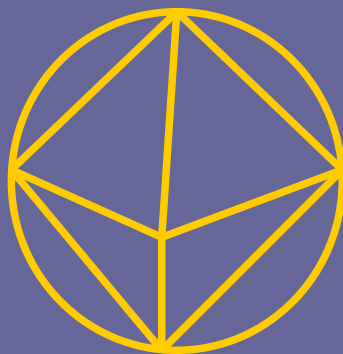


*The
Quantum
Bible*



Ian Weinberg

The Quantum Bible

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Introduction

There are those of us who, for reasons beyond our full understanding, have been driven to enquire as to the reasons for our very existence. From time to time, often in response to dramatic life events, this enquiry has been more pressing and intense.

In the course of my own life, circumstances had caused me to enquire about the very essence of formal religion at a relatively early age. Closely linked to this issue was the question of death and possible life thereafter. Perhaps it was this early enquiry which laid the foundation for an ongoing search for meaning of the full dimensions of life and death.

As I evolved in my awareness and understanding of things, I drew further upon more varied sources of information and wisdom such as the Old and New Testaments, the Hermetica, the Kabala, psychology and para-psychology, conventional medicine and psychoneuroimmunology. More recently I have gained some understanding of aspects of quantum physics, astrophysics and astrology, which have also been integrated.

This text reflects therefore the product of my life's enquiry to date. It is by no means complete and should therefore be regarded rather as a work in progress. I offer it to you, the reader, as a contribution to our collective enquiry into life, its origins and the purpose of our existence.

The text has been written in a dual format. The bold text reflects my "free wheeling" intuitive (right hemisphere) dialogue while the qualifying text represents an explanation of the overall concepts. It is my hope that this book will stimulate further debate and unbiased, unfettered enquiry into these fundamental concepts.

Ian Weinberg
January 2003

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Creation

I

1 And behold the Great Singularity is everywhere and nowhere. 2 Without form nor mass and without space and time - It is, has been and will be, eternal. 3 An Eternity in space, an Eternity in time incorporating all that is known and then some. 4 But eternally restless and driven to manifest in form, time and space.

5 And so it is that manifestations cyclically occur and our worlds gain their existence. 6 But we are manifestations of the Cycle of the Great Singularity for we emanate from Its bosom and return thence in accordance with Its Universal Order.

7 And so it comes to pass that the Great Singularity becomes pregnant with the energy for manifestation and in accordance with the Great Universal Order that lies at the heart of its existence there follows a mighty cataclysmic manifestation. 8 In that instant all the parts of matter materialize, each to become the building blocks of all form yet to be. 9 For at that instant the quarks, electrons, protons, neutrons, neutrino's and all their anti-matter shall give rise to a world of form, a world of time and a world of distance; but yet all are imbued with the stuff which is the Great Singularity – timeless, formless and Eternal.

1-7 The description is one of an infinite and intelligent energy entity which has periodically (cyclically) been driven to transform into physical manifestation. The instant of physical transformation would be analogous to the “Big Bang” described by physicists. The infinite “Great Singularity” is that which lies on the “other side” of the “Big Bang” or on the other side of the *black holes*. Black holes are well defined regions in space-time where enormous gravitational forces exist as a result of collapsing stars. The gravitational force field is so great that much of emitted light waves are “trapped”. A physical body which is drawn into a black hole and presumably passages through, would lose its mass and enter a zone devoid of physical mass, space/distance and time.

The Great Singularity is proposed as representing a timeless and spaceless collective representing accumulated intelligence derived from countless materializations into physical matter. Inherent in its very core of being is the need to transform into the physical form from time to time. This appears to be integral to its existence.

9 Although the individual building blocks of physical matter are recognizable as individual entities, they also interchangeably manifest the properties of timelessness and spacelessness which are the traits of the Great Singularity.

10 And lo the great Illusion is initiated ; and for they who are blinded by form and distance and time there is no merging eternally of the form and the formless. 11 And wretchedly shall they live their days in the half truth and never connect with the Great Singularity which is their birthright and from whose bosom they emanate and exist and to whence they return unconsciously.

12 And so it is that the particles of form receive their kernel which shall determine all their interactions and all form that shall yet follow. 13 Indeed the kernel shall support the breadth of all form and being, all of the sea and the great land masses, all of life and of death. 14 For each kernel is complete as it imbibes all of the Great Singularity and indeed so is it also with the collective of all kernels of all particles of form. 15 Such is the completeness of the manifestation in form that no adjustment nor interference nor correction is required nor will be forthcoming by the Great Singularity.

10-11 If one establishes a personal reality based entirely upon that which is perceived through the five senses, then life is a process of fortuitous beginnings and a purposeless end. It is a process of birth, maturation, procreation, degeneration and death. Between birth and death, there is an attempt to enhance one's enjoyment by the accumulation of wealth and the exercising of influence upon others and the environment. This obsession develops at the expense of exploring and appreciating other fundamental aspects of our existence which may be obscured by abstraction or exist within a domain not deemed "worthwhile" for investigation.

At the end of such a life there is but the accumulation of artefacts together with offspring and the personal "stamp" that is left upon people and creations, to attest to the person's existence. There is no connection with anything greater than this physical existence. Death in this context is final and nothing can be expected to follow after physical death. For as shall be described later, that which is developed in consciousness will translate into belief. And it is this belief which creates our reality both in this physical space-time environment as well as beyond brain death, via the black hole passage of return to the Great Singularity.

Obviously we exist within a physical space-time-mass environment during our earthly sojourn. It is from understanding and appreciating the existence of environmental entities and their associations, that we evolve our knowledge and indeed our fulfilment in this physical life. The balance however is upset if we choose the physical entities as an end in themselves rather than as a means to an end (of greater understanding and appreciation in a bigger universal context).

12-14 The properties of the building blocks of physical matter (the subatomic particles) reflect the timeless-spaceless unity incorporating the very purpose of existence of the Great Singularity. Even though the particles appear separated and independent in our physical environment, it is their common purpose (reflecting the connection with the Great Singularity) that lends unity and mutual reciprocity (1,II:1) to our apparent fragmented physical environment.

15 There is no logical reason for any "fine-tuning" of a system created by a superior intelligence from a perspective of timelessness.

16 In the restlessness of the Great Singularity has a need arisen – to create consciousness of Itself. 17 And so form is manifest so that consciousness shall ultimately arise and lo the consciousness shall feed upon the great environments which are none other than the manifestation of the Great Singularity! 18 In this way shall the Great Singularity create consciousness of Self through the manifestation and they that shall be conscious of the manifestation shall be the consciousness of the Great Singularity in form. 19 And so shall they passage with consciousness as they de-form and reconnect at physical death with the Great Singularity. 20 For this passage of return has the Great Singularity manifest the black holes of de-materialization; both in form and in consciousness shall these be as a portal for passage from form to formless, and so shall consciousness disconnect from form to merge with the eternal formlessness which is the Great Singularity. 21 And so shall it come to pass that those who access true consciousness of all things will prepare their passage through the black hole, as they shed form and mass, time and distance, and disconnect their consciousness from that domain – so shall they pass through the portal and inherit eternity within the bosom of the Great Singularity.

16-18 At the core of the Great Singularity is the need to periodically descend into physical materialization and fragmentation in order to further perceive and flesh itself out. This is achieved by imbibing physical particles with properties that will determine their recombination and materialization into environments reflecting the essence of the Great Singularity - together with a means to perceive this environment, the human brain, and thus “grow conscious awareness” of self. In other words in order to perceive itself, the Great Singularity has created an environment in its image as well as a means to perceive this (the eye of the Creator) - the collective of all consciousnesses thus becomes an extension to the consciousness of the Great Singularity.

19-21 If indeed consciousness is anchored functionally and structurally to the human brain, then at physical death consciousness would be lost. Therefore a means needs to be built into the greater scheme of things whereby consciousness can be “disconnected” from the physical brain and connected to the timeless-spaceless domain of the Great Singularity. As indicated previously the black holes exist as connecting conduits of passage from the physical space-time environment to the Great Singularity. Furthermore, as will be discussed below, the brain is able to create representation within itself of external physical entities such that a unity of structure exists between the internal representation of the entity in the brain and the entity in physical reality. Therefore creating an internal representation of a black hole and preparing the return journey of passage through the black hole from physical to a timeless-spaceless-massless environment would essentially transfer consciousness from a limiting environment to an eternal one.

Not all shall achieve this disconnection of consciousness. Only those who will reach levels of perception and understanding and accept the nature of the Greater Universal Order will prepare themselves for this process. Those who do not achieve disconnection will remain unconscious (unaware) of their connection to the Great Singularity even after physical death.

II

1 And so it is that the manifestation in form will arise from the smallest of indivisible parts, the quarks and the like, and the kernel which has imbibed each of them shall influence all of their interactions; for individual kernels shall be imbibed with all of the Great Singularity and shall be indistinguishable from the collective of all the interacting kernels. 2 Thus shall the greatest spectrum of form actualise – from the basic elements of form to the great environments, to the slime, to the plants, trees and animals and thence to the organ of consciousness in Man. 3 But it is in the nature of this great manifestation that the kernel collective shall in accordance with its properties of being, give rise to the primordial of substrate in the beginning. 4 Thus shall all the heavenly bodies manifest, first as simple elemental gas and thence as elemental solids and fluids and lo will arise all the organic substrate by the dictates of the properties of all matter which is the manifestation in the kernel of form.

5 In this way shall come to pass a great preparation of our world and all the heavenly bodies and all of the substrate shall be individually recognizable and yet be inextricably bound unto eternity in accordance with the kernel collective which is the Great Manifestation. 6 Further does the kernel collective dictate the nature of form and substance, for each indivisible unit of form -the quarks and the like – shall be imbibed by that which is the Great Singularity.

1-6 The properties of the building blocks of physical matter (the subatomic particles) reflect the timeless-spaceless unity incorporating the very purpose of the Great Singularity. Even though the particles appear separated and independent in our physical environment, they are nevertheless connected by a common bond of purpose which reflects their origin from within the Great Singularity. Thus the building blocks of physical matter impart properties to individual matter which orchestrates the interaction of all physical matter (the kernel collective) in accordance with the dictates of the Great Singularity. In this way the physical environments are formed and although all apparently separated, it is the kernel collective that orchestrates their evolution and continues to do so right to the point of the emergence of life and subsequently, human consciousness.

There is not an instantaneous formation of all physical matter into the various physical environments. Rather, the determinants of the kernel collective *bias* the development of physical matter in a specified direction. But the limitations of the very physical nature of the environments (separation of entities in time and space) will need to be overcome before the nature of physical matter can evolve.

7 Thus is all form and substance, colour and mass, symbol and quantum, encapsulating of the collective of kernels which is the essence of their manifestation. 8 And so it is that individual form shall reflect a segment of the Great Singularity which is imbibed uniquely in the kernel collective of its substance – thus shall the form manifest with essence. 9 It shall surely follow that all similarity in form and substance, colour and mass, symbol and quantum of entities in the great manifestation shall mirror essences of likeness. 10 Indeed shall there be accumulation of form of likeness together and of form with reciprocating form of likeness together and all influence brought to bear upon form shall influence all likeness of form as equal, thence shall all likeness of form connect as one - thereby shall a corner-stone emerge within the manifestation of form.

7-8 All qualities of physical matter including colour, size, symbolic and numeric representation are manifestations of the collective properties of their subatomic particles (building units). This in turn represents specific emphases of the Great Singularity as mediated by the kernel collective.

9 It follows then that all similar physical matter (similar in terms of appearance, structure and function) must share common kernel collective determinants. Thus a unity must surely exist between all these similar entities (independent of time and space) as the kernel collective bridges them all via its connection with the Great Singularity.

10 Similar physical entities will tend to connect with each other and will tend to gravitate together (grouping). Similar entities will also tend to be affected equally by environmental influences. Certain entities although not similar to each other may still connect as a result of reciprocally attractive or mutually harmonious properties (a reflection of kernel determinants). Finally, certain physical characteristics may tend to occur together reflecting kernel determinants not easily discernable from a pure physical dimension.

Our current understanding of the physical environment has yielded a significant awareness of grouping of various entities (mosquito's, humans and malaria). But these are groupings representing known associations. We still need to explore the grouping determinants which would be uncovered by analysing vast numbers of variables in a bias-free manner. The newly discovered associations would truly become a window into the workings of the kernel collective and indirectly, the Great Singularity.

Our current knowledge of entities and their grouping tendencies enables us to predict certain outcomes. If armed with a far greater data-base of grouping tendencies, we would in all likelihood be in a position to develop predictive qualities approaching that of prophecy.

11 And so shall arise the station in the path of manifestation when the substrate form shall become abundant and pregnant with the life of form and the kernel collective shall organize from the abundant chaos, and life and its processes shall surely manifest in a catharsis of biogenesis - and behold there is life in form!

12 The early life shall be simple yet plentiful and be imbibed by the kernel collective and in this way shall contribute to the changing substrate form and thence shall more life come into form which will organize at greater levels.

13 Thence shall the kernel collective bring into manifest the influences of persistence and perpetuation – and the life shall be driven to persist and multiply until its kernel collective ordains its discontinuance in living form; then shall it deform and return to substrate to fuel the Great Manifestation. 14 Thus shall the living form take hold and become the living substrate, inextricably bound to the evolving manifestation. 15 And the kernel collective shall influence all life and all environment and yet the life form shall also surely re-model and evolve within the changing environments according to the local dictates of substrate. 16 In this way shall there arise the great interplay between the kernel dictates and the influences of the substrate.

11 The prevailing properties of physical matter determine the development of more complex chemical and physical forms. While evolving in its own way and in its own time frame, the evolving process is still determined by the dictates of the kernel collective which is imbibed with the blueprint for the full spectrum of development in the physical form. Eventually all the appropriate building blocks necessary for initiating a living organism are in place and so the first life forms begin to emerge. It is important to note that for life forms to emerge, prevail and multiply, the immediate environment needs to be supportive. This implies that both the life forms and the environments in which they find themselves need to be orchestrated in step and this can only come about if the life forms as well as the supportive environments all reflect the influences of the kernel collective.

12-14 Early life forms would be primitive and comprise a single cell. Already at this early stage the interaction of the living organism with its supportive environment becomes fundamental in terms of further development of the organisms to more complex ones on the one hand and contributing further to the replenishment of the environment on the other. We see here an interaction between the living organism and its environment which will manifest in all similar environments including that of Man in his greater and more complex environment. The interaction allows for considerable free interaction between living organisms as well as between organisms and their environments, influenced however at their very essence by the dictates of the kernel collective (which affects all). The nature of living organisms to exist (emerge), persist for specified time frames or life cycles, multiply and die when the process is complete, reflects a determining influence (kernel collective) and could not possibly have evolved spontaneously and fortuitously.

15-16 The freedom of interaction of the organisms with each other as well as with their environment while still influenced by the kernel collective, describes a process in which Darwinian evolution through Natural Selection is still supported. Thus survival traits of specific creatures would promote their survival over others lacking the trait. However traits that endure would reflect those dictated by the kernel collective as being fundamental steps of evolution within the greater plan.

17 Indeed much fortuitous action shall manifest whose form may prevail if the kernel dictates would bear it – and some such manifestations may even be as abominations with disturbance and disruption. 18 But none shall ever pose threat to the kernel collective which is the Great Manifestation of the Great Singularity in whose image past, present and future all simultaneously exists.

19 And all shall maintain the connectedness through the kernel collective, all the multitude of environments, substrate and beings, as one.

20 As each new environment shall come into being so shall new life form of greater complexity and order manifest, but yet all driven by the kernel collective which has imbibed all their beings. 21 All shall fulfil their uniqueness of existence and flesh out their special fullness of being and the Great Singularity shall be the richer for the manifestation.

17-20 The freedom to evolve and the absence of intervention by the Great Singularity would inevitably result in abnormalities of form and aberrations of behaviour. But allowing for this process of free development creates new possibilities which enrich the overall environment through a process of perturbation (a chemical term referring to shaking up of a solution thus stimulating the reaction). This in effect would flesh-out new possibilities. However the overall prevailing grand plan reflecting the dictates of the Great Singularity could not be violated because entities radically at odds with the bigger picture would not be sustained.

21 Every living creature will fulfil its fullest potential of life. No two creatures are identical and it is this diversity together with the freedom of development and interaction that results in new possibilities emerging, albeit within the bigger picture of the Great Manifestation. In this way the Great Singularity is enriched because the product of the interplay of creatures and their environment (fleshing out process) is greater than that which was created at the outset in the image of the Great Singularity.

III

1 And so come into existence the greater substrates of the land, the sea and the air. 2 So shall life of increasing complexity be supported and nurtured but maintained through intrinsic need and imbibed kernel dictates. 3 In the interplay of the lower forms of flesh shall already become manifest the universal laws of form and de-form which is death. 4 That life shall derive from fertile seed that will burst forth into unique form; that form shall mature and establish individuality; that fertility shall follow and the being perpetuate.

5 And thence shall the life form fulfil its ordained existence which was dictated by the kernel collective and by other fortuitous change of its substrate and its integrity will begin to falter and its life force dull. 6 Then shall the environment rip it asunder and take it unto itself and its being be discontinued by the orchestration of elements and beasts all manifestations of the kernel collective and so shall death or de-form renew the substrate of life. 7 In this way shall the connectedness of all life and all environments timelessly be manifest. 8 And of the young that shall succumb, they shall surely manifest the void of life force of the parentage through abomination or omission.

1-4 The early environments display the dynamic of the interplay of intrinsic determinants (kernel collective) with physical environmental influences. Throughout the process we see the fundamental drive of the life cycle which commences with the fertilized seed leading to germination, maturation, multiplication and then gradual devitalisation and death.

5-7 Once the full potential of a given living organism is actualised, be this the completion of a life-cycle or life span, the structural and functional integrity begins to falter and become increasingly inefficient. This inevitably leads to such impairment of its energy producing systems that life cannot be sustained and death ensues. More recent studies have shown conclusively the influences of mind states in the human upon body structure and function (psychoneuroimmunology – PNI). Essentially it has been shown that a despairing and purposeless mind state gives rise to a cascade of chemical influences which result in a devitalisation of immune function and healing. This eventually results in death if not reversed.

This process however can also be viewed as a process of degeneration and disintegration of both mind and body in synchrony. And as will be discussed a little later, this synchrony or synchronicity (after C. G. Jung) can apply equally to mind, body and the environment beyond (action at a distance). In this way many elements may all be synchronously harnessed (orchestrated) to a common end. Thus a mind that has achieved its perceived subjective purpose begins to degenerate and lose efficiency (dulls) which is paralleled by similar physical body changes. Finally on reaching a *terminal mind state*, a series of environmental events may occur (through orchestration) which may include any possible life terminating phenomenon (physical trauma) including that perpetrated by man or beast.

This connectedness of orchestrated and synchronous phenomena is a manifestation of the all prevailing kernel collective which reflects the true nature of all physical matter,

being the timeless and spaceless Great Singularity. As has been described previously (I,II:7-10) “All qualities of physical matter including colour, size, symbolic and numeric representation are manifestations of the collective properties of their subatomic particles (building units). This in turn represents specific emphases of the Great Singularity as mediated by the kernel collective. It follows then that all similar physical matter (similar in terms of appearance, structure and function) must share common kernel collective determinants. Thus a unity must surely exist between all these similar entities (independent of time and space) as the kernel collective bridges them all via its connection with the Great Singularity. Similar physical entities will tend to connect with each other and will tend to gravitate together (grouping). Similar entities will also tend to be affected equally by environmental influences. Certain entities although not similar to each other may still connect as a result of reciprocally attractive or mutually harmonious properties (a reflection of kernel determinants).

An example of this concept may be illustrated by the predator and the prey (victor and the vanquished). The predator seeks food and comes across prey which is somewhat dulled in function (mental and/or physical). The destiny of the prey is reflected in its immediate death while the predator is provided with life-enhancing nutrients. Although each has functioned in accordance with its individual drives and potential, they are both intertwined within the bigger Universal picture (kernel collective).

8 Initially the destiny of the child is intimately connected to that of its mother. As it matures it begins to evolve into an independent influence within the kernel collective dynamic. In other words it becomes an independent entity subject to synchronous influences. Its success in terms of survival depends upon its mind-set which synchronizes with its physical well being and external environment. It would be at a disadvantage if it possessed inherent defects (physical or mental) resulting from genetic or developmental processes or if it be the victim of deprivation. The full effects of deprivation may lead to a mindset of purposelessness and hopelessness which in turn becomes a determinant for diminished function, illness and possible premature death.

9 The living being shall maintain the life form as long as there shall be life force within the vessel; but when the vessel of life shall reach void then the form shall dismember and integrity cease. 10 All life that exists will persist in accordance with its life force and all of substrate and all of the beasts will support that life even though they hunger for flesh; only when life voids and integrity of existence wanes will the orchestration of termination play through.

11 And so shall it be for all of time in the Great Manifestation of form and in all places even to include Man and his consciousness, that the connectedness of the kernel collective shall prevail. 12 Thence will form evolve and behold the kernel collective and the changing strata of substrate give rise to Man. 13 And Man shall envelop all that is ordained in the manifestation, in form and in the organ of consciousness. 14 In his nine months of gestation shall he illuminate the great evolution from the simple and the singular to the amphibian and thence to reptile and primate. 15 *But the final manifestation did arise without change to the imbibed particles* and testimony did so bring to bear the eternal kernel, the timeless and spaceless manifestation of the Great Singularity. 16 Thus did the final form emerge and the great environments of form conceived in the image of the Great Singularity were beholden by the senses and the organ of consciousness – so was the great manifestation completed in form.

9-10 While there is still purposefulness in terms of mind state and intrinsic potential for further personal development, there will be synchrony with life-sustaining phenomena. Only when the mind state reflects a perceived purposelessness or hopelessness or a belief that life's work is done, does a synchrony develop with life-terminating influences and death ensues.

11-13 Intrinsic within the kernel collective is the determinants for the evolution of the human being. The emergence of Man represents the ultimate purpose of the manifestation of the Great Singularity in physical form. More specifically it is the development of the human brain which enables the final purpose to be realised – to perceive the physical environment created in the image of the Great Singularity and to become an extension of the consciousness of the Great Singularity.

14-16 The evolutionary processes which take place in the uterus (womb) from the time of the fertilization of the ovum through the primitive multi-cellular form and thence through amphibian, serpentine and finally mammalian forms reflect the human heritage in terms of its own evolution through the passage of time. And yet there is no change in the nature and quantity of the determining genetic material within the uterus during this nine month period of gestation. Clearly the physical matter comprising the developing human is imbibed right down to its basic molecular (and subatomic) level with the determinants for full development and maturation. In fact there has been no change in the nature (properties) of atoms and subatomic particles, from the earliest physical environments right up to the emergence of Man. Yet there has been enormous changes in the physical realm. Clearly this illustrates the intrinsic programming within the initiating kernel collective for the final form – Man.

IV

1 Behold the organ of consciousness, fashioned by the kernel collective, manifest to perceive the great environments which are the Great Singularity in form. 2 Thus all senses are conveyed and do converge through the conduits which are theirs; and the parts are so formed that they have base and apex in the manner of pyramid; thus is the base a welcome portal to the most general of form while the ascent to the apex converges to specificity of form.

3 Thence emerges representation of outside form within, as smaller apices combine with peer to rise to greater height of specificity. 4 And so all without shall have specific representation within; all of Man, beast, plant and environment of substrate shall have representation within the organ. 5 In the combining and the creation of the great pyramid of consciousness shall wisdom of the Great Singularity emerge for consciousness feeds upon the Great Manifestation of form which is the Great Singularity – and behold the Omega Point shall be reached.

1-2 The ultimate physical form which evolves is that of the human brain. This is the organ which is structured to perceive the great physical environments and all the entities therein (structured in the image of the Great Singularity) via the five senses (sight, smell, hearing, taste and feel). By perceiving the physical entities and all relevant associations, the brain is able to compile a database of the entities and their associations and thereby develop an understanding of the nature of things. It is from this point that a degree of understanding and predictability of the environment and its entities emerges with the degree of accuracy of predictability determined by the comprehensiveness of the *labelling* of perceived entities. There are specific areas of the brain which are fashioned to receive specific sensory information. Ultimately, the coalescence of the different sensory areas results in the more complete perception of a particular entity (the sight, taste, smell and feel of a specific foodstuff).

The incoming sensory signal initially finds receptivity in very non-specific groups of brain cells. The cells are arranged in a very stereotyped way such that as the incoming signal is conveyed higher up the hierarchy of cells, less numbers but more specifically receptive groups are triggered. The configuration of this process is pyramidal, with the less specific but greater numbers of cell groups at the base. As the signal is conveyed higher up the hierarchy, the more specifically receptive but less numbers of cell groups create the pyramidal structure. Ultimately we reach the apex of the pyramid which is the specific point of representation of the perceived entity. In a two dimensional representation of the process, the pyramids are triangles. **[The reader is referred to the appendix toward the end of this text for a more detailed description of the pyramid/triangle model of perception.]**

3-5 The combining of smaller pyramids/triangles of representation into larger pyramids/triangles reflects the process of increasing understanding of the environments and entities therein. Ultimately one arrives at the all-knowing point. In this way all *without* (in the environment) have representation *within* (the brain). Unbiased perception of the physical environment, created in the image of the Great Singularity, results in a greater understanding of the Great Universal Order and becomes an extension of the consciousness of the Great Singularity.

6 And the pyramid of consciousness shall become the eye of the Great Singularity and its consciousness – but if the pyramid be incomplete at its base and the Great Manifestation not represented in whole and in truth, then consciousness in form shall be absent by omission; thus shall the Illusion take hold and existence be relegated to wretched form and there be no consciousness for return after de-form. 7 By the dictates of the kernel collective has arisen a unity between that which is within and that without – for the organ which is pyramid configured shall connect that which has representation within with that which is without through the place which is truly pre-formed and without time and space. 8 And it shall come to pass that pyramid specificity in an instant shall materialize without and that pyramid which shall be of greater substance in base and in height shall have greater material influence without; yet all pyramid apices shall have manifestation without which shall truly represent the station within.

6 The nature of the specific configurations of pyramid/triangle structures in an individual will determine their subjective reality. In effect the pyramids/triangles become their filters which allow them to see the environment and reflect upon it in a very stereotyped manner. Indeed this filtering out of elements of the environment becomes their personal bias. It follows that if the configuration comprises very separate and fragmented pyramids/triangles (un-integrated) then the subsequent perception of the external environment is fragmented through over-filtering. All that which exists outside of the defined pyramid/triangle structures is judged as foreign and is discarded or distorted to fit into the narrow defined spectrum of life. [These are the configurations which emerge out of early deprivation and result in either the type “B” or “C” types. This is discussed in detail in the appendix section.]

The un-integrated configuration types preclude the individual from perceiving the world as it really is. With such major gaps in perception, the individual is unable to gain a comprehensive picture of the Universe. At this lower level of existence, understanding is based on a lower level of physical function (mechanistic) dependant entirely on that conveyed by the five senses and scarce on abstract extrapolation. This is a fear-based level, essentially fear of failure, fear of not being recognized, fear of not being adored and fear of not having enough (of possessions, wealth and essentially all the trimmings of “success”). It is also an existence characterized by judgementalism – of all that which is different from self. The problem of course is that by not perceiving the greater reality of life and the Universe, the individual remains oblivious (unconscious) to core concepts of the Greater Universal Order and remains relegated to only a partial reality – the Great Illusion. Consequently there can be no meaningful sense made out of the purpose of life and existence and no preparation made for death and disconnection of consciousness from the physical to the Great Singularity via black hole passage.

7 The process of creating a representation of an environmental entity within the pyramidal/triangular configuration of the brain incorporates more than a mere stored copy thereof. The perception through the five senses is complemented by a subliminal (unconscious) receptivity to the very imbibed kernel collective within the subatomic units which are organized into the physical entity. In other words

the process of perception and the subsequent creation of pyramidal/triangular configurations incorporates also the timeless, spaceless properties of physical entities as they exist in their Great Singularity form. The human brain is thus an organ which not only establishes consciousness (through representation) of the entities within the physical environment, but is also the bridge between the Great Singularity properties of matter and those of the Great Manifestation. It follows that by becoming conscious of a stored, represented entity (as represented by a pyramidal/triangular structure) we recreate it as real as the physical environmental original, together with its absolute timeless-spaceless Great Singularity equivalent.

8 The entity that we “call up” through consciousness will share all the properties of the environmental original. Consequently the entity represented in consciousness together with the environmental original and in fact all similar entities, will all be affected in an equivalent manner by prevailing influences. However because of the fact that the consciously represented entity is intimately incorporated within our subjective bias (configurations), the bias influence will be projected upon all the corresponding environmental originals. For example if we become conscious of a specific volume of water (lake or river) we are immediately connected with it both through its accurate representation as depicted by the five senses as well as with its Great Singularity form (independent of time and distance and mass). We also connect up with all other volumes of water (known and unknown). If we have a fear of water (bias) this will be transfixed into the physical original/s. This could then possibly influence the behaviour of the water – perhaps extreme fear that it will consume us may indeed influence that outcome.

In this way we will tend to materialize entities and their associations within the physical environment which reflect our pyramidal/triangular configurations (inclusive of the biases accompanying them). The less integrated configurations (types “B” and “C”) will have less of an influence upon environmental entities and subsequent materialization, than the more integrated configuration (type “A”). This results from the fact that the more integrated configuration perceives the greater environment in a more comprehensive manner and will probably also be aware (conscious) of the subliminal kernel collective connection.

In the context of the phenomenon of the orchestration of synchronous entities, associations and events, the brain and its configurations of representation also becomes subject to this organization. The prevailing influence of synchronous organization can therefore be viewed as a “sea” of influence comprising for the most part, the kernel collective, but also the collective co-creativity of brain/minds through time and space. It is in fact this “sea” of influence which represents the extension of consciousness of the Great Singularity within the Great Manifestation.

9 So shall the pyramids of the organ become as co-creators but they who be the bearers of the organs, and the organs which bear the configuration of pyramids shall all be manifestations of the kernel collective. 10 And the kernel collective shall influence all life and all environment and all pyramids which shall form - yet the configurations of the pyramids shall surely evolve within the changing environments according to the local dictates of substrate. 11 In this way shall there arise the great interplay between the kernel dictates and the influences of the substrate. 12 Indeed much fortuitous action shall manifest whose pyramid form may prevail despite great omission if the kernel dictates would bear it – and some such manifestations may even be as abominations with disturbance and disruption. 13 But none shall ever pose threat to the kernel collective which is the great manifestation of the Great Singularity in whose image past, present and future all simultaneously exists. 14 And the configuration [in form] of consciousness is become the pyramid of representation within the hemisphere of the organ or the hemisphere of the cranium – but there be two hemispheres and two hemicrania - thus be consciousness the pyramids base to base, octahedron within full sphere.

9-11 The collective influence of all brains/consciousness upon the developing environment can be regarded as a co-creative phenomenon. For we do exert a very real influence both in terms of a pure physical impact as well as through the medium of the subliminal, Great Singularity process. However it should be emphasised that both we and our brains, as well as all the environmental entities and their associations are all products of the kernel collective since the beginning of this Great Manifestation. Thus our conceptualisation of the environment and our subsequent drive to materialization reflects a great degree of the determinants inherent within the kernel collective. Therefore although we believe that we are truly free and independent agents, we are nevertheless products of a timeless and spaceless influence which prevails to the present time and co-ordinates us, our thoughts as well as the extended external environment.

12-13 There is however opportunity for randomness in terms of genetic mutation and general physical interaction within changing environments. In this way recombinations may take place which are not absolutely prescribed within the dictates of the kernel collective. However the random recombinants will only survive and prevail if supported by the core determinants of the kernel collective. Consequently there can be no threat to the omnipotent status of the kernel collective and ultimately, the Great Singularity. The recombinants are however essential in terms of the purpose of the Great Manifestation for it allows for fleshing out of the full potential of entities and associations. This ensures the enrichment of the Great Singularity.

14 The overall configuration of maximal integration (consciousness) is one of a large pyramid/triangle within the hemisphere of the brain (cerebrum). However there are two hemispheres, left and right. Therefore maximal integration (consciousness) can be depicted as two pyramids opposed base to base within a sphere - two cerebral hemispheres as well as the sphere of the cranium. The geometrical shape depicted by two pyramids apposed base to base is termed an octahedron and in Sacred Geometry, the octahedron is symbolic of mystical intelligence. The sphere is symbolic of completeness and eternity. Thus the

octahedron within the sphere would symbolise intelligence of both the Great Manifestation as well as the eternal Great Singularity.

It is interesting to note that the great pyramid of Giza represents to scale, the dimensions of the Northern Hemisphere of the earth. It follows that if two such pyramidal structures were apposed base to base we would have the dimensional representation of the entire earth-sphere. In essence then, this configuration comprises the combination of the octahedron and sphere representing the greater part of our earthly Great Manifestation and consciousness thereof.

2
Life

I

1 And it came to pass that the dictates of the kernel collective begat the form of the first man and he be Ascendant Man. 2 With this form was the completion of the age of Great Enlightenment, for Ascendant Man was imbibed with all of the Great Singularity in consciousness. 3 In this way was consciousness full bi-pyramid in sphere and all was known of all there was in the great environments and in all time. 4 And thus did the Great Singularity derive reflection of Self - and all of the Great Manifestation in form did possess harmony in co-existence. 5 But consciousness had not fleshed out form to its smallest parts and none had been scrutinised in individual fragment as manifest in form alone. 6 Thus did emerge the descent into manifest form alone so that consciousness would extend from the smallest of fragments of manifest form unto the fullness of Ascendant Man.

1-3 Programmed within the kernel collective are the determinants which ultimately lead to the emergence of Man and his brain/consciousness. The form of Man that emerged with the completion of this guided evolutionary process was complete in the sense that it incorporated the entire awareness of the Great Universal Order. In other words through natural biological maturation into adulthood, this form of man was imbibed with the potential to achieve complete consciousness as defined by the development of a comprehensive, great pyramid of consciousness and its all-knowing apex. More specifically, the configuration was in fact great pyramids base-to-base (the octahedron) within the spheres of the hemispheres and cranium. He represented the truest representation of the Great Singularity in physical form. An essentially unbiased consciousness perceiving the fullest extent of the external environment created in the image of the Great Singularity (the Great Manifestation) and consequently mirrored the full dynamic of the Great Universal Order.

As discussed previously, an entity which is brought into conscious focus from stored memory attains connection with its corresponding form in the physical environment. The more comprehensive the configuration of consciousness is ("A" overlap), the more profound the connection with the physical environmental entity (as well as the connection with other similar physical entities). It follows that the profoundly integrated consciousness of Ascendant Man would feasibly be expected to bring about changes in physical form of environmental entities through the subliminal path (action at a distance). This would occur as a consequence of his level of consciousness as well as the fact that Ascendant Man truly straddled the bridge between the formless Great Singularity and the Great Manifestation of form (and this itself was integrated in his consciousness).

The near impossible mechanical feats of the great pyramids of Giza may be a manifestation of this special quality of Ascendant Man. There are several other aspects of interest in regard to the pyramids of Giza which parallel some of the themes in this text:

- The three pyramids of different sizes possibly reflect the three primary pyramids/triangles of interest of the pyramid/triangles model viz. application, personal/interpersonal and recreation.

- The pyramidal shape and its relation to the configuration of consciousness as outlined in the pyramid/triangles model
- The dimensions of the earth's northern hemisphere are represented to scale in the construction of the Great Pyramid. Two such pyramids apposed base to base would therefore reflect the dimensions of the entire globe – octahedron in full sphere.
- One of the initiation rites which took place within the pyramids was the active preparation of initiates for the passage to the eternal after-life. Here we see traits of the phenomenon of the disconnection of consciousness from the living organ (the brain) back to the Great Singularity. Much has been said about the passage to eternity through the central star of Orion's Belt. This may be seen to metaphorically parallel the passage of consciousness through a black hole (1,I:20-21). (A large black hole has recently been discovered at the centre of our galaxy.)

4 The completeness of consciousness of this Ascendant Man resulted in total synchrony of *consciousness* and the *environment* as a result of the fact that the understanding of the complete order of things in consciousness paralleled the true order of things in reality, all being unified by the determinants of the kernel collective. (The kernel collective had given rise to both the instrument of consciousness, the brain as well as to the order of things in the environment.)

5-6 The primary purpose of the Great Manifestation was to allow for the fleshing out of the environment and the entities therein. Therefore although the physical environment was created in the image of the Great Singularity, fragmentation of matter down to its smallest parts (the fleshing out process) had to occur followed by the encouragement of new and random recombinations (genetic and environmental). This could only occur if Man and his consciousness were allowed to focus on form and relationships of entities as an end in itself, albeit temporarily. In other words consciousness would need to step down for a while from appreciating the Big Picture and experience the physical as an end in itself. Thereafter however, consciousness (of Man) would need to re-establish its awareness of the Big Picture and its connection with the Great Singularity.

7 Thence did the age of the Great Illusion begin, for the manifest form would for the greater part be as an end unto itself and Man in descent would worship this form even until the age of The Great Disillusion whence the re-consolidation with Ascendant Man shall emerge. 8 And with the descent into manifest form did pre-occupation emerge with material possession and wealth, for accumulation of artefacts became as a purpose for life and existence. 9 Thus did the pyramids of consciousness narrow into small bases and the focus of life likewise – and this omission was to perpetuate even at nurture and so was compounded the narrowness of consciousness even as in the great environments. 10 So was the great pre-occupation with artefact that Descendant Man became as a hoarder and accumulator and fear of loss became as a great driving energy and greed did emerge. 11 But from that narrow place of consciousness did emerge greater mischief – for all of the worth of Descendant Man and all things would be as in physical appearance and judgement of fellow Descendant Man surely followed.

7-9 To facilitate this descent into the pure physical dimension, the kernel collective initiated *distraction* in the consciousness of Ascendant Man. Distraction occurred as a result of *intellectual curiosity* and a pre-occupation with *sensory gratification*. With the commencement of distraction there occurred the initiation of *deprivation* in the nurture environment and the resultant deprivation configurations (“Narrow bases” refers to the un-integrated pyramids/triangles of the deprivation configurations “B” and “C” – see appendix). Thus commenced the existence of Descendant Man.

Descendant Man would become pre-occupied with all that is physical. This period is referred to as the Great Illusion because the environment and all form was, to a large extent, perceived as an end in itself and devoid of the dimension of the Great Singularity. Ultimately there would arise dis-illusion with the physical (as an end in itself) followed by a period of reconsolidation with Ascendant Man.

10-11 The traits of deprivation, especially of the “B” type configuration, became the primary pre-occupation of Descendant Man. Descendant Man is driven by fear of loss, failure and recognition. He therefore tends to be overly ambitious in terms of accumulating wealth which serves to satisfy the fear of not having sufficient in the present or the future. The wealth and the physical trimmings of success then serves to enhance the recognition of the individual. Unfortunately the deprivation type carries his bias wherever he goes throughout his life and so these needs are essentially insatiable. Inevitably this leads to greed – the accumulation of unrealistic wealth, way beyond one’s needs. In the eyes of the deprivation type, all of life’s worth is measured in terms of wealth, associated physical trimmings thereof and accompanying recognition.

All that falls outside of the configurations of interest of the deprivation type (outside of the pyramids/triangles of interest) are regarded as foreign by the deprivation person. Therefore entities (including other people) and associations that are perceived as foreign are judged as inferior. This occurs because the individual’s configuration is his entire reality and the manner in which he makes sense of the environment. He must and will embrace this frame of reference at all costs and will never hesitate to denigrate/destroy anything that threatens the homeostasis of his familiar comfort zone.

12 In this way did the harmonious co-existence of Ascendant Man with the great environments and the substrates give way to labour - for with the narrowness of consciousness and pre-occupation with form manifest in narrowness, did the wisdom which is the Great Singularity dissipate and did toil emerge. 13 Thence did strife take hold for the mischiefs of greed and judgementalism of all form that differed from oneself and ones own would fuel the fires. 14 And so did Descendant Man realize the need to establish codes of behaviour to order co-existence – thus was the sanctity of possessions enshrined even unto punishment by death. 15 But the mischief of judgement of they that be different in form, race and behaviour would also be enshrined and they be removed even by death on proclamation. 16 And Descendant Man created in his image his god who be the father figure imbibed with authority and anger and judgementalism and who demanded sacrifice and subordination and in return would intervene in strife and make good thereto. 17 Thus did abomination occur by great omission for the Great Singularity be eternal and complete and devoid of narrow consciousness and projected mischief in greed and judgementalism – for all is known and ordained in the Great Manifestation which is the Great Singularity in form and no intervention is needed nor will be forthcoming.

12 The deprivation biases of Descendant Man resulted in a narrow and un-integrated perception of the environment. Awareness (consciousness) of the true nature of the physical, specifically the core Great Singularity properties of timeless and spaceless connectedness, began to wane. Thus the perception of the environment was relegated entirely to the information conveyed by the five senses. Shortcomings in the conscious awareness of the true nature of things resulted in physical materializations reflecting this deficiency. This is based on the following: One's belief is a reflection of one's configuration (and its bias) as well as the information incorporated therein. It is this belief, backed by the perception inherent in the configuration, which determines our *influence at a distance* (subliminal) upon the environment. As a result, the synchronous organizing potential of the deprivation type upon the environment is markedly diminished as compared to the integrated type "A" overlap type who perceives the environment in its entirety (including Great Singularity properties).

It follows that to achieve an environmental objective as a deprivation type would require a great deal more effort than the integrated type for two reasons:

- The integrated type perceives the greater environment with all its subtle nuances while the deprivation type sees a fragmented world through tunnel vision. Much important information is therefore missed by the deprivation type.
- The integrated configuration has a stronger subliminal organizing influence and because it is based upon a perception which incorporates Greater Singularity traits, it will be supported by the kernel collective.

The greater the influence upon materializing environmental entities and associations, the less the effort required in the endeavour and the less the toil.

13 The human environment dominated by the deprivation paradigm served to further aggravate the bias of greed and judgementalism in that individuals of deprivation competed with each other and brought out the worst in deprivation traits.

14-15 In order to prevent open conflict of greed-driven individuals (and genuinely deprived individuals) from pillaging each other, laws and rules were promulgated together with punitive dis-incentives. In terms of the second of the deprivation traits – that of judgementalism – this tended to be promoted to keep individual communities “pure” and free of foreign and unfamiliar individuals. Thus prejudice (pre-judge) was entrenched within communities. Most conflicts were precipitated by the deprivation needs and fears of the type “B” configuration type viz. the fear of loss (of wealth) and the need to gain more, the need to control, the need to establish power and recognition and the need to dispose of a perceived foreign threat.

16-17 As an extension to the laws and rules devised to structure behaviour within communities, an all-powerful god was created and imbued with the image and values necessary to sustain the deprivation paradigm. The traits of this god were in effect all those of the type “B” as well as some “C” traits. Thus this was a stern authoritative male in control, who tolerated no divergence from the established norm. A god who tolerated no competitor nor potential usurper. One who was prone to vengeance (type “C”), directed toward anyone who transgressed. A life-style and behaviour dedicated to this god had to include adoration, recognition and general subordination (sacrifice). Reward, usually in the form of inheriting paradise in the after-life, was guaranteed to those who co-operated and perpetuated his image of omnipotence.

This image of a deprivation-created god is very far removed from the properties of the Great Singularity. In terms of the issue of judgement alone – the Creator would not sit in judgement of those created in Its Image and whose behaviour was determined by the timeless influences as mediated by the kernel collective. The Great Manifestation represents the Creation in physical form, created in order to promote interaction and the subsequent development of expanding consciousness. The latter becomes an extension of the consciousness of the Great Singularity. No intervention is required by the Great Singularity who created the Great Manifestation from a timeless perspective and who imbued all form with Its Purpose.

II

1 Thus did emerge the great conflicts of morality, good and evil, punishment and reward. 2 For Descendant Man shall always be the product of all that came before him, the heritage of eons of recombinant parts of the Great Manifestation within the great environments of form. 3 So did the kernel collective determine all form and all behaviour - but Descendant Man did make attempt to order and control the masses and sustain physical possessions with enforced codes and judgement and the fear of divine retribution for transgression was his ally in enforcement. 4 But in the Great Manifestation which is the Great Singularity in form, there be no good and no evil – only process, for the evil is but the hunger and the greed for power and possession and the need to judge and dominate other Descendant Man. 5 And reward and retribution was of the god of illusion who was created in the image of Descendant Man, but no part of the Great Singularity which would never subordinate to lowly function. 6 Thus did each play his part in form according to his kernel and substrate determinants.

1-3 The behaviour of individuals is very much dependant upon their heritage, both genetic and environmental (nature-nurture). These influences however must be seen against the background of the determinants of the kernel collective which incorporates the timeless purpose of the Great Singularity. The influences of the kernel collective have been present since the origin of the Great Manifestation and continue to prevail. The latter influence has also allowed free interaction of entities within the many environments which has facilitated the fleshing out process. Thus when we examine the behaviour of individuals and note these many influences that have been brought to bear it becomes apparent that only a small measure (of this behaviour) is truly independent of heritage. And of this proportion of independent behaviour, only that which is sustainable by the kernel collective will prevail.

Each individual will live out his/her life to the fullest potential and in the manner determined by this vast deterministic influence. Certain behaviour which reflects extreme combinations of deprivation may be very destructive of others and their property. These extreme deprivation types may also be so un-integrated as to have very little appreciation of the consequences of their actions. This will manifest as insensitivity and lack of remorse (psychopathy). There is thus no evil per se nor morality. These are terms which have been developed by Descendant Man in his attempt to maintain order and tolerable interaction between the collective (paradigm) of deprivation types. This process is further enhanced by the creation of an external and seemingly omnipotent god, an extreme type “B” type, who aligns with order and conformity and judges those that disrupt the equilibrium. Thence begins the labelling, the judgement and the retribution. From this projection to the all powerful but invisible figure, Descendant Man empowers himself and assumes “divine” justification to judge and punish the “sinners”.

4-5 In absolute terms, it is not possible to judge an individual and apportion blame as a consequence of the vast influence of heritage determinants of behaviour. In reality punitive measures should be based upon the degree of disruptive potential inherent in the behaviour (which threatens the prevailing equilibrium) as well as upon the degree of remorse shown. The degree of genuine remorse may be regarded as a reflection of the potential for pyramidal/triangular integration. Collected judgements are then

incorporated into a code of laws and rules which serve as deterrents prospectively, to those who may stray and disrupt the equilibrium.

In the eyes of the Great Singularity there is no good nor evil, no morality nor immorality and no sin. Rather there are actions and reactions of timeless process. And we all, unique everyone to our specific determinants, are the players in this eternal sea of evolution – the enrichment of the Great Singularity.

7 And many would beseech their god in prayer, who was mere illusion and there be no eyes nor ears. 8 But in their beseeching of their god would they surely focus the pyramids of representation within their organs and thus would configuration within, materialize artefact without. 9 For the kernel collective had imbibed all form with the Great Singularity and thus were they all connected with unity of purpose and function – thus did all like form within the configuration of the organ achieve unity of form and function with like form without. 10 And there was no need for intervention by the Great Singularity, nor would such be forthcoming. 11 But Descendant Man further did trouble his condition by judging himself in the illusion of godly retribution - and lo guilt and regret were surely to follow as aggravations of his condition. 12 In this way did Descendant Man suffer the plight of they that lived by the Great Illusion even to our time.

7-9 There can be no expected response of a divine nature to prayer, if the god is but a mere projection of the collective deprivation of Descendant Man. However a connectedness exists between similar entities in the environment as well between that represented within the brain and that without. Also, one has observed in the realm of quantum physics, the influence upon the nature of physical matter and energy which arises from the process of human consciousness. It follows then that the conscious focus inherent in the act of prayer may well serve to materialize entities and events in one's environment of interest. It should be emphasized however that the influence of consciousness is not limited only to that in immediate conscious focus but reflects also one's entire bias at any given point in time. Therefore that which materializes in our environment of interest reflects our entire bias including our entire heritage up to that point. If our conscious aspirations are true to our bias and heritage, then that which materializes is fulfilling. If not true to our bias and heritage, then unfulfilment and wretchedness will follow. If the bias reflects significant degrees of integration (type "A"), then our bias and heritage are also true to the environment and to the kernel collective and we have a much more profound degree of materialization potential. The materialization would also be more sustained.

10 The entire purpose of the Great Manifestation is integrated into the properties of the subatomic particles and unified by the kernel collective. This Creation is a reflection of the Great Singularity from a dimension independent of time, space and form. No intervention is required for the entities whose beginning and end is superimposed at the moment of the Big Bang. The free choice of Man and the fleshing out process can never pose a serious threat to the dictates of the kernel collective because only that which is compatible (with the dynamics of the kernel collective), is sustained.

11-12 Just as we are not qualified to judge others unless we truly experience their personal circumstances and heritage, so we cannot judge ourselves in a different time and situation. Descendant Man judges not only others but also himself in retrospect. This breeds regret and guilt. If this is further projected to the perspective of godly judgement, then the regret and guilt is elevated in magnitude to the level of sin (and expected retribution).

13 In this manner Descendant Man lives in ignorance of the bigger picture – being the dynamics which occur outside of the five senses and reflecting the purpose of the Great Singularity.

13 Thence did Descendant Man begin to awaken from the illusion but many did slumber eternally – and so did the Great Disillusion begin. 14 And three camps of the Great Disillusion did manifest: the Terminally Disillusioned, the Terminally Illusioned and the Pre-consolidated. 15 So did the camps of the Terminally Disillusioned and the Terminally Illusioned live their days in fear and wretchedness and they were unconscious of the ways of the Great Singularity even unto their termination; and while their consciousness was vent to the Great Singularity in form, they in life and termination were void of recollection. 16 But the camp of the Pre-consolidated will awaken from slumber and vision will pierce through the illusion even unto the Great Universal Order which is of the kernel collective. 17 Thus shall ultimate purpose of the Great Singularity reach fruition - and it become conscious of Self through the conscious eyes of Consolidated Man. 18 And the kernel collective shall ordain through its determinants the emergence of the Great Consolidators in manifest form who shall give impetus to emerging Consolidated Man in form. 19 Thus shall it come to pass that Consolidated Man shall merge with Ascendant Man and the cycle of manifestation shall run its course – and the Great Singularity shall be enriched.

13-15 Based upon the bias configuration prevailing within the population of Descendant Man, three categories are discernable:

- Those that are *disillusioned* with the purpose of life in general and with their own lives specifically. This represents the predominant “C” configuration type
- Those that remain living within the *illusion* of an environment reflecting purely material values and driven by sensory gratification. This represents the predominant “B” configuration type.
- Those that perceive the bigger picture and are receptive to the more abstract or subliminal dynamics of the Universe. These individuals represent the *pre-consolidated* group. This group comprises the “A” configuration type and are predisposed to achieving more comprehensive pyramids/triangles of consciousness due to the integrated nature of their configuration.

The disillusioned and the illusioned remain unaware/unconscious of the bigger picture of the Greater Universal Order as a result of their fragmented and un-integrated perception. Therefore although their consciousness during life is functionally an extension of the Consciousness of the Great Singularity, the absence of conscious awareness of the Greater Universal Order precludes them from preparing and implementing the disconnection of consciousness at death. They remain ignorant of the greater Order of things and are intractable victims of their deprivation configurations. At death there is no longer a supporting structure for their consciousness which therefore ceases to exist in the Universe. However all the physical artefacts that they subliminally interacted with during their life times retain an imprint of their configurations which were focused upon them (the physical artefacts) at some stage. The collective imprints represent an after-death presence of the individual subliminally, but no consciousness exists (as experienced by the deceased individual).

16-19 The pre-consolidated group will reach a threshold of awareness and understanding of the Greater Universal Order. This process, which represents a significant elevation in the level of conscious integration, will be facilitated by individuals who have already reached heights of integration (the Great Consolidators) and who will collectively facilitate the integration of the pre-consolidated. In this way will emerge the Consolidated group. The Consolidated represents a group of individuals who fully comprehend the Greater Universal Order. Implicit within this understanding is the need to reconnect with Ascendant Man. Ascendant Man represents the comprehensive physical manifestation of the Great Singularity inclusive of Universal Consciousness, but devoid of the heritage of fleshing out of the physical substrate. The fusion of the Consolidated with Ascendant Man is achieved by incorporating the full understanding of the Great Universal Order with the full understanding of the dual nature of form (Great Singularity properties of formlessness, spacelessness and timelessness together with the properties of the Great Manifestation – physical form, space/distance and time).

The consciousness that emerges from this process completes the final step of the evolutionary cycle and the very purpose of the Great Manifestation – the enrichment of the Great Singularity.

III

1 Thus the organ of consciousness is imprinted with the form of the Great Manifestation - for it itself is ordained by the kernel collective to fulfil this function. 2 Indeed it is the eye of the Great Singularity, beholding all that is created in Its image in form. 3 And that which is imprinted in the organ is as one with its counterpart in form, and all similar form are like one for their unit parts are imbued with the timeless, formless and spaceless spirit which be the Great Singularity. 4 In this way do the undulations of the organ give materialization to form in the environments for the imprint in the pyramid of consciousness is one with the myriad of form. 5 But the materializations shall not always be the desire in superficiality of the consciousness but rather be the summation of full destiny (as in heritage). 6 They who be blessed by heritage to be instilled with greater completion of pyramid configuration will surely experience and manifest more complete and desired materialization of form. 7 Theirs shall not be the lot of agony of indecision nor of toil, nor shall they be victim of greed and judgementalism for they behold the Great Manifestation as it is in truth even unto the Hand of the Great Singularity – and form and all artefact are mere illusion in the great Universal Process. 8 With the presence of great clarity of vision shall Consolidated Man achieve true consciousness and linkage with Ascendant Man be forged.

1-2 The brain represents the physical form within the Great Manifestation which has been programmed with the function of perceiving the environment created in the image of the Great Singularity. It is this perception which forms the basis of consciousness. This consciousness and indeed the summation of all the individual consciousness of Man, throughout the eons of time and in all places, forms the collective consciousness which is an extension of the Consciousness of the Great Singularity.

3-7 A connectedness exists between similar entities within the environment as well between that represented within the brain and that without (within the external environment). Also, one has observed in the realm of quantum physics, the influence upon the nature of physical matter and energy which arises from the process of human consciousness. It follows then that conscious focus serves to materialize entities and events in one's environment of interest. It should be emphasized however that the influence of consciousness is not limited only to that in immediate conscious focus but reflects also one's entire bias at any given point in time. Therefore that which materializes in our environment of interest reflects our entire bias including our entire heritage up to that point.

If our conscious aspirations are true to our bias and heritage, then that which materializes is fulfilling. If not true to our bias and heritage, then unfulfilment and wretchedness will follow. If the configuration reflects significant degrees of integration (type "A"), then the bias is more congruent with the environment and with the kernel collective. In this situation there will occur a more profound degree of materialization potential which would also be far more sustained. The integrated individual therefore experiences far more fulfilment because that aspired to, materializes with minimal effort (toil).

8- See 2,II:16-19

9 And of choice - this be a product of full heritage and its persistence in reality at influence of the kernel collective. 10 Thus is there a continual interplay between the influences of the pyramids of consciousness on the greater form together with the kernel collective. 11 And so does the eye of the Great Singularity become enriched for the interplay must surely flesh out all properties of form even by random abomination.

12 Though let it be said in finality that the seeds for the emergence of Consolidated Man be limited amongst the masses – indeed the masses shall become as substrate to the consolidated, eyes of the Great Singularity but unconscious even until after physical termination, unto eternity. 13 They who be void of the seeds be negated for consolidation by the kernel collective – for even if they be exposed to the Great Truth, shall they surely cling to their artefacts and in eternal greed and wretchedness terminate in darkness and fear and confusion. 14 But the Consolidated shall carry the heritage of the Great Manifestation into the era of *Quantum Gnostics* towards the Collective of the octahedron in full sphere.

9-11 Determinants of the kernel collective have allowed for random re-combinations both at the genetic as well as at the physical levels. In an analogous way, the process has also facilitated free choice. However the outcome of this choice is only sustainable if there is a threshold degree of resonance with the kernel collective. Note should also be taken of the fact that this “free choice” is probably not that free because it reflects the influence of our bias configurations which in turn is a product of our genetic and early nurture heritage (nature-nurture).

The interplay of physical elements of that ordained by the kernel collective together with random re-combinations resulting from the influences of collective consciousness (see above), promotes the fleshing out process which serves to enrich the Great Singularity.

12-13 It becomes obvious that only those whose heritage has endowed them with configurations of integration will be in a position to perceive and appreciate the Great Universal Order and evolve to consolidation. Those with deprivation configurations will neither appreciate nor embrace the bigger picture even if this were presented to them in a palatable form. This situation results from the fact that their un-integrated configurations cannot integrate information which exists outside of their pyramids/triangles of interest (their frames of reference of reality).

The lot of the deprivation types is to live out their existence unaware (unconscious) of the bigger picture. They remain very much at the mercy of their unchanging, deprivation biases. They also form part of the environmental substrate upon which the integrated (type “A”) subgroup depends for personal development.

14 The term *Quantum Gnostics* refers to the belief of the Consolidated which incorporates the full appreciation of the Great Singularity, an understanding of the purpose of the Great Manifestation and the appreciation of the sacredness of integrated consciousness.

3

Death

Death

1 Consciousness and its processes shall reside in the organ of consciousness, and so shall it behold the environments and all the substrate which be the Great Manifestation in form. **2** Thus shall the pyramids of conscious configuration come to be ; and lo shall these be the eye of the Great Singularity. **3** But in the nature of things shall the life form reach fullness of its ordained potential as dictated by the kernel collective, and shall it be said that the vessel be full.

4 Thence shall the dictates of the Great Universal Order materialize the orchestration of events which shall surely terminate the life existence of the living form – and it shall de-materialize and become one with the substrate of the great environments (1,III:9-10).

5 And with the de-materialization of the organ of consciousness shall the pyramid configurations become void and there be no further anchor in form for the processes of consciousness. **6** They that be of lesser pyramid configuration and unconscious shall remain unconscious even after termination ; but the influence upon form that they have wrought in life through materialization shall remain as an imprint on form and upon the artefacts of the Great Manifestation even unto the Great Singularity, but the influence of the being shall remain unconscious until eternity (2,II:13-15). **7** But they who have ascended to linkage of Consolidated and Ascendant shall prepare their disconnection of consciousness from the organ of consciousness to within the bosom of the Great Singularity.

8 And so shall it come to pass that in preparation for physical death, the Consolidated shall prepare the vessel for passage from form to return to the Great Singularity. **9** And so shall the organ create within itself the image of the artefact in physical form and there be unity of pyramid of representation with the artefact without - so shall the vessel be fashioned. *

10 The vessel for passage shall surely be the *black hole* which does return the Great Manifestation of form and time and distance to the place of the Great Singularity of infinite, formless unity (1,I:20-21). **11** Thus shall consciousness be connected to the artefact of passage during physical life and the Consolidated will secure in consciousness the process of disconnection from the organ in form to the place of formlessness. **12** And so shall it come to pass that with the onset of pre-termination, the Consolidated shall transfer consciousness into the black hole of passage and with full conscious awareness shall form, time and distance be compressed to oblivion. **13** Thence shall consciousness inherit unity with the Great Singularity and with all that is eternal ; and all that has been fleshed out in form shall merge with the Great Singularity and it shall be enriched thereby. **14** And so shall the Great Cycle continue with further Great Manifestations and enrichment until eternity.

* The vehicle for passage, the black hole, is created in consciousness. As has been described earlier (1,IV:8), that which has representation in consciousness will have connectivity with the environmental equivalent. Therefore the properties of the entity represented in consciousness will incorporate similar properties of the entity as it exists in the external environment.

THE WAY OF QUANTUM Gnostics

1. All physical form is imbued with the Purpose of the Great Singularity
 2. Purpose is mediated by the properties of physical form which have remained constant despite radically changing environments
 3. Matter in its physical form is but a reflection of matter in its eternal formless, timeless and spaceless form - the Great Singularity
 4. The process of life and evolution although determined by purposeful properties (the kernel collective) continues without intervention [correction or alteration]
 5. Much of choice reflects individual heritage. However random selection will occur but may not be supported if radically dissimilar from the kernel collective
 6. There is no evil nor immorality, only the shortcomings of lesser pyramids of consciousness – judgementalism, greed and the need to dominate and control
 7. Guilt, blame and regret are the symptoms of judgementalism while reward and punishment are the instruments created by man to facilitate co-existence.
 8. Respect for the Great Singularity is to promote life in its fullest diversity [the environments and all substrate] and to promote and support awareness and consciousness of the Great Universal Order
 9. We are collectively the consciousness of the Great Singularity in the Great Manifestation. Our limitations are integral to the Great Universal Order. We must and will live to our fullest potential, but without fear of default - for there shall be no retribution
 10. To be conscious of the Greater Universal Order is to anchor to eternity
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Appendix

Environmental entities and their associations are labelled via the five senses and stored in specific regions of the brain. In real terms the manner of representation is through the creation of structures which have pyramidal configurations. In a two dimensional format the pyramids are represented as triangles.

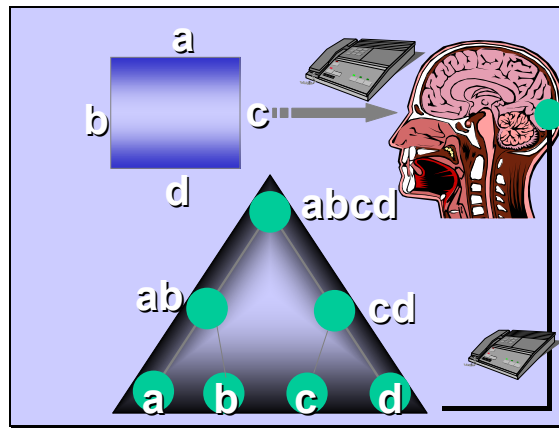


Figure 1

The process of triangle creation is best studied in one of the sensory areas of the brain. This is an area in the brain which receives sensory information about the external environment, and where the information is stored. The visual sensory area illustrates this process best. Bear in mind that a similar process takes place in all of the other sensory areas of the brain, and ultimately the final picture of reality is a combination of the information from all of the sensory areas. Let us now study this process in detail. As is shown in the illustration (figure 1), the example is that of the eye viewing a square. We need to follow the process to see how the brain recreates this square within the visual area. This is the fundamental process of establishing an inner reality. The eye views the square with sides labelled A, B, C and D and at the retina of the eye these entities are converted into an electrochemical impulse, which is conveyed along the optic nerve to the visual area. This process is in fact similar to transmitting a fax, where the eye is the transmitting fax which transmits the picture of the square, and the visual area of the brain is the receiving fax, receiving the information that needs to be converted back into the square within the brain.

The signal arriving at the visual area of the brain triggers the first group of receptive brain cells. Here the cells are arranged in such a way that each group is responsive to only one side of the square. We therefore have a group of cells labelled A which are responsive only to side A of the square, group B cells responsive only to side B and groups C and D only responsive to sides C and D respectively. (Note that this is a very diagrammatic representation illustrating the process. In reality this process is far more complicated.) The next group of cells which are labelled, group A B and group C D are positioned in such a way that they straddle the group below them and are each responsive to the information conveyed to them by the lower group. Therefore the group of cells labelled A B are responsive to sides A and B of the square and the group of cells labelled C D are responsive to sides C and D of the square. Straddling these groups of cells is a group of cells A B C D which receive information from the group labelled A B and the group labelled C D such that group A B C D is now representative of all four sides of the square A, B, C and D and in fact represents the square itself. Thus we see the creation of a representation of the square within the brain. It is not difficult to see that the configuration of these cells is aligned in the form of a triangle with the non-specific cells at the base and the specific representation of the entity at the apex. This triangle therefore becomes the building block of expanding consciousness and understanding. Expanding consciousness is in fact, merely a matter of triangle building.

The groups of cells in the brain are arranged in such a way that all incoming information is channelled or filtered through cells which allow only specific information to pass through. The arrangement of the cells is triangular in configuration with the greatest amount of cells at the base and the final representational cells at the apex. Cells near the base would also be conduits for

information leading to other representative apices. Thus triangles representing a *square* and a *rectangle* would have several conduits in common.

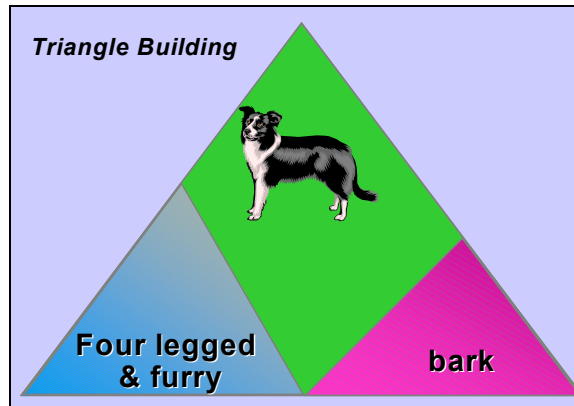


Figure 2

In the above example (fig.2) we have representative triangles from two different sensory areas. In this example, the triangle representing *four legged and furry* would be from the visual area and the triangle representing *bark* would be based in the auditory area. These two basic triangles may be constructed into one larger representative triangle through the process of triangle building. In other words, if these two triangles are stimulated simultaneously, we would arrive at the formation of a new triangle incorporating these two triangles, where the apex represents *dog*. (The apices of triangles representing *dog* and *cat* have been noted to be very close to each other in the brain). In a similar way we can see the development of a larger triangle formed from the triangles representing *brick* and *cement*. The two together would give rise to a new triangle representing wall. The process may continue to evolve to a *house* and so on. We refer to the process of triangle building as *integration*.

Deprivation Configurations

It follows that if we were able to label and integrate all base-line triangles representing the environment in our earliest years, this would form the base of a large triangle. Throughout life we would continue building triangles upon the base until we arrived at the all-knowing apex, the so-called Omega Point. The apex of this large triangle would represent all that there is to know in our extended environment (fig. 3).

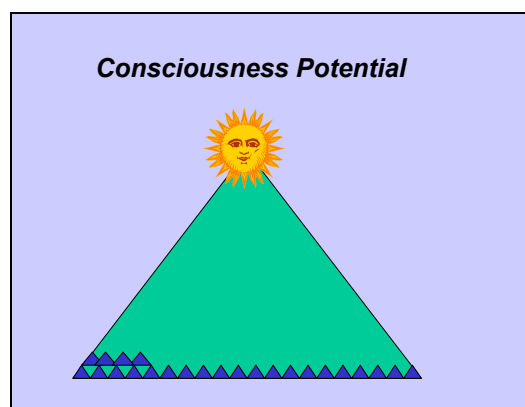


Figure 3

However this theoretical possibility does not occur in reality for the simple reason that we may not have all the baseline cells available for comprehensive triangle building or integration. There are two reasons for this. The first reason is that we may not have the cells available as a result of a flaw in our genetics, or as a result of damage to certain brain cells which may have occurred during development in the womb or at the time of birth. The second and more important cause precluding a comprehensively labelled base occurs as a result of early development taking place in an environment of *deprivation* (in our earliest nurture period). In other words, the cells were

available, but the stimulation from the environment was lacking and so large segments of the environment were unavailable to initiate triangle building. Gaps thus develop on the baseline, which prevent us from establishing the broad base required for comprehensive triangle building. The greatest potential for triangle building as depicted in this large triangle (fig. 4) can thus not be fulfilled. We are able to discern two types of deprivation together with their associated triangle configurations resulting from these situations.

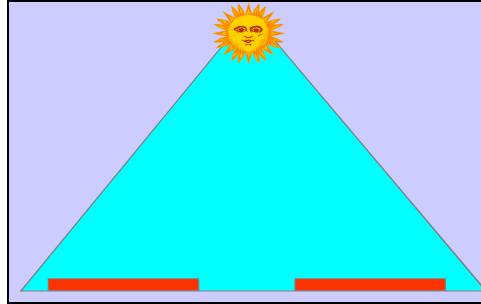


Figure 4

In the deprivation situation the infant in the nurture environment is forced to narrow down to a narrow segment of the potential range of environmental stimulation that could be available for integration. From this, the infant will need to make sense of and understand the environment. We refer now to the deprivation configurations in more detail.

The Bravo or “B” Archetype

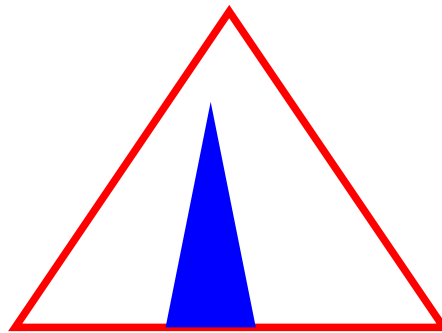


Figure 5

This is the first of the recognizable types of configuration reflecting deprivation (fig.5). The shape of the triangle is referred to as the configuration. The manifestation in behaviour and values is referred to as the bias of the configuration. The *Bravo* configuration reflects a nurture situation wherein the child did not experience an immediate response to its needs. Although an eventual response was forthcoming, usually in response to hunger and the need for food, the response was delayed and the child needed to manipulate the environment in order to gain a response. The early drive for recognition of its needs therefore resulted in the infant requiring to understand the environment and thereby to rationalize it in order to manipulate it and gain the response. Thus a bias develops which is based on a fear of failure or a fear of not getting a response to its needs. The energy and focus is one driven to elicit a response which is always forthcoming, albeit after a degree of effort on the part of the infant. As a result of the fact that the focus of this infant narrows down to a very limited part of its environment in order to obtain the response, we see that the triangles which develop, reflect only a narrow spectrum of the available environment. This narrow segment is all that is needed for rationalization to the fullest degree in order to manipulate effectively, obtain the response and satisfy immediate needs.

The shape of this configuration is therefore a narrow based, tall triangle. The narrow base reflects the narrow part of the available environment which is incorporated for the integration. The height of the triangle represents the degree of effort of rationalization that was required.

The Bravo configuration is carried through into the adult situation. Here it manifests its bias in a similar manner. Thus the adult Bravo configuration manifests the fear of failure or the fear of not being recognized and adored (together with the need to be recognized and to elicit the response of recognition) as well as the need to control. The narrow base of the triangle of the adult Bravo represents the integration of a very small proportion of the available environment – essentially *my needs*. These traits will be analysed in more detail below.

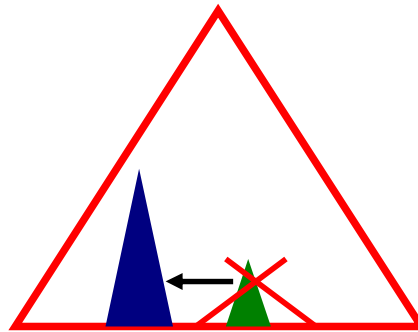


Figure 6

It should be emphasized at this point that it is the triangular configuration which represents the inner reality of the individual. This is the program which forms the frame of reference of this individual throughout his or her life. Consequently, the configuration will regard any entity that does not fall within the confines of its triangles, as being foreign. Furthermore, all that which exists outside of the configuration is subject to generalization and is pre-judged (prejudice). This dynamic thus sets the scene for judgmentalism. It follows then that individuals with similar configurations would gravitate together as they recognize a similarity of configuration within each other and reject individuals who do not conform to the same bias configuration. In this program we define the concept of *paradigm* as being a critical mass of individuals sharing a similar bias configuration. On many occasions information may appear which is not within the sphere of understanding or acceptability of the Bravo. In other words it cannot be accommodated within the narrow-based triangle deficient in environmental content. Figure 6 illustrates such an example and in this situation the Bravo has one of two choices. Either they will attempt to delete the existence of the entity or it would need to be distorted to fit within one or other of the existing triangles of interest or understanding.

We now understand from the way the Bravo has developed that this individual is purposeful, but is fear-based. Here is the aggression of an individual driven to obtain recognition. This type is extremely judgmental and it is this judgmentalism which reflects the need to believe that the full spectrum of reality is represented by his/her own bias configuration. Consequently, anything which falls outside of this configuration is interpreted as unrealistic or a non-entity. There is a strong need to conform resulting from the need to gain recognition from the greater body of individuals.

This individual needs to be in control (following on from the need to rationalize the environment in order to achieve a response). As a result of the aggressiveness of this bias, the medical conditions which invariably result are those of high blood pressure as well as its complications of heart disease and stroke. There is also the Bravo paradox - the need of the Bravo for adoration and recognition. However, as soon as this is forthcoming, the Bravo may convert into the need to control that same individual that has provided the recognition and adoration.

The Bravo configuration and related bias reflect a state of fear. It is a strongly fear-driven individual. It is interesting to note that many of the body manifestations of fear and anxiety such as

rapid breathing, rapid pulse rate, raised blood pressure, sweating and tremor are also associated with low blood sugar levels. This is essentially adrenalin/nor adrenalin mediated. It is possible that the infant in the nurture years has integrated the *feeling* of the symptoms of lowered blood sugar with fear (of not getting a response to hunger). Thus all later feelings of fear and associated anxiety have triggered the same physiological response. Many of the Bravo traits are advantageous in achieving specific outcomes. The problem arises when these traits are excessive.

The Charlie or “C” Archetype

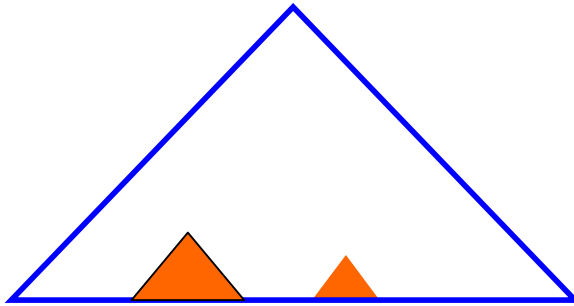


Figure 7

At this point we turn our attention to the second of the deprivation configurations, the Charlie archetype. This infant experiences little or no response to its needs, and no matter how much effort is exerted in attempting to gain a response, very little is forthcoming. The result is an infant that recognizes the futility of any attempt to rationalize the environment in order to manipulate and obtain a response. Thus only very small fragments of the prevailing reality are integrated with little effort exerted within each segment (fig.7). Consequently the triangles have a narrow base and are short in height (very little attempt at rationalization; poor motivation and drive). As opposed to the purposefulness of the Bravo configuration which is driven by an eventual response (albeit delayed), the Charlie configuration is essentially purposeless in that a response is very rarely forthcoming and any extra effort exerted is regarded as futile. This translates into a bias of futility of life with an associated poor self-worth and self-esteem.

The Charlie traits are consequently carried into the adult situation. As adults these individuals are purposeless with a poor self-esteem and poor self-image. They are also prone to hypochondriasis which results directly from the need for some kind of recognition. There is also the need to diminish the achievements of others (envy) which reflects the need to diminish the pain of inactivity or lack of achievement of the Charlie. They also experience *guilt* as a result of their genuine belief that they are not deserving of any positive outcomes.

The deprivation dynamic of the Charlie archetype may give rise to a profound sensitivity to the suffering of others. The empathy shown by the Charlie archetype to other suffering Charlie types is also founded in the dynamic that the suffering Charlie derives consolation from the co-suffering of others. Not uncommonly one notes that the prevailing rapport that exists between a Charlie and a co-sufferer dissipates when the co-sufferer evolves out of a hopeless-helpless life situation.

In summary, the Charlie archetype manifests traits of poor self-esteem and the pain that accompanies this configuration. The individual lacks drive and ambition and will tend to diminish the successes of others so as to lessen their own burden of lack of success. They will also tend to blame others as well as environmental conditions for their lack of success in order to try and preserve some vestige of self-esteem.

Beyond Deprivation - The Alpha or “A” Archetype

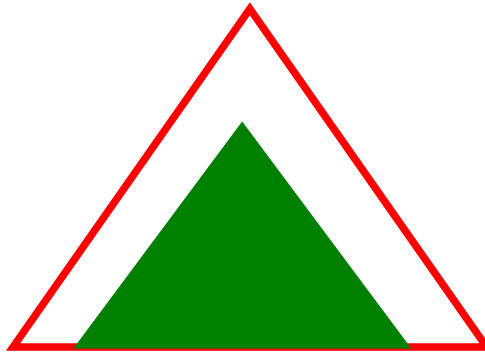


Figure 8

The Alpha archetype is the third type of bias configuration which is represented by a broad-based, tall triangle (fig. 8). These are Bravo triangles which are considerably broader as a result of increased environmental integration. From a nurture perspective the Alpha archetype is not restricted to pursuing personal needs because this archetype is a product of minimal deprivation – the response to needs was prompt. As a result of the fact that there is no fear that personal needs will not be met, the Alpha archetype freely integrates the available environment (beyond personal needs). In defining needs, it can be stated that the Bravo type has a driving ambition (related to the fear factor – the fear of not having requirements met) while the Alpha type has aspirations.

The volume of a triangle is associated with the degree of PNI support and resilience. It follows then that the Alpha type configuration gives rise to a healthy immunity and overall wellness while the Charlie type does not provide adequate immune support. The Charlie type is effectually below the threshold of vitality and wellness. The Bravo type has adequate PNI support but less reserve and thus resilience than the Alpha type configuration.

It should be emphasized that the three archetypes reflect modes of processing and behaviour. A given individual may manifest one or more of these modes of behaviour in response to specific environmental situations. However it is also true to say that a particular archetype may predominate in a given individual. This dominant archetype will become apparent in the Triangles Model Diagnostic Evaluation.