, both of which follow same dynamics. According to the HFG Worldview, spin is fundamental to creation. Without spin, nothing would exist.

I see the Kabbalistic Tree of Life as a representation of the scalar nature of the universe. Each of the sefirot on the tree represent a different scale of the energy of Ein Sof. Also found in Kabbalah are the teachings of the “four worlds,” to be discussed later in this chapter. For me, the quality of repetition found in the concept of four worlds in

Kabbalistic teachings elucidates the fractal nature of reality as the increasing and decreasing scales found in the HFG Worldview. I see the repetition of the tree as representing the fractal nature of the universe in octaves that span from the physical scale down to the subtlest scale where Creator is said to dwell. I will now examine the universal laws encoded into the Kabbalistic Tree of Life, one of which is the existence of these four worlds, to further elaborate on their correspondence to the HFG Worldview.

The Universal Laws of the Kabbalistic Tree of Life

Kabbalah finds that everything is governed by universal laws. A Halevi explains - The Universe is based on order; its basic pattern is summed up in Laws and embodied in the Sephirotic Tree. The Tree at first sight is a rigid structure, but as study and experience increase, the rigidity of the diagram begins to dissolve as the subtleties of its dynamics start to emerge.” (1976, p. 142)

Sheinkin explains that “the *Sefirot* are responsible for all the law and order that we see in the universe.” (1986, p. 84). Thus, the scalar unfolding within the Tree of Life underlies the law and order that exists everywhere, according to Kabbalistic teachings.

Halevi explains that Kabbalah –

...expresses the ten prime attributes of the Divine and the four major laws which govern the Universe. The first of these laws is that All is One, the second: the action of the supernal trinity, the third: the law of sequence as defined by the Great Octave reaching from the head to the toe of universal man, and the fourth: that between the top...of the Crown and the bottom...of the Kingdom there are

four worlds, each a realm containing a secondary Tree in its own right. (1974, p. 21)

We have already examined the first universal law, All is One, in Chapter Three and have seen that this law is also fundamental to the HFG Worldview. The second universal law, the action of the supernal trinity, has not yet been discussed. Halevi explains that the “first moment of manifestation of the Will of the Absolute is signified by a dimensionless point of light which comes out of a veil of Negative Existence.” (1974, p. 21). Halevi likens this moment to “the pregnant pause before a concert begins, or the moment just prior to dawn when...everything is present and potential.” (1974, pp. 21-22). I liken this pause to the in-between moment of the winter solstice when the shift between decreasing light and increasing light occurs. The sefirah where this light comes out of the veil of Negative Existence is called the Crown. Interestingly,

...a Crown is the kabbalistic symbol used to describe the dimensionless point which is between the Manifest and Unmanifest. Such a Crown is hollow, and through its center passes all that is to come into being. Everything that was, is, and shall be enters through the circlet void of the First Crown. (Halevi, 1974, p. 22)

The sefirot of the Crown forms a triad with the next two sefirah in the sequence of the Lightning Flash – Hokhmah (Wisdom) and Binah (Understanding). This is the supernal triad and it “forms the top part of the Tree, and creates, through the interaction of the Active, Passive, and Will of God, all the lower part of the Tree.” (Halevi, 1974, p. 22). Here, in the first triad, is the beginning of the torus flow described earlier in the HFG

Worldview. Out of the perfect and absolute zero-point equilibrium (Ein Sof), a polarized dynamic is immediately set up as the energy flow of the torus.

The third universal law, the law of sequence as defined by the Great Octave, begins with Hokhmah and Binah, the parents of existence, from which flow the remaining sefirot. The total tree has seven levels. According to Halevi -

This law can be described well in terms of a musical octave, the first four notes of which descend out of Keter across the active column and back to the passive column of the Tree. As it then transits the central column the sequence passes through an unmanifest sefirah called Daat or Knowledge. This invisible zone is sometimes known as the Abyss. It is a kind of access from, or into, the relative Universe defined by the Tree's structure. From the point of view of the Great Octave, it provides a vital impulse, should the Creator wish, to develop his Creation. (1974, p. 22)

The sefirot at the center of the tree is called Tiferet. This sefirot is the hub for the entire tree. As Halevi describes –

Tiferet is the central point of the whole Tree of Life. Into it flow not only the Lightning Flash, but all the other sefirot except that of Malkhut. Tiferet means Beauty and as such it locks the symmetry of the Tree into an essence. Here is the midway point between Heaven and Earth. All that has been is here, and all that is to follow is ready to flow down the zig-zag Lightning Flash. Into this central sefirah comes the confluence of all the various activities of the active and passive columns...It is a cosmic junction box called Solomon's Seat. (1974, p. 23)

The description of the sefirah Tiferet as the “cosmic junction box”, its connection to all the other sefirot in the Tree, and its role of locking the symmetry of the Tree into an essence is reminiscent of the dynamics of the Planck pixelated proton as the hub of connectivity of the fundamental field. In the HFG Worldview, the Planck pixelated proton is the essence of the fundamental field. In Kabbalah, Tiferet is also described as being the essence of any system or organism assigned to the diagram of the Tree –

Whenever the Tree diagram is applied – as it can be – to the dynamics of any organism or system, Tiferet is where the essence of the thing can be found. On the Divine Tree, Tiferet is the Heart of Hearts. With the emotional Sefirot of Hesed and Gevurah it forms the triad of the Divine soul; with the higher Sefirot of Hokhmah and Binah it forms the great triad of the Divine spirit, in the midst of which hovers Ruah ha Kodesh. In the human psyche, Tiferet is the Self, the core of the individual, which lies behind the everyday ego: the ‘Watcher’ which focuses the largely unconscious influences of the higher centers of Mercy and Justice (Hesed and Gevurah), Wisdom and Understanding (Hokhmah and Binah). (Halevi, 1979, p7)

The design of the Tree contains three pillars, a left-hand Pillar, a right-hand Pillar, and a central Pillar. The Pillars express opposing qualities. They represent the continuous changes that occur in organisms and systems to return to balance. As Halevi describes it, “We...have the general scheme of the Sefirot. Three are aligned on the active right-hand Pillar of Mercy, three on the passive left-hand Pillar of Severity, and four (plus the non-Sefirah, Daat), on the central Pillar of Equilibrium or Grace.” (1979, p. 8)

The Tree is our source of spiritual nourishment. This nourishment flows down from the Ein Sof to us constantly, but we do not know it because in our normal state of awareness, we are not capable of perceiving it. As Halevi states “Every day, every moment, we receive our daily bread via the Lightening Flash, but we do not notice, so oblivious are we, living as we do for the most part, in the bottom two sefirot.” (1974, p. 24)

The fourth universal law, is the law of four worlds. As in the musical octave, the tree repeats itself, that is, the Keter of one tree is the Malkhut of the next tree. Each of the four worlds is typically represented by its own tree and stacked on top of each other in a likening of Jacob’s ladder, where the four worlds interpenetrate each other as is shown in Figure 6.

Figure 6: The Four Worlds of Kabbalah as Jacob's Ladder

Jacob's Ladder - Highlighting the Four Worlds

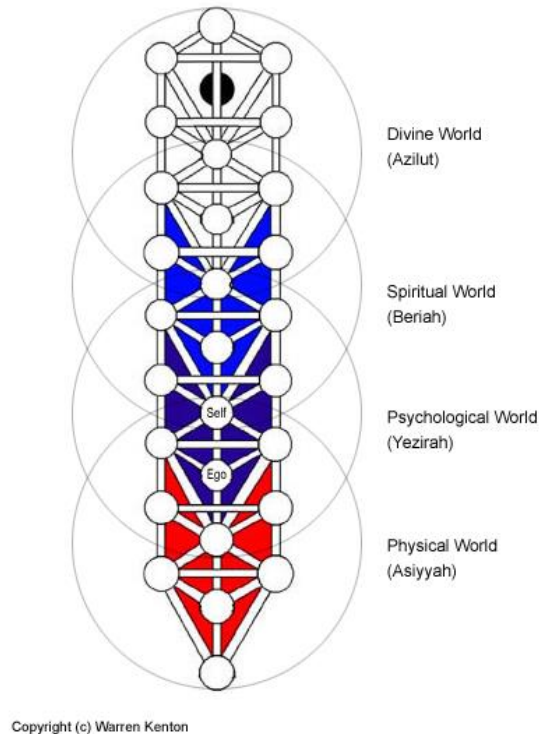


Figure 6. The Four Worlds of Kabbalah. Retrieved from “On Training Yesod”, by Alison Bell, n.d. (<http://www.kabbalahsociety.org/wp/articles/on-training-yesod/>). Copyright Warren Kenton.

The first world at the bottom of the tree is the physical world and is called the asiyyatic World. In this world is

...the Great Triad formed by Malkut, Hod and Nezah, [where] we have the physical systems of the body. These are the actual structures composed of the element earth, with the element water, percolating through the Hod, Nezah, Yesod triad, lubricating and circulating, with the solid yet permeable fabric of the body. (Halevi, 1974, p. 40)

The second is the world of formations and is called Yezirah. According to Halevi the

...yeziratic World literally forms the body. That is to say it takes the incoming elements and transforms them into living energy and matter so that from the first breath of the babe to the last sigh of death the shape and character of the body is determined by the yeziratic activity of that person. (1974, p. 43)

This second world is also called "...the Garden of Eden where the androgynous man created in Beriah (Genesis 1:27) was separated into Adam and Eden in clearly differentiated male and female reflections of the outer Pillars." (Halevi, 1979, p. 10)

The third is the World of Creations or the beriatric World. In the description of this world, we find the language of the HFG Worldview describing the fundamental field from which everything in the universe arises. There is also a reference to the reflection of this world across the scales of galaxies and atoms. According to Halevi –

The beriatric World is the realm of Creation. In terms of the body it manifests the impulse of the descending Lightening Flash from Hokhmah into the physical world. In this context it is both atomic and subatomic in nature and is concerned with the making of electrical keys that will interlock into the lower worlds. As such they are the nuclei of seeds that will grow into view through Yezirah and into Assiyah. Here is where creation takes place. At the point of Daat the Octave receives its crucial aid which allows the supernal active and passive pillars to continue an impulse begun at Keter. This manifests into the beriatric World so that out of apparent nothing energy and substance emerge....This realm is both great

and small and is reflected in galaxies as well as atoms, each being an aspect of the identical cosmic level...Neither Divine nor Mundane, the work is cosmic in nature creating a universal matrix out of which all things familiar to us emerge. (1974, pp. 45-46)

The fourth world is the azilutic World. As described by Halevi –

In the azilutic World are the purest aspects of the Creator...In Azilut are all the templates of Creation, the perfect, and to us eternal, realization of all things...the original image of mankind...While Beriah is the implementation principle, Azilut is the essence of essences unchanging, eternal is its archetypal design...all creature are sub replicas of this great archetype...one might call them the genius of such creatures living spirits in a beriatic state before and after the animal exists. (1974, p 48)

In the HFG Worldview, the processes of life exist at every scale. Haremein has found “...that from the smallest to the largest scales the components of the biological system are fundamentally transceivers, transmitter / receivers like antennae.” (2016, p. 104)

According to the HFG Worldview, the universe talks to itself at all scales, from infinitely large to infinitely small. There is a feedback mechanism. (Haremein, 2015, April). Additionally, life and awareness are properties inherent in the field. Haremein explains that -

...there are living processes occurring at all scales of the universe, and with memory and learning being functions of awareness – life and consciousness are intrinsic ubiquitous characteristics, embedded in the very dynamics and

mechanisms of physical processes of the basic vacuum..., and thus in the universe itself. (2016, 106)

Thus, life and consciousness, or awareness, are not created. They are inherent properties of the fundamental field.

A Buddhist view of Creation

According to Robert Thurman⁵¹, the Buddha believed that there was no beginning or end to the universe. Buddhism has the same view in this regard as the HFG Worldview of the continuous creation universe. Thurman explains –

Now the Buddha's vision of the life process was very vast, huge. The Buddha saw, like Darwin, that we come out of a great ocean of evolutionary life-forms. Unlike Darwin, proponents of the big bang, or creationists, however, the Buddha didn't believe it was possible to say that there was any first beginning in one particular big bang, or an initial cosmic creation point, at which the world was created out of nothing. To him, that seemed senseless, illogical...the Buddha saw that life was beginningless, the world was beginningless. It had always been going on. Things have always been something else and come from something else. (2005, pp. 64-65)

In the HFG Worldview, this something else where things come from is the fundamental field.

⁵¹ Robert Thurman (1941 -) is Professor of Indo-Tibetan Buddhist Studies in the Department of Religion at Columbia University, President of Tibet House US, a non-profit organization dedicated to the preservation and promotion of Tibetan civilization, and President of the American Institute of Buddhist Studies.

In Chapter Three, I presented the descriptions of Indra's net and the palace of enlightenment found in the Avatamsaka Sutra as descriptions of the fundamental holographic and fractal nature of the universe. In the Avatamsaka Sutra, "the Buddha Vairocana represents the ground of being. All phenomena emanate from him, and at the same time he perfectly pervades all things." (Avantamsaka Sutra, n.d.) For me, the qualities of the Buddha Vairocana, where all phenomena emanate from him, and how he perfectly pervades all things, are the same qualities possessed by Ein Sof in Kabbalistic teachings. Both agree with the HFG Worldview description of the fundamental field presented earlier in that all phenomena in the universe arise and extend from this field, and the field penetrates inside of all phenomena in the universe.

Also, in Chapter Three, I described how the practice of Vipassana meditation is a vehicle for experiencing the dynamics of the fundamental field as the impermanent nature of particles arising and passing away with extreme rapidity, and as the intricate interconnectivity of all things. As mentioned, in the practice of Vipassana meditation, the emphasis is on experience. In Part II, I describe my experiences during several Vipassana meditation courses. Here I will only mention that in addition to experiencing the fleeting nature of reality at subtle levels of awareness as well as the awareness of the interconnectivity of all things, I also had experiences of profound compassion as well as an experience of deep, abiding peace, which I believe are also inherent to the fundamental nature of reality and can be realized once one has penetrated beneath the layers of ordinary consciousness and has removed the blockages that prevent one from experiencing the deeper inherent qualities of the fundamental field.

Creation as Expressed through the Archetype of the Black Madonna

In Chapter Three, I presented the Black Madonna as the womb of creation, as the Mother archetype. Here I will examine a different quality inherent to the archetype of the Black Madonna; the Black Madonna as the archetype exhibiting the connectivity of the universe in what we know of as the transmission of DNA responsible for the continuation of the evolutionary process across the millennia of lifetimes from parent to child in a continuous cyclical manner.

The Black Madonna is an image that is encoded with dense with layers of meaning. As the cyclical process of life, she is Virgin, Mother and Crone. As Mano Warren⁵² explains –

The three aspects of the goddess were usually symbolized as the Virgin, the Mother and the Wise Woman or Crone, each on having a colour symbolizing their particular power. White was associated with the Virgin aspect as a symbol of purity and innocence; red was connected with the Mother as a symbol of the blood of menstruation, childbirth and the maternal bloodline. Black was the colour of the Dark Goddess, the Crone, the mistress of the Underworld cycles of change, death and rebirth, together with the mysteries of spiritual transformation. If an artist wanted to portray the three aspects of the feminine in one statue, then what better way than to show a mother holding her child (the Mother and the Virgin) and then make them black to signify that the mother also embodied the Dark Goddess, the Crone? (2005, pp. 18-19)

⁵² Mano Warren (1954 -) is a healer and past life regression therapist from Glastonbury, England. She researches the mystery traditions of the world with the aim of recovering their ancient knowledge.

This cyclical and iterative process of birth/death/birth which goes back millions of years to an unknown origin point of life on earth is the process whereby information is passed on from generation to generation in the form of DNA. DNA is the actual source of life, the library of coded information passed on and improved through mutation generation after generation. DNA testing reveals that the modern humans had a mass migration out of Africa 80,000 years ago. Every human being on earth originated on the African continent. It is thus accurate to honor the Dark Mother as our source and seed of life on planet Earth, for according to DNA analysis, every single person on planet earth can be traced back to a woman who lived 200,000 years ago in Africa. Although she may not be the origin of our DNA, the DNA of everyone alive on the planet today can be traced back to her. (Gugliotta, 2008).

As humanity's genetic mother, the Black Madonna as the Mother-Son sub-archetype represents the transmission of genetic code as DNA in a fractal manner from mother to child across the millennia of time. We each begin our life on earth as a fractal of our parents. We in turn, recreate ourselves in the fractals of our children. In this way, she is both protectress and provider of evolution.

But what is DNA?

And the DNA, in my view, is a holographic reflection of the whole being. The repeating patterns of genes and the symmetry of the double helix are all expressions of music. The human genome is a symphony, and it is through this symphony that we play the music of life. Combined with environmental factors and energetic factors (such as parental love), the symphony of human DNA creates a physical being. But it doesn't stop there. It also helps create the

framework for an emotional being, an energetic being and a spiritual being.
(Adams, 2006)

As the Virgin archetype, there is the unknown and unseen process of the Black Madonna's fertilization to produce her son. A question I propose is that given the discussion of the repetition of the dynamics of the fundamental field across scales, and considering the shape of DNA as perhaps the torus flow at a different scale of reality, is there another toroidal mechanism responsible for the fertilization of the Black Madonna that produces a son who represents the divine nature of the human being? Or perhaps the existing DNA as we know it already contains the seeds of the divine nature of the human being. I already discussed the iterative birth-death-rebirth process represented by the Black Madonna archetype on the physical scale as the physical DNA is passed on from generation to generation. But what is this unknown spark that fertilizes the Black Madonna to produce her divine prodigy?

Jean Markale sees a connection between the Black Madonna and the alchemical process -

The Virgin is potentiality, the *materia prima* that has not yet been organized out of which everything may emerge...the *materia prima* of the alchemical work, a series of metamorphoses that lead to the creation of the philosopher's stone, the crystallization not only of all knowledge, but also of all energies. This raw and common 'primal matter' must be 'fertilized' by fire...the introduction of fire – in other words, the sacred spirit – prompts a return to the original unity...the result of this 'cooking' is a black, shapeless material, the first stage of the regeneration of chaos. The alchemists called it the Black Stone. (1988, pp. 192-193)

The blackness of the Madonna is a result of her being burned by the fire of Spirit, which is her fertilization. The process is the same as the alchemical process. As Markale explains –

Whether it is the Holy Ghost whose shadow covered Mary or the sacred fire of the alchemists, the result of the operation remains the same: The primal matter turns black. But this is because, when impregnated by Spirit, it can give birth to the One who will be the Light, Jesus in the evangelical scriptures, the philosopher's stone in alchemical treatises...from this apparent darkness, the Light will emerge. (1988, pp. 193-194)

This aspect of the Black Madonna archetype as the emergence of the Light from the darkness will be discussed in detail in Chapter Seven when I present how the feedback mechanism of the fundamental field drives evolutionary mechanisms. Here I will end with the thought that DNA is the toroidal nature of the fundamental field as it expresses itself through creation, specifically as it is found embedded in the archetype of the Black Madonna.

Next, in Chapter Five, I will present the fundamental field as a field of awareness. To do this, I will focus heavily on the practice of Vipassana meditation as a practice that utilizes the awareness inherent in the fundamental field in its methodology.

CHAPTER FIVE: THE UNIVERSAL NETWORK AS A FUNDAMENTAL FIELD OF AWARENESS

In Chapter Three, I introduced the model of the Planck pixilated proton that is the basis of the Hamein's HFG Worldview. As previously discussed, in this worldview, each of the Planck oscillators along the surface of the proton are infinitesimal small black holes connected to each other by wormholes. Thus, the fundamental field is described by Hamein to be Planckian wormhole network. It is a field where information is constantly moving throughout the network, and this becomes the source of awareness or consciousness. Awareness, or consciousness, is intrinsic to the fundamental field and thus awareness is present at all scales of reality.

According to William Brown the proton becomes the hub of integrating the connections of the proton wormhole network to provide a super liminal network. (2015). The holofractographic nature of the universe is the basis of the information network. Hamein finds that "...as a primary mechanism for the nonlocal intercommunication and ordering of information, the holographic and fractal architecture of nature explains the general and basic information structure and patterns of the universe." (2016, p. 103) The properties of space, the structures of space, and the function of memory are generated from the fundamental field, thus "...the fundamental information processes and structures engendering space and time naturally generate an innate awareness through the concordant action of information processing and memory in the Planck structures of the Universal Unified Field." (Hamein, 2016, p. 103)

In the HFG Worldview, human beings have awareness because awareness is inherent to the structure of the fundamental field. According to Hamein –

...the intrinsic awareness of this universal system is present at most basal level of function in the biological system, from the atomic and subatomic Planck network, and it is not merely an emergent result of it. From that perspective, the biological structures are an extension of the fundamental field of awareness defined by the feedback structure of the network. (2016, p. 109)

Given that biological structures are an extension of the fundamental field of awareness, it would be natural for awareness to be present, and even for self-awareness to be present in the case of the human being –

The reception, integration, processing, and transmission of information naturally leads to awareness: to the fundamental phenomenon we call consciousness. Although awareness is often portrayed as some mysterious and unexplainable process, in this light we can see the natural processes of the cell would result in awareness, even in self-awareness at the level of complex organisms such as the human being where there are up to a thousand trillion connections in the brain signaling five to fifty times per second, and up to 60,000 miles of vessels and several orders of magnitude more surface area compacted into highly intricate fractally-branching and folded domains. (Haramain, 2016, p. 107)

Thus, human beings are extensions of the fundamental field of awareness. Additionally, human beings are aware that they have awareness.

In Chapter Three, I introduced the practice of Vipassana meditation as a method of developing awareness of the dynamics of impermanence and connectivity, which I proposed are the same dynamics described in the HFG Worldview. As cited above, Haramain finds that the properties of space that result in space-time also result in innate

awareness. Now I will present the case for the role of awareness in the purification of the mind-body complex in Vipassana meditation. Purification is a natural by-product of practicing Vipassana meditation. According to the teachings, an incorrect view of reality leads to complexes which lodge themselves in our unconscious, and without our knowing it, create the conditions for suffering in our lives. I propose that through the technique of Vipassana meditation, we can develop the ability to fine-tune our awareness down through the scales of reality described by the HFG Worldview, to perceive the subtler processes at work beneath our everyday awareness. In Chapter Three, I presented teachings and visions of enlightened meditators found in the Buddhist sutras that describe experiences of what I proposed to be the fundamental field. Through the technique of Vipassana meditation, it is possible to experience the subtlest workings of the fundamental field where time and space no longer exist, where everything is completely connected and there is only now. According to the Vipassana methodology, the way to achieve this is through cultivating awareness. The by-product of cultivating this awareness is purification of the mind-body complex.

The Use of Awareness in the Purification of the Mind-Body Complex in Vipassana Meditation.

The use of awareness is fundamental to the practice of Vipassana meditation. Vipassana meditation teacher Sayadaw U Tejaniya describes the role of awareness as the gathering of data to gain understanding of the inner workings of the mind. (2016, p. 37) We are used to being involved in our thinking, however "...thinking comes and goes, but awareness is already there; awareness is present. But whenever you are involved in

thinking, awareness disappears.” (Tejaniya, 2016, p. 53). During Vipassana meditation, thoughts are left alone while awareness is applied and developed. It is “...not about stopping a process that is happening; it is about understanding the reality or truth of that process.” (Tejaniya, 2016, p. 57). Tejaniya refers to this as applied awareness and states that “...with this work of applied awareness, we need to remind ourselves to be aware in an easy, relaxed and continual way...when we practice in this way, it is called vipassana, ‘seeing what is and letting it be’.” (2016, p. 81).

As previously mentioned, the technique of Vipassana meditation practiced as part of this research was the technique taught by S. N. Goenka in the lineage of U Ba Khin. This technique makes use of awareness and the ephemeral nature of reality to purify the mind-body complex in preparation for the ultimate attainment of enlightenment. Purification occurs through the removal of sankaras, or complexes from the unconscious level. As Goenka explains –

The goal of this technique is to purify the mind, to free it from misery by gradually eradicating the negativities within. It is an operation deep into one’s own unconscious, performed in order to uncover and remove the complexes hidden there, Even the first step of the technique must purify the mind and this is the case: by observing respiration you have started not only to concentrate the mind, but to purify it. (1987, p. 15)

The technique is taught in a 10-Day course format. As part of my research, I participated in three 10-Day courses, and two 3-Day courses, first to learn the technique and later to deepen my ability to practice and experience this purification. My detailed observations and experiences from these courses can be found in Part II. I will recount some of my

experiences here as they relate to honing the faculty of awareness and to the purification of the mind-body system, as I present the technique of Vipassana meditation.

During the 10-Day course, one spends most of the day in sitting meditation working on the technique. Over the period of the initial three days, the student hones her awareness to perceive sensations at levels far more subtle than ordinary reality by observing the sensations produced by respiration. Starting on the fourth day, two more factors are added – the recognition that everything that is sensed on the body is ephemeral and of the nature to change, and the attitude of equanimity, the acceptance of whatever sensations arise, just as they are, whether they be pleasant or unpleasant. This is the acceptance of reality as it is, as it is being experienced.

Starting with the awareness of respiration, the mind becomes tuned to perceive increasingly more subtle sensations, starting at the gross level, and ultimately, with practice, down to the level of sub-atomic particles. According to Goenka –

This is what Siddhattha Gotama did to become a Buddha. Leaving aside all preconceptions, he examined himself to find the true nature of the physical and mental structure. Starting from the level of superficial, apparent reality, he penetrated to the subtlest level, and he found the entire physical structure, the entire material world, is composed of sub-atomic particles, called in Pali *attha kalapa*, and he discovered that each such particle consists of the four elements – earth, water, fire and air – and their subsidiary characteristics. These particles, he found, are the basic building blocks of matter, and they are themselves constantly arising and passing away, with great rapidity – trillions of times per second. In

reality, there is no solidity in the material world; it is nothing but combustion and vibrations. (1987, p. 27).

The experience of the Buddha in finding sub-atomic particles constantly arising and passing away is reminiscent of the discussion in Chapter Three, where the HFG Worldview maintains that space is not empty but filled with particles flitting in and out of existence. It appears to me, then, that it is possible to experience the fundamental nature of reality, the holofractographic field, through Vipassana meditation, as the Buddha did.

The effect of the honing of one's awareness increases as the days progress and becomes obvious when walking outside during breaks. During my first 10-Day course, walking outside on Day 7, I realized I was hyper-aware of everything going on around me. I was aware of everything that was happening around me all at once. This awareness seemed natural, and it was not overwhelming. This was one of the effects of the technique. Another effect was the ability to intensely observe very small objects in nature - flowers, ants, or droplets of water. During my third and most recent 10-Day course, I observed many other meditators walking outside during breaks with expressions of fascination and awe on their faces as they peered at small flowers and insects, in a similar fashion to what I experienced during my first 10-Day course.

Inside the meditation hall, the effect of honing one's awareness manifests as the awareness of a flow of subtle energy through part of the body, or throughout the entire body all at once, as well as the experience of parts of the body dissolving, both of which I experienced. At a certain point in the process, one becomes aware of awareness. Instead of directing one's awareness to perceive sensations on the body, the awareness takes over and moves over the body like a flow, at its own pace not determined by one's will. As we

get to know the awareness, it becomes obvious that the awareness itself is doing the work, not the ego self, not the 'I'. The 'I' has stepped aside to allow awareness to follow its own process. Tejaniya explains the importance of maintaining awareness in meditation practice –

It is so important to maintain awareness in everything we do...when we are doing the work of being continually aware, the quality of mind that becomes most prominent is awareness itself because that is what we are trying to cultivate. Feelings and thoughts are also quite obvious because our awareness is sharper and we notice them...it is only when we get to know the awareness that we see the awareness doing its own work: it is not 'me'...you are tuning into the mind, and when you are tuning into the mind, you can become aware of everything else that is happening in the mind, which gives the opportunity to gain understanding of those areas of mind we previously knew little about. Being aware of awareness, we are being aware in a different way than being aware of objects; we use less energy. (2016, pp. 143-144)

Earlier in this chapter I described how awareness is believed to be generated in the HFG Worldview, how it is believed to be present in every proton of the human body as part of the information field, and how human beings are extensions of this fundamental field of awareness. In the practice of Vipassana meditation, it appears the awareness wants to experience itself through us. Tejaniya explains the experience when he "...realized [awareness] was working in a very obvious way: it was choosing only what it was interested in without any control from the self....this was nature noticing itself; meditation was happening naturally." (2016, p. 142).

It is my proposal that if, as the technique of Vipassana meditation contends, a person can hone their awareness to perceive all the way down to the sub-atomic scale, then she is able to get in touch with awareness at its deepest most fundamental level using this technique, which uses the confines of a person's own mind-body matrix to do the work. The addition of the acknowledgement of the ephemeral nature of reality, along with a stance of non-attachment, results in a purity of awareness that pulls complexes out of the practitioner's local field so that they can be released. While contemplating how this could happen, I thought of how in my own work as an engineer we have a technique that is used to remove nanoparticles from contaminated semiconductor equipment. We use pristine, brand new silicon wafers and pass them over the surfaces of the equipment. The clean surface of the wafer attracts the contamination from the surface of the equipment and removes it from the system. In some equipment, an electric charge is added to aid in the attraction and removal of the particles. A used, contaminated wafer would not work. It would only further contaminate the equipment.

Where are these sankaras or complexes stored? As mentioned above, in Vipassana meditation, the complexes are believed to be in the unconscious mind of the meditator. In Vipassana meditation, one learns that the mind and body are intimately connected. Reactions in the mind affect the body not only in the present, for example by increasing respiration or heartrate, but unresolved conflicts can be stored in the body and may manifest as physical manifestations such as pain, headaches, symptoms of anxiety, etc. Goenka had a history of severe migraine headaches before practicing Vipassana meditation. This mechanism would make sense also in the HFG Worldview, since the fundamental field can be accessed through every proton in our bodies. Awareness, or

consciousness, is the flow of information through the field, thus information can be stored physically in our bodies, in the field. Perhaps the places in our bodies where the flow is blocked is where the complexes are located. In this technique, they are removed by going to the root cause of the complex, where the reaction mechanism is in the unconscious mind. According to Goenka, the unconscious mind is continuously aware of what is happening to the body, and the technique of Vipassana meditation brings the entire mind to conscious awareness. As Goenka explains –

There are two aspects to the technique: The first is breaking the barrier between the conscious and unconscious levels of the mind. Usually the conscious mind knows nothing of what is being experienced by the unconscious. Hidden by this ignorance, reactions keep occurring at the unconscious level; by the time they reach the conscious level, they have become so intense that they easily overpower the mind. By this technique, the entire mass of the mind becomes conscious, aware; the ignorance is removed.

The second aspect of the technique is equanimity. One is aware of all that one experiences, or every sensation, but does not react...to begin, while you sit for meditation, most of the time you will react to the sensations, but a few moments will come when you will remain equanimous, despite severe pain. Such moments are very powerful in changing the habit pattern of the mind. Gradually you will reach the stage in which you can smile at any sensation, knowing it is *annica*, bound to pass away. (1987, p. 37).

I do believe there are many other techniques that can work with one's unconscious material for healing purposes, but I have found the Vipassana course method

to be particularly effective due to the strength of the technique, the safe and supportive environment for this type of inner work to be done and the duration of 10 days which allows for a generous amount of undisturbed time for the process of purification to take place. The other benefit of Vipassana meditation is the developing of the skill of honing one's awareness to perceive subtler scales of reality. The direct experience of impermanence and the connectivity of everything changes one's view of reality, and as a result, one's behavior changes to produce less suffering. I also have come to believe that it is the awareness that is guiding the inner work. In my experience, there is an inner intelligence guiding a process that is waiting for the right conditions to happen. When the conditions are right, the process moves forward. The process is one of developing higher capabilities. When I look at this in the context of the HFG Worldview, I see this as the intelligence of the fundamental field of awareness - the intelligence *is* awareness. This process does not normally occur in our ordinary state of consciousness. It requires willingness and effort on our part.

In the technique of Vipassana, heat and physical pain are often associated with the release of a sankara. These sensations indicate that some type of process of release is occurring. I have experienced heat, as well as other physiological phenomena during this meditative practice. During my first 10-Day course, I noticed a physical sensitivity in the left side of my head behind my ear, as I practiced, that I had never noticed before. Since then, I feel this sensitivity only when I meditate, and the deeper the meditation, the more I am aware of it. This sensitivity was particularly painful during the first 3-Day course that I sat in December 2014, so much so that I found it extremely difficult to meditate at all during that course. During my most recent third 10-Day course, this sensitivity

became more intense as time went on, but this time, I kept practicing anyway and was able to come to some insights as to what the source of it might be from many years ago. The fact that it only appears during meditation makes me believe it is a sankara.

During my second 3-Day course in April 2015, I experienced some physical symptoms of anxiety that I had not experienced for over a year. I have had episodes of anxiety since I was in my early 20's. These episodes usually followed a year or so after a traumatic event. The initial event was the sudden death of my younger brother in a motorcycle accident in 1982. In 2014, I began experiencing these symptoms two years after my mother's passing. Interestingly, I had an experience in 2014 where I spontaneously began to release what I now consider to be a sankara or complex, but the process was interrupted and never completed. At the 3-Day course in April 2015, the symptoms manifested themselves but either due to the short duration of the course, or due to my inability to fully trust the process of meditation at that time, it was not released and subsided by the time I left. Then, at the 10-Day course in August 2017, these same anxiety symptoms, the most significant being an increase in my heart rate, manifested themselves on Day Five. I spoke to the assistant teacher who encouraged me to stay with the Vipassana practice and observe the sensations with equanimity. What made me think this was a sankara and not a physical or medical issue? The sensation first became obvious when I sat for the 6 pm group meditation on Day Five. It diminished, but did not go away completely, when the 1-hour meditation ended. I felt it at a low level all during the night. The next morning, at the 8 am group meditation, as soon as I sat down on my cushion, it became extremely intense and manifested in full force. I knew at that moment that this was it, the time had come, it was ready to be released, and I had to just go with

it. All I had to do was practice Vipassana meditation and the rest would take care of itself. It was the most intense 1-hour sit I have ever had, with a massive amount of intense heat coming up and out of my body through my solar plexus and chest at the beginning of the hour, but then slowly, gradually subsiding until by the end of the hour, all the symptoms had subsided. It was then I started to feel an expansion in my chest where the anxiety symptoms had been, in the center of my body just below the rib cage. This expansion was accompanied by a deep peace and profound calm that I experienced for the next two days. Tejaniya describes this as the arising of wisdom that comes when we face the cause of our suffering -

We can read a thousand works or think and try to reason our way toward balancing the mind and revealing understanding, but ultimately we must do the work and create the conditions for this to happen. The meditating mind is beyond words, beyond reason, beyond self; it is stillness and silence...only when we have some understanding of our own suffering and how this is created can we then bring about the right conditions for wisdom to arise...I had to face my own suffering. Only then did the mind begin to take an interest and begin to find the cause of why this suffering was happening. (2016, pp. 146-147)

There was a long personal process leading up to that 1-hour sit. I will describe this process in more detail in Part II. I bring this up here to emphasize the role of awareness in the Vipassana meditation technique and elucidate that this awareness has an intelligence beyond the thinking mind. The intelligence knows what needs to be released and the release will happen if the right conditions are created for the process to occur. Tejaniya refers to this as nature. In other words, it is natural for awareness to do the work of

purification in our body-mind complex, once we allow the work to happen. Tejaniya summarizes it this way –

When we bring in awareness, we are allowing the mind to do its own job: we are creating the space for this to happen. When we have the right attitude – that is, having no expectations as to an outcome and not trying to control our experience – only then can the mind go about its business...if we are practicing correctly, then life will always be new and interesting because we are always seeing more. We are observing nature happening in the deepest possible way. This is nature, experiencing nature. (2016, pp. 148-149).

The HFG Worldview would agree, because there is a feedback mechanism between the fundamental field of awareness and the human being where this work takes place. In Chapter Six, this feedback mechanism of the universal information network will be discussed in terms of the complex interconnectivity of the four worlds of Kabbalah.

CHAPTER SIX: THE FEEDBACK MECHANISM OF THE FUNDAMENTAL FIELD

In the HFG Worldview, the concept of there being a constant feedback mechanism between the beyond space-time holofield and the manifestations of the field is critical for creation to have produced biology and increasingly more complex organisms and systems.

However, it is not just a one-way flow of information. It is incumbent upon us to remember that the seemingly emergent properties and structures of this fundamental information and awareness field are constantly feeding information back into the system...The paramount example of this intercommunication with the fundamental field of awareness, especially in producing processes of natural evolution, is the biological system. (Haramain, 2016, pp. 103-104).

To illustrate how this feedback mechanism may work, I will now turn to the dynamic interplay of the forces represented by the Kabbalistic Tree of Life. The template of the Tree of Life is based upon the major literary work of Kabbalah called the Zohar. As David Rosenberg explains, the “central myth of the Kabbalah turns the entire cosmos into a system – a Tree of Life – in which human life is connected to everything else, including the Creator, in a symbiotic relationship.” (Rosenberg, 2000, p. 31). Sheinkin explains that “the *Sefiroth*....are connected to human beings via a feedback loop. That is, what we do changes them. What they do changes us, and we change them, and so there is a feedback loop between human beings and the Sefiroth.” (1986, p. 84)

In Chapter Four, I discussed the form of the Kabbalistic Tree of Life represented as Jacob’s ladder, with the four Kabbalistic “worlds” stacked one on top of each other

and interpenetrating each other to illustrate how the dynamics of the fundamental field apply across all scales of reality. I will now explore each one of these worlds in further detail to illustrate how the feedback mechanism found in the HFG Worldview may work, using the work of Kabbalist Ze'v ben Shimon Halevi as detailed in his books *Adam and the Kabbalistic Tree*, *The Work of the Kabbalist*, and *Kabbalah: Tradition of Hidden Knowledge* as a basis.

Both Kabbalah and the HFG Worldview contend that there is a feedback mechanism between the human being and the fundamental field, and both contend that it is through this feedback mechanism that more and more complex systems have evolved, as exhibited in the complexity of the human being and the faculty of awareness. Whereas the HFG Worldview speaks of these dynamics existing across scales, Kabbalah speaks of these dynamics in terms of the four worlds of Kabbalah. Kabbalah describes a process of the balance of opposing forces, starting in the body, working up through the psyche, and further extending into the realms of soul and then spirit. On the body level, these dynamics work on a predominantly unconscious level. On the level of the psyche, these dynamics are also unconscious, but through observation can be brought to the conscious level where they can be mastered. The Kabbalistic understanding of the methodology involved to balance these forces is proposed here as a viable way to comprehend and work with the feedback mechanism described in the HFG Worldview.

Kabbalistic Feedback Mechanisms

The first world is the world, or sub-tree, of Asiyyah, which Halevi describes as containing the physical systems of the body and is composed of the elements of earth and

water. He sees the body as having three cavities – the skull, thorax and abdomen, which house the critical organs of the body. According to Halevi, these critical organs are the brain, heart, lungs and viscera and they “contain many processes belonging to the upper worlds. They are the vehicles for fine and complex operations.” (1974, p. 40). In the HFG Worldview, these same organs are integral to the processing of information to and from the fundamental field. The fundamental field would correspond to what Halevi calls the “upper worlds.” Hamein speaks of the same critical organs and their role in the feedback of information –

Each tissue system of the body is receptive to a particular domain of information of the holofield due to its specific structure, and will process information in a unique fashion. This body consciousness, although often marginalized in theories which focus only on the brain, is an integral component of biological awareness, as well as information processes with the quantum vacuum and its microwormhole network. As such, in vertebrates the heart, the gut, and the connective tissue matrix connecting them with the brain are highly relevant in the reception and processing of information. (2016, pp. 111-112)

In the geometry of the Kabbalistic Tree, each world is composed of triads connecting the sefirot. According to Halevi, the triads on the sides of the Tree are involved with function while the triads in the middle relate to levels of operation and intelligence. To understand this “...requires the acceptance of the concept of a hierarchy of consciousness even in inanimate materiality.” (1974, p. 42). As previously discussed, the HFG Worldview sees that consciousness, or awareness, is fundamental to everything in existence, and thus the HFG Worldview agrees with this concept of consciousness

existing even in inanimate materiality. The triads in the center of the Tree represents the flow of consciousness through the human body, as well as through all matter.

Figure 7: The Asiyyatic World of the Body

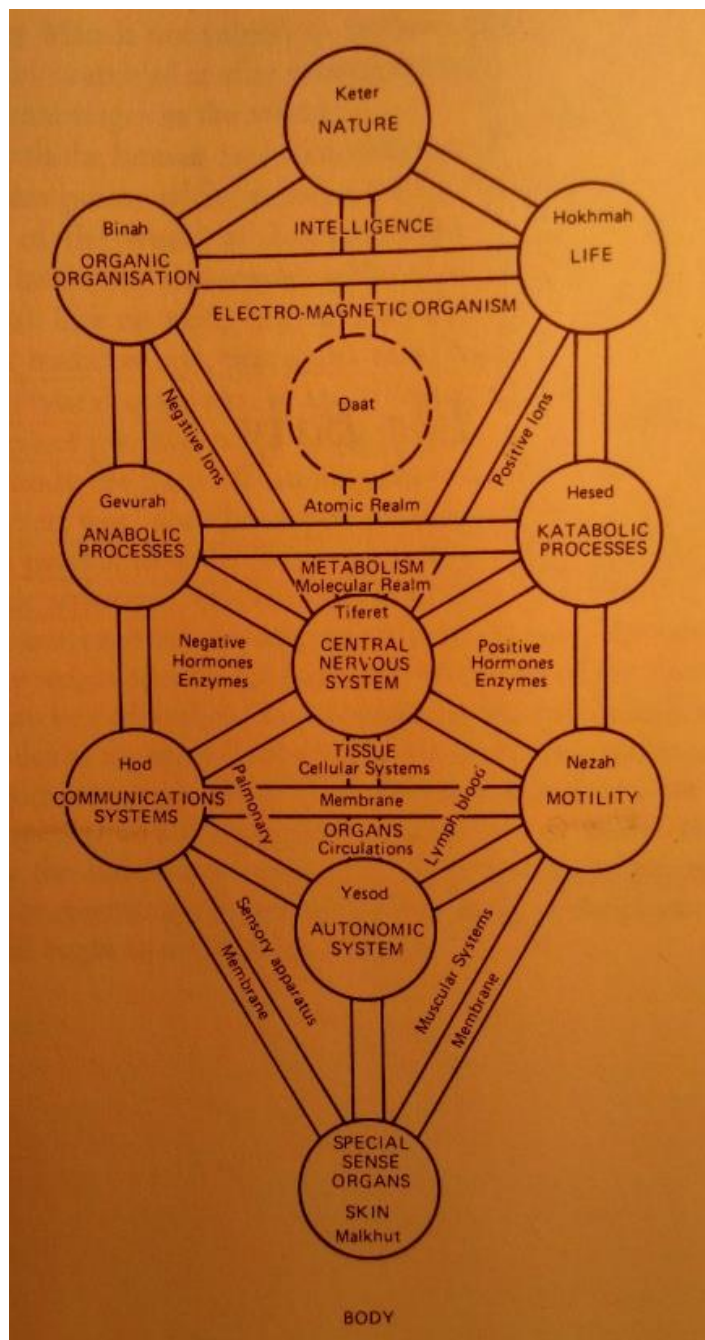


Figure 7. The Asiyyatic world showing the connection of all the systems of the Body. Retrieved from *Adam and the kabbalistic tree* (p. 38), by Z. S. Halevi, 1974, York Beach, ME: Samuel Weiser, Inc.

In Figure 7, Halevi indicates how the systems of the body are represented by opposing triads in the Kabbalistic Tree of Asiyyah. The lowest outer triads show the muscular system and sensory apparatus; next as we go up the Tree are the lymph, blood and pulmonary systems; next we find the bio-chemicals of the body, the enzymes and hormone systems; and at the atomic level we have positive and negative ions of the electro-magnetic systems of the body.

Starting at the lowest level of the center column where the process of balance is engaged on a continuous basis we find the special sense organs and the skin. Going up the Tree, or down in scale as would be considered in the HFG Worldview, we find the autonomic system, followed by the circulatory system, organs, membranes, cellular systems and tissues, all leading up to the central nervous system. Beyond that we find the molecular realm and metabolism, then the atomic realm and the electro-magnetic system, and finally the function of intelligence.

The second world is the world, or sub-tree, of Yezirah, also called the world of Formations. This world penetrates the first world of Asiyyah and is where the formation of the body originates. It is the realm of the biochemistry of respiration, digestion and gestation, as well as the realm of psychology and the emotions. As Halevi states "...indeed, the actual bodily form of man describes his long-term emotional state." (1974, p. 44). Here we can make a connection to the Buddhist teachings of Interbeing discussed in Chapter Three. The body does not exist independent of the emotional state of a person. When you look at the present manifestation of a person's body, you are seeing the sum of the actions taken and decisions made in that person's life regarding factors like diet, exercise and quality of sleep. These actions and decisions are influenced by the person's

stress levels and emotional states. The interpenetration of the Kabbalistic worlds appears to be another way of expressing of the dynamics of Interbeing.

Figure 8: The Yeziratic World of the Psyche

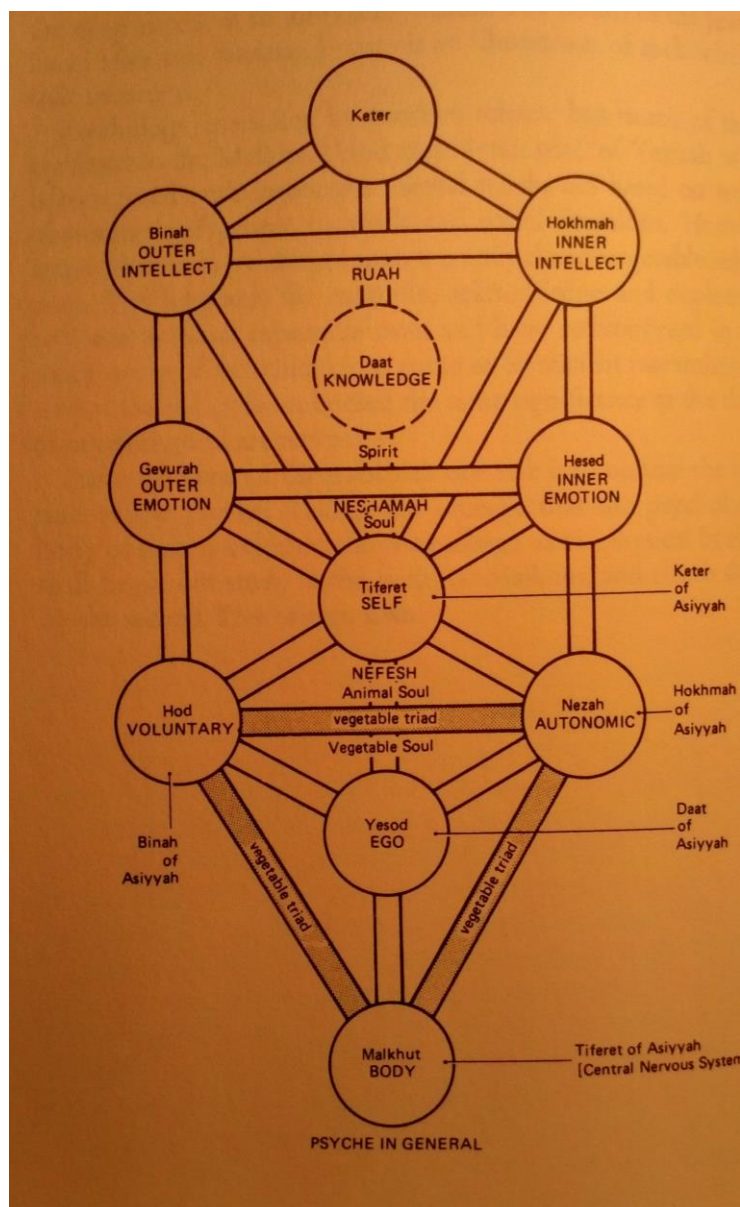


Figure 8. The Yeziratic world showing the connection of all the systems of the psyche. Retrieved from *Adam and the kabbalistic tree* (p. 102), by Z. S. Halevi, 1974, York Beach, ME: Samuel Weiser, Inc.

In Figure 8, Halevi indicates the processes involved in the psychological functions of the human being. The psyche starts at the Tiferet of the body, the location of the central nervous system. (This is more clearly indicated in Figure 9).

Figure 9: The Combined Sub-Trees of Asiyyah and Yezirah

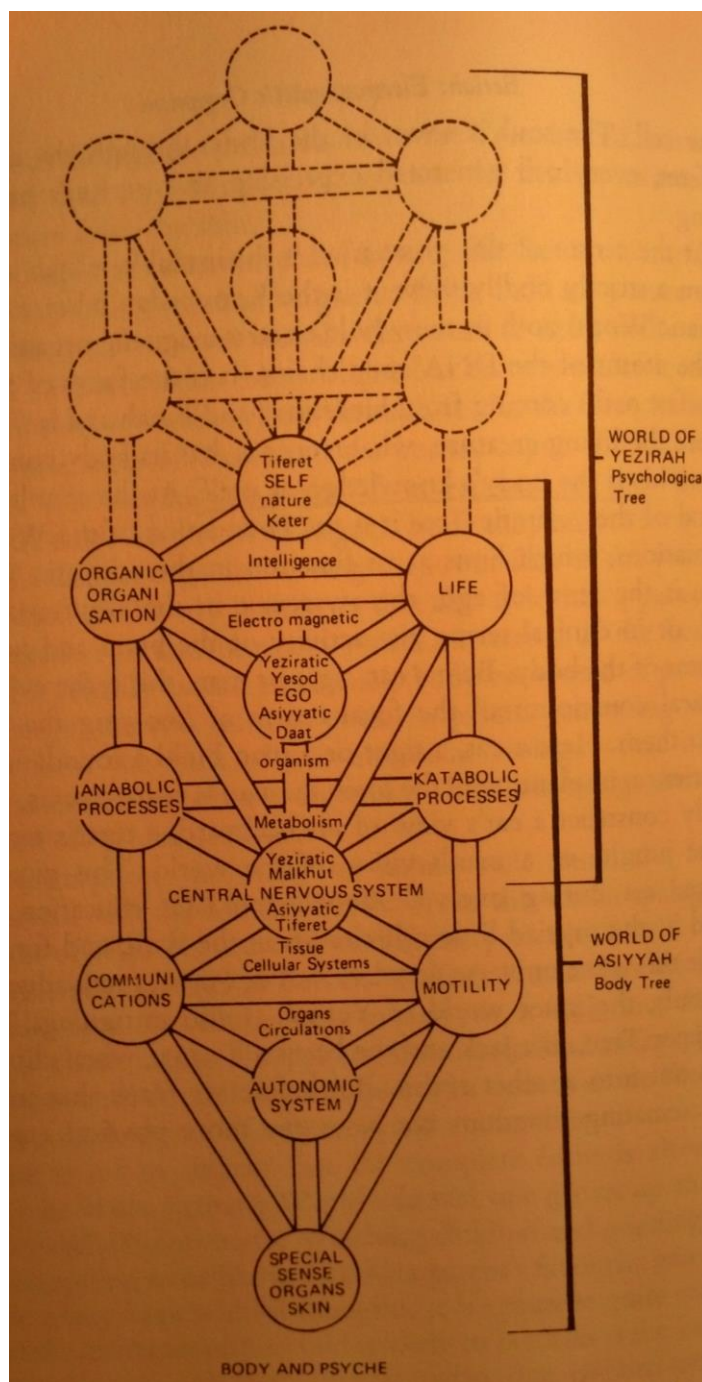


Figure 9. The combined sub-Trees of Asiyyah and Yezirah showing how their interpenetration results in the Tiferet of Asiyyah being the Malkhut of Yezirah. Retrieved from *Adam and the kabbalistic tree* (p. 86), by Z. S. Halevi, 1974, York Beach, ME: Samuel Weiser, Inc.

As we move up the central column, we come to the realm of the ego. Halevi refers to this triad as the “vegetable triad” which is followed by the triad of the “vegetable soul.” Next, we arrive at the “animal soul” or Nefesh. Beyond the animal soul is the Tiferet of the psyche, or the Self. As indicated in the Yeziratic Tree, when one starts to consciously balance their inner and outer emotional life, one enters the realm of the soul proper, or Neshamah. And finally, with the balance of the inner intellect and the outer intellect, one enters the world of spirit, or Ruah, and encounters the sphere of inner knowledge, or Daat.

The inner work indicated by the balancing of the inner and outer emotional life appears to be very similar to the inner work discussed in Chapter Five on the use of awareness in Vipassana meditation to bring the unconscious material in the psyche to consciousness. The process as described by Halevi bears many similarities –

Whereas the half-awakened man of the Nefesh triangle is only dimly aware of these psychological processes, the self-conscious man can make use of them rather as a doctor does this stethoscope or a painter his brush. Instead of being ruled by his various complexes, the self-conscious man makes them work for him, as they continually add to his sensitivity and appreciation of the subtle realm of emotion. In Jungian psychology these triads belong to the personal unconscious. (1974, p. 167).

As previously discussed, in Vipassana meditation, the faculty of awareness is used as a tool of increasingly more subtle sensitivity, first in the realm of emotion, and gradually up to the perception of the processes of arising and passing on the atomic level. This connection to the atomic world can be seen in the central column of the Kabbalistic

Tree and shown in Figure 9.1 above. As mentioned, the central column represents the hierarchy of consciousness or awareness. The movement of awareness up the central column of the Tree correlates well to developing the capacity for subtle awareness found in the practice of Vipassana meditation.

The third world is the world, or sub-tree, of Beriah, also called the world of Creation. It is "...both atomic and sub-atomic in nature...is both great and small and is reflected in galaxies as well as atoms..." (Halevi, 1974, p. 45). Here there is a parallel to the idea of scales in the HFG Worldview, for galaxies as well as atoms are both aspects of the same world of Creation, Beriah, they are manifestations of different scales of reality. The principles of creation for both are the same but are manifested at different scales. According to Kabbalah, the world of Beriah is the universal matrix from which everything in existence arises. (Halevi, 1974, p. 46). In the language of the HFG Worldview, this is where the fundamental field would exist. If Beriah is where the fundamental field exists, then perhaps in the world beyond Beriah we will find what exists prior to creation, perhaps the state of perfect and absolute equilibrium described by Lefferts in Chapter Four, or the palace of the Buddhas found in the sutras cited in Chapter Three. At this level, Kabbalists say, the human being can focus on the lower worlds of Yezirah and Asiyyah and the physical body, or to turn upwards and focus on the higher worlds of the inner self. As Halevi states "...it shows how a man's psyche can develop his body, use it as a vehicle to ride on the physical world into the emotional country of the soul." (1974, p. 47). According to Halevi, all worlds exist within the human being and can be accessed. This concept parallels the HFG Worldview which contends that the fundamental field of awareness penetrates every proton within our body, so that we are in

constant communication with the fundamental field, albeit on an unconscious level unless we exercise our will to make it otherwise.

The fourth world is the world, or sub-tree of Azilut. According to Halevi, Azilut contains “...all the templates of Creation, the...eternal realization of all things...the original image of mankind...the essence of essences unchanging, eternal, in its archetypal design.” (1974, p. 48). In terms of the body, in Azilut is the “...archetypal intelligence of Nature...” and the “...template of the human body” (Halevi, 1974, p. 48). Halevi describes the interpenetration of Kabbalistic worlds in the act of human conception when he states that “...the Unmanifest, but eternally repeated archetype emerges, on conception, into the electromagnetic world of creation in the assiyatic Tree, the first signs of a tangible human being.” (1974, p. 48). The Unmanifest, but eternally repeated archetype is perhaps an inkling into a deeper meaning of the archetype of the Black Madonna, for in every conception and birth of a human being there is the presence of not only of the archetypal divine template derived from the world of Azilut as expressed in her divine role as the Queen of Heaven, but the presence of all worlds, scales or levels in between, as expressed in the fractal nature of the archetype of the Divine Son. The archetypal nature of the Black Madonna as Queen of Heaven and Divine Son will be explored in further detail in the next chapter when I elucidate how the feedback process drives evolutionary mechanisms, not just of the body, but of all the worlds of Kabbalah, including the psyche, the soul, and the spirit.

Since the entire Tree is connected, that is, the lowest level of the body is connected to the deepest levels of spirit, the Kabbalistic Tree is depicting how the feedback mechanism of the fundamental field in the HFG Worldview may work. Due to

the ability of the Kabbalistic Tree of Life to comprehensively depict these complex processes and interactions on all levels of the human being, in my mind it is extremely worthy of contemplation, to increase the understanding and comprehension of how the mechanisms of the HFG Worldview might be playing out in the human being on the physical, psychological, emotional and spiritual levels.

Thus, for the Kabbalists, the Tree of Life, in its form of the four worlds of Jacob's Ladder, provides a step by step method for approaching the subtler workings of reality. As in Vipassana meditation, where awareness is applied to the physical body to achieve wisdom, Kabbalah invites us to observe the workings of the human body to understand the workings of the higher worlds. I have touched upon the penetration of the upper worlds into the lowest world of physicality in our brief discussion of the four worlds of Kabbalah. It can be seen that the physical body, as located in the sub-Tree of Asiyyah, is constantly processing information and adjusting itself to maintain its health. Likewise, the psychic body, as located in the sub-Tree of Yezirah, is constantly processing information and adjusting itself to maintain psychological health. The goal is not only to balance the side triads but to master them, and stay in the middle as much as possible, first mastering the physical world of Asiyyah, then mastering the world of the emotions and psyche, Yezirah, to prepare oneself for entering the spiritual world of Beriah. Halevi describes the process –

The norm of course is to be in the middle. When centered in Tiferet, the psyche can make either side perform its correct duties. By being dominated by neither triad the self is serviced by both, each checking the other's bad tendencies and supporting the good. When they are functioning properly the mechanism of the

psyche, like that of the body, runs smoothly as experience is processed by each triad. This brings about the phenomenon of learning which is the prerequisite of spiritual evolution. (1974, p. 167).

In Figure 10, Halevi depicts body and psyche as various levels of consciousness. A key Kabbalistic concept related to Jacob's ladder, or the sub-Trees stacked on top of each other, is the place where the first world of Asiyyah connects with the third world of Beriah, thus giving access to the triad of spirit while still in human form –

The Keter, or Crown, of the body tree matches in this Kabbalistic scheme the Tiferet of the Yeziratic, Formative World of the soul or psyche and the Malkhut of the Beriatric, Creative World of the spirit. This shows how the three lower Worlds meet in those living in the flesh, and how is it possible to experience the unseen Worlds at moments when we perceive a deeper reality behind the face of the physical World. (Halevi, 1979, p. 16).

The principle that the human being contains within all the Kabbalistic higher worlds, or more subtle scales of awareness in terms of the HFG Worldview, gives more credence to the practice of Vipassana meditation engaged as part of this research, since the technique utilizes the observation of the reality within one's own body to realize the ultimate reality of the universe.

Figure 10: The Kabbalistic Anatomy of the Body and the Psyche

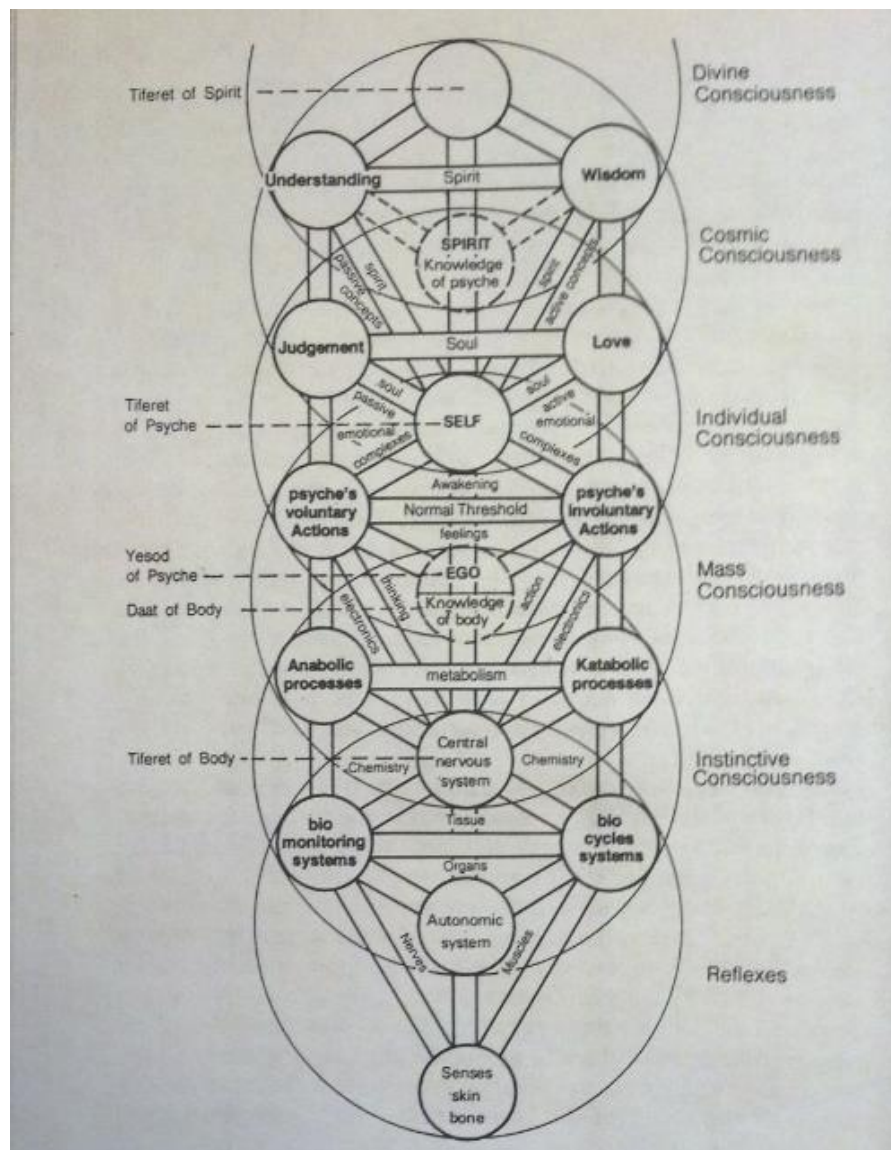


Figure. 10. The Kabbalistic anatomy of the Body and the Psyche, indicating where the lower worlds contact the unseen worlds at the Tiferet of Psyche. Retrieved from *Adam and the Kabbalistic tree* (p. 22), by Z. S. Halevi, 1986, York Beach, ME: Samuel Weiser, Inc.

It should be noted here the importance of contacting the Nefesh triad in the second sub-Tree, or world of Yezirah (see Figure 8). Halevi describes this as an evolutionary step –

From the point of evolution, it will be seen that the Nefesh triad is a distinct upward step, both in Nature, and in individual man. This triangle, the first predominantly yeziratic triad, is called Awakening Consciousness. It is a quantum jump in level quite as wide as that between stones and plants. (1974, p. 140).

The importance of this is due to the Tiferet of Nefesh situated at the top of the triad. According to Halevi, this is where the gates to the Garden of Eden can be found. Halevi describes this as "...when the Tiferet of the Nefesh is touched the really miraculous occurs. Suddenly the gates of Eden open giving a glimpse of what is possible for the soul." (1974, p. 140).

The significance of the gates to the Garden of Eden in my own inner work will be discussed in further detail in Part II, under the topic of Organic Research. For now, I will turn my attention to how evolutionary mechanisms related to all four Kabbalistic worlds are driven by the feedback process found in the HFG Worldview using the archetype of the Black Madonna as the vehicle.

CHAPTER SEVEN: THE FEEDBACK PROCESS DRIVES EVOLUTIONARY MECHANISMS

In Chapter Six I explained how in the HFG Worldview, there is a feedback mechanism between the field of awareness and all scales of the human being (body, psyche, soul and spirit), the dynamics of which are elucidated by the Kabbalistic Tree of Life. This feedback mechanism of the field, according to Haramein, in conjunction with memory, allows for learning and evolutionary behavior in the universal system at all scales -

Underlying the material and cellular structure that comprises the living systems, there may be memory imprinting into the Planckian wormhole-spacetime structure, in which time is a function of information on the structure of space during evolution. Memory and recursive information feedback / feed-forward processes of the quantum vacuum...allow for learning and evolutionary behavior. This applies not only to the mesoscale of the biological organism, but the physical systems ranging from the Planckian to the cosmological scale, and to the universe as a whole. As such, the process of cosmogenesis can be equated with a biological process of iterative evolutionary development – biological cosmogenesis. (2016, pp. 105-106)

In Chapter Five I discussed how it may be possible for the fundamental field of awareness to experience itself in the human body through the technique of Vipassana meditation. With the advent of the human being, the universe could look back at itself and realize it is evolving. Through reflection, and with understanding of the nature of reality, human beings can choose to consciously assist in the evolutionary process. In

Kabbalah, human beings are instrumental in this process because of the ability to extend awareness to all of the “worlds” of Kabbalah. According to the Kabbalist Halevi –

...having the faculty of Self-consciousness, humans could reflect upon, adjust and alter their situation for good or ill. This unique capacity marked them out from all other creatures in the Heavens and on the Earth. Humanity is not just a physical entity confined by Nature. Indeed, its composition has the potential to live in all four Worlds. As such, because of their innate capacity to be aware of all the levels, humans have the special role of being the organ of perception for God throughout Existence. (2015).

I will now explain how the feedback mechanism found in the HFG Worldview may work through the human being in the Kabbalistic process of spiritual awakening.

The Awakening of the Soul

In Kabbalistic teachings, the ascent up the Tree is called the path of the “awakening of the soul”, the process of increasing perception and subtle connection with the divine nature at the source of reality. As Halevi explains -

The model of the work is based upon the model of the Tree. The ascent up the tree entails working through successive traids that make up the tree. The steps involved are practical comprehension of the 4 elemental states, identification of the nature of the Yesodic ego through the study of action, devotion and contemplation, the examination of the qualities of theory and practice, contact with and refinement of the self-conscious soul with patience and stability, personal contact and deep inner connection with “Academy on High”, and direct

contact with the Divine where there is a profound awe and a sense of unity and peace. (1979, pp. 21-24)

The HFG Worldview speaks of the fundamental field of awareness, and how this awareness permeates across all scales of reality. Yet, many spiritual traditions speak of various souls, bodies, or vehicles used for perceiving higher knowledge. Perhaps these souls, bodies or vehicles refer to the scales of reality that are not readily perceived by the human senses but exist in the vast gap in size between the proton and the Planck. According to Gershom Scholem, the Kabbalistic tradition speaks of the soul as having three parts: the animal soul (nefesh), the living soul (neshamah), and the spirit (ru'ah). Every person has the nefesh soul that enters at the moment of birth and is the source of “animal vitality” and “psychophysical functions.” The other two souls “are found only in the man who has awakened spiritually and made a special effort to develop his intellectual powers and religious sensibilities.” (Scholem, 1974, p. 155). The neshamah soul is the most important and “is aroused in a man when he occupies himself with the Torah and its commandments, and it opens his higher powers of apprehension, especially his ability to mystically apprehend the Godhead and the secrets of the universe. Thus, it is the intuitive power that connects mankind with its Creator.” (Scholem, 1975, p. 155). According to Kabbalah, spiritual work is the progressive development of such bodies. In the language of the HFG Worldview, these bodies may be increasingly more subtle detection or tuning devices of awareness, which can travel to more subtle regions of the fundamental field. But what are these bodies made of?

Leonora Leet describes evolution in terms of the worlds of the Kabbalistic Tree of Life. Traditional Kabbalistic literature describes four worlds of Kabbalah, as was

discussed in Chapter Four. Leonora's work points to seven worlds, which can be thought of as the attainment of various souls, or subtle bodies, attained by the spiritual evolution of human beings. The fifth world, for Leet, marks the first of the future worlds. In Leet's work, this evolutionary path is encoded in the geometric template of the Kabbalistic Tree of Life. Leet proposed these seven Kabbalistic worlds based on the geometry of the Sabbath Star Diagram, which is comprised of seven Star of David hexagrams. (2004). According to Leet, the Fifth-World is the matrix model of the Ruach Soul, the "level proper for optimal human functioning on earth." (2004, p. 244). Leet views the Sabbath Star Diagram, derived from seven Star of David hexagrams, to be a sort of computer matrix which contains the code which will program the consciousness of human beings as they evolve –

For the fifth world diagram can also be correlated with the symbolizing faculty that has been considered definitive of man, that which is a function of true personality and can be considered to occupy a systems level between the impersonal realm below and the transpersonal, symbolic realm above. Thus, in its fifth expansion, the Sabbath Star Diagram seems to be programming the dimension of consciousness that should be normal to man as he passes beyond the state of individual or racial childhood and enters into the full powers of his maturity. (2004, pp. 126-127)

Leet further explains the fifth world of the Ruach soul -

...it is only at the Ruach level that the human soul gains a guarantee of eternity. This is consistent with the Jewish esoteric tradition that, like some other such traditions, does not regard man's birthright animal soul to be immortal but

believes such immortality to be a personal acquisition dependent upon spiritual development. Now we can see an uncanny graphic indication that it is at the fifth dimension of the Ruach soul that man first acquires a soul body capable of eternal endurance...the Sabbath Star Diagram now tells us is that, as the first of the future worlds, the fifth world is also the first to be attached to eternity. (2004, p. 242).

Thus, according to Leet, it is incumbent upon humanity to actively engage in spiritual development to unlock the code that her work shows to be possibly embedded in the geometry of the fundamental template of the Kabbalistic Tree. In this chapter, I propose that this process of spiritual development is encoded in the archetype of the Black Madonna as the Kabbalistic path of initiation called the awakening of the soul, and that this process involves engaging in the feedback mechanism of the fundamental field found in the HFG Worldview at all levels of the human being – body, psyche, soul and spirit.

Along the lines of the HFG Worldview, which does not delineate between spiritual and material realms, but sees them as a continuous flow across scales, Leet describes the worlds of Kabbalah and their corresponding souls, or bodies, in terms of the forces and subtle particles of quantum physics, rather than delineating spiritual from physical. Here, instead of using the idea of scales, Leet sees each soul in terms of the characteristics of the corresponding quantum particles –

For as we move beyond the fourth world of consensus reality, we will not so much be leaving the physical definition of reality behind as moving to the dimensions of successively higher resonances. And in defining these, we can again call upon the experimental results of quantum physics. In fact, as we enter

the fifth and higher dimensions, we will seem to be entering more and more deeply into the weird circumstances discovered to be operative in the quantum realm. (1999, pp. 402-403)

Interestingly, for Leet, the level of Ruach consciousness is also the level where the experience of meditative states arises. The “model of Ruach consciousness...also defines the dynamics of the meditative state, a model centered on a...moment of transformational insight.” (Leet, 2004. p. 236). Leet proposes it is the “more powerful forces of higher consciousness” that would be required to hold together particles emerging at higher dimensions. (1999, p. 405). In contrast, the HFG Worldview contends that consciousness is information moving through the fundamental field, and holographic and fractal dynamics of at the Planck level is what produces awareness. In following this logic, it can be hypothesized that the evolution of consciousness is a function of an increasingly more complex biology capable of accessing increasingly more information from the field at one time resulting in increased awareness. According to this hypothesis, evolution is the process of producing increasingly more complex systems through which fundamental awareness can know itself.

As it is unknown at this time precisely how these souls or subtle bodies are developed, another way of understanding psycho-spiritual growth, or what the kabbalists call the path of the awakening of the soul, is in terms of archetypes.

The Feedback Process of Evolution as found in the Archetype of the Black Madonna

I will now explore the Black Madonna archetype as representing the iterative process of evolution found in the HFG Worldview. On one hand, the Black Madonna represents the single life cycle. As Virgin, Mother and Crone, Begg finds that “...the circles of wax dedicated to her at Moulins, Marsat and elsewhere remind us that in our end is our beginning and vice versa, of the uroboric prison of Maya and Karma, the measure of whose round-dance we must tread.” (2006, p. 131) The Black Madonna is portrayed as a young woman, hence the Virgin, youth. She is holding a child, hence the Mother, mid-life. Her blackness is indicative of the Crone, old age. Thus, she is the span of human life in three phases, each represented by the characteristics of its own sub-archetype.

In Chapter Three I discussed various aspects of the Black Madonna as mother, dark mother, womb, fertility of the earth, and rebirth process and the relationship of these aspects to the HFG notion of the fundamental field. In Chapter Four I presented the Black Madonna archetype as symbolic of the cycle of life as Mother, Virgin and Crone, and as a symbolic transmission of DNA enabling evolution. I also raised the question of her Virgin fertilization, hinting at a divine purpose at work in human evolution, comparing this to the alchemical process. In Chapter Six I spoke of a Kabbalistic view where the eternally repeated archetype of the divine template emerges into creation at conception, and how the Black Madonna represents this eternally repeated process in the birth of her Divine Son.

Now, I will again look at the Black Madonna, in her entirety, as a symbol of the process of evolution. As Begg describes –

....she is also the ancient wisdom of Isis-Maat, the secret of eternal life that is the gold at the end of the alchemical process. In short, she is the spirit of evolutionary consciousness that lies hidden in matter...evolution rejects the closed circle for the open spiral. (2006, p. 131)

It is my proposal that the physical representation of the feedback dynamics responsible for evolution on all human scales is embodied in the archetype of the Black Madonna. Evolution is not a closed circle, it's form is the spiral, the spiral that is the shape of the DNA that iterates itself in the passing on of updated information between mother and child. Through this iterative process, the human being evolves not only on the physical level, I propose, but on all scales, or in all worlds in the language of the Kabbalistic Tree of Life – body, psyche, soul and spirit.

Origins of the Black Madonna Archetype

Begg agrees with other researchers in his findings that early renditions of the Black Madonna with her child were fashioned based on the ancient images of Isis and Horus. (2006). Birnbaum agrees. She states that “In the early years of the common era, the African religion of Isis and her son Horus, whose west Asian images were Cybele and Attis, merged with the Christian mother Mary and her son Jesus.” (2001, p. 92) Begg has found that there are three particular goddesses that have influenced the European cult of the Black Madonna - Isis, Cybele and Diana of the Ephesians. What remains of Black Madonna worship today is a result of the twelfth century Gothic renaissance. (Begg, 2006). Black Madonna worship today is contained in the religious traditions of the Catholic Church.

The Catholic Church itself adds to the general confusion surrounding the Black Madonna. The stance of the Church in explaining the dark color of the Black Madonnas is to say that she was darkened by smoke, or by age. In a book documenting the miracles of the Polish Black Madonna, the Marian Fathers state "...it must be kept in mind that it has been almost six centuries since the portrait was installed at Jasna Gora, and the smoke from the innumerable candles constantly burning on the altars is more than sufficient cause to darken the painting." (Marian Fathers, 2004, p. 26). Moss and Cappannari find that "Catholic sources, for the most part, have denied the possible connections between the black madonnas and earlier earth goddesses" (1982, p. 65). According to Moss and Cappannari "the black madonnas are Christian borrowings from earlier pagan art forms that depicted Ceres, Demeter Melaina, Diana, Isis, Cybele, Artemis, or Rhea as black, the color characteristic of goddesses of the earth's fertility." (1982, p. 65). Moss and Cappannari see the process to be one of cultural diffusion at a time when the ancient world was being absorbed by emerging Christian beliefs. Thus "the black madonnas exemplify a reinterpretation of pagan customs; they have functioned as aids in the preservation of continuity in the transition from pagan beliefs to Roman Catholicism." (Moss & Cappannari, 1982, p. 71).

The Black Madonna icons that have been embraced by and integrated into the Roman Catholic Church, have in many cases been crowned as Queen of Heaven, because for the Catholic Church she is viewed as Mary, the Mother of Christ. She is honored in this role in her alcoves and sanctuaries inside of Catholic churches, and through her garments embellished with precious and semi-precious jewels and stones. On an

archetypal level, however, the Black Madonna speaks to us of the evolutionary feedback process we are embedded in on our way to our divine possibility.

The Archetype of the Divine Child

To investigate this further, I will now turn to the role of the son in the Black Madonna archetype. For me, what is the son but the birth of the Divine Child, representing the possibility of humanity becoming divine, evolving toward our divinity? Robert Bly⁵³ and Marion Woodman⁵⁴ discuss the archetype of the Divine Child in their work *The Divine Child* using the imagery found in the fairy tale of Allerleirauh (Bly and Woodman, 1991). In a separate book, *Iron John*, Bly uses the fairy tale of Iron John to discuss the Divine Child archetype. (1990). Here I will apply the concepts of the Divine Child archetype from Bly and Woodman related to the symbolism found in the poem “The Chimney Sweeper” by William Blake⁵⁵ (Blake, 1970), to illustrate how the feedback mechanism of the universal information network may work in the process previously referred to as the awakening of the soul.

⁵³ Robert Bly (1926 -) is an American poet, essayist, activist, and leader of the mythopoetic men's movement. His most commercially successful book to date was *Iron John: A Book About Men* (1990), a key text of the mythopoetic men's movement, which spent 62 weeks on The New York Times Best Seller list. He won the 1968 National Book Award for Poetry for his book *The Light Around the Body*.

⁵⁴ Marion Woodman (1928 -) is a Canadian mythopoetic author and women's movement figure. She is a Jungian analyst trained at the C. G. Jung Institute in Zürich, Switzerland. She is one of the most widely read authors on feminine psychology, focusing on psyche and soma. She is also an international lecturer and poet.

⁵⁵ William Blake (1757 – 1827) was a 19th century writer and artist who is regarded as a seminal figure of the Romantic Age. His writings have influenced countless writers and artists through the ages, and he has been deemed both a major poet and an original thinker. Born in 1757 in London, England, William Blake began writing at an early age and claimed to have had his first vision, of a tree full of angels, at age 10. He studied engraving and grew to love Gothic art, which he incorporated into his own unique works.

The imagery of the poem “The Chimney Sweeper” captures the journey of the Divine Child in symbolism that I find relates to the Black Madonna archetype. In this poem, the Divine Child, represented by a young Chimney Sweeper with golden hair, is abandoned by his parents as a young boy. The Chimney Sweeper is an orphan. His mother dies when he is very young, and his family lives in poverty. His father does not have the means to care for him and out of desperation sells him to a cruel master who will use him to do work that no one could be paid to do, that only a very young boy could do because of his small size. The memory of his very brief childhood is forgotten as he is covered by more and more layers of soot due to his work as a sweeper. This theme of separation from the father and mother is common in fairy tales. We find Cinderella in a similar situation. She is an orphan being raised by a cruel stepmother. Although the woman has two other daughters, it is Cinderella who is forced to do the dirty work, to tend the fire, to sweep the ashes from the hearth.

In the poem by Blake, the boy’s golden hair symbolizes the numinous, spiritual quality of the soul. The additional image of the chimney sweeper’s hair as “curled like a lamb’s back” refers to the innocence of the soul. Innocence is lost in the world of experience. This is the archetype of the Divine Child. His golden hair that “curled like a lamb’s back” is shaved off, symbolizing the soul leaving heaven and falling into the physical world. His soul, and the remembrance of his divine nature, is forgotten, symbolized by his being covered over by layers upon layers of soot, until he is blackened and unrecognizable. His forgetting is further symbolized by sleep, when in the poem he states, “Your chimneys I sweep, and in soot, I sleep.” For me, the imagery of blackness in the Black Madonna and her child is also

representative of how our divinity is obscured by our biological incarnation. Yet, it is through the process of being human that we can return to our divinity and evolve.

In Kabbalistic teachings, the soul is said to descend from the upper worlds of the Tree of Life, from the higher sefirot, or branches, into the lower world of physical existence. (Halevi, 1979, p. 19). In the poem “The Chimney Sweeper,” the children, abandoned by their parents when they were very young, can be thought of as the soul being placed in a body and entering the world of space and time, thereby losing contact with the Divine parents.

We can find in the spiritual literature of the world the reference to the soul’s journey as it descends from the numinous and enters into physical form as a form of forgetting, where the memory of the blissful state of the soul’s true nature becomes separated by veils as we begin our life on earth. The poet Rumi refers to these veils as “drunkenness” in his poem “Who Says Words with My Mouth?” -

All day I think about it, then at night I say it.
Where did I come from and what am I supposed to be doing?
I have no idea.
My soul is from elsewhere, I’m sure of that,
and I intend to end up there.

This drunkenness began in some other tavern.
When I get back around to that place,
I’ll be completely sober. Meanwhile,
I’m like a bird from another continent, sitting in this aviary.
The day is coming when I fly off,
But who is it now in my ear, who hears my voice?

Who says words with my mouth?

Who looks out with my eyes? What is the soul?

I cannot stop asking.

If I could taste one sip of an answer,

I could break out of this prison for drunks.

I didn't come here of my own accord, and I can't leave that way.

Whoever brought me here will have to take me back. (Moyne and Barks, 1984, p. 37)

The shaving of this golden hair is symbolic of the final severance with the Divine world, imposed by the material world. In the denseness of the physical world, the soul is forgotten. Shaving one's head is also symbolic of the renunciation of the self to the service of others as in the case of entering military service, or the forsaking of the old identity and the beginning of a new life dedicated to a higher purpose, as in the case of entering a monastery, a surrender of will to the will of a higher power. The shaved head is also symbolic of the head of a newborn baby.

On the very first 10-Day Vipassana meditation retreat that I sat, I had a dream about such a child on the first night –

I am on the men's side in the Meditation Hall. A man hands me a booklet with several pictures of me from my past. I move over to the women's side and sit on my cushion. The man comes over and sits near me, watching me. He slowly moves closer and closer. We finally lie down and embrace. The staff tells us that embracing is not allowed. He goes to the front of the room. Later, when silence is broken, I go over to him. He is holding a new born baby boy. The baby's head is

bald, and I can smell the scent of a new baby's head. I ask how the baby is and the man says he has a fever, but he is alright. The baby's head is against the man's chest. (Personal Dream Journal, 2008)

In spiritual terms, our ordinary consciousness is likened unto sleep (Hoffman, 1986). Our work is to awaken our souls to our true nature. The image of sleeping in soot gives the impression of how deep our forgetfulness is. Our true nature is obscured by layers and layers of unconsciousness. In the archetype of the Black Madonna, the blackness of the son is indicative of his hidden spiritual nature. Halevi states that "For the natural man the soul is the Sleeping Beauty as in the fairy tale." (1974, p. 245). Hoffman finds that "we characteristically move through mundane, waking activities as though surrounded by veils, which hide other possible spheres of perception...." (1992, p. 120).

In a dream one night, the Chimney Sweeper sees all the sweepers "locked up in coffins of black." In his work, the more he climbs in chimneys, the more soot gets on his body and in his lungs. Each day he enters the chimney to do his work, and each day he experiences the panic of suffocation and the horror of confinement in such a small and narrow place. The black coffin symbol is a petrified chimney. The soot has become so dense it is sticky like creosote, until it finally hardens to the point of becoming a coffin where the boy gets no air and no light, and he gets stuck.

A bright key is what is needed to open a coffin of black. It is a gift of grace from an Angel. In the vision in his dream, the brightness of the key gives the impression that after a long time of waiting in the dark of the coffin, there is a sudden infusion of light that is dazzling as the chimney sweepers are set free. Once the boys are freed by the Angel with the bright key, they are in a beautiful bright place. It is shiny and green, full

of life and air – a sharp contrast to their previous existence in dark, sooty, confining chimneys. Here the boys are free to play, run, and wash off any soot that remains on them. Life is a balance of the four elements – earth (green plain), water (river), fire (sun) and air (wind).

The Divine Child's soul is released from the unconscious when the coffins are opened. The boys reach a place where it is spring; there are flowing rivers where they purify themselves, there are green plains where they run and play, and there is the experience of the warmth of the sun. Spring indicates a new level of consciousness. "Shining in the sun" means that the boy's divinity is again evident, not just in their hair, but in their entire being. Finally, by ascending on clouds, the boys reach a level of consciousness where the wind of God blows. The soot has been removed (washed in the river), and the dance with the King, or numinous principle, has begun.

In *The Divine Child*, Bly warns of approaching the King, or numinous principle too fast. He refers to the experiences of many Westerners in approaching Buddhist meditation, where the Eastern guru does not realize that the Western psyche must approach the light slowly, so a person does not become psychically burnt out. Bly recommends removing the soot slowly, dancing, flirting, and playing with the King. (Bly and Woodman, 1991). I find this to be reassuring. In my own experience of Vipassana meditation, I often struggle with the lack of interpretation of what is happening from the teachers. They only focus on the technique and if it is being done properly and with equanimity, which I can understand is necessary in order to experience the technique, rather than intellectually think about it. However, I find value once away from the experience in seeking to understand the process on an archetypal level, to help me

integrate these experiences into my life. This integration will be discussed further in Part II, when the entire HFG-ISP will be viewed through the method of Organic Research.

In the fairy tale *Allerleirauh*, the gradual approach to the numinous occurs as three stages of psychic growth symbolized by three dresses, "...one as golden as the sun, one as silvery as the moon, and one as bright as the stars..." (Woodman, 1991, pp. 367-368). Her dresses had to be hidden under a coat of fur when she ran away from her home kingdom. She was in danger and fled in the night, wearing the coat of fur so she would not be noticed, later to be found by another King as she slept in a hollowed-out tree. *Allerleirauh* reveals a different dress at each of three balls where she dances with the King. Her hidden identity as a Princess is revealed at the third ball. The tale ends with her marriage to the King. The three dresses and dancing with the King represent the work of the awakening of the soul, which culminates in the revelation of our divine nature and the achievement of connecting with the highest levels of our spiritual nature.

Other myths and stories contain symbols and metaphors for the initiatory process of the awakening of the soul. The myth of Eros and Psyche is one. In Eros and Psyche the process involves four tasks of initiation, the final task requiring a journey to the underworld to confront death itself. The outcome of these tasks for Psyche is the marriage to the god Eros on Mt. Olympus, the drinking of the Ambrosia of immortality, and the birth of a daughter named Pleasure-Joy-Bliss. (Neumann, 1990, p. 140). According to Woodman, the work of becoming conscious, followed by the surrender to the Divine will, results in the birth of the Divine Child. This process is described by Woodman in *The Eternal Feminine*. For Woodman, the Divine Child comes very late in our psychic development. Also, it comes out of a mature psyche. She states that in

myths, the mortal feminine came to a maturity when she could open herself to receive the Holy Spirit and say, 'Not my will, but thine be done.' Out of that union, the Divine Child is born. For Woodman, it takes huge consciousness and courage to surrender that way, to the Holy Spirit. (Woodman, 1991). This act of surrender is implied in the archetype of the Black Madonna, for as the Virgin archetype, her surrender was to Spirit.

For Psyche, the moment of total surrender comes when she opens the casket that is supposed to be filled with the ointment of beauty, and instead finds it contains a potion that induces a death-like sleep. Eros comes to the aid of Psyche and awakens her from this sleep with a kiss. This same motif is found in the fairy tale of Sleeping Beauty, where the jealous mother-in-law figure, the Queen, gives Sleeping Beauty the poison apple, which causes her to go into a deep sleep. She is placed in a glass casket until the day when the prince comes and awakens her with a kiss.

Bly and Woodman further find that the Divine Child energy is the energy we are trying to connect to for healing, and when we start moving into that essence, there is often a healing crisis. They also find that when the body moves to a new level of consciousness, it is agony. The Divine Child is the possibility of a total new consciousness; it is the birth of our soul. (Bly and Woodman, 1991).

In the Kabbalistic interpretation of Psalm 131, the image of the Virgin and Child is symbolic of the state of grace we enter to give birth to our soul where "...on the path to enlightenment, our body becomes the Virgin, giving birth to our soul in the infinite and eternal realms." (Malachai, 2005)

In relation to the Kabbalistic Tree of Life, the Black Madonna and son each occupy a different sefirot. The Black Madonna resides at the sefirot Binah and –

...represents the sorrowful Mother of All Creation...the color of Binah is black and she is associated with all the major ancient goddess figures from Kali and Ishtar to Mary. Binah's son, who she sorrows for, has fallen into material creation and is positioned midway down the tree on the Sephiroth Tipareth. In his halfway position, he is depicted as the archetypal child....and can help others lower down in material creation to reach up and transcend higher up the tree. (Dingir, 2010)

In the ancient myths, Cybele, as the mother goddess, gave birth to Demeter, who is the Greek goddess of grain, fertility and earth. Moss identifies two versions of Demeter, "one is the sorrowful Eleusinian mother; the second and more powerful is Demeter Melaina, or the Black Demeter, associated with the fertility of the earth." (Moss & Cappannari, 1982, pp. 62-63).

In the heart of Sicily is the location of ancient Enna, which is the location of where myth of the abduction of Persephone originates. Here she is called Proserpina and her mother is Demetra or Ceres. The abduction occurred on the shores of the Lake of Enna. Birnbaum has proposed an alternative interpretation of the myth –

Constricted by imperial and violent romans, Sicilian slaves rebelled. At Enna, in the center of Sicily, a Syrian slave name Euno invoked the dark mother, formed an army, and fought off the romans for forty years. Enna is the setting of the Greco-Roman legend that recounts Hades abduction of Proserpina and her mother Demetra's search for her daughter all over the Iblean mountains. The myth may tell what actually happened: the rape of civilization of the African dark mother by Aryan/Indo-Europeans. The christian adaptation of the myth of the mother

looking for her daughter became the ritual of the statue of the madonna being carried from church to church on Holy Saturday looking for her son. (2001, p. 90)

Moss and Cappannari add further dimension to the myth and the practices of its commemoration in Enna –

Ancient Enna was sacred to both Ceres and her daughter Proserpina. It was at the shores of Lake of Enna that the abduction of Ceres' daughter by Pluto took place. According to the earliest Greek mythology, Persephone (Proserpina) was called Savior, having gone through death and resurrection. It is at Enna in Sicily that one finds the most interesting adaptation of pagan symbolism by the Roman Catholic Church: until the mid-nineteenth century, the images of Ceres and Proserpina were used in the church as the Virgin and Infant Jesus, despite the fact that Proserpina was female! A papal order by Pius IX removed the pagan statues to an adjacent museum that is, somehow, never open to public viewing. (1982, p. 61)

Moss and Cappannari explain that there was never any Roman documentation found that indicated that there was a connection between Ceres and Demeter, but it “seems evident that Ceres is an adaptation of Demeter. At this point it should be stressed that the Roman Ceres is likewise depicted as black and, through Proserpina, is associated with death and resurrection.” (1982, pp. 62-63).

I have presented the path of the awakening of the soul, also called the path of initiation, as a universal sequence of events representing the iterative process of feedback between the seeker or initiate (Divine Child, Chimney Sweeper, Princess) with the fundamental field of information (King, numinous principle) presented in symbolic form. All of the images cited above, from myths, fairy tales, stories, poems and psalms, have

the common theme of the relationship of the Mother and daughter/son, where the child representing the soul or divine nature, gets lost, is abducted, or falls into the material world where his/her divine nature is covered by layers of forgetfulness represented by soot, sleep, drunkenness, the underworld, a glass casket, death, or the lower branches of the Tree. The awakening of the soul occurs through an angel with a bright key, a kiss from a Prince, resurrection, or a dance with the King. In other words, it is not only our own effort that brings about the awakening of the soul. An interaction with and help from the upper realms is required (Angel, Prince, King). When we have sufficiently prepared ourselves, help comes. The final outcome in these stories and myths is a marriage in the divine realms, in the realms of the gods where immortality is obtained, and we give birth to bliss and live happily ever after. In these stories, the process is presented as linear, predictable. But it is not. It is a complex process of many iterations. The Black Madonna archetype as Virgin, Mother, Crone, Son shows us but one iteration of the process. Hidden within her is the message of continuous iteration. The iteration of DNA in the process of physical evolution is well understood. Based on all that I have said about the worlds of Kabbalah, and the myths of the awakening of the soul, I propose DNA, perhaps the parts of DNA not yet understood as to their purpose, or a subtler scalar version of it, may also be involved in the evolution of the human psyche, soul and spiritual faculties. This subtle form of DNA is not accessible until one begins the ascent up the Tree and the soul is awakened.

In the symbolism of the Chimney Sweeper, we get some inkling of what the process of the awakening of the soul, or the ascent back up the Tree of Life, involves. As he sleeps in soot, we have the image of the bleakness of our human condition. We are so

covered in soot, and the memory of our souls so dim, that we almost lose the light of our souls completely. But, grace intervenes for “by came an Angel who had a bright key, and he opened the coffins and set them all free.” Is this scene a description of the dark night of the soul? Who is the Angel? What is the bright key? This is a mystery. What causes us to come out of the darkness, to see clearly, to remove the soot from our eyes so we can see who we really are underneath the layers and layers of forgetfulness? I am reminded of Jalaluddin Rumi’s⁵⁶ poem “The Source of Joy.” Rumi asks, “What makes the soul wake?” His answer – “No one knows...perhaps a dawn breeze has blown the veil from the face of God.” (Barks, 2003, p. 159).

In summary, the Kabbalistic Tree of Life points to the development of subtle souls, or bodies, in higher worlds, as the mechanism for evolution, and as the purpose of our evolution as human beings. The Black Madonna archetype embodies the profound processes innate to the human being – the cycle of life and death, the transmission of DNA from generation to generation, and the desire of matter to become divine – the purpose of evolution itself. Both of these may be illustrating the unseen, subtle processes at work that exist in the enormous gap between the scale of the proton (what we consider the material world) and the scale of the Planck (actually material but utterly invisible to us).

Next, in Chapter Eight, I will discuss the possible mechanism for the survival of consciousness beyond death found in the HFG Worldview.

⁵⁶ Jalaluddin Rumi (1207 – 1273) was a 13th-century Persian poet, jurist, Islamic scholar, theologian, and Sufi mystic. His poems have been widely translated into many of the world’s languages, and he has been described as the most popular poet and the best-selling poet in the United States.

CHAPTER EIGHT: THE SURVIVAL OF CONSCIOUSNESS BEYOND THE DISSOLUTION OF THE BODY

In the HFG Worldview, there is a physical mechanism that would allow for the survival of individual consciousness beyond the dissolution of the body. This physical mechanism is the memory imprint on the structure of space. According to William Brown, the surface of the proton, which is the event horizon of the vacuum, has polarizable units where information is stored, as memory, which is also shared throughout the wormhole network. (2015, December) In Hamein's words –

The extension of the memory imprint on the structure of space is highly pertinent, as this suggests that there is a physical mechanism by which the unique consciousness of each individual can exist and survive beyond the dissolution of the body, given that it is recorded and continues to interact with the unified universal field of information... (2016, p. 112).

According to Scholem, like the description of how the unique consciousness of each individual may survive beyond death in the HFG Worldview, early Kabbalists had a belief of how souls survive beyond physical death. Both ideas maintain that there is a physical mechanism involved. Scholem describes this Kabbalistic belief where

...souls are initially woven into a curtain [*pargod*] that hangs before the Throne of Glory...the entire past history and future destiny of each single soul is recorded in this curtain. The *pargod* is not just a mystical fabric composed of spiritual ether which contains or is capable of receiving a record of each man's life and works; it is in addition the abode of all those souls that have returned from below to their native land. (1974, p. 159).

In this chapter, I will review some of the research available on the phenomena of the Near Death Experience or NDE, while considering the HFG Worldview's mechanism for the survival of consciousness after death. A wealth of information exists today on the NDE. The research to be reviewed here consists of the work of Raymond Moody⁵⁷, a medical doctor who originated the term Near Death Experience, or NDE, in 1975, as documented in his book *Life After Life*; and the work of Elisabeth Kubler-Ross⁵⁸, a medical doctor who collected tens of thousands of accounts of NDE's while working with the terminally ill, based on her work *The Tunnel and the Light*. Both Moody and Kubler-Ross documented the most common elements experienced by people who almost died and who were clinically dead. I will look at these elements in terms of the HFG Worldview.

I will also review a shamanistic view of death based on work from shaman Na Aak⁵⁹, and a description of a NDE experienced by Robert Moss, the dream archeologist whose shamanistic dream techniques were employed as part of this research, as documented in his book *The Boy Who Died and Came Back*. Moss's NDE is included because it does not follow the sequence of events identified by the NDE research of

⁵⁷ Raymond A. Moody, Jr. (1944 -) is a philosopher, psychologist, physician and author, most widely known for his books about life after death and near-death experiences (NDE), a term that he coined in 1975 in his best-selling book *Life After Life*. Raymond Moody's research purports to explore what happens when a person dies. He has widely published his views on what he terms near-death-experience psychology.

⁵⁸ Elisabeth Kübler-Ross (1926 – 2004) was a Swiss-American psychiatrist, a pioneer in near-death studies and the author of the groundbreaking book *On Death and Dying*, where she first discussed her theory of the five stages of grief.

⁵⁹ Na Aak is a Mexican born Medicine Woman and Mystic who dedicates her life to the practice of indigenous wisdom as a spiritual path. She has trained as a Transpersonal Psychotherapist and is certified as a Holotropic Breathwork facilitator by Dr. Stan Grof. She has also studied Western medicine, science and psychology. She studied Buddhist disciplines with the Kagyu lineage and Kriya yoga. The depth and power of Na Aak's shamanic work has been influenced by Tibetan, Celtic and Mayan wisdom.

Kubler-Ross and Moody. I will look at the HFG Worldview for a possible mechanism for the shamanistic view.

Also included are perspectives from intuitive and medium, Julia Assante⁶⁰, based on her telepathic experiences and communications with the dead as found in her book *The Last Frontier*. The HFG Worldview includes a mechanism that would allow for telepathic communication. People with these skills, like Assante, have unique insight into the benefits for humanity that the opening of communication with the dead would bring.

Characteristics of Near Death Experiences

Since the phrase “near-death experience” or “NDE” was coined by Raymond Moody 1975, many people have related accounts of what they experienced during the time when their bodies were declared clinically dead, or very near to death. Based on personal interviews with hundreds of people, Moody found common themes in their experiences, which are documented in his book *Life After Life*. These nine common experiences are – a sense of being dead, peace and painlessness, out of body experience, the tunnel experience, seeing beings of light, meeting the supreme being of light, the life review, rising rapidly into the heavens, and a reluctance to return. (Moody, 1975). The commonality of these experiences gave validity to the idea that consciousness may in fact survive after death.

⁶⁰ Julia Assanate is both a mystic and a scholar. She has been a professional intuitive, medium, and past life therapist for over four decades. Her accuracy in telepathy has been clinically tested at Columbia University. As a scholar, she has taught at Columbia, Bryn Mawr, and the University of Munster, Germany.

In her book *The Tunnel and the Light*, Elisabeth Kubler-Ross summarized findings from her work with the terminally ill and from her research, based on twenty thousand unpublished cases of NDE's. The demographics of the cases included people from the United States, Canada, and Australia. The youngest was age 2, and the oldest was age 97. The people came from various cultural and religious backgrounds – Eskimo, indigenous Hawaiian, Australian aborigines, Hindu, Buddhist, Protestant, Catholic, Jewish, no religious affiliation, agnostic and atheist. The experiences of death included accidents, murder attempt, suicide attempt and slow, lingering death. Over half were sudden death experiences where there was no anticipation or preparation. For Kubler-Ross, the broad variety of backgrounds and ages documents the NDE as a human experience, rather than a conditioned experience. (1999, pp. 69-70).

Even before death, people had experiences of communicating with the other side. Kubler-Ross found that when people are very close to death, they sense the presence of and communicate with loved ones who had previously passed away. She also found that even the most angry and difficult patients relax and have a sense of serenity about them. (Kubler-Ross, 1999, p. 69). Prior to death, some actively dying people have 'out of body' experiences where they become aware of their guides (the benevolent spirits watching over a person's life) and are aware of events happening miles away (Kubler-Ross, 1999, p. 83). She cites two examples of this awareness during events concerning loved ones. The first example is a child who had been in a serious accident with other members of his family. His mother had died in the accident, and his brother was taken to a burn unit. The boy was actively in the dying process and told Kubler-Ross that everything was all right, because his mother and brother were waiting for him. He did not know his mother had

passed away. Even Kubler-Ross wasn't aware of his brother's passing until she left his bedside and a nurse informed her of his passing outside the boy's room.

The second example is a native American woman who was in a fatal accident. She was actively dying and knew that her father had just passed away on the reservation 700 miles away. She was communicating with him as she was dying and told the person who had stopped to help her to tell her mother not to worry, because she was with her father now. Her father had passed away an hour before her accident. (Kubler-Ross, 1999, pp. 87-88).

In my own experience as a Hospice volunteer, I was witness to people having these out of body experiences. They became aware of their guides and loved ones a few days before they passed. In the first case, a woman who was dying of cancer told me that there was someone outside the window of her room waiting for her to go with them. She experienced this vision while she was awake, as if she was dreaming but awake at the same time. The second case was a 93-year old man who was dying of lung cancer. On one of my visits toward the end of his life, he told me of a dream he had the night before. He said he dreamed that some strange men put him in the back of a truck and were taking him somewhere. He didn't like this. He was disoriented. He didn't know where they were taking him. Then the truck pulled into a driveway and stopped. From the driveway, where he was lying in the back of the truck, he saw a light coming from the window on the second floor above the garage, where the kitchen was. In the window he saw a woman looking down at the truck. She was waiting for him. That was the end of his dream. At the time of this dream, this man had lost the strength in his legs and was no longer able to walk. He was confined to his bed. We discussed the imagery in this dream and concluded

that the ride in the truck might represent his frustration at not being able to walk anymore, or it might indicate what it would be like when he passed away. At first, he might feel confused and disoriented. But soon, someone would be there to help him. He would arrive in a place where someone would be waiting for him in a caring and nurturing environment – a kitchen full of light. He said “Yes, yes, I believe that is true,” and thanked me for coming to see him that day. He had been focusing on his feelings of fear from the first part of the dream, but when he understood the meaning of the second part of the dream, he felt at peace and believed it would be so. In my understanding, this dream was psychically preparing him for what was to come and gave him a glimpse of one of his guides in the kitchen window. The next time I visited this man, he told me there was a wedding going on in front of him, at the foot of his bed. He pointed out the bride and groom, and many people were in attendance. I listened to him and acknowledged what he was saying. I thought of Rumi, and how he referred to his death day as his wedding day, the day he would be with his Beloved. This man passed away a few days after that visit.

Based on her research, Kubler-Ross believed that when we shed our bodies, we are in an existence where there is no time and space and can be anywhere we choose at the speed of our thought. (1999, p. 84). We can have an ‘out of body’ experience, the ability to shed our physical bodies, at the time of death, but also under extraordinary circumstances, and even in a certain kind of sleep (which Kubler-Ross does not explain). (Kubler-Ross, 1999, p. 86)

According to Kubler Ross and her research on thousands of cases of NDE, when we leave the physical body, there will be absence of fear, panic or anxiety. We will have

total awareness of everything going on around us - the room, the people, the circumstances of our death, and the condition of our physical body. What Kubler-Ross calls our psychic body is completely whole and intact, even if the physical shell left behind isn't. (Kubler-Ross, 1999, p. 71).

As mentioned, I participated in several Vipassana meditation courses as part of this research. Toward the end of my third Vipassana 10-Day meditation course, I set up a time to meet with the teacher. The question of what happens after death was on my mind. After telling her of my meditation experiences that week, and asking a few questions about the technique, I asked her what happens when we die. In Vipassana meditation, the foundational technique is to be aware of the breath passing over upper lip where it leaves and enters the nose. I was wondering what to focus on after death when I was no longer in my body. The teacher didn't answer my question specifically, but told me not to worry, for at the time of death I would have total awareness. She relayed an experience to me that she had many years before, when she was in car accident. She was hit broadside by a truck. She explained how everything slowed way down and her perception increased to being aware of every detail of what was happening as if it was in slow motion. She said this accident happened before she was on this path. I interpreted this to mean that she had more experiences which deepened her understanding of this awareness since she started practicing Vipassana meditation. She had no doubt that this full awareness would be present at death.

Kubler-Ross distinguishes between physical, psychic and spiritual energy which comprise the physical body, the ethereal or psychic body, and the spiritual body. (1999, p. 71). She maintains that the body during a NDE is an ethereal or psychic body, a

temporary form created out of psychic energy. This psychic body is usually not happy to return to the revived physical body because of the pain associated with the return. (Kubler-Ross, 1999, p. 72). Here, we are confronted with the question of these various bodies. To someone having an NDE, their ethereal or psychic body is very real. This psychic body can see, hear and feel. How could this be explained in the HFG Worldview? We are reminded that in the HFG Worldview, everything exists in a fractal manner in scales, or frequencies. The psychic body is subtler than the physical body. The spiritual body is subtler still. At the time of death, if we follow Kubler-Ross's sequence of events in context of the HFG Worldview, we can speculate that our awareness moves out of our physical body and into a body created out of the psychic energy resulting from our life. This body may be the holographic imprint left in the fundamental field because of living our current lifetime.

When we have an NDE, according to Kubler-Ross, we are met by those people who we love and who precede us in death. (1999, p. 83) Kubler-Ross interviewed terminal children and asked them who they would like to have waiting for them after death, and in almost every case they said their parents. Some of the children Kubler-Ross worked with experienced NDE's during their cancer treatment. The children who had near death experiences reported meeting loved ones on the other side, but they did not meet their parents. They met other relatives who had preceded them in death. For Kubler-Ross, this refuted the idea that these NDE meetings were projections of the mind, for if they were, the children would have met their parents in these episodes, not their pre-deceased relatives. (1999, p. 89)

After we are met by those we have loved, and by our own guides, we pass through a symbolically appropriate, culturally determined, transition – a gate, or bridge or tunnel (Kubler-Ross, 1999, p. 93). We see a light beyond description (called Christ or God or Love or Light or Cosmic Consciousness) and are totally wrapped in unconditional love. This light is pure spiritual energy that cannot be influenced by human means. There is a glimpse of all knowledge, which is mostly forgotten upon return to the physical body. The essence of the message is that we alone are responsible for the totality of our lives. No one else and nothing else can be blamed for the outcome of our lives. (p. 93) In the presence of the Light, we are held responsible for every deed, thought and word of our total existence, and we know the effect of every deed, thought and word had on other people. (p. 73) We become aware of our potential, what we could be like in the future, and of what our current life could have been like. We review and evaluate our total existence. (p. 94)

Kubler-Ross confirms the conclusions made by Moody, but reminds us that the data is about NDE's, not actual death. The NDE produces a psychic body out of psychic energy. After death, however, we take on the form we had before birth, we become spiritual energy. Then we go through the tunnel and toward the light (Kubler-Ross, 1999, p. 74). According to Kubler-Ross, we leave behind the simulated, ethereal body and resume the form before we were born. (p. 94)

Rajiv Parti⁶¹ experienced an NDE in 2010. What is unique about his story, and why I bring it up here, is that Parti practiced meditation. In his book *Dying to Wake Up: A Doctor's Voyage into the Afterlife and the Wisdom He Brought Back* (2016), Parti

⁶¹ Rajiv Parti is a world-renowned cardiac anesthesiologist and was chief of anesthesiology at Bakersfield Heart Hospital for more than a decade before having his life-changing near-death experience.

recounts his meeting of a “Being of Light” during his NDE. When the Being spoke to him “pure love...pervaded everything, as if my five senses were soaked in omniscient, all-powerful love.” (p. 60) He describes being “wrapped up with the Being of Light” which was as if “the universe closed in on me...I was enclosed in the feeling of velvet, comfortable and warm and soft, a living blanket of loving Light that charged me with energy.” (pp. 60-61). Parti describes the Light as having profound healing capacity and proposes that encounters with the Light not only occur during NDE’s, but also during periods of deep meditation. After having his NDE, Parti later travelled to Dharamshala, India to practice Vipassana meditation. On the seventh day of this 10-Day meditation course, he had an experience in which he passed through a field of white light that left him feeling a deep love for all people he knew. (p. 214). In Part II, I recount my own experiences of Vipassana meditation where instead of light, I experienced intense heat that accompanied similar feelings of deep compassion and love for everyone around me.

Shamanistic Approaches to Near Death Experiences

Dream archeologist Robert Moss recounts his experiences with dying in his book *The Boy Who Died and Came Back*. Moss experienced dying in his childhood, once when he was three, and again when he was nine. Moss does not remember much of what happened during his death experience at three years old, but he vividly remembers his experience of death at age nine. Moss had his experience twenty years before Moody published his work NDE’s, so at that time, there was no useful language to describe what happened to him. Later, when Moody published his findings, Moss found that what he experienced did not follow the common format of documented NDE s. Moss’s

experience was unique because he experienced living another lifetime in another place. Moss describes the journey as “a whole other life, lived among people other than human in a world that seemed like home.” (2014, p. 27). Moss describes his experience while dead –

There is no measurement of time in this world, apart from the changing colors of the great Tree of Life at the center of all. There is no division of day and night. We live in perpetual twilight. I swim and climb and move like a flying fox through the trees with the other young ones. I sit with the elders and grandmothers. They transfer their wisdom by bringing me inside their energy fields, as within a tent, and filling me with their songs and images.

....I grow beyond boyhood....I become a father and grandfather among these gentle people...I enjoy the body I now inhabit. Yet with long use it slows and falters, and I understand it is time to let it drop, as a well-used garment, and travel on, through a pattern of stars the elders showed me, for which I am now a memory keeper...

....I am pulled up through the layers of earth and rock, up into a world of brick and glass and asphalt, and thrown back into the body of a nine-year old boy with stitches on his abdomen.

His mouth – my mouth – is terribly dry. The people around me look like ghosts. I’m not sure I am among the dead or the living. I feel terribly sad, as if I have lost my home. (2014, pp. 29-30).

If we look at Moss’s experience considering the research of Moody and Kubler-Ross, we see very little correlation to the typical NDE journey. He was not seeing

predeceased relatives or a bright light. There was no life review. He did not pass through a bridge or tunnel. However, the beings he encountered were full of love and compassion, there was no measurement of time, and he did not want to return to his body in this life, all three of which are NDE traits. According to Moody, having one or more of the nine traits defines the NDE experience (1988, p. 7). Moss prefers to refer to himself as a boy who died and came back. He prefers terms used in other cultures to describe a person who has had these experiences –

....the term is delog (pronounced “day-loak”), and it refers to someone who leaves the body seemingly dead, travels in other worlds, and comes back with firsthand knowledge of the geography and current conditions in those realms. I have had such knowledge since I was very young, but lacking elders and mentors and a context of understanding in my own society, I was required to be discreet about what I knew. (2014, p. 4).

In another description, he describes himself as being “away”, and finds a connection with this word with faery folk –

That word has quite specific meaning in relation to the Sidhe, the faery folk of Ireland and the Celtic lands who are said to live inside the Earth in the Borderlands close to the human world, and sometimes to take humans to live with them, before or after death. Time, for those who manage to cross back and forth to the realms of the Sidhe, is quite elastic. (2005, p. 3).

Moss describes the experiences he had while he was dead to be experiences in other worlds and realms, the kind that would happen in a multi-dimensional universe found in the quantum view of reality. In the HFG Worldview, these experiences would be

explained as his awareness moving along the wormhole network of the field where there is interaction with stored information in a separate location in the field, rather than in another dimension. In the HFG Worldview, the holographic wormhole fundamental field exists everywhere in the universe, thus, it would be possible to travel across the universe instantaneously, for at the Planck level, the laws of space and time no longer hold. For me, there is always a question with the idea of other worlds and parallel universes – what is the mechanism of travel? The HFG Worldview provides a physical mechanism for such travel as awareness travelling through the wormhole field where everything is recorded, and everything is connected holographically. This worldview has by no means been proven. But it may be one step closer to a worldview that can explain the complex experiences that human beings have beyond ordinary reality, where they visit other locations in the field through their awareness and interact with what may be recorded there or with other consciousness moving through the field, and with this, can validate these experiences as part of the totality of being human.

Based on Na Aak's descriptions in the chapter "Existence Beyond the Body: The Shamanic View" in the book *What is Reality: The New Map of Cosmos and Consciousness*, Moss's experience appears to be more of a shamanic journey into another psychic space than a traditional NDE. According to Aak, the shaman is an expert in opening to non-ordinary states of consciousness. In fact, Aak tells us, in indigenous societies, these experiences happen in ordinary states of consciousness. Aak considers shamanic experience and mystical experience to be very similar and says these experiences are

...characterized by real yet extra-sensory sensations, such as tasting color; seeing lights and shadows; experiencing rushes of coldness or heat in the body; hearing voices; talking to spirits; shifting shape with plants, animals or deities; and seeing beyond time into the past and the future. (2016, p. 166)

According to Aak, the ethereal realm can be described as – ...the subtle body of the universe, the place where all things exist in potential. It is part of the beyond-spacetime hologram of the universe. It is not visible to the human eye, but it is real; it is the origin of everything that is manifested in gross form. It has no separation in space and time. All things are together; all the information in the universe is here and now. (p. 167).

According to Aak, in the shamanic view, the journey of death leads to the “pristine cognition of the golden light.” (p. 168). Here we must face if we love ourselves unconditionally. The spirit we meet is the mirror of our deeds. Aak relates how in the Mayan tradition, “the last space is Etznab, a room of mirrors where we see a reflection of our own being. There is no ‘body’ any longer; what was the unconscious is now the conscious.” (p. 168)

What Aak discusses concerning death in the shamanic view is consistent with the teaching of Vipassana meditation. As discussed in Chapter Four, the practice of Vipassana meditation brings the unconscious to a conscious state. It becomes evident to me when looking at the events after death why it is so important to find some practice, be it Vipassana meditation as used in this research, or another technique or practice, where the unconscious can be made conscious during life, so that the energy of the psyche can be purified. For as Aak states, after death “...the individual still exists in the ethereal

realm, its psyche persisting in a holographic form.” (2016, p. 169). The afflictions of the psyche, its attachments, aversions and repulsions, determine the direction our journey will take, either toward the pristine cognition, or toward the material world and everyday life. This is what is taught in Vipassana meditation, and this is how Aak describes the shamanic view. In the HFG Worldview, we intersect with the holographic field within every proton of our bodies. Our memories and experiences are stored on the surface of the proton, which is the event horizon of the black hole dynamics of the vacuum, as described in earlier chapters. If this is so, perhaps this is where the purification takes place. It may be that the hologram of our psyche must become purified if we are to maintain the awareness of the pristine light that Aak speaks of. For as Aak states –

Beyond death we embark on a journey of detachment that helps us recognize the true nature of the cosmos...the journey beyond death is most important event of the ongoing cycle of our existence. We spontaneously connect to the true nature of reality. (2016, p. 167)

In the HFG Worldview, a mechanism exists in the holographic nature of the fundamental field which would explain the ability of a person to contact someone who was deceased, as in the case of a medium or an intuitive. For this reason, I include the work of Julia Assante found in her book *The Last Frontier: Exploring the Afterlife and Transforming our Fear of Death*. Assante finds that “the multi-faceted experience of dying differs for each person...each death is unique” and that “...the afterlife experiences are highly divergent, shaped by an individual’s beliefs, culture, and personal wants.” (2012, p. 7). Assante describes many ways that people can achieve direct knowledge of death – NDE, nearing-death awareness, one-to-one encounters with the dead, in dreams,

meditations, trances, hypnotic regressions and spontaneous revelation. (p. 8). She also finds that although the new maps the afterworld based on NDE research are important, they “....depict only specific sections of the coastline. The rest and the regions deeper inland remain to be explored.” (p. 11). It is possible, according to Assante, that every life imprints itself, and the information remains and can be interacted with. (p. 151). In a holographic universe, as in the HFG Worldview, this would be possible. Assante believes that if we overcome our fear of death, then meaningful interactions would be possible that would help both the dead and their loved ones still on this side. (pp. 367-369). One possible method of contacting the dead is through dreams. Moss’s pioneering work in this area is documented in his book *The Dreamer’s Book of the Dead: A Soul Traveler’s Guide to Death, Dying and the Other Side*.

In conclusion, the HFG Worldview offers a mechanism whereby individual consciousness could survive beyond death. If our mainstream scientific worldview was capable of offering such an explanation for survival of consciousness, communication with the dead, and shamanic experiences, then humanity would find themselves at the threshold of a vast expansion of knowledge and new capabilities that would greatly expand what it means to be a human being.

This concludes Part I of this document. In Part I of this research, I focused on the tenets of Haramein’s HFG Worldview, and how each of these tenets are reflected in the spiritual traditions and practices of Vipassana meditation, the Black Madonna, and the Kabbalistic Tree of Life. In Part II, I will turn to an in-depth analysis of the implications of HFG-ISP from the perspective of Organic Research.

PART II: ORGANIC RESEARCH AND HFG-ISP

CHAPTER NINE: INTRODUCTION TO ORGANIC RESEARCH

In Part I, the major tenets of the HFG Worldview and their intersection with principles and teachings found in the three components of the Integral Spiritual Practice chosen for this research were highlighted and discussed. Personal experiences were included where appropriate. Now I will turn my attention to the examining the HFG Worldview considering the method of Organic Research. In Chapter One, I gave an overview of Organic Research, describing it as a method of transpersonal inquiry where “...the psyche of the researcher becomes the subjective instrument of the research, working in partnership with liminal and spiritual influences.” (Clements, 2011, p. 131). Furthermore, Organic Inquiry is “...a living and therefore mutable process, the approach invites transformative change, which includes not only information, but also a transformation that provides changes to both mind and heart.” (Clements, 2011, p. 131).

Part II will include documentation, journal entries and discussion of the engagement of the multiple ways of knowing designed into this research through Integral Spiritual Practice. The IPS includes the first-person, direct experience of inner reality utilizing the practice of Vipassana meditation. The second-person practice is “other” oriented and involves devotion to the Black Madonna via pilgrimage. The third-person practice of consists of contemplation of the design, structure and meaning of the Kabbalistic Tree of Life as a way to obtain a vast view of the universe. In alignment with the nature of Organic Research, two additional methods were employed to assist in the integration of the experiences and insights from these three ways of knowing. One is the practice of Process Meditation developed by Ira Progoff, and the other is the practice of

Conscious Dreaming developed by Robert Moss. The integration resulting from these methods are also included in Part II.

The approach Progoff developed for spiritual inquiry, the practice of Process Meditation, does not require any specific religion or religious beliefs. It is based on the premise that each individual life knows at the deepest level what is required for that individual's spiritual flow. In this approach, the individual's life is the context and starting point for going within, where one encounters the direction one's life wants to go at its deepest levels of knowing. The Process Meditation method contrasts with Vipassana meditation in that in Process Meditation, the fleeting feelings and images that pass by during a period of silent meditation are utilized as springboards for other connections and directions; whereas in Vipassana meditation, feelings and images are allowed to pass by without interference. Likewise, in the practice of Conscious Dreaming, the images, feelings and symbols arising during sleep are noted and examined for meaning and guidance. Each method has its purpose and its domain of experience. This observation that the technique influences the resulting experience is discussed at length by Jorge M. Ferrer⁶² in his book *Revisioning Transpersonal Theory*. According to Ferrer –

...the common ocean to which most spiritual traditions lead is not a pre-given spiritual ultimate, but the Ocean of Emancipation, a radical shift in perspective that involves the deconstruction of the Cartesian ego, the eradication of self-imposed suffering, and the rise of selfless perception, cognition and action. The entry into the Ocean of Emancipation, however, is not necessarily the zenith of

⁶² Jorge Ferrer is Associate Professor of East-West Psychology at the California Institute of Integral Studies.

spiritual inquiry. Furthermore, although this access may be ushered in by the emergence of transconceptual cognition, there are a variety of transconceptual disclosures of reality, some for which the spiritual traditions are vehicles, and others whose enaction may presently require a more creative participation. In other words, the Ocean of Emancipation has many spiritual shores, some of which are enacted by the world spiritual traditions, and others of which....may have not emerged yet.” (2002, p. 149).

In terms of the HFG Worldview, what Ferrer is referring to when he speaks of the Ocean of Emancipation having many spiritual shores is the enormous vastness of uncharted territory that exists in the fabric of the field of awareness that is the basis of the universe. The amount of information that exists in this field is unfathomable for us to comprehend as individual human beings. The HFG Worldview makes this clear – there is much we do not know about how reality works, and our current scientific worldview is woefully inadequate to even begin to explain all the complexity that exists. Not only is the current scientific worldview inadequate, our axial spiritual traditions may also be. The initial stages of understanding and experiencing this vastness have been identified and are commonly agreed upon within the major traditions to be the deconstruction of ego, the ceasing of needless suffering, and the rise of selfless perception. Beyond that, into the deeper reaches of the fundamental field, many shores exist to be explored. An Integral Spiritual Practice opens more avenues of experience, on more levels of life, so that a more comprehensive experience and understanding can emerge, as was the goal of this research. Ferrer agrees with this approach when he states that “...an enaction of reality is

more valid when it is not only a mental-spiritual matter, but a multidimensional process that involves all levels of the person.” (2002, p. 169).

One final point I would like to make in this discussion refers to the four Kabbalistic worlds described in Chapter Six and Haremei's HFG Worldview where I proposed that the Kabbalistic worlds may be the unseen dynamics that exist between the proton and the fundamental field. When Ferrer describes the many spiritual shores of the Ocean of Emancipation, he speaks of the information embedded in the fundamental field, which, according to the HFG Worldview, is constantly updating because of its feedback mechanism. This information would be virtually boundless. However, the fundamental field itself, the template from which everything arises, would be unchanging, otherwise there would be no repeating fundamental patterns or laws in nature. As described in Chapter Three, Vipassana meditation purports to be a method to experience ultimate reality, Ein Sof in Kabbalistic teachings, or the fundamental field in the HFG Worldview. The design is constant. Thus, the similarities found between the visions of the design of the universe found in the Avatamsaka Sutra in Indra's net, the Kabbalistic Tree of Life, and the flower of life geometry of Haremei's fundamental field, most importantly because holographic and fractal dynamics are at the basis of each. The further one ascends in the Kabbalistic Tree, from the Kabbalistic world of soul to the Kabbalistic world of spirit, I would think the more universal the experience would be. The further down the tree one is, the more differentiation, and the more variety of experience due to personal interpretation of the information encountered in the field.

Returning to the discussion of an individual's path of spiritual growth, the components of the Integral Spiritual Practice engaged here were chosen out of my own

life's experience. These were spiritual disciplines that were part of the life I was born into, or that I had been drawn to during my life. As a child and teenager, I fully participated in the Catholic religion, attended a Catholic high school, and found benefit in the companionship and community of my many friends and family also practicing this religion with like-minded beliefs. My first encounters with the Black Madonna came from my Polish Catholic upbringing. Challenges to my belief system came in my early 20's, when my younger brother died in a tragic motorcycle accident. I moved away from organized religion, and started questioning, then searching for sensible answers concerning the meaning of life and death. The external answers offered by the Church did not satisfy me. I wanted to come to the answers to these questions from within. This questioning led to the pursuit of studies in Transpersonal Psychology, including dreamwork, Process Meditation and Kabbalistic studies, and later to more in-depth studies of other Wisdom traditions, in all cases to meet the questions in my life as deeply as possible. Organic Research, with its emphasis on intuitive, imaginal, and embodied ways of knowing (Anderson & Braud, 2011), involves work with a life of its own, work that is unfinished, yet wanting to work itself out. This phenomenon is described by Robert D. Romanyshyn in his book *The Wounded Researcher* when he states –

...within an imaginal approach, the researcher is called into a work so that what lingers in the work as a piece of unfinished business can work itself out through the work. The issue here is not what the researcher wants from the work so much as it is what the work wants from him or her.” (2013, p. 81)

The Chapters in Part II will illustrate how some of the deep questions of my life worked themselves out through this research. Chapter Thirteen discusses a major piece of

integration involving unfinished business working itself out through dreamwork. James Hollis⁶³ speaks of dreamwork as a living spirituality when he states that “...a person who works in sincere dialogue with others, submits to the urges of creative impulse within, and tracks the invisible world through his or her dreams will have a living spirituality...” (Hollis, 2000, p. 19). Hollis describes the archetypal process at work in dreams –

...the invisible energy of the psyche scavengers the known and unknown worlds for images to become hosts for meaning. Such image-husks are filled with energy and present themselves dynamically for the possibility of conscious discernment...these images activate, summon, and direct libido and energy in service to the developmental and transcendent needs of the organism. This effect is experienced in rites of passage, in living religious symbols, and in affectively charged life experiences which move and confound us. Through the autonomous formation of symbols and archetypal imagination, we move to ancient rhythms and play our ancient dramas, whether we know it or not. (2000, p. 18)

The way these image-husks became powerfully and energetically filled with meaning and integration regarding the Integral Spiritual Practices that were engaged in this research will be discussed in the chapter on integration through dreamwork.

The insights resulting from the technique of Process Meditation is included throughout the dissertation, most notably in Part II. The integration of these insights will be summarized in Chapter Fourteen, the Organic Research summary.

⁶³ James Hollis is a Jungian analyst and executive director of the C. G. Jung Educational Center of Houston.

In her discussion of Organic Inquiry, Jennifer Clemens highlights the limitations and challenges of its use in Organic Research (2011). I will summarize these points here with some commentary.

One limitation of Organic Inquiry is that it is an emerging approach that is not yet fully defined, and by its very nature inexact because it involves subjectivity and “working with Spirit.” Clements suggests that the methods and the results should be questioned. For this research, the chosen spiritual practices are based in spiritual traditions with thousands of years of experience, which provides some validity to the methods. The integration method of Process Meditation is based on Jungian psychology, and thus a modern approach, but encompassed within the existing boundaries of Organic Inquiry. The integration method of Active Dreaming has its roots in indigenous cultures as well as modern approaches in psychology. The questioning of results will be reserved for the Part II summary chapter.

Another limitation cited by Clements is the researcher’s own biases and assumptions regarding the research material. It is recommended that the researcher be aware of their biases to keep them from confusing the results and conclusions. I will discuss these further in the summary chapter.

Next is the limitation of the willingness of the researcher to surrender to the process. As Clements states, the prerequisites for organic inquiry are “...self-awareness...previous personal spiritual experience, an interest in exploring it, and a willingness to be yanked around in the process.” (2011, p. 158). In my case, I chose to do this research because it would initiate transformative change. As will be described in Chapters Ten through Twelve, the 10-Day Vipassana meditation courses I took, and the

devotional pilgrimage I went on to visit sites of the Black Madonna were challenging, confronting and required an attitude of surrender to the unfolding process I was engaged in.

A final limitation involves the reader. Organic Research has the potential to induce transformative change within the reader, if the reader is willing to engage in the material in "...a sufficiently intensive way to allow for the possibility of transformational change." (Clements, 2004, p. 44). It is my hope that the reader will engage in Part II in such a way as to experience their own transformation.

Chapters Ten, Eleven and Twelve will present the documentation of the Organic Research involving the chosen Integral Spiritual Practices. Chapter Ten documents the first 10-Day Vipassana Course I took in June of 2008. Chapter Eleven documents three separate pilgrimages to sites of the Black Madonna in Europe – Sicily in June 2011, Southern Italy in August 2014, and Poland in September 2015. Chapter Twelve documents the third 10-Day Vipassana Course I took in August 2017.

The ISP chapters are followed by a chapter of integration. Chapter 13 documents a method of Organic Research involving dream work techniques which provided an integration of not only the three Integral Spiritual Practices, but of the HFG-ISP methodology in its entirety. Chapter Fourteen is a summary of the Organic Research of Part II. Chapter Fifteen is the overall summary of the entire HFP-ISP research project.

CHAPTER TEN: 10-DAY VIPASSANA MEDITATION COURSE, JUNE 2008

Day One – Just Before Dawn

In the morning hour, just before dawn; Lover and Beloved wake, and take a drink of water. – Rumi

Dream Entry - I am on the men's side in the Meditation Hall. A man hands me a booklet with several pictures of me from my past. I move over to the women's side and sit on my cushion. The man comes over and sits near me, watching me. He slowly moves closer and closer. We finally lie down and embrace. The staff tells us that embracing is not allowed. He goes to the front of the room. Later, when talking is allowed again, I go over to him. He is holding a newborn baby boy. The baby's head is bald, and I can smell the scent of a new baby's head. I ask how the baby is and the man says he has a fever, but he is alright. The baby's head is against the man's chest.

The bell rang at 4am, and I did not get up right away. At 4:20 am another bell rang, and I noticed that my two roommates were already up and moving about. I pulled on some clothes and headed to the Meditation Hall for the 4:30-6:30 am sitting. It was still dark outside; it was the hour just before dawn. I practiced observing the sensations of my breath as it left and entered my nostrils while I fought to stay awake. Around 5:30am the assistant teachers entered the hall and sat up front on elevated platforms. Soon after we heard the voice of Goenka chanting in some language I did not recognize. It was strange chanting and seemed vaguely familiar. It reminded me of chanting I had heard from Tibetan Buddhist monks.

There were two Buddhist nuns at the course, dressed in brown robes with shaved heads. I had seen them at registration and realized that they were probably the source of the newborn baby's bald head in my dream last night. There were also two Buddhist

monks, dressed in bright orange. The nuns and monks sat on the sides of the meditation hall on elevated platforms.

My cushion was the last seat in a row in the center of the women's section of the meditation hall. My back was to the door where every woman that entered or left the meditation hall must pass. I thought how this was appropriate for me, to find myself sitting in the place where the maximum possible number of obstacles and distractions occur in the Meditation Hall. It fits with how I live my life. My friend PY was in the front seat of the row to my left. She was sitting in directly front of the assistant teacher.

In the evening discourse Goenka explained that although we practiced concentration of the mind all day, it was not the final goal. That was why we were not to use and mantras, words or imagined forms during our meditation. Our higher goal is “purification of the mind, eradicating all mental defilements, the negativities within, and thus attaining liberation from all misery, attaining full enlightenment.” (Goenka, 1987, p. 11). I wondered why I would want to attain full enlightenment. I kind of like being here in the material world, I like my friends, my family, my attachments. I like my faults. Why would anyone want to leave the world of sensation? Still, the idea of a life without suffering sounds appealing. Then one's life could be dedicated to creative endeavors, it could be dedicated to helping humanity evolve into a more intelligent, loving, happy species. Goenka went on to say –

You have come to this meditation course to learn the art of living: how to live peacefully and harmoniously within oneself, and to generate peace and harmony for all others; how to live happily from day to day while progressing toward the

highest happiness of a totally pure mind, a mind filled with disinterested love, with compassion, with joy at the success of others, with equanimity. (1987, p. 12)

The phrase ‘disinterested love’ catches my attention. Part of me revolts. I like attached love on some level. It makes me feel alive. I am starting to get worried that I am not ready for this course. Goenka further explained –

This is therefore a technique of truth-realization, self-realization, investigating the reality of what one calls “oneself”. It might be called a technique of God-realization, since after all God is nothing but truth, but love, but purity.

Direct experience of reality is essential. “Know thyself” – from superficial, apparent, gross reality, to subtler realities, to the subtlest reality of mind and matter. Having experienced all these, one can then go further to experience the ultimate reality which is beyond mind and matter. (1987, p. 12)

Wow. Is that what this is all about? This is serious business. I was a little uneasy because I remembered “the crash” I had when I was studying in a Mystery School, fourteen years earlier. I called it “falling out of the tree of life” because I was studying the Kabbalistic Path of Initiation and the process of the Awakening of the Soul while practicing spiritual dowsing as a method of removing disharmonious energies from all levels of my being - physical, cellular and energetic. I had an experience beyond my ordinary reality, and it scared me to realize I had this kind of power. I had a ‘spiritual emergency’. That was one of the deep fears I had about doing this course. I didn’t want to feel that way again, and I had avoided any spiritual practice that might take me to that place since that experience. It was something unresolved in my life.

I thought about the Vision Quest I did at my recent Wisdom University intensive ‘Wisdom as a Way of Life.’ I had an encounter with a baby possum while doing my morning run around Lake Merritt. First the baby possum ran toward me as if I was his mother. Then he was startled by some other joggers going by and began to look at me sideways, like he was playing dead. It reminded me of the Dr. Suess book *Are You My Mother?* Later I realized that I had been doing a similar thing in my search for a spiritual practice. I would find a possible practice and say “Are you the path that will nurture me? Are you my mother? Or am I going to be abandoned again?” When the possum was looking up at me in fear, I said “Don’t be afraid of me little possum, I won’t hurt you. I love you!” I realized the universe was saying the same thing to me. The universe was telling me that I was loved, and didn’t have to be afraid anymore. The Vision Quest was preparing me for the resolution of this long-held conflict in my soul, and was showing me the way my future work would unfold.

Then the real clincher for me came when Goenka said –

The goal of this technique is to purify the mind...it is an operation deep into one’s unconscious, performed in order to remove and uncover the complexes hidden there....you simply observe, without reacting...In such a moment, the mind....is pure. This moment of purity at the conscious level has a strong impact on the old impurities accumulated in the unconscious. The contact of these positive and negative forces produces an explosion. Some of the impurities hidden in the unconscious rise to the conscious level, and manifest as various mental or physical discomforts.

...The operation into the unconscious has begun, and some of the pus hidden there has started to come out of the wound. Although the process is unpleasant, this is the only way to get rid of the pus, to remove the impurities. If one continues working in the proper way, all these difficulties will gradually diminish...Little by little, all the problems will pass away, if you work.

Nobody else can do the work for you; you have to work yourself. You have to explore reality within yourself. You have to liberate yourself. (1987, pp. 15-16).

What is this talk about operations, pus, and becoming agitated? Am I going to give myself some kind of lobotomy? I was convinced I had to leave this course, now. I am not emotionally strong enough to do this. I was terrified and decided I must go to the teacher during the interview time tomorrow and tell her my fears, then leave the course.

Day Two – Dustbowl

The Springtime of Lovers has come, that this dust bowl may become a garden. – Rumi

I did not sleep well. I was convinced I was going to die. I was terrified of having a breakdown of some kind. I wanted to go home.

During the night, sometime around 3am, I woke to find my roommates having a silent argument. The argument was silent because we had taken vows not to speak to each other for the entire ten days of the course. One of the roommates closed the door to our

room. It seemed that light from the hallway was keeping her awake, not to mention the sound of the dehumidifier which was in the hall and facing our door. The other roommate jumped out of bed, opened the door wide, put the doorstop under it, and stood defiantly glaring at the first roommate. I lay back down deciding to stay out of this conflict. At 4 am when the bell rang, I got up to find that the defiant roommate had taken all her bedding and left our room. In the meditation hall, I saw her on her cushion and later I found out that she had been given a tent and was staying outside near the women's walking area.

I met with the assistant teacher during the noon interview hour and told her of my fear of having an experience like I did during the time I studied in the Mystery School, when no one was around to help me through it. I looked up at her and said, "I am afraid of what I might experience during the Vipassana meditation." I felt like the possum, looking up at her sideways, with fear. Maybe I had been playing dead for a long time too. She said to me "Be confident." She explained that the Anapana meditation we had been practicing was a new skill that I now had, and I could use it to stay grounded whenever I had any overwhelming sensations. In addition, she said she was available for me anytime I needed her, even in the middle of the night, and would talk through any issue with me and meditate with me until it passed. I thought, meditate with me? What good would that do if I am falling to pieces? Still, I found that I trusted her. What she said made me feel safe. She was the universe telling me "Don't be afraid little possum, I love you!"

During my meditation time the rest of the day, I made a review of my life, except it was only one slant on my life, it was all the seeking and spiritual experiences I had in my life. They seemed connected somehow, perhaps born out of a search for meaning, or

wanting a connection to something beyond myself, or a way to make sense out of the chaos of my life. I felt that my life had been wasted on fruitless searching. It seemed to me that the periods could be identified either by my being focused on partying with my friends or being focused on some spiritual quest to heal my pain. I knew there was much more to my life, but the rest of my life didn't matter at that moment, only this feeling of searching and what it had driven me to do mattered.

During the evening discourse, Goenka spoke about the path of Dhamma –

Any action that harms others, that disturbs their peace and harmony, is a sinful, unwholesome action. Any action that helps others, that contributes to their peace and harmony, is a pious, wholesome action. This is a definition not in accordance with any dogma, but rather with the law of nature...When you help others, simultaneously you help yourself; when you harm others, simultaneously you harm yourself. This is Dhamma, truth, law – the universal law of nature. (1987, p. 20)

Goenka talked about the three sections of the Noble Eightfold Path –

Sila is morality – abstaining from unwholesome deeds of body and speech. *Samadhi* is the wholesome action of developing mastery over one's mind. Practicing both is helpful, but neither *sila* nor *samadhi* can eradicate all the defilements accumulated in the mind. For this purpose, the third section of the path must be practiced: *panna*, the development of wisdom, insight, which totally purifies the mind. (1987, pp. 20-21)

I went to bed feeling hungry. Our third meal each day consisted of fruit and tea, nothing more. Breakfast became something I looked forward to. I imagined what food would eat, and how good it would taste.

Day Three – Wake...Wake...

What makes the soul wake? No one knows. – Rumi

A few times during the day I ran into Ellen, our ex-roommate. I saw her at the women's walking area and watched as she made little towers of rocks, cairns, on the walking path in the woods. Later she spoke to me even though we were had taken a vow of silence for the duration of the course. She told me her tent did not have a rain cover and the inside of her tent was wet. She said to me "I guess it's over for me." I told her she could always come back. I meant come back to our room. I saw her once more in front of the meditation hall talking to the course manager. I never saw her again. The rest of the day her cushion was empty. At the walking area after dinner, other women were adding stones to the top of Ellen's piles. I kept thinking she would return, that she would show up on her cushion, but she didn't. It finally dawned on me that when she said it was over for her, she meant the whole course. I felt sad about her leaving. Ellen and I had agreed to exchange emails when we could speak again at the end of the course. Now she was gone. I knew the excuses she made to leave were not the real issue. She did not want to face the deeper issues in her life. Then it passed my mind that I should have left too. Maybe I still could.

I had to fight to stay awake during my meditation practice all through the day. One minute I would be observing the sensations at the end of my nostrils, and the next minute I would be sound asleep, dreaming. I meditated as much as I could in between periods of sleep.

The evening discourse became something I looked forward to each day. I enjoyed listening to Goenka. The things he said were nourishing to my mind, he had a great sense of humor, and made us laugh. This night he spoke more about sila, samadhi and panna –

There are three stages in the development of panna, of wisdom. The first is wisdom acquired by hearing or reading the words of another. This received wisdom is very helpful in order to set one in the proper direction. However, by itself, it cannot liberate, because the fact is, it is only a borrowed wisdom...The next stage is intellectual understanding...one examines what one has heard or read, to see if it is logical, practical, beneficial; if so, then, one accepts it. This...can be very dangerous if...someone develops his intellectual knowledge, and decides therefore he is a very wise person...he is far from liberation...the next stage...is wisdom that develops within oneself, at the experiential level. This is real wisdom. (Goenka, 1987, pp. 26-27)

He also talked about anicca, how

...everything is ephemeral, arising and passing away every moment...but the rapidity and continuity of the process create the illusion of permanence...when one experiences personally the reality of one's impermanence, only then does one start to come out of misery...the attachment to what is ephemeral is certain to result in suffering. (Goenka, 1987, pp. 28-29)

Day Four – Sila

What the material world values, does not shine the same in the truth. – Rumi

Dream Entry - Someone is sleeping in Billy's bed. Billy comes home just as we are changing the sheets. We try to leave to go to the airport for our trip. We get in the car, but we cannot move onto the highway because we are blocked in by several large trailer trucks which aren't moving.

My dream reflected my desire to leave the course, but the way out is blocked. It is, in fact, impossible to leave. During morning meditation, I resolved once again to see the assistant teacher during the noon interview and tell her I wanted to leave, only, there was no noon interview that day due to Day Four being Vipassana day. I asked the course manager to see the teacher and she handed me a pad of paper to write down my message. My message said that I wanted to make a confession because I had not told the entire truth on my application and this was interfering with my meditation. I explained that maybe I should not even be in the course, and was there still time for me to leave? I handed the paper to the manager and went to the meditation hall and cried. I cried for all the of time I had wasted in my life, I cried for my family, for my brother Billy who had died when I was 24 and he was 23, for my father who had died, for everyone who was going to die, for the insanity of the fact that nothing was going to last, and for my being 50 years old and what had my life been about until now but searching for something, and what would I do with the rest of my life? What would I leave behind as a result of my having been here?

I waited for a response from the assistant teacher. I thought about what I would say if I was her. I would say “Carol, thank you for telling the truth. Don’t be so hard on yourself, stay and be strong.” At the break, the manager handed me a note I was waiting for. It said “Dear Carol, your sila, morality, is getting stronger. Try not to be afraid. You’ll be just fine. Follow the directions Goenkaji gives and be happy. Metta, Deb.” I was relieved. I was fully present now. That was the last time I thought about leaving.

Goenka reviewed the process of Vipassana meditation during the evening discourse. In addition, he said –

Vipassana teaches the art of dying: how to die peacefully, harmoniously. And one learns the art of dying by learning the art of living: how to be a master of the present moment...how to live a happy life here and now. There are two aspects of the technique - the first is breaking the barrier between the conscious and unconscious levels of the mind. Usually the conscious mind knows nothing of what is being experienced by the unconscious. Hidden by this ignorance, reactions keep occurring at the unconscious level. By the time they reach the conscious level, they become so intense that they easily overpower the mind. By this technique, the entire mass of the mind becomes conscious, aware; the ignorance is removed.

The second aspect of the technique is equanimity. One is aware of all that one experiences, of every sensation, but does not react, does not tie new knots of craving or aversion, does not create misery for oneself.

To begin, while you sit in meditation, most of the time you will react to the sensations, but a few moments will come when you remain equanimous,

despite severe pain. Such moments are very powerful in changing the habit pattern of the mind. Gradually you will reach the stage when you can smile at any sensation, knowing it is anicca, bound to pass away. (Goenka, 1987, pp. 40-41)

Day Five – Shadows

You have been interested in your shadow. Instead look directly at the sun. What can we know by just watching the time and space shapes of each other? Someone half-awake in the night sees imaginary danger. - Rumi

After the mid-morning meditation, I noticed that I was feeling very anxious. I was having something like an anxiety attack. When I went to the lunch room, I felt claustrophobic. I felt like I was getting too much sensory input from my surroundings and it was making me feel dizzy. Being around so many people was knocking me off center. There was one girl with her hair up in a ponytail on top of her head. I couldn't stand looking at her. She looked like a Dr. Seuss character. I wanted to scream at her and tell her to put her hair down, so she looked normal. There were seats that faced the walls on the perimeter of the lunch room, but they were all taken. The problem was, I was the last one to get to the lunch room. I had to sit in the middle of all those women. I remembered what the assistant teacher had said, so I practiced breathing. I signed up for an interview during the noon hour and walked outside while waiting for my appointment. By the time I saw the assistant teacher, I was back to normal.

I told her of my experience of agitation, that it was what had happened to me before when I had been studying in the Mystery School. I told her I had practiced my breathing and I gradually felt better. She told me how Vipassana meditation had been

brought to prisons, to men who used to commit crimes when they were agitated like this, and the meditation helped them stop having agitation. She told me what I was experiencing originated in myself. I said, this originated in myself? This was an amazing breakthrough for me. For the last fourteen years I had thought it was the spiritual practice I had been doing that caused these experiences. Instead, what was actually happening, was the practice I had been doing was causing these disharmonies in me to be released, only I did not know how to deal with them. Because I had aversion to them, I made them worse! If I had known just to observe them, they would have passed away. This realization alone was worth being at this course. The course could have ended right then, on Day Five as far as I was concerned. I had resolved something that caused me to live in fear of all spiritual practices for fourteen years, even though at the same time I longed to practice them. On Day One Goenka had said –

When one faces such a situation, there is the danger of becoming agitated, and multiplying the difficulties. However, it would be wise to understand that what seems to be a problem is a sign of success in the meditation, an indication that the technique has, in fact, started to work. (1987, p. 16).

The dowsing I had practiced when involved with the Mystery School was designed to remove disharmonious energies and blocks in all the levels of my being, so that I could begin to experience the Light of God. It was meant to remove the veils and layers of darkness that keep our souls from communing with God. That is what led me to the Mystery School. I experienced the elimination of several long-standing issues during the time I had spent there, and later ended up experiencing new, more subtle abilities that didn't fit into my worldview. Now I realized that the experience of anxiousness I had

been having during my present meditation course meant that the technique was working. When I left the noon interview the assistant teacher told me I was doing well in my meditation practice. I thanked her.

Goenka had said on Day One that Vipassana could be called a path of God-realization. To me, Vipassana is the path before names are given to the path. It is pure experience. Poets like Rumi write beautiful words about this experience. Saints like Teresa of Avila describes this experience as an Interior Castle.

Apparently, realization is oftentimes a painful process. Plato describes the dilemma of coming out of our darkness in his famous Allegory of the Cave –

Imagine human beings living in an underground cavelike dwelling...They have been there since childhood, with their necks and legs fettered, so they are fixed in the same place, able to see only in front of them...Light is provided by a fire burning far above and behind them...They are like us...do you think these prisoners have ever seen anything of themselves and one another besides the shadows that the fire casts on the wall of the cave in front of them?...Consider, then, what being released from their bonds and cured of their foolishness would naturally be like...he would be pained...and unable to see the things whose shadows he had seen before, because of the flashing lights. What do you think he would say if we told him what he had seen before was silly nonsense...And if he were compelled to look at the light itself, wouldn't his eyes be pained and wouldn't he turn around and flee toward the things he is able to see? (Reeve, 2004, pp. 208-209).

I could relate to the reluctance to give up the shadows even though we have been shown the way to the Light.

The Day Five discourse was sobering. Goenka talked about the suffering of being born, of growing old, and of dying –

Every living being suffers. Life starts with crying: birth is a great suffering. And anyone who is born is bound to encounter the sufferings of sickness and old age. But no matter how miserable one's life may be, nobody wants to die, because death is a great suffering. (1987, p. 44)

He also spoke of the many kinds of attachment which lead to suffering, and how practicing Vipassana meditation can lead to the end of suffering, and to total liberation and full enlightenment, meaning, the end of incarnation as a human being. I thought of the people I love in my life, especially my son, and wonder why I would ever not want to come back as a human being. I realized my enlightenment is a long way off. I also realized that enlightenment has a whole different meaning for me that it ever had in the past. It is not an intellectual idea anymore, something I read about, and others might attain, but not me. I now know that I could reach enlightenment, and I now know what the cost of enlightenment is. I see how attached I am to my cravings. Goenka continued –

Whenever craving arises in the mind, it is accompanied by a physical sensation. Although at a deep level a storm of agitation has begun, at a superficial level one likes the sensation and wishes it to continue. This can be compared with scratching a sore: doing so will only aggravate it, and yet one enjoys the sensation of scratching. In the same way, as soon as a desire is fulfilled, the sensation that accompanied the desire is also gone, and so one generates a fresh desire in order

that the sensation may continue. One becomes addicted to craving and multiplies one's misery. (1987, p. 45)

What I understand now is that we are not addicted to the thing we think we are – the drugs, the alcohol, the food – we are addicted to the sensation of the craving for these things. This realization changes everything!

Day Six – No Fear

Night birds may think daybreak a kind of darkness because that is all they know. It is a fortunate bird who is not intrigued with evening. – Rumi

Dream Entry - A man is throwing circular razor blades at me. I am trying to dodge them, but at least one of them makes a small surface cut on my body. I ask the man “why are you doing this to me?” Another man is hitting me and won’t stop. I ask, “why are you doing this to me?”

My dream seemed to be a representation of what it is like to speak harsh words or think negative thoughts about another person, or even oneself. The words can cut and do harm. I think about the harsh and negative words or thoughts I have toward others, and toward myself. On another level, I think of experiences where anger from others was taken out on me. I realized the damage this had done to my self-esteem. Perhaps I was having this dream because my self-esteem was being repaired now.

Before the course PY had told me that Day Two and Day Six would be the hardest so I did not know what to expect on Day Six. After breakfast when I went into the meditation hall, I looked up to see the words “NO FEAR” staring me in the face from the back of the t-shirt on the woman in front of me. This made me laugh and gave me courage to face whatever was coming our way that day. I practiced as much as I could.

In the evening discourse, Goenka talked about why Day Six was considered to be a hard day. It was because of the subject matter of the previous Day Five evening discourse on suffering, attachment, and death. I realized that I had gone through experiencing the pain of impermanence and of my attachments on Day Four, and this was why Day Six turned out not to be so bad for me. Goenka explained –

This is not a path of pessimism. Dhamma teaches us to accept the bitter truth of suffering, but is also shows the way out of suffering. For this reason, it is a path of optimism, combined with realism, and also ‘workism’, each person has to work to liberate himself or herself. (1987, p. 51)

Day Seven – The Body Becomes Holy Soul

The Springtime of Lovers has come. The sea becomes full of life. The salt marsh turns sweet. The stone becomes a ruby from the mine. And the body becomes Holy Soul. The body becomes Holy Soul. - Rumi

On Day Seven, my mind finally slowed down. I spent most of the day in the present moment. During breakfast, I fully enjoyed every bite of food, every different taste, and it was easy to not overeat. Taking a shower was a blissful experience. The water on my head, the smell of the shampoo, the clean feeling afterward - it was glorious.

During my walks outside, I enjoyed the flowers, the clouds, the grass, the sunshine. I stood for several minutes absorbed in the flowers outside the Meditation Hall. I sat down on a stone wall and noticed a flower next to me with ants busy on its surface. I peered closer to the flower and saw that it was a series of small white flowers that looked

like one flower from afar. I gazed at the ants to see what they were doing. Each ant, and there were about thirty of them, would poke its head into one of the small white flowers, looking for water I assumed, then move on to the next flower. Some flowers had already been examined by another ant, but each ant carried on with their mission anyway. I was absorbed with this activity for over ten minutes, content, with no desire to move on to anything else.

I noticed that I had a different way of seeing that day, or maybe a different way of being. When I looked at something, I saw patterns. I felt that I was totally present in such a way that I was interacting with, or penetrating into, what I gazed upon. I felt that if I kept going like this, I would be able to communicate with birds and insects the way St. Francis of Assisi had done. In my normal everyday consciousness, I did not have the ability to “see” in this way. I could understand why someone would forsake everyday life and live in a monastery to spend more of their time in this enhanced state of consciousness, to spend more of their time on this earth awake to its wonder and beauty.

Earlier in the week Goenka talked about the experience of subtle vibrations that might occur on Day Seven, Day Eight, or Day Nine, or perhaps at a second 10-Day course one attended, and definitely by the end of a third 10-Day course. I had thought that it would be nice to experience the subtle vibrations on Day Seven so I would not be anxious about it for the rest of the course. As I was meditating that afternoon, I was practicing Vipassana as I had been instructed, and I had the thought that oh well, I guess I am not going to have the experience of subtle vibrations after all. Shortly after I had that thought, I felt something shift, and I had the sensation that a portion of my arm was disappearing. I thought, “I’m dissolving! Don’t move, just don’t move.” The rest of the

boundaries of my body dissolved until I felt that all that was left of me former body was a pair of eyeballs and a spine, with swirls of energy where the rest of my body used to be. Even though my eyes were closed, I could ‘see’ the swirls. While this was happening to me, I thought that this wasn’t as blissful as I thought it would be, and although I would like to have this experience again, I was confident it was not something I would crave. The experience lasted for a few minutes until Goenka’s chanting started, signaling the end of the hour of meditation.

During the evening discourse, Goenka talked about this phenomenon. He said – By remaining equanimous, naturally one will find, sooner or later....that the gross, solidified, unpleasant sensations begin to dissolve into subtle vibrations. One starts to experience a very pleasant flow of energy throughout the body. The danger when this situation arises is that one takes this pleasurable experience to be the goal towards which one is working. In fact, the purpose of practicing Vipassana is not to experience a certain type of sensation, but rather to develop equanimity towards all sensations. Sensations keep changing, whether gross or subtle. One’s progress on the path can be measured only by the equanimity one develops towards every sensation.” (1984, p. 59).

Day Eight – The Inner Reaches of Outer Space

The morning star rises. – Rumi

Dream Entry - I am walking with a male friend on a bridge over a body of water. About 2/3 of the way across, I notice that the bridge is glare ice. I stop, but my friend doesn’t see it and he takes a step then starts sliding a long, long way and eventually slides off the side of the bridge and falls in the water. He stands up and the water is just up to his knees.

The water is full of frogs which swim and jump all around his feet. He manages to climb back up to where I am on the bridge and we walk back the way we came. He comments that there are a lot of frogs in the water, and the water needs to be cleaned up.

I am lying with my head on a man's lap. I look up and ask him if he still loves me. He reacts to my question and seems uncomfortable or annoyed that I asked. I say no, I really mean it. Do you still love me after all this?

I associate the ice with a warning of a slippery situation that may be arising. The frogs in the water remind me of the reptiles that Caroline Myss talks about in her *Entering the Castle* course. They are in the first mansion and are the unconscious elements in our psyche, the ones that Vipassana meditation helps to remove from the unconscious.

When I ask the question “do you still love me after all this?” in my dream, I sense that I might be asking myself that question. Do I love myself even after all the things I have done to myself out of ignorance? Really, tell the absolute truth...

On my way to the Meditation Hall that morning I walked to the top of the hill and looked at the sky. I saw a tree with five bright stars surrounding it. The morning was clear, the stars were crisp. In my mind, I said “the inner reaches of outer space”, and I remembered this is a book by Joseph Campbell.

I again had the experience of dissolving during my meditation practice, although this time it was not complete – only some parts of my body dissolved, while other areas remained as they were.

During the evening discourse, Goenka again stressed the importance of awareness and equanimity –

Awareness and equanimity will lead to purification of the mind. Whatever one experiences on the way, whether pleasant or unpleasant, is unimportant. The

important point is not to react with craving or aversion, since both will create nothing but misery. The only yardstick to measure one's progress on the path is the equanimity that one has developed. And the equanimity must be at the level of body sensations if one is to go to the depths of the mind to eradicate the impurities. If one learns to be aware of sensations and to remain equanimous towards them, it becomes easy to keep one's balance in external situations as well.

The Buddha was once asked what real welfare is. He replied that the highest welfare is the ability to keep the balance of one's mind in spite of all the vicissitudes, the ups and downs, of life. One may face pleasant or painful situations, victory or defeat, profit or loss, good name or bad name; everyone is bound to encounter all these. But can one smile in every situation, a real smile from the heart? If one has this equanimity at the deepest level within, one has true happiness. (1984, pp. 72-73)

The ancient philosophers had the same idea about what a sage or wise person is. Hadot explains that -

First of all, the sage remains identical to himself, in perfect equanimity of soul: he is happy no matter what the circumstances...Socrates...with the same ease, he could abstain from things or else enjoy them.

Pyrrho always remained in the same inner state, which means that he did not modify his resolutions or his attitude in any way when exterior circumstances changed. The sage finds happiness within himself, and is so independent with regard to external things and events – like Socrates, who...lived by being

sufficient unto himself, without concerning himself about superfluous things.
(2002, p. 221).

Day Nine – Dawn

Maybe a dawn breeze has blown the veil from the face of God. – Rumi

Dream Entry - John Hanagan calls me and tells me that along with the paper I submitted, he found a list that he wanted to talk to me about. One of the items on the list was “marijuana”. I told him I would be right over, and I went there and took the list from him. The actual list was on the second page, something else was on the first page. Listed were “ride bike”, “grocery shopping”, then “marijuana”, followed by “clean house”. I was mortified.

I realized that this dream was probably instigated because all during the 10-Day course I had been making mental notes of things I would write about in this paper, and I knew John Hanagan would be reading it. Would I be honest and tell about my past experiences? Of course, the answer was yes. Because this was part of my 10-Day course, it was part of my life in this incarnation. During the course, I was learning to treat all the experiences of my life with equanimity. The list in my dream represented this equanimity – ride bike, marijuana, buy groceries – all there was to do was to treat everything with equanimity.

Somehow, I slept through the morning bell at 4am and at 4:20 am. This had not happened on any other day. I woke up at 5:20 am, pulled on some clothes, and headed for the Meditation Hall. I was amazed that I slept through the bells. On the way, I walked up the hill and when I looked to the east I saw the pink color of dawn on the horizon. I walked to the side of the building, so I could see more clearly. I had not seen dawn in so

long. It was magnificent! I watched as a yellow orange color penetrated into the pink, and gradually became more and more yellow as sunrise became closer. I was grateful now that I had slept a little later, because the experience of being present to the dawn was beyond words.

Goenka explained the ten good mental qualities one develops to live a happy life during the evening discourse –

This is the purpose of Dhamma: to practice the art of living, that is, to eradicate mental impurities and to develop good qualities, for one's own good, and the good of all others. There are ten good mental qualities that one must perfect to reach the final goal. The goal is the stage of total egolessness. These ten qualities gradually dissolve the ego, thereby bringing one closer to liberation: renunciation...morality...effort...wisdom...tolerance...truth...strong determination...pure, selfless love...equanimity...and charity, donation. (1987, pp. 81-83)

Day Ten – The Art of Living

Submit to a daily practice. Your loyalty to that is a ring on the door. Keep knocking, the joy inside will eventually open a window, and look out to see who is there. – Rumi

On the last day, PY and I volunteered to clean the Pagoda. Advanced students are given a cell in the Pagoda where they can practice Vipassana alone. PY wanted me to see it so she asked me to help clean it on the last day. The Pagoda is designed like a beehive.

The center is open, and layers of cells circle around the center, 8 in the first circle, etc. The Pagoda is divided in half, men on one side, women on the other. PY and I passed the vacuum in each cell and arranged the cushions properly. While we were in the Pagoda, I told PY that the cells reminded me of the confessionals used in the Catholic religion in which I was brought up and it seemed to me that Vipassana meditation could be considered a confession of the body, where impurities are released through the body from the unconscious mind, and the entire person becomes purified. The penance is the sensation the body feels during the purification process. There is no need for a priest. She is intrigued by the idea, she had never heard of confessionals before.

I was concerned about how I was going to include two hours of meditation into my daily routine. I had wanted a meditation practice, but this was more demanding than I had realized. I could see the value in this technique; it struck me as a pure path that could put me in reach of nirvana in a few more lifetimes if I practiced it diligently. Joseph Goldstein has some recommendations for this in his book *The Experience of Insight* -

Give the sitting practice a high priority in the day, every day; arrange other activities around your meditation rather than trying to squeeze the sitting in between other things. You will begin to experience daily meditation as having a great transforming effect in your life...The important thing is to maintain the continuity of your practice. A regular sitting practice is of inestimable value.

There are other things as well that you can do to integrate the practice into your life. Be mindful of certain activities which are done every day, such as eating. Try to eat one meal a day in silence...we do a lot of walking. Make that a time of meditation...in moments of stress or tension during the day, remember the

breath...The Dharma is the totality of our lives. It does not mean only sitting or intensive meditation.” (1976, pp. 164 – 165).

CHAPTER ELEVEN: PILGRIMAGE TO BLACK MADONNA SITES - SOUTHERN ITALY AND POLAND

Thus the pilgrimage in the outer space is actually the mirrored reflection of an inner movement or development, directed towards a yet unknown, distant aim...contained in the very direction of that movement...the pilgrim abandons himself to the breath of the greater life that wells up from the depth of his being and leads him beyond the farthest horizons to an aim which is already in him, though yet hidden from his sight. – Lama Angarika Govinda

The second person Integral Spiritual practice is one of Devotion. It is the engagement of the emotions and the intellect, the heart and the mind, the senses and the imagination, with an archetypal force which is our energetic connection to the source of being. Ken Wilber finds the second person practice to be essential to the spiritual path because it is a practice that breaks down the constructs of the false ego. Without it, there is the danger that a person could reinforce the false ego and not get to the crucial point of letting go of their illusion of separateness. There are many forms that the practice of Devotion could take and be equally as effective. The essential requirement is that the practice takes you beyond yourself, to the experience of yourself in the Other, to illuminate the places within yourself that are self-centered, full of fear, unexpressed and unable to love unconditionally. Rumi's devotion to The Beloved, found in his poetry, which I made references to in the chapter of my first 10-Day Vipassana meditation course, would be one example.

There are many manifestations of the Black Madonna throughout the world. The specific Black Madonna that was the object of devotion in this practice was one where

the Madonna is holding her son, either in her arms as she is standing, or sitting on her lap as she sits on her throne. The son is toddler age or older, not usually an infant, and he is also participating in the blessing or message of the Black Madonna. This specific genre is found mostly on the European continent.

To the outside observer, the Black Madonna is something out of antiquity. People from the old country are devoted to her, pray to her, sing and chant to her, and even claim that she produces miracles at times in their lives. This behavior is easily dismissed as superstitious and bordering on idol worship. But to the initiate, the Black Madonna is so, so much more. She is a living presence that continues to unfold her mystery for as long as devotion to her continues.

According to Moss & Cappannari –

...all the black Madonnas are powerful images; they are miracle workers (although not all miracle-working images are black). They are implored for intercession in the various problems of fertility. Pilgrimages covering hundreds of kilometers are made to these specific shrines. The degree of adoration fervor far exceeds that attached to other representations of the Virgin. For example, until the last decade, when the practice was explicitly forbidden by church authorities, pilgrims journeying to the shrine at Mount Vergine would climb the steps of the church on their knees, licking each step with their tongues. We are, thus, equating the blackness of the images with their power. The attitude of the pilgrim approaches not reverence, but worship (latria).

Students of mythology have long noted that “black” could be regarded as a quality of earth. Jungian and other schools of psychology have equated black with

the fertility of the earth, the power of death, and a fear of darkness.” (1982, pp. 65-67).

My Mother’s Devotion to the Black Madonna

I grew up in the presence of the Black Madonna all my life, but did not become an initiate until 2011, when I made a conscious pilgrimage to her in Sicily and France. The Black Madonna of my youth was Our Lady of Czestochowa, the Black Madonna of Poland. My maternal grandparents were from Poland. They came to the United States as teenagers in the early 1900’s. They met in a boarding house in Massachusetts and got married. The church I belonged to as a child was a Polish Catholic church in the same town where my grandparents met. In the back of the church was an alcove containing a magnificently jeweled shrine to Our Lady of Czestochowa, the Queen of Poland. Both the Madonna and Child wore garments of jewels which sparkled brilliantly when one knelt before her, triggering the overhead light to shine on the precious stones. This glittering painting was fascinating to me as a child. The Black Madonna resided in our house also. On the wall across from her bed, my mother had a wall hanging of Our Lady of Czestochowa for as long as I can remember. I never looked that closely at it, but I knew it was there.

In preparation for my pilgrimage to Sicily with Alessandra Belloni in 2011 to experience the Black Madonna of Tindari, I visited the Madonna in my childhood church to let Our Lady know that I was coming to visit her in one of her power spots. I photographed her jeweled cloak. I told my mother who was now in a nursing home battling several diseases about the pilgrimage. I recognized her silent devotion to the

Black Madonna, and I decided to dedicate my trip to her. Because she could not go, I was going to pay homage in her place. I bought a white hat to bring to Sicily to gather the energy of the Dark Mother, and when I returned, I planned to give it to my mother.

This Black Madonna of Tindari is a large wooden statue and thought to be African in origin due to her facial features. Before visiting her in her shrine, we participated in a ritual near a cave by the sea. According to legend, the statue was found lodged inside this cave after falling off a ship during a tempest. We walked through the cave, which was a tunnel through rock, and as we did we imagined ourselves going through a birth canal. Once out on the other side of the cave, we stopped along a small pool of salt water and sang chants to her, along with drumming on tambourines, in the traditional manner of southern Italy. Her sanctuary could be seen up above us. The legend states that when the sailors tried to place the statue back on the ship, it would not move, a common theme at many Black Madonna sites. A sanctuary was built on top of the bluff, overlooking the sea and the cave where she was found.

One of the chants we sang was “*Nigra Sum, Nigra Sum Sed Formosa*” which translated means “I am black, but I am beautiful,” a reference to a verse in the Song of Solomon. These words can be found on the enclosure where the statue of the Black Madonna of Tindari is housed. We then swam in the pool of salt water. As I floated on the water, I looked at her sanctuary above me, high on the mountain top. The warmth of the sun saturated my body as I prepared myself to meet her. When I left the water, I placed the brand new white hat on my head, to soak in the energy of the purification waters of the Black Madonna of Tindari for my mother back home.

We went back to the hotel to prepare for our late afternoon visit to the sanctuary. As I entered the cathedral, I saw her huge statue suspended above the altar in a place of honor. I felt as if I was making my first communion. Seeing her as a statue, in three dimensions, and feeling her in a power spot where millions of people have venerated her, was far more moving than I expected.

When I returned home I visited my mother in her nursing home and presented her with the white hat. I told her the hat had the energy of the Black Madonna and I placed it on her head. The television had been on when I came into my mother's room. Within a minute of placing the hat on my mother's head, a program came on about Our Lady of Czestochowa, the Black Madonna of Poland. Two Irish priests were talking about the history and miracles of the Queen of Poland. The priests said she represented the pain, suffering and endurance of the Polish people. My mother and I were stunned the program. We could not believe this was happening.

Eight months later my mother passed away. Two weeks before she passed she sat me down and gave me her last possession, a necklace of four holy medallions that she used to wear before coming to the nursing home, one of which was a medallion of Our Lady of the Pillar, one of the Black Madonna of Chartres Cathedral. As she placed the necklace in my hand she said, "Remember the Black Madonna". I assured her "Yes, I will remember." It was a transmission that has continued to unfold ever since. My mother knew I would have a hard time with her passing. She knew the Black Madonna would help me if I remembered her. Since then I have said that this was the most profound thing my mother ever said to me. The depth and breadth of what my devotion to the Black

Madonna has brought me has become an inexhaustible spring of nourishment and experience.

In February 2014, two years after my mother's passing, I was still having issues with what I came to realize was unexpressed grief. In May, I made the decision to deepen my relationship with the Black Madonna, to help me heal, to remember her as my mother had asked. The next day I searched the web to see what programs Alessandra Belloni might be offering related to the Black Madonna. Synchronicity was at play, for on her website was an announcement of her first ever pilgrimage to seven Black Madonnas of Southern Italy in August, which she called the Seven Sisters. Six of the Madonnas were in mainland Italy, and the seventh was in Sicily, the very same Black Madonna I had visited in 2011. It was already past the date to sign up, but one slot was still open. I signed up immediately. I knew I had to go to her again and see her in more of her manifestations.

In the winter/spring prior to my pilgrimage, I was experiencing episodes of heartache. Looking back, I would say I had classic symptoms of grief, such as loss of enthusiasm about life, bodily aches and pain, and increased anxiety, but did not acknowledge it as such at the time. In June of that year I attended an Intensive Journal course to refresh my skills in the Progoff method, including the technique of Process Meditation. The location of the course was the Sacred Hearts Retreat Center in Wenham, Massachusetts. I spent a week there. As I drove onto the grounds, I felt that I went back in time to when I was a teenager attending Catholic High School in Putnam, Connecticut. The grounds had several statues of Jesus, Mary and other saints. There was a cross in the

middle of a field. I had moved away from the traditional culture of Catholic statues, so being bombarded with these icons was a jolt to my system.

The first night I had a dream in which I was stabbing a woman in her back near her heart with a stick. I woke up with a pain in my chest. On the way to the course room were statues of Jesus and Mary with pierced hearts. Over the mantle in the course room was a painting of a pierced heart glowing with intense luminosity. Streams of gold emanated from a pinkish rose heart under a spotlight. It was breathtaking. That day I journaled with splintered off parts of myself. Here at the Sacred Hearts Retreat Center, my pierced, wounded heart began to heal itself in the homeopathic energetic field of Sacred Hearts.

I listened to a bell clanging as I sat on the beach overlooking Buzzard's Bay. I looked at the worn-down statue of St. Teresa of Liseux as she gazed out over the bay holding her roses. One night, the sunset blazed orange and yellow behind her head. A song came into my mind about wild mountain honey, a message to spend more time enjoying the sweet gifts of life.

At lunch one day, I told the others at my table about my upcoming pilgrimage to the seven Black Madonnas of Southern Italy. The next day one of the women who had been at my table said she had something to show me. She led me past the office, behind the stairs, down a corridor by the kitchen, to a hallway with a coat rack. Opposite the coat rack was a large framed picture of Our Lady of Czestochowa! It turned out that the head priest of the retreat center was Polish, and he had somehow acquired the painting. Sister Clare allowed me to take it down to photograph it.

The Black Madonna is mysterious in this way. She is there when you least expect it, in the background, in the shadows. If you are looking, if you are seeking, you will find her. Once you make a commitment to her, she slowly reveals herself to you in unexpected ways.

As I learned from reading *No Pictures in My Grave* (Lloyd, 1992) in preparation for my 2011 pilgrimage, in Sicily, on Easter, it is not the resurrection of Jesus that is the climax of the ritual. Rather, the suffering of the mother who has lost her son is the drama of the day. This ritual goes back to the Roman myth of Demeter and Persephone. Losing Persephone to Hades and the Underworld causes Demeter to curse the earth so that it is barren. No crops grow. No flowers bloom. Nothing, until Persephone is returned. Then flowers bloom, wheat grows, bread is baked, life returns to the earth. Finding the child is celebrated in the Sicilian version of Easter. The mother is filled with joy upon her child's return. In ancient Enna, believed to be the geographic location of the origin of this myth, the images of Ceres (Demeter) and Proserpina (Persephone) were originally used as the Virgin and infant on Easter, not Mary and Jesus. (Moss, 1982, p. 61)

I embarked on the pilgrimage with the question "What is the Black Madonna?" With each visit to a new Dark Mother, her multi-dimensional mystery unfolded further, at the same time as the heaviness in my heart began to gradually dissolve.

The Black Madonna of Napoli

The network of Dark Mothers in Southern Italy is called the "Seven Sisters". Each region honors a particular Black Madonna, and at times people travel to one or more of the other six sites as part of their practice. Devotion to the Madonna includes a

pilgrimage that involves walking for long distances up steep mountains to her shrines. Here I will describe my own experiences of the Seven Sisters.

In Torre Annunziata, the Dark Mother is called the Madonna Nera della Neve. Here the Black Madonna and child are a warm, caramel brown in color. The Madonna looks pensively off in the distance, while the child looks up at his mother. Both have sweet faces. Their expressions are kind and gentle. This Black Madonna is pictured in relief painting in which the Madonna and Child rise a few inches off the base. A glass over the relief protects the painting.

Our group participated in the town's annual celebration and re-enactment of the finding of this Madonna. The legend states that in 1350, fishermen found the Madonna in a cage in the sea as they returned home from their daily fishing trip. Each August, following a commemorative Catholic Mass in the parish church, there is a procession where the local fishermen carry the Madonna in a wooden box down to the sea where the story is re-enacted.

The celebration lasted from mid-afternoon until sunset, as the sun sparkled across the water, the black shore packed with townspeople participating in and witnessing the event. The shore in this region of Naples is black with volcanic sand from Mt. Vesuvius, visible in the distance. It was late afternoon and the sun slanted against the water as the events took place. A burly fisherman cast a net and others helped as he pulled the box out of the water into the boat. According to Alessandra, this ceremony has its origins in the ancient myth of Aphrodite, the goddess of love and goddess of the sea. According to the myth, Aphrodite is said to have been born from the foam of the sea.

The box was brought to shore and the contents revealed – a Black Madonna and her Son, which brought cheering from townspeople. More activities took place on the shore, including the blessing of the water and the town by the parish priest. The icon was then presented for devotion, and those lucky enough to be close to the stage area where the activities were taking place were able to touch her. Some touched the glass with white handkerchiefs.

As the sun sank lower in the sky, the crowd started to thin out, and our group was noticed as being visitors from out of town. We were invited to come inside the roped off area to be near the Madonna. The big burly fisherman and a younger man were holding up the icon. As our group stood behind the Madonna, the big fisherman suddenly pulled me toward him, then placed me front of him so I was enveloped between his arms facing the icon, in fact, my chest was pressing against the Madonna della Neve, touching the side of the icon. Others from our group also found their way to the front of the icon. I was awed and grateful to have been so close to touch her with my body. By touching my chest, I felt it was her reassurance that she knew my heart was broken and needed healing. The setting sun was as a large orange ball over the ocean. As the last light of the sun disappeared from the sky, our group joined hands and sang *Ave Maria* in thanks and gratitude to her and to ask for her blessing for the remainder of our pilgrimage.

The Black Madonna of Positano

In Positano, on the Amalfi coast, we walked down winding streets, and then down many stairs to the sea. Here we had a purification ceremony, an honoring of the goddess of the sea Aphrodite, where we made our individual requests for our pilgrimage by

sending seven flowers on seven sequential waves out into the sea. Alessandra completed the ceremony by playing the tambourine and chanting as many people gathered around to watch.

I felt myself guided to choose one of the black stones on the beach. The guidance said to place this stone on my heart as I slept each night on the pilgrimage, and to leave the stone in the salt water lake beneath the mountain of the Black Madonna of Tindari when we visited there at the end of the pilgrimage. The guidance said that the stone would remove the toxins in my heart and help it to heal. It was only later in my research that I discovered the association of the Black Madonna with Cybele, and how Cybele was initially worshipped as a black volcanic stone in ancient times. (Begg, 2006, pp. 56-57).

After the flower ceremony, we walked up the stairs to the church overlooking the sea where the Black Madonna of Positano resides. This is a Byzantine painting and is known for her “piercing eyes”. The painting of the Black Madonna was centered above the altar. To the right of the altar there was another painting commemorating the coronation of this Black Madonna, a painting that looked amazingly like the one depicting the coronation of the Polish Black Madonna, Our Lady of Czestochowa, that was passed down to me by my mother who, I surmise, received it from her mother who brought it to the United States when she emigrated from Poland in the early 1900’s. Both paintings depicted coronations, with the clergy and parishioners, and both had the interesting feature of one of the parishioners, a young girl in both cases, looking at the “artist” instead of at the coronation event.

The Black Madonna of Montevergine

The third Black Madonna site was in the mountains of Irpinia, the sanctuary of the Black Madonna of Montevergine. She is also called the Madonna of Eternity. This site is the most important of the Seven Sisters. On the way, Alessandra taught us a chant to the Black Madonna of Montevergine which we sang in Italian. The translation of this chant in English is -

Let us go up the mountain and visit this Madonna

What beautiful eyes; they seem to be two stars

Two stars illuminated. You are crowned.

Be well, we are here for you, mother

Next year we will come again

If we don't see each other now, we will see each other in eternity

Wait for us in paradise

We come many times, and we always receive graces.

(A. Belloni, personal communication, August 2015)

Alessandra describes the lyrics of chants as having “*magic-ritualistic origins*.”

She goes on to say that –

....they are about the figliola – the woman as Mother, Virgin, Sister, Bride, Earth, Rose, Garden, Fountain, Well, Castle, Sun, Moon and Sea. She is represented as water which men want to dive and drown, travel to and finally as a cave or womb, where we are born from and to which we want to return. The ‘Black Virgin Mountain’ (from which comes the devotion to the Black Madonna of

Montevergine) is the womb of the Earth herself, virgin because she regenerates life, giving birth alone every spring.

In the lyrics, the men express their desire to climb the mountain or enter the garden, and the woman invite the man to go across the waters, to climb higher, to be unified in an act of universal love where anguish and fear disappear. The symbolism can be explained in a few words with Mother-Life-Death-Rebirth.” (Belloni, 2007, p.11)

Before visiting her sanctuary, we walked down an ancient road still used by pilgrims on their way to the Madonna on the top of the mountain. Along this road on the mountainside is an ancient temple to the goddess Cybele, the black Mother Earth goddess from Anatolia. The temple is called Seggia della Madonna and consists of three pillars made from rocks with a wooden roof. Inside the temple is a rock that according to legend was the throne of Cybele. An imprint of the feet of the black Mother Earth goddess was left in the rock as she rested on her stone throne on her way up the mountain. This imprinted rock is on display in the museum at the sanctuary at the top of the mountain.

We each had an opportunity to spend time alone inside the temple of Cybele. We each gathered wildflowers and grasses as an offering and placed them inside the temple as we entered and sat on Cybele’s rock throne which was smoothed down from the centuries of people sitting on it. The temple was open to the forest and the view of the valley. The following is my journal entry of this experience, as I wrestled with my personal concerns as well how the Black Madonna was connected to the HFG fundamental field.

The Temple of Cybele Journal Entry

I was held in the smooth stone arms of the Mother Earth Goddess, Cybele. Her embrace was like creamy milk. After being in her temple and sitting on the stone worn down from centuries of pilgrims, I stood in the sunshine and drank in the sunbeams as they came out from behind a cloud. The warmth on my face felt like love and strength, confirming the eternal background of support and connection. Even the pressure of the air around us is in constant support of our well-being.

At that moment, I felt myself go far back through thousands of years of the ancestral lineage of my DNA. I thanked everyone who took part in creating this moment, in creating me – all the seeds and all the wombs – all the people who fell in love, or didn't, to finally birth me so I could be alive at this moment and thank all of them for living so I too could live.

Then several messages came into my mind.

Into whose arms will your weary body go when the time comes to drop your cloak? Will it be the warm black loom of the earth, or will it be the cool stone, smooth as milk, that will hold you for eternity?

How to describe the phenomena of spiritual practice in terms of the HFG Worldview? We are a bio-crystal transmitter-receiver. Connecting to the field means bringing your awareness to the smaller fluctuations. Still the mind like a polished mirror, spacious sky, or still pond so the subtle fluctuations can be felt.

Pour out your painful emotions to the stability of eternity – whatever name or face you give to it – just know an intelligence is listening. The intelligence knows your pain and can respond. Offer your gratitude and your appreciation for

life and the eternal intelligence of loving presence will respond with an infusion to your Planck pixilated protons that will vitalize your cells and harmonize your symphony of physical processes.

Keep in mind the structure of the void – the flower of life - and the formation of the four-tiered Tree of Life. The structure of the void is what holds everything together. It is where the dynamic fluctuations take place. This structure can be experienced through meditation or dwelled upon in the act of contemplation. People can be blessed through the holographic structure of the void. Everything is there and can be accessed by the attenuation of your mind and heart. Practice the attributes of each of the Black Madonnas to live more harmoniously and more spiritually “charged.” (Personal journal entry, August 8, 2014)

In the sanctuary at the top of the mountain, the alcove of the Black Madonna of Montevergine was off to the right. Inside a group of women were praying in response style. The Madonna indeed had large celestial eyes that never left you as you moved around the chapel. The child looked up at the Madonna, holding her cloak with one of his fists. Two angels hovered over her throne on each side of her head.

Outside of the sanctuary our group played and sang traditional songs and chants to the Black Madonna. Soon there were people gathered around us in a circle. Several of the people had just walked 100 kilometers on an annual pilgrimage up this mountain to the sanctuary of the Black Madonna. The entire family did this ritual together – parents and children. As it was August, it was the month of the feast day of the Black Madonna, the traditional time for making pilgrimage.

Inside the museum at the sanctuary were several paintings depicting women and men playing tambourines and dancing, dressed in the traditional style. Clearly, the drumming tradition was strong at this location.

It was after this day that I decided to create a daily devotion to the Black Madonna. When I returned from Italy, I created a ritual of saying a prayer, one per day, to each of the seven sisters, based on my experience of each Madonna on my pilgrimage. This became my daily second person Integral Spiritual Practice. (see Appendix – Daily Prayers to the Black Madonnas of Southern Italy).

The Black Madonna of Irpinia

The fourth Black Madonna on our pilgrimage was also in Irpinia, the Madonna Nera called Brunettella (Little Dark One), also called La Madonna della Libera, the Madonna of Freedom, as, according to legend, she frees people from darkness, addictions, fears and contagious diseases. Many miracles are related to this site. This Madonna was the darkest black of all the Seven Sisters. She was located in Moiano, near the town of Benevento, an ancient site of the goddess Isis. The Madonna was situated in an alcove to the right of the altar, inside the main church. She was looking ahead, wearing a blue cloak edged in gold. The child was standing on her knees as she was seated on her throne. He was wearing a gold cloth across his waist. His fingers were raised as in giving a blessing. Both were crowned in gold. The following is my journal entry of this experience.

La Madonna della Libera Journal Entry

She was off to the side in an alcove. She looked straight ahead, while her son was the one giving the blessing. She is very black, very dark. I contemplate her as the promise of the blessing in life in constant generation of itself, the eternal process that will never end.

Again, I asked for the healing of my heart – not just my physical heart – but my emotional and spiritual heart. She is the fourth Black Madonna we have seen – I have one underlying request and find myself gradually including other requests. Heal the lineage of alcoholism in my family. Heal my brothers and my son. Help us all, all humanity, to live properly, to treat our bodies as the temples that they are – as bio-crystal receivers, both giving and receiving information from the field.

The Black Madonna is holographic. She is an archetype embedded in the structure of the Universe. Each place she is in reflects a different energetic aspect of her overall wholeness. There are as many aspects as there are Dark Mothers. The feedback loop continuously modifies and enriches the hologram. Or did the entire hologram of the Black Madonna already exist in the field and we are simply experiencing various parts of the hologram depending on where we focus our attention?

Let us move on now and celebrate life, the springtime of life. I remember these lines from a poem by Rumi –

The springtime of lovers has come

That this dustbowl may become a garden

The proclamation of heaven has come
 That the bird of the soul may rise in flight
 Love is a tree, and the lovers are its shade

I have been thinking about this poem off and on as a koan, hoping to have a flash of illumination about what the last line means. I play with the meaning. Love is a tree with its deep roots in the field. The branches are the family of life. The tree is love. When the sun hits the branches, lovers are produced as shade.

Each of use is connected to the source of life through our DNA lineage, and to the field through Planck pixilated wormholes constantly fluctuating in and out of existence. It may be that every life is recorded holographically so that when the form has completed its existence, the soul is imprinted in the field for eternity. Could it be so?

Perhaps the negrado stage in the alchemical process is black because black allows you to see so much more. Faint, hard to see objects show up better against a black background. The blacker the darkness, the more that is hidden can be seen. The day before I left for this trip, I read a news article about how scientists have now invented a black material out of carbon nanotubes that is blacker than any black ever in existence before. This material will allow us to see stars, planets and galaxies even farther away than before when used as a lens in a telescope.
 (Personal journal entry, August 9, 2014)

The Black Madonna of Mount Viggiano

The next Madonna we visited was the Black Madonna of the Mount Viggiano. The location is near an ancient site of the goddess Demeter. The ancient site is called Grumentum and one can see an old Roman road, ruins of a theater and other buildings, and frescos there. The name is related to the grain and wheat coming forth from the earth here. As Persephone in the myth, this Black Madonna spends half the year on the mountain top, and half the year in the town in the valley below the mountain. A procession in May brings her up the mountain to her dwelling in the basilica, and one in September brings her back down the mountain. The legend of this Black Madonna states that she was found in a cave, hundreds of years after being hidden by Christians during the invasion of the Moors. The statue found was an ancient bust of Demeter. Later, her body and the child were added. She is now covered in gold and is gorgeous, at least, that is from seeing her picture, because I did not make it up the mountain to see her. The following are two entries from my journal concerning this experience:

The Black Madonna of Mount Viggiano - Journal Entry 1

I did not go to the top of the mountain. I walked very slowly, maybe a third of the way up, and when I saw how far there was still to go, and how the steep trail went off into the sky, I decided to come back down and stay by the bus. Beth was by the bus. Her ankle was bothering her, and she did not go up either. There is still a beautiful view from here. I have climbed many mountains in my life. I hope to

climb mountains again, but I must work my way back up to it. I did not feel “the pain” while walking up the mountain today, but I did feel my heart skip a beat once I got back down. Of course, I attribute “the pain” to stress. Moderation is the way for now. This trip has been a time to reflect on how to take care of myself better, how to listen to my body and accept its limitations. (Personal journal entry, August 10, 2014)

The Black Madonna of Mount Viggiano - Journal Entry 2

I did not see her yesterday. She was golden and glorious the ones who went up said. I had to respect my limitations. She understood this. She too must spend time in the valley and not on top of the mountain.

I need to come back from the Underworld, just as Persephone did. I was dying. But now, here on this pilgrimage, I am coming back to life. It is springtime again in my life. I have been too safe, too compliant, too inwardly focused with grief that I could not even see. Enough. This grief and stress are affecting my health. I have my permission to experiment, to be creative, to take chances, to live a good life as I see fit. I will love others and have compassion, but I will not listen to what they think I should do. I will listen to my inner voice, to the frequency of the Eternal Intelligence of Loving Presence, and live my life, the remainder of my life, out of THAT.

Last night I dreamed that Cezary was throwing things at me, telling me to leave my job. For a moment I was resentful, but then I realized he was right, and I

needed to go. I had taken advantage of the situation long enough. I took off and shed the remnants of the work I had continued to do beyond when it should have ended, and I left. I thought about being a waitress, but then found myself lecturing to a large audience of people about something technical or scientific. I take this dream as a good sign, that I have reached a turning point. I am gaining the strength I need to change direction. (Personal journal entry, August 11, 2014)

The Black Madonna of Seminara

The Madonna dei Poveri (the Madonna of the Poor), also known as the Black Madonna of Seminara, was in a very poor village in Calabria which we were told was run by the Mafia. We were warned ahead of time to mind our own business and stick together. We visited at a time when the Pope was speaking out against the Mafia. Every year during the festival of the Assumption, there was a procession of the Madonna, and the first stop was at the Mafia boss's house. Except this year. The people refused to have the procession. Instead, there was a mass going on inside the church. The Black Madonna was lowered down rails from her usual exalted place, to where the townspeople could pass by her, and the children could touch her for a blessing. Our group entered the line and passed in front of her to show our devotion and receive her blessing. Legends state that this statue was found in the ruins of a temple that had burned down. It became very heavy when officials of the town tried to move it. Only when the poor people came did the statue allow itself to be moved, leading to its name. She dates to the year 1000.

We visited this town on August fourteenth, during the festival of the Assumption. The feast day in Seminara is celebrated with a wild drumming ritual, reenacting an

ancient fertility rite, which we were able to observe as a kind of “battle of the drums” in which drum corps from several towns came and competed against one another. We also witnessed giant puppets in the form of an Italian woman and a Moorish man, dancing to the fast 6/8 rhythm of the tarantella. The following is my journal entry about my experience.

The Madonna dei Poveri Journal Entry

Last night we visited the Black Madonna of the Poor. She is a phoenix. The story says she was found in a pile of ashes in a burned-out building. She was resurrected. I too can be resurrected. I came here to heal my heart. I came here to turn my life toward happiness.

On this day, the white hat returns to Tindari, where I will thank the Black Madonna for her blessings upon my mother and I, and on our Polish lineage. My mother never forced the Black Madonna on me. She brilliantly kept quiet about it – she kept it in her heart. You cannot force anyone to be devoted to the Black Madonna. She calls you, and you respond if you have ears to hear.

Before I left on this Pilgrimage I asked, “Who are you?” She replied –

I was found in the sea looking up from the bottom

I came from Byzantium and I pierce you with my eyes

I am of Eternity and my eyes are of the heavens

I am Liberation from all that burdens you

I am the cycles of the seasons, of nature, of life

I am the resurrection from the ashes

I perform miracles of healing and conversion

I am Queen of the seen and unseen

I must be found, but I am waiting for you

I am a reason for celebration of the cyclical nature of life

In springtime I am glorious

I dwell in the valley, by the sea, and on mountaintops

I am found in the sea, in caves, and in ashes

Have faith in me.

(Personal journal entry, August 15, 2014)

The Black Madonna of Tindari

The seventh and final Black Madonna on our tour was the same site visited in 2011 – the Black Madonna of Tindari, where the ritual described earlier was repeated. The following is the journal entry of my experience.

The Black Madonna of Tindari Journal Entry

In Positano I had received a gift from the Black Madonna with the piercing eyes. It was a black stone from the beach where we performed our ceremony. I slept with that rock in my hand or on my heart every night of this pilgrimage. During the day I kept it in my camera bag or on my heart if I needed help with anxiety or fear. It was a black rock; for me it was symbolic of the negrado stage of the alchemical process. It was shaped like an egg. Today I left the rock in the pool beneath the shrine of the Black Madonna of Tindari, the pool where we purified

ourselves before going up to see her. In Tropea I found a white egg-shaped rock with black specs in the sea while I was swimming. This is my new rock of resurrection or rising like a phoenix from the fire.

Today is the feast of the Assumption, a holy day for the Black Madonnas in Italy. We arrived at the church in time for mass. As I knelt in front of the Black Madonna of Tindari, I asked her to bless my process and spiritual practice during the next year. I told her I knew she was here as an immovable force that I could call on in times of need. I thanked her for her miracle to my mother and myself before her passing.

After my mother's passing, I had a dream where she was black. She was the Black Madonna! To connect to her now, I must connect to the Black Madonna. She came to me as a Black Madonna rising out of a dark blue sea with a garland of red roses around her neck. One thing is for sure – one needs a basis, a solid place to stand on, because whatever is alive will pass. The nature of life is change. This is what meditation helps us come to grips with. Devotion to the Madonna is a place where we can have our feelings and express our joys. The love for the Mother is what makes us human. (Personal journal entry, August 16, 2014)

The Black Madonna of Czestochowa

A year later, in September 2015, I was able to visit the Black Madonna of my Polish lineage, Our Lady of Czestochowa. This visit to Poland deepened my

understanding of my grandmother and mother's devotion to her, and of the people of Poland. Here is my journal entry –

Our Lady of Czestochowa Journal Entry

Today we visited Our Lady of Czestochowa. I lit a candle for my family in her shrine. There was a long line queued up to see her in her inner sanctuary. We went through the door single file, around the edge of the chapel along the left side wall. It was Sunday, and there was a mass going on. As we turned the corner to enter her inner sanctuary, I saw her. She was dressed in a white garment that sparkled like diamonds, glittering in the light. It was hot, and intense. A priest in a green robe was in front of the Madonna, to the left, standing at the pulpit giving a homily in Polish. The inner sanctuary, and chapel were filled with people attending mass. My heart was pounding at the luminescence, the splendor surrounding her presence. The inner room was smaller than I expected. Ideally, I would have spent a few days in Czestochowa, visiting the chapel, attending mass, being in her presence. But a few hours were all that was available for this pilgrim visiting her as part of a secular tour through Eastern Europe. Now that I know the protocol, perhaps I can visit on my own in the future.

Yet, she is holographic. Seeing her at one site is seeing her at all sites. The essence is there at each site, expressed in various aspects or specifics – a Byzantine painting, a statue with African facial features, a statue with Caucasian facial features yet the color of Moorish black – they all represent the archetype of the Dark Mother, the mystery of the transmission of DNA, the Mother-Virgin-

Crone all in one, the alchemical step of negro, the Via Negativa, Binah the mother mourning for her lost son, the Mystery of the Void – the blacker the black, the better the ability to perceive objects in the vast distance of space and also things subtle.

In Italy she is adored through ceremony, singing, tambourine playing, dancing and celebration. In Poland, she is the binding force of the nation of Poles. Through her, the Polish people retained their identity war after war. The strength of the Catholic religion in Poland with the Black Madonna at the center was the spiritual force that kept the people united, even at times in secret, long enough to become a nation, again and again. Politically Poland faces west, but her spiritual image is from the East, from Constantinople. Just as her DNA connects the past, to the present, to the future, her power unites all peoples of the land, together as One.

I had the white hat with me, the one that went to Sicily in 2011 to collect the energy of the Black Madonna of Tindari. In 2014, the hat travelled to Italy to gather the energy of the Seven Sisters, six new Black Mothers on the Southern Italy mainland, and the seventh a return to her in Tindari, Sicily. Now in Czestochowa, in her inner sanctuary, I touched the hat on the Bible next to the priest as he gave his sermon.

I am not the same as I was in 2011. That June I was in pain due to my mother's declining health. I felt helpless. I went to Sicily for her, in her place, to ask for healing, if not for her body, then for her soul. The Black Madonna of Tindari took me in and comforted me. In 2014, I was mourning my mother's

passing. I was dying inside. My heart was broken. Over the course of visiting the Seven Sisters, the last stop being a revisit to the Black Madonna of Tindari, I released my grief and my heart began to heal. My mother expanded to become the Dark Mother.

Now in Poland in 2015, I visit Our Lady in gratitude for my Polish lineage, and for my grandmother who came from Krakow at the age of 17 bringing with her the devotion to the Dark Mother. In the gift shop, on the counter, there was one, yes, one calendar left from last year, with a small box next to it that said "Donation". I said to myself "Really, I can put some money in the box and this calendar is mine?" Which I gladly did. Each month of the calendar is a beautiful print of Our Lady in a different lavishly jeweled garment. Through the blessing of the calendar, my visit was acknowledged. The calendar's message is "I am with you every day, every week, every month, always, because of your Devotion to me." (Personal journal entry, September 27, 2015)

I did not realize the depth of my mother's devotion to the Black Madonna until very near the end of her life. The only reason I realized it was because I had started on my own journey of devotion and shared this with my aging mother. Through my research, only then did I discover that the wall hanging I now possessed was a poster commemorating the visit of Pope Pious X to Poland to perform the re-Coronation of the Black Madonna as the Queen of Poland. The original Coronation occurred on September 8, 1717. In 1909, the pearl vestment and two gold crowns which had been papal gifts were stolen from the icon. Pope Pious X offered two new crowns and a new coronation, which occurred on May 22, 1910.

The wall hanging is therefore over 100 years old, in its original frame, and was probably brought to the United States by my grandmother when she emigrated here, although I will never know, because the people who would know the real story have passed on. The poster now hangs in my own bedroom. I like to imagine that my great grandmother insisted that Karolina, her young teenage daughter leaving for a new life in America, take the wall hanging of the Dark Mother to protect her in the New World.

CHAPTER TWELVE: 10-DAY VIPASSANA MEDITATION COURSE 2 - AUGUST 2017

Day One – Purification

So, you have a choice: Do you want to try to change the world so it doesn't disturb your Samskaras, or are you willing to go through this process of purification? – Michael A. Singer, The Untethered Soul

Dream Entry - I was with others in a large square area with many activities going on. A man helped me set up strings where morning glories would grow. Others were helping me also.

I went over to an area on the side of the garden that reminded me of Burlington, VT. One of my colleagues was dressed as a ninja. Then a man with two sharp daggers showed up. My ninja friend ran away. I tried to get away on my bike, but the man with the knives stopped me. He said to me “I will make you afraid.” He chased me with the knives. I ran behind cars and around objects to try and stay away from him and not get hurt. I feared for my safety. Suddenly, he had a gun, and now we were in hand to hand combat.

Somehow, I got away and was back with the ninja man and others. I told them about the man with the knives. They did not seem to understand how dangerous he was.

I woke up with my heart racing and the feeling of adrenaline in my body, still in the physical grasp of the dream. The 4:00 am bell soon went off and I was in the Meditation Hall in time for the early morning sit and chanting by Goenka. The previous night, at the start of the course and the very first sit, I found sitting for the hour very difficult and I was so uncomfortable I didn't think I could make it to the end. During the one hour sits, five minutes before it is over, Goenka starts chanting. Once you hear his voice, you know you can relax in a few minutes. During the first sit I was pleading inside my head, “Play the music, please play the music.” I felt slightly nauseous. When Goenka's chanting started I released my position and felt a wave of heat move through

my body. I realized I was resisting something and was surprised by the intensity of my physical reaction.

Something I noticed in doing repeated 10-Day and 3-Day courses, is that the first sit is significant. Each time, the first sit set the tone of what was to come over the rest of the course. The moment I took my cushion at the start of my first 3-Day course in December 2014, I felt as if an energy was pulling me down into the earth. I felt very heavy and very dense. Every ache and pain I had in my body was greatly intensified. I found it extremely difficult to practice. It didn't help that I was doing the 3-Day in December, over the winter solstice. It was dark inside and out. For me, the first sit is a reflection, an indication, no, more like a magnification, of my current state of being, of what is ready to be released from my unconscious. In December 2014, the first sit reflected my inner state of grieving. It took everything I had just to make it through three days. This time it was heat. I had resolved to do the best I could during this 10-Day course, to follow the guidelines and instructions, and see what would come out of it.

During my first 10-Day course, PY's cushion was in the front row, in front of the assistant teacher, and I was in the back row by the door. This time, my cushion was in the front row, in front of the assistant teacher. Because of this, I knew the teacher would be able to see everything I did. Not only that, the people behind me would be able to see my posture. I would have to sit with strong determination for the entire course. Also interesting at this course was the fact the teacher was the same woman who was the teacher at my first 10-day course in 2008, the one who helped me overcome my fear of engaging in deep spiritual practice. I already had a background of trust in her as a teacher.

PY had volunteered to ring the bell at 4 am and 4:20 am. When I was given my cushion, I expected her to be on the cushion next to me, or behind the Buddhist nuns who were taking this course. I couldn't see her to my right or to my left. I reasoned that she had become totally ephemeral, and I would only know where she was when the bell rang each morning. After the first sit, I stood up and turned around to leave the hall. There she was on her cushion, right behind me. This was going to be an interesting ten days.

During the first day, I was tired and sleepy. By now this was familiar to me. I did my best to stay awake and practice.

In the evening discourse, I questioned if this was the same discourse I had heard during my first and second courses in 2008 and 2009. I didn't remember hearing some of the things that Goenka was saying. Goenka spoke about the purpose of the technique as purification of the mind at a deep level which would result in a happier life, how the technique helps to understand the mind-body complex and how every day the technique brings you closer to the perception of subtler and subtler physical and mental levels of being.

Day Two – Universal

There's a place deep inside you where consciousness touches the energy, and the energy touches consciousness. That's where your work is. From that place, you let go. – Micheal A. Singer, *The Untethered Soul*.

Dream Entry 1 - I was standing in the back yard in Dudley, MA looking up toward Main Street. To the left, at the top of the banking, I saw a hen tending her eggs. Ben and I were doing something in the yard. Later I saw the hen pick up two baby roosters and carry them toward the gold colored house on the corner. I told Ben to look so he could see them too.

Dream Entry 2 – Ben and I, and a few others were getting ready to go somewhere. Butch was picking us up. Ben and a young woman gave me things to hold, which prevented me from having time to get my costume on. I told Butch it would be a few minutes for us to finish getting ready.

During the evening discourse, Goenka spoke about the universality of the technique he was teaching. He said it could be practiced by anyone in any religion because it was universal, and experiential, without any dogma. I wondered about that. I had some inner conflict related to this technique because I remembered Goenka had an issue with devotion to gods, goddesses and practicing rituals. This was still unresolved for me. I felt the echo of the restrictions and guilt instilled in me from my Catholic upbringing. I am no longer a practicing Catholic. My spiritual practice is Integral. I wondered if a person could practice this technique and be a Catholic. I wondered if the Catholic Church allowed people to practice this technique. I wondered about this because the practice of devotion to the Black Madonna devotion is grounded in the Catholic Church, and I wanted to practice devotion to her and practice Vipassana meditation as well. This was something that needed reconciliation.

Goenka also spoke about wholesomeness, and how to achieve it, which is basically to follow the Golden Rule. In Vipassana meditation, the consequences of not following the Golden Rule become obvious. We can see and feel these consequences in the ways we suffer in life.

Day Three – Changing

Time held me green and dying, though I sang in my chains like the sea. – Dylan Thomas

Dream Entry 1 - I was going somewhere with Ben. I called a man who seemed to be Shawn M. and told him where to meet us. I called him from my truck. We would all meet and do something.

Dream Entry 2 - There was a store. I was buying something. I had some things I didn't need. I wanted to return my make-up kit. The girl behind the counter wasn't happy with me. Instead, I asked her to show me how to use the kit properly.

Dream Entry 3 - Several of us were sitting at a table. There was a policeman in the room.

At the 4:30 am meditation sit, I worked on allowing the things that were happening to just be. As a result, I felt a lightness and a more even distribution of energy in my body than in previous days.

During the evening discourse, Goenka spoke about impermanence, how everything is constantly changing, changing, changing. Instead of being a solid body, we are more like a mass of bubbles.

As soon as I went to bed that night, there was a loud thunderstorm. Changing.

Day Four – A Pocket of Clarity

The highest state you have ever experienced is simply the result of how open you were. If you don't close, it can be like that all the time. Don't sell yourself short. This can go on all the time – unending inspiration, unending love, and unending openness. That is the state of a healthy heart. – Michael A. Singer, *The Untethered Soul*

Dream Entry - I was talking to Ben. His friend Greg was out west but would be coming soon. We knew he would be drinking alcohol heavily. We were going to try to help him to stop.

Greg arrived. We were at the shore now. A dock appeared. People wanted to go swimming, including me. I checked the water. There was an area around the dock that was so clear you could see through the water to the weeds on the bottom. A little way out, there were thick weeds and the water was very murky. Near the shore, there was a pocket of clarity.

Today was Vipassana Day.

Day Five – Bearing the Beams of Love

We are put on this earth a little space, that we may learn to bear the beams of love. – William Blake

Dream Entry - A song started playing “Tonight, I need your sweet caress, hold me in the darkness. Tonight, you calm my restlessness, you relieve my sadness.”

My partner was standing near me. We held each other in a slow dance. We hadn't slow danced in ages. Others were dancing also. At one point, I looked in his eyes. We hadn't looked into each other's eyes in ages. His eyes were green, like mine. It felt uncomfortable at first, but we kept looking.

At lunch, as I sat and gazed around me, I looked at each the women in the room facing me, I looked at each face, and felt I was falling in love with each of them. I was in love! As lunch was ending, the woman sitting next to me accidentally fell out of her chair as she was getting up to leave and ended up on the floor. I did not move. Others offered to help, but we all took a vow of silence and the rule was no one could touch anyone else, so the woman on the floor put up her hand and made a firm gesture of 'no' to stop the others from helping. She pulled

herself together and stood up with dignity. By that time, I was overcome with tears of compassion. I was surprised by my strong reaction.

That evening as I was drinking my tea, I had the thought “Nothing is happening.” Suddenly I started feeling very strange and I said to myself “Carol, you don’t even realize it. You are in such a different state that you don’t even realize something is happening to you”. This uncomfortable sensation intensified during the 6 pm group meditation as my heart started beating faster. I remembered a similar thing happening at my last meditation course, a 3-Day course in April 2015. I woke up with a start at midnight, my heart beating fast. Was this repeating now? After the sit, I immediately told the teacher what I was experiencing. Her first response was that I could be taken to the hospital if I thought it was necessary. I didn’t think that was necessary, since this happened the last time I sat in a course. I sensed it was an unresolved issue trying to resolve itself. The teacher told me she sometimes had this kind of thing happen to her during her 10-Day sits. She advised me to keep practicing and keep an eye on my heart rate and at any time I could ask to go to the hospital if necessary. When I left the room, I experienced shaking, as if I had the chills. The experience lessened for the rest of the evening but was still strong enough to keep me up most of the night, as I observed it and just allowed it to be. During the night, I wondered what the people in the hospital would say if I arrived and told them I came from a meditation course. I imagined they would give me drugs to slow down my heart rate, which I knew would stop the process in its tracks, only to fester below the surface until I was again in the appropriate environment for its release. I knew I had to face this now. I decided to skip the morning sit and see how I felt after breakfast. Eating food had no effect. I decided that the wisest thing to do was if my heart rate didn’t go down after the 8 am sit, I should go to the hospital.

Day Six – Release

Sometimes you will notice that it feels hot inside as pain passes. In fact, as you relax into the energy of the pain, you may feel tremendous heat in your heart. That is the pain of being purified from your heart. Learn to enjoy that burning. It is called the fire of yoga...this is the core of spiritual work. – Michael A. Singer, *The Untethered Soul*

The morning started with rain, which was welcome and soothing for the very strong and intense heat that originated from my solar plexus and poured out of my chest during the 8 am group meditation. This was the most intense sit I have ever experienced. During the sit, I reminded myself of the ephemeral nature of all reality, of the massive amount of space between the sub-atomic particles in my body, and of the nature of change, as I practiced moving my awareness from head to feet, feet to head. When I passed briefly over my chest area during the body scans, I found myself saying “How’s it going in there?”, then went on my way. At beginning of the hour, I was sweating profusely as I sat with my chest as open as possible to allow the heat to move through. It was one steady outpouring, like steam pouring out of a hose under pressure. As the hour progressed, I felt the heat gradually lessen, until it went away completely before the end of the sit. Later, listening to the rain calmed my mind. After the rain, there was a mist in the trees for several hours which felt like a soothing balm over me, as I walked through the woods during breaks. I had not fully trusted this technique until I had this experience. Now I knew that it worked, and it was not at all what I expected meditation to be.

For the rest of the day, during my meditation time in the hall or in the pagoda, I observed a new sensation in my chest, the presence of a fullness I had not felt before. I felt that my chest was slowly, gradually expanding to make room for this new fullness. I felt very calm and had an increasing sense of deep peace as the day went on. I also felt what seemed to be a second heartbeat, which had a much slower and steadier beat than my usual heartbeat.

Later, a few months after the 10-Day course, I engaged in a writing exercise designed to look at an experience from several different angles to gain further perspective. As this Day Six experience was difficult to describe in words, I used it as the subject of my writing exercise –

If my experience was a time of day, it would be late morning. During late morning, some things have already been accomplished. The freshness of the day has already crystallized into a mood, a trajectory, a sense of meaning. Yet, most of the day is still available for deepening, working, being.

If my experience were a place, it would be in an inner sanctuary, the holy of holies, a cave in Tibet. The place would be silent. The air would be tinged with an ionic charge. The atmosphere would be alive, awake. The place would be a crystal sitting in a beautiful pattern of symmetry.

If my experience was a house, it would be on a hill, in a sunny spot, with a view high enough to make everything seem it was meant to be that way, flawless, like the view of the landscape from the window of a plane. In this house, there would be a large open room with many windows where light would be pouring in.

If my experience was a gesture, it would be two hands with palms facing down held comfortably at chest level, balancing the energy below with the energy above in equilibrium, yet able to move and adjust ever so slightly when required, an act of receptivity as well as generativity.

If my experience was music, it would sound like the final note in the Beatles Sgt. Pepper album, the sustained E chord created with dozens of keyboards played all at once and purposefully held at a steady intensity for eons of time until it slowly, ever so gradually diminished into oblivion. You would not be able to forget it. You experienced

it in the fabric of your being, at a level where it has become part of your substrate and will exist there forever. (Personal writing exercise, October 2, 2017)

Day Seven – Perfectly Balanced

**The first time, ever I saw your face
I thought the sun rose in your eyes
And the moon and the stars were the gifts you gave
To the dark and endless skies...
The first time ever I saw your face
Your face, your face – Roberta Flack**

Dream Entry - It was a special day for Ben. I had to go out and buy him a card and gifts. He was tending the fire when I left. There was lots of wood piled up by the stove. I told him to keep a steady fire burning and we could burn it bigger when I returned.

Another woman went shopping with me, in a downtown area that seemed like Webster, MA. We bought cards and gift wrap. I wanted to buy baby clothes or baptism items, but this wasn't for a baby. This was for a different occasion – a confirmation perhaps?

We were wrapping the gifts, myself and other women. I had some piles of old wrapping paper. Jean look through them but couldn't find a piece big enough. I told her we had new paper also.

Now I was alone in my apartment. Someone knocked on the door. I opened it. It was an older man, a friend that I knew. He forced his way in and grabbed me. I pushed him back out the door and struggled to lock it.

On the back porch, I saw a younger man, a friend of mine. I trusted him. I told him he needed to stay in my apartment and protect me. I saw the older man coming up on to the porch behind him. I was trying to explain to him what the older man did to me earlier.

The awareness in my chest area continued throughout the day. I felt very calm. I felt a sense of deep, deep peace. I thought that this must be the peace Goenka kept referring to in his evening discourses. I had no more heat, no more strange sensations. Just immovable serenity and awareness of the new energy field in my chest.

While walking outside after lunch, I noticed a woman whose face had an expression of awe. Her eyes were wide as she looked around with wonder. The song *The First Time Ever I Saw Your Face* started playing in my head and I was overcome with compassion. I could hear every

word perfectly articulated by Roberta Flack, and as she sang this song so clearly in my mind, I strongly experienced the feelings of love it generated. It wasn't romantic love I was feeling, it was the love of the ordinary things in life that take on a sense of extraordinary when we are fully present. It was the bliss of seeing something as if for the first time along with the agony of knowing it would soon dissolve and pass away. I walked to the other end of the field where I could look at the flowers and grasses in private. How can we love, even though everything is ephemeral, I wondered? I looked closer at a goldenrod and saw teeny, tiny black bugs, so many of them on one flower. A bee dropped onto the flower looking for water. He was much bigger than the small bugs. They seemed to play dead for a few seconds until the bee left, then they started moving again. Then I noticed even smaller bugs, white long slender winged moths, and tiny gnats. There was a universe on this flower. How many other universes have I not noticed?

Women were constructing towers of rocks and other nature art in the woods along the walking trail. As the week went on, more stone towers appeared. I admired the perfect balance of the stack of rocks in the towers. On some of them, only a corner or point of a rock balanced the entire structure, yet the tower did not tumble. I repeated it to myself like a mantra – “Perfectly balanced, like a stack of rocks in a cairn”. There were flowers, acorns, and pinecones placed in various spots. Some letters were spelled out using twigs at the course boundary. I thought it said HOPE. There was one letter E and leaves, a sprig of moss, and small rocks.

During the evening discourse, Goenka said that we could experience the entire universe within our own body. I thought of a picture I have seen of Krishna's mother, where she is looking into Krishna's mouth when he was a boy, and she sees the entire universe in there. And I remembered the poem by William Blake – “To See a World in Grain of Sand”.

Day Eight – Dragonfly Day

The alternative is to enjoy life instead of clinging to it or pushing it away. If you can live like that, each moment will change you. If you are willing to experience the gift of life instead of fighting with it, you will be moved to the depth of your being. When you reach this state, you will begin to see the secrets of the heart. - Michael A. Singer, *The Untethered Soul*

Dream Entry #1 - I was looking for Darryl and Jeff. They went out to play with friends but now it was late, 1 am, and I didn't hear them come home. My father was downstairs talking on the phone and he told me they did come home. Then Ben was there, and we were preparing for a snowstorm coming from Southbridge.

Dream Entry #2 - I was driving my car. I saw police car lights behind me. I pulled over and realized it was me they were pulling over! The policeman came to the side of the car, and when I reached to open the lock, he sprayed me with white foam from a hose. I pleaded with him to stop, saying I was only opening the door. He walked over the passenger side and kept spraying me, this time directly in my chest area.

Dream Entry #3 - There was a campus on a hill. Buildings were being erected that went up ten or twelve stories. I had to go down to the shopping level below. I was with others. They were having drinks even though it was the middle of the day. Back up top I spoke to a man who worked on the campus. I told him how lucky he was to have this view his whole life.

In As the morning went on, I found myself angry and belligerent. I wondered why I felt this way. Yesterday I was in love with everyone. Today I wanted to get away from them all. My mind was telling me that people weren't being sincere, such as the server volunteer who sat in front of me during group sits. She would bow down at the end of the sit for a long time. She wasn't doing it out of devotion. She was doing it to relieve the pain of sitting! And why does Goenka talk about this path like it is superior to all other paths? This isn't the only path. I went into my room, closed the blinds, and crawled under my covers. Was my ego fighting back because of the complexes I had released? Was something new arising to be released? I decided that these questions eventually had to be worked out within myself. For now, I needed to continue to practice.

When I went outside after lunch, a dragonfly flew directly toward me, then darted in another direction, and then in another direction, seemingly random, but making turns with precision and at great speed. I watched the path of the dragonfly until it flew where I could no longer see it. Watching the dragonfly helped me to move into a lighter mood.

Goenka talked about the difference between blind devotion and wise devotion during the evening discourse. He said blind devotion was useless – pleading, begging, offering money to get a desired result, this type of devotion to a god or goddess was a waste of time. But wise devotion, wanting to acquire the saintly qualities of a person, or god, or goddess in oneself, was a living devotion.

This helped to clear up a misunderstanding I had. Previously, I had interpreted Goenka as saying devotion was a useless practice. This caused me much angst because of my work with Integral Spiritual Practice and my desire to practice devotion to the Black Madonna. But no, that is not what Goenka had said. Now, listening to the discourse years later, I understood that he was saying if devotion was practiced wisely, it would be enhanced and made stronger by Vipassana meditation because it would be a living practice, rather than a mechanical devotion or something the ego would try to manipulate for its own needs. I no longer had a conflict about my practice of devotion to the Black Madonna.

Day Nine – Slug Day

Your reward is a permanently open heart. There is no more valve. You live in love, and it feeds you and strengthens you. That is an open heart. That is the instrument of the heart as it was meant to be. Allow yourself to experience every note the heart can play. - Michael A. Singer, *The Untethered Soul*

Dream Entry - There was a marshy area outside now that gradually became less marshy as pockets of the march cleared up. My friend's dog, who had been confined inside a small space

for a long time, was now able to run around and work his muscles. We were all around the pond – Darryl, Jeff, my friend – throwing sticks in the water for the dog to chase, which he did enthusiastically. By the time we were done, the marshy area had completely cleared up. I walked on the dirt road alongside the pond with the dog running beside me, looking up at me, pushing his head against my hand for me to pet him. He was a medium to large mutt type dog with black fur that was short and thick. I could feel the thickness of his fur and strength of his body vividly.

It was a misty, drizzly day. As I walked on the path outside, I noticed a slug making his way very, very slowly across the damp path. I encouraged him to speed up and get to the other side before someone stepped on him accidentally. During meditation later that day, I experienced awareness moving through my body at a very, very slow pace. I purposely did not say “my” awareness, because the awareness was moving on its own, without my influence, at its own pace. Whereas it usually took ten minutes to scan the entire body, this time it took over 30 minutes. I stayed with the slow scan and let awareness do its work. It was easy now to focus without getting distracted. Perhaps impurities or debris left behind because of the processes I had been through during the week were being removed. Perhaps awareness was scanning for more subtle blockages. It reminded me of work where scanning electron microscopes are used to image defects that occur during semiconductor manufacturing processes. If you need to cover a lot of ground, you use a fast scan. When you find something of interest, you slow down the scan over that smaller area to gather more information from the sample to produce a sharper, clearer image of what is there.

Later in the day, I decided to see what else might be released before the course would end. I worked with a sensation that had been with me since my first 10-Day in 2008, and only felt during meditation, the pain in the left side of my head. As this third 10-Day progressed, this sensation became stronger and stronger, and quite painful and obvious. I even told the teacher about it and she gave me suggestions to help me sleep at night in spite of the pain. I worked on

pinpointing what may have been the initial cause of this pain, examining three possibilities, then settling on one because it was the most likely. As I worked on allowing the sensation to be as it was, I relived an incident from the past that I had dissociated from when it occurred. I had never fully experienced this incident because it was too difficult to face. My feelings had been frozen in time, and the unresolved emotions had no doubt affected the course of my life. I now allowed the feelings of helplessness I had during the incident that had been frozen in time to move through me. I also allowed the sense of loss that I felt now for how my life could have been so different if this event had not happened to pass through my body. I forgave those who hurt me, and I forgave myself. I felt a deep, emotional release.

Some time later, during a live call with Nassim Haramein, I heard him comment on what he believes might happen in the fundamental field when an embedded issue such as a trauma becomes deeply resolved. Haramein explained that it is possible that the imprint in space of that memory could change which would have a ripple effect backward through a person's whole genealogy because genes can physically change. Changes in genes would affect your present coordinates in space-time also; they would change a little which would affect your future. He referred to the present as the future of past "bit packets" of memory in space-time. Haramein considers this to be a very powerful tool which could be utilized and amplified.

I propose that this tool is already being utilized in the technique of Vipassana meditation. The meditation practice during a 10-Day course brings one to a very deep level of the unconscious. Due to the nature of the course being silent and undisturbed, deep release can occur. The change of one's future life for the better is a common outcome of practicing Vipassana meditation. As for changing the past I have no proof, but it would be amazing if this were so.

Day Ten – Pendulum Moon

Imagine a comfort zone that is so expanded that it can easily fit the entire day, no matter what happens. The day unfolds and the mind doesn't say anything. You simply interact with the day with a peaceful, fully inspired heart. If your edges happen to get hit, the mind doesn't complain. It all just passes through. This is how great beings live. When you are trained, like a great athlete, to immediately relax through your edges when they get hit, then it's all over. You realize that you will always be fine. Nothing can ever bother you except your edges, and now you know what to do with them. You end up loving your edges because they point the way to freedom. All you have to do is constantly relax and lean into them. Then one day, when you least expect it, you fall through into the infinite. – Michael A. Singer, *The Untethered Soul*

Dream Entry - I was at a counter in a shop. A young woman was helping me buy a Vermont Teddy Bear for my friend Carol. She handed me a white and black bear with a bow on its head. She was wearing a calico pinafore. I hadn't told the woman what style I wanted, so this would do. She asked me if I wanted to dress her differently in a gown or other dress and offered to give me the calico dress to keep as an option. She also recommended some music to go along with the bear. I said OK. As she gathered these things, I looked at the bear and talked to it. I petted her head which had stripes of black and white like a tiger. Her eyes were a little off balance, as if the seamstress had made a slight mistake. The bear slowly morphed into a cat and walked over to me to get in my lap. I commented to the counter girl that it looked like this cat was a lap cat. I was happy that it was.

The moon hung from a star like a pendulum this morning as I walked outdoors to the meditation hall. It was a glimmering crescent moon, and the black outline of the rest of the moon made it look like a crescent holding a dark ball. There had been a mist before dawn as owls called in the distance. The dew was dropping from the trees as I took an early walk on the path in the woods. Later, a multitude of raindrops hung from the array of clotheslines, each one reflecting an inverted image of the pagoda within it. Today silence would be broken. The 10-Day was coming to an end.

CHAPTER THIRTEEN: INTEGRATION THROUGH LIMINAL TECHNIQUES – DREAMWORK

Now the stage has been set to demonstrate the practical application of Holofractographic Integral Spiritual Practice via Organic Research using the liminal technique of Dreamwork. First, let me re-emphasize that according to the HFG Worldview, the structure of what Haremeins calls the spacememory wormhole network allows for non-local information processing and awareness beyond current space and time –

...the body receives information about the immediate environment which is processed in part by the brain - this is local information processing. If consciousness were just the epiphenomenon of neurocomputation, this information would simply produce our next conscious experience and the behavioral responses associated with in in a largely automatic fashion. Instead, however, the information processing of the brain-body system may occur as well through the spacememory wormhole network, where it is compared with past experiences or even influenced by potential future ones of the whole evolutionary structure (all the other points in the universe) that are recorded on the structure of space and generate a coordinated relationship between the individual and the field as a whole. Because this level of awareness is beyond the brain, beyond any one particular frame of space and time, the subsequent actions of the system, down to the molecular level, which be nonlocal, beyond the computational generation of consciousness in the brain. (2016, p. 108)

This non-local information processing provides a mechanism that can explain what occurs during the dream state.

Feedback from the Field

To capture the full impact of the HFP-ISP engaged in this research, it is necessary to go back in time to 1994, when I had a profound experience represented by the dream “Falling Out of the Tree of Life”. The inner progress made over the last 23 years of my life can be expressed as the journey I took to move psychically and spiritually from the state captured by the dream “Falling Out of the Tree of Life”, to the more recent state captured in the dream “The Gate to the Garden of Eden”. Interestingly, the dream “Falling out of the Tree of Life”, and the subsequent writing of my Master’s thesis in 1994 was the integration of that profound experience. As mentioned previously, this experience caused me to fear intense spiritual practice, and I spent the next thirteen years, from 1994 – 2007, keeping a lid on my activities, choosing those practices that would not cause me to confront these feelings, and focusing on the outer aspects of my life, like my home and career. I knew once I started my PhD program in 2008, that I would pick up where I left off, and I would have to face whatever it was that caused me such fear. The official research period for this dissertation of 2014 – 2017 cannot be considered in isolation, because the issues and experiences that came forth were part of the larger context of my life. The psychological and spiritual movement, and subsequent integration made during the research period was accelerated and magnified due to the Integral Spiritual Practices and Organic Research I engaged in. With the addition of the HFG Worldview as a context, I found a framework within which to hold my physical, emotional, psychological and spiritual experiences. This framework made sense out of my experiences and provided a context to

connect all the complexity of my being. The HFG Worldview, with its model of scales of reality, can elucidate the interconnected scales of reality that the human being has access to.

In the dream “Falling Out of the Tree of Life”, I was in the upper branches of the Tree, running back and forth across the top, when I suddenly fell out of the tree and landed on the ground. Another dream at that time, “The Boy who Fell from the Sky”, describes the psychic disturbance I was experiencing –

I was entering an auditorium with a man. I was a boy in this dream, and I could feel the golden-ness of my hair. Someone in the auditorium recognized who I was and asked me to fly a spaceship. I was sitting on a spaceship shaped like a silver disc, flying in the peaceful warmth and darkness of space, feeling deeply content and very happy, with a warm breeze blowing across my face. Suddenly, a blue wave of water came at me across the sky and knocked me off the ship. I found myself in a bleak, gray hospital bed in a city, surrounded by concrete structures. It was daytime, the sunlight was bright, and there was traffic honking and loudly passing on the street below my window. I was agitated by all the noise and light. I did not want to be in this place, but I knew I had to heal. The man was with me again. (Personal dream journal, 1994)

The experience I had which instigated this dream shook me to the core. I felt at the time that this dream captured my inner state change. Everything was fine, then something happened that knocked me off my path. The dream reminds me of the birth process. There is the bliss that is spoken of when we are in the womb. Then there is the life and death struggle as we enter the birth canal on our way to be born into a world of light, sound, machinery, objects and other people. I recognized the archetype of the Divine Child in this dream, and in subsequent dreams. As discussed in Chapter Seven, the Divine Child represents the soul which descends from its

ideal state to become obscured by layers of forgetfulness as a human being. At that time, an intelligence in my psyche guided me to healing and integration through subsequent dreams at night, and I eventually came to a place of psychological balance, but still had a residual fear of having this type of experience again.

Fast forward to 2008, the year I enrolled in the PhD program, and the year I sat my first 10-Day Vipassana course. That year was the re-entry into opening myself up to being vulnerable again to spiritual practice and experience. I describe these initial experiences in the Chapter Ten, where I came to the realization that it wasn't the actual spiritual practices that were causing my existential pain, rather this pain was already inside of me, and the spiritual practices brought them to light, brought them from the unconscious, to consciousness, where I could be aware of them and deal with them. The tools I was working with were the Integral Spiritual Practices that were part of this research, and the Organic Research tools of Dreamwork and the Intensive Journal Method. Chapters Ten, Eleven and Twelve document my experiences with two 10-Day Vipassana meditation courses, and with a pilgrimage to Black Madonna sites in Italy and Poland. Although I did not engage in any explicit Kabbalistic first person or second person practices, I did engage in the third person practice of contemplation of the Kabbalistic Tree of Life, and found that the model and structure of the Tree of Life synced very well with the HFG Worldview, and was very helpful in describing the underlying principles of how the scales described in the HFG Worldview, starting at the level of the Planck-pixelated field and extending to the level of the physical world, might function and be interconnected based on the Kabbalistic teachings of the sefirot and worlds of Kabbalah.

I found that the more consciously I engaged in my HFG-ISP practice, the more my dreams became a portal of connectivity to new orders of information. The following represents

the process of allowing the information coming to me to guide my way on the HFG-ISP path. In terms of the HFG Worldview, I received feedback from the field while in the dream state to guide my way. This dream provided a paradoxical reconciliation of the dilemma I had of creating a synergistic practice of three seemingly disparate spiritual practices chosen for my ISP. Until the time of this dream, the practices were done completely separately. After this dream, the chosen ISP became truly “integral”. The resolution to this dilemma did not come from my rational mind, nor was it a product of thinking or reasoning. The resolution came from a non-rational place, a non-ordinary state of consciousness - the dream state.

As I began the practice of my chosen HFG-ISP, I had an established Vipassana meditation practice. I also had developed a practice of devotion to the Black Madonna which was dynamic and continuously evolving. At the time of this dream, I had been thinking about how to fold in my third person ISP – contemplation of the Kabbalistic Tree of Life – into my overall practice. I had studied Kabbalah intensely twenty years ago and practiced Kabbalah with an organized group in recent years. This is the context within which I received this dream –

The Gate to the Garden of Eden

I was at a place which was an ancient site, in Great Britain it seemed. My son was with me. He was seven years old. Two of my friends, both women, were with me also. The site was a place where there was a stone wall which was approximately fifteen to twenty feet high. Within the wall were several large wooden doors with black iron hinges. I could see four of the doors, but I knew there were more. One of the doors led to the Garden of Eden but you had to say the right words to pass through, to open the door.

On the premises of the ancient site was an apartment that was rented by a man that I knew. He lived at least part of the time in this apartment, which had a picture window over-looking the stone wall and doors. I went into this man's place, which was at the top of a set of 6-8 stairs.

Once inside I sat by this man. He was an older man with white hair who was obviously wise and knowledgeable about the doors. I told him one of the doors opened into the Garden of Eden, but you had to know the password. I further explained that it wasn't the Hebrew letters for God/Yahweh that was the password, nor was it another code (that I couldn't remember upon waking). He nodded. I went on to say that it was fine when it was a sphere, and when changed into a line. And when it changed into three lines to form a triangle, then two triangles in a six-sided star formation, one pointing up, the other pointing down – as above, so below. I was OK with all that, but when the lines became the Tree of Life, I became afraid. He listened, understanding that I knew a little something, and said maybe that meant I should stop pursuing this. I responded that maybe that meant this is the edge where I need to press into it further. I told him he was lucky to have a place like this. He said yes, but rent was expensive.

It was time to go. The man stood up and left. As I stood up to leave, I noticed a juke-box against the wall where the picture window was that looked out over the stone wall and doors. I also saw a fireplace, and books. At the bottom of the stairs I found my son. I showed him places he could wait for me, either in our place at the bottom of the stairs, or up the stairs to the door on the right at the white-haired man's place where we were always welcome. I left him with one of my friends and I went around the outside wall of the apartment until I was standing directly in front of the wall of doors. I went up

onto a platform or stage area where other people were gathering. I stood quietly on the platform watching the people that passed by while also keeping my attention on the door to the Garden of Eden, which was the farthest door to the right. I did not know what would happen next.

Soon a couple came along and went up to the door that led to the Garden of Eden. They said the right thing and it opened. Once inside, I heard them say Oh, its 131 this time. Then they came out. I had the impression that in the Garden were animals, like giraffes and others, that is was lush and green with lots of plant life.

I was still standing on the stage/platform. A woman sat down to my left and took out four candles and put them down on the floor to light. My son and my two friends came into the large auditorium area where I was standing. I waved. They came around to the stairs to get up on the stage/platform and hang out with me. The woman with the candles made room for us. (Personal dream journal, May 12, 2015)

The Active Dreaming Techniques of Robert Moss

The Active Dreaming techniques of Robert Moss include the “lightning dreamwork” process (described in more detail below), (Moss, 2000, pp. 12-14); dreaming true - scanning dreams for precognitive content and action upon that information (p. xii); dream reentry and tracking - using shamanic drumming to deepen and accelerate dream information, (1998, pp. 41–48); conscious dream travel, (2000, pp. 115-135); shared dreaming and group travel, (1998, pp. 61-62); dream healing, (pp. 159-179); soul recovery (1996, pp. 282-284); dreamwork to help the dying make their transition with grace (1998, pp. 181-244); creative dreaming - releasing the

artist/writer/inventor/creator within, (1996, pp. 306 – 324); dream theater, (2000, pp. 214-215), and the dream transfer technique (pp. 225-236).

I had been attending a monthly dream circle hosted by Moss in my home city of Albany, NY. After having this dream, I offered this dream to the group to gain insight via Moss's "lightning dreamwork process." This process is meant to be used daily to process dreams quickly with a partner, in five to ten minutes. The process enables people to receive insight and feedback from dreams anytime, anywhere. This process was used at the dream circle to penetrate more deeply into The Gate to the Garden of Eden dream.

The first step of the "lightning dreamwork" process is to give the dream a title and then to tell it as if it were a story. The second step involves asking three important questions – (1) How did you feel when you woke up? (2) What is the reality check concerning the elements of this dream? (that is, do you recognize any of the people or elements of the dream in waking life? And could any of the events in this dream possibly happen in the future?) (3) What would you like to know about this dream? The third step involves the partner playing the "If it were my dream" game. The partner starts with "If it were my dream" and fills in the blank with whatever was stirred up while listening to the dream story. The fourth step is to define a concrete action to honor the dream. This honors the dream and the powers that speak through dreams. (Moss, 2000, pp. 12-14).

Moss was very excited about the dream and believed that there was a strong likelihood that the white-haired man in the dream was in fact himself, since the description resembled him, and as he has also received Kabbalistic teachings and instruction in his own dreams. He offered the idea that the word "afraid" could also mean "awe," and perhaps it was awe that I felt when the lines became the geometric pattern of the Tree of Life.

As the dream location seemed to be in Great Britain, I drew connections to a trip in 2012 when I travelled to Great Britain to visit the crop circles, the ancient stone circle of Avebury, and Chalice Well. During that trip, our instructor taught us clairvoyant skills by using the large stones of Avebury as doorways or portals to other locales where non-physical beings lived. One of the things he stressed was the importance of grounding yourself when doing this type of work, and he taught us ways to do that.

Chalice Well is a location purposely designed to be a physical representation of the four worlds of the Kabbalistic Tree of Life. As one walks up from level to level, one is symbolically moving through the four worlds of Kabbalah. Everything in Chalice Well has meaning related to sacred geometry and Kabbalah, from the number of stairs between levels, to the geometry found there in the form of circles, spirals and the vesica piscis. Michael Schnieder⁶⁴ sees the vesical piscis as relating to creation –

The almond shaped space is the crucible of the creating process. It is an opening to the womb from which geometric forms are born. It brings forth shapes and patterns from the archetypal world of ideal geometry. The *vesica piscis* is a yoni (Sanskrit term for the female generative organs) through which the geometric shapes and patterns of our universe emerge. For this reason it has also been called the womb of Chaos, the womb of the Goddess of Night, and the mouth that speaks the word of creation. The *vesica piscis* is where the geometer assists in the birthing process. (1995, p. 32)

⁶⁴ Michael S. Schnieder is an educator developing new perceptions of nature, science, art and mathematics, holding workshops for teachers, artist, architects, and children concerning nature's numerical language. An education writer and computer consultant, he designed the geometry harmonizing the statues at the entrance to the Cathedral of St. John the Divine in New York City, where he lives.

Thus, the dream images seem connect to actual experiences in the past - occult practices for well-being (grounding), four doors in stone (the Avebury stone circle and the four worlds of Kabbalah found in Chalice Well), and the Garden of Eden (one of the four worlds of Kabbalah). The symbolic search for the Garden of Eden is part of the path of Kabbalah. According to Halevi

—

....people of every era have sensed deep in their memory a dim recollection of another kind of existence. This strange homesickness fades in most people as they become immersed in life, but there are some for whom the remembrance never disappears. Indeed the longing increases so that they seek to regain or at least find the gate to Eden. For this purpose myths, ideas and meditations have been scattered throughout history by teachings that possess knowledge of how to return. One such tradition is Kabbalah. (1974, p.17)

I see this dream as the embodiment of the process I have termed “Holofractographic Integral Spiritual Practice,” or HFG-ISP. By engaging in the chosen spiritual practices, and holding them within the HFG Worldview, this dream of integration emerged.

The dream is circular in nature, perhaps even spiral, in that it seems to be embedded within itself while at the same time pointing to itself. The dream is packed with information. It contains elements of the three spiritual practices and ties them all together with its symbolism of Black Madonna, Kabbalistic Tree of Life, Avebury and Chalice Well, each of which has as its basis elements of sacred geometry – the divine proportion of the mother/child, the flower of life geometry from which the Kabbalistic Tree of Life is derived, the crop circles near Avebury, the stone circle of Avebury, and the sacred geometry embedded in the design of Chalice Well.

The dream has an intelligence beyond my waking thoughts. The information came from the liminal realms, which in the HFG Worldview would be the Plank pixilated proton network, a network capable of storing unimaginable amounts of information. How could such a dream be explained in the HFG Worldview? Hamein describes consciousness as information moving across the network. During sleep when one dreams, in the HFG Worldview, a person's consciousness drops into the network. I imagine this consciousness naturally flows towards familiar local information, gathering data holographically from the event horizons in the local vicinity of the individual's proton field, and, depending on the right conditions, such as engaging in spiritual practice, the degree of openness, distraction from daily issues and concerns, etc., perhaps penetrates deeper into the field via the wormholes that connect everything in the HFG Worldview.

The following table delineates the various images found within this dream, and the meaning associated with each image. Later, I expand on the meaning of each image in more detail as it relates to the practice and experience of my HFG-ISP. It will be shown how this dream, which I postulate was created by the intelligence of the HFG field of information, then revealed to me utilizing the feedback mechanism of the field in the form of a dream, integrates the three Integral Spiritual Practices chosen as part of this research.

Table 1: Symbolism of the Dream “The Gate to the Garden of Eden”

Dream Image	Meaning
Elevated Room with picture window overlooking the Wall	The room is a confirmation of psycho-spiritual proximity to the gates to the four worlds. The picture window is the ability to “see” the Wall and the gates with an inner seeing.
The repetition of the number Four - Four Doors, Four Candles, Four People (3 women, 1	Four Worlds, one being the Garden of Eden. Chalice Well in Glastonbury. Four Candles, one for each of the directions (N,S,E,W), representing the practical comprehension of the four elemental

child)	states, and the ability to perform ritual in the enactment of a sacred act, one of the beginning stages of the Kabbalistic path of initiation. Four Elements – Mastery of the four elements is one of the first stages of the Kabbalistic initiatory journey of the Awakening of the Soul.
Old man with white hair	Possibly Robert Moss, or other Wise Guide, who has knowledge of how to enter states of consciousness that on the threshold of the gates. One of Robert's books is entitled " <i>Dreamgates</i> ."
A point, a line, a triangle, then a Star of David	Sacred Geometry progression as described by Nassim Hamein. Unfolding of creation in Lurianic Kabbalistic cosmology from point then a line.
When it became the Tree of Life, then I was afraid	Fear may be Awe. The path of Awe in the Tree of Life.
Say the right words to open the door	The "words" were the number 131. Possible meanings, connections and implications will be examined.
The Garden of Eden	The second "world" of Kabbalah, the threshold of the Awakening of the Soul.
I have stilled and quieted my soul	Sitting and observing without judgement, as in the witness state of vipassana meditation practice. The Black Madonna also sits in this state of awareness. As the fusion of the archetypes of Virgin, Mother, and Crone she also represents alchemical transformation, another way of describing the inner work of the Awakening of the Soul.
Like a weaned child in its mother's lap	Black Madonna image – the child in her lap represents the soul as in the archetype of the Divine Child. (Again, referring to the Black Madonna as Virgin, Mother, Crone and as the alchemical transformation involved in the process of the Awakening of the Soul)
I am not proud, nor my eyes haughty	The ability to observe everything with equanimity and compassion as in Vipassana meditation practice

Table 1. A summary of the possible symbolic meaning of dream images from the author's dream "The Gates to the Garden of Eden" considering HFG-ISP.

Elevated Room

The elevated room with the picture window from which the wall and the gates can be seen is at the top of a flight of stairs. The room is elevated above the mundane, day-to-day street level. I do not live in this room but can visit it at any time. This room represents a state of consciousness that has been developed, or a psycho-spiritual place that has been established,

where it is possible to see the gateways into the worlds as described by Kabbalistic teachings. To get to the room, one must go up the stairs, to a “higher” state of consciousness, a place of inner seeing. The HFG interpretation of the process of gaining this inner sight using the techniques of Vipassana meditation, devotion to the Black Madonna and contemplation of the Kabbalistic Tree of life’s process of the awakening of the soul was described in detail in Chapter Six.

Picture Window

The picture window indicates that vision or inner sight has been developed. The ability to see the wall and the gates within the wall is already present. Also, the gates and walls can be viewed without having to necessarily go through the gates, until one decides to do so.

Four Gates

In the dream, the four gates are the entrance ways into the Four Worlds of Kabbalistic teachings, as described in Chapter Six. The number four is related to the four primary elements of earth, air, fire and water. In the Kabbalistic process of the Awakening of the Soul, mastery of the four elements is the initial work on the path (Halevi, 1979, p. 22). The number four also relates to the four directions, north, south, east and west, and is also important in Kabbalistic rituals as well as other indigenous practices such as the Native American Medicine Wheel, where the delineation and honoring of each direction precedes the ceremony. In many ways the Black Madonna herself is a doorway to the unseen, to the mysteries. As described in Chapter Eleven, it is in the darkness that hidden meaning is revealed.

The Woman and the Four Candles

One of the steps in the Kabbalistic process of the Awakening of the Soul is the practice of rituals. The woman in the dream, with her candles, appears to be practicing a ritual of lighting a candle for each of the four directions. This ritual is a way to create sacred space, and to formalize intention. This is a ritual that I started practicing during the time of my first studies of Kabbalah in 1992. Each direction also represents one of the four elements – earth, air, fire or water -

The four elements – earth, water, fire and air – were understood to be the powers or principles that formed the basis or foundation of many different philosophies and spiritual traditions. These powers were held to be fundamental forces, energies or powers of nature, each having specific qualities and functions. From the writings of the ancient Greeks, we can understand that these archetypal energies were viewed as vital qualities which combined together to form the physical matter of creation.

These four powers are still acknowledged in many world religions as well as most of the various Shamanic and native traditions. In the West, we are more familiar with the term ‘the Four Elements’ because this comes from the writings of the ancient Greeks, but it does not matter if they are called angels, gods, the four winds or the four directions, both the principle and the understanding are the same.

These primordial powers can be seen as the energetic building blocks of existence. In combination, they are the colouring forces or qualities that lie behind the make-up and manifestation of the substance of physical matter itself. (Warren, 2005, pp. 44-45).

Wall with many Gates, four of which are Visible

In the dream, the doors to the four worlds are visible. More doors exist but are currently beyond sight. In Chapter Seven, I discussed how Leonora Leet proposed that there are seven Kabbalistic worlds based on the geometry of the Sabbath Star Diagram, which is comprised of seven Star of David hexagrams. (Leet, 2004). Perhaps the doors currently beyond sight are the additional three worlds Leet describes in her work with Star of David hexagrams.

The Garden of Eden

The Garden of Eden is the second of the traditional four worlds of Kabbalah. According to the Bible, this is where human beings originated, and it is also the location of the Tree of the Knowledge of Good and Evil, and the Tree of Life. Halevi further explains that the second Kabbalistic world is “...the World of Forms, symbolized by Paradise or the Garden of Eden...contains within it the prototype forms of every mineral, plant and animal that will appear on the material plane, the last and lowest of the four Worlds.” (Halevi, 2015)

A Point, a Line, a Triangle, then the Hexagram

The progression from a point, to a line, to a triangle (i.e. plane) is basic Euclidian geometry. Haramein describes his frustration and subsequent moment of illumination during his first lesson in geometry – points, lines, planes and dimensions -

The teacher went to the board and made a little dot...and said this is the dot that represents a dimension that does not exist...and then he said well, because it doesn't have

volume, it doesn't exist. So if you put a bunch of dots together and make a line, you still don't have volume and we'll call that Dimension 1, and that doesn't exist either...he put 4 lines together to make a plane and he called it Dimension 2. And said that didn't exist either, it still didn't have volume...He took six planes, put them into a cube and called it 3D and said that dimension exists because it has volume...There was a problem with logic there...And then I got it. I had this moment of illumination...The only solution to this riddle, the only way you can solve this, the only way you can visualize, understand dimensions, is if you make the exact opposite axiom right from the beginning which is: the only thing that exists is the dot. So here within the dot is all dimensions. Within the dot we have all the structure of space time. Within the dot all possible other dimensions became in existence. That's the way I saw it. Meaning that, if we continue to divide the dot we could find smaller and smaller dots and those would be like scales of dimensions. And that the only thing that exists is the dot. (2010, pp. 1-3)

In Kabbalistic teachings, the act of a point progressing to a line is called "tsimtsum" or "zimzim." This is the act of creation. Charles Ponce⁶⁵ explains –

The term tsimtsum originally meant 'contraction' or 'concentration,' and appeared in the Talmud where it was used to describe God's projection and concentration of his divine presence, his Shekhinah, at a single point...This voluntary contraction on the part of God, the En-Sof in this case, is the act which causes creation to come into existence. Without this act, there would have been no universe. (1973, p. 79)

Randall Carlson⁶⁶ explains this act in terms of sacred geometry –

⁶⁵ Charles Ponce is an Occult Kabbalist

....we have the transition from the dimensionless point into dimensionality. In the simplest preliminary act of geometric construction, the point of the pencil is first brought into contact with the drawing surface and is then moved along the straight edge. The first line drawn represents the ‘thread of light’ manifesting in the void during the process of Zimzum. In the drawing of a circle one first establishes the central point, and then through the turning of the compass a circumference is generated. The radius of the circle, at this stage of the work, is implicit but invisible. It is the drawing of the radius from the center to any point on the circumference that represents the first expansion phase of Zimzum, the projection of a thread of light into the vacated space of the void. (2012)

The taking of two triangles, inverting one, and overlapping one over the other is another matter entirely. This is called the Star of David in Jewish mysticism and represents the metaphysical axiom “as above, so below”. What is above in the heavens is reflected below in the manifest world....

The hexagram star is an ancient symbol appearing in worldwide religion and myth. It is sometimes called the Seal of Solomon...As the revered symbol of the Jewish people, it is called the Star of David. And to Hindus, it is the Mark of Vishnu. In some traditions, the hexagram star is the great seal of initiates, signifying rising aspiration from below met by the descent of grace from above. (Schneider, 1995, p. 187).

When it became the Tree of Life, I was “Afraid”

⁶⁶ Randall Carlson is a master builder, architectural designer, teacher, geometrician, geomythologist, explorer, and renegade scholar. His work incorporates Ancient Mythology, Astronomy, Earth Science, Paleontology, Symbolism, Sacred Geometry, Architecture, Geomancy, and other disciplines.

The jump from the Star of David to the Kabbalistic Tree of Life is the equivalent of a quantum leap in the world of geometry. As described in Chapter Four, The Tree of Life represents a complex system of balance and interrelationship dynamics which repeat in a fractal manner from the source of reality to the material world. Every point on the tree is said to contain every other point of the tree within itself. As mentioned above, Leonora Leet has demonstrated the construction of the Tree of Life from seven Star of David hexagrams. (2004, pp. 38-39).

Being “afraid” in the dream refers to the experiences I had when I encountered Kabbalah in 1992. I was involved in a Mystery School that based in the Western mystical tradition. The experiences I had as I developed my skills began to crack the shell of the belief system I held up to that point, and I ended up having a “spiritual emergency” that shook me at a deep level. My dreams became beacons of light that guided my healing process. I was fortunate to have a mentor who was a professor of Transpersonal Psychology and versed in Jungian dream analysis techniques, who was able to assist me in working with the dream symbols and messages I was producing so that I could emerge from this event whole. Not all my existential fear was resolved, however, and I put off dealing with it for some time and instead focused on my responsibilities of career and family. Until 2008 that is, when I started the work on my PhD. That year I did my first 10-Day vipassana meditation course, and during that course I faced my fear of intense spiritual practice head on and was able to pass through and beyond my fear and complete the 10-Day course successfully, as I detailed in Chapter Ten. As a result, the fear complex I had developed in the past began the process of dissolving. In the dream group where I shared the dream *The Gate to the Garden of Eden*, the fact that Robert Moss pointed out that “fear” could also mean “awe” inspired me to play with the idea so that when I noticed feelings of “fear,” I instead called it “awe” to see how that would affect me. Calling the sensations of fear “awe”

allows one to remain open to many more choices, rather than the frozen, shut down posture that fear results in. As I think back to the dream *Falling Out of the Tree of Life* from 1992, where I was in the upper branches of the tree and fell out, I now understand why the experiences I had at that time affected me so much. My awe was interpreted as fear by my unsuspecting ego.

What this fear, or awe, hints at is that to engage with Kabbalah, a person must be willing to be changed. As Rosenberg points out, to gain entry “....to the Kabbalistic cosmos, heartbreak is central and essential. No matter how much intellectual study is involved, the reader cannot understand the text unless he or she has offered his heart to be broken....” (2000, p. 39). Rosenberg goes on to say that “....the Kabbalah counsels failure, broken heartedness....” (2000, p. 41)

For me, the broken heartedness came as the realization that I did not have an accurate view of how the reality worked, and my current worldview was starting to crack open and fall apart. I was going to have to give up the beliefs that I held so dearly. Rosenberg draws a parallel between this openness, and dreamlife, when he states that “...building on the prophets of the Bible, the Kabbalah teaches that a need for openness, for being brokenhearted, parallels our dreamlife, in which the soul may leave, ascend and acknowledge the world beyond time.” (Rosenberg, 2000, p. 42). According to Kabbalah then, in this dream, *The Gate to the Garden of Eden*, my soul is acknowledging the world beyond time, and is experiencing the broken heartedness of fear and awe at its realization, as was expressed in the 1992 dreams, *Falling Out of the Tree of Life*, and *The Boy Who Fell from the Sky*.

In the Kabbalistic Tree of Life, the triad formed by Hokhmah, Binah and Tiferet is called the Triad of Spirit. It is also called the Triad of Awe. Maggy Whitehouse⁶⁷ explains -

The spiritual triad is connected to the physical world by Tiferet...it is Spirit hovering over the psyche... The simplest way to describe the recognition of it is 'awe'. It is the deep inner knowledge of something that is much greater than us, almost inconceivable, but that also values us and our contribution to the world.

Something similar to this feeling can be felt by looking up at the star-filled night and understanding the vastness of space. Our place is integral to this incredible vista because at that moment of awe, God looks out through our eyes.

Right at the center of the spiritual triad is Da'at, the non-Sefira that is, in effect, an invisible door between worlds. It is through Da'at that you access the supernal triad in order to achieve union with the Divine. (2007, p. 92).

Obviously, my psycho-spiritual container was not ready for the experiences I had back in 1992. My reaction at that time was to prevent these experiences from happening again. I did not trust myself. Yet inside, I longed to understand and master my fears. This new dream is telling me that by pursuing my HFG-ISP, I have developed, and will continue to develop the skills I need to proceed on the path.

The Old Man with White Hair

⁶⁷ Maggy Whitehouse (1958 -) is an Independent Catholic priest, a stand-up comedian and an author and specialist in Judaeo-Christian mysticism, particularly Bible interpretation for Interfaith

In the room, there is a teacher, a wise old man, who rents this room. My “son” and I are welcome there. I confide my mystical experience of the progression of the “point turning into the Tree of Life” to him. He can tell that I know a little something. In waking life, I have been working with Robert off and on for many years. After moving to Albany in 2004, I started attending his monthly Dream Circle groups. In 2008, after attending my first 10-Day vipassana meditation course, a deep inner conflict arose. I felt that the shamanic drumming and active visualization techniques that Robert taught were contradictory to the strictness of the meditation practice and its emphasis on allowing everything to be “as it is” without clinging or aversion. However, I couldn’t let either of these practices go, because I could see the value of both, so I continued to practice both and lived with a level of conflict simmering beneath the surface for a long time. When I chose my dissertation research subject, and when I designed my Integral Spiritual Practice, I purposely chose the practices I had always been drawn to, and at the same time challenged by in my life. I put them out there to see what would happen. How could a first person vipassana meditation practice, a second person practice of devotion to the Black Madonna, and a third person practice of contemplation of the Kabbalistic Tree of Life, along with shamanistic based dreamwork techniques and a journal practice based in Depth Psychology, all held within a holofractographic worldview actually work together? This dream illustrates how. If the wise man in the dream is Robert, he represents the doorway that exists between waking consciousness and dream consciousness, and the ability, through conscious dreamwork techniques, to go through that doorway to gain meaningful information and intelligence that is of utmost importance to waking life in that this information can be of assistance in healing on all levels of our being, and can also assist in the paradoxical reconciliation of inner conflicts in our lives. Another interpretation of the old wise man is that he is the part of me that is wise and

skillful. My “son” may represent the part of me that is underdeveloped, and still needs guidance. The upper room is a good place to hang out and observe from. It even has a juke box!

131, or the “Words” that Open the Gate to the Garden of Eden

Most of the feedback from the dream group, and the most fruitful information, was coded in the number 131, the password used by the couple to enter the door to the Garden of Eden. Moss suggested checking the Library of Congress system for the category of books under ‘131’, which was quickly verified by a woman in the circle with her cell phone. 131 was for “Occult practices for Well Being.” Another woman in the circle lived on 131 Gracemoore Road in Stillwater, NY. A man in the circle had written 131 lines of code that day at work. That evening, I left the circle with the task of investigating 131 further. Moss suggested checking that page in one of his books or in a book on Kabbalah, and to watch for other serendipitous associations with 131.

The number 131 had significance related to the Integral Spiritual Practice I was practicing for this research. There were three practices, yet they were integrated into one. The dream was pointing to itself. The dream was the integration of the three separate practices into one. I also found a connection with this number to the second universal law of Kabbalah discussed in Chapter Four, the action of the supernal trinity, where the undifferentiated one differentiates into the first triad of the Kabbalistic Tree, the beginning of the torus flow of energy. In relation to the Black Madonna, the three sub-archetypes of the Virgin, Mother and Crone are all contained in one image of the Black Madonna.

The most significant piece of information came that night when I googled “Kabbalistic numerology of 131” and found a link to a blog with commentary on the meaning of Psalm 131. This connection was like striking a gold mine. Psalm 131 is also called “A Song of Ascents”-

O Lord, my heart is not proud, nor are my eyes haughty;
 I busy myself not with great things, nor with things too sublime for me.
 Nay rather, I have stilled and quieted my soul like a weaned child.
 Like a weaned child on its mother’s lap, [so is my soul within me.]
 O Israel, hope in the Lord, both now and forever.
 (Psalm 131:1-3, The New American Bible)

Amazingly, this psalm contained the perfect instruction on how to proceed to the next level in my Integral Spiritual Practice. It illustrated how the chosen first person, second person and third person practices of meditation, devotion to the Black Madonna and contemplation of the Kabbalistic Tree of Life could work together to form a living, integrated practice. It provided feedback that confirmed all the elements of the path I had chosen to follow. The image of the Madonna and child reflects the second person practice of Devotion to the Black Madonna. Newly revealed here is the child as a symbol of one’s soul, a meaning of the Black Madonna I had not come across yet in my research. A weaned child is no longer dependent on his mother for daily nurturance but can take sustenance from other sources. He is old enough to be separate yet sits in his mother’s lap for support. He is part of the mother’s energetic field. The soul as a weaned child on its mother’s lap is content, open to life and learning, full of wonder, and primed for instruction. The door opens when the time is right, to allow more information at the appropriate time. The next step on the path appears just when it is needed. The posture that is conducive to this is the meditation posture of Vipassana – allowing life to be exactly as it is.

Psalm 131 – I have Stilled and Quieted my Soul

This image embodies the attitude one takes in Vipassana meditation – content, open, trusting and patient, with no need to grasp or cling. In the dream, I was sitting in this way on the platform at the threshold of the door to the Garden of Eden, waiting, watching, observing. The state I was in as I sat in the dream is the same state I am in when I sit for meditation practice. In Chapter Seven I discussed the levels of the soul as bodies or vehicles increasingly more capable of penetrating deeper and deeper into the fundamental field. Spiritual work is a combination of purification of complexes while developing these spiritual bodies with more subtle capabilities.

Psalm 131 – Like a Weaned Child in its Mother's Lap

The mother is fertile, life-giving, nurturing. In the dream, my weaned son came to me and sat with me, as my soul ready for instruction. The soul gains strength and begins its journey to higher states as meditation practice continues. The image of the soul as a child offered by this dream is very meaningful to me and reminds me that the soul needs to be taken care of and nurtured so it can grow and develop in to maturity. The child represents the development of the soul, that is, the soul's journey back up the tree. The child that is embodied in the Black Madonna, the Divine Child, and the journey of the Divine Child as the soul was described in detail in Chapter Six. Begg speaks of the Child as the potential of who we essentially are, and how this child comes to us in dreams and encounters with the shrines of the Black Madonna -

Underneath all our conditioning, hidden in the crypt of our being, near the waters of life, The Black Virgin is enthroned with her Child, the dark latency of our own essential nature - that which we were always meant to be. Sometimes she comes to us in dreams

and visions, in sickness cured, in rescue from catastrophe and in chance encounters with the numinous. The legends of her shrines are full of such experience. (2006, pp. 134-135).

In Kabbalistic teachings, the ascent up the tree is called of the path of the Awakening of the Soul. It is the process of increasing perception and connection with the divine nature at the source of reality. As Halevi explains -

The mode of the work...is based upon the model of the Tree. The ascent up the tree entails working through successive triads that make up the tree. The first phase is...the practical comprehension of the four elemental states...the next step...is to identify the nature of the Yesodic ego...the study of action, devotion and contemplation...next...to examine the qualities of...theory and practice...the student reaches the level of Tiferet in himself...he comes in contact with the soul triad...this triad...works at refining a now self-conscious soul with patience and stability...the great upper triad of the spirit...a deep inner connection has to be developed so there is personal contact with...the Academy on High...the topmost triad...is the direct contact with the Divine...a state of profound awe...and a sense of unity and peace. (1979, pp. 22-24).

In one interpretation of the Kabbalistic Tree of Life, the sefirot Binah

...represents the sorrowful Mother of All Creation...the color of Binah is black and she is associated with all the major ancient goddess figures from Kali and Ishtar to Mary. Binah's son, who she sorrows for, has fallen into material creation and is positioned midway down the tree on the Sephiroth Tipareth. In his halfway position, he is depicted as the archetypal child...and can help others lower down in material creation to reach up and transcend higher up the tree. (Dingir, 2010)

In the 1992 dream “The Boy Who Fell from the Sky”, my own soul, or Divine Child (as indicated by the goldenness of my hair), fell out of space into material creation.

In another Kabbalistic interpretation of Psalm 131, the image of the Virgin and Child is symbolic of the state of grace we enter to give birth to our soul when it is stated that “...on the path to enlightenment, our body becomes the Virgin, giving birth to our soul in the infinite and eternal realms.”. (Malachi, 2005)

Psalm 131 - I am not Proud, nor my Eyes Haughty

As Vipassana meditation instructs, no matter where I am in the process, I am content, observing, open and allowing. According to Vipassana, the measure of progress on the path is not how many mystical experiences you have or how much pain you endure as you sit. The measure of progress is how much equanimity you have as you go through whatever experiences arise as you meditate. The attitude expressed in the many variations of the Black Madonna show her and her son in such a state of acceptance and compassion.

Kabbalistic Dreamwork

Kabbalists consider dreams to have great value and to be significant. As Hoffman describes, dreams can provide important feedback for spiritual growth –

The importance that the Kabbalah attributes to dreams is one of its most fascinating aspects. For more than eight hundred years in writing, and certainly dating back much longer through its oral teachings, the Kabbalistic system has regarded dreams as a vital pathway for inner development and higher consciousness. (1995, p. 122)

Hoffman describes six fundamental points used in Kabbalistic dreamwork that “reflect the fundamental notion that each of us is placed here on earth for a particular divine mission...by following these six principles closely, we can all...gain greater clarity, wisdom, and fulfillment in daily living.” (1995, p. 123). The first principle is the use of a dream journal. The use of a dream journal indicates that you are taking the dream world seriously. Kabbalists consider that dreams reflect our daily emotional and mental states, and therefore should be taken seriously to round out our understanding of ourselves. The second principle is to learn to understand the symbolism of your dreams. Moss would also agree that dream symbols are unique to the psychology of each individual. What a symbol means to me may not mean the same to you. The symbol must be understood within the context of the individual person. What does the dream symbol mean to you? The third principle is the sharing of the dream with people you trust. Dreams contain very personal information and are not meant to be causally told to just anyone. Creating a dream group as in the case of Moss’s monthly group in Albany, or having a dream partner, is a valuable way to learn more about the messages in your dreams. The fourth principle is to allow dreams to be a way to connect to higher consciousness. Hoffman explains –

Kabbalists have long prized dreams as a pervasive source of paranormal wisdom...During sleep, Jewish mystics have taught, our minds are far more receptive to our inner wellsprings of creativity; our conscious flow of thoughts is shut off, thus allowing divine inspiration to enter – if we are open to receive it...According to Kabbalah, we are sometimes conveyed psychic information – such as involving telepathy, clairvoyance, or precognition – from our higher self in dreams because the information is more acceptable to our ego when presented in this form. We are less likely to screen out messages not conforming to our waking preoccupations. Also, the more

calm and inwardly composed our sleep, the greater our receptivity to supernal impulses. (1995, pp. 127-128)

The fifth principle is a Kabbalistic dream question technique. Hoffman describes the technique –

Before going to bed at night, write down your personal question, framing it as specifically and tersely as possible. Then meditate for several minutes as a means of focusing the mind. Place the written question beneath your pillow. Before turning out the light to go to sleep, address your dream source for an answer to your dilemma. (1995, p. 129)

The final principle is to use dreams as guidance for waking life. As Hoffman explains -

...Jewish mystics have long considered dreams as a divine channel for better fulfilling our unique mission (tikkun) in this existence. From this perspective, all dreams are to be approached concretely and literally – and not just symbolically – for the higher wisdom they can impart about our purpose in this lifetime. In this sense, Kabbalists teach that we cannot, and must not seek to, bypass or circumvent our present earthly reality. Our everyday nexus of health, livelihood, and social relationships always comprises the inescapable starting point of spiritual growth and enlightenment. Also, because we live in the world of Action (Assiyah), what we physically do is the most important thing. (1995, p. 130)

For the Kabbalists, it is the soul that is the entity that can move between the worlds, and can even move in different vehicles, or bodies. As Rosenberg describes it -

...the body in Kabbalah remains forever in tension with the upper world ,which is interdependent with the lower work in a symbiosis: the soul travels up and down in cycles of regeneration and in new bodies...It is dreams that cross the borders of these worlds. (2000, p. 32)

Dreams in the HFG Worldview

Dreams are also considered to be of great significance in the HFG Worldview. Haramein believes that during sleep, when we dream, we are travelling within the Planck pixilated field. In the HFG Worldview, what the Kabbalists call the soul, is consciousness. As described in Chapter Five, in the HFG Worldview, consciousness is information moving across the Planck pixilated network. If the Kabbalistic idea of the soul is carried further into the HFG Worldview, it appears that consciousness somehow uses different bodies to travel in the field. Perhaps these bodies reside at the subtler octaves that exist in the vastness of seeming empty space that exists between the atomic scale and the Planck scale.

Based on the years I have spent engaging in dreamwork, and the current research I have undertaken in this HFG-ISP, I will speculate on what might be occurring when we dream. According to the HFG Worldview, everything that occurs in our life is imprinted onto the fundamental field as information on the structure of space-time. This information would be located on the event horizon of the Planck pixilated protons, or black holes, within our bodies. This information is continuously updated via the wormholes which connect all points together in the field. Ordinary states of dreaming have lots of interference. The noise level is high. This is due to the many things that distract our attention throughout the day. As a result, when we sleep,

and dream at night, our dreams also have interference. Our ability to discern subtle information is not very strong, and so, our consciousness stays close to home, and processes information locally, from the daily information of our own lives.

However, when one makes a conscious effort to reduce the noise, what happens in the dream state is enhanced (this also affects our daily life). Two such dream practices are mentioned above, Moss's techniques of conscious dreaming and Kabbalistic dream practices. I can also attest from experience that the practice of Vipassana meditation also increases the clarity and depth of dreaming. These are the kinds of practices that enhance the ability to interact with and receive, or perceive, information in the field.

As described above, both in the Kabbalistic dreamwork practices, and in Moss's techniques, it is important to clear the mind of the clutter of the day and enter the dream state with intention to enhance the ability to receive information from the field. These practices remove the static on the lines, they clear the channels, and in the language of the HFG Worldview, allow for our consciousness to move more freely through the wormhole network, so that we can gather information farther away from our normal locale. In this way, our consciousness can penetrate the information network deeply. Our natural affinity would be to our loved ones, so we would gravitate to the vicinity of their information fields, in the dream state version of "remote viewing". We may pick up on health problems, or on danger about to happen to our loved ones. When deep in the network, time is altered, and we can experience "precognitive" dreams, where we gain information about events that have not yet occurred.

As discussed in Chapter Seven, it appears that the enhanced ability to connect to the field is what evolution would have us do, and as the dream "The Gate to the Garden of Eden" clearly points out, both meditation and dreamwork practices are viable techniques for making this

connection stronger and clearer. This research in HFG-ISP demonstrates what kind of information can start to flow when a person begins practicing techniques from the world's traditions that have stood the test of time, within a scientific Worldview that provides a rich and robust context which both embraces and provides validation for these experiences.

CHAPTER FOURTEEN: ORGANIC RESEARCH SUMMARY

The underlying premise of Part II is that the fundamental field of intelligence is constantly present and always accessible. Hramein's HFG Worldview maintains that we are constantly communicating with the wormhole network, albeit unconsciously. In this light, spiritual practice consists of the various methods that have been developed to consciously open communication channels with the field, for not only giving information, but also receiving it. Organic Research recognizes this potential for communication with the field and refers to it as "working in partnership with Spirit."

Part II documents the experiences encountered while engaging in research with the chosen Integral Spiritual Practice methods. The techniques of spiritual practice engaged here allowed for an internal process to take place which resulted in the significant movement in several longstanding issues. The degree of healing appeared to depend on the degree of willingness to trust and go through the process, as well as the ability to maintain a stance of observation of what was occurring without interfering or trying to direct what was happening. Clements describes these as chthonic processes -

Chthonic has to do with the underworld – processes that occur in the depths, usually hidden from our view, beneath the surface of our awareness. Chthonic processes happen without out conscious awareness or our usual egoic control...chthonic conditions favor creativity so that prior confining structures or organizations of thought may dissolve during such states, allowing new structures and organizations to emerge. Chaotic or chthonic conditions help empty us of the old and familiar ways of knowing, being and

doing, so that there is room for acquiring new and less familiar knowledge and ways of being and doing.

The previously treated skills of slowing and quieting, intention setting, and directing attention away from outer concerns and toward inner experiences are useful in setting the stage for the emergence of chthonic, unconscious processes, material, and information. Those skills help reduce usual impediments to the operation and surfacing of unconscious processes and information, and they also help us more readily access and remember the previously unconscious material once it emerges.” (2011, p. 239).

In the Organic Research model, the conditions for inducing chthonic processes are the same preparatory techniques used in Vipassana meditation – slowing and quieting, then turning away from outer concerns and toward inner experiences. In the Vipassana course technique, this slowing, quieting and turning inward lasts for ten days, which creates the potential for the surfacing of very deep unconscious processes and information. Thus, the Vipassana meditation course is a powerful means for inducing chthonic processes. Strict rules and a rigid structure put in place during the course hold the space for the participant to safely engage in these unconscious processes without interruption and interference.

Ferrer refers to this process as the experience of the Mystery, rather than contact with the fundamental field as in the HFG Worldview, and he points out that the result is coherence with the Mystery. I also find this to be true in my own experience. As described in my documentation of Vipassana meditation, periods of releasing chthonic material, or complexes as they are referred to by Goenka, alternated with periods of deep serenity and peace. Ferrer sees the goal of this interaction with the fundamental field as becoming more harmonious with it –

I believe that we are in direct contact with an always dynamic and indeterminate Mystery through our most vital energy. When the various levels of the person are cleared out from interferences (e.g. energetic blockages, bodily embedded shame, splits in the heart, pride of the mind, and struggles at all levels), this energy naturally flows and gestates within us, undergoing a process of transformation through our bodies and hearts, ultimately illuminating the mind with a knowing that is both grounded and coherent with the Mystery. (2002, p. 169).

As shown in the chapters describing my own experiences of clearing out the types of interferences cited by Ferrer, the process is not always comfortable or desirable, which is why the training of Vipassana meditation places so much emphasis on the ability to maintain an observational stance no matter what kind of experience occurs, for as our teachers remind us, a blissful, peaceful experience is surely to be followed by another experience of chthonic release. The nature of Vipassana meditation is that the complex does not have to be analyzed by the mind. It is eradicated on a deeper level of being that does not require thinking. The deeper level of being, whether we call it the Mystery, Spirit, or the intelligence of the fundamental field, knows what there is within the individual that is incongruent and needs to be corrected, and knows the right timing for doing so. It may seem more desirable to call this intelligence the Mystery, or Spirit, but for the purposes of this research I continue to call it the intelligence of the fundamental field to reinforce the model introduced in Part I, the model of fundamental reality found in Hamein's HFG Worldview. In the HFG Worldview, rather than God being an individual entity, what we have is a "god field" containing all the information of all things and all times, present everywhere.

Interestingly, as the Vipassana meditation course continued and I withdrew further and further from the daily concerns of life, my mind became like a clean slate which resulted in my dreams at night vividly presenting my unconscious material in symbolic form as another method of connecting to the information residing in the fundamental field.

Theravada Buddhism, the form of Buddhism where Vipassana meditation originates, places its emphasis on the practice and enlightenment of the individual, and maintains a high regard for the monastic life and the study of Pali scriptures. In this way, the individual experiencing the reality that exists in one's own being, Vipassana meditation is ideal as a first-person integral spiritual practice. Mahayana Buddhism is more of a social force, with emphasis on compassion for all sentient beings and the practice of devotion to bodhisattvas, beings who are dedicated to the relief of the suffering of others. Mahayana Buddhism could be practiced as a second-person spiritual practice. I, however, chose devotion to the Black Madonna as my second person practice. It can be seen how the Black Madonna could be considered a form of a bodhisattva. As a never-ending cyclical archetypal form who repeats herself continuously through the birth-death-rebirth cycle as Mother-Virgin-Crone, and through the Divine Child born miraculously out of her womb as the spiritual light of humanity, she demonstrates compassion for all and the desire to remove the suffering of all beings through the realization of their divinity as embodied in her son.

The pilgrimages I engaged in for the second person practice of devotion occurred at a time in my life when I was dealing with the loss of my mother – first in her declining health, and later in her passing. Therefore, much of my work involving the Black Madonna first orbited around her as the Mother archetype. A transference eventually took place. My mother moved beyond her individual identity to merge with the archetype of the Mother as the Black Madonna,

where I could interact with her on a broader level. Concurrently with this, I expanded my focus of my individual birth from my own mother, to the entire lineage of Mothers that made my life possible, back to the source of my DNA. Eventually, I came to connect the archetype of the son of the Black Madonna, who she is holding or who sits on her lap, to the Divine Child I had encountered in previous spiritual work on the process of the awakening of the soul as I described in Chapter Seven. Such is the nature of the inner work: it forms a spiral, where we orbit back to our unfinished work and experience it from a deeper perspective to gain new understanding and deeper integration.

The results of the engagement in the ISP practices were several. First was the realization that my fear of intense spiritual practice was really a misplaced fear. The underlying issue was the anxiety already present in my unconscious that emerged whenever I engaged in a deep spiritual practice. I don't know the actual source of this anxiety, but it became evident in my early 20's after my brother's death. Practicing Vipassana meditation, especially the attending of 10-Day courses, was a productive way to release this deep-seated anxiety in a safe environment.

Next was the realization that my view of reality was not correct. As became more apparent the more I engaged in spiritual practice, reality works in a manner very different from how I believed or wanted it to work. Impermanence is a fact of existence, whether I like it or not. To view life as permanent is to live without wisdom. The observation of the effects of my choices on my emotional, mental and physical well-being, as is practiced in Vipassana meditation, is a great teacher of how to live my life with wisdom and less delusion.

An additional result of the ISP was the development of important skills – the ability to focus my awareness, the ability to experience the gamut of sensations from intense pain to deep peace without interfering, and the ability to surrender to the process – these skills were exactly

what I needed to stay grounded and present while the unconscious processes worked themselves out.

A fourth result was the ability to see my process on an archetypal level, bringing it from an individual experience to a human experience, part of the process of being human. Seeing the process archetypally is to see it with a larger view, which helps to surrender to it. This was particularly helpful in my grief work, the work of the heart.

The skill of creative imagination had its place in processing information from liminal sources, such as symbols in dreams. These symbols were a rich source of vitality and creativity in my life, especially when engaged in a spirit of curiosity and humor.

In the dream I recounted in Chapter Thirteen, I tell the wise old man that “this is the edge where I need to press further,” the edge being the jump from the Star of David to the Kabbalistic Tree of Life where I experienced fear/awe. In conducting my Organic research of Integral Spiritual Practice, I see many places where I did push through fear. In both 10-Day Vipassana meditation courses recounted in Chapters Ten and Twelve, fears arose which I was able to face. As described in the second 10-Day, by allowing the experience of intense heat to play itself out, I found deep peace on the other side; perhaps deep peace is the heart’s way of expressing awe.

The edge I experienced with the Black Madonna was the fear of death, the fear that there was no longer a way to communicate with my mother once she passed away. I went to the Black Madonna for comfort and to heal my broken heart. Through the work of Process Meditation and pilgrimage, I found a path to transform my pierced heart to a Sacred Heart, a heart that accepts the pain of life as a door to becoming more compassionate and wise. Perhaps an inner conversion of this kind, the change from a heart filled with fear to a heart full of awe, is equivalent to the leap that occurs for the Star of David to become the Tree of Life.

Clearly there is more work to do, on both inner and outer levels, yet because of the Organic Research I engaged in here, I was able to make significant movement in several very specific areas in my life and in my overall understanding of life and death. Next, in Chapter 15, I will provide an overall academic reflection of the HFG-ISP research, and how it validated Haramein's HFG Worldview. I will also provide a personal reflection on this writing and my experience of it and discuss if I achieved what I set out to achieve. I will also reflect on how this research will affect my future direction.

CHAPTER FIFTEEN: HFG-ISP SUMMARY AND FUTURE DIRECTIONS

The goal of this research was to discover the places of overlap between an emerging worldview in physics based on the work of Nassim Hamein in the field of Unified Physics, which is referred to here as the Holofractographic (HFG) Worldview, and the teachings and practices embodied in the spiritual traditions comprising a unique and specific Integral Spiritual Practice consisting of Vipassana meditation, devotion to the Black Madonna and contemplation of the Kabbalistic Tree of Life, using a combination of philosophical discourse and Organic Inquiry as the research methods. The result of the research was more than a survey of commonalities and overlaps between the tenets of the HFG Worldview and the teachings and beliefs of the individual religions from which the components of the Integral Spiritual Practice came. It was an integration that resulted in a holographic and fractal construction of the inner workings of the human being, revealing how all scales - body, psyche, soul and spirit – are connected all the way from the physical body back to the fundamental template of existence. The totality of this integration is what I call Holofractographic Integral Spiritual Practice (HFG-ISP).

In Part I, I reviewed the major tenets of the Hamein's HFG Worldview hypothesis, starting in Chapter Three with the description of the holographic and fractal dynamics at work in the fundamental field. The first universal law of Kabbalah, which states that all is one, was compared with the HFG Worldview. It was shown that holographic and fractal dynamics were also fundamental to the working of the Kabbalistic Tree of Life. I proposed how Vipassana meditation could be used as a technique where these fundamental dynamics could be personally experienced. I also explained how imagery found in the Avatamsaka sutra depicting the realms of spiritual enlightenment has a striking resemblance to the design of the holofield. Principles

governing these realms cited in the Avatamsaka sutra, interbeing and emptiness, could also be applied to the dynamics of the fundamental field. I compared the archetype of the Black Madonna to the field, as symbolic of the source of everything in existence as the embodiment of the Mother archetype.

In Chapter Four, the features of the geometric template across scales found in Hamein's HFG Worldview were described, as well as the role of the fundamental field in the dynamics of creation. The Kabbalistic view of creation as embodied in the Tree of Life was compared to the HFG Worldview of creation. The qualities attributed to Ein Sof in Kabbalah were demonstrated to be virtually identical to the qualities attributed to the fundamental field. The scalar nature of the Tree was described and compared to the HFG Worldview, including the introduction of the four worlds of Kabbalah. A Buddhist view of creation as expressed by Robert Thurman was discussed. The Black Madonna as exhibiting the connectivity of the universe in the transmission of DNA was described, as well as the meaning of her fertilization by Spirit as the Virgin archetype as an expression of creation.

The fundamental field as a universal field of information capable of awareness was the topic of Chapter Five. Here I presented the case for the practice of Vipassana meditation as a vehicle of honing awareness to perceive more subtle scales of information in the fundamental field. I recounted some of my own experiences from the Vipassana meditation courses I attended, as well citing from the Vipassana discourses by Goenka and documented experiences of Vipassana teachers including Goenka, Lay and Tejaniya.

I used the complex relationships of the Kabbalistic Tree of Life as expressed by the four worlds of Kabbalah in the form of Jacob's Ladder to illustrate how the feedback mechanism of the fundamental field may possibly operate in Chapter Six. Through the model of Jacob's ladder,

it was shown how the psycho-spiritual constitution of the human being makes it possible for contact to be made to the upper worlds (the fundamental field in Haremei's HFG Worldview). This ability to contact the fundamental field was based on the intricate connectivity between scales.

In Chapter Seven, the Kabbalistic process of the awakening of the soul was used to illustrate how the feedback mechanism between Haremei's wormhole network and the human being may work to bring about spiritual evolution. It was also shown how the Divine Child sub-archetype of the Black Madonna embodies the process of spiritual awakening.

The final major tenet of Haremei's HFG Worldview presented in Part I was the survival of consciousness beyond death. In Chapter Eight, I gave an overview of some of the mounting evidence of the phenomenon of the Near Death Experience (NDE) that strongly suggests that consciousness does survive beyond physical death, and related these NDE experiences to the structure of the HFG fundamental field.

The early chapters in Part I, Chapters Three and Four, revealed many overlaps between the tenets of Haremei's HFG hypothesis and the spiritual traditions forming the basis of the unique Integral Spiritual Practice engaged in this research, some of the overlaps strikingly similar or virtually identical. In the mid-chapters of Part I, the foundational tenets of the Haremei's HFG Worldview were woven together with the multiple perspectives of the ISPs to construct a viable mechanism for human spiritual development. The Kabbalistic process of the awakening of the soul, rooted in the holographic and fractal dynamics of the Tree, was enriched by the processes of the soul embodied in the archetype of the Black Madonna and her sub-archetypes of Virgin, Mother, Crone and Divine Child. The mechanism of the awakening of the soul enriched the practice of Vipassana meditation by illustrating a circuit of connection between

the physical body and fundamental awareness via a path between Kabbalistic worlds. The HFG Worldview provided a viable fundamental mechanism on which to base the intricate workings of the comprehensive model of spiritual development that emerged.

In Part II, I documented personal experiences and insights obtained by engaging in the ISPs as Organic Inquiry, documenting the process of my own psycho-spiritual journey. Chapters Ten and Twelve recount my experiences practicing the technique of Vipassana meditation during 10-Day courses as a vehicle for experiencing multiple scales of the fundamental field through the instrument of subtle awareness. Chapter Eleven recounts my expression of devotion to the Black Madonna through the act of pilgrimage to her sacred sites in Italy and Poland. Here my comprehension of the subtler meaning of her archetype and sub-archetypes deepened as I walked on the ancient soil and absorbed the legends of her ancient sites, participating in her ancient rituals and listening for her guidance. My personal experiences of the ISPs provided the gravitas required to be able to facilitate the emergence of the final HFG-ISP.

Chapter Thirteen documents an integration of the seemingly disparate ISPs through the vehicle of an illuminating dream which I proposed to be a living example of the feedback mechanism of the fundamental field of information. Even beyond the integration of the three spiritual practices, this dream documents the emergence of an HFG-ISP, because within its imagery are many of the elements of Hamein's HFG Worldview. Following the dreamwork techniques of Robert Moss, this dream was found to be richly abundant with useful information and enlightening connections which were elaborated upon in this chapter. The HFG-ISP was holographic, not only because it is based in holographic principles, but because the ISPs were contained within each other; the spiritual process of awakening was present in each but in

different language. The HFG-ISP was fractal because each of the ISPs stimulated one or more of the multiple scales, or worlds, of the human being.

In Chapter Fourteen, I spoke about the wisdom I gained from Vipassana meditation concerning the impermanence of life. Hareid's HFG Worldview added to this wisdom the possible mechanism for the survival of consciousness after death. Our physical body will die, that is for certain. However, the increasing body of evidence in the area of NDEs that I surveyed in Chapter Eight has left me with a growing trust that our consciousness does continue on beyond the dissolution of the body. This body of evidence, coupled with the experience of the dissolution of the body during Vipassana meditation, makes this known to me on an intellectual as well as an experiential level. What are the possibilities if I live my life with the growing awareness of this knowledge? What if, instead of fearing death and believing communication ceases once a person dies, I believed the opposite? As Assante suggests in *The Last Frontier*, and Moss outlines in *The Dreamer's Book of the Dead*, the possibility of communication with the dead could open a fascinating new world of creative human activity.

On a more contemplative level, I studied the work of Leonora Leet, the Kabbalist who generated the worlds of Kabbalah using progressions of the Star of David. I see studying her work as an edge in my ability to comprehend complex ideas of Jewish mysticism and geometry. This is an area where I could press further to expand my understanding of the Kabbalistic Tree of Life. In a publication in the early years of bringing his work to the public, Hareid describes his own study of the mathematics involved in the generation of the Tree of Life when he states that "...it has grown from the seed of life, to the flower of life, expanding into the fruit of life, which contains the point of singularity, the seed that generates the tree of life, the foundation of existence." (1997, p. 27).

Leet shows the evolution of her Sabbath Star Diagram as a progression of the Kabbalistic worlds. Her “fourth world diagram,” which represents the template for the material world as creation progresses from the fundamental template is the strikingly similar to the 64-tetrahedral matrix Haremein proposes to be the geometry of the fundamental field. (see figures 15.1 and 15.2).

Figure 11: Haremein’s 64-tetrahedral Matrix

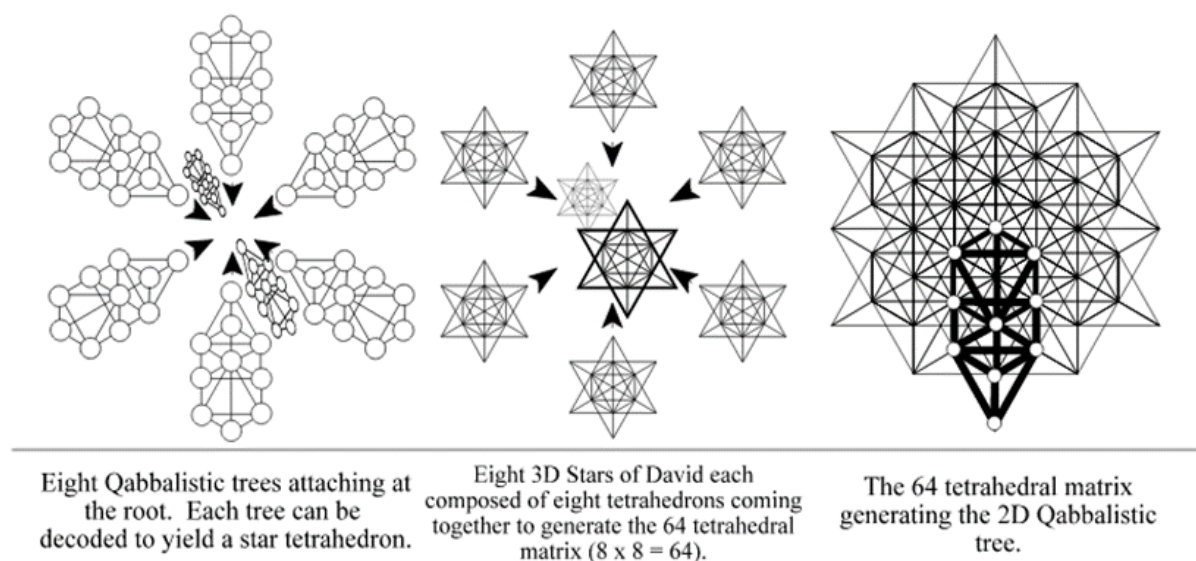


Figure 11. The generation of Haremein’s 64-tetrahedral matrix from eight tetrahedrons and subsequent identification of the Kabbalistic Tree of Life within the matrix. Retrieved from *The Harmonic Sphere Flux Resonator* (p. 26), by N. Haremein, 1997, (<https://sunshinelighthouse.files.wordpress.com/2013/03/the-harmonic-sphere-flux-resonator.pdf>). In the public domain.

Figure 12: Leet's Fourth World Future Modeled Form of the Sabbath Star

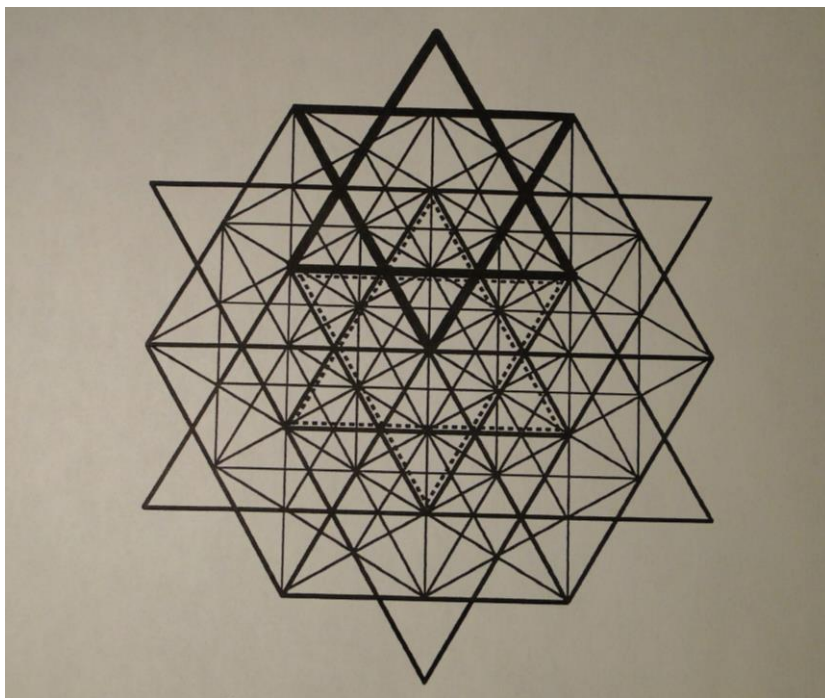


Figure 12. The fourth world “future modeled form” of the Leet’s Sabbath Star, outlining the constituent Stars of David. Adapted from *The Universal Kabbalah* (p. 100), by L. Leet, Rochester, VT: Inner Traditions.

I find the fact that both Leet and Hamein have come to very similar conclusions about the fundamental geometry of creation, one from a Kabbalistic origin, and the other from a Unified Physics perspective, to be intriguing and worthy of further study, particularly considering Leet’s correlation of the worlds of Kabbalah generated from her Sabbath Star Diagram to the mystical tradition of Kabbalah. Because Hamein’s mathematical work correlates so well with the geometry of Kabbalistic Tree of Life, I believe the meaning embodied in the workings of the Tree are highly relevant to the understanding of consciousness (also referred to as self-awareness), the evolution of the human being, and the survival of consciousness beyond death, all of which are embodied in the HFG Worldview, and all of which

I have attempted to flesh out in this research. I believe the HFG Worldview can benefit further from this Kabbalistic knowledge, as well as from the experiential methodology of Vipassana meditation, and the archetypal processes embodied in the Black Madonna.

Also, through this research, I have found the Black Madonna and her sub-archetypes of Virgin, Mother, Crone and Divine Child to have far deeper meaning than I had considered at the beginning of my work. I am grateful that the hundreds of paintings and statues venerating her throughout Europe have been preserved by the Catholic Church. At each of the sacred sites I visited, whether in Sicily, Southern Italy, or Poland, I witnessed strong devotion to her in rituals, song, and dance. In those places, the Black Madonna has enormous meaning to the people who pray to her and have devotion to her as Queen Mother of the Savior Son. I found comfort for my own sorrows in her as well. Yet, as I presented in this research, her meaning goes much deeper. For those willing to look, and listen, she is the doorway to spiritual evolution through the process of the awakening of the soul.

Finally, I propose that the method of HFG-ISP I have demonstrated here could be repeated by others. As the postulates formulated by Hamein in his HFG Worldview continue to find validation and expand with new discoveries in Unified Physics, this Worldview could be applied as I have done to a different set of practices that would make up an Integral Spiritual Practice particular to that individual, one that allows for a multiple perspective experience of Spirit, to provide further research into the domain of HFG-ISP and ultimately, to contribute to realizing the unity of the fields of science and spirituality.

Working with the Process Meditation techniques of the Intensive Journal Process, I created a Mantra/Crystal that captures the edge of my psycho-spiritual work that emerged from this HFG-ISP. It is “When the Star became a Tree.” Following the principles of formulating a

Mantra/Crystal, seven syllables are used in an incomplete sentence that reflects the essence of an experience in a concise way while at the same time opens to future potential. This Mantra/Crystal has many layers of meaning for me and reminds me where the edge of my work is in all three “persons” of spiritual practice. It succinctly captures the essence of how I have been changed by engaging in the process of this research and in writing this dissertation.

When I started this research, my thinking was more black and white, yes or no, up or down. I had put up limitations in my life due to my fears related to the intensity I experienced with previous deep inner practice. I had a difficult time reconciling the feelings of loss I experienced after the death of loved ones. I felt an inner conflict between the practices I was drawn to, they were contradictory. Like the Star with its six points, I had limited avenues available to me.

As was cited in Chapter Three, according to Rosenberg, when we lived in the Garden of Eden we experienced the universe holographically. Returning to the Garden of Eden by ascending the branches of the Tree of Life is to restore our holographic nature. For me, the Star becoming a Tree is symbolic of the shift from living in a flatland to experiencing ourselves holographically embedded in life. After completing this research, my experience of the universe is more holographic. I now have a complexity of avenues available to me in the Tree of Life. The knowledge of the connectivity between Kabbalistic worlds has deepened my approach to spiritual practice. I now see the ISPs that were seemingly disparate to be accessing different scales in the holographic Tree, yet all part of the same underlying process of awakening. I have more trust in my own inner guidance. I have passed through the intensity that arose during deep inner practice to find deep abiding peace on the other side. Through developing the skills of equanimity and non-interference, and studying the experiences of other spiritual practitioners, I

see these periods of intensity as integral to the process of awakening. The loss I experienced after the death of loved ones has been tempered by allowing myself to fully feel the weight of the love I have in my heart through experiences of deep compassion for others during my pilgrimage to Black Madonna sites and during my 10-Day meditation practice. The study of the mounting NDE evidence considering the HFG tenet of the survival of consciousness after death has given me hope. Experiencing the dissolution of the body during Vipassana meditation, as well as contact with loved ones through dreams has also deepened my trust in the survival of awareness after death.

I will continue my research into this emerging HFG-ISP form, both in my own practice, and with others who may be interested in working with me. One specific area of interest to me is the process of awakening embedded archetypally in the Black Madonna and her sub-archetypes. I wish to do more research related to the ancient goddess origins of the Black Madonna, and how ancient myths may lead to deeper understanding of her archetype. I wish to bring the process of awakening to our spiritual nature that the Black Madonna represents from the Church into the lives of everyday people who may be drawn to her as a vehicle for their own awakening process. The Catholic Church preserves the Black Madonna's sanctity through respect, devotion and adoration. This is one of the greatest gifts the Church preserves in her worship and this atmosphere is critical in the process of approaching her mystery. However, this sanctity can also be created in the sacred, crystalline space of our own interior cathedral. For what is the Black Madonna but an outer manifestation of the processes already innately present within the inner architecture of our own being.

Another specific area of interest for me that emerged out of this research is in the similarities between NDEs and experiences during deep spiritual practices such as Vipassana

meditation, as documented by Rajiv Parti. The healing properties of the Light and changes within people after these experiences are of particular interest to me.

And finally, the third area of interest for further research is the correlation of the Sabbath Star Diagram work of Leonora Leet, and Nassim Hamein's 64 tetrahedral matrix, from both a geometric perspective, and the perspective of Jewish mysticism. My interest in this stems from my belief that the workings of the Kabbalistic "worlds" represent the unseen processes that exist in the vastness that exists between the scale of the proton, and the scale of the Planck in the HFG Worldview.

In summary, I will continue my research on the process of the Star becoming a Tree, from all three perspectives of Integral Spiritual Practice, considering the emerging HFG Worldview, within myself, and with others who may be drawn to this work.

REFERENCES

- Aak, N. (2016). Existence beyond the body: The shamanic view. In E. Laszlo (Ed.), *What is reality? The new map of cosmos and consciousness* (pp. 164-171). New York: Select Books, Inc.
- Adams, J. (2013). Three trees of life. Retrieved from <https://janeadamsart.wordpress.com/2013/11/08/three-trees-of-life/>
- Adams, M. (2006, November 23). The discovery of DNA variability, holographic blueprints and the symphony of life [Article]. Retrieved from http://www.naturalnews.com/021175_Human_Genome_DNA.html#ixzz41V8RxE1
- Anderson, R. M. (1977). A holographic model of transpersonal consciousness. *The Journal of Transpersonal Psychology*, 9(2), 119-128.
- Anderson, R. & Braud, W. (2011). *Transforming self and others through research: Transpersonal research methods and skills for human sciences and humanities*. Albany, NY: State University of New York Press.
- Assante, J. (2012). *The last frontier: Exploring the afterlife and transforming our fear of death*. Novato, CA: New World Library.
- Avatamsaka Sutra (n.d.) Retrieved from http://www.dharmaflower.net/_collection/avatamsaka.pdf
- Barks, C. (2003). *Rumi the book of love: Poems of ecstasy and longing*. New York, NY: HarperCollins Publishers, Inc.
- Bell, A. (n.d.) On training yesod. Retrieved from <http://www.kabbalahsociety.org/wp/articles/>
- Belloni, A. (2007). *Rhythm is the cure: Southern Italian tambourine*. Pacific, MO: Mel Bay Publications, Inc.
- Begg, E. (2006). *The cult of the black virgin*. Wilmette, Illinois: Chiron Publications.
- Birnbaum, L. C. (1993). *Black madonnas: Feminism, religion & politics in Italy*. Lincoln, NE: iUniverse.
- Birnbaum, L. C. (2001). *Dark mother: African origins and godmothers*. Lincoln, NE: iUniverse.

- Bjerve, A. (2015) The schwarzschild proton. Retrieved from <http://holofractal.net/2015/08/05/the-schwarzschild-proton/>
- Blake, W. (1970). *Songs of innocence and experience*. Oxford: Oxford University Press.
- Bly, R. (1990). *Iron john*. Boston, MA: Addison-Wesley.
- Bly, R. & Woodman, M. (1991). *The divine child*, [Audio Cassette]. Berkeley, CA: Audio Literature.
- Bohm, D. & Hiley, B. J. (1993) *The undivided universe*. London: Routledge.
- Braden, G. (2007). *The divine matrix: Bridging time, space, miracles and belief*. Carlsbad, CA: Hay House.
- Brown, W. (2015, December). *The unified spacememory network: from cosmogenesis to consciousness*. [Video file]. Retrieved from <http://academy.resonance.is/channel-64-replay/>
- Capra, Fritjof (1975). *The tao of physics: An exploration of the parallels between modern physics and eastern mysticism*. Boulder, CO: Shambhala Publications, Inc.
- Carlson, R. (2012, November 16). The meaning of sacred geometry part 2: What's the point? Retrieved from <http://sacredgeometryinternational.com>
- Chopra, S. L. (2008). *Yogic secrets of the dark goddess*. New Delhi, India: Wisdom Tree.
- Clements, J. (2011). Organic inquiry: research in partnership with spirit. In R. Anderson & W. Braud, *Transforming self and others through research: transpersonal research methods and skills for the human sciences and humanities*. (pp. 131-159). Albany, NY: State University of New York Press.
- Cook, F. (1977). *Hua-Yen Buddhism: The jewel net of Indra*. University Park, PA: Pennsylvania State University Press.
- Davies, Paul (1983). *God and the new physics*. New York, NY: Simon and Schuster.
- Davies, Paul (1992). *The mind of god: The scientific basis for rational world*. New York: Simon and Schuster.
- Dierkes, C. (n.d). The three faces of god for atheists. *Beams and Struts*. [Article]. Retrieved from <http://www.beamsandstruts.com/articles/item/1165-the-three-faces-of-god-for-atheists>
- Dingir, I. S. (2010, December 16). The Black Madonna [Web log post]. Retrieved from

- <http://www.istarsgate.com/forum/archive/index.php>.
- DeVos, C. (2008). Integral Christianity: theory and practice, part 2. The three faces of God. [Blog]. Retrieved from <http://kenwilber.com/blog/show/462>
- Elgin, D. (2009). *The living universe*. San Francisco: Berrett-Koehler Publishers.
- Ferrer, J. (2002). *Revisioning transpersonal theory: A participatory vision of human spirituality*. Albany, NY: SUNY Press.
- Goenka, S. N. (1987). *The discourse summaries*. Onalaska, WA: Pariyatti Publishing.
- Goldstein, J. (1976). *The experience of insight*. Boston, MA: Shambhala Publications.
- Goswami, A. (1993). *The self-aware universe: How consciousness creates the material world*. New York, NY: Jeremy P. Tarcher / Putnam.
- Goswami, A. (2000). *The visionary window: A quantum physicist's guide to enlightenment*. Wheaton, IL: Theosophical Publishing House.
- Goswami, A. (2001). *Physics of the soul: The quantum book of living, dying, reincarnation, and immortality*. Charlottesville, VA: Hampton Roads Publishing Company, Inc.
- Govinda, A. (1966). *The way of the white clouds: A buddhist pilgrim in tibet*. Boston, MA: Shambhala Publication.
- Green, A. (2004). *A guide to the Zohar*. Stanford, CA: Stanford University Press.
- Gugliotta, G. (2008, July). The great human migration: why humans left their African homeland 80,000 years ago to colonize the world. *Smithsonian Magazine*. [Article]. Retrieved from <http://smithsonianmag.com/history/the-great-human-migration-13561/>.
- Halevi, Z. S. (1974). *Adam and the kabbalistic tree*. York Beach, ME: Samuel Weiser, Inc.
- Halevi, Z. S. (1976) *The way of the kabbalah*. York Beach, ME: Samuel Weiser, Inc.
- Halevi, Z. S. (1979). *Kabbalah: Tradition of hidden knowledge*. New York, NY: Thames & Hudson.
- Halevi, Z. S. (1986). *The work of the kabbalist*. York Beach, ME: Samuel Weiser, Inc.
- Halevi, Z. S. (2015). Kabbalah: the toledano tradition: part I. *Delumin/a*. Retrieved from <http://spectrumsca.com>
- Hanh, T. N. (1975). *The miracle of mindfulness: A manual on meditation*. Boston, MA: Beacon

Press.

- Hanh, T. N. (1997). The Diamond Sutra. Retrieved from [https://www.abuddhistlibrary.com/Buddhism/G - TNH/TNH/The Diamond Sutra/Dharma Talk given by Thich Nhat Hanh on December 14 IV.htm](https://www.abuddhistlibrary.com/Buddhism/G-TNH/TNH/TheDiamondSutra/DharmaTalkgivenbyThichNhatHanhonDecember14IV.htm)
- Hanh, T. N. (2004). *The ultimate dimension: an advanced dharma retreat of the avatamsaka and lotus sutras*. [Audio CD]. Boulder, CO: Sounds True.
- Hamilton, D. (2012). The three faces of spirit: integral spiritual practice in self, culture, and nature. *Integral Post*. Retrieved from <https://www.integrallife.com/integral-post/>
- Haramain, N. (1997). *The harmonic sphere flux resonator*. Retrieved from <https://sunshine.lighthouse.files.wordpress.com/2013/03/the-harmonic-sphere-flux-resonator.pdf>
- Haramain, N. (2010). *Delegate Program*. Holualoa, HI: The Resonance Project Foundation.
- Haramain, N. (2013). Quantum gravity and the holographic mass. *Physical Review & Research International*, 3(4), 270-292. Retrieved from <http://www.sciencedomain.org>
- Haramain, N. (2015, April). *Resonance, black holes, sacred geometry and unified field theory*. (B. Bain and M. Freeman, Interviewers). [Video file]. Retrieved from <https://www.youtube.com/watch?v=y8GpAyD93ZA>
- Haramain, N. (2015, August). *The connected universe*. [Video file]. Lecture presented at The Modern Knowledge Tour, Toronto. Retrieved from <https://www.youtube.com/watch?v=ztwPYyNe3AM>.
- Haramain, N. (2016). The new paradigm in physics. In E. Laszlo (Ed.), *What is reality? The new map of cosmos and consciousness* (pp. 83-113). New York: Select Books, Inc.
- Hart, T, Nelson, P. L., Puhakka, K. (Eds.). (2000). *Transpersonal knowing: Exploring the horizon of consciousness*. Albany, NY: State University of New York Press.
- Hart, W. (1987). *The art of living: vipassana meditation as taught by s. n. Goenka*. New York, NY: HarperCollins Publishers.
- Hadot, P. (2002). *What is ancient philosophy?* Cambridge, MA: Harvard University Press.
- Hoffman, E. (Ed.). (1995). *Opening the inner gates: new paths in Kabbalah and psychology*.

- Boston, MA: Shambhala Publications, Inc.
- Hoffman E. (1986). *The Kabbalah: Doorway to the Mind*, [Audio Cassette]. Highland, IN: Creative Audio.
- Hoffman, E. (1992). *The way of splendor: Jewish mysticism and modern psychology*. Northvale, NJ: Jason Aronson, Inc.
- Hollis, J. (2000). *The archetypal imagination*. College Station, TX: Texas A&M University Press.
- Holloway, A. (2013, December 1). What ancient secrets lie within the flower of life? Retrieved from <http://ancient-origins.net/human-origins-religion>
- Kleining, G. & Witt, H. (2000). The qualitative heuristic approach: a methodology for discovery in psychology and the social sciences. *Forum: Qualitative Social Research*, Vol. 1, No. 1. Retrieved from <http://www.qualitative-research.net/>
- Kubler-Ross, E. (1975). *Death: the final stage of growth*. Englewood Cliffs, NJ: Prentice-Hall, Inc.
- Kubler-Ross, E. (1997). *The wheel of life: A memoir of living and dying*. New York, NY: Scribner.
- Kubler-Ross, E. (1999). *The tunnel and the light: Essential insights on living and dying*. New York, NY: Marlowe and Company.
- Laszlo, E. (2004). *Science and the akashic field: An integral theory of everything*. Rochester, VT: Inner Traditions.
- Laszlo, E. & Currivan, J. (2008). *CosMos: A co-creator's guide to the whole-world*. New York: NY: Hay House.
- Laszlo, E. & Dennis, K. (Eds.). (2012). *The new science and spirituality reader*. Rochester, VT: Inner Traditions.
- Lawlor, R. (1982). *Sacred geometry: Philosophy and practice*. New York: NY: Thames & Hudson.
- Lay, U. K. (2002). *Manual of vipassana meditation*. Igatpuri, Maharastra, India: Vipassana Research Institute.

- Leet, L. (1999). *The secret doctrine of the kabbalah*. Rochester, VT: Inner Traditions.
- Leet, L. (2004). *The universal kabbalah*. Rochester, VT: Inner Traditions.
- Lefferts, M. (n.d.) *Overview of cosmometry*. Retrieved from
<http://www.cosmometry.net/overview-of-cosmometry/>
- Lloyd, S. C. (1992). *No pictures in my grave: A spiritual journey in Sicily*. San Francisco, CA: Mercury House.
- Malchai, T. (2005, December 12). Practicality [Web log post]. Retrieved from
<http://www.sophia.org/forum/viewtopic.php>.
- Markale, J. (1988). *Cathedral of the black madonna: The druids and the mysteries of chartres*. Rochester, VT: Inner Traditions.
- Marion Fathers of the Immaculate Conception (2004). *The glories of czestochowa and jasna gora: Miracles attributed to our lady's intercession*. Stockbridge, MA: Marion Press.
- Matt, D.C. (1995). *The essential kabbalah: The heart of jewish mysticism*. New York, NY: HarperCollins Publishers, Inc.
- Mitchell, E. & Staretz, R. (2011). The quantum hologram and the nature of consciousness. In S. Kak & Sir R. Penrose (Eds.), *Quantum physics of consciousness* (pp. 190-222). Cambridge, MA: Cosmology Science Publishers.
- Moody, R. (1975). *Life after life*. New York, NY: HarperCollins Publishers.
- Moody, R. (1988). *The light beyond: New explorations*. New York, NY: Bantam Books.
- Moody, R. (1993). *Reunions: Visionary encounters with departed loved ones*. New York, NY: Random House.
- Moyne, J. & Barks, C. (1984). *Open secret: Versions of rumi*. Putney, VT: Threshold Books.
- Moss L. W. & Cappannari S. C. (1982). In quest of the black virgin: she is black because she is black. In J. J. Preston (Ed.), *Mother worship: themes and variations*. (pp. 53–74). Chapel Hill, VA: The University of North Carolina Press.
- Moss, R. (1996). *Conscious dreaming: A spiritual path for everyday life*. New York, NY: Three Rivers Press.
- Moss, R. (1998). *Dreamgates: An explorer's guide to the worlds of soul, imagination, and life*

- beyond death*. New York, NY: Three Rivers Press.
- Moss, R. (2000). *Dreaming true: How to dream your future and change your life for the better*. New York: Simon & Schuster, Inc.
- Moss, R. (2005). *The dreamer's book of the dead: A soul traveler's guide to death, dying and the other side*. Rochester, VT: Inner Traditions.
- Moss, R. (2014). *The boy who died and came back: Adventures of a dream archaeologist in the multiverse*. Novato, CA: New World Library.
- Nash, R. J. (2004). *Liberating scholarly writing: The power of personal narrative*. New York, NY: Teachers College Press.
- Neumann, E. (1990). *Amor and psyche*. Princeton, NJ: Princeton University Press.
- Nichol, L. (Ed.). (2003). *The essential David Bohm*. New York, NY: Routledge.
- O'Brien, Barbara. (2016, February 24). The Avatamsaka Sutra. Retrieved from <https://www.thoughtco.com/the-avatamsaka-sutra-450027>
- Patten, T. (2009) The three faces of spirit. [Article]. Retrieved from <http://www.terrypatten.com/articles/three-faces-spirit>
- Parti, R. (2016). *Dying to wake up: A doctor's voyage into the afterlife and the wisdom he brought back*. New York, NY: Simon and Schuster, Inc.
- Penrose, R. & Hameroff, S. (eds.) (2009). *Quantum physics of consciousness*. Cambridge, MA: Cosmology Science Publishers.
- Progoff, I. (1975). *At a journal workshop: The basic text and guide for using the intensive journal process*. New York, NY: Dialogue House Library.
- Progoff, I. (1980). *The practice of process meditation: The intensive journal way to spiritual experience*. New York, NY: Dialogue House Library.
- Ponce, C. (1973). *Kabbalah: An introduction and illumination for the world today*. Wheaton, IL: Quest Books.
- Radin, D. (2006). *Entangled minds: Extrasensory experiences in a quantum reality*. New York, NY: Simon and Schuster.
- Reeve, C. D. C. (2004). *Plato Republic*. Indianapolis, IN: Hackett Publishing Company.

- Romanyshyn R. D. (2002). *Ways of the heart: Essays toward an imaginal psychology*. Pittsburgh, PA: Trivium Publications.
- Romanyshyn, R. D. (2013). *The wounded researcher: Research with soul in mind*. New Orleans: Louisiana, Spring Journal Books.
- Rosenberg, D. (2000). *Dreams of being eaten alive: The literary core of the kabbalah*. New York, NY: Three Rivers Press.
- Rosenblum, B. & Kutter, F. (Eds.). (2011) *Quantum enigma: Physics encounters consciousness*. New York, NY: Oxford University Press, Inc.
- Schnieder, M. (1995). *A beginner's guide to constructing the universe: The mathematical archetypes of nature, art and science*. New York, NY: HarperCollins Publishers.
- Scholem, G. (1974). *Kabbalah*. New York, NY: Penguin Books.
- Scholem. G. (1977). *Zohar: The book of splendor*. New York, NY: Schocken Books Inc.
- Sheinkin, D. (1986). *Path of the kabbalah*. New York, NY: Paragon House.
- Siegel, D. J., M.D. (2008). *The mindful brain: The neurobiology of well-being*. Boulder, CO: Sounds True.
- Singer, M. A. (2007). *The untethered soul: The journey beyond yourself*. Oakland, CA: New Harbinger Publications, Inc.
- Stapp, H. P. (2011). *Mindful universe: Quantum mechanics and the participating observer*. New York, NY: Springer.
- Talbot, M. (1991). *The holographic universe: A remarkable new theory of reality*. New York, NY: HarperCollins Publishers.
- Tejaniya, Sayadaw U. (2016). *When awareness becomes natural: A guide to cultivating mindfulness in everyday life*. Boulder, CO: Shambhala.
- Tesla, N. (1930, July 6) Man's greatest achievement. *New York American*. [Article]. Retrieved from <http://www.docfoc.com/tesla-1930-man-s-greatest-achievement>.
- Thurman, R. (2005). *The jewel tree of tibet: The enlightenment engine of tibetan buddhism*. New York, NY: Simon & Schuster.
- Tiller, W. (2007). *Psychoenergetic science*. Walnut Creek, CA: Pavior Publishing.

- Tishby, I. (1991). *The wisdom of the zohar*. Oxford: Oxford University Press.
- Warren, M. (2005). *The truth sings in circles: The trail of the black madonna*. London, United Kingdom: Athena Press.
- Whitehouse, M. (2008). *Total kabbalah: Bringing balance and happiness into your life*. San Francisco, CA: Chronicle Books.
- Wilber, K. (1977). *The spectrum of consciousness*. Wheaton, IL: Quest Books.
- Wilber, K. (1980). *The atman project*. Wheaton, IL: Quest Books.
- Wilber, K. (1998). *The marriage of sense and soul*. New York: Random House.
- Wilber, K. (1997). *The eye of the spirit: an integral vision for a world gone slightly mad*. Boston, MA: Shambhala Publications, Inc.
- Wilber, K. (2006). *Integral Spirituality: a startling new role for religion in the modern and postmodern world*. Boston, MA: Shambhala Publications, Inc.
- Wilber, K. (2017). *The religion of tomorrow: A vision for the future of the great traditions*. Boulder, CO: Shambhala Publications, Inc.
- Wilber, K, Patten, T, Leonard, A & Morelli, M. (2008). *Integral life practice: A 21st-century blueprint for physical health, emotional balance, mental clarity, and spiritual awakening*. Boston, MA: Integral Books.
- Witt, R. E. (1971). *Isis in the ancient world*. Baltimore, MD: John Hopkins University Press.
- Wolf, F. A. (2001). *Mind into matter: A new alchemy of science and spirit*. Needham, MA. Moment Point Press, Inc.
- Woodman, M. (1985). *The pregnant virgin: A process of psychological transformation*. Toronto, Canada: Inner City Books.
- Woodman, M. (1991). *The Eternal Feminine*. San Francisco: New Dimensions Foundation.
- Woodman, M. (1992). *Leaving my father's house*. Boston, MA: Shambhala Publications.
- Young, S. (1997). *The science of enlightenment*. [Audio CD]. Boulder, CO: Sounds True.

APPENDIX: DAILY PRAYERS TO THE BLACK MADONNAS OF SOUTHERN ITALY

Opening Prayer

I am eternally grateful for my life, and for every life in the ancestral lineage that made my life possible all the way back to the Source of my DNA

Show me how to live wisely.

Guide my path and open the doors to ever new work that is fulfilling and life-giving

Give me the keys to the secrets of my inner heart space. Teach me to have an open, flexible, robust, courageous and generous heart.

Teach me by night in dreams, and by day through synchronicities and signs, as I practice attention and awareness.



Fig. 1 The White Hat

Monday Prayer to the Black Madonna of Tindari

Show me the wisdom of the passage through the birth canal cave, to the still waters of the sacred salt pool at the bottom of your mountain in Tindari, where I have purified myself in preparation of being in your presence. I live in gratitude for the blessings and miracles you have bestowed upon me. You are Black, and you are Beautiful.



Tuesday Prayer to the Black Madonna of Naples

Bless the sea, the source of life, in Torre Annunziata, and the life-giving power of all the waters on Earth with your sweetness.



Wednesday Prayer to the Black Madonna of Positano

With your Piercing Eyes, as you look out to the sea from your sanctuary in Positano, help me discern the truth. Help all people to increasingly perceive and live by the true nature of reality.



Thursday Prayer to the Black Madonna of Moiano

In Moiano, where you are your blackest, you are the Madonna of Liberty and Freedom.

Show me how to liberate myself. Assist in the liberation of all peoples of the Earth.



Friday Prayer to the Black Madonna of Montevergine

Let me see through your Celestial eyes the Vision of Eternity, as you gaze from your vantage point on top of the mountain in Montevergine. From your mysterious throne of milky smooth rock, bless all your pilgrims with far seeing.



Saturday Prayer to the Black Madonna of Viggiano

In Viggiano, you embody the Mystery of Demeter and Persephone, where you dwell for half of the year on top of the mountain, and for the other half in the valley below. Teach me the wisdom of cycles and spirals, of birth and death, of the seasons, of the balance between inner and outer worlds, of when to rest and when to act. Show all people the wisdom of living in harmony with the natural world.



Sunday Prayer to the Black Madonna of Seminara

Let me rise from the ashes like a Phoenix, as you did from the ancient temple fire in Seminara. There smoke from the fire becomes fragrant incense, carrying the prayers of the poor to heaven. Let the celebration and singing with drums and tambourines begin anew!

