

IMMORTALITY IS MATERIAL

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The Cosmos is infinitely dimensional.
We are immortal.
All our next dimensions are material.

FIRST PART

ETERNAL MATTER

We desire an infinite material life.

The prospect of turning into a spirit is appalling.

Fortunately, our fear is for nothing. Our next dimensions are material.

Yet we suffer. Since we are unaware that there is matter in the next dimensions, we strive to conform to a bodiless eternity. It is in vain. We do not free ourselves from the anguish of losing our body. We sense that real life is here. Transcendental planes, as we picture them as ghostly, appear to be semireal and weird.

Spirits are not alive. Spirits are dead.

The dead are immaterial.

We are the living. We are material.

Only in matter we feel alive.

No one of us — from our innermost sincerity — dreams of being a ghost.

We are a soul and a body. This is our identity. If we were just a soul, we would no longer be completely ourselves.

We intuitively know that to be alive signifies to be materially alive. Any other assumed condition, such as a spiritual life, is promptly regarded as death.

Thus, irrespective of how deep our religious conviction of eternity may be, we would swap all the blisses of heavenly perfection for the imperfections of our world for here we are material.

Myths about immortals tell of persons capable of living endlessly on Earth.

The elixir of immortality symbolized that hope. Above transmuting lead into gold, alchemy was the endeavor to free us from becoming a spirit and make us live perennially in matter.

However, if we knew that our next existential dimensions have a material structure, the alchemic gold would shine to us in all its wonder.

If we knew that in our next dimensions we have a body that is concrete, we would be factually immortal. We would be as alive as we are now.

If we knew — by consistent thinking — that our mental life and our material life intensify in the next dimensions, we would have accomplished philosophy in its excellence.

Our adventure of being would thrive.

Metaphysics would then reach its zenith.

We would regard life — and our consciousness — not as a consequence but as a constituent of the Universe.

Matter exists in our dimension. Why could not matter exist in further dimensions?

A fixed problem may just be a Gordian knot.

But as matter in the next existential dimensions seems impossible, we transfer to our plane the hope for our material immortality.

It is useless.

Science will never make us achieve immortality.

Entropy is inescapable.

Science cannot revoke the Second Law of Thermodynamics.

Manipulating genes or freezing bodies to reanimate them in the future may lead to longevity, not immortality. There will come a time for the genetically handled and the defrosted to perish.

Life — on our plane — will be impossible.

Entropy will disaggregate all the matter in the Universe.

To cogitate seriously on immortality, we must consider other dimensions.

No alternative will ever exist.

An ancient approach in fancying a lengthy material life here is to rely on rebirths.

The faith in rebirths articulates eagerly the intuition that life has to be material. Whenever one mentions ‘death’, those who believe in rebirths respond: ‘There is no death. We reincarnate!’ The reaction screams that being a spirit signifies being dead.

According to the doctrine of rebirth, the soul would remain inactive between two material lives, waiting to be again among the living. The expansion of consciousness would only happen in the corporeal circumstance. That canon stresses not only that life is necessarily concrete but also our desire for materiality.

Rebirths do not affirm corporeal eternity, though. At a given point, the soul would cease to reincarnate. Our Self would be lost as our soul fuses with a cosmic consciousness. The traditional image is that our identity merges into oneness as a drop of water into the ocean. That state is termed moksha. Another division rejects all forms of subsistence of the soul and asserts that it disappears after the last incarnation. The archetypal allegory is that the soul is a flame that is extinguished.

It returns to nothingness.

Rebirth does not count for immortality.

The concept of Resurrection — albeit too symbolic — proclaims that immortality is material.

I consider Resurrection a symbol.

Parenthetically, this narrative is free of dogmata.

It does not rely on religious principles.

Nevertheless, I am going to explore Resurrection most reverently and in detail because it has been the only erudite — theological — manifestation in History to express material immortality.

Resurrection is the principal doctrine of Christianity.

It does not stand for the resurrection of the soul — against the widespread conviction. It is the resurrection of the body.

The return of the flesh.

Matter.

‘Carnis resurrectionem.’

The term originates from the Latin ‘resurgere’, which means ‘to rise again’.

With our regained body, we would live everlastingly. Our restored body is called the glorious body for it shall be perfect. The phenomenon of the recovery of our body is known as glorification.

The Scriptures do not mention spirits in Heaven. I will repeat. There is no allusion to a spiritual eternity anywhere in the Bible.

The idea of an immaterial life was unknown by early Christians.

It was a pagan belief.

In our day, a Christian who says that one has left the body and one’s soul is now in Heaven expresses a pagan conviction.

I insist. It is not Christian. It is pagan.

I have nothing against paganism. I just underline that the idea of surviving as a soul is a pagan doctrine.

The Greeks believed in spiritual eternity, not the original Christians.

The belief in our survival as a spirit was introduced to Christianity in the third century, when Christian theology assimilated Greek metaphysics.

Even so, the foundations of the current major religions — excepting Hinduism and Buddhism — trust that immortality is corporeal. Judaism, Islam and Christianity do it. Also Zoroastrianism.

They all admit that the eternal existence is substantial.

To these faiths, the transcendental world is concrete. It is not subjective.

It is objectively real.

Thus, the notion in this book — that our immortality is material — is by no means new. It has been around for millennia. Here we have its reannouncement and a new understanding of it.

The first Christian texts sustain that we will be eternally material because our soul will reunite with our body on the last day.

The pronouncements are direct:

‘The human being was created complete, to live complete, and to be eternally complete.’

‘A disembodied eternal life would be incomplete, and consequently imperfect.’

‘A person is made up of body and soul, and immortality is for the person.’

The initial Apostles’ Creed states: ‘I believe in the resurrection of the flesh.’

In the second century, in an effort to counterattack the impact of Greek metaphysics, Christian theologians Irenaeus of Lyons and Justin Martyr obstinately contradicted the idea of a spiritual eternity. Also did theologians Origen Adamantius, Tertullian, Athenagoras of Athens and Clement of Alexandria.

It was Justin Martyr who marked that a complete person is made up of a soul and a body. He wrote:

‘Is the soul itself a person? No; but the soul of a person. Is the body called a person? No; it is called the body of a person. If neither of these is a person, but a person is made up of the two together, resurrection is not for the part, but for the whole, which is the soul and the body.’

Justin Martyr evoked that Christ promised to each person an eternity in soul and body, precisely as his.

He also emphasized that those who reject bodily resurrection and believe that the spirit stays in Heaven should not be considered Christians.

All the biblical descriptions of the resurrected Christ specify that he was material. He was on no account a ghost. Christ was solid.

‘Behold my hands and my feet. It is I myself. Handle me and see, for a spirit does not have flesh and bones as you see I have.’

The resurrected body of Christ kept the wounds. During the forty days that Christ spent on our plane before ascension, he ate fish and bred with the disciples. Initially, when the disciples were astonished as they thought they were seeing an apparition, Christ let them touch his feet and hands. They were concrete. His wounds were touched. They were concrete.

It is indifferent whether Resurrection is metaphorical or historical. Sacred writings are not chronicles. They do not bear the onus of being factual. Sacred texts are not scientific papers. Religion is not science, in the same way as science is not religion. Scriptures may also be poetical and philosophical. Our interest here is the theological symbolism. The significant datum is that these writings make no reference to a spiritual hereafter. They stipulate materiality. The evangelical proposition is steady: our eternity is in body and soul.

Resurrection is a sound expression of the intuition that we are eternally material.

The dogma of the Assumption of Mary stands likewise.

Russian Orthodox, Roman Catholic and Coptic theologies — along with sectors of Anglican theology — affirm that Mary was elevated to Heaven in her entirety.

Catholic theology overtly claims that her state in Heaven is material. It specifies ‘body and soul’.

‘The Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed, body and soul, into celestial glory.’

Originally:

‘Immaculatam Deiparam semper Virginem Mariam, expleto terrestris vitae cursu, fuisse corpora et anima ad caelestem gloriam assumptam.’

There are two implications worth highlighting in the tenets of Assumption and Resurrection.

First it is the image of rising.

In the first century — as for Resurrection — and the fifth century — when the belief in the assumption of Mary started — it was impossible to think that the Universe could be composed of dimensions. The transcendent world would be situated in the same dimension of ours. Thus, it had to be above us.

Being the Earth spherical, a body rising from a certain point on the surface of the Earth is descending from the perspective of the opposite side.

So, theology had to institute that the Earth was flat, for if it were spherical, Paradise, for our antipodes, would be located beneath our feet, where Hell should be.

But the fundamental implication in Resurrection and Assumption is the materiality of the next planes.

This topic goes ignored.

Assumption and Resurrection are relentlessly revolutionary intellectual themes. They indicate that matter exists in transcendent reality.

They offer theology this enduring provocation:

If Mary and Christ are in body and soul in a transcendental dimension, the same is possible for us.

Eternal material life is worthy of a demanding explication.

Our proposition is this:

Material immortality is irrefutable.

I am not stating that it can be proved.

I am stating that it cannot be denied.

Here is the basis:

First.

If life is possible — infinite life is possible.

Second.

If one dimension is possible for us — other dimensions are possible for us.

Third.

If our dimension is material — other dimensions can be material.

The reasoning above is in such a way inclusive that it sets atheists free to admit immortality.

Let us expand the argument. This time we will explicitly exclude the factor of a god.

First.

If life is possible without a god — infinite life is possible without a god.

Second.

If one dimension is possible for us without a god — other dimensions are possible for us without a god.

Third.

If our dimension is material without a god — other dimensions can be material without a god.

This formulation liberates believers and atheists.

It is meticulously intelligible.

In sum:

As the structure of Reality makes it possible for us to be material in this dimension, it can make it possible for us to be material in other dimensions.

This conception permits the intellectual acknowledgment that life can be eternally material.

There is no fallacy.

Reason does not prove — and it will never prove — the existence of other material dimensions.

But reason asserts that since by the structure of the Cosmos — with or without a god — this material dimension of ours exists, the existence of further material dimensions is equally possible.

Reason cannot negate the panorama of infinities of material dimensions.

Until the end of the medieval period, bodily eternity by resurrection was collectively avowed. Thereafter, lay and devotional writings gradually failed to mention the resurrection of the flesh and started to debate the resurrection of the soul.

By the seventeenth century, the notion of material eternity had already been abandoned.

Immaterial eternity became the conventional belief.

Generalizing: at present, among the three most popular religions, the majority of followers ignore the foundation of their faith and count upon an insubstantial hereafter.

That comes not only from the influence of Greek metaphysics. It is linked, at the root, to our filtration.

The existence of transcendent matter appears to us absurd and we do not get rid of the veil. Persons in the next dimensions seem to be made of thought, not of matter.

Why is that?

Because we filter the next dimensions.

We are constantly putting the next planes through a sieve.

The next dimensions are filtered by the very structure of our dimension.

Our plane vibrates less intensely. The next planes vibrate more intensely. Our organism, by vibrating less, is unable to register higher vibrations.

Those vibrations are filtered out.

Thus, the next dimensions are imperceptible to us.

Our existential condition makes us objectively unaware of the next dimensions.

A part of our organism that can still reach these dimensions is intuition, which comes upon as thoughts.

As our representation of these dimensions is mental, we inescapably reason that Reality in these dimensions is mental. Hence, the astral planes seem immaterial. The Platonic doctrine that the superior world is formed of ideas arises from this organic pattern of ours.

This circumstance also gives rise to the devaluation of matter.

Since the perfect world would be immaterial, matter is reputed to be a minor part of creation.

To fundamentalism, matter is either irrelevant or evil.

Owing to those hurdles, the theme of Resurrection, which has been the sole theological icon for the analysis of transcendent materiality, is now lost.

The notion of the resurrection of the body has vanished into oblivion and now lies buried in nonconsciousness.

Our desire to be immortal in body and soul has been silenced.

That is not all.

We also disregard the idea of resurrection because it is too symbolic.

It would be our greatest happiness to recover our body to be perpetually concrete, but we cannot accept the way the process is advocated.

There is no logical explanation of it. Resurrection seems fictitious.

Which of our bodies would be restored?

We are not physically steady.

Our body is formed from atoms that stream from the environment to us and back to the environment. Centuries ago, matter that is now our body might have formed the body of others. Our current matter can be a part of the body of others in the future.

At the most, the notion of the resurrection of the body may nowadays appear in texts on the history of theology. There are no recent developments. Contemporary theology deals exclusively with the resurrection of the soul.

The idea of the resurrection of the soul — which is but an effort to validate spiritual eternity — stems from our difficulty in envisioning that transcendental matter is possible. This problem goes along with the biased notion that matter is a lesser aspect of creation.

That state of affairs became noticeable when the Apostles' Creed was translated in various languages. It was then recommended by many a keen theologian that 'carnis resurrectionem', that signifies 'resurrection of the flesh', be translated as 'resurrection of the dead'. In 1973, the ecclesiastical decision favored the original phrasing, even though it became 'resurrection of the body' in English — which is rather appropriate — and remained 'resurrection of the dead' in Spanish and German.

Resurrection is symbolic.

Yet we can widen theology. We can conceive an innovative metaphysics. We can explore the concept of resurrection so that it enhances our existential perspective. We can heighten our thrill of renovating imagination.

We can reach a firm knowledge of material immortality, so that it is no longer a symbol and can be known as it is: an objective fact.

Reality is meant to be infinitely explored.

I love life.

I have always been in love with life.

My love for life made me wish for immortality.

After all, what is the major topic for humankind?

Immortality.

I consider life a mystery.

By the end of my adolescence, the mystery of living obsessed me. Being alive — and not knowing the reason for life — awed me.

Curiosity led me to search.

Science describes the operation of the Universe. It deals with 'how', not with 'why'. Science might eventually tell exactly 'how' the Universe occurs. Still, its method will never tell 'why' the Universe occurs.

Rather than wanting to know 'how', I wanted to know 'why'.

If I knew why the Universe exists, I would know why I exist. I would know who I am. I would know what life is. If I knew what life is, I would know if I would live forever. The ultimate motivation of my inquisitiveness was to know if I am immortal.

Philosophy deals with questions that science cannot deal.

It focuses on 'why'.

So I opted for philosophy.

Science and philosophy are equally important — as long as each one takes care of its area.

Soon I learned that philosophy is limited. Philosophers must be modest.

I shall be direct.

Philosophy may take the thinking process to groundbreaking apogees, but it reaches only two stands: materialism and spiritualism.

All philosophical systems fit into those positions. There is no other. No initiative to synthesize both schemes has ever prospered. As for philosophy, the goal of our present life is either extinction or spiritual eternity.

I hoped for knowledge beyond materialism and spiritualism.

Spiritualism was unsatisfactory. I refuse to become a ghost.

Materialism was unsatisfactory. I refuse to be mortal.

I refuse conformity.

I wanted to be forever myself: ever spirit and ever matter.

Poring over materialism, I understood why materialists — so mechanically — reject immortality.

As we have alluded, since to materialism our dimension exists without a god, it is then possible that infinities of dimensions could exist without a god. Thus, nothing should keep materialists from admitting further dimensions. What is more, materialism, by valorizing matter so much, would have the particular opportunity to speculate how our life in other dimensions could be material.

I understood that materialism is not free to acknowledge immortality because it is not free to acknowledge the soul.

To materialist philosophies, ‘soul’ is an outcome of electrochemical processes among molecules. When the tissues disintegrate, the ‘soul’ disintegrates. Since ordinary reason says that immortality is the survival of the soul, immortality is automatically barred from the materialist schema.

So, the foremost teaching of materialism is that we are mortal.

The materialist assertion that the paramount meaning of life is nothingness, since all things are heading toward nothingness, is dogmatic for it lacks backing.

Still, dogmatism is not particular to materialist philosophies.

Critical thinking recognizes that as long as the relation between mind and matter is not elucidated, spiritualism and materialism, rather than philosophical positions, are faiths.

In my opinion, existence does have a meaning only in immortality.

If our actions and we were meant to be extinguished, our life would be meaningless.

I wanted to comprehend being.

I wanted life.

I wanted an inordinate existence.

I craved for happiness — eternal.

I clung to the perspective of immortality.

It was inevitable for me to move on to spiritualist philosophies.

But then, the foremost teaching of spiritualism is that the soul is immortal and the body is mortal.

Spiritualism could not satisfy me either. Turning into a ghost seemed repulsive.

A cosmic project in which we would come into existence to lead material life so passionately — and love it so much — but soon end up as a spirit would only be frustration, if not a cosmic cruelty upon us.

I burnt for a freer conception of living.

Are spiritualism and materialism the climaxes of human intellection?

No, they are not. Knowledge is limitless.

After a short time, I bid farewell to spiritualist philosophies.

I turned to mystical experiences.

Mysticism is not religion.

It is the search for a direct connection with the Mystery.

The Cosmic Mystery.

Trustable mysticism acknowledges that an inexplicable entity is the foundation of Reality. We cannot know this foundation but we can feel that it exists.

The intention is to expand our mind so that new aspects of Reality are revealed to us.

There are no sacred texts: there are manuals. There are no lessons: there are but instructions on attitudes and practices to trigger our awareness of being.

We learn how to intuit.

Since the paradoxes of logic confine reason, I sought sensibilities, sensations, insights and visions. I pursued a comprehension beyond ideas.

I exploredentheogens, astral projection, Kundalini awakening and trance. I tried several modes of meditation. I delved into initiatory and hermetic schools.

I strove for a qualitative leap in consciousness.

I turned my mind and my body into a laboratory to experiment with life.

With the same zeal that I had chased reason in philosophy, I became a seeker of improbability and indeterminateness.

Virgil says in the Aeneid that dreams offer us two doors: that of illusion and that of heightened reality. I preferred heightened reality.

If I came close to what seemed unreality, I tried to decode my path.

I was careful not to mislead myself.

I also decided that my quest would reject sacrifice.

Living is not a duty but an adventure.

Without freedom, there is no knowledge.

I would allow no suppression. No repression.

No submission to masters.

I am uninformed of anyone at this time on our Earth who holds infinite knowledge to qualify as master. I will keep a plausible idea until I discover another that is more plausible. And I can cogitate about anything. I can doubt and reject.

Will I be a spook?

No.

Will I be vapory? Will I be gooey?

No.

Is matter illusory?

No.

Matter is real.

Pseudoscientists and pseudomystics sermonize — often with commanding pomp — that matter is illusory. Fine. They do not reach for a gun and shoot their forehead to prove that matter is illusory because they know that matter is not illusory.

We have the Mystery.

The light of the Sun that reaches us is the Sun itself.

As far as shine the rays of the Sun, it is the Sun.

The Sun touches us.

The Mystery touches us.

The Mystery is everywhere.

Each atom of ours is the Mystery.

Everything outside us is the Mystery.

Each infinitesimal portion of each particle of the Cosmos is the Mystery.

Each actuality is the Mystery.

We are the Mystery.

Why do we appear on our Earth as mysteriously as if someone from another galaxy would appear here?

We do not even know why we exist.

Why is every birth a mystery?

Why do we live in the state of mystery?

I coveted the Mystery.

I lusted for the Mystery.

I dreamed of the Mystery.

I wanted to embrace and seize and grab the Mystery.

However, I kept telling the Mystery that I would never be a goody-goody wimp to please it.

I would be loyal to my pleasures.

I would be open to my ever-changing comprehension of the very Mystery.

But my desire would be mine.

My sexuality would be mine.

My orgasms would be mine.

Why do we seek the Mystery?

We can seek it out of fear. We can also seek it out of joy.

We climb a tree in panic if a beast is stalking us. And we climb a tree for delight, to enjoy more copiously the splendor of the panorama.

My mysticism would be my invention of deliciousness.
In each situation — every one: I include pain — I would discern that the foundation of mysticism must not be pain. It is pleasure.
No patriarchy.
Patriarchal mysticism belongs to patriarchy. Patriarchy has ended.
I needed the Cosmic Mystery. I did not need an abstract cosmic patriarch.
No conventionality.
Freedom.
In no way would I fear the Mystery. If I feared it, I would hate it.
We hate what we fear. We cannot love what we fear.
Those who fear their god hate their god.
The Mystery would be no god to me.
It would be the Mystery.
The Infinite Cosmic Mystery.
God is a notion and a word contaminated by millennia of fear.
No fear.
I would have to be free and fearless.
Truthful to the Mystery and myself.
I would not avoid fear. To be fearless and free, I would face each fear.
Yet I would not fear the Mystery.
Time went on, and the more I explored mystical schools, the more I became seduced by the notion of the astral body.
In the next dimensions we would not be a cluster of mental vibrations — as a soul appears to be. Though on a spiritual plane, we would have a body, even if a subtle or an ethereal body.
Having an ethereal or subtle body is inestimably better than being a soul or having no body at all.
I must now tell a most treasured occurrence.
My journey proceeded faster because of a meditation practice that I developed spontaneously.
Here is how it started.
As I plunged into my search, I began to relish in rapture just at feeling that I exist.
Wonderment at being in the world.
Wonderment at being.
Wonderment at contemplating objects and realizing that they are mystery and I am mystery contemplating the Mystery while the Mystery contemplates me.
At the start, I began to sense the Mystery outside.
Soon I could sense the Mystery inside.
Then, I did not want only to sense the Mystery. I wished to vibrate — to be with — the Mystery.

I was taken by the urge to resound the Mystery straightly in my organism: in my soul and in my body.

I knew nothing of the Mystery, but it felt good to be in the situation of vibrating that I exist — I am — in the Mystery.

Then, this position advanced in the way that I consider meditation:

To vibrate the Mystery.

Directly.

No formality.

No ceremonial.

No rituals and no obligations.

I intuited that if I converted the experience into a rite, I would ruin it. My trail had to be delectable.

From that time on, my mystical voyage became my pleasure and enchantment. It flourished.

The especial state of vibrating the Mystery would vanish soon. But whenever I recalled that state, I tried to pick it up again. I would make my being — as far as I could reach the awareness of being — pulsate the Mystery.

To vibrate conscious of the Mystery.

It could happen in any situation: combing my hair, having sex, working out.

I presume — and this change has been going on up to today — that I have been conditioning my organism to experience a continuous state of transcendence.

I shall explain myself by an example.

There is a difference between taking a bath and taking a bath high into the delight of existing.

There is a difference between experiencing a fact — be it tragic or comical — under the ordinary perspective and experiencing it under the perspective that all facts are rooted in the cosmic reality. And the cosmic reality is the Cosmic Mystery.

I do not say that one perspective is more important than the other. The ordinary perspective is advantageous to objective and even to subjective situations. Yet for transcendence, the cosmic perspective is supreme.

To meditate like this — I realized that in a flash — is to put the philosophy of Spinoza into practice.

Spinoza wrote:

‘We feel and know that we are eternal.’

Leibniz and Espinosa sought to elucidate the matter-mind issue. I fell in love not only with their work but with them.

Espinosa conceived the expression ‘sub specie aeternitatis’. It means ‘under the aspect of eternity’. To me, the meaning became ‘under the perspective of the Mystery’.

‘Sub specie aeternitatis’ stands in contrast to ‘sub specie instantis’ — the everyday perspective.

I favored the aspect of eternity. I took it by vibrating the Cosmic Mystery.

Vibrate.

We let ourselves vibrate the Mystery. The vibration envelops us. It approaches us as we approach it.

The Cosmic Mystery cannot be an object of ours. We are its object and entity.

To define the Mystery makes it false. Our mind can never objectify something greater than our mind.

Vibrate the Mystery.

It pushes us toward higher and higher levels of ecstasy.

Vibrating the Mystery can be an existential attitude.

As for a meaning — or the meaning — of our present life, let us put hypocrisy aside: we desire and we need pleasure and happiness. That is why I feel that our quest for transcendent reality works better by way of pleasure and happiness. They are our best basis. We need them because expanding consciousness is an act of freedom. In pain and unhappiness, we are hardly free.

It is useless to frown upon the Mystery.

It is useless to defend the Mystery.

The Mystery does not need our helps.

There is suffering and sorrowfulness on our Earth. I do not know why. But if I assume that I can outsmart the Mystery — which is beyond absoluteness — and conclude that the Mystery does not exist because it ought to generate only joy in the world and never pain, that would be but an expression of my ignorance and misery. I do not enjoy suffering and I do not want to suffer. That is enough.

There can be pain and yet there can be the Mystery.

The formation of an atom of hydrogen has nothing to do with ethics.

The existence of suffering is no argument against the existence of the Mystery.

It is utterly silly to decree how the Mystery ought to act and how it ought to be.

It is sheer ridiculousness to pretend to know the will of the Mystery.

Intellectual pride is an existential hindrance. Persons burdened by superciliousness are certain that they already know everything. In consequence, they stagnate. They suppress for themselves further perspectives of knowledge.

One day we shall know everything. Here — in our dimension — we do not know everything.

In the interim I know it is a breathtaking wonder that an atom exists.

I cling to my wonderments.

For one year, my episodes of vibrating the Mystery kept me in bliss just by being.

I breathed exhilarated by the prodigies of the appearance of the Cosmos and of human minds as a part of the Cosmos, and exhilarated because existence — please pardon my lack of elegance in expression — because existence exists.

This excitement is ineffable. But I will do my best to narrate my euphoria.

In the beginning, I tried to talk about my ecstasy.

My friends would — almost instantly — find a way to change the subject.

Whenever I looked pensive, and they asked me what I was thinking, I could not help but reply some oddity like, say, 'I was thinking of the splendiddness of the Cosmos'.

My friends would gaze at me with a preoccupied look, as if they were evaluating a lunatic.

I elected silence.

But my passion was like this:

If I was about to drink, um, some orange juice at a lunch counter, I wished I could say to whom was bringing it to me:

‘Thanks, Brother. But don’t you think it’s glorious that we both are journeying across the grandness of being, coming from an absolute mystery and encircled in an absolute mystery and going toward an absolute mystery? Isn’t it glorious that oranges exist? Isn’t it glorious that the color orange and the taste of oranges exist? Don’t you think it’s glorious that both of us are rotating on our Earth and our Sun is rotating in our galaxy while sumptuously all the Cosmos rotates with us? Isn’t it glorious that we can chat and hug — and although worries and suffering and even horrors may reach us — laugh now together while so much glory surrounds us? But isn’t it glorious that an atom — one atom suffices — happens?’

Existence sparkles, actualities glow, life blazes when we sense Reality as a mystery.

It is not perception. It is being. Being differently.

Whenever we vibrate the Mystery, we feel we raise an excitement that comes from the core of the Cosmos and invades our consciousness and projects itself back into the core of the Cosmos.

This feeling strengthens itself exponentially.

The Mystery that forms the Cosmos — and is the Cosmos — vibrates us.

Ah, delightfulness!

In this way, one year passed.

I had a dream.

During the dream, I could be aware that I was dreaming.

I was walking down a narrow pebbly road. A mossy stone wall shadowed the way. I could see yew trees beyond the wall. I could also see tops of grave statues and tips of obelisks.

Then I sensed I was having a dream.

‘I’m dreaming.’

The awareness that I was dreaming was such that I could analyze the dream while it was happening.

‘That’s a symbolic wall. The wall represents my existential confinement: my mind is locked. I’m incarcerated. I cannot exceed humanness. That’s a cemetery. This dream is reminding me that death is beyond my comprehension.’

The ambience was melancholic. I was melancholic, too.

In a while I found myself in an extensive park with an ample wood.

All melancholy vanished.

At first, the broad-crowned trees, countless and high, made me recall mango trees. They were not. I could not recognize them. They displayed good-sized red flowers resembling, rather than anemones, sea anemones. I was on the edge of a clearing surrounded by those trees.

The flowers, the leaves and the branches swayed slightly.

Soon I observed that the flowers did not belong to the trees. They were epiphytes, resembling orchids, settled near the extremity of the branches. I could see their aerial roots.

I sensed that there was a city — a metropolis booming with activity— proximate to the park.

A gust of wind.

Then, my awareness changed.

I realized I was no longer dreaming.

‘I’m not dreaming!’

I felt hyperreal.

Reality was livelier than the reality I had all along lived.

‘I’m awake!’

Reality was vibrating more strongly.

I was aware that I was in my next dimension.

I understood that my consciousness was at that moment extraordinarily expanded. The very expansion made me wake up and be more wakeful than ever — and to be more wakeful than ever meant to be objectively aware of my next dimension.

That dimension did not surprise me.

My consciousness was making me aware that we all vibrate — nonconsciously — the essential knowledge that other dimensions exist.

Therefore, being in my next dimension seemed most normal to me.

To put it another way: by the opening of my mind, things were taking their course naturally. When I first visited Honolulu, the city was, it is obvious, unknown to me. Still, nothing in Honolulu looked supernatural or odd. I was seeing my next dimension for the first time, yet all was coming in a suitable — a physiological, I must say — manner.

I noticed that I was material.

We also nonconsciously vibrate the knowledge that we are forever material.

Therefore, it felt natural to be material in the next dimension.

I looked around.

Beauty.

Natural beauty in our dimension will never compare to that beauty.

Beauty. Beauty. Beauty.

Dawn.

Rustling shrubbery.

I was naked.

No one in sight.

Then I stared at the left, for a small building had caught my attention earlier.

The building was contiguous to an inclined lawn by the fringe of the clearing. We could descend the lawn by a set of about thirty white marble stone steps placed directly on the ground so as to form a stairway. The stone resembled Carrara marble.

I went down the stairs.

The structure was a rectangular chamber.

The entrance had no door.

A sculpture occupied almost all the place, leaving only about three meters of free space up to the ceiling and to the walls. The sculpture was a parallelepiped of the same marble of the steps. I estimated it was two meters high, three meters wide and seven meters deep.

Its substantial volume overflowed me with the sense materiality.

That work of art was intended to signal that the next planes are material. That was explicit.

I should keep that notion.

Our eternity is material.

On my way back, I could distort my experience immensely or forget everything concerning my journey, but one point I could not forget. Immortality is material. I had to mark this on my mind: the next dimension is material.

Yes.

The next dimensions have a material structure.

Life always manifests itself spiritually and materially.

Our eternity is material.

I thought:

‘Material immortality is the most important knowledge that I can have in my life now.’

I observed the sculpture. ‘Yes, yes’, I went on thinking, ‘it tells me that there is matter in the next dimensions. In all of them. I can know it. It celebrates matter. And it says more. It radiates beauty and joy. It tells that eternity is beauty and joy.’

The floor of the room, of the same marble stone, seemed to me as a part of that work of art.

The sculpture vibrated a steady brilliance of its own.

There was no artificial lighting, yet the luminosity of the ambience was outstanding.

The sculpture looked as if suspended in the air, about a hand span, and I intuited that it was sustained by hidden cylindrical metallic supports.

That art also made me sense that human minds had envisioned it.

I was gazing at perfection. Sharpness. The edges and the sides of the sculpture were aligned perfectly. The exactness was such that I could feel that the molecules of the vertices were precisely aligned and so were the molecules of the surface of the sides.

Since the beginning, I had been seized by this massive impression: the modern look of the sculpture.

Present-day.

Nothing of the archaic air we mistakenly ascribe to the next dimensions.

New.

‘So this is the next dimension’, I thought, ‘and in it people act, and act admirably, and they have an unparalleled sense of contemporaneity.’

I turned toward the stairway and I could see, through the upper part of the opening of the entrance, trees around the clearing.

I was at liberty and wholehearted.

The blueness of the sky and the greenness of the foliage overexcited me by their radiance.

I could marvel at the sculpture for eons. But I was sure that more wonders were thriving in the clearing. I returned to it, whose beauty rivaled that of the sculpture.

The breeze was the sweetest when I reached the top of the stairway.

I walked toward the center of the clearing to get a full view of the sky. I smiled because I remembered that I was in what the ancients called Heaven — which was located, as it was thought then, in the sky — and Heaven had a sky.

Ah, the interminability of freedom!

We are moving on an infinite journey through infinities of dimensions. We are heading for our awareness of the Cosmos. The Mystery. We shall reach vaster and vaster wonderments — now incogitable — as far as Infinity holds a meaning to us.

Then we will go beyond Infinity.

As I approached the center of the clearing, the breeze started to grow into a strong wind. I spread my arms to confirm what I already knew: the gust of wind came from below.

That was a recreational area. I noticed that I was on a device similar to an enormous fan. It made the air rise from the ground. That device was for fun. We could float in the air by the pressure that the wind produced. The clearing was about the size of a spacious ballroom and the machine occupied its central part. It was circular. I thought its diameter was around thirty meters.

Similarly to a circular fountain whose waters are low on its contour and ascend toward the center, the wind grew the more I advanced. Near the center, the force of the wind was considerable.

I could throw myself into the air and float.

I did it.

There are devices such as that on our Earth. I have never tried one, but they are unsatisfactory, as far as I know. The one I was in was perfect.

I experimented with several positions. I even sort of swam. After some time, the most comfortable position to float was on my back, for the compression of the air could already hurt my face. While I adjusted my body to find a better position, I noticed a flower on a nearby branch. The branch was long and low enough for me to reach it with my feet. How can I say? It seemed to me that the flower was aware of me.

Not that the flower was aware as a human being is. But I sensed that the flowers and the trees, as organisms that they are, could somehow detect that something was close to them. Not only they but the whole landscape seemed conscious to some extent. Instantaneously, I comprehended that an analogous context happens in our dimension, but we are not conscious enough to know it.

I touched the flower with my right foot. I lifted it from the tree and it slightly adhered to my toes. My sense of touch was profounder. Also my humanity: I could respect the flower for it is an organism. I ratify that the flower was conscious of me as a flower can be conscious. It is not, I say it again, the way a human being is conscious or an animal. But we were, in some way, interacting. We were playing together, happy together. Giving pleasure to each other.

I looked skywards. The atmosphere shone a brighter blue than the brightest blue I could ever have imagined.

The landscape was observably alive.

I could not keep from laughing, and I laughed loudly.

I felt no anxiety about being naked in a public place, differing from what we commonly feel in dreams. That was no dream. I was at ease with my nudity for no one would mind: in that dimension everyone had an expanded consciousness.

I thought it was time to return the flower to the branch, and I intuited I could do it by a gentle kicking motion. I was sure I could do it because I could sense my body more sharply and predict the possibilities of my movements. I was much more aware of my muscles.

As I placed the flower back, I gazed at my thighs. It made me turn my attention to — let us put it like this — the philosophical theme that I had my body.

‘I have my body! My body! Hey! I have my body!’

I touched my thighs with my right hand. My hand and my thighs were material.

I intertwined my fingers.

Material.

I managed to touch my feet. Material.

My legs. Material.

My penis. Material.

Ah!

Infinite joy.

Infinite happiness.

Infinite bliss.

Perfect pleasure. Perfect elation. Perfect ecstasy.

Glorious was the perfectness of being in my next dimension and being material.

Perfect life!

I am alive!

I am material!

I am superlatively alive!

My euphoria arose from the growing expansion of my mind.

In the beginning, I felt my materiality to be natural because it is natural.

My sensation of naturalness had grown into euphoria.

The accumulative expansion of my consciousness was making me now realize the infinite significance of the materiality of the next dimension.

The historical dread — the agony and the insupportable woe — the insistent torment since primeval generations — that I had shared with humankind — had ended.

We are ever material.

I shall not rest from saying this.

I wanted all of us to experience the frenzy that I was experiencing.

The ecstasy of knowledge. The ecstasy of love. The ecstasy of freedom.

Being material forever is the essential condition for us to be immortal.
Immortality is materiality.
I was material to my last atom.
So material that it hurt when I punched my chest.
To be alive is to be material. Fuck the spirit. Shoo! Bye! To be eternally material is to be eternally alive.
Then I smiled, because breathing felt magnificent.
I stretched out my body slowly, careful not to lose my balance, and I delighted in the sensation of my muscles stretching out, though my chest still hurt.
My heightened awareness of my body and the acuity of my reflexes made me float effortlessly.
I felt even more elated and I floated higher.
Then I saw two men adjacent to the top of the stairway.
One looked twenty years old and the other about thirty. I could sense openly that they knew me. They raised their arms, saluting me. I could sense openly that they knew all about me. They looked at each other and smiled. I could sense openly that by their smile they were point out to each other:
'Jean is having fun.'
I could sense thoroughly that they knew all about my quest for the Mystery. And that they had helped me all the time, as if we had a project in common.
I kept looking at them. They now smiled at me.
The older man waved to me. And he thought in my direction:
'Having fun! Aren't you, Jean?'
Ah, existence!
I was having the time of my life.
I was getting more and more conscious.
The colors were stronger. The forms were sharper. Reality kept augmenting its liveliness.
Brightness!
I started to swim out of the sea of wind to be with my two friends.
Ah, freedom!
Another marvel followed. That radical marvel is still in me. It shall be with me ever.
Physically, I was still there, in the park.
Mentally, I had moved on to another extent of Reality.
The dimension of being.
It is how I call it.
There is a core we identify with our Self. Our life pulsates in it. This core transcends body and soul.
Our individual meaning for the word 'I' dwells in this core.
It breathes infiniteness.
A vision of beauty came to me.

It turned toward me, so as to position itself at an angle that made me see its front side completely.

Red and yellow in kaleidoscopic forms.

Beauty.

Supreme sharpness.

These colors and shapes are a Being I am not able to categorize.

I know it is an organism.

It is not a projection of my Self. It is a being independent of my being.

It was above, approximately three meters from my eyes, as a sphere about the apparent size the Sun.

Immediately, it turned again to some extent, now as if inclining toward me.

From that organism, I kept on perceiving the colors red and yellow in so intense a tone that it is inconceivable by common consciousness and in infinities of shifting geometric shapes.

I felt love.

Love.

Its infinite love.

Love.

It was so original.

Love.

It was so new.

Love.

The infinite love of that organism.

Love.

I could feel its love physically.

Waves and waves and waves of love.

Love.

The waves are objective.

The love that reached my organism is an actual physical force.

Love.

Love kept flowing toward the inside of my organism and I could tell the pulsations of love of the organism from the pulsations of my love. They were similar, not equal. The love of that Being is absolutely infinite.

That Being knows me.

That Being loves me.

That Being loves me infinitely.

The love I felt toward me was so much that at the start I felt embarrassed.

I thought:

‘I don’t deserve this love.’

And the Being knew that I was thinking ‘I don’t deserve this love’.

And the Being smiled oh so affably so affably so affably and continued throwing at me waves and waves and waves and waves and waves and waves and waves and waves of infinite love.

I knew that the organism was seeing me and that it was smiling, though I could just perceive absolutely beautiful geometric shapes in motion.

Love.

It is infinite love.

Love.

I had my concrete body the whole time.

I kept floating. I was still in the horizontal position. I could not see all my body because of the excessive luminosity. Yet I could see my arms stretched out to the Being.

Right after thinking 'I don't deserve this love' I could no longer think. The Being's vibrations of beauty and love filled my consciousness.

I was overcrowded with love and beauty.

And the Being incessantly radiated more and more and more vibrations of infinite love.

Beauty. Infinite. Beauty.

Infinite. Love. Infinite.

Its beauty became extreme and it exceeded infinitely each extreme and faster and faster it infinitely exceeded from infinite extreme to infinite extreme.

It rose to such a beauty that my consciousness shut down.

I saw the ceiling of my room.

Grey.

I noticed a minuscule area of discoloration in the painting.

I was floating horizontally, facing the ceiling at some six hand spans.

All was ethereal.

Not only my projected body seemed ethereal but also the room.

I promptly had the sensation that my projected body was about to fall toward my old body. Then I had the sensation of falling. I also had the sensation that the fall took one second. During that flash, I was worried that the two bodies would not match. But I felt that the two bodies fit perfectly to the last subatomic particle.

I wrote 'I had the sensation' because that is what I felt at the moment. What actually happened took me three decades to understand.

This is what happened:

The projected body does not fall into the less-vibrating body to fit into it.

They belong to different dimensions and vibrate on a different range of space-time. It is impossible for the two bodies to keep the same frequency. In other words, the projected body cannot vibrate in our dimension as if it had been, say, trapped by the less-vibrating body.

As soon as my consciousness focused again on this dimension, my projected body could not react to my consciousness. So it stopped being objective and started again to

be subjective. Meanwhile, my less-vibrating body began to react to my consciousness and it became conscious to me.

As my consciousness was refocusing from my projected body to my less-vibrating body, I felt as if my projected body were falling toward my less-vibrating body. Actually, at that moment, my consciousness was again becoming aware of my old body.

The projected body is what the esoteric schools call the astral body. It is identified with the soul, and that is why many a person thinks that the soul is imprisoned in the body. The soul — the mind — vibrates at a frequency different from the frequency of matter. Our mind is, in a way, in another dimension. It is not inside our body. There is no space relation, as we know it, between the body and the soul.

Let us get back to the narration.

The awareness of my projected body vanished.

I tried to evoke the forms of my Being of beauty and love. It was already impossible to do it precisely.

I could still feel its love in all my cells. Yet I felt it partially, not infinitely as before.

I understood that my consciousness was again limited by the level my organism was now vibrating.

‘That’s how it is’, I thought.

I did not have an out-of-body experience.

My experience was this: my more-real body was out of my less-real body.

I experienced a reality that is more intense.

I knew a reality that I felt to be more real than our reality.

Not more realistic — the adjective ‘realistic’ is imprecise — but more real.

My room kept its ethereality.

By some physiological means, I was prolonging the previous experience. Thus, our plane seemed to be ethereal. I presumed that my more-real body could in some way vibrate in my organism, albeit dimly, and I was still reacting to the greater reality that I had lived.

This is the summing up of my experience:

‘The next dimension is more real.’

The assertion above bears further philosophical consideration, and we will delve into it before long. But the enhancement of Reality is the immediate experience that we have.

Reality heightens to us in the next dimension.

Reality is more sharply tuned.

Reality is grander.

Reality intensifies.

After a dream, we know we had a dream because Reality appears to be more intense when we wake up.

I lived the opposite of a dream. And for this opposite there is no name.

We know, for the first time in our life, that Reality can be more intense than it is in our present dimension.

This is how Reality is in the next dimensions and no authority, no researcher, no scientist, no philosopher, no scholar and no master will ever take out this knowledge from those who have had an astral projection.

The opening of my experience was a state misleadingly called dream. A lucid dream. It was my access to the experience. But lucid dreams are not dreams, exactly. They are — we might say — an exceptional state of consciousness, one step above the usual. It was a lucid dream that I had when I walked down the road and saw the wall.

The intermediate part arose in superlative wakefulness. I was in my next dimension.

I experienced the principal part — which I ponder to be the quintessence of all dimensions — when I saw my Being of beauty and love.

I had been dreaming all my life.

The first time I woke up was in that experience.

I reiterate the indicator:

After waking up from a dream — though the dream may have seemed more vivid than everyday reality — we know we had a dream. Upon awakening, we again feel that ordinary reality is more intense. In the projection of the body, it is the other way around.

I have another analogy.

On our plane, our experience is vague. It is comparable to that of newborns. They are nearly nonconscious. Our experience in the next dimension is that of an adult compared to that of a newborn.

Dreams tend to be forgotten. Transcendental experiences keep their vividness. Thirty five years after my experience, I still hold it as if it had happened one second ago.

One more vital point is that this experience is not a hallucination.

It is not.

Hallucinations happen in conditions of mental confusion.

Visual hallucinations arise from organic disorders or from the use of hallucinogens.

So, both traumatism and toxins due to diseases explain why, for some persons, their near-death experience is a blend of the actual involvement with the next dimension and visual hallucinations. One of the two components may predominate.

In psychotic states of the paranoid variety, hallucinations are usually auditory, not visual.

Tactile hallucinations are rare. They occur in neurological disorders and in psychotic states with a strong neural element, such as delirium tremens.

Generally, hallucinations are split experiences. They are auditory, tactile or visual. They seldom encompass the five senses.

I had a thorough experience of Reality.

Hallucinations always contain elements of strangeness.

It was diverse in my case. I felt that Reality kept its naturalness.

I added these observations because near-death experiences, which are indeed astral projections, are often denied, by deceptively scientific — in effect ideological — motives, as dreams or hallucinations.

They are not.

In near-death experiences, electroencephalograms show no brain activity.

If near-deaths were hallucinations or dreams, electroencephalograms would show waves, not flat lines.

Actually, the brain is fully active during near-deaths, but the active brain belongs to the projected or more-real body. Instruments made from matter of our dimension cannot detect that brain. Detection could only be done by instruments made from matter of the next dimension, which vibrates at the same frequency of the more-real body.

Our science lacks — and due to astrophysical basis will ever lack — instruments to investigate the next existential planes.

By ‘astrophysical basis’ I refer to the different levels of vibration of matter in our dimension and in the next dimensions. Since science is experimental, no experiment could ever be made here to confirm the next dimensions.

We can only have accounts about transcendent dimensions.

These accounts may be actual or false.

It is certain that they prove nothing.

Since real science has no tools to research immortality, only pseudoscience will say that immortality exists or does not exist.

So, if scientists voice their opinion against or in favor of immortality, it is honest. But it is honest only if they do it in their names. If they do it — or seem to do it — in the name of science, it is dishonesty.

Let us take up again the significant subject.

What filled my happiness — and my existence — was the materiality of the next dimension.

Still lying in bed, my life keep on flooded with reminiscences.

Later, I observed the room. It continued to seem ethereal.

I got out of bed.

It was six in the morning.

I left the apartment. It looked ethereal.

The street seemed detached from my reality and ethereal. Our existential dimension was all ethereal to me.

The next dimension is concrete.

Compared to it, our dimension is the ethereal one.

We suppose the inverse.

We think that the next dimensions are ethereal and our plane is concrete.

It is the opposite.

If we inquire into the cosmic panorama, the next dimensions are more substantial. Ours is subtle.

The next dimension is not spiritual.

If we say it, we lessen it.

The next dimension is more spiritual and more material.

Not only did this plane of ours continue giving the impression of being ethereal but also desolate and far — much too far — from the center of Reality.

Far indeed from the heart of action.

This is another fundamental point that we overturn.

We think that Reality is centered in our dimension, and the next ones are slow or that nothing or almost nothing happens in them. We think that our dimension is the main one and the next are secondary. We think that our dimension is accomplishing and the others are worlds of nostalgia. It is the contrary. Our plane is nostalgic. Our plane is slow. Our plane is inexact. Irrespective of any idea we may grasp about action, the great action is not here.

It is there.

Life vibrates more intensely there. Existence is stronger there. Being is more authentic there in all its mental and material aspects.

As I reflected upon the relative ethereality of our material life, it became plain that there is a corresponding psychological ethereality.

Less intense matter relates to less intense mind.

This is our condition on our plane.

I realized that our mind is organically less intense because I had been to both sides so I could compare.

I might have been introduced — perchance — even to some superhuman knowledge during my projection. If I was, that knowledge is now lost. My organism cannot echo those vibrations. The only objective knowledge that I could keep — innovative yet within our comprehension — is that life is forever material.

Another significant event is that the next dimension is modern.

The next plane is not obsolete. It is not retrograde.

Not traditionalist.

It is cutting-edge.

I make a point of saying this: no ceremoniousness.

Our pictorial and conceptual representations of the next dimensions always exhibit an archaizing tendency. Again, it is the other way around. We are the archaic ones.

I walked for about fifteen minutes on the empty sidewalk.

I pondered that my understanding of Reality had changed. It had not been a gradual change but abrupt. I instinctively knew that all the metaphysical issues that I would regard from now on would be diverse from the canon.

And I laughed, for even metaphysics, to begin with, held now a different meaning to me. The meaning of the word ‘metaphysics’, ‘beyond physics’, became ‘the physics of beyond’.

The Sun rose.

It was faint.

Bright was the Sun that had just shone on me. I do not make allusion to a metaphorical Sun. The actual Sun shines in the next dimension. The Sun we see here is the least vibrating layer of the Sun.

I thought that the still ethereal sidewalks would soon be crowded and I decided to return.

So happy I was.
And I cried.
So happy to exist.
By some wonder I was born. I exist.
I am in the Universe. I am the flesh of the Universe. I am the Universe.
I am Reality.
Life focuses on me. Life focuses on each of us. Life focuses on every point of Reality.
To be. To be more.
Suffering is superficial. Suffering is not a deep philosophical issue. We shall know that someday. A philosophical issue profounder than suffering is the phenomenon of being.
The dream of immortality — the dream that humankind has adored since the first human on our Earth — is the intuition of a fact.
Innumerable persons have experienced near-deaths and projections.
Who are they?
They do not believe. They have no faith.
They know.
I need not to believe. I need no faith.
I know.
And I cried profusely.
I cried for the prodigy of having attested: ‘Yes!’
I lived two blocks from the Atlantic. Initially, I intended to go all the way to the seashore, but I stopped at a corner one block from the beach. The Sun was rising as if from the calm water that was shining purple and golden and red. As I contemplated the ocean, it started to seem sublime. Although it appears to be less real and it is less vibrating than everything I had seen in the next dimension, it is sublime because it is a part of the sublimity of Reality.
We are also all the oceans. All the oceans are also we.
That ocean — in all its atoms — is life. Its atoms and my atoms are the same marvel and substance.
And I cried again — and this time I did not laugh — and I cried more heavily, because my understanding of the Universe had been transformed.
Reality is wonderment.
I wiped away my tears and the secretion of my nostrils with the hem of my t-shirt and turned to get back home.
A café near the corner was already open. A woman and three men were having breakfast at a table on the sidewalk. I walked past the café.
My reality remained ethereal.
And the urge to shout:
‘Hey, guys! I’ve got news for you!’
I would come closer. I would ask to sit with them.

‘The next dimension is material!’
I would continue:
‘This is our freest happiness. It is our luckiest beauty. This is our happiest freedom.’
I would have to smile and laugh.
‘No souls. No ghosts. No spirits.’
Ah!
We will ever be who we are.
Persons. Individuals.
Oh, that was not the moment or the way to say it.
Ardently, I wanted each of us to live what I had lived. If I could, I would find a way for that experience to come to us all.
As I entered the apartment, my sensation of the ethereality of our dimension began to wane.
I wanted to keep that sensation because it would make me all the time aware of the materiality of the next dimension.
So I rushed to the kitchen, took a notepad and a pencil, and I wrote:
‘Material.’
In spite of all imprecisions in my telling or any impairment of memory that might befall me, I would keep this knowledge:
‘The next dimension is material.’
Life is complete.
So much reality and so much intense!
Manifest! Life is not partial: life has to be complete.
The pressure of the air on the surface of my body made it evident that my body was concrete. I had to float in that device, so that my intuition could cry out to me: ‘You are floating by the pressure of the air because here you are material and you could not float by any other way.’
Material.
Intense.
Modern.
These are the key characteristics of the next dimension.
Modernity.
Intensity.
Materiality.
Our future is grace.
It would be a degradation — a cruelty — to us if the Cosmos made us complete now and later incomplete.
Let us relax.
Existential continuity is perfect.
Our reality intensifies. Yet, Reality is continuous.
Life is always natural.

The Cosmos is Nature. Each dimension is Nature.

Reality is always natural.

The blue that I saw is air. It is oxygen.

The green of the trees, greener than any conceivable green, is chlorophyll — as natural as chlorophyll on our Earth.

The two men I saw are persons like us.

No ghostly appearance. No immaculate snout. No holier-than-thou gazes. No robes! I insist on telling and retelling! No robes! No kitsch tacky fucking clichéd corny patriarchal robes. They wore t-shirts and Bermuda shorts. They looked ahead of all conditions we may fancy now as stylishness.

How much did I see of the next dimension?

Almost nothing.

Imagine someone from another galaxy visiting our Earth. The traveler views but a park. What could the traveler tell about our world? What would the traveler know about the continents, the regions, the landscapes, the cities, the copiousness of Nature and the innumerability of organisms and thoughts and experiences? I saw a point of the next dimension. I tried to make the most of the point that I saw.

How long did the experience last?

Three minutes, I estimate. It might have been less. Yet, even a nanosecond of transcendence reaches infinities. What I got was better than plenty to fulfill my present life.

I got into my room. I threw myself down on the bed. I wanted to project my body again. I kept trying. It did not work. I longed so much — oh I yearned so avidly and so very much — for that experience! It never occurred again. Now I think that when I am back in my next dimension, it will be for good.

I marked that when I returned definitely to that plane, the first thing I would care to do would be this: to experience all that can be experienced on that plane about the Mystery.

I would make it. I would be free from our current restrictions.

Free with the Mystery. Free.

The Mystery that makes all memories and thoughts simultaneously happen and simultaneously all the electrons of all galaxies in all dimensions gyrate.

The Mystery that makes me think.

The Mystery that makes me think of it.

The Mystery that makes me.

I wanted to touch the Mystery.

I wanted to be intimate with the Mystery.

I wanted the Mystery.

If I lived the Mystery, I would live all things.

If I were conscious of the Mystery, I would be conscious of all things.

Then I understood that we go from plane to plane because acquiring knowledge is not about the intellectual issue of knowing what the Mystery is. Acquiring knowledge is to be able to vibrate more intensely until — in some dimension — we become an

organism that matches the vibrations of the Mystery so that we know as it knows and we are as it is.

I understood that our reversed cosmic perspective — in which the next dimensions seem less real than ours — is a characteristic of perfection.

Our focus must be here.

For us, Reality seems to be extreme here so that we live Reality here to the extreme.

I also comprehended that as for transcendent reality there is nothing related to authorization. I did not have a second experience, but I know that it has nothing to do with deserving it or not deserving. We are conscious of just what we can. It is not the issue of being worthy, but of being able. In the next existential dimensions there are no authorities determining for us. There are no disciplinarians forbidding or allowing. There are no bosses. No leaders. There are no rulers hierarchizing or ordering around because being conscious begets freedom.

The extent of transcendence that I experienced was precisely that which my organism could assimilate. Had I transcended further, I would then reach realities so intense and so out of comparisons with ours, that I would misrepresent them, take my misrepresentations as objective reality, and become unreal. What I got was accurate and optimal to make me more realistic and keep me real.

The Being love and beauty that I saw was getting beyond my intellectual ability. That is why my consciousness shut and my experience ended.

I know this:

Immortality is material.

I do not know what that Being is.

I refer to my Being of beauty and love as ‘that’ — not ‘who’ — because the pronoun ‘who’ labels a person, and by the concept of person I would be lessening that Being.

I feel that it does not look like what I saw.

It is something inconceivable.

It is a being. I sense that. I think it is a Being that knows the core of Reality and can be in direct connection with the core of Reality.

I symbolized it as geometric forms — and that was the major sight of beauty I have ever had and still have — but what I saw is infinitely greater than geometric forms. It might be greater than a being. I only know it is beauty and it is love. That is all I can say about it and that is all I know.

Love. Infinite. Love.

Infinite. Beauty. Infinite.

Its love has nothing to do with religion.

No.

It is not a sacrosanct love. Not holy. Not pious. Not divine. It is not a spiritual love.

It is love.

Moreover, I sense that it knows us all.

All of us.

And it does still astound me to feel that the organism loves us all.

It knows what hate is, for it knows everything. Yet it does not hate. It loves.

It loves you infinitely.

It loves me infinitely.

It loves infinitely everyone on Earth.

How can it be?

I do not know. I only know that I feel that the organism I saw loves infinitely every person, even the person who has perpetrated the most horrifying act on our Earth.

It loves.

We all are loved.

To me, that is absurd.

I cannot justify it or explain it. And I do not need to. I am writing to tell of my experience.

I know that I cannot love all persons. I agree with the notion that cruel persons are cruel because they are miserable. That does not justify them, though. I have an aversion to malefactors. If anyone tries to hurt someone by my side or me, I cannot predict the violence of my anger.

I still think a lot about this issue.

But I am sure that I cannot love every person.

If I thought I could, I would be a hypocrite. If I thought I should, I would be even more hypocritical.

I can try to understand why someone made me suffer. But that is not love. Perhaps I shall forgive and forget who hurt me — especially later, if happiness crowds my life. But that is not love.

I may hope that a cruel person be enlightened and get a better life. That is love, perchance. But it means loving someone for her or his potential. I cannot love someone for his or her cruelty.

By their own standards, persons who believe they are superior — I am positive — feel they are inferior. Their pose of superiority is a balm for their inner feeling of inferiority. I can be sorry for them and their weakness. But they — to feed their delusion of superiority — inevitably humiliate, offend, hurt or even feel the urge to exterminate those they tag as ‘weak’. I cannot love them.

Loving each person is an enigma. That is not for us now. It is a quality beyond our human condition.

If our consciousness were infinite, perhaps we could love infinitely.

I presume I can tell the difference between hate and anger.

Anger is constructive. Hate is destructive.

Anger is love, in a way.

Whenever we are angry at someone, we care. We want that person to open his or her consciousness.

Hate — in contrast — narrows consciousness.

When we hate someone, we focus all our life on our hatred. We lessen our life. The only goal in our life is destruction: that destroys us in addition.

We can turn hate into anger.

I execrate authoritarians.

Authoritarianism is an abomination.

It is physiological for me: being near authoritarians is like inhaling a foul odor. To me, superciliousness means lack of refinement. I think pedants are ridiculous. I shun arrogant persons. Now, if I cannot bear them, how could I love them?

But the Being I saw loves every person past absoluteness.

That, I do not understand.

I know it, but I cannot understand it.

The most treasurable phenomenon I shall explore right away — yes — I do understand.

Life is always material.

Still on the bed I touched my thighs, as I had done in my projection. I put more pressure on them and I beat my chest as if it were a drum. I slapped my thighs hard.

Why are we concrete in the next dimension?

Why are we concrete here?

The answers must be identical. The context is the same: the Cosmos is one.

I was certain that I knew the answer during my projection. I had to recover it.

I sensed that I could catch the answer as long as I looked for it at that moment. It had to be just then. Not even a flash later.

I jumped out of bed. I pressed the floor with my left foot. Why are my feet and the floor material?

I headed for the living room. I kept on sliding my hands along the walls of the corridor.

Why are hands and walls material?

I sat in an armchair. I put my hands on the arms of the armchair.

I forced my hands against them.

I pushed.

I pressed.

I forced harder.

Matter.

Reality.

Keeping my right hand on the arm of the armchair, I studied the fact of having my hand on the arm of the armchair.

What is it?

A hand on the arm of the armchair.

Plus a mind that experiences a hand.

Matter and mind.

I am.

Matter-and-mind.

What is matter?

That which I touch.

What is mind?
That which I do not touch.
Why I do not touch the mind?
Because the mind is filtered.
How?
Matter filters mind.
The enigma had been solved.
Matter filters mind!
The comprehension was instantaneous.
Vibrations form Reality.
Matter and mind are vibrations.
Waves.
Matter is open — we perceive matter completely — because the vibrations of matter are not filtered.
The other vibrations of Reality are filtered by matter. Hence, those vibrations are only partially — not completely — open to our five senses.
They are intangible.
They are experienced as mind.
Thus, whereas the vibrations that make up mind and matter have a single base, we perceive Reality as dual.
Duality is expressed by various antitheses.
Material and spiritual.
Physical and psychological.
Concrete and abstract.
Corporeal and incorporeal.
Objective and subjective.
Matter and mind.
Why does matter filter mind?
Because matter vibrates less intensely than mind.
This is the principle:
Vibrations that are less intense filter vibrations that are more intense.
Matter vibrates less.
So, matter filters mind.
Vibrations that are more intense do not filter vibrations that are less intense.
The mind vibrates more.
So, the mind does not filter matter.
This is why I can perceive my hand on the table:
I do it with my mind. And my mind does not filter matter.
But matter exists by itself, not because of my mind.

My awareness of matter — sound, texture, taste, color and odor — depends on my mind.

Yet matter exists independently of me.

What property belongs exclusively to matter and not to my mind?

I banged my fists on the arms of the armchair.

I did it several times, each time firmer. The last time, I screamed. I kind of howled.

‘Simple! Too simple!’

Matter is impenetrable.

Things do not go through. They go by. Nails do not penetrate wood. We say they do, but that is a way of speaking. A nail moves the matter around it, just as a penis does not penetrate a vagina or an anus, but it dislocates the surrounding matter.

Great.

‘No two objects can occupy the same space at the same time.’

I thought:

‘Why is matter impenetrable?’

It is as well too simple.

Matter does not just occupy space. Matter is — also — space.

Space is a component of matter.

It is a part of the structure of matter.

Since particles are vibrations, space also forms each point of a particle.

Consequently, two objects cannot occupy — they cannot be — the same space.

This is how impenetrability belongs to matter, not to our consciousness.

The North Pole remains concrete when no human or animal is there. Galaxies collide without any human mind observing them.

Matter is concrete. It is not an abstraction.

Concreteness is impenetrability.

Reality is of one nature. The same physical phenomena on our plane also happen on all the others.

Impenetrability exists in all dimensions.

My two comrades in the next dimension stood on the ground because their feet and the surface that their feet touched were impenetrable. They were material. If their feet or the surface their feet touched were not material, they would not be able to stand on the ground. The same situation applies everywhere: the trees on our plane and the trees on the next plane do not collapse through the ground because matter is impenetrable.

Wherever impenetrability exists, matter exists.

The notion of impenetrability is overriding for our comprehension of the structure of Reality.

And why do we imagine that the next planes are immaterial?

Here is why:

The main difference among the planes is that the overall level of vibration — plane after plane — increases.

Matter on the next planes vibrates more intensely than matter does here.

It vibrates so intensely that its level of vibration is comparable to the present level of our mental vibrations.

Reason, thus, forces us to conclude that the next planes are mental.

But that sort of reasoning occurs to us only here. The moment we vibrate there, we will experience Reality from a new angle.

Then we will notice that the least intense vibration on those planes is not filtered out. It is completely open.

It is objective.

It is concrete.

It is matter.

It is matter that vibrates more intensely; therefore it is not only matter as it appears to us to be more real.

My more-real body started to seem ethereal only when my projection was ending. That happened because my more-real body was again filtered by my less-real body. It is at this moment, and also in the beginning and at the end of most near-deaths, that the projected body is perceived as ethereal.

Why was my more-real body exposed during the projection? Why did not my old body filter it out?

Because in the course of the projection my organism was vibrating a mental level that was significantly more intense than the ordinary. These higher mental vibrations required that a more intense matter accompanied them to echo them. This is how our more-real body becomes conscious to us. The old body is momentarily shut down. And this is why near-death experiences and astral projections are similar phenomena. The difference is that in near-deaths higher mental vibrations appear because the old body is shut down whereas in astral projections the old body is shut down by because higher mental vibrations appear.

The degree of detachment between the more vibrating and the less vibrating bodies varies. In my case, the detachment was remarkable.

Incidentally, let us consider the expression 'astral plane'.

Planes are dimensions.

All planes have the same cosmological nature. This plane — the one in which we are now — is an astral plane.

In spite of having been termed 'astral' to signify 'stellar', the next planes are not side by side with the Sun or the other stars. It is impracticable to establish a material connection between our dimension and the next because their material levels and ours vibrate at different frequencies.

Our life in the next dimensions will be similar our present life, but it will not be identical. If it were identical, the next dimensions would be unnecessary.

Our major existential concern is the expansion of our consciousness.

After a point, for the vaster expansion we want, there would be no more opportunity here. We need a more vibrating body for a more vibrating mind.

We want a matter that vibrates more intensely.

Matter that is more intense is matter that is to us more real.

Thus, our expansion leads us to the next dimensions.

All near-death experiences show that the next dimensions are material. All of them. All. It is sufficient to take a fleeting look at near-death reports.

Although these narratives make reference — by default, I say — to spiritual dimensions, they describe materiality.

They say ‘my spirit’. But then they say ‘my face’, ‘my eyes’, ‘my hands’. They say ‘we hugged’, ‘I recognized her, and she instantly smiled at me’.

Forms display stability.

There is density. There is weightiness.

Objects can be covered up or superimposed.

Persons and the environment are impenetrable.

As we have marked, these episodes are near-deaths and not a complete passage to the next plane. Considering that there are diverse degrees of intensity in projections, some persons may perceive those planes quite ethereally.

In addition, as we also have already said, there can be hallucinatory moments in near-death experiences.

Most near-deaths occur to persons under anesthesia, medication and after severe injuries by accidents. Therefore, visual and auditory hallucinations — usually illustrative of the religion of the experiencer — are frequent. They blend with the transcendent experience. At times, the distortion is considerable.

Accordingly, assortments of fascinating heavens and ghastly hells have been enumerated in near-death versions.

But archetypical — and common — paradisiacal and infernal images occur exclusively in near-deaths with hallucinatory components.

Bad trips produce infernal imagery. Good trips produce paradisiacal imagery.

When the old body is radically discarded, there is no hallucinatory symbolism. The experience is objective. The more-real body, with its more intense matter, can assimilate all the approaching vibrations of the next dimension without distorting them.

Aside these deterrents, there is an overabundance of impartial, meticulous and sensible narrations. They are quite free of symbolic imagery and by all means report a concrete environment.

Let us go through another enumeration.

Buildings are tangible.

Matter is noticed as gas, solid and liquid.

There is a ground. From it, plants grow.

There are rocks.

There are walls. There are floors.

There are roofs.

Persons walk.

A supporting surface is necessary for us to walk.

Impenetrability is necessary to a supporting surface.

Persons are not transparent.

They hug.
Hugs imply impenetrability.
Impenetrability implies concreteness.
These persons are material.
My life became no Elysium after my experience. I have been through a lot of hard moments. Sometimes I feel excellently. Sometimes I feel terrible about practical affairs. But intimately I am happy.
I am not afraid of death.
I cannot fear that which does not exist.
I enjoy outdoing conformity.
I love our present dimension.
I love it even more, now.
I try to live poetically.
I am a materialist, because materialists are right: we are matter.
I am a spiritualist, because spiritualists are right: we are spirit.
On the other hand, I am the reverse.
I am not a materialist because I will be forever spiritual.
I am not a spiritualist because I will be forever material.
Material eternity is philosophically magnanimous: it justifies both materialism and spiritualism.
It makes spiritualism and materialism compatible.
It supplements them. It synthesizes them.
It makes materialism and spiritualism interchangeable. They nurture one another and stand evenly and realistically.
We are forever ourselves.
Living implies gain, not loss.
Being is plenteous.
Our experience never decreases. It ever increases.
Our life is continually moving from the less real to the most real.
We exist to reach infinite consciousness.
We preserve our history and our human structure.
A soul that is ever more real and a body that is ever more real.
A body. A factual body. Solid. Concrete. Tangible. Material. Human in all aspects.
Perfect.
A hyperreal Self.
Another inordinate delight of mine is that I no longer separate the dimensions.
Eternity is happening here.
Eternity is happening now.
Life is constant.
Space and time are continuous.

The continuity we experience in moving to the next dimension is so natural that in our present dimension we may go through changes that are much more drastic.

Let us be festive.

No more existential tragedy.

Life seeks joy.

May all our philosophies be the happiest and the freest.

Ever more lyricism.

More life.

Ever more poetry outside and inside us.

In a short time, I schematized these ideas.

It is the second part of this book.

As I was writing the second part, my mind would again take up the opening that it had experienced during the projection. A flux of ideas would occur.

Every so often, torrents of intuitions would engulf me.

Thus, the second part had to be developed in the form of vignettes.

Transcendence is infinite, so intuitive thinking is not rectilinear. It allows no sequential exposure. It is a multidimensional process, in which each idea opens concurrently to innumerable others, and these engender others. It is necessary to hang on to a theme, follow it, and then return to the preceding point to develop the same theme in another direction.

Thus, the best pictorial representation for the exposition of transcendental reality — as in the second part of this book — is not a straight line but a spiral.

I am no master.

I teach nothing.

I have no teachings. I have my story. And the development of comprehension of it.

My desire is that we cogitate this: we will be ourselves for eternity.

To me, material immortality is certainty.

The section on ethics, by the end of the book, is not certainty. It is opinion. But I included it because I think it is a liberating opinion.

Every day I recall my Being of beauty and love.

I think of my comrades. Whenever I need a shoulder to cry on, I turn to them. I get no verbal answers. Yet I get a vibration, a welcoming existential context, a sense of well-being that helps me. It works for me.

Suffering is horrible.

I also think of my comrades when joy explodes in me.

The Cosmic Mystery.

Happiness is a most precious good.

Now. Ever.

Let us be free.

Oh, let us be free!

After infinities of dimensions, when Infinity holds to us a significance that is more real, when I touch the Mystery, it will no longer be a mystery.

I am going to touch it because touching it is the meaning of my life.

Yes, I have this meaning for my life: to touch what is now the Mystery.

And when I touch it, I will say:

‘Thank you. Thank you. Thank you.’

Yes.

‘Thank you for making me exist. Thank you for being my bones and my heart and my soul. Thank you. Thank you for making me be in the Universe. And for making me be the Universe. Thank you.

Thank you, my Love!’

SECOND PART

IMMORTALITY IS MATERIAL

OUR BODY

How are we forever material?

First we have to know what matter is.

MATTER

What is matter?

For a rigorous notion, we need a cosmology.

COSMOLOGY

An only substance forms Reality.

The substance vibrates.

VIBRATIONS

The least intense vibration is matter.

The other vibrations are mind.

HOW?

Filtration.

Vibrations that are less intense filter the more intense.

MIND AND MATTER

The least intense vibration is never filtered.

There is no other vibration lower than it to filter it.
Since the lowest vibration is not filtered out, it is exposed.
We are completely conscious of it.
It is totally open to our five senses.
We can taste it, smell it, hear it, see it and touch it.
It is matter.
The other vibrations — which are more intense than matter — are filtered by matter.
They are incompletely open. They are only partially conscious to us.
We cannot taste them, smell them, hear them, see them or touch them.
They are mind.

REALITY

Reality, which we also call the Universe or the Cosmos, is made of dimensions.
Each dimension is a set of vibrations.
Dimensions are disposed in an infinite structure of increasing intensity.
Our dimension is the least vibrating. It filters out all the others.
This is why we are not aware of the next dimensions.

MATTER IS UNIVERSAL

Dimensions are a set of vibrations.
They are delimited.
Dimensions are defined by a higher limit and a lower vibratory limit.
In each dimension, the lower limit is never filtered out.
That limit is never filtered out because — in each dimension — there is no other vibration below it.
Being open, the lower limit is exposed to the five senses.
It is matter.
Higher levels are filtered by matter.
They are mind.
This is why in all existential dimensions there are mind and matter.

OUR ENVIRONMENT AND WE

We are a set of vibrations.
We have a higher conscious limit and a lower vibratory limit. These limits

correspond to the limits of the dimension in which we exist.

When we apparently die, that is to say, when we pass to our next dimension, we discard our vibrations that are matter here but keep our more intense vibrations.

We continue being a set of vibrations.

We always have a higher conscious limit and a lower limit.

Our new lower limit is not filtered out in the next dimension.

There is no vibration less intense than it, in the next dimension, to filter it.

So, it is exposed. It is open. It is matter.

It is our body.

In our dimension, the same level of vibration that forms our body also forms the environment.

Our environment is made from totally open vibrations.

It is touchable. It is material.

Likewise, there is an environment in the next dimension. It is formed from basic vibrations, equal to the vibrations of our body.

So, the environment in the next dimension is totally open.

It is material.

MATERIALITY

The next dimensions vibrate extraordinarily higher than ours.

Matter in them vibrates so fast that it approaches the level of our present mental vibrations.

This circumstance makes us sense that the next dimensions are mental.

However, that reasoning comes from our filtered perspective. From the perspective of the next dimensions, their base is never filtered out. It is always open.

It is matter.

INTENSIFICATION

Since all vibrations intensify in the next dimensions, matter and mind intensify: all our experiences are enhanced.

Life in the next dimensions is hyperreal and more grandiose. Existence blooms. Being signifies more. Our accomplishments are more momentous. Practicalities are more factual. Our perception of solidity and colors and sounds increases. There are more scents and flavors. More memories. More feelings. More intuitions. More desires. Thought is sharper. Our body is more consciously felt. Our orgasms are more splendid. Violet is more violet, indigo is more indigo, blue is bluer, green is greener, yellow is more yellow, orange is more orange, red is redder.

Our experience of Reality never decreases.

Our experience of Reality ever increases.

ACUTENESS

With our intensified mind in the next dimension, we perceive matter as more real. Hence, compared to ours, the next dimensions are more material.

SPACE AND TIME

The substance that forms Reality is beyond our intellectual reach.

It is mystery.

It is not, in point of fact, a substance. So we use here, and far inadequately, the word 'substance', only in the sense that it is the foundation of Reality.

The substance is matter and mind. And the substance is beyond matter and mind.

By vibrating, the substance originates space and time.

How?

For one point of the substance to vibrate, it has to go from one position to another.

Moving to the next position, the substance forms space.

While it moves, it forms time.

FOUNDATION

At this flash, the vibration of the substance is forming space-time.

Matter and mind are fundamentally space and time since they are formed from the vibration of the substance.

Space-time is the cradle of Reality. It is the cosmic base.

Basically, we are space and time.

The substance is all the space: it is infinity.

The substance is all the time: it is eternity.

ORIGIN

Nothing exists externally to the substance, for it originates space.

Nothing existed previously to the substance, for it originates time.

LIFE

The substance is existence. And the substance is beyond existence.

The substance is life itself. If there were death, the substance would be repetitively destroying parts of itself.

SOURCE

No consciousness created the substance, for the substance is consciousness. And the substance is beyond consciousness.

OUR VIBRATIONS

The vibration of the substance forms our Cosmos.

To all the meanings of our existence, each point of the substance vibrates on seven levels.

Desire

Intuition

Thought

Feeling

Perception

Memory

Energy

These are the elements of our reality.

This is our life.

These seven manifestations form our experiences.

To our understanding, they are all there is to us.

All is vibration.

Reality is formed of waves.

The vibrations of the substance are oceans, roses, faiths, air, melodies, horrors, myths, dreams, amethysts, blood, fears, galaxies, ecstasies.

OUR RAINBOW

Desire

Intuition
Thought
Feeling
Perception
Memory
Energy

We may take our elements as a column or a rainbow.
Energy is the base. Desire is the top.

OUR REALITY

Desire
Intuition
Thought
Feeling
Perception
Memory
Energy

We experience the innumerable aspects of Reality according to the intensity of the vibrations.

The level of vibration increases as we climb the column.

The higher a band vibrates, the more mental it is. For practical allusions, we may regard energy as physical and the other bands as mental.

Energy is the least vibrating level of the substance. Matter is the least vibrating level of energy. Impenetrable waves of energy — protons, neutrons and electrons — form matter.

Memory is more physical than mental. Mental memory is our remembrances and physical memory is the repetition of each phenomenon of the Universe from the subatomic level to the cosmic level.

Perception is the experience of the five senses. It is touch, sight, hearing, smell and taste.

Feeling is emotion. It is in the middle of the column because it holds equal parts of physical and mental components.

Thought is more mental than feeling. It tends to be objective and rational.

Intuition is more mental than thought. It tends to be subjective and nonrational.

Desire is the most vibrating band. Being on the border of transcendental vibrations, desire constantly tries to give a form to the future.

Our column is but a diagram. We are more than a congregation of parts. We are

analogous to a beam of light, which is composed of bands, from red to violet, and displays an entirely diverse appearance.

Our rainbow — our life — is also a kaleidoscope.

CONTINUITY

Desire

Intuition

Thought

Feeling

Perception

Memory

Energy

The vibrations are continuous. The Universe is continuous. Existential dimensions are continuous. Life is continuous.

The same set of vibrations forms the next dimensions.

THE COSMIC BEACH

Owing to the continuity of the bands, they mix in the areas of transition. The top vibrations of a band match or even trespass the few initial vibrations of the band above. The same occurs to sublevels within a band.

It is a phenomenon comparable to the shells, subshells and orbitals of electrons in an atom.

We can also compare the continuity of the bands to a strand.

Visualize a shoreline. Let us now focus on the meeting of the surfaces: the sand and the sea.

No straight line separates them. The sea spreads on the sand and the line undulates.

Thus act the bands.

In transitions within the band of energy, photons are particles, yet massless. Transitions among mental bands are vague as well. Some thoughts are experienced as feelings; some intuitions stand for desires.

ACTUALITIES AND IMPRESSIONS

The nearer to matter, the more objective are space and time.

The nearer to desire, the more subjective are space and time.

Objective space and time are physical facts.

Locations and schedules are actualities even though we may think that space and time are unreal. If we plan to attend a lecture in which they will address that space and time do not exist, we still have to make sure that we will be in the exact room at the appointed hour.

Subjective space and time are mental facts.

Hours seem slower in our miseries and speedier in our thrills; a given valley may seem narrower or wider in our memory.

OUR EXPERIENCE

Matter does not cause mind.

Mind does not cause matter.

Matter and mind — as a unity — are formed as the substance vibrates.

The diversity of characteristics derives from filtration.

THE I

Let us evoke our column.

Desire

Intuition

Thought

Feeling

Perception

Memory

Energy

Matter — the basic level of energy — is the bottom extreme, desire is the top extreme.

l

Now the column takes the shape of a ring.

○

Desire and matter connect.

This is our organism.

THE I, SELF OR EGO

From its earliest times, humankind has symbolized this connection as a serpent swallowing its tail.

This symbol represents our organism and our consciousness.

United and closed as a ring, the bands form an organic system. They can resonate one another. They reflect their experiences.

Thus, the ring is self-aware.

Self-awareness is our Ego, Self or I.

It is our identity.



The I tends to isolate itself from the vibrations outside its circle, though it is a part of the cosmic totality. To the I, the rest of the Universe is external reality. It is an object.

Existential dimensions can also be regarded as organisms, for their highest and lowest vibrations unite. Allegorically, the substance is a consciousness for its highest vibrations touch the lowest.

All the vibrations in the Universe resonate one another, albeit less intimately as the ones in an organism. Yet cosmically, with trivial or major influence, all vibrations echo all.

Organisms resonate environments, environments resonate organisms, organisms resonate organisms.

ALIVE

The Universe — the assemblage of all existential dimensions — is alive. Each point of it lives.

Electrons move — vibrations are movement: that which moves is not only alive; it is life.

MYTHS

Self-awareness embraces a spectrum — from practically inexistent to practically complete — but all organisms are self-aware.

Animals are not, as they are reputed to be, irrational beings. The mind of mammals

is the closest to the human. It cannot be contradicted, for instance, that dogs experience memory, perception, feeling, thought, intuition and desire. Some animals can live — as far as perception, feeling and even intuition — events that may surpass the intensity of ours.

It is difficult for us to acknowledge, for vegetables, vibrations beyond matter. But we might consider the repetition of their physiological processes as physical memory. The search for the Sun by foliage indisputably involves perception.

We can sense — poetically — an element identifiable with desire even in chemical reactions and in the motion of the astronomical bodies.

The post-energetic vibrations of objects are incipient. However, for enormous extents of matter such as mountains, oceans and planets, the gathering of these vibrations is cyclopean. We intuit their existence. We can sense these vibrations even in much smaller gatherings, such as waterfalls, trees and flowers. These vibrations have been named aura. Since auras hold no meaning to us, we symbolize them. Earlier than Antiquity — still in prehistoric times — auras have been represented as mythological beings.

TOTALITY

We vibrate the whole of our reality in each experience.

We may focus our attention on one band — say, vision — yet all bands, less or more consciously to us, continue vibrating.

Mind filters itself — it picks the contents that are necessary to each situation and the rest is kept preconscious, otherwise everyday life would be unfeasible: we would be in a constant psychedelic state. Still, the vibration of our organism is always totalizing.

Swimming, climbing a tree, falling in love: each experience is desire, intuition, thought, feeling, perception, memory and energy.

Hopefulness is not just a desire: it is a context. Whenever we hope, all our bands vibrate hope and we are hope.

While we marvel at hyacinths or inhale their perfume, the post-material vibrations of the hyacinths or their perfume pulsate in unity with our post-material vibrations: those external vibrations are then a part of us.

A similar phenomenon occurs when we are in love. Our mental — and also physical — vibrations echo and synchronize so extensively with the vibrations of the loved person that our own vibratory pattern changes. When separation happens — and the vibrations of the loved person are gone — our organism suffers a state of withdrawal that is not only mental but also physical. It takes time for our vibrations to restore the rhythm prior to the split-up so that our pain can vanish.

An identical situation ensues when someone we love apparently dies — I say ‘apparently’ for death is but appearance — and we go through the process of mourning. It is noteworthy that in bereavement — given that we instinctively know that we are eternal — we do not cry for the other person but rather for ourselves, for the separation.

We can go through the same state of withdrawal as for pets and places.

The greater the opening of our conscious mind — figuratively saying, the lengthier the diameter of our ring — the more we can resonate vibrations outside us.

This is why we are generous to humankind and unknown persons.

MENTAL SELECTIVITY

All of us know that the Earth spins around its axis and revolves around the Sun. We do not doubt these facts even for half a nanosecond. However, to our normal state of consciousness, we go unaware of it. We act throughout the day as if the Earth were still and the Sun orbited around it.

Stars surround our Earth. Trillions of Stars are shining right now under our feet. If the Earth were a transparent sphere, we could see by night stars twinkling under us as they do above. We know it theoretically, yet we remain unaware of it in practical terms. Our songs and poems allude solely to stars above our heads. It is as if stars did not exist under our feet.

The unawareness of the revolution of the Earth and the occurrence of stars and all sorts of astronomic bodies under our feet are cases of our mental selectivity. Our consciousness is not expanded enough for it to keep these experiences while we focus on routine life.

THE PERPETUAL EXPOSURE OF MATTER

Desire

Intuition

Thought

Feeling

Perception

Memory

Energy

Matter is always open. Personally and cosmically.

How?

Mind does not filter matter. In a person, the mind touches matter.

Hence, in a person, matter is always open.

Also, if we consider the Cosmos an organism, mind touches matter.

Hence, in the Cosmos, matter is always open.

COSMIC EQUALITY

Desire vibrates more than matter, but it less exposed. Matter vibrates less than desire, but it is more exposed. The ratio between opening and filtration evens out all bands. Each band vibrates in a range that is equal to all the others.

One band is no less or more important than another.

There is no hierarchy.

The body is as vital as the soul.

LONGING

Links between our dimension and the others occur principally by way of desire because desire is our highest vibration. Most of what we intuit about transcendence vibrates to us initially as desire.

OUR LIMIT

Our mind is limited by filtration.

Any allegedly absolute and unquestionable idea about transcendental reality is imperfect. Therefore, it is false.

THIS LIFE

We all, in our dimension, share the same existential limit. Beyond our threshold, nothing is conscious to us.

Essentially, we are equal.

For example, no one on our Earth — not even one single person — knows why the Universe exists.

LIMITLESSNESS

There is only one substance.

The substance manifests itself to us by infinities of modes. Yet, it is one. If there were another substance, there would be a border separating them and both substances would be limited.

The substance is limitless.

OUR LIFE

Lyricaly, for millennia it has been said that the body is the tangible part of the soul and the soul is the intangible part of the body.

IMPENETRABILITY

Matter is impenetrable.

Impenetrability is independent of our mind.

At sleep, we are not conscious of the bed. Nonetheless, we do not collapse through the bed nor does the bed collapse through the floor toward the center of the Earth because matter is impenetrable.

Matter is impenetrable because each point of a particle is a specific vibration of objective space-time.

It is not exact to say that matter occupies space: vibrations of space are constituents of matter. Thus, two objects cannot occupy the same space at the same time. If these objects did, they would have to turn into one object.

Impenetrability — concreteness — is a characteristic of matter.

Solidity is not a characteristic of matter.

Solidity is different from impenetrability. It is mental.

Solidity depends on our mind. It is a sensation. It is tactile perception.

In dreams, we experience the solidity of objects in the absence of objects. When our hands are anesthetized, we touch objects and we do not experience solidity.

Sounds, colors, textures, odors and flavors are characteristics not of matter but of our perception. Matter, when it is not being experienced, is devoid of flavor, odor, texture and color and it produces no sound.

Yet, it is impenetrable.

IMPENETRABILITY IS PARTICULAR TO MATTER

Impenetrability is objective. Atoms are impenetrable.

Impenetrability does not apply to the highest energetic levels and to the mind. Soon past matter, space-time starts relating to mental — subjective — characteristics.

Since all planes have the same structure — and matter is the only vibration that is completely exposed and objective — only matter is impenetrable plane after plane.

RELATION

Matter is not a specific vibration. Matter occurs by the relation among levels of vibration.

Nevertheless, only energy becomes matter.

Mental bands — in spite of how open they may be — will always be mental.

Mental bands never become material because in all organisms — regardless of the dimension — the material band always filters them.

DETERMINISM AND FREEDOM

Desire

Intuition

Thought

Feeling

Perception

Memory

Energy

The higher is the level of vibration of a band, the more dimensional it is.

Matter is the least dimensional vibration. As for space, the dimensions of matter are three: height, width and depth. As for time, they are also three: past, present and future.

For the mind, the term ‘dimension’ designates meanings. The dimensions of desire comprise infinities.

Less dimensional bands are simpler. Bands that are more dimensional are more complex.

Matter — simple — is predictable.

For matter, there is determinism.

The mind — complex — is unpredictable.

For the mind, there is freedom.

SCIENCE

Freedom — the extent of possibilities of our experiences — rises as we escalate the column.

Memory is the most stable mental experience for it depends on fixed past facts. Perception is one mark freer than memory: everyone shares a major perceptive ground, but the perception of an object varies slightly from person to person. Freedom grows increasingly for feeling, thought and intuition. It is extreme in desire.

Owing to its simplicity — and its predictability — matter is an object of science. Science exists because of predictability.

For energy, there can be scientific generalizations. They are called laws of Nature.

There is no law for desire.

YET

Our desires, under the perspective of the next dimension, vibrate relatively so low that they seem to approach determinism.

Still, under our perspective, determinism does not apply to our desires.

BEING EVER

The substance is not permeating nothingness.

Nothingness does not exist.

If there were nothingness, there would be a frontier between the substance and nothingness. There is no frontier for the substance.

Nonbeing does not exist.

There is no emptiness. No void. There is no inexistence.

WAVES

Precisely, what is filtration?

Let us contemplate our rainbow.

Desire

Intuition

Thought

Feeling

Perception

Memory

Energy

A band vibrates one wave per millimeter. The band above vibrates, for the same space, one million waves.

We can only experience, from the band above, the wave that matches a wave of the band below. One for each million. The other vibrations are blocked.

Matter is visible because it is open. Memories are also visible. However, due to filtration, memories are only mentally visible.

Our thoughts and desires coincide in a restricted number of points, not all. By their

nearness, feelings and thoughts are more concordant.

ESTRANGED FROM BEAUTY, NO ONE CAN BE

Our mind is only partially filtered. Otherwise, we would not experience anything.

Open vibrations are conscious.

Temporarily filtered vibrations are preconscious.

Filtered out vibrations are nonconscious.

The word 'amethyst', filtered but reachable, is preconscious.

The sound 'ytiyi' was nonconscious to us just a moment ago.

'Estranged from Beauty — none can be —'

While we were reading the verse above, we were very probably not aware of the word 'phoenix'. The word 'phoenix' existed preconsciously in us, in a temporarily filtered situation.

Words are a part of our organism.

Preconscious and nonconscious vibrations, although we are unaware of them most of the time, interfere with our conscious life.

We turn nonconscious vibrations into forms — and thus we make their essence conscious to us — only when our conscious mind vibrates at a frequency that matches theirs.

OBJECTIVITY AND SUBJECTIVITY

It is not correct to reason that there is no truth.

To think that there is no truth, a propos, seems immediately incongruous, since 'there is no truth' would be a truth.

Some argue that truth is not a linguistic issue. Therefore, truth exists in spite of the semantic contradiction in 'there is no truth'. I agree. Language is linked to thought, and thought is limited in comparison to desire and intuition. We can know truths by intuition and desire.

In passing, to trust that the mind is just thought is a characteristic of intellectuality or intellectualism, which is an insufficient approach to Reality. Besides thought, the mind is desire, intuition, feeling, perception and memory.

It is also not correct to reason that we can only know that we know nothing.

That reasoning comes from not considering the difference between objective and subjective realities.

It is correct to say that we know nothing about extreme transcendent reality. About it, we can only have subjectivities.

For example: we know nothing about the essence of infinite desire.

As for objective reality, we can know a lot.

We know the density of mercury, we know the orbit of the earth, we know the date of the next solstice.

Thus, objectively, right and wrong exist and true or false exist.

The application of mathematics for the building of a bridge has to be right, not wrong — or true, not false — otherwise the bridge will collapse.

As for subjective reality, true or false and right or wrong are dubious and often unattainable.

As for moral issues, truth and correctness are characteristically questionable.

However, allusions to objective reality and subjective reality are diagrammatic. Our reality is always a blend of objectivity and subjectivity.

The more objective is the focus of our attention, the more there is certainty.

The more subjective is the focus of our attention, the more there is opinion.

OUR KALEIDOSCOPIIC REALITY

Objective reality is independent of our mind. But we are prismatic: our mind gives tones of subjectivity to objective reality.

That makes objective reality be a kaleidoscope.

As we have stressed, the only objective feature of matter, to us, is impenetrability. The appearance of matter is perception, which is subjective.

Within a species, the differences in perception are almost unnoticeable. Among the species, they are prominent.

Our experience is fractional.

Some crustaceans and some insects see more accurately than we do. Whales and dogs can hear more vastly than humans can. Birds sense — it is even thought that they see — magnetic fields.

Our experience is conditional.

An oxygenated atmosphere like ours, on a planet around a blue sun, would be greenish to us.

IMMATERIALITY

Filtration also occurs between less and more intense zones in each band.

Energy filters itself — so that matter is only the initial part of the band of energy. The highest vibrations of energy are physical, yet immaterial.

METAPHORIC REALITIES

The more intense a vibration is, the more symbolic it seems.

Symbols are synthesis of meanings.

As we have no direct meaning for too intense a vibration, we gather several less vibrating meanings to parallel, as a sum, the meaning of the intense vibration.

The higher the vibration is, the ampler is the symbol and the higher is the amount of interpretations.

‘Water freezes at zero degree’ is an objective assertion. There is no symbol.

‘That which is Below is like that which is Above and that which is Above is like that which is Below’, a well-known hermetic aphorism, is somehow subjective. It is moderately symbolic.

‘A Fiction superseding Faith —’ is poetical. Its meanings are transcendent, radically symbolic and tend to Absolute Infinity.

Poetry is the most symbolic verbal expression.

The more intense and symbolic, the more poetical seems Reality.

Transcendent dimensions are symbolic to us.

Art is inherently transcendental.

SIGNS

Mysticism and mythology deal with symbols.

THE TALKING SERPENT

Since mystical and mythological symbols represent realities that are impossible to be understood by our thought, interpreting symbols will never convey their actual meaning. We may get proximate to their sense but never into their infiniteness.

Let us take, for example, the ancient image that the Cosmos is supported by four elephants standing on the back of a turtle. Elephants are large, they represent space. Turtles are long-lived, they represent time. Therefore, the first notion from the symbol is that the Cosmos is based in space-time. But the symbolism goes on. Turtles and elephants are organisms: the Cosmos has an organic structure. The four elephants symbolize the four elements, the four cardinal points and all the assortment of meanings associated to the number four. Turtles symbolize the sea and Infinity. The interpretation is interminable.

Myths of this kind are multicultural and take millennia to be set. They are infinitely complex, and we can only grasp nuances of the reality they represent.

The same myth can display different angles. Ouroboros, the serpent that swallows its tail, also stands for eternity. It is identified with another serpent, Kundalini, whose awakening provokes the expansion of consciousness. Both are akin to Nahash, the serpent in the Garden of Eden, involved in the appearance of free will.

So, myths and symbols are meant not to be interpreted but contemplated. By contemplating them, our highest mental vibrations will come close to the filtered out vibration that originates them and just that will facilitate transcendence.

TRANSCENDENTAL REALITY

The next dimensions are transcendental to us.

We use the adjectives ‘transcendent’ and ‘transcendental’— interchangeably — to refer to further dimensions.

Transcending is intrinsically pleasurable.

‘To transcend’ is to get a glimpse of current forms in the next dimensions.

AIMS

Our transcendental aims are knowledge, love and freedom.

EXISTENTIAL FOCI

Reality is not ‘scientific’.

By that I mean that science cannot deal with the completeness of Reality.

Only a diminutive part of Reality can be mathematized and thus probed by the scientific method. Only the energetic portion of Reality — our physical reality — fits in science, for energy is predictable and it can be measured.

Matter reflects the mind badly because of the great difference in the degrees of vibration between matter and mind: an instrument may detect that a person is thinking but it cannot tell what that person is thinking.

Science is experimental, not conjectural.

Science is impersonal, not personal.

Science is not common sense or good sense.

Science is factual. There is no scientific opinion.

Science is objective. It is never subjective and never symbolic.

Transcendent reality is subjective on our plane. It does not belong to science.

There is no scientific interpretation. Interpretation is opinion.

Science does not opine. Science proves.

Logic and ethics do not belong to science. They belong to philosophy.

Philosophy tends to complexity. Science tends to simplicity.

Hierarchy has no voice in science. Science is anarchical.

Science is self-critical and self-correcting.

There is no scientific doctrine.

The more the bands increase their vibration and become more mental and symbolic,

the more science lowers its competency to understand Reality.

Science focuses on energy. Philosophy focuses on thought. Mysticism focuses on intuition. Art focuses on desire.

COSMOLOGICAL SONG

Pythagorean cosmology — which says that the Cosmos is structured like music — holds a striking parallel with our life.

The seven bands are comparable to the seven musical notes.

In one octave, the notes have their identity.

Do Re Mi Fa Sol La Si

In the next octave, the notes go on being the same.

Do Re Mi Fa Sol La Si

They keep their identity, yet they vibrate more intensely.

The same happens to us.

In all existential dimensions, we keep our identity and we vibrate more intensely.

Each dimension corresponds to an octave.

The history of our organism is likewise comparable to a melody played in different keys, from the low to a high frequency. It is the same melody. It sounds differently, yet it is the same melody.

IMMORTALITY IS PERSONAL

Immortality only makes sense if it is ours.

If it is not personal, it is not immortality.

To be immortal, I have to be myself all the time.

If I was someone else in a past life or will be someone else in a future life, then I am mortal.

Immortality has to be mine to be my immortality.

If it has nothing to do with my individuality, it is not mine.

My immortality belongs to my Self.

From plane to plane, we shall go through ample existential changes, inconceivably ampler than the ones from childhood to adulthood in our present plane. In too intense a dimension, we shall reach what may now seem to us a post-human condition — so different it is — but our Self is stable and we will be ourselves forever.

FORM AND ESSENCE

Form is essence objectified.

CONFIGURATION

Form is open vibration.

Essence is filtered vibration.

Our nonconscious reality is essence.

Our conscious reality is form.

We experience forms of knowledge, forms of love and forms of freedom.

There is essence in every form: essence is always a filtered part backing our experience.

Our transcendent desire — nonconscious — is essence.

Matter is our ultimate form.

SKILLS

Essential experiences are the ones in which form and essence mirror each other to a great range.

Experiences that are more real — the essential ones — involve knowledge, love or freedom.

Experiences that are less real expose the inverse: ignorance, hate and oppression.

The reference to freedom, love and knowledge or oppression, hate and ignorance has no moral connotation. It alludes to our biology.

Our organism tends to turn away from ignorance, hate and oppression.

Our organism is attracted to freedom, love and knowledge.

Knowledge, love and freedom, on our plane, are our radical existential capacities.

OUR FLESH

Matter is the base of our life.

Materially, Reality is infinite: in all the infinitudes of existential dimensions, stars are right now being formed.

However, matter is our base because we cannot experience Reality as a vibration

lower than matter.

Matter is our edge. Matter is our brink.

Matter is our radical reality.

And it is.

Matter is our radical reality because to us, matter is the most thorough manifestation of the substance.

We grasp a stone and think: 'This is real.'

Matter seems so matchlessly real that science divulgation articles typically accept that the Universe is made of atoms and radiations, as if the mind were separate from the Universe, were not worth mentioning or did not even exist.

Science, by dealing with matter, is considered by commonplace reasoning and by the ideology of scientism the only real knowledge.

Although matter is our topmost realistic experience, we vibrate nonmaterially all the way through the essence and we are always touched by the nucleus of Reality.

Our organism is a matter-and-mind continuum that reaches the core of the substance.

By the expressions 'nucleus of Reality' and 'core of the substance' I mean the highest of all vibrations.

That vibration is always touching us, so it is a part of our ring. It is nonconscious to us and it is everywhere.

We are Reality.

We are the essence.

We are the substance made flesh.

SACREDNESS

Sacredness is not a characteristic of the substance. It is an experience of ours.

To put it roughly, the substance does not experience itself as sacred.

How does our experience of sacredness arise?

Since transcendental dimensions vibrate so much more, we sense those dimensions under a state of tension. Our scarcely vibrating mind bears transcendent reality as a hefty load. It is as if that heaviness bent and distorted our conscious vibrations.

That weighty mass may be distressing and translate itself into fear.

Religions can offer us a deeper understanding of the human condition, consolation, hope and strength, but they hold adamant components of conventionalism and fear. Higher dimensions not only seem to us sacred as they predispose us to be frightened by the thought of them.

The weightiness of intense vibrations affects every aspect of our life. At large, we fear our extreme wishes. Religions are inclined to repress desires.

Wonderment and pleasure, not fear, accompany experiences of transcendence.

As dimension after dimension our mind intensifies and becomes more open, the gap

between our vibrations and the vibrations of the core of the substance shortens: we get rid of fear.

Bewilderment and intimidation decline. The feeling of sacredness gradually disappears and we can experience superlative reality without distortion.

Transcendental planes, notwithstanding how intense they are, become to us more and more delightful.

Essential dimensions are not sacred. They will be to us utterly informal and natural.

DETAILING

Since our mind cannot encompass the full dynamics of Reality, we pick fragments of Reality and then take space and time as links between facts. One fact seems to create another.

This is how we develop the ideas of cause and effect.

Yet, one point of the Cosmos is not the cause or the effect of any other point. Cause and effect can be most useful concepts, but we form them from our filtration.

If we were to consider cause and effect, all the Cosmos would be — incessantly — the single effect of a single cause.

The notions of cause and effect work for energy, which is predictable. Cause and effect work even more efficiently for matter in particular. This is the field of science. But science identifies physical associations. Association is not causation. The more we extend our research toward the nucleus of Reality, the less applicable are the notions of cause and effect.

THE WALNUT AND THE NUTCRACKER

It is okay to say that the pressure of the nutcracker on a walnut is the cause for a walnut to crack. That is the physical scope.

If we amplify the concept of cause and explore the absolute cause for a walnut to be cracked, we will end up asking why Reality exists.

A thorough analysis of anything would involve issues past absoluteness.

Conceptions nearing absoluteness imply a plethora of ramifications impossible for us to conceive.

Reality is greater than Absolute Infinity.

UNITY AND MULTIPLICITY

For formal — or extremely physical — topics, it is realistic to acknowledge multiplicity in the Cosmos, especially duality. As for duality, to make differences such as body and soul, matter and mind, subject and object, space and time or cause

and effect is useful. The same is applicable to verbs like ‘create’ and adverbs such as ‘therefore’ and ‘consequently’, also the adverb ‘why’ and the conjunction ‘because’. In those cases, form and essence are separate.

For essential — or extremely mental — topics, body and soul are one, matter and mind are one, subject and object are one, space and time are one, cause and effect are one. The more we approach the cosmic panorama, the more we experience Reality as unity. Reality is now beyond words for it is beyond the conscious vibrations of our band of thought. In those cases, form and essence are one.

Formally, the substance can be personal and impersonal — human and nonhuman nature.

Essentially, the substance is beyond impersonality and personality.

We must notice that the division into form and essence comes from form. In the core of the substance, reality is beyond unity or multiplicity and incomprehensible to us.

LIVING IN UNITY AND IN MULTIPLICITY

Multiplicity goes from duality to Absolute Infinity.

The substance is the only ring from which all individualities — all rings— are formed.

There are multiple consciousnesses — as yours and mine.

There is one consciousness — as yours and mine — within the consciousness of the substance.

We are the substance and the substance is we.

COSMIC BEGINNING

It is futile to delve into what created the substance. Creation implies cause and effect. It is a notion linked to filtration. The substance is beyond cause and effect.

The substance is uncreated.

The substance is.

It is impossible — for our formal limited mind — to conceive that something is uncreated.

It is also futile — essentially — to say that the substance creates.

It did not create us.

Nothing could come from an inexistent nothingness outside to the substance.

The substance forms us from itself.

All is the substance.

All things have always been, all things are, all things will always be the substance.

OUR DESIRE

Desire touches transcendental reality. Desire also touches matter to close the ring and form us.

Thus, our desire is gratified and at ease both with transcendence and matter.

MINIMIZATION AND MAXIMIZATION

Desire

Intuition

Thought

Feeling

Perception

Memory

Energy

When we focus attention on a band, we intensify it.

We maximize the band.

It vibrates more intensely.

The maximized band can then match more waves of the bands above.

Our reality magnifies.

Maximized memory opens feelings and thoughts. Maximized feelings open desires.

Minimizing a band also provokes intensification.

Hence, we expand our consciousness both by minimization and by maximization.

There is no contradiction. Whenever a band is minimized, the others intensify for compensation, so that the organism can maintain its overall level of vibration.

This situation happens when we dream.

DREAMS

While we sleep, our basic mental levels are lethargic. After their minimization, in order to maintain the total conscious level of vibration of the mind, higher parts of the mental bands exacerbate and become conscious to us. This exacerbation constitutes the dreams.

Let us examine how, in our dreams, we perceive inexistent objects.

As all bands vibrate in synchrony, whenever we think of, for instance, a strawberry or desire it, we also vibrate its image. When we are awake, the image is filtered out. If we force our attention, we see the strawberry, but we see a faint mental image of it.

However, when we dream, that image loses its filter and it is radically open. It is so open, that the strawberry manifests itself to our consciousness as a full vision. Our perception — all the senses — also vibrates simultaneously with desire. So, besides seeing, we can touch, smell or taste that strawberry. This is how in our dreams we experience objects physically, although they do not exist physically.

Since the bands mirror each other, if fear arises during a dream, our memory may associate that fear with the image of a tiger at hunt, and we dream that one is pursuing us.

Dreams, by the excessive opening, are outstandingly vibrant. The opening can be so strong and irrepressible that dreams commonly surpass the vigor of our experiences in wakefulness. By their colossal dimensionality, dreams are symbolic. Their symbolism is comparable to that of lyrical poetry.

We consider dreams less vivid than our experiences in wakefulness because we filter our dreams right after we wake up and we start to forget them. We do not relate to our dreams but to our memory of them.

Sounds vanish first. Therefore dreams customarily appear to be silent. Then colors fade and next fade shapes and luminosity. Dreams give us the impression of being achromatic, formless and penumbral. Then their emotional contents vanish: we use to replace our lost feelings by a vague impression of strangeness. It is only when we wake up during our dreams, or when their emotional focus is penetrating, that we retain them longer.

DELIRIUMS AND HALLUCINOGENS

The opening in dreams is similar to the opening by deliriums and hallucinogens.

By hallucinogens, our experience usually turns into ecstasy and transcendence.

Deliriums are generally appalling, for the opening is greater than in dreams and the bands weight. They are comparable to nightmares in wakefulness and can be most painful and most unreal experiences.

Due to the copiousness of meanings by their high vibratory intensity, all deliriums and all hallucinations are symbolic.

ALL LIVES ARE MYSTICAL

Minimizing and maximizing the bands may be developed into ways of living.

Obedience — which is the minimization of desire — fasting, discipline, quietude, formality, conventionality, sexual abstinence, the scarcity of physical stimuli and life in seclusion in monasteries were intended to minimize bands and elicit rapture.

In opposition, intensification by maximizing the bands, principally the band of perception, was the purpose of liturgies: incense inhaling, chants, ritual dancing, spiritual ecstasy, pilgrimages, flagellation, processions and litanies, also carnivals, parades, jubilees and festivals.

Orgies — originally — were a religious practice.

Gazing at mandalas and singing mantras maximize perception: our consciousness focuses entirely on seeing or hearing.

Experiencing life as if we were having a dream or as if the substance were fancying us can be enthralling existential exercises.

MEDITATION AND THE ABOLITION OF THE SELF

Maximizing and minimizing are the tools of meditation.

Meditation can be practiced in two ways. Either by concentrating all attention on thought or by lessening thought to the point of trying to eliminate it.

In both cases, revelations would be facilitated by the ensuing flow of intuitions.

Radical asceticism recommends the extinction of desire.

It is a very logical conception, for desire is the most intense band. If we removed desire there would occur, as compensation, a massive loading of transcendental vibrations.

However, no band is abolishable.

As for desire, it is impossible even to minimize it drastically. Minimizing desire would open levels of desire that are more intense. Minimizing desire implies — it is too evident — desiring, and the greater the commitment to minimize desire, the greater would have to be the desire.

Many a mystical circle equates the elimination of desire to the elimination of the Self because — as desire is our extreme band — desire is namely identified with the Self.

Thus, it is said that we must abolish the Self in order to attain illumination.

Traditionally, the Self has a bad connotation in esoteric schools.

Let us observe why some mystical circles treat the Self disdainfully or scornfully.

While we experience transcendence — or a foretaste of it — we feel as if we were out of a shell.

Ecstasy reaches us. We feel borderless. The limit of our Self seems to disappear.

We encompass more and more and more vibrations that had been filtered out. We have the sensation that the Self has given way under the incorporation of the Universe. If we picture our Self as a circle or a sphere, we apparently multiply its diameter by infinities. We call it expansion of consciousness.

Still, ecstasy is a personal experience.

We are aware that we are the ones who are experiencing the expansion.

We are always our ring. It can be no different: if our Self disappeared, we — our existence — would disappear.

Our Self is not exterminable or diminishable.

Our Self ever expands.

Above all, minimizing desire implies self-repression.

No repression is good.

With a trapped desire, we are prone to symbolization and conservativeness, which are modes of inaction. After our ecstasies, we tend to return to our prior level of vibration. We remain isled in rituals and formalities.

When we maximize our bands, we are more likely to open our essential desires steadily and vibrate ever boldly and closer to transcendent reality.

EXPANSION OF CONSCIOUSNESS

There are no less or more evolved persons.

No one on our Earth is existentially above or below anyone.

We expand consciousness by turning essence into forms.

The essence vibrates identically in all persons and it is infinite.

Our personal and collective realities consist of infinities of experiences.

So, there are infinities of ways of having an expanded consciousness.

Expanding consciousness does not mean evolving. It means to be more conscious. A person's measure of being more conscious is not universal. It is no pattern for another person's measure.

Whenever and wherever there is uniformity, there is limitation.

We all belong to the same existential level, and in each level there are infinities of ways of being.

THE RADICALNESS OF OUR LIFE

Nonconsciously, we all long for extreme experiences.

Maximization and minimization converge.

Asceticism and hedonism, discipline and debauchery, devoutness and dissipation are similar. The target is identical: the opening of filtered out vibrations. Essentially, we all treasure the anticipation of forthcoming radical wonders.

BEAUTY

Let us now contemplate the experience named death.

We will explore titanic levels of vibration, and they weight. So let us maximize our desire, even if only in the sense of curiosity, to avoid all filtration that might convey prejudice.

Let us give to ourselves beauty.

That which we call death is a physiological process as natural as breathing and growing up.

Transcendental vibrations open up to us. They become objective. We reach a more intense reality. It is our next dimension.

We do away with our slow vibrations.

It is our major instance of discarding.

After that discarding, our experience broadens. Our body vibrates more intensely; therefore, our mind vibrates more intensely.

The discarding of the vibrations that at present we sense as matter is routine. We are continuously dying and being reborn. Most atoms that now form our body stay with us for about a week. We also constantly discard our slow mental vibrations. There is no durable body; there is no durable mind. We are changing mind and body now.

We keep adding essential levels to the point that our matter cannot contain them any longer. We must have a more vibrating material base to express these intense essential levels. We need a more intense body and a more intense dimension: we need a more intense life.

Our present vibrations would be an existential barrier by this time. We want more. Extreme vibrations of our essential desire act seemingly against our formal desires and we start the discarding.

So what is the thing called death?

We vibrate at a higher frequency.

That is all.

We call a halt to vibrating in this dimension — and we vibrate in another.

Dimensions are comparable to radio stations: we may consider that each dimension corresponds to a wavelength.

The radical discarding of our slow levels — though it seems a most important event from the standpoint of our dimension — is quite trivial once our standpoint becomes the next dimension.

Yet no previous joy compares to its joy.

Zenith of pleasure. Apex of all glee.

Excellent, superlative and ardent, it is outright beauty. It is comfortable. It is easy. It is utter fun.

Oxygenated. Dynamic. Organic.

It is perfectness.

The symbol of the serpent is again apt.

The serpent fixates its tail between stones and moves forward.

It discards its skin.

As the serpent discards its former skin, its new skin appears.

The serpent already has a new skin.

For the entire time of the discarding, the serpent never ceases to have its skin. It is a complete organism.

The same happens to us. We discard our body and we never cease to have our body.

We are a permanent set of vibrations. We have all the time our lowest vibration, which is concrete.

We are continuously impenetrable. Perennially touchable.

Our body is ever actual.

Ceaselessly material.

Our sensation is not that our mind comes out of our body. We are mind-and-body and we just discard our less intense vibrations.

In the course of the whole experience, we are factually ourselves.

Real.

ENDLESSNESS

Living eternally is as mysterious — or, as natural — as living now.

PERSONS

We will not get a new body in our next dimension.

We have it now.

Intense vibrations of our energetic band form it.

Our current matter filters it out, so that presently it is immaterial, not material.

It will only be material when we discard our slow vibrations.

WE

Our future body is not in the next dimension now.

It is not there because it is not material yet.

It is not a material vibration anywhere in the Cosmos.

It is mental.

It is subjective, not objective.

Persons in the next dimensions are aware of both our present body and our future body, but they perceive them with their minds. Here on this plane we are to them, at this moment, subjective experiences, not objective: our matter is not a part of the next dimensions. We will be objective to them only when we are objectively there. However, considering that perception, for those persons, is most accurate, the subjective images that represent us to them may surpass the sharpness of our objectivity.

OUR LOOKS

Our appearance in the next dimension will not be a replica of our present looks.

Mind and body converge through the dimensions, so that plane after plane our body

expresses our mental vibrations with greater precision. Our appearance will increasingly become more indicative of our mind.

For us to have a notion — albeit filtered — of how our body will look in the next dimension, it is enough that we now see our body mentally. The image comes close to the one that we will have.

WHY REALITY IS DIVIDED INTO DIMENSIONS

Reality is divided considering only the perspective of multiplicity.

The substance vibrates in continuousness. Cosmically, Reality is undivided. It is one.

Dimensions are related to forms. They relate us: to our consciousness and our filtration.

Dimensions exist only in accordance with our expanding vibrations.

We know that when the bands build up significantly, a new material limit has to be set in order to echo the higher vibrations. That limit is the objective threshold of our new dimension.

The highest energetic vibrations in our dimension — gamma radiations — are our upper limit. Matter in the next dimension vibrates beyond it. And although matter in the next dimension is more vibrating, it is not radioactive or hazardous. The frequency of vibration of the new matter is so much higher that it sets a different level of physical relations of space-time. All the energetic vibrations here are out of the next dimensions.

So this is how new dimensions are shaped for us:

In the next dimension, our matter of the anterior dimension disappears from our objective reality. Our previous environment and our previous body cannot fit into the structure of the new dimension.

So our new body will vibrate a new space-time, one that is compatible with our new mental vibrations.

If there were a dimension less intense than ours, its matter would not resonate our space and our time, so it would not be part of our dimension.

OUR COSMIC PARTY

As we pass to the next dimension, the discarding of mental vibrations also occurs. We get rid of slow mental layers. They are linked to our prejudices — prejudice is narrowing of consciousness.

Discarding is insignificant. The important fact while passing to the next dimension is that we marvel at the incorporation of a more intense reality. Bodily experiences widen. Mind widens. Life widens. The dance goes on.

It is our limitless party. Our cosmic dance.

Faster. More beautiful. Freer.

PASSAGEWAYS AND MEMORIES

The experience of going through a tunnel, or rather a funnel, in near-deaths — the event is not universal — happens because we have not yet discarded our previous matter.

It is important to remember that those are not death experiences — if the word ‘death’ is applicable — but near-death experiences.

During near-deaths, the previous material body is still a part of our organism. We are simultaneously in two dimensions. The sensation of passing from darkness to light corresponds to the higher vibratory intensity of the next dimension conditioned by the filtered angle of the previous one. The luminosity appears to be sacred, for its vibrations press the slow matter we still keep.

Also in near-deaths, the intense flow of remembrances — in which we mentally relive our entire life — is an intensification of memory due to the maximization of the band of energy by our new body. Since memory is the band right above energy, it is the first to exacerbate. Since all bands vibrate synchronically, we do not just remember but hear, see and feel the recalled episodes: we relive the past.

Similarly, the sense of gaining access to universal knowledge comes from the maximization of the band of energy: the new body, being much more vibrating, allows for a massive download of new thoughts and new intuitions. Our knowledge seems universal during near-deaths, but it is not. It relates to questions connected to our parameters. There is still immeasurably more to be known. Realities particular to further dimensions will not echo in our consciousness until our body vibrates in those dimensions.

If the discarding had been complete, all the bands would vibrate in balance. Memory, luminosity and our thoughts, although augmented, would be natural.

Despite the circumstances, in near-deaths we experience more knowledge, more love and more freedom because more essence is reachable. They are so copious that they transform our personality.

MORE BEAUTY

Let us now explore the experience named death from the personal standpoint.

Let us fantasize that we are dying.

The image for those close to us here in this plane is that our body is inactive. It is inevitable for them to reason that if something from us remains, it has to be bodiless.

From our perspective, however, we become more active.

We start to perceive the next dimension concretely. There comes euphoria. Not owed to surprise, for our essence had at all times made us sense that we are materially immortal. Euphoria derives from the confirmation — the objectification — of our materiality.

We can cry of joy. This is it, folks. And crying of joy is great.

Life is Nature. We are Nature. All dimensions are Nature.

Our life keeps flowing. Why should it not to be so?

It is not a solitary event. We will not be alone, in the same way that we were not alone when we were born.

As we face the extraordinary sharpness of our next dimension, it occurs to us that ethereal, actually, is the former dimension.

Apropos, it is worthwhile to mention that there is no arrival. We do not ‘go’.

The present plane turns ethereal until it is a mental vibration. Meanwhile, the next plane becomes material to us.

The experience is that we remain steady while the next dimension concretizes.

HOMEWARD BOUND

Looking at the next dimension, we instantly feel: ‘I’m home!’

Ah!

‘Home!’

The sensation of being at home arises because our next dimension is our essential desire made concrete.

That desire had always been nonconscious to us. But it was ours.

Since the next dimension is essentially the best of our choices, we feel even more at ease with ourselves in it than we ever felt in the previous dimension.

Our next dimensions are our genuine home.

In them we are aware of essential desires that are more intense and our fruition of them is deeper.

As all persons in a given dimension share a level of conscious vibrations similar to ours, we will straightforwardly experience all the forms of love, knowledge and freedom that are most dear to us.

Hence, it is more than a homecoming. Beyond feeling ‘at home’, we feel ‘more at home’.

This topic — which seems an accessory note — is the most important after material immortality.

COSMIC EXERCISE

We touch now some detail of our environment. We perceive concreteness. We touch now our face. We perceive concreteness.

Our body and our environment are impenetrable.

We stay in the same place.

Let us then pretend that we are in our next dimension.

We touch now some detail of our environment. We perceive concreteness. We touch now our face. We perceive concreteness.

Our body and our environment are impenetrable.

The very same.

The impenetrability of matter is identical in every dimension.

It is not alike. It is identical.

If in a transcendental dimension a prickle pierces us, we bleed.

The difference is that our perception is magnified.

Still, since matter and mind harmonize, all our transcendent experiences, although deeper, will display the naturalness with which we are now acquainted.

MORE AND MORE BEAUTY

We pass to the next dimension wide-awake.

The idea that we lose consciousness in this dimension and wake up without understanding and without defense in the next — in an unknown and perhaps a hostile environment — is rooted in filtration. Let us fear nothing. Even if we are in a deep coma, we wake up.

We are more than lucid.

The opening of higher mental vibrations reinforces our awareness. Situations of physical pain, despair, fear or anguish, when they happen, do only earlier. From the beginning, the very process — since it is an opening of consciousness — provides all the knowledge about itself to the person who experiences it. We are ready to be more. The incorporation of a reality that is more intense makes us immediately feel intimacy, ease and confidence.

No anguish.

No fear.

Up to that instant, it is the most intense experience of beauty one will have. Absolute.

THE IMPOSSIBILITY OF FEAR AND ANGUISH

As we pass to our next dimension, we will never feel anguish or fear. Not even if we tried.

At that moment, fear and anguish are organically impossible.

Anguish or fear happen when there is a pronounced gap between our essential vibrations and our slow material vibrations. As we know, the most intense essential vibrations weight, and that explains our fear of the unknown, our religious fears and our diffuse existential anguishes.

As soon as we start to vibrate in our next dimension, our body vibrates at a higher material level. That level is capable of encompassing higher mental vibrations without

distortion, so we can incorporate transcendental reality with no fear or anguish. Our sensations are exclusively of pleasure.

ENCOUNTERING

Persons in our next dimension know us. There are existential affinities. We had our ties here.

In our next dimensions live those who we love. Those who care for us.

Those who love us.

We have not even met most of them, but they know us and love us.

DWELLINGS

The next existential dimensions are human.

There are passions.

Geography. Extravagances. Physics. Ditties. Cities. Rainstorms. History. Jokes. Philosophy. Athletics and games. Trances.

Our next dimensions are ours.

No one in them is a foreigner.

‘Foreigner’ is a much too obtuse and a foolish notion anyway, by the way. It is an insensitive notion. Not one person on our plane is a foreigner to us even if that person had come from a most distant galaxy. Reciprocally, we are not foreigners to anyone.

There are no ‘outsiders’ because no one is outside the Cosmos.

Reality belongs to everyone.

We are cosmic beings. That is final. Any other existential qualification for us limits us.

Each dimension has its own transcendence.

HUMANKIND

Each dimension, as we have mentioned, is established on a different material level. It is its base.

The same does not apply to the mind.

On all planes, the more intense a vibration is, the more it loses its physical sense of localization.

When two persons on our plane gaze at a moonlit sky, their perception is basically the same vibration. When two persons, each in a different dimension, have the same idea, these ideas vibrate at the same level. As for the mind, we belong to an area that may be regarded as shared. We are different persons materially and one person as for

extreme Reality.

This is how we understand the term 'humankind'.

DISCARDING

We discard our slow matter as the trunk of a tree discards its outer bark.

The body grows — from childhood to adulthood — as a matching part of the mental development. In other words, the body grows as the soul grows.

Our body starts to decline when the level at which its matter vibrates cannot resonate the extent of transcendent vibrations that keep pressing to be exposed. It would be like trying to fit an ocean into a bucket.

No technological resource will halt or prevent the process of declining.

To expect that the body will remain for centuries as an adult by genetic engineering or medication is outright naiveté. It comes from supposing that matter creates the mind. Vitality — the intensity of our essential vibrations — will not put up with a slow material level notwithstanding how many kilometers the telomeres get to be stretched or to how many body transplants someone is sacrificed.

When our more vibrating body is ready, it will expel our less vibrating body. It occurs just in the way that a crab ejects its carapace and a lizard sheds its skin.

'Advanced age' has no essential sense. It is nothing compared to eternity.

It is a phase. It is normal. It is a natural period. It should be welcomed for the beauty in it. Our life is infinite: there is no 'advanced age'.

Like childhood, adolescence and adulthood, 'advanced age' has its frustrations but satisfactions, its pains but also pleasures. There are bad and excellent moments in every age. In childhood and adolescence we go through insupportable situations, though we tend to forget them.

Those who were happy with themselves — those who did not fear to acknowledge their desires in each period — are always happy with their age.

They are comfortable with each phase.

They brag about their age.

We change.

In our next dimension, we rejuvenate.

Rejuvenation happens because our more intense matter can now ably assimilate our greater vitality.

Then we will recall with tenderness — with love — our 'aging' body.

INFINITELY DIMENSIONAL

Imagining Reality as an infinitely dimensional sphere, its surface is nowhere and each point of it is its center.

Each one of us is the center of Reality.

NO RULES

No one in the next dimensions is the judge of the life of anyone.

In the next dimensions there are no magistrates. No verdicts. No one is sentenced to anything.

Being in the next dimension is not a moral issue.

It is a physical issue. It is accurate to say that it is a mathematical issue: it has to do with levels of vibration.

Our next dimension is the one that can encompass our highest conscious vibrations.

It is impossible for us to vibrate ahead or behind the range of Reality of which we can be conscious.

We will always be in a dimension whose vibrations are compatible with ours.

The ancient occultist aphorism ‘What counts for our eternity is what we think’ is suitably applicable to this subject.

There is a hermetic dictum for it as well:

‘The alike shall dwell with the alike.’

The freest shall live with the freest.

Being in a certain dimension has nothing to do with reward or punishment. It is an outcome of our values. Naïveté is no mitigation for catastrophic existential choices. There are choices: we are not automatons. The possibilities of freedom are exposed — from other persons — to every person. Physical freedom is not always possible, but mental freedom is.

Transcendental rewards and transcendental punishments are understandable under patriarchal theology.

Patriarchy, which lasted from prehistoric times to the twentieth century, was centered in power and hierarchy. All power on our Earth stemmed from male figures. The major symbols of power were the king and the father, who were addressed as ‘lord’. They provided castigation and recompense. They also made our dimension work. Thus, the patriarchic consciousness predictably had to reason that the Cosmos could only work by a cosmic rewarding and punishing omnipotent patriarch: a cosmic king or a cosmic father. And that symbolic being was addressed as ‘Lord’.

Nowadays, the patriarchic mind — and its obsession with power and hierarchy — seems limited and it is counterproductive, but during patriarchy it was necessary to human survival.

Transcendental dimensions are not patriarchal.

That era is over.

Present theology — also mysticism — is post-patriarchal.

Although our next dimension is quite parallel to our present one, in it we find better and more chances for change. We live in a state of persistent revolution, so the expansion of our consciousness is certain. We always move ahead. In the next dimension, we soon become able to desire dimensions that vibrate more intensely.

Dimension after dimension, and in each dimension, we are constantly transcending and becoming more essential.

NO HIERARCHY

There is no hierarchy in transcendental dimensions.

FILTRATION AND IMAGINATION

When matter is still admitted for the next dimensions, it is imagined as tenuous or vague.

Ethereal.

Plasmatic.

Some think that plane after plane Reality becomes less and less material until immateriality is reached. That thought is easy to comprehend: the more intense the dimensions are, the more we filter them and the more mental they seem.

If there were a plane less vibrational than ours, persons on that plane would imagine us as transcendental and ethereal.

In point of fact, matter in our present dimension is subtle.

We know that in atoms, nonphysical space is hugely ampler than the physical. If the nucleus of an atom were the size of a pixel, its electrons would vibrate kilometers beyond.

We are not only matter.

We are energy, memory, perception, feeling, thought, intuition and desire.

Matter is a minimum part of our band of energy.

It is a thin surface. A patina. A crust. It is a glaze.

The matter we discard is foam.

Yet, the vibrations of matter are so exposed that they seem absolute.

Thus, our experience of matter — this foam — our body — is fabulous.

SPIRITUALISM AND MATERIALISM

Materialism is the doctrine that the only reality is matter.

Spiritualism is the doctrine that the only reality is the spirit.

For materialism, we are but organs: larynx, lungs, pancreas, heart, brain. We are a gathering of atoms. In some fantastic way, a group of atoms can grow a human mind sense that it exists as a human. Atoms develop humor. Electrons, neutrons and protons feel sorry. They cogitate about themselves. Assemblages of atoms realize philosophically 'I am.' They ponder over moral dilemmas. And compose symphonies

and daydream. They love. At the time the miraculous atomic arrangement ends, we also end.

There is no proof for materialism.

Materialism is an issue of faith.

Spiritualism overturns that pattern. We are a soul, not a body, and the body is an illusion, if not a nuisance or an obscenity. It is usual for fundamentalist spiritualism to affirm that time and space are unreal and that matter does not exist. Spiritualism also claims that we are actually a soul — not a body — because we do not say we are a body. We say we have a body. That is improper. We also say we have a soul: we say ‘my soul’. There is an entity beyond the soul that senses the soul, so we can say ‘my soul’: that entity is the Self.

There is no proof for spiritualism.

Spiritualism is an issue of faith.

Our matter and our spirit change.

Perennial is our I. Our ring. Our measure of things.

Dimension after dimension, and in each dimension, our Self goes on replacing its vibrations and keeps modifying spirit and body.

We are never the same, for we are a constant flow of vibrations. Simultaneously, we are always the same, for our I is the vortex around which our spiritual and material vibrations revolve.

Our Self is the core of our immortality.

COMPLETENESS

Our life requires physical stability.

To be humans, we need a human structure. We need hands, arms, vagina, penis, legs, thorax, feet. We need a face.

We need to touch other persons and to be touched. We need a form.

We need a ground on which to tread. If we were some amorphous stuff floating in the air, we would not be ourselves.

To live objectively, we need objective reality.

We need matter.

If there were no matter, there would be no mental life.

Let us observe how.

Perception — our five senses — experiences matter. Perception is grounded in matter. Perception feeds mental memory and all the other mental bands. Rooted in perception we remember, feel, think, intuit and desire.

Objects we experience in dreams come from memory, which is fed by perception, and perception is based on matter.

If we turned into some nonphysical entity, if we became but mental vibrations, if we ended up as thoughts thinking about thoughts, we would not only end being humans as we would have nothing further to think, for thought is experience and all our

experiences require completeness of Reality.

Gravitation is necessary for us to exist as human beings. We need space and time. We need atmospheric pressure.

We need a planetary structure.

And on a planetary structure we will live.

Earthly.

PLANET

The same Sun. The same Moon. The same stars.

Stars that are more real. A more real Moon. A more real Sun, for Reality will be to us livelier.

Earth more real to us.

We shall experience our Earth intensified.

OUR EARTH

Our next dimensions are the next dimensions of the Earth.

LODGING

However, the next dimensions do not intermingle with our dimension.

Amalgamation is impossible. The vibration of their space-time would not fit into the vibration of our space-time.

Besides not being intermingled, the next dimensions are not above, below or around ours. Dimensions are continuous, but we cannot conjecture physical associations between the next dimensions and ours because their matter is now mental to us. There are physical links among the dimensions, but they can only start to be understood from the perspective of the next one.

SUCCESSION

The closer the dimensions are, the greater their similitude is.

The nearest dimension holds more similarities with ours than dissimilarities. Dimension after dimension, the continuity of our experience — by events akin to more deaths — makes the Cosmos be consistently familiar to us.

In so intense a dimension that its details would have no meaning to us now, in a

dimension where — beyond desire — we would experience further manifestations of the substance, in a dimension where life and being were so real as to exceed our conventions about life and being, in a dimension where body and soul would have utterly different connotations, we would never be out of place.

It is comparable to what occurred to us in our present dimension. We were born still forming our basic perception. Our mental bands were minimal. We were but a dynamo of matter and physical memory. Imperceptibly, our mind began to develop meanings to our experiences, so that living never seemed strange to us. Our passage from nonconsciousness to consciousness happened in so gradual a way that we hardly ever feel mysteriousness — or wonderment — at the existence of Reality and at our own existence.

CARICATURES OF INFINITY

Traditionally — my intent here is that by the adverb ‘traditionally’ I convey a most pathetic nuance — traditionally, the next planes seem less real than ours.

In addition to appearing intangible, they give the impression of being worlds of dreams.

Dreams after filtration.

Foggy.

Silent worlds.

Shapeless. Penumbral.

Colorless.

Out of focus.

Sad persons sorrowfully lost in dimensions devoid of real space and real time.

Tedious serenity.

Sameness.

Conformism.

Macabre stillness.

Since transcendental desire is nonconscious to us and action comes from desire, there seems to be no action in the next dimensions.

Hence the clichés ‘eternal rest’, ‘resting place’, ‘eternal peace’, ‘sleep in peace’.

‘Rest in peace.’

All ideals finished.

Grief.

No accomplishment means no life.

These dimensions may also be thought as idyllic syrupy fantasylands.

An everlasting Arcadian life al fresco.

Or — as their vibrations weight and press on ours — nightmarish.

The set of a terror film.

Worlds of ideas. Platonic worlds.

Worlds of ghostly — thus incomplete — ex-persons and their unnatural and incomplete existence.

Assuming that nothing happens in these dimensions, they seem not only stagnant but also retrograde. Their time would always be behind ours. And since the most retrograde mentality we know is the patriarchic mentality, we picture the next planes as patriarchal societies.

Our intuitions, on the other hand, make us sense that the next dimensions are more dynamic than ours.

So we develop incongruities. We blend our intuitions with our distorted thoughts and envisage these dimensions by incompatible images.

Patriarchy promenades hand in hand with futurology.

That preposterousness proliferates not only in careless fiction but also in fraudulent mystical writings.

Archaic persons operate revolutionary technology.

Hierarchical societies obsessed with rites, prohibitions, onuses and encumbrances, antiquated in gestures, vocabulary, phrasing and ideas. Mystics parading their long silver beards, carved walking sticks and the excruciating tastelessness of their ho-hum robes, tediously insisting on long-gone ways but aware of our modernity.

Pitiable panorama, where kitsch is considered sublime.

Some in these dimensions are imagined as omniscient sages. They act as exhorting hoity-toity self-righteous mentors and all-knowing masters pouring inexhaustible wisdom. All of them, wretchedly, are entirely ignorant of current forms of knowledge in our dimension.

The notions of father, god and king and are intertwined. That patriarchic trio is an inflexible part of consciousness.

Methodical being.

Official. Orderly.

Acquiescent.

Egalitarianism is inconceivable.

Spinelessness is a virtue.

Autonomy is intolerable.

Absolutist monarchy.

Totalitarianism.

A viscous moralism oozing from fear.

A boring stuff.

An unstoppable misfortune. A disgrace.

Melancholic lives.

Sexless.

To put it short: dimensions of frustration.

Since we focus Reality on our dimension, the next ones classically signify an undesirable appendix.

I shall over-generalize:

Persons in intense dimensions are like us.
More alive.
Post-patriarchal.
They have an extreme fondness for happiness.
Individuality.
A wondrous sense of humor. Well-versed. Savvier. They do not embitter themselves and one another in trifles. They do not waste life by internal or external conflicts.
They know well beyond materialism and spiritualism.
They discern excellently because there is less filtration. They are more audacious. Confident. Adventurous.
Sexier. Incomparably more libidinous. Lustier. More erotic. Far more sensual than we are, by the vastness of desire.
Reliable. Amiable.
Independent.
They throw themselves passionately toward the nucleus of existence.
They relate to cosmic significances. They generate much of our freedom. They perceive the less intense and the more intense dimensions more openly.
The pleasure of beauty.
Affection.
Action effervesces there.
To sparkle.
The thrill is there.
To do. To make.
To excel.
The beauty of pleasure.
Which are the best words to portray these actions?
'Foundation.' 'Avant-garde.'
What are the top characteristics of the next dimensions?
Material. Intense. Modern.
These dimensions run ahead of ours because space and time are more vibrant in them.
Existence in them is ever ahead of our contemporaneousness.
The most useful aspects for us to take into account are these:
Our experiences of desire, intuition, thought, feeling, perception, memory and matter heighten.
Our experiences of knowledge, love and freedom heighten.
Our experience of Reality heightens.

REALITY IS ALL

Our present dimension is as real as all the others.

The Universe — all of it — is real. Each point of the Cosmos is the substance, which is equally real, irrespective of how intensely it vibrates.

By the by, it is pointless to qualify the substance as real. The substance is Reality. It is our experiences that may be considered more real the more essential they are.

We are real, at any rate, for Reality is all there is.

Yet, our reality is our experiences, and as dimension after dimension our mind expands, it is feasible to say that we become more real. It is also feasible to say that the Cosmos — Reality — becomes more real to us.

OUR WORLD

It is also feasible to consider ourselves more real the more we can differentiate subjective reality from objective reality.

STAGES

Why are we not born experiencing infinite consciousness already? Why are we subjected to phases?

We do not know why. Still, we can wonder about it.

Let us again picture our rainbow.

Desire

Intuition

Thought

Feeling

Perception

Memory

Energy

If we consider the substance an organism, we are made in its image and similitude. Not in equality.

The substance and we are the same vibrations. Hence the same image.

But we are our Ego. Hence the similitude and not the equality.

If we were not individualized as our ring, we would not have our identity.

Our identity is our basic freedom.

If we were born infinitely conscious, as the substance, there would be no phases. However, we would be not individuals. We must develop our forms, by making the

essence conscious, to expand our consciousness according to our desire and our ways.

Therefore, we go by steps.

Reality is independent of us — it is essential or nonconscious reality.

Reality is also dependent on us — it is formal or conscious reality.

Matter is practically all form.

Desire is practically all essence.

Thus, approximately saying, Reality forms us and we form Reality.

We can be less or more free in uncountable ways.

The essence is infinite. Therefore, essential freedom is infinite.

Essential freedom, being infinite, cannot be defined.

If it the essence were definable, our life would be predefined. Freedom would not exist.

If freedom did not exist — if there were destiny — we would not be responsible for our life. There would be no individuality. We would be no Self, Ego or I.

To sum up and recapitulate what has been said: we need phases, so that we can form and expand our Self according to our ways.

There is no homogeneity in being. The modes are infinite.

The expansion of consciousness is built personally and collectively.

Living is not a ready-made field on which we slide.

SEX

Sex relations in the next dimensions — between couples of the same sex and between opposite sexes — provide cosmic meanings rarely attainable on our plane. In the next dimensions, all human relations are consciously linked to their cosmic implications.

DELIVERIES

Births in the next dimensions are no less natural and no more enigmatic than births in ours.

Human life can spring in solar systems of all dimensions.

POWER

Power — in its final stage — stands upon the capacity to kill.

Power is meaningless in the next existential dimensions.

STATEMENTS

It is impossible, among us, to state whether there are or there are not accidental or provoked, and premature or late deaths.

Our consciousness does not reach that range of comprehension of the Cosmos.

CONTACTS

As the dimensions are continuous, we can reach the initial levels of mental vibrations of the next.

Whenever we think of a person who is in another dimension, that person knows it. The more intense the dimension is, the better that person knows it. The opposite way is not so easy. We filter — thus we symbolize and distort.

So, there can be contact, but they are customarily illusory to us because of our filtration.

The best procedure to connect is to focus on a person who is in another dimension and try to see that person mentally in an imagined environment. Then we formulate a question or express an idea, and minimize thought or think of something else, so that our thoughts do not affect our intuitions. After some time — it can be minutes or hours — intuitions start to occur. Minimization of thought works better in this case, for we are only assimilating.

We can wander by the fancied environment and explore it. We can return time and again and wait until someone reaches us.

The contact is mental. It is important to keep in mind that the environment and the appearance of the persons we meet are imaginary. They are just the grounds for the mental connection. The environment and the persons may include actual details, for our essential perception may then be sharpened, but the valid elements are mental: the intuitions.

By practicing, we become able to tell whether we made contact or meditated, that is to say, if we just formalized our own essential thoughts. When we meditate, we sense no other individual consciousness with us.

We had better not ask about issues pertaining to day-to-day life — or objective reality — because we are dealing with transcendent reality, which is most symbolic to us, not objective. Our questions need to refer to transcendental topics.

In fruitful contacts, we feel that our mind has expanded. We do not lead our thinking. It is the opposite: our thinking leads us. Our ideas blossom in fluxes.

This procedure is a mental form of astral projection.

FEAR

Excessive filtration is the main root of our unrealistic fears.

FILTRATION AND OPENING

We may assume that filtration is a hindrance. Yet both opening and filtration can be useful or detrimental.

Both can make us less or more realistic.

Unnecessary filtration imprisons consciousness. But a long-lasting wide-ranging opening makes us unable to tell symbolism from objectivity and deludes us.

JOKES

It is not out of frivolity that we crack jokes about death.

It is not out of frivolity that we intuit as shallow all philosophies affirming that the outcome of life is nothingness.

It is not out of frivolity that we live as if we were immortal.

It is out of knowledge.

We live as if we were immortal because we know we are immortal.

Our essence knows that we are immortal — and thus we act, albeit nonconsciously.

BELIEFS

The materialist belief in extinction can be more real than the spiritualist belief in a disembodied eternity.

Our cosmic aim is to expand consciousness. Whenever the idea of immortality is escorted by frightening or silliness, negating immortality altogether may be more knowledgeable.

Whenever we reject that which curbs the mind, we are being realistic.

THE THREE POSSIBILITIES

Material immortality.

Ghostly hereafter.

Extinction.

ONLY

Irrespective of how profoundly the profoundest philosopher may philosophize, no other notion is thinkable.

Philosophy goes as far as these three possibilities.

The graph is simple:

Either we are extinguished or we survive.

If we survive, we do it either incompletely or completely.

There can only be extinction, ghostly hereafter or material immortality.

NO PROOF

Material immortality, ghostly hereafter and extinction cannot be proved.

The circumstance that a case cannot be proved does not imply that it is false.

Still, only one of the possibilities is real.

Spirits are dead.

The term 'death' refers to extinction and to a ghostly hereafter.

It has nothing to do with material immortality.

Material immortality is the only existential perspective related to life in a natural way.

It is perfectness.

It is our most beautiful and meaningful prospect.

It is liberating.

It is happy.

It is Nature.

Material immortality is life.

LIBERTY

Reality has no owners.

RESOURCEFULNESS

There are no supervisors of life.

There are no authorities on existence.

There are no representatives of transcendental reality.

KNOWING

Material immortality has no masters.

INDEPENDENCE

The idea of material immortality is free of pundits and leaders.

DEPICTION

I maintain every item stated here.

I can display them.

I cannot prove them.

And even if this description were exact in all its points, it is incomplete — for we do not know totality — and there are slips. Much better descriptions will appear.

But if immortality is material, my caution is irrelevant.

Physical phenomena occur regardless of how we understand them. Theories for the motion of astronomical bodies are refuted and replaced by theories that are more inclusive. Even so — independently of all theories — astronomical bodies move. Free of scientific models, light shines. We do not know what existence is, nevertheless we exist.

NO ACADEMY

Material immortality is no subject of science.

Laboratories will never be equipped to deal with it. There will never be, in our dimension, adequate instruments to research material immortality. In order to interact with matter of the next dimensions for its detection, those instruments would have to be made from transcendent matter.

Material immortality has nothing to do with our establishments and our institutions.

It is an ungoverned idea. It is ungovernable.

It belongs to all.

It dwells in desire.

Poetically.

Free.

It is art.

Poetry.

WHY?

Why do we now exist?

What is, to the Cosmos, the significance of our being?

Why, instead of nothingness, are there things?

Why is our existence composed of matter and mind?

Why does light vibrate to us seven colors?

Why do we hope?

Why do we suffer?

Why do we fall in love?

Why do some vibrations gather as flowers?

Why Reality?

REPLIES

Many a philosophical system has proclaimed that these questions are meaningless. Therefore, there is no motive for them to be asked.

I insist that rejecting them is a way for us to avoid issues that point to our pride and ignorance. Our ineptitude to reply reveals that we all, in our dimension, are fundamentally equal.

These questions are unanswerable now. Asking them, still recognizing that they are unanswerable now, may foster our instinct to live more imaginatively. By exploring these questions, we might start giving a form to extreme vibrations — ones that will finally hold to us meanings.

NO ETHICS

Material immortality is amoral.

Irrespective of how a person lives in one dimension, that person will be material in all. Morality is irrelevant to our theme.

This book could end here.

Yet, we long for significances. We seek out associations to validate our experiences.

Most of us are curious about ethics.

Let us explore it.

Ethics is the search for a collective attitude that would enable the greatest number of persons to be happy.

Our insoluble difficulty is that there is no consensus about happiness. Perfect ethics would require from us a total knowledge of Reality.

We can deduce that the ideal ethics would be the one by which a person could be happy in a particular way that would let all the other persons be happy in their particular way.

‘The most horrendous thing in the Cosmos is someone’s desire under the power of another person.’

Power is intolerable.

‘All power is abuse.’

Some realities are tragedies.

We do not know why cruelty and pain are a part of Reality. There are opinions — and some are quite elaborate — but we cannot have certainties.

Two key arguments try to justify suffering.

One:

Suffering expands consciousness.

The other:

Suffering exists because Reality is totality, and without suffering, Reality would be incomplete.

I would not mind if Reality were incomplete, as long as pain did not exist.

Does suffering expand consciousness? I do not know.

But does it? I do not think so.

Those who suffer do not always learn.

Worst of all, pain can devastate us. It can ruin us.

Suffering can narrow consciousness.

Many a person, frustrated by misery, makes other persons suffer. We learn, and abundantly, through pleasure.

Physical pain can be an indication from the organism to the very organism that it is not well physically and that needs to be solved. Mental pain might also be an indication that something mental is not well and it needs to be solved.

We suffer more intensely while we cannot grasp a meaning in our suffering.

At any rate, suffering is detestable.

To justify suffering is ethically dishonest because the justifiers do it only in theory and shun suffering. Suffering is not a universal value.

If suffering were beneficial, it would follow that the more the suffering, the better would be our Earth. Not in the slightest. The more the happiness, the better is our Earth.

Ethics is intended to abolish suffering, not to apotheosize it.

While in pain, we strive to be free from it, not to aggravate it.

To alleviate someone’s suffering — mental or physical — is an act of love.

Life should be for delight.

Furthermore — and this topic is most serious — if pain were indispensable for expanding consciousness, then cruelty — that Hydra avid to perpetrate suffering — should be welcomed. Cruelty would be in the category of aspects we consider the good.

Should cruelty be considered useful? I do not know.

What I do know is that I do not want cruelty upon me.

Every time philosophers reason that cruelty is useful, they mean cruelty upon distant persons. They sidestep all cruelty directed at them and reprove cruelty intended for those who are dear to them. That is hypocrisy.

Oppression, ignorance and hate make suffer. Their cradle is fear.

Hate, ignorance and oppression form a triad and hold a dynamics.

Oppression plus hate produce ignorance.

Ignorance plus oppression produce hate.

Hate plus ignorance produce oppression.

They are loss. Oppression, ignorance and hate are confines. They are unhappiness.

Consciousness expands by essential experiences. So we may ponder that ethics refers to any essential attitude that offers the greater expansion of consciousness to the greatest number of persons.

AESTHETICS

Ethics and aesthetics are equivalent.

Knowledge, love and freedom manifest identical beauty.

OUR HAPPIEST EXPERIENCES

Freedom.

Knowledge.

Love.

OUR ESSENTIAL DESIRES

Infinite love.

Infinite knowledge.

Infinite freedom.

FREEDOM-KNOWLEDGE-LOVE

Love-knowledge-freedom is a sole entity.

It is, to human consciousness, the essence.

MATTER IS A PRISM

Matter is three-dimensional.

Thus, our brain divides the essence into three parts.

Freedom-love-knowledge separates as a trio.

TRIO

Freedom.

Love.

Knowledge.

THE THREE ARE ONE

One in essence.

Three in form.

TRINITY

Love

Knowledge

Freedom

BEING

From two vertices, we form the third.

ACT

Freedom and love form knowledge.

Knowledge and freedom form love.

Love and knowledge form freedom.

GROWTH

In our dimension, we are nonconscious of freedom-love-knowledge.

Whenever we try to be conscious of it, we find predicaments.

Except essentially.

The essence is emancipatory.

DELIVERANCE

No one has to follow anyone.

WHAT MAKES US EXPAND CONSCIOUSNESS MOST DIRECTLY?

Vibrate the Mystery.

HOW DOES IT WORK?

The Cosmic Mystery is the extreme intellectual subject for humankind.

So, whenever we focus all our attention on the Mystery, we maximize all our bands.

Hence, vibrating the Cosmic Mystery is the most express procedure to expand our consciousness.

HOW DO WE VIBRATE?

We invent it and reinvent it.

WILL THERE BE MORE?

Infinitely more than all we can now envision.

The substance vibrates beyond absoluteness.

We shall vibrate past memory, perception, feeling, thought, intuition and desire.

Our essence will be past knowledge-love-freedom.

Firmly as ourselves, we shall experience realities beyond matter and mind.

We shall vibrate consciously beyond absoluteness.

OUR ETERNAL LIFE

Continuity and intensification.

MATERIAL IMMORTALITY

The steadiness of our experiences is perfect.

The enhancement of our life is ceaseless.

Our adventure will flower more and better.

Our desire will be radically for joy.

We will live infinitely in infinite beauty.

Jean Bitar is no master and he has no teachings. He has the account of his transcendent experience.

(Jean da Fonseca Bitar)