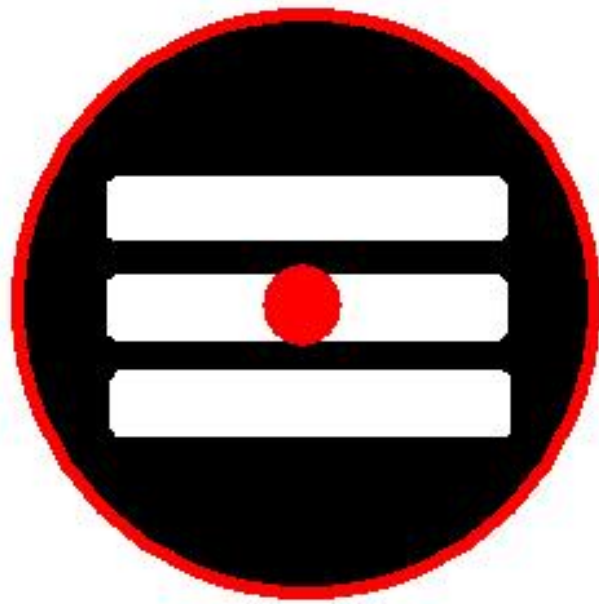


Dreaming, Space and 'Units of Awareness'

...towards a new metaphysics and physics of *spanda*



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For too long the dream state and dream consciousness has been regarded as secondary to the waking state and waking consciousness, both in terms of modern science and in spiritual literature – including the Shiva Sutras - where the commonplace idea of dreaming as a realm of false imaginings and of sleep as a state of unconsciousness is taken as unquestioned spiritual truth, and waking reality is taken as more 'real' than dream reality.

What if the opposite is the case? What if dream experience offers us a key to wholly new understanding of our waking perception of reality – indeed a wholly new understanding of the nature of reality, including space and time?

Those streams of Indian thought, notably Kashmir Shaivism, which emphasise the subjective nature of space – and all reality – seeing it as a manifestation of pure awareness, seem not to have seen the way in which the nature of the dream experience offers a perfect way of arguing this philosophy.

For what sense does it make to speak of dream 'objects' when the entire world of our dreaming is acknowledged to be a *subjective* world?

The *tantras* do stress the importance of identifying with empty space as a way of identifying with pure awareness or subjectivity, and Shri Abhinavagupta himself speaks of space "...as true subjectivity, which is at once empty of objects and which also provides a place in which objects may be known".

Clearly the space of our dreams is indeed a prime example of a quintessentially *subjective* space, not some sort of objective space or 'object' which we look out on through our eyes.

Yet the treatment of space as an object has for long been basic to the 'scientific' approach to space as experienced in waking life. This 'objective' approach to both space and time persists to this day, despite the fact that philosophers such as Kant have long since argued convincingly that space and time cannot, in principle, be 'objects' at all.

The argument echoes that of Abhinavagupta - that since space is a pre-condition for our experience of any objects 'in' space – being that which first "provides a place in which objects can be known" – then space cannot itself be any form of object. Nor can it be reduced to a mere property or relationship of objects.

That is why Kant saw both space and time as subjective 'forms of intuition' or 'pure intuitions' – terms which hint at what in Indian thought is called 'pure awareness' (*chit*). Kant's argument is refined and expanded by The Awareness Principle, which understands space as such in the same way as it is experienced in dreams – namely as that *field* of awareness which first makes possible the appearance of any 'objects' within it – whether in waking life or in dreaming. Thus instead of seeking to understand dreams from a scientifically 'objective' point of view we would be better off seeking to alter our understanding of 'science' – and of our 'scientific' understand of waking reality too - through the way we subjectively experience reality, and space, when dreaming.

The Awareness Principle argues that subjective awareness is, in principle, the most fundamental reality of all, since it is the awareness of any experienced reality, world or universe that is the precondition for any knowledge of it. This Principle is reflected *most directly* in our experience of dreaming and of all the events and phenomena we experience in dreams – *all of which* are expressions of the field or space of our dreams – and all of which emerge from that field of consciousness as a manifestation of it. As for the sleep state, it can be understood as that field of pure awareness, which, being totally indeterminate and free of experienced phenomena or ‘objects’, can be understood as the source field of both of our dreaming and waking experience of the world.

Yet let us first return to the significance of dream experience. If the space of our dreams is a space of subjective awareness, then so also is the light of our dreams a light of awareness. That is why the more ‘lucid’ or ‘radiant’ the awareness that pervades our dreams the clearer, brighter and more colourful is our experience of a dream environment or landscape. It is in dreams therefore that the whole notion of both a primordial space or ‘aether’ of awareness (akash) and of a ‘light of awareness’ (*prakasha*) is experienced by all.

The same applies to the notion of a body of awareness (*vijnanadeha*). For the body we experience whilst dreaming – the ‘dream body’ – is precisely what I refer to in my writings as the ‘felt body’ rather than the ‘physical body’ – the body of our feeling *awareness* of ourselves and the dream environment around us. What characterises the experience of dreaming is that the entire space and environment of our dreams is itself felt in a tangible, bodily way – not as something separate and apart from our own ‘dream body’ but as our own larger body – the body of our dreaming awareness.

In dreaming we also experience how movements of *awareness* – for example from one mood or feeling tone to another – find expression as apparent movements in dream space from the differing mood or atmosphere of one dream environment or location to another – and/ or from one dream to another.

The twin precepts of The Awareness Principle – awareness is everything and everything in turn is an awareness – both find expression in dreaming. All dream phenomena emerge from the field of our dreaming awareness, as manifestations or expressions of potentials latent in that field. All dream phenomena are in turn imbued with their own independent awareness and potentials. This means that they live on and evolve as autonomous consciousnesses in their own right – even after we have woken and forgotten about them.

Awareness is defined in my teachings as the field nature of consciousness or field consciousness. What characterises dreaming consciousness above all is its experientially self-evident *field* character. Together with this goes the tacit awareness that we have whilst dreaming that all the events and phenomena we dream of are not simply there and present – as they seem to be in waking life – but spontaneously emerge or come to presence from that field of our dreaming awareness – not only giving form to that field but often also freely and spontaneously *transforming* into something else. Alternatively any given dream phenomenon may open up and lead us into *new* spaces and states of consciousness – taking us into new ‘dreams’. Yet any bodily movements that we experience in dreaming, whether from one dream location or environment to another or one dream to another – do not require any form of physical movement at all.

Does this make dream reality less 'real' than 'physical' waking reality – or does it offer us an experiential clue to the essential nature of the latter – a new perspective on the true nature of the 'physical' universe and of 'physical' space, time and motion? If so, what constitutes the distinguishing essence of what we call 'physical' reality – and what is the common reality underlying both physical and non-physical realities, both waking and dreaming experience, both the waking and dream universe?

What we call 'physical' is a reality structured by sense-conceptions and not just a world of sense 'perception'. We feel the tree we see in a dream. We do not just see it conceptually – 'as a tree' – but subjectively sense it as giving form to a specific tone, shape and quality of awareness. A leaflessly branched tree in a dark, cold or icily wintry environment gives not only 'symbolic' but *felt* expression to a specific mood or tone of feeling awareness or 'feeling tone' – one imbued with qualities of wintry darkness and coldness *of* feeling. Conversely, a radiantly sunlit, lucidly colourful and expansively broad dream landscape or ocean gives not only symbolic but felt expression to a radiant and expansive atmosphere, mood or 'tone' of feeling awareness. This fact offers us a *decisive* clue to what also unites and underlies both waking and dream reality – how they both take shape and what they are both essentially 'made of'.

'We are such stuff as dreams are made on.' (Shakespeare).

This 'stuff' does not consist of material substance or 'energetic quanta' but what I call 'noetic qualia' – flexible units, not of 'matter' or 'energy' but of awareness as such (Greek *noos*). From out of fields of awareness emerge countless such units of awareness, each characterised by a specific tonality of awareness. Each such tone of awareness, like a particular tone of voice, is felt to have definite sensual shapes and *qualities* - such as sharpness, roundedness or flatness of tone, brightness or darkness of tone, warmth or coolness of tone, lightness or heaviness, distance or closeness – thus also giving expression to different basic or 'elemental' qualities of feeling awareness such as its sensed spaciousness, airiness, fluidity or solidity. It is such inner tones and tonal qualities of awareness or 'soul' - 'soul tones' and 'soul qualities' – that communicate through both vocal and musical tones. Such soul tones and soul qualities, soul shapes and soul textures - are also what find expression – both in dreams and waking life – as the outward *sensory qualities* of phenomena - such as their shape and texture, light, colour and sound. Felt tonalities of awareness or "feeling tones" (Seth) being the source of all musical compositions, they can also be experienced in the dream state *as* music.

Thus I myself have heard *new* symphonic music by a great composer in the dream state, as well as experiencing the so-called 'unconsciousness' of 'dreamless sleep' as an extraordinary state of deepened *consciousness*, one in which there are indeed no dream images, but there *is* a world of silent sounds, one pervaded by a silent 'music of the soul' that is imbued with profound wisdom and meaning. The 'aether' that pervades both the dream and waking universe - and that is the 'stuff' of which both are made - is essentially made up of such fundamental, indivisible and yet highly individual units of awareness, named in Greek as *a-tomos* and Sanskrit as *anu* - each with their specific *tones* and tonal qualities or 'qualia'.

Like musical compositions, combinations and patterns of such tones, tonal qualities and tonal 'units of awareness' are bearers of an innately felt meaning or *sense* – one which in turn finds sensory expression in audible music itself. Behind audible music however, can be heard *silent* undertones of

feeling awareness of a sort which finds expression in the differing ways in which the music is played or conducted – for the underlying tone or mood of different performances of the same piece of music can differ so greatly as to make it almost impossible to hear it *as* the ‘same’ piece – as the same symphony for example.

Differentiated units of awareness arise from potentials latent within a purer, more indeterminate field of awareness, and are themselves imbued with the characteristics of both potentiality and actuality, field and particle, space and air, silence and sound. By virtue of arising from a common source field, such units of awareness are also necessarily connected with and can communicate with one another *through* that field - both at a distance and faster than the speed of light. For unlike light, awareness ‘travels’ – communicates - *instantaneously*.

“There are possibilities in all inwardness that seek to establish conditions that will make it possible for them to come into existence.”

“There is always an excess of this inwardness, struggling to express itself in an outward form. For this reason, a study of the outwardness will never result in a true comprehension of the inwardness. There will always be that inside which is still unexpressed.” Seth

Awareness units or *anu* have an intrinsically *polar* character – a polarity which today’s science only recognises in the outward form of positive and negative ‘electrical’ charges, ‘magnetic’ poles – or else as ‘matter’ and ‘anti-matter’. The most fundamental polarity however has to do with the relationship between a ‘negative’ realm of potentiality or aware ‘inwardness’ on the one hand, and a ‘positive’ realm of actuality or ‘outwardness’ on the other. What is treated in physics as electrical ‘charge’ is essentially a fundamental *tension* spanning the primordial realms of potentiality and actuality, inwardness and outwardness – that “excess” of inwardness “struggling to express itself in an outward form”.

What Seth calls “negative matter” - that “inside which is still unexpressed” – has its source in the same realm or womb of inward potentiality from which what Seth calls a “positive field” of physical matter is constantly emerging or being born. The word ‘physical’ has its root in the Greek *phuein* – meaning ‘to emerge’. All ‘physical’ matter emerges (*phuein*) from qualities and patterns of awareness that first take shape in a womb-like realm of inwardness or inward potentiality. Thus the “positive field” of actual physical matter has as its necessary counterpart a “negative field” of potentiality or “negative matter”. What physics sees as a polar relation of matter to so-called ‘anti-matter’ is itself but an *outward* expression of the relation between actual or ‘positive’ matter to its own aware and still un-materialised *inwardness*.

The root meaning of ‘matter’ is *mater* or ‘mother’. In its very essence it refers to that primordial realm of potentiality (the *prima materia*) that is the true *inwardness* of ‘matter’ and the source of all its outward forms. The root meaning of ‘energy’ (Greek: *energeia*) is ‘formative activity’ or ‘actualisation’ (*energein*). Action, like awareness is no thing. What science calls ‘energy’ is in essence nothing that can take the form of things such as quantum ‘packets, for it is ‘no-thing’ but a form of action or activity – ‘formative activity’. Potential energy is potential action or power of action – the root meaning of *shakti*. Nothing can actualise or materialise itself that does not have its source in the maternal womb of power or potentiality that is the aware inwardness of all ‘matter’. And nothing can come to emerge (*phuein*) or actualise itself (*energein*) from that womb except through a

primordial light of *awareness* itself. On the other hand all that is revealed *outwardly* as or by 'physical light' – in other words electro-magnetic energy – also *conceals* what might be called the 'darkness' or 'dark light' of its own still unexpressed and aware inwardness or potentiality.

This is what lies behind the mystery of what physics calls 'dark energy' and 'dark matter'. 'Dark energy' is no more simply another 'form' of energy than is dark matter merely another form of matter. The essence of dark energy is that it is the aware inwardness of *all energy* understood as power of manifestation or actualisation (*shakti*). Similarly, the essence of 'dark matter' is that it is the still un-materialised inwardness of all matter. What unites them is darkness or 'dark light' – that light which flows inward from a circumference towards a 'gravitational' centre or singularity rather than outwards towards a circumference from an electromagnetic centre or point. That is why dark matter is only 'detectable' as a mysterious excess of gravity in the universe and not visible or measurable in the form of any sort of electromagnetic energy. Awareness itself then, is the very *inwardness* of action or 'energy', just as matter is its *outwardness*.

Awareness itself is "the inwardness that flows through and forms all matter". (Seth). 'Energy' however is no tangible, physical or material 'thing' but is rather the very process of matter emerging and forming in its outwardness or 'actuality' – from an inexhaustible dark realm of inwardness or potentiality.

Why was it that the *tantras* make no mention of 'electromagnetism' or even of 'energy'? Here we must first of all bear in mind that the modern scientific term 'energy', whilst a commonly used translation of the Sanskrit word *shakti* – is also a highly misleading one. For the root meaning of *shakti* is far closer to the original Greek meaning of *energein* as power or potentiality of action than the modern scientific concept of energy that was first propagated in the 19th century.

Nevertheless, it would seem at first entirely obvious why the *tantras* make no reference to 'electromagnetism' – namely simply because it had not yet been scientifically 'discovered' or 'proven'. Alternatively however, we could just as well argue that the *tantras* had *no need* of the discursive framework of modern physics – no need for *terms* such as 'electromagnetism' or indeed for the entire terminology of Western science – itself largely rooted in Greek and Latin rather than Sanskrit. The *tantras* offer an entirely different, but no less rich and differentiated *language* by which to understand those phenomena now identified and studied only using Western scientific terms such as 'energy' or 'electromagnetism'.

Today however, it is precisely and solely that Western scientific terminology or 'universe of discourse' that not only shapes our modern 'scientific' account of the universe, but also names and determines in advance every possible object of physical theories and experiments. Thus, as Heidegger pointed out, "physics as physics" is not itself the object of any possible physical experiment - for it is essentially a set of ever more varied disparate theoretical terminologies that together constitute an entire 'universe of discourse'. The ultimate truth of modern physics can therefore only be assessed 'meta-physically' - from above or beyond the terminologies or 'universe of discourse' that *define* physics today and the 'universe' that it posits through those terminologies.

As for the *dream universe* however, Western science has nothing further to say, save in reference to the physics of the brain. Instead it is simply assumed without any further ado that dreaming is a type of hallucinatory experience manufactured by the brain. In which case physics is forced into

contradiction with itself – based as it is on the belief that our waking perception of universe is *also* an illusion – a type of *maya* that conceals what alone is ‘scientifically’ real i.e. the abstract mathematical relations that both define and describe the nature of sub-atomic particles, electromagnetic waves and fields, quantum fluctuations etc. In contrast the Shaivist *tantras* are more scientific than modern science – acknowledging the reality of our immediate sensory awareness of the universe and not dismissing it as ‘maya’.

What gives the purely mental and mathematical physics of modern science its credibility is one thing alone – the *technologies* it has created. Yet as Seth reminds us there was once a different type of ‘mental physics’ – one that employed *meditational states and research methods* to explore the universe, recognising it as an aware universe and as a universe of awareness that could be explored through what he calls “dream-art science” – the art of using the dream state and the dream body as a *platform* for journeys of consciousness into space, and for research into the nature of the atomic, molecular, and even planetary and cosmic *consciousness*.

“There have indeed been civilisations upon your planet that understood as well as you, and without your kind of technology, the workings of the planets, the positioning of stars – people who foresaw ‘later’ global changes. They used a mental physics. There were men before you who journeyed to the moon, and who brought back data quite as ‘scientific’ and pertinent. There were those who understood the ‘origin’ of your solar system far better than you. Some of these civilisations did not need spaceships. Instead, highly trained men combining the abilities of dream-art scientist and mental physicist cooperated in journeys ... through space. There are ancient maps drawn from a 200-mile-or-more vantage point – these meticulously completed on return from such journeys. There were sketches of atoms and molecules, also drawn after trained men and women learned the art of identifying with such phenomena. There are significances hidden in the archives of many archaeological stores that are not recognised by you because you have not made the proper connections – and in some cases have not advanced sufficiently to understand the information.”

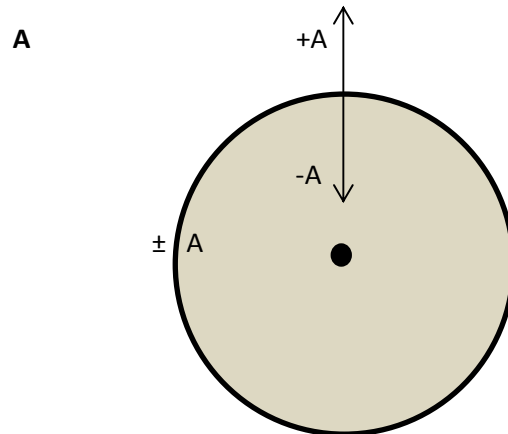
In the late nineteenth and early twentieth century many renowned Theosophists devoted much attention to the nature and structure of so-called ‘etheric’ and ‘astral’ atoms, recognising that questions of atomic science and the nature of matter and energy was not just something to be *left to* the scientists of the day and *left out* of spiritual world views – thereby *leaving in place* the false separation of the ‘scientific’ and the ‘spiritual’. Today also, there are many scientists who recognise that there is more to matter than any old-fashioned notion of insentient material ‘substance’ corpuscles or solid ‘particles’. Even quantum physics recognises that electrons have the character of a wave as well as a particle.

The fundamental and still unasked question remains however – ‘waves’ or ‘particles’ of *what*? The Awareness Principle alone offers a clear and unambiguous answer – waves and particles of awareness present within fields of awareness. Hence the *scientific* significance of The Awareness Principle as the foundation for a new Science of Awareness - not least a new atomic theory of awareness. Such a theory does not simply acknowledge that so-called ‘physical’ atoms, molecules, and cells are but the ‘outwardness’ or outer form taken by patterns of atomic, molecular and cellular awareness. It also recognises the reality of fundamental and indivisible units or ‘atoms’ *of* awareness - emerging from fields of awareness through the interplay of outward and inwardly radiating waves

of awareness, constituted by wave or field boundaries of awareness, linked by resonance and capable of expansion, contraction, mutual envelopment and aggregation into groups or *kula*.

The essential structure of atoms or units of awareness (called 'consciousness units' by Seth) can be illustrated in a very basic and simple way as below, as a tonally vibrating field boundary, "tissue capsule" (Seth) or 'ring of power' ($\pm A$) with a 'centre at infinity' or 'singularity of awareness' (*bindu*) at its core - linking it inwardly to other units of awareness through an absolute density and in-tensity of potentiality ('intent').

Diagram 1



A indeterminate, universal field or 'aether' of pure awareness

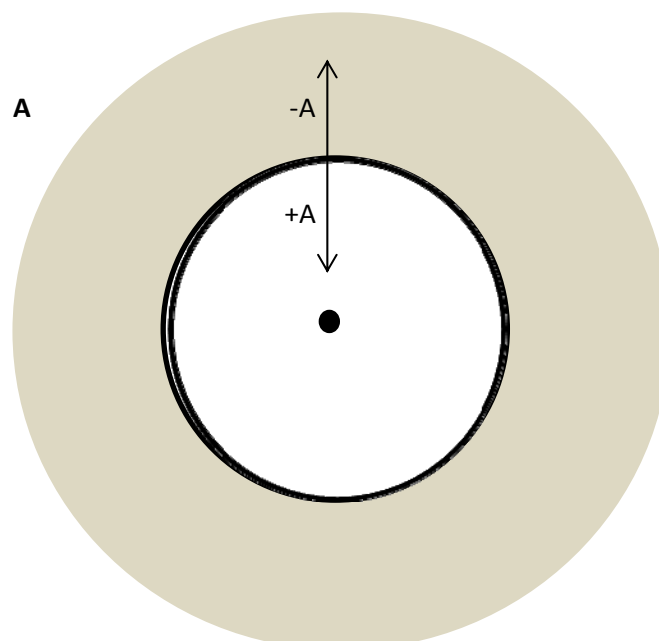
+A outer, 'extensional' space or field of actuality **-A** inner 'intensional' field of potentiality

±A vibrating field boundary or "tissue capsule" (Seth) of outer and inner fields of awareness

↑ Outward radiation of inner field; manifest as light-electromagnetism and "positive matter"

↓ Inward radiation or in-tension of outer field, manifest as gravity, 'dark light' or "negative matter"

Diagram 2



Here –A represents the outer field of the awareness unit as a negative field of potentiality, and the inner field as its manifestation (+A), for example in the form of a particle of “positive matter”. Note that whilst the +/- signs do not essentially represent polar *electrical* charges, Diagram 2 would correspond to an electron - albeit understood as a *positron* surrounded by a *negative* charge field.

What Seth calls the “tissue capsule” of any awareness unit or “consciousness unit” – pre-human, human or trans-human – may be perceived from the outside in any variety of bodily or sensory forms, for example as a mythological being, or as a flying solar disk or ‘UFO’. It is the outwardness of what I term the ‘awareness body’ – itself an ‘awareness unit’.

“No living consciousness exists on any plane without the tissue capsule enclosing it ... to some inhabitants of other planes that have access to your plane, all that can be seen of you is this capsule... These capsules can be seen by you under certain circumstances and have been called astral bodies ...” Seth

The so-called ‘astral body’ then, is an outer perception of the form assumed by the so-called ‘etheric body’ or body of awareness, which is itself nothing but an ‘awareness unit’ formed within the all-pervasive ‘aether’ of awareness itself (*akash*). Every such unit can ultimately take any inner and outward form – ‘etheric’, ‘astral’ or ‘physical’. The aether of the universal awareness within which all such units emerge, form and transform is a dynamic aether in constant vibration – that vibration called *spanda* in the Kashmiri Shaivist *tantras*. I understand this vibration or tone as arising from a fundamental ‘tension’ that ‘stretches out’ and ‘spans’ the two primordial realms of awareness – *potentiality and actuality*. The words *tone* and *tension*, *extension* and *intension*, *tend*, *attend* and *intend* all have their root in the Latin *tendere* – to ‘stretch’– which is also the root meaning of the *tan-* in the Sanskrit word *tantra*, just as the word *spanda* echoes the word ‘span’.

This allows us to understand the *tantric* concept of *spanda* as a primordial ‘stretching’ ‘spanning’ , ‘tension’ and ‘tone’ – like that of a taught string or membrane the slightest movement of which causes it to vibrate. Through the concept of *spanda* - whose literal meaning is ‘slight movement’ - space as such can be compared to the resonant cavity of a musical instrument such as a violin or cello, and its vibration to the slight movement, tremor or pulsation of a single stretched string or monochord. The ‘vibration’ of *spanda* however, is no mere mechanical oscillation or audible sound tone. Instead it is THE foundational tonality of *awareness* out of which the entire universe is formed – comparable to the fundamental mood or ‘feeling tone’ of awareness out of which a poem, symphony or any creative work takes shape. The foundational tone (*om*) of *spanda* is that which sings all souls into being, imbuing them with their own unique bodily shape and feeling tone. In this way it is the source of the unique, physically inaudible tonalities of awareness that every thing or thought, being or body IS – each being a unit of awareness defined by a vibrational boundary of inner and outer fields and vectors of awareness. Thus the essential relation between units of awareness or *anu* is one of *harmonic resonance* between their respective tonalities of awareness.

Spanda also has the pulsing or quivering character of a primordial heart-beat. This beat does not stem from the heart ‘of’ any organ, body or being. It is the quivering and pulsation of that awareness which IS the heart or essence of the divine - and yet also beats within every manner of being, every consciousness or ‘unit of awareness’. Both from the outermost surface of our own awareness body or “tissue capsule” as from its innermost depths of our awareness – *Spanda* can be heard both as silent ‘ethereal’ sound pervading space, or as heart- or drum-beat throbbing from deep within the

bowels of the earth. Essentially however, *spanda* is constant 'slight' but subtle 'pulsation', 'trembling', 'vibration' or 'quivering' of *actuality with potentiality* and of *potentiality within actuality* – one that can be felt at any time, and in any space but only from a particular meditative 'place' – a place of pure awareness characterised by absolute inner silence and stillness.

Diagrams 1 and 2 can also be understood as representations of a 'particle' *both* as a 'hole' of potentiality (-A) within a positive field of emergence *and* as an actual particle (+A) emergent from a negative field of potentiality. This makes it unnecessary to posit the emergence of *separate* matter and 'anti-matter' particles from a 'quantum vacuum' (actually the indeterminate awareness field A) which then cancel each other out. Instead the 'virtuality' of any given particle consists in it constantly 'quivering' in and out of positive reality or actuality. The tissue capsule surrounding the awareness unit is therefore not only bipolar ($\pm A$) but bipolar in a double sense: $+(\pm A)$ and $-(\pm A)$. The result is that its polar character can be symbolised as a dipole of dipoles $\pm(\pm A)$. This makes it an expression of the indeterminate field of awareness A expressed at a higher level, as A'.

A – Awareness as such – is a wholly immediate and indeterminate field of awareness lacking identity. When any given element is identified or *posited* within that field (+A) it automatically implies a relation to something other-than-A or not-A. This 'not-A' however is itself a negative reference to +A, its 'negative presence' $-(+a)$. It is *not* a reference to the positive presence of another element or unit such as +B, +C or +D. As physicist and philosopher Michael Kosok has shown, a pure dipolarity or *dualism* of '+' and '-' terms, whether in mathematics, logic or the physics of polar electromagnetic charges, is quite inadequate to express the inherently 'dialectical' relation of an indeterminate field (A) to any element, identity or 'unit' within it (+A). For as soon as such a unit emerges it defines itself by its relation to its own field or context of emergence (A) which now appears not as a purely indeterminate field but as the negative (-A) of a particular unit (+A) within it. What is 'not-A' or 'other than A' ('-A') is now the field of emergence itself in its *relation* to (+A) – and *not* some other positive unit within that field, such as +B, +C +D etc.

"The concept of negation viewed dialectically as a type of 'negative presence' is therefore qualitatively different from the standard notion of logical [or mathematical] negation. Given a term A, its negation not-A is usually interpreted to be a positive presence of something other than A called, e.g. 'B', such that A and B are not only distinct but *separable* 'truth values'. However the form 'other than A' is actually a referral *to* A since no *content* different from A has been posited: to simply *deny* A is *not to assert* anything *else* in its place +A is seeing the element "from within" or "in-itself" as Hegel would put it, while -A is seeing the element "from without" or "for-itself". +A is a given *object* or system and -A is its *co-determinate* context or *space*, existing "*for*" the object, defining the object negatively." Michael Kosok

No phenomenon or phenomena emerging within a field of awareness (A,B,C,D) can ever give full expression to that field in its original indeterminate and undifferentiated state, which now appears only as a negative context or space of emergence (-A, -B, -C, -D) within and/or surrounding the phenomena that emerge within it. The concept of a spatial or 'quantum' vacuum therefore, has no meaning except in relation to a non-vacuum, to something emergent within it. Conversely, therefore nothing can emerge into awareness except within an apparent vacuum or space, which means that such a space can only be understood as a space or field *of* awareness, pervaded by the quivering oscillation of potentiality and actuality - of negative and positive presence - that is *spanda*.

That this *new* metaphysical understanding and science of *spanda* can itself provide a foundation for new technologies – allowing us, for example, to draw electromagnetic power from the spatial aether of awareness or facilitating space travel through inner sound and resonance – is something about which I have no doubt.

Appendix: from Volume 1 of *The 'Unknown' Reality* - a Seth book by Jane Roberts

Seth on 'Consciousness Units':

There are units of consciousness, then as there are units of matter. I do not want you to think of these units as particles.

There is a basic unit of consciousness that, expressed, will not be broken down, as once it was thought that an atom was the smallest unit and could not be broken down.

The basic unit of consciousness obviously is not physical. It contains within itself innately infinite properties of expansion, development and organisation, yet within always maintains the kernel of its own individuality.

Despite whatever organisations it becomes part of, or how it mixes with other such basic units, its own identity is not annihilated.

Literally now, these basic units of consciousness can be in all places at once. They are in all places at once. They will not be recognised because they will always appear as something else.

Of course they move faster than light. There are millions of them in one atom – many millions. Each of these units is aware of all others, and influences all others.

These units of consciousness do not have human characteristics of course. They do, however, possess their own 'inclinations', leanings, propensities ... perhaps 'propensities' comes closest to the term I want. I do not want you to think of them as miniature people. Nevertheless, neither are they clumps of 'idle' energy.

All psychological structures are composed of such organisations [of consciousness units].

All matter is based on the units mentioned, with their unpredictability and their propensity for exploring all probabilities.

Because of the great organising nature of these basic units, there are psychological structures which are quite capable of holding their own identities while being aware of any given number of probable [possible and parallel] selves.

The experience of any given unit, constantly changing, affects all other units ... It is difficult to explain because your concepts of selfhood are so limited ... These units contain within themselves, in your terms, all 'latent' identities.

Within these units there is ... a propensity for growth and organisation. Within a literally infinite field of activity, meaningful order arose out of the propensity for significance. Briefly, certain units would settle upon various types of organisation, find these significant, then build upon and attract others of the same nature. So were various systems of reality formed.

The CUs or units of consciousness are literally in every place and time at once. They possess the greatest adaptability, and a profound 'inborn' propensity for organisation of all kinds. They act as individuals, and yet each carries within it a knowledge of all other kinds of activity that is happening in any other given unit of group of units.

Coming together, the units actually form the systems of reality in which they have their experience. In your system, for example, they are within the phenomenal world. They will always come under the guise of any particular pattern of reality, then.

In your terms they can move forward or backward in time, but they also possess another type of interior mobility within time as you know it.

As there are insides to apples, so think of the ordinary moment as an apple ... Using this analogy, however, the apple itself (at the moment) would contain infinite variations of itself within itself.

...using an analogy now, in certain respects at least the CUs operate as minute but extremely potent black holes and white holes, as they are presently understood by your physicists.

New CUs enter and leave your system constantly ... Within the system en masse, however, through their great and small organisational structures, the CUs are aware of everything happening ...

... This means that biologically the cell is aware of all its probably variations, while in your time and structures it holds its unique position as a part, say, of any given organ of your body. In greater terms the cell is a huge physical universe, orbiting an invisible CU; and in your terms the CU will always be invisible – beyond the smallest phenomenon that you can perceive with any type of instrument. To some extent, however, its activity can be indirectly apprehended through its effect upon the phenomenon that you can perceive.

... the CUs are aware of the different kinds of consciousness of which they are part.

References and further reading:

Peter Wilberg *The QUALIA Revolution - from Quantum Physics to Cosmic Qualia Science*

Peter Wilberg *Event Horizon – Terror, Tantra and the Ultimate Metaphysics of Awareness*

Peter Wilberg *SPANDA – the divine dynamics of creation*

A SETH Book by Jane Roberts: *The 'Unknown Reality Volume 1*

Articles by Professor Michael Kosok – see www.thenewdialectics.org

Efstratios Manousakis *Founding Quantum Theory on the Basis of Consciousness*