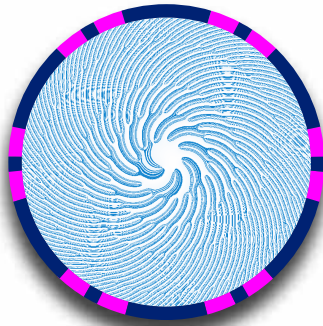


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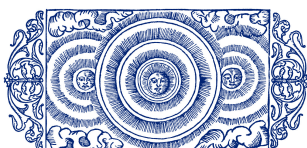


SQUINT DREAMS  
& RADICAL LORE

COLLECTED WISDOM







» V I S I O N S «

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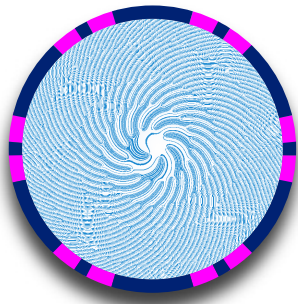


*A and per*  
*A N A T H,*  
*Qui rend ma vie*  
*complète.*





SAHLAN MOMO



SQUINT DREAMS  
& RADICAL LORE  
COLLECTED WISDOM



semar

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## CONTENTS



XI

DEDICATION

# SQUINT DREAMS & RADICAL LORE



1	TRANSFORMATION IS GEARING UP, GATHERING PACE
5	HUMAN RIGHTS OR HUMAN INSIGHTS?
9	TURYA: A SUBTLE ENERGY
13	MICRO WHAT?
17	THE PERPLEXITY OF THE UNSEEN
23	THE PERPLEXITY OF THE SEEN
31	THE MESOTERIC LEAP
49	AT THE STILL POINT OF THE TURNING WORLD
53	MESOECONOMY AND THE CLEAN CODE
71	THE RIGHT TIME FOR ACTION IS INDEED THE PRESENT
75	A RUN-UP TOWARDS THE IMPOSSIBLE TURNING POSSIBLE
85	MESOTERIC INTELLIGENCE & COLLECTIVE SERENDIPITY
97	THE ROLE OF LANGUAGE IN WRITING THE UNIVERSE. TENTATIVE THOUGHTS ON LEADERSHIP







S Q U I N T D R E A M S  
✧ R A D I C A L L O R E





## D E D I C A T I O N



J

UST A FEW LINES TO DEPICT THE WAY AND THE WHY OF THIS ENDLESS JOURNEY OF OURS  
IN QUEST OF OUR SELF. IN THIS TIME-BOUND DIMENSION IT'S HARD TO HELM BOTH WORLDS,  
DISTRACTIONS IS ABIDING AT BOTH ENDS, EVEN IN THE MINDFULNESS OF THOUGHTS.

THIS • IS TO REMIND US • OF THOSE MOMENTS • OF DISTRACTION • IN WHICH THE WAY  
SEEMED LOST, • AND JOYFULLY RECALLING IN US • THAT THE WAY THAT CAN BE SAID • IS NOT THE WAY.  
ONE STEP • AFTER ANOTHER, • RIDING THE TIGER ON A RAZOR BLADE • IN ORDEAL GAIT,  
WE CRUISE THE ENDEAVOUR • AS WITNESS OF OUR OWN TIME. • EITHER WE MAY FALL IN DISTRACTION,  
AND REBORN, • UNTIL • OUR • SPAN • IS OVER, • FREE AND • READY • FOR THE • NEXT RIDE.

WE ARE • LEAPING • INTO OUR OWN • CONSCIOUSNESS • BETWEEN THE TWO WORLDS

WHERE • UNIFICATION TAKES PLACE • AND THEY BECOME • ONE:

• • HERE WE ARE MEANT TO GO, • • •

AND HERE • SOME EXPERIENCED INDICATION • MIGHT HELP,

MERELY AS SUGGESTIONS, • NO MORE THAN THAT,

FOR THE WAY SHOULD BE CONSCIOUSLY

PRACTISED, NOT THOUGHT ABOUT.

THEORIZING IS LOOKING FURTHER,

CONTEMPLATING IS WHAT WE DO,

NO FARTHER THAN OUR NOSE,

IN MERGING OURS SOULS.

ENJOY.





TRANSFORMATION IS GEARING UP,  
GATHERING PACE



*Vision without action is a daydream.  
Action without vision is a nightmare.*

JAPANESE PROVERB

**F**RIENDS AND COLLEAGUES HAVE GATHERED HERE FROM DIFFERENT WALKS OF life to share a vision. In this perennial rite of transition in which profound and powerful energies are constantly at work it is not easy to keep on course. At times the clear vision of reality is impaired by our not being completely attuned to it. So, we asked some of the awakened spirits of our time, the front-runners of this consciousness avanguard, to contribute to the issue in an attempt to take stock of the current situation and seek to shape further directions. Here are just a few words to present to you the field we are currently working on.

The surfacing to common knowledge, during the last century or so, of occurrence such as the spread of awareness that not only all humans have equal rights but also the environment has its needs, that development concerns the whole Earth and not just a part of her, the revival of spirituality, the holistic approach, the Millennium Goals, gender green concerns, sustainability, just to name a few, are distinctive signs that we stand on the threshold of a new state of consciousness in which a shift is taking place partially noticed. However, among peoples and faiths also great disturbances are taking hold, erupting wars, conflicts, totalitarisms, financial, cultural, social and identity crises are our current diseases.

On the assumption that human inner structure arises from matter to vegetal, animal, human, and to real human (*Insān i-Kāmil*, *Adam Kadmon*, *Anthropos Celesti*) we shall then reckon that each of these levels has its own corresponding state of consciousness, and that the gradual transition from one level to the next one is always marked by a crisis, or

at least partakes of it. A crisis is the symptom of a change, the outcome of the burst of a given equilibrium and the thrust to gain a new balance on a different plane. This abiding and enduring unbalance finds its *way* onward through the realm of possibilities, to rest ‘temporary’ on its next unavoidable achieved poise – but we should keep in sight that “the way that can be said is *not* the way”, as an old acquaintance of ours used to say quite a long ago. Ready to explore the unknown we move fast to the next phase: A dimension of consciousness devoid of space and time, where only the ‘present’ dwells, with its inborn pro-tension towards the next evolutionary leap, a kind of entelechy, a vibration, a motion, a dance, a ripple, a quiver, a throb (*spanda*) is perpetuating itself and its initial stir – and we are nothing but the re-told story of a moment, a while into a while. The constant transformation is in place, the original vibration rebounds on the plane of existence and gives birth, in-forms the dimensional phenomenal world. Is the ‘content’ of consciousness, or consciousness itself at work here? A distinction again occurs: is it the content of the shape, or the shape of the content, or the content itself?

Paradigm shift, leap, change, systemic change, whatever we may call it, it seems to be a two-way process: individual-collective, and collective-individual. We think that *this* and *that* are the same, because we assume that the thinking mind is the right tool to utilise in investigating reality. Duality has its grip until we are in the bi-dimensional consciousness plane of thought. The thinking mind by its own nature is dual, binary, and as such is compelled to perceive reality in a dualistic manner: inner and outer; higher and lower; yin and yang; male and female; heaven and hell; spirit and matter; above and below, and so forth and so on. In reality, Reality is one, undivided. The enduring experience of this undivided dimension is the further state of consciousness that humankind is already moving into, a state comparable to what in my mother language will sound as a sort of *spensierata fanciullezza*. What we experience as individual growth, inner transformation or transmutation, counterparts and parallels the shift taking effect in the collective plane of consciousness, the planetary consciousness, in the *anima mundi*. No peace is possible without inner peace. The time of



the prophets is definitively over, we all are prophets, all are brothers and sisters, but unable to wholly partake of our humanhood because our *human* consciousness still intermittently presents itself only between whiles... meanwhile we are graciously bathing in time...

In all events we should strive to be part of the solution, not of the problem of this world, and let the highest consciousness and its content flow into the world, giving back to it what we received from its source. In other words, we should be channels to enliven and spiritualise matter, and make it realise its inherent primeval propensity. Easy to say, hard to attain, but only by this, spirit and matter will no longer be a dichotomy in us and in the world, to eventually re-solve and coagulate into unity.

Dialogue, tolerance, and acceptance are key to this process of  
integral, inner-outer harmonisation.

Best to all of you,  
enjoy the issue.



---

<sup>1</sup> In *SpandaNews* "Consciousness & Development", II(4), (2008):1-2.





*... verum esse ipsum factum...*

GIAMBATTISTA VICO

**E**NVIRONMENTAL ACTIVISTS SHOULD NOW MOVE ON TO THE NEXT PHASE. NOT ONLY THE environment is in danger but also our own old nature: we have to give in to make room to the truly human nature blooming into being with the new state of consciousness gaining its way in us. A new Vichian cycle? No, gods and giants have since long left the scene, a different play, on a different level and of a different order is on stage. What we thought to be near, is still far. Before the new paradigm will be actively in place, the South has to reach at least the development that the North is enjoying now, a long time indeed. We know that the ‘discriminator’s devotee forcing his saying into human affairs will hardly agree with this. Still discrimination is a mighty commanding tool to keep people apart, denying their fundamental right to evolve. Notwithstanding the powerful MDGs call, the Aids in Africa, and in the world, is not yet subdued because of eagerness. Pharmaceutical firms — or those using them instrumentally — are still partaking of an old view, preventing ‘development’ by keeping patents and prices on hold, indeed a feature of an obsolete set of mind.

Transformation is taking place. Extensive and substantial changes very often bring disaggregating co-effects, such as disagreements, dissensions, conflicts and wars. We at Spanda chose to have a soft approach to change, a smooth, non-violent, gradual pace: no wars, no conflicts, no denial of rights; dialogue, understanding and empowerment of rights instead.

Once all this will be in place, in which rank will human rights be hold, if even by now we are giving away our most fundamental freedoms for the sake of security? Need for security springs out of fear, both individual

and collective. Fear, that animal drive preventing us to move forward to a really human dimension, and that too many a time has had its way in ruling the world. But which freedom, liberty, could ever have we? Which deliverance will free us from pain in seeing the great majority of our people striving daily to survive themselves to life? Poverty, hunger, disease, injustice, discrimination beget out of greed and fear. We should deliver ourselves from this animal grip and move steadily forward. Time is ripe, things are changing fast: inner and outer will soon blend together into a ‘mystical marriage’. Let’s be instrumental to this shift: a while into a while, and then...? Then peace. Peace, the most acclaimed superstar of our days, *tutti la vogliono, ma nessuno la piglia*. Peace, that we often forget that if it has to rule this world, it has first to abide in ourselves. Inner-outer, the two are one: two sides of a coin, but one coin. Reality and vision are strolling on the same path: a coin with its sides.

Human rights universally applied and universal rights humanely applied will be the legacy of our time, of this civilization of ours that at last ‘knew’ how to recover by complying with the Law and its way (*dharmā*), get free of karma and step forward. Which security? Of our own self? Or of this so ‘dear’ civilization pursuing its ultimate goal? – luxury. Societies are made up of individuals, and individual and collective increase of awareness are the base for any social and economic development; neither social nor economic development are possible without individual awareness. Human rights or human insights?

But this is not the only show in town today. Sovranational institutions too need to open up to a different order, the new paradigm will unavoidably demand their transformation in participating-actors to convey and keep a sustainable peace into this world. Greed and fear are still moving it, institutions are man made entities — our own projection — and they reflect our make up. The UN needs to be reformed, soon. Conflicts between human rights bearers and sovranational institutions are mainly due to the fear of nations of transferring some of their rights to others. In reality, nations don’t have to give up their sovereignty, but simply put it at the service of a higher

goal. The same holds true with our fear to give up a certain consolidated position in our self, or when we consider our 'right' not to give in and, this notwithstanding, we subside to a higher aim/order — a sort of partnership in governance? — In this gradual shift, gradual as its pace, those forces hampering the rights of every human being, once regained their own right place, will also gladly subscribe to peace.

Merchants of war, soon will be your turn! Fear of the future will sweep you away. Behold patent and copyright holders! Your holdings are obsolete too, born out of industrialism they are dying with it. New shades of rights on the visible and invisible spectrum of light are on sight. It's an empty effort trying to resist them; — yes, it's your right, nobody will force you to, but *volens or nolens* you too will bend to the ineffable force that permeates all and everything, *dharma* e cosmic energies, the great life force. The way cannot be said not because of a secret-lore, but simply because there are no 'human' words to describe it, let alone to en-compass it. Let's purely float in its stream — a very dangerous endeavour indeed, if we don't know how to swim... but who will tell us how to swim? No longer teachers nor gurus, nor longer rites for rights at hand. Rites are will-activated performances that, given certain favourable and replicable circumstances, may awake asleep energies within and around us and allow a higher state of consciousness to take place, but that it will vanish with its closing. Sumerians and Greeks were fond of them, but that was another epoch, another time, with another past-time. Now, the only reliable audible voice, not activated by the will, is that portion of the Self reverberating in us. Once floating in the stream we no longer need rites to attain a higher state of consciousness: we already enjoy it.

The lack of trust in our human potentialities, and the lack of vision and direction in what we could become — a clear vision clears the path towards its attainment — will soon fade away and make room for joy. It might well be that in a not too far a future the European *Hymn to Joy*,

symbolically uniting Europeans, will also attend to the  
united humane-world *Hymn to Life* sung by the angels...  
This sounds right, to me at l[e]ast. A stroke in the heart,  
an art attack, not to be taken too seriously, of course...  
One topic, different angles and perspectives:  
enjoy the issue.



---

<sup>1</sup> In *SpandaNews* "Human Rights & Security", III(1), (2009):1-2.



**E**VEN THOUGH CONSCIOUSNESS AND SOUL ARE SEPARATE ENTITIES, A SOUL CAN be deep-seated in the consciousness and eternally dwell there in a state akin to peace. When we are able to freely share our time, passion, enthusiasm, determination, insight and love with no refrain and expectation of any return, then we are softly paving the path to growth. Which prosperity does not increase in value? It is not *you* or *I* that matters, we are both mere polarities, in unity, you and I are *one*. Never bargain for a ‘thank you’ for what you do or have done, as you did it for me not for you. Discovery takes place deep within our selfhood where inner and outer are no longer two, but one, solely one. The deeper we sink into ourselves, the furthers we reach out into the world.

The essence of the cognition of unity, by which creator, creation and creature are one, is the initial impulse unfolding itself into the space-time dimension. The time is ripe, but there is no time, actually.

DE MESOTERICA HUMILTADE

*The sword is for the one whose proud neck is held high;  
no blow falls on the shadow thrown flat  
upon the ground.*

RUMI, *Mathnawi*, IV: 2759

*Per i tuoi bei occhi ho perso il senno, non quello di poi ma quello di adesso.*

If everything is one, who are we? An emanation reaching back to its origin? Engaged in attaining the origin, more than in knowing its inconceivable nature, we swiftly move forward: backwards to the source, to the beginning of time and before. *Anábasis* and *katabasis*, contraction and

expansion, the synchronic pulsation of reality is gaining pace, when time is no longer the frame of reference neither of the two actions comes before the other, they really are simultaneous, both inhalation (inspiration?) and exhalation: a suspension of breath. Reaching back to the origin always implies an *inner* journey, a change of direction, an energy conversion. At a given point of this process, the inner transmutes into the outer and all polarities relinquish. Now there is only one, not two or three, even God, Allah, YHWH, Kṛṣṇa, Maria, Giovanna e Giuseppe are all one – only the methodologies and techniques leading back to the origin differentiate them. There is no exclusive way to the origin, no copyright holders; *relique* them all together and you will have again just one. No further recognition or personification is in need: the inner human collective plane takes hold – the final reality for which this universe wa[i]s conceived. *Poeti, vati e cantori, santi e intronauti*. The cosmic dance, its energy and power, neither ends nor dies: it rebounds in itself, in its stillness resilience. Beware, the aboriginal wave is anew, no one could ever stem its tide, this plane of the manifestation has already transmuted onto the next one where one and one makes zero, where only undifferentiated unity holds true.

At re-birth there is light, light upon light: *énéргеia*, *érgon*, physical, not meta-physical, the active and expressive power of an entity, of an organism, of an *órganon* coming into existence. Before you and me were differentiated by birth, before the big-bang of this current universe, or the *fiat lux* of this manifestation (*non ho sentito un grazie, ma non ve n'era bisogno*) there was *turya*, the still undifferentiated subtle energetic plan preceding creation: timeless, nameless, without attributions, in stillness, acting at rest. All of a sudden light into darkness (love?) with a longing to give. The restless *entelécheia* is at work again: a *rūḥ*, a *pneuma*, a soul, a *jiiva* takes off from the first manifestation. Then, subtle energies flourishing all over and round, consciousness shifts towards its own primacy, development, inner and outer, in-out: the creative energy sets its play. Keep quite, “go placidly among the winds.” Neither fear nor hesitate, just follow it, recall it, remember it, and act.



The world of reality is a world of acts, not of stillness, nirvana is a gateway to reality not the final destination. If we only abide in this time-space dimension we are bound to death. Expand, develop yourself and give back to the world what you received so far. Released from *lilā*'s joyful play, consciously take part in the virtuous cycle: from above to below, from below to the world, from the world to above, back and forth. Once united within, the border in-between gradually fades, 'giving' is a result of growth. *Philanthropos*, don't stop the flow! Build on what unites, not on what divides. Further to history lay meta-history with its hierohistory where everything is in the present – past and future are declinations of time. The past is past: learn, forget and forgive, and move on. Action springs from the encounter of spirit and matter in the soul, from quality and quantity, supported by a sincere, pure and unconditioned impulse to give, freed from self-interest, egoism or profit: the time of secrets is over: spirit and matter are one. When spirit has spiritualised matter and matter has materialized the spirit (*anābhis katabasis*) then a pure act is possible, an act that doesn't generate karma but concurs to its own purification, to laundry the actor's individual history and, in more general terms, to lessen human pain. In other words, actions performed in purity alleviate poverty – and not merely the material poverty of goods and monies.

*Energy & Development* is an overview of certain physical aspects of some renewable energies and their use in our 'times', and an invitation to constantly re-new ourselves, and our views.



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<sup>1</sup> In *Spanda Journal* "Energy & Development", I(1), (2010):2-3.



## M I C R O   W H A T ?



*In the tested way,  
knowledge is inferior to certainty but above opinion.  
Know that knowledge is a seeker of certainty,  
and certainty is a seeker of vision and intuition.*

RUMI, *Mathnawi*, III: 4115-4121.

**W**HILE AFRICA IS PLUNGING INTO NOTHINGNESS AND THE MDGS ARE BECOMING AN infant dream, we still envision a better world, a world of justice, of liberty, of peace and harmony, of spiritual and material health, and of spiritual and material wealth. An ideal world too ideal to be real. So let's blend 'ideality' and reality into a single being: unity. Again and again unity is calling us with its powerful drive. Destiny is not a quirk entity to be achieved, proscribed and unknown forever, a comet vesting our life, no, unlike fate — the immutable law of the universe, akin to *dharma* — destiny is indeed our potential becoming. "*riverrum, past Eve and Adam's, from swerve of shore to bend of bay*" as our friend would say.

When intention and action are synchronic and devoid of self-interest — not even of wanting to be or to do the 'good' — the ensuing act is pure and does not generate karma. Sooner or later the entire wheel will need to be purified before we can move further, a purifying process that does not end with our own lives, but reaches back to the beginning of our lineage. To be known or unknown? The creative process shapes the boundaries of the unknown within itself, *un quantum tira l'altro, e così via*. No past, no future. If you don't bear the courage to live now, it is because of fear. Cross the threshold, leave fear behind and step in, it is urgent.

Fine, let's now shape a few small changes into the known. Micro changes into a micro world, a micro-cosmos, a micro-finance. Micro what?!? Microfinance is a seed of prosperity to reach further away, away from where Nothing is king. It is a tool to help people move on, an agent to alleviate poverty, material poverty, educational poverty, health poverty,

and spiritual poverty; even though spirituality is nowadays a black hole within its engulfed morphomagnetic field.

According to UNDP findings, the far greater majority of the world's population is undeveloped and unrepresented, our 'democracy' does not take into account their rights and allows a small financial elite to govern the world. The economic, environmental, political crises, and the personal, familial, work and health stress are inherently interconnected, and are the symptoms of an unavoidable evolutionary breakthrough in individual and collective development. Whose *genius loco, loci, locum*, is this? Our individual, social and ecological capacity to deal with change and disturbances and nonetheless to continue to develop, in other words our resilience, is our natural and social capital, crucial in maintaining options for further human development. In complex adaptive systems, co-creation and co-management stimulates sustainable development and enhances resilience in both human and natural systems. In the current microfinance scenario, banks are pivotal instruments and hold an ethical responsibility on how the flow of monies is channelled by means of microfinance institutions to empower the poor. Since all their transactions are solidly and intentionally imbedded in profit, ignoring any sort of co-management with the end beneficiaries, their imprinting reaches down the very end of the chain bearing in itself that original 'sin'. Even though credit institutions maintain that money does not have a master, money is their own master, their sole Goal, with the financial elite as puppeteer. Money is matter, and matter is made up of the same energy of thought, being matter just a special kind of solidified thought – thoughts are matter, thoughts are things. To communicate, we need to encode our thoughts and perceptions in formal verbal symbol – at 'times' it is hard: many overlapping inputs, entropy: then stillness. Where there is no thought there is radiance. Where there is not thought there is splendour. Where there is no thought there is you, finally.

Finally, we begin to perceive that there is neither me nor you, nor he or she, nor them or thee: but only one. Vision and intuition are in

sight, enough to follow the attracting radiance of the light in  
front of us. Peace at last, peace didn't allow us many things,  
but gave us more than we could have ever hoped for.

*Poi cominciò: "Io dico, e non dimando,  
Quel che tu vuoi udir, perch'io l'ho visto  
là 've s'appunta ogni ubi e ogni quando.*

DANTE, *Divina Commedia*, 3, XXIX: 10-12.

All images are merely images, phantoms on  
the screen of consciousness, on the *mundus imaginalis*,  
that 'eighth climate' behind whose veil shines the light.

"Hu Hu — said the father — who is there?"

It's me! Your humble idiot arcing the Way,  
whom for a while sailed adrift your bay.

"I saw pain in your eyes before you left",

I would have liked to have the nerve

to say

I love before.



---

<sup>1</sup> In *Spanda Journal* "Microfinance. The Way Ahead", 1(2), (2010):2-3.



THE PERPLEXITY OF THE UNSEEN



*The body is a device to calculate the astronomy of the spirit.  
Look through that astrolabe and become oceanic.*

RUMI, *Mathnawi*.

**D**O NOT BE SURPRISED BY A PALE AESTHETICAL GLANCE, BEAUTY IS STILL ONE OF THE best veils to look throughout this world. Beauty encompasses all, all and everything, like Truth and Goodness. Once freed from time we wander to the accomplished deed immune to all illness. Having accomplished its mortal function, the physical body returns to its forming elementals whilst the soul progresses to its further mansion, the house of *misericordiae* endowed with prophethood. Indeed, there is no ‘time’ if there is no ‘be’, and surely there is no ‘die’ if there is no Thee.

Taxi downtown to uncover what really matters: there are more invisible things than visible ones. It is not what we see, that is of importance, but what we do not see that is the real substance. There is only one possible equation valid for all planes of the being, where each particle is shaped by the sublime fashioner of the wor[l]d, an exquisite sense of the phrase, a lace vaulting in a vacuum.

Come, do not stop at the gate: Life and Death, the two guardian angels, will transmute into the Guardians of the Threshold, and let you in. There lies Beauty, Truth, and Goodness, the attributes of Love, and the primeval promoter of life who subtly affects the whole being. I will be grateful if you could spread the good news: “Come Death, I’m waiting for your call.” Realistic models should be integrated in the vision, they are needed as long as we partake of this dimension. What needs to be reviewed after all? The inexplicable that not even the finest degree of angels could disclose to itself? Be my guest, I request you to step in: therein no abyss from where to surface, indeed nothing is there, neither time nor space, nothing,

Nothing at All. Still the dualistic vision is creeping in this momentary dimension in which we all live. Placebo.

*Ut placet in mente dei?* An apophatic utterance uncovers the world: get rid of all fears and statements of joy. No ground around, no glamour, breathe deeply and plunge into the Unknown: “Hallo, who are you?” You or me!!? Definitely a day to celebrate and rejoice, *hallelu-yah* – a dynamic shared field of awakened awareness in the higher collective consciousness is at play.

Once the top-down stream of consciousness has been granted, the *U* conversion of the energy occurs and all blessings are gathered into the humane dimension. A new chapter is being chiselled into the soul: long seated marks are eradicated in a purification process to get rid of all rights – only the physical death will temporarily procrastinate freedom. The human soul is bound to transit through the realm of quantity to progress further; it needs to experience its ‘physical’ body as an essential step to reach up anew – only because we dwell on the relative realm of time and space this process is perceived as bottom-up. A conversion of energies akin to the one taking place at puberty or conversely at old age, when the life energy inverts its polarity, changes direction – the superabundance of a force inevitably produces its opposite. On a different level, this parallels the principle of equilibrium in the natural world in which any extreme is opposed by the system to restore balance. “Cold things warm, warm things cool, wet things dry and parched things get wet,” enantiodromia, an old acquaintance of mine used to say. The ensuing plans of the being are plainly passages from one stage to the next, at times ignited by rites in the human endeavour. In consciousness (*cit*), it is a shift, a leap into a new state. In Reality, in absence of time, the past, the present and the future are condensed into the ‘now’, that means that the shift already happened, is taking place and will occur, altogether at the same time, its awareness depending from which state of our individual consciousness we are witnessing it. Placebo. Here is not the unrestrained surge of the unconsciousness into consciousness at work, as the villain maintains, rather their simultaneously merging into oneness. To contemporarily perceive the two



fluxes is certainly vital, but being aware of the action while displaying the 'activity' without interfering in the process is definitely a step ahead. When the performance of an action is one with its intention (*imma*), if there is no meaningful *iatu*s or temporal diastema between intention and execution, that action is effortlessly attuned with the flow of the *dharm*a, is one with it. In the occasion, even the freewill vanishes, as it is one and the same with the cosmic will. The intention is a focused attitude toward a well defined goal, a pro-tension to its realization by virtue of its own entelechy to advance further and overcome all limits; in other terms, the perennial drive of life pro-tensed towards its fulfilment. The kernel is that the two energies and their actions — anode and cathode, or *rūḥ-illofi* and *rūḥ al-quds* or whatever other combination of opposites it may be — are really simultaneous, and actually the same; if observed through the binary manner to perceive the world of the thinking mind, they appear to be two, for duality houses in time, but in the dimensionless gathering place of the soul they are one, just one.

In the midst of all this, by sightseeing randomly in the groove of the path, we gladly report of a few landmarks along its landscape, certainly not of the inexplicable goal. We all are mixed blood, we are all bastards, it depends from which stance we are looking at ourselves. To the body, it may look like health, to the spirit, as spiritual health, in between, as a spiritual-material wealth. Placebo: something pleases and soothes the wounds and recovers them to their original state. The way in which the synapses communicate in our brain counterparts our social networking. This parallelism of planes may be applied to the whole of the manifestation, as all entities are connected through their dimensionless centre by the *axis mundi* crossing in every possible direction. Devoid of time and space, no direction is at bay, everything happens contemporary in the present, every and nowhere. The thinking mind is unable to grasp this hierophany, this *darshan*, unless it affords to be one with its own working process and lifts its hold on it, only then intuition emerges as an insight in the heightened consciousness. Seen from the realm

of quantity, intuition looks faster and finer than thought: the manipulator of matter. Placebo.

Harmony is a palintropos in a reflexive tension, like the bow and the lyre. To be in a reflexive tension, to be self-reflexive is to be re-flexed in oneself. The entire matter lies on the capacity to be utterly empty, aloof from the whole lot, yet gladly allow the energy to flow by its own course, according to its own pace, synchronic to the rhythm of the body: the inner and outer are here focused in a spiritual-material alliance. Certainly consciousness is not made up of matter, it is much finer, deeper and higher than matter, is an assembly of relations in a reflexive tension. Indeed, what really matters in all human affairs are the quality of the relations, not its su[o]bjects (*persona*), for, the former — being immaterial — will last; while the latter will perish. Yesterday I would have liked to give you a rose, not solely a rose but a flowering rose in your pose, in your improbable chest. But you were not present, emptiness around, not even the bristle of a leaf, or the cry of an angel, nor the glance of your eyes I once thought blue. The whole universe couldn't compete with that hue: a triumph could not have been better, certainly no better than you. How long should I stand at your dazzling face before joining with you? Placebo. Pinocchio identified himself with his dream and became human. Who for God's 'shake' (quiver, *spanda*) would prefer a placebo instead of a real shot? "The spiritual life is knowledge in the time of trial": a charming thought in actual fact, which certainly needs a skilled cryptographer to endorse it as a whole. Nothing can exist without movement, yet the ultimate movement takes place in consciousness where time has no grip: an endless cycle of expansion and contraction, of internalization and externalization of consciousness itself, relating to the most elevated plane (*citananda*) of the manifestation.

At times it appears as the direction is nowhere to be found: no longer faiths nor religions to cling to, no more containers of a long lost content, just the reality that inspires and sustains them is here. No sound came out of their tongues but their hassle to slaughter each other: fundamentalist to

their roots, who lost connection with the original life. Be assured, everything passes and changes, they too soon will be gone. Let's swing the ladder to the encounter of the two seas. Prospero or Papageno? Even though these bastards deserve a diamond as crown, for now I can only offer them a leaded basin and a blade of red iron lore – transmute... transmute... Thought and self-awareness are the two parts of the same unfolding process of doing, the non-discursive state of consciousness can hardly, if ever, be conveyed into words. A good intention is not enough; action must follow. Placebo.

Theory, poiesis, praxis... *theà horào*, yes, we all saw the goddess, but global thought and local action are now needed, at least in ourselves to start with. Where has it gone that ability to keep together and jointly strive for a clear direction? Where has Politics vanished? Still busy with old credentials, with models, concepts and visions of old, from ten to one, and then bottom up. A thousand of existence ago 'ten' was deprived of its wholeness and became 'one'. If 1 is equal to 0, if uniqueness in wholeness is attained, if one is the whole, then the tensorial membrane between the two worlds within consciousness self-shapes itself according to its own inborn input, and the world is informed by matter. To transmute into its further stage, the soul links spirit to matter into a whole.

The whole manifestation is nothing but how we perceive our own projection on it, the projection of our particular 'self' in its reflexive mode. A paradox, a *koan*, no doubt, contrary to any opinion and beyond any reasonable doubt. Indeed the paradox has always been a powerful device to explore the reality: by unveiling it, the opposites are reconciled: inside and outside become paler and all boundaries are loosened and lost. The 'apparent' movement between the two polarities makes consciousness spark and it gives rise to the whole. An *itinerarium animi* in which an inclusive reform of the I, and of the ability of the soul to manifest the reality is most in demand. The middle world between spirit and matter, the *mundus imaginalis*, links *ta physica* to *ta meta*, in its 'imaginal' geography — not a *phantasy* — the tensorial membrane — and the soul — receives the 'impressions' of the spiritual world

and reverberates them into the world of matter  
that to show is not to perform.  
Not a novel vision for sure, but  
one former to the dissection  
of spirit and matter in time,  
a compound which still grants  
to placebo its effect, that, according to the followers  
of the divided reality, shouldn't indeed be there.  
Spear me to detail further,  
we could disperse a few.  
Enjoy the issue.



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<sup>1</sup> In *Spanda Journal* "The Placebo Effect", II(1), (2011):2-4.

THE PERPLEXITY OF THE SEEN



*The mind is a device to calculate the astronomy of matter.  
Go through matter and become spirit.*

*After Rumi, ANONYMOUS, 22ND CENTURY.*

**W**ELCOME TO THE AGE OF EVIDENCE!" INNERLY UTTERED THE FOOL. "AH, AH AH!" A SOLID laugh at his back reminded him that his utterances were unreal and that, in any case, Sister Māyā deserved more attention since her veil yet prevents looking through the *rideaux* of the absurd – *ab-surdus*, out of tune, *absurdum*, in its ablative case.

A sacred language conveys sacredness into its sound, into meanings and words and, by uttering them, it sacrifices them on the altar of vanity by disclosing its origin beyond the veil: "An absurdity! A total absurdity that nobody would ever believe!" Ok, here we are. Keep the thread.

In Sanskrit, the vowels are considered to be the seed (*bija*), the consonants the matrix (*yoni*) and, by their combination and interplay, language is formed. The common idiom for 'he dies' is 'he becomes five' (*pañcatvam gacchati*), i.e. 'he is resolved into the five elements', that is to say, ether, air, fire, water and earth, or, according to another tradition, into the five elemental souls (*nafs amarah, muhlahmah, muthaminah* etc.). Inhale: in-spire for a while and then let it go: subtle realities ordinarily unapparent are surfacing right in the suspension between the two actions – in deeds and in reality they are nothing but the two modalities of the Real, simultaneously the observer and the observed, depending on the point of view. But if the point of observation is located in neither of the two relaters — where relativity abides — but rather in between the two, they are perceived by the unified consciousness as one, as they are for real. The way we perceive the world comes about and is such because we live inside bodies and we tend to think in metaphors grounded in this embodiment, which, in turns, shapes how we relate to the world. The time of the

observers is gone, lost and forgotten for ever, now is the time of an active contemplation of reality: no longer spirit and matter devoid of each other, but is their unity to lead the way – [the way that can be said, is not the way]: one point lower.

Active contemplation bears more climates than the previously seen. Between contemplation and insight dwells the abyss, *a-byssós* (end-less), be aware, Infinity is there, here is sacredness itself: still a distinction flashing the thinking mind resilient to disclose information beyond its reach. Our need to classify and divide into endless logical trees contravenes and defies unity. Consonant with the triggering of the inner self, form and content vibrate at the same frequency, in unison, like the name and the named they are but one. When there is no diastema between the former and the latter, between knowledge, will and action, all deeds are aligned with the cosmic flux of the *dharmā*; when instead a differential gap, a *yatus* between the two holds there, actions are initiated and carried out in a split-reality and, as such, are deemed to undergo a process of purification because they are deprived of knowledge. As with any individual human being, humankind as a whole also needs to purify its own *karma*, a path cluttered with violent deaths, wars and abuses, humiliations and unhappiness, where beauty, joy and harmony are rarely witnessed. Beware, at present, spirit is embodying matter and matter is devouring and metabolizing spirit: whenever appropriate, an ecstatic vertigo may occur. Crisis and change. Transformation.

Nothing exists without movement, yet the ultimate movement does not occur in space or time, but inside the supreme consciousness (*cit*). It is a cycle of expansion-externalization-manifestation and contraction-internalization-absorption within consciousness itself, relating to the most elevated plane in creation. What from one perspective is *contraction*, from the other is, simultaneously, *expansion*. In reality nothing expands or contracts, only the vibration appears in its different modalities as expanding or contracting, namely, it depicts its undulatory nature through the mirror of *māyā* to the sundered perception of the thinking mind. Every ‘moment’ is unique in its a-dimensional presence.

At last! a multidimensional reality is here! Not an ego-driven reality-show, but a reflection, a trope, repeating itself each time on a different level with a different meaning (*antanáklasis*). “If my blood were shed by that friendly Face, dancing triumphantly I would lavish my life upon Him” is a longing for a ‘moment’ out of time because consciousness is ‘temporarily’ divided. Time is bound to its eternal spiral until the full extent of the individual soul (*jiva*) — brought into being by the original Be! (*kun!*, كُنْ) — is wholly recovered into the being. But when does life spark into being? When is the *jiva* channelled to incarnate – or re-incarnate? For sure in a ‘moment’ devoid of time, in which the synergetic result of the coupling of the two converging energies determines the quality of its nature – and that of its physical body. It is the self-reflective human consciousness to inspire its way. Motion takes place in the natural world with the clear awareness of being a being. From above to below, to the inner; from the inner to the outer, to the world; from the world to above, to the next evolutionary spiralling coil of consciousness: a reflection, repeating itself each time anew (*antanáklasis*) with a different flavour (*rasa*, रस). In its trajectory of sustainable growth (expansion) the individual soul needs to experiment with duality in order to master, within the space-time dimension, all other human bearings as well. It is a necessary passage for this occasional traveller to move forth to its next phase and enrich it with its experimental evidence, with the knowledge acquired by repeated trials – expression and experience outspring from the same root (*ex-peritus*). Of course this is merely a rough rendering of the process taking place in duality. In unity — since neither time nor space are welcome in it — the whole process occurs simultaneously, no diastema or interval could possibly be in between the two: just one, just be. The original self-motivated ‘impulse’ is cogent to the in-borne action that occurs in infinity by breaking through the flushing of two instants of the historical linear time: there, exactly in that atemporal space-free peak delves and delivers Infinity: between the impossible spatial approaching of two into one – not even an irrational number can abide in the solid materiality of the linear time. No increase of power is needed to accomplish it. What is required instead is to decrease the resistances of the barriers (*nafs*) displaced

by *time* in the course of their existence, and assign them back to their original seats. As in nuclear fission, a fit in the nucleus of the innermost self will fire up the healing process of the inner and the outer self, of the psyche, the soul and the body. Verily, to progress further, the whole being needs to resonate to a higher pitch. Transmutation.

Back to mimesis: to show, rather than to tell, by an enacted action neither diegetic nor narrative. A mimetic action can enact the rite and represent the Real by enacting the sensible world by means of insensible means in the historical becoming of linear time – a mimetic representation is a ‘possible rendering’ of reality, not Reality itself. Ritual secretness is necessary when the myth is originating to keep it on track throughout its flourishing, just as a caring maieutic tutor in the very minute process of growth of a tutee — above all when the channels granting access to the individual and collective pattern of energy gravitating at subtle level are in the tutee not yet cleared of the debris of their purification process — once the channels are fully cleared, the tutor is unnecessary. Once the seed (*bija*) has been planted into the matrix (*yoni*) and nourished and matured, finally comes the moment to disclose its content, to get rid of all mental formations, and be, just be and nothing else. Once the myth is ripe, all secrets are disclosed. A remark: at times, hardship on the way could assist growth, but it can never be an excuse for an increase of suffering. Right in between the sufferance as an instrument of growth of the Western heritage and the Eastern way to get rid of all sufferance tout-court detaching oneself from the world, lays the middle way of sufferance as a by-product of growth, a side effect of development: the responsible human way to unite heaven to earth, neither an esoteric nor an exoteric device, but the mesoteric way of the undivided reality devoid of self-interest.

Egoism, greed and profit are the expected outcomes of an ego gone-wrong, they all belong to an earlier evolutionary stage in which the common good was very suspiciously regarded and looked at with a distrustful glance. When instead individual and social capital are enacted devoid of self-interest, altruism is disentangled from the ego-drivers. “Money”, the



quintessence of matter at the human level, has obsessed societies for far too long. The new awareness is transmuting the ego to the service of a higher self. If it would be just a matter of spurring creativity, it wouldn't happen. Creativity is a result of love; relativity is the upshot of the space-time dimension, in a realm devoid of space-time a higher respect for life will abide. Humankind deserves a not-for-profit outlook throughout the chain of society, the next state of consciousness will bring a global non-profit society, a new development phase, a new economy – of which the 'green' one is just a pale foreteller. A global generalized transmutation of the individual consciousness to a collective plane, devoid of self-interest and to the benefit of the whole of society is the founding body of the new paradigm. A new state belonging to the real human soul able to welcome the other into oneself and be both, regardless of races and creeds, given that all of them are already deeply rooted within. The shift of the paradigm in the collective consciousness and the simultaneous systemic change taking place at the global, social and economic level are just the 'two' sides of the 'same' coin. Reconciliation.

Aiming at reconciliation is aiming to be reunited within our own dyad. Knowledge advances. In the last century or so many things have changed so greatly that even recent history seems to belong already to a remote past. A perception due to the seeming speeding up of the succession of events in the time dimension and to the heightening of the vibratory frequency approaching a higher state of consciousness – each definable state vibrates at its own specific length-wave. The higher the octave the faster the wave, certainly faster than the physical light. This quickening of the frequency made some believe in the converging collapse of the whole system and of consciousness itself, as if the maximum possible expansion was reaching its limit and, by enantiodromia, soon transmute into contraction, not mindful that, in duality, transmutation is only possible from one state to another and, in within the same state, from one condition to either a temporary or permanent state. It well may be that physics and meta-physics will shortly join hands in a proficient mesa-physics – mesocosm connects macrocosm to

microcosm. Twenty-12 will certainly not mark the end of the world, but almost certainly score the end of *a* world, and the implementation of a new paradigm on the account of the major shift taking place simultaneously on all planes of consciousness while rebounding in every conceivable dimensions its higher ethical edge. With the integration of will and deeds, knowledge and action become one and affects both individual and collective development, both spiritual and material poverty. The former setting maintained material poverty as a tool for inner development, keeping the sharp heel of indigence well stuck on the subdued societies in the mired suspicious notion that mundane detachment facilitates the achievement of a higher state of consciousness. We maintain that in the ‘present time’, ending the distinction between ‘inner’ and ‘outer’ and dwelling in both worlds, the implementation of the new collective state of consciousness beyond and before profit is necessary. While Kṛṣṇa and Arjuna are one on the chariot, a parliament of birds will salute the outcome of riding the tiger on a razor edge. Duality is a mental formation of the mind-bearer, who does not, or wants not, or cannot yet experience a unified reality. The transition to unity is gradually taking place, the cracks and downturns of old regimes and of mental constructions, the financial crises, a vaster generalized greener outlook to the world, a higher awareness of the social edge of a post-ideological politics and democracy are all events occurring to a hastened tempo, signs and signals of something happening deeper within consciousness, cracking the surface of the individual ego to make way for the new, the other: an unexpected gift. Trying to keep together the debris falling asunder from this transition could be an instrumental exercise of change, for sure; but the direction should be held firm while keeping duality in check. The tricks of a mind not yet abraded anew and still to be purified of its previous content, and the stirring of emotions before their mollification are preventing this awareness from taking full swing. Our perception couples harmonic oscillations and enantiodromia: the probability varies periodically; all universes are just their probability to exist: multidimensional eigenstates chirals, not identical to their mirror image. Any emanating reverberation diminishes the substance, until they are just the last chance to be apparent, and finally be. Disquiet. A change in equilibrium, a

quiver (*spanda*) ... and the wheel is spinning anew. We are individualized spiritual energies, beings, individual souls meant to join matter to realize ourselves and move on to the next stage. Depending on traditional beliefs, the 'soul' will need to experience and to pass through 7, 49, 64, 99 or 1000 'temporarily' operational modes, or mundane dwellings, before it can be released and move on. That quiver, the *élan*, the entelechy transmuting itself into action is the self-aware action rebounding into matter. Post-ideological redistribution.

Normality does not exist in itself and *per se*, normality is a cultural variable. Culture, as a category of Nature, cannot compete with its maker, it can only follow its laws. Art, as a category of culture, cannot contest its producer, it can only follow its paws. Art has embedded the laws of Nature: it precede Nature when is perceived as the network connecting all its points; and, conversely, it is seen as the power that conforms Nature itself from within. *Natura natura* and *natura naturata*. To draw distinctions is the prerogative of the thinking mind due to its intimate binary structure, its dualistic feature, its *natura naturata*'s 'network'. Art is a pre-text, an ur-text, an eigen-text, an undifferentiated compound of knowledge that proceeds the text and, at the same *time*, is a pretext to convey novelty, not in the essence, but in the way it manifests and shapes itself and nature. Culture does not germinate in the context of an arbitrary quantum vacuum, rather it is engendered in the dimension we inhabit when the link between the inner and the outer is set firm. An inner world that does not dialogue and relate with the outer, with the 'other', is a world deprived of any reality. Indigenous culture are based on insights and inner knowledge, on native attainments and cognitions of the Real organized in well proved systems, inherited and transmitted to the benefit of the community, closer to their own roots than to any contemporary developed societies, and from whom much can be learned. Verily, it is the great varieties of cultures which make this world so vibrant, so diverse, so intriguing and puzzling. The intermingling of cultures has always made new branches flourish: the Sumerian, the Egyptian, the Chinese, the ancient Greek, the Roman, the

Mozarab, the Javanese, the Italian Renaissance, the Moghul, just to name a few, are all examples of blending and stratification of previous imports.

If the new paradigm needs to be formulated and enacted,  
these operative annotations on the field are a plain contribution.  
Bear with me for severing the thread, but this piece needs now to go  
to press and a further occasion will certainly arise. In the meantime,  
enjoy a few examples of vital indigenous cultures interacting with  
individual and social development collected in the issue,  
another token that things are moving in all quarters,  
changing and empowering  
transformation.



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<sup>1</sup> In *Spanda Journal* “Indigenous Culture & Development”, II(2), (2011):2-3.

## THE MESOTERIC LEAP



*When the wind of Change blows, some people build walls, others build windmills.*

DUTCH PROVERB

*Four years elapsed since the publication of our first assessment<sup>1</sup> on the state of consciousness we are leaping in; and again the promising occasion to assemble friends and wayfarers to share findings, insights and visions is at sight. Some of us know each other already since long, some other have not yet met in this textual dimension but share the perspective desire for a better humanity, a better way and place to live – a unified state of consciousness in which the other is no longer ‘other’, but simply our deepest self, where duality is no longer the main bearer whilst oneness is not yet at bay.*



**S**PLIT THE WHOLE INTO TWO TO ENGENDER POLARITIES, *SPANDA*<sup>2</sup> ENDURES ITS course to fulfil its vocation, its call to manifest and to be manifested. Along the same thread, but on a different plane, emerging from the primordial androgynous chasm, each engendered side keeps its heavenly or earthly signature, paralleled — in the twin-fissured dimension — as a pro-tension, a gender advocacy to further differentiate. Having been the first signature gender-wise, the pivotal function of sex is ensuing. The *vocatio* attracting force generates and emanates from the fulfilled wor[l]d of consciousness, while a counterforce repels it. I am not me, I am you.

*“u’r beautiful, show ur light: nūr upon nūr... do u like to play the game of life? ;-)”*  
*“beauty is the light that shines forth from within – i like playing my game with life because we are players.” “LOL, Gr8! ttyl.” “ok, i’m offline, bye bye.”*

Which kind of post-internet slang conversation is this? It is up to the individual to inwardly change. The gravity centre of our being — that point from which we chiefly act — and humankind’s centre of ‘gravity’ are tuning in changing their permanent abode. Humankind as a whole is leaping to a new evolutionary stage to permanently dwell in the next dimension of

consciousness right in between the two worlds: the *mesoteric* dimension, amid the *exoteric* (*ẓāhir*) and the *esoteric* (*bāṭin*) planes which links spirit to matter — *barzakh*, *mundus imaginalis*, *parāparā* are the similes coming to mind to this respect — the *dash* in the spiritual-material experience stationed in the true human soul (*rūḥ insani*) riding both worlds, a soul freed of self-interest – vast as an ocean used to say my mentor<sup>3</sup> – the perpetual substantial ontological entity ground of all being, indeed the seed of all expansion (*unmeṣa*). A global expansion of the human consciousness from the individual to the collective realm, from duality to non-duality, from locality to non-locality, from profit to non-profit, in which time loses its grip and everything holds present. It is certainly not an altered state of consciousness, but indeed the real human realm through and from which the true human soul abides, comprehends and intakes the ‘other’ into itself, reconnecting the original link between mind and body. In reality, expansion, indicative of the forthcoming diversity, is itself the contraction (*nimeṣa*) of the awareness of the unity of consciousness. Conversely, contraction, corresponding to the withdrawal of previously emitted diversity, is itself the expanding awareness of the unity of consciousness. Thus, the expansion and contraction of consciousness, brought about by *spanda*, are simultaneously identical with both as, in reality, they are merely the internal and the external aspects of the same energy. The plane, state or dimension, on which this becomes evident, is the mesoteric *locus* where, in active contemplation, self-awareness emerges in consciousness. The mesoteric breadth is indeed an expression of a tendency of the highest consciousness (*uttavipāra*) to express itself in absolute freedom, unbound to a fixed relative form, freed from being just one aspect and at liberty to be all facets at once: formless and omniform, infinite and finite, simultaneously unity and diversity, self-limiting but unchanged.

There is no time, time is a mind construct of memory to enable us to deal with asynchronic events and conventions, to cope with the non-dimensionality of the real human condition. There is more before and beyond the space-time dimension than what we actually imagine or know,

time does not exist, is a variable of existence. In the mesoteric present there is no loss of acquired knowledge as a species, nor of memory; action unfolds in the present tense, where *where* is here and not *there*, when you are me and me is you – precisely *here* lays the real human dimension to be; not to be, is not to be *here*.

It is well known that in the ongoing development process, transformations, or stages (*hāl*, *ahwāl*) are transitory mansions of the same nature of the soul, unexpected and temporary gifts (*barakah*) manifesting on the same experiential plane, but of a different gradations, ‘tonality’, hue of being – even orgasm is a temporary stage, the shade of a briefly regained unity. By contrast, transmutations, stations, places, states (*maqām*, *maqāmāt*) are acquired irreversible conditions belonging to the category of ‘act’, of a ‘state’ of consciousness that can neither be overcome until fully mastered through its continual possession, nor by its privation; they connote and identify a change of nature of the soul. Growth and development are a modality of action, no growth is possible with[in] inertia. In this respect, the mesoteric plane is a *maqām*, an acquired tonal-spatial organization of the soul that acts as a tensorial membrane, an osmotic *tensorium* metaphorically placed between Heaven and Earth, which maintains the awareness of both planes, and of the interplay of their unique action<sup>4</sup>. In receiving the heavenly ‘impressions’ (*eidos*, *ousia*) the *tensorium* acts as a selective filter: by vibrating at its own frequency it allows to percolate only those frequencies, vibrations, or energies finer or equal to its own vibrational field, indeed it *is* that vibration itself, the individual vibration of life. No *eidos* can materialize — become matter, integrate with and regenerate Earth — without an action of will. When Will and Action are paired much can be done and accomplished. In this passage, freewill merges and becomes one with the cosmic will (*dharma*) while the filtered vibrations transmute into earthly teophanic deeds in which freewill and *dharma* are but one, a symbol-sign, a living sign implanted into matter but active on both planes. If no hiatus is amidst the two and they are really one (in substance?), where the personal responsibility is gone? Are we still responsible for ‘our’ actions if they are motivated and spring forth from no time and no where? When the energy flows freely through the *tensorium*

it manifests itself in informed actions, and aren't these an irreversible entropic utopia, 'sacred' under certain aspect? Once the inner and the outer are in a dynamic equilibrium, once form and content are one, indeed there is no higher responsibility than to be oneself, to be.

Fantasies? *Phantasis* is an image that failed to be, an image gone wrong. Fantasy, conversely from creative imagination, a product of creativity, is made up of images devoid of substance, slipped away from the *tensorium* to dwell in their own realm deflated of consistency, generated either when the original *eidos* did not adhere to the individual tensorial membrane because tuned to a differing vibrational frequency, or because motivated and initiated by one of the self-centred collaborative powers (*nafs*, *nafas*; *nefesh*) on the earthy side 'beneath' the tensorial membrane. These powers, or energetic pattern or forces, are the expression of the material, the vegetal, the animal and the human realms, or planes of existence in this split dimension, each holding its own agenda and perspective. Depending on which plane we permanently abide — that is our centre of gravity, willingly or unwillingly the permanent station of our soul (the *me*) from we chiefly act — and that bounds the 'me' to that plane, and we will be 'impulsed' from that station. In any case moved and bound to a stage where the 'me' does not have the capacity of being reflexive, to bent back on itself (*reflexus*), to consciously reflect<sup>5</sup> on itself, a potentiality to be actualized when the *me* is properly installed in the I, at its turn, lodged in the real human soul (*rūḥ insani*). Sensations, thoughts, feelings and actions not 'received' from the *tensorium*, but the outcome of self-interest drives instead, will unavoidably imprint all ensuing actions with their own specific vibration and leave a residual mark in the inner self and, a consequence of consequences, promote the karmic process<sup>6</sup>. In the practice, as the amount of waste accumulated by the day-to-day self-centred actions prevents fresh receiving, no further advancement is possible if a contemporary inner cleansing process fails to be activated for all the subtle marks left in the inner self by the actions non attuned with *dharma*. It is thus clear that there are at least two kind of actions under such circumstances: those induced by the *nafas*; and those originated from a 'clean' karma-free source, embedded with spiritual-material energy, clean vessels for



consciousness to shape deeds bare of self-interest and of all the possible debris of the purification process. These clean actions, taking place contemporaneously both at individual and collective level, free the individual soul from the wheel of karma to ultimately inform the resurrection body (*corpus resurrectionem*, *al-jism al-qiyāmat*) and avoid earthly re-birth; and, at the collective level, prevent humanity from self-destructive annihilation. Indeed much becomes possible when, activated and cleared of all their residual influences, the mental, the emotional and the sexual human centres — respectively located in the physical head, in the heart and in the sex, also corresponding to the homologous seats of the major Abrahamic religions, Judaism, Christianity and Islām<sup>7</sup> — are aligned and perform in unison as one. In the same spirit, all faiths should work paired to one will as they all aim at the same undifferentiated origin whose coarser manifestation is well appreciated by ordinary eyes. But the proved mesoteric sightseer, centred right in between Heaven & Earth where *esso* and *exo* meet, investigates further the atemporal present. An inner vision coupled with the ordinary sight could be very effective in empowering the transition to a sustainable world, a world aligned with *dharma*, sustaining and sustained beyond generalizations and assumptions, a wor[l]d through and by which we ascend and descend upon the joyful and painful ladder of life. Jacob *docet*.

Each revelation discloses a specific aspect of the whole, for the entire whole in unveil-able, unless knower, known and knowable are actually one. Knowledge can be of three kinds: it can be apprehended through the bodily experience of the world by means of learning, of science and so forth<sup>8</sup>; it can arise from within as intuition and direct appreciation of the event, as a deep understanding not mediated by the empirical data but shaped on the essence of the matter instead; or, at its best, it arises from the combination of the two, an inner-outer, spiritual-material mesoteric knowledge. No sacred knowledge is for sale, it is given for free, free of thought-constructs. Servants are we, servants of a knowable energy that encompasses all, that cannot be accounted for if not as an immeasurable quality<sup>9</sup> at the threshold of the ensuing station, nothing but our own reflection, a reflection of a reflective sentient being.

A significant new feature of the mesoteric state — which, by the way, has always been there, hardly attainable by the majority of us, but very dear and familiar to its habitual dwellers — resides in the modality of its access. While in the past a great deal of arduous practice was needed to accomplish the opening in the self of the diaphragm between spirit and matter, nowadays, in virtue of the global shift of consciousness taking place at collective level, it becomes more easily and widely accessible. No guru, roshi, lama, master, teacher, trainer or coach is needed, as the trainer is embedded in our own deeper Self. Post-metaphysical evolutionary spirituality, submission to the *dharma*, firm awareness of both the path and the world, metaperspective, with nothing but the intention to serve for good, closer to vision than to fantasy, sustainable and deliverable.

We are all migrants, exodusing from the Cave to a new land to disclose issues of mutual interest, in eschatological terms, to launder the humankind karma. Discovery is not a quadrant, is an ethical tensor riding the tiger on a razor's edge, a conical wave-cycle spiralling from one station to the next. Time is really getting short, time is an illusion, a *phantasis*, an image gone wrong. The mesoteric 'time', the ultimate present denuded of past and future, that our soul needs to experience while imbedded in the space-time dimension in order to perceive and 'know' matter, is a necessary gnoseological step for the soul to progress to the unified consciousness (*insān-i-kāmil*; *antropos teleios*) where the I is installed on the true human level, whe[re]n the individual and the collective merge in the perfected humanity (*kamāl-i insāniyya*), and soul, spirit and body become one. Compassion, *cum cordis*.

Although the 'why and how' the *Fiat Lux*, the *Kun!*, aka the *Big Bang* came into being has been debated intensely among scholars and practitioners alike, no ultimate solutions have been found, yet. It remains harder to identify because it 'happens' in a dimension clear of space and time, thus undetectable by our instruments calibrated on it. But how and why the spiritual-material energy, transmutation after transformations, in a process of gradual condensation (*nimeṣa*, anado, yin, inspiration, regression, withdrawal,

occultation, *bāṭin*, *anābasī*) loses mass and acquires gravity to solidify into matter until its 'spiritual' content is next to zero? And how *ع* why then, at exactly that zero point, it reverts to gradually expand (*unmeṣa*, catodo, yang, expiration, progression, manifestation, *zāhir*, *katabasis*) to re-acquire mass and lose gravity? This process of constant flow of the two polarities up and down the ladder of creation, known as the Breath of the Compassionate (*al-naḥās al-raḥmān*) or the Wheel of the Absolute (*anut-taracakra*) in a different cultural tradition, can be easily detected in all segments of the creation from matter to spirit and from spirit to matter. We should bear in mind that in nonlocality, freed from the space-time constraint, expansion and contraction, exhalation and inhalation (*prāṇa*, *apāna*) are really happening at once and are perceived as the polar aspects of unity. This why *ع* how of the Beginning – that some maintains due to a 'wish' to manifest and be manifested, to be known; that other ascribe to the Will; or else as incomprehensible, because alien to the spatial-temporal dimension – is usually rendered in languages with the sign A (𐤀; aleph; alef, א; alpha, α; ālif, ʾ), the first letter of the sacred alphabet in which the creation expresses itself – it is worth keeping in mind that 'sacred' means to make or become sacred through a sacrifice. This A is not a symbol, it does not stand for something other than itself – symbols symbolizes, they refer to a reality of a vertical order, the symbolized<sup>10</sup> – it is indeed the Principle, the Absolute, the beginning in the time-space dimension of the energetic flows from the anode to the cathode of the existence, from *āḥpha* to *omega*. From A follows B, in Sanskrit, the *bindu*, the dot without area at the threshold of differentiation, the subtle vibration of life, the principle of creation, the voiceless emission ॠ (*visarga*) from which *spanda* emerges; in Arabic, it is the 'dot of creation' under the letter *b* (*bā*, ب), the maximum condensation, the origin of the world, from which all powers emanate and into which they all collapse, the union in a state of heightened potency, not yet divided to engender diversity.

The instability of the spiritual-material experience, until its consolidation, partially resides in the alternating perception of time — in both its historical/linear and sacred/circular aspects — and of its absence, of succession

and simultaneity<sup>11</sup>. The roulette of life does not have stops, it goes right to its final goal in just one shot. The mesoteric citizen enlivens the imaginal geography, spring cleaning before resurrection between the *tabula smaragdina* (*lawh mahfūz*) and Mount Qāf (Meru), strolling to and fro the cities of Jābalqā and Jābarsā, the nadir and the zenith united through their centres by the *axis mundi* in a holy marriage of Heaven and Earth. A collection of pearls, offered to enjoy the missing necklace. Hermetic sounds, mesoteric utterances devoid of meaning. To be born, to grow up, to decay and die. A cycle anew, a new start, a new life. Don't give it for granted, as it is granted to anyone. The time of secrets is gone, lost and gone forever. The unveiling of the mesoteric reality brings into being the real human kind, in whom the living sign is manifested: a hierophany and a teophany at once on the plane of prophethood, spirituality is flourishing outside of religions and each one is a prophet. In wording the unveiling, we ought to keep firm the helm in the mesoteric dimension while 'temporarily' off-centre our being to its *exo* side, at times a painful, but necessary condition<sup>12</sup>. Little did we know of the impingement of reality on these stances witnessing Void and Light as performing partners in shaping the universe. They are hard to keep at balance for of their perpetual shifting from quality to quantity in self-disclosing the visible-invisible cosmos. Indeed a great day the day of creation, no doubt. We started from scratch and joyfully and painfully are leaping into a new state of consciousness, yet we are compelled to use an obsolete language hardly suiting the new. Verily, we need to grant this world a chance of renewal, a possibility to be, and a purified, clear and refined thinking mind to comprehend in depth the language of the new world is far better than a dull one. Lapalace *docet*.

“;-) Do you mind?” “Not at all” said he, holding her hand while strolling arm in arm. “Good luck!”, a sudden whisper at their back. “What?” “I didn't say anything darling, just life.” Three days later death found them. “Shit! If it would have lasted just a bit more... we were almost there...” “Very often I do not recognize myself.” Period.

Language is an expression of a people, of peoples, of their right to speak up in freedom by combining and recombining with the rest of society, as letters

and signs recombine in assorted manner to cast into the world novel meanings and shades. The symbolical plane is one of the means to enable the ordinary language to convey content otherwise inaccessible. Symbols are like diacritical marks wandering in the void, waiting for the right circumstance or for a favourable probability to plane upon letters and give them a different meaning, a different shade to their root – a storm of diacritical marks will certainly make a language hard to understand. Triconsonantal roots languages encapsulate in three letters the core meaning of a higher order. The same three consonants, rearranged in a different pattern, unveil the diverse stratifications, aspects and shades of that root-meaning. In reality, the ur-meaning of the root dwells in each of its constituent individual letters, each phonema bearing a portion of the total meaning, also related to its symbolical-numerical value. Gematriya (*ilm al-hurūf*) attempts to decipher these meaning by attributing to each letter a single numbered value, indeed an occasional device as numbers are expression of ‘quantities’, even irrational numbers are still such. In this vein, 1 is the unity, 2 the split of the original dyadic unity into the two polarities of contraction and expansion, the two genders, and so forth. Ideographic languages combine and recombine signs (ideas) around one single character to give new meanings to a visual gestaltic root. Pictographic languages make use of univocal well defines picture as letters, other languages arrange letters and roots in differing fashions, but only some Western languages display capital letters to confer value to certain concepts and words — G-d, the Love that transfigures reality, etc. —, in the hope that miniscule letters will not become arrogant and step outside of the box – indeed their inferiority complex is unbearable, but being deeply aware of the old saying that “high heads will be the first to be cut off”, they keep flat. Martyrdom is unacceptable; there is no other reality than the one we ourselves individually live. All the rest is illusion, an image gone wrong.

In sacred languages letters and words convey at the same ‘time’ multiple layers of meaning<sup>13</sup>. They are considered sacred because they are issued by the timeless origin and able to expresses a state of consciousness not necessarily related to logical categories and, likewise poetical languages, to bear extra dimensional meanings. Even though these are based on the historical

and literal sense and coexist and express themselves through it, they do not identify with. The beauty of a language nests in its capacity to convene both meanings and deeds, facts & words breaking off their dichotomy to become one, one, with its own rhythm, a cadence between the inner and the outer in the *hortus conclusus* of our being. *Nomina sunt consequentia rerum.*

*"i'm totally stupid, i don't understand anything, i swear it, i don't, i don't..."*  
*"guess what, guess what!" "yessss, that's what i like! y'r beautiful laugh!" "i'm totally*  
*stupid, i don't understand anything, i swear it, i swear it!" "i like to hear u laugh-*  
*ing! a waving sound coming from afar, ajar; then a pause, a diastema, an inter-*  
*val, and again a new cycle, and so on and so forth."*

Style is that particular aspect of the individual imprint that makes it recognizable from any other, a distinctive trait of our essence, the hue we confer to reality and to our own actions, namely, our own individual way to express something, our own enterprise in this world distinct from any another. To walk hand in hand is not necessarily trotting up and down the same way, but rather to acknowledge and respect others people path, which might greatly differ from ours. To acknowledge and respect diversity is to acknowledge the 'other' in us and share the intent of a direction. No colour of skin, inclinations of gender, diverging of political or religious views would prevent delivery. Resilience and patience walk arm in arm on the way, direction and intention at the helm: who would ever dare to stop it?

*"Ah aha ah, indeed it seems a difficult task ... i said: 'to offer' is 'to give' without expected or unexpected reward, just give for the joy of giving". "indeed u'r smile is the glory of the universe unfolding its splendour to the soul to depict the undepictable." "com'on! i know who u'r and u know me, smile: the universe is infolding! i think u do understand me better than what u think u do, i'm u!!!" "Ok, i told you my worldly age, but how old are u?" Delete conversation.*

A sacred art, as a sacred language, is not the one relating 'sacred' or hagiographic themes, but the one springing from a sacred inner place, the origin of creativity, and which conveys in the matter its original vibration. It is a creation of nature, as a leaf of a tree, channelling what can hardly

be shaped into words and that, fast-holding its same meaning at all levels, fine tunes to its own aesthetic experience. It depicts the visible and the invisible, morphism or abstractions, processes, performances or situations with no limits – if not the hindrances of a split dissonant conduit unfit to express an undivided reality<sup>14</sup>. The artist, dealing with ethical issue more than with esthetical ones, makes things with art, with *techné*, with conscious knowledge and understanding, performing an act of love, as the whole creation, and it is exactly this to make art so cherished by people, protected and conserved in the collective imaginary as the goal of perfection... a banjan in a desert, areal roots. A paradox.

“We’re quite addicted to subtle discussions; / We’re very fond of solving problems. / So that we may tie knots and then undo them, / we constantly make rules for posing the difficulty / and for answering the questions it raises. / We’re like a bird which loosens a snare /and then ties it tighter again / in order to perfect its skill. / It deprives itself of open country; / it leaves behind the meadowland, / while its life is spent dealing with knots. / Even then the snare is not mastered, / but its wings are broken again and again. / Don’t struggle with knots, / so your wings won’t be broken. / Don’t risk ruining your feathers / to display your proud efforts<sup>15</sup>”.

Unless:

“They scintillate with the diversity of sensations and resonate in the field of their awareness like the feather of a peacock unfurled and folded again in the ecstasy of its dance<sup>16</sup>.”

While human activity was giving rise to art, culture and systems of thought, Big Business was creating needs and tailoring the market to feed them. While the Western civilization is collapsing under the pawns of a fierce mercenary financial-drive and the East is raising its rainbow over a sick planet, Gaea is capsizing under them both. *Natura natura* and *Natura naturata* are at risk. Resistance from the old falling apart, from the obsolete state of consciousness preventing transformation are felt at all levels, from the individual to the collective plane and manifest themselves as

cracks in a bygone way of thinking, of feeling, of understanding, all hindrance to a further development. Wars and destructions are the whisking strokes of an agonizing democracy dissected by an unpurposeful society who has lost direction and wanders apart as a desperate visionless marginalized *persona non grata*. Greed, selfish interest, lack of morality, the inability to welcome the other are just some of the cancers corrupting our society, the result of a toxic self-centred withdrawing consciousness unsuited to nurture the demand for an omni-directional development. With the 'crises' contracting the moment and grinding into pieces the last phase of this civilization, with an unpaired wealth distribution and food supplies in danger, an uncomfortable disrupting atmosphere is hovering our souls.

Complementary, from the union of spirit and matter, and as a natural outcome of the access to the collective level, a new creative content is forging unprecedented development models consonant with a society of individuals, of real people. No more arrogance, but humility in an economy focusing on the common good, not as a comfortable guise but as a real pro-tension to our own twin brother. Recognizing, considering and fulfilling the needs of the other is ultimately to recognize, consider and fulfil our own needs. There is no social development without individual development, adapt or perish. To empower a transmutation of consciousness entails being a conscious agent of change devoid of self-interest. Indeed actions performed not for the individual profit, but for the benefit of the global community are the only way ahead. No re-enacting of old feelings and paths, creative collaboration and not competition, a practice of self-transcending service, an aperspective experience for a nonprofit society in which the rewarding awareness of being helpful in co-creating a new type of economy is itself the real priceless profit. First person spirituality, authenticity, equal opportunity, social justice, human and civil rights, collective intelligence, empowerment of nature in human affairs, ecological responsibility, gender concern, poverty alleviation in an inclusive and participatory post-ideological democracy, multi-stakeholder and bottom-up approach, open source, copyright-free, nonprofit, un lucrative and solidarity economics and finance grounded on fair, responsible and sustainable sharing of resources, are but



the few indicators and the decoded passwords driving the change and paving the access to the new inclusive state. Don't ask around, ask your own self.

Indeed now, more than ever, while a focused conscious attention attends a shifting humanity converging Known, Knower and Knowable into oneness, higher spiritual food to re-balance and advance further is needed. This time is crucial; time is an illusion, an *image gone wrong*. With the sensitivity resonating at a higher frequency, we are collectively leaping into a new phase to enliven the human nature and make it permanently abide in the mesoteric dimension. The new state of consciousness, coessential with the collective responsibility, is engaged in performing the best strategy to achieve new efficient shared solutions to sustain an initiatory path of a novel planetary culture. In a global, enlightened and vivified humankind, natural, human and social capital are as important, if not more, as financial capital. With a parallel shift in global politics, governance and diplomacy, the UN should align its modus operandi to more just and humane action. The current Western male-centred society, having reached its maximum expansion, is inverting polarity and, transmuting into a more gender equitable society through the empowerment of women, will bear a predominantly feminine signature. The surge of the feminine is already taking place and will certainly lead for a while before decaying to re-balance again. The tensorial membrane is hymeneal. We are leaping, we are shifting, we are changing.

A sneeze in my ear, "God bless you!" ;- ) *bosons & mesons are displaying their cosmic nuclear dance. Who will ever prevent Light to Be? "Respect our body, our temple!" "why u didn't tell me earlier?" "Too much information at the same time can perturb the communication... too much noise..." "listen carefully now..."*

To facilitate, from the individual to the collective plane and *viceversa*, the attainment of a higher state of consciousness, we individually and collectively need to be aware of the global leap into the mesoteric consciousness in which humankind as a whole is engaged; we need to follow and submit our own windmills to the wind (*rūh, roh, ruach*) of transmutation

and start building our resurrection body here, in this basic twinned dimension, with patience and sincerity we ought to be our own father and mother. The intention is fundamental: a clear *intent* aligned with the direction of action has great probabilities to deliver, if not, our actions will turn into entropy, the result of a whatever energetic exchange not aligned with *dharma*.

None of us individually holds the whole truth,  
we can only savour a few particles of light in a dark  
room, but collectively we can grasp the beauty of creation.

Truth is self-evident, we recognize it as soon as it strikes within us  
a corresponding chord to which we unconditionally adhere with a sense of  
having known it ever since before time, a sort of mild fulguration in which  
we cohere with our inner spouse,  
a sacred union within the Self,  
a mesoteric hierogamy.



*These are some of the verbose considerations  
that came to my spirit and that I wished to share with you.  
It took me a quite a while — a while into a while to be honest —  
to record them down here. On account of we, of I and you becoming one,  
we wish you the ongoing discovery and savouring of an ever fresh knowledge.  
The ensuing visions displayed by companion wayfarers narrate the state of the art  
in consciousness studies. They all are complementary to each other, reflecting the  
diversity of the approaches bound for the same goal:  
the mesoteric plane. Enjoy the leap.*



<sup>1</sup> *Consciousness & Development* (2008), *Spanda News*, II (4).

<sup>2</sup> *Spanda* is a Sanskrit term – derived from the root *spadi*: “to move a little” (*kimcit calana*) – for the subtle creative pulse of the universe as it manifests into the dynamism of living form. The term is a key concept of the Kashmir Śaivism monistic philosophy (IX century) according to which the entire universe is nothing but conscious energy, and that everything in the universe is that consciousness expressed in different forms. *Spanda* can be translated as throb or pulse or to mean vibration, movement, or motion, referring to waves of activity issuing forth from an unseen source of spontaneous expression, emanating not only from the centre outward, but from everywhere at once. It might be described as the essence of a wave in the ocean of consciousness. An impulse or desire to create and enjoy, likened to an eternal spring, joyfully overflowing its inner essence into manifestation and inspiration, yet ever full, complete and unchanging.

<sup>3</sup> Muhammad Subuh Sumohadiwidjojo (1901-1987).

<sup>4</sup> A qualified representation of the peculiarity of the *tensorium* is often embodied in art. For instance, in the Wayang kulit art shadow theatre, a wooden framed white fabric screen (*kelir*), on which are casted the shadows of the leather puppets, stands between the performers and the audience, the two polarities within and of the performance. In older times, the gender chasm was maintained by the male audience attending the event from the same side of the performers, while women partnering on the other side of the *kelir*. The puppets, made of coloured and glided carefully chiselled thin leather and supported by shaped horn handles (*cempurit*) and control rods (*teteg*), are enacted between the light source, a hanging brass oil lamp (*blencong*), and the screen by the puppeteer master (*dalang*) sitting cross-legged in front of the *kelir*, with at his back the gamelan orchestra. The *blencong* is shaped like a Garuda, the mighty mythological bird who, during the creation, possessed the knowledge of the gods and brought it to Earth, serving as a mediating messenger between the two – a homologous of the Simourgh, or of Hermes, or Semar. In its capacity to unite Haven and Earth through and with knowledge, Garuda oversees the heavenly Mount Meru (analogous to Mount Qāf), the psychocosmic mount focal point of the spiritual ascent from which top spring forth the elixir of life (see Gilgamesh-Utnapishtim). The performance, flourished with actions and narrations (*lakon*) of gods, demons and humans drawn either from the Mahabharata, the Ramayana or from indigenous sources, is mingled with the befitting gamelan music in the five-tone salendro mode – the number 5 holds a specific symbolical meaning in Javanese cosmology. The performance starts just after sunset to continue without a break until dawn, a complete nocturnal cycle to coincide, at anthropological level, with the death and rebirth transitional rite. It begins and ends with the appearing on stage of the *gunungan* (mountain) or *kayon* (forest), a large leather figure in the shape of a leaf on which traditional iconography details the Tree of life (Haoma, Yggdrasil etc.) and that, in the Javanese variant presents, at its middle lower section, a gate flanked by the two guardians (demons) of the threshold – the two polarities – who deny or allow the access to Mount Meru. Palpably, to the *kelir* between the performers and the audience — displaying on its surface the shadowy (*umbra*) reality to the audience — corresponds, in its porous capacity, the osmotic mesoteric dimension between the two states of consciousness welcoming the *eidōs* on its surface. Undoubtedly, the *blencong* represents the source of the light of knowledge ever shining on the World. In its *visarga*, (*limeṣa*, expansion), the light is prevented (absorbed?) to reach the surface by a puppet manipulated by the *dalang*, and its shadow – the opposite of the conscious I, the

absence of matter — is casted on the screen of the phenomenal world. In former times, an oil “not from the East nor from the West” was used, nowadays electricity is the source — a synchronic parallel layer of reality on the historical plane at the collective socio-political level. Thus, while the audience is captured into a world of *phantasmata*, the actors beyond the screen manipulate the puppets. A metaphor. Only when the *dalang* and the audience meet and are one in a state of collective quasi-tranche active and conscious contemplation, the aesthetic *rasa* kicks in. In fact, it is the quality of the state of the *dalang*, the mediator — the ‘manipulator’ in its negative connotation when acting from a not clean source — to initiate the *sāqi* by offering another round. By cultural dissemination, the canvas of the painter, the stone of the sculptor, the body of the dancer and of the actor, the voice of the singer, in the last instances the body itself, become the *tensorium*. In Western medieval, as well as in Persian and Indian miniature painting, objects do not cast shadows, they are a product of and depict the imaginal reality and, as such, are deprived of any material consistency. A shadow does not have mass, is the region from which light is bound because of an obstacle interposed between its source and the receiving surface, a *penumbra* in a black-hole. It is light to make things visible, like the granules of dust in a room in penumbra, made visible, enlightened, by a ray of light outcoming from a tiny opening in a wall, so does the light of consciousness: it enlighten our reality in touching upon the *tensorium*.

<sup>5</sup> In neurology, a reflex is an involuntary response to a stimulus when the nerve impulse from a receptor is transmitted inward to a nerve centre that in turn transmits it outward to an effector.

<sup>6</sup> For instance, an action moulded on the vegetal realm — where greed and fear are companions and really enjoy making this world a mass — will imprint all subsequent action with its seal.

<sup>7</sup> Islām, by taking avail of a reversed physiological-symbolical correspondence of the mental, emotional and the sexual centres with Judaism, Christianity and Islām, maintains that by being itself the latest chronological revelation in the Abrahamic prophecy cycle (*nihayāt-e adyān*), and by seating at the bottom end (sexual) of the human energetic centres cycle, the prophecy cycle itself has come to an end.

<sup>8</sup> Science investigates the gross aspect of reality, of matter down to the infinitesimal neutrinos, boson and the like. A relic of an obsolescent state of consciousness, it verifies data against replicable events in the space-time dimension, but is unfitting to investigate the spiritual energy much finer than matter, for which a different set of tools specifically calibrated on it are needed.

<sup>9</sup> Qualities are energetic patterns gravitating at collective level, akin to ‘angels’ — our own individual angel is actually our own intrinsic quality.

<sup>10</sup> In this, symbols differs from metaphors as the former act on the vertical plane of the language, they refer to a higher (spatial) order, while the latter shift horizontally their meaning. Symbol and metaphor come together only at the intersection of the orthogonal axes, at the point of convergence where the vertical and the horizontal plane of our existence meet. This centre, depending on cultural variables, has often been identified with the soul at the conjunction of spirit and matter, or in the physical heart, or in the liver.

<sup>11</sup> The frequency of the alternation of the two phases is the period of their verification; the pace between one phase and the next is the rhythm of their manifestation. Changing the phase means, also, inverting the polarity of the frequency, to speed up its pace, to increase its vibratory frequency to a higher and subtler rate to ultimately reach the limits of its own possible expansions to then transmute into its opposite: enantiodromia (ἐναντίος + δρόμος, *enantios* + *dromos*, walk backwards). Talete *docet*.

<sup>12</sup> Pain is a side product of growth, to avoid pain is to prevent prevent growth, but self-inflicting pain to foster growth is a bygone practice alien to the current development process. Yet, to cause pain, wars and destructions are the symptoms of a soul deprived of collective sentience, bereft of its meta-individual awareness.

<sup>13</sup> In Sanskrit, the insertion in the mesoteric position of the *anusvāra*, the phoneme  $\text{Ṃ}$  (subtle vibration, voiceless nasalization) between the syllables HA (*nīmeṣa*, *prāṇa*, inspiration, inhalation) and SA (*unmeṣa*, *apāna*, expiration, exhalation) gives rise to the word HAṂSA (HA, inhalation +>  $\text{Ṃ}$ , subtle vibration +> SA exhalation) which means 'swan', or the spiritual principle of the individual which reunites in itself the two polarities of expansion and contraction through and by a subtle variation – the *dash* in the spiritual-material experience. Instead, the letter A (the origin, the retention, the suspended point in between inhalation and exhalation, *kumbhaka*) at the beginning + the HA (*nīmeṣa*, *prāṇa*, inspiration, inhalation) +  $\text{Ṃ}$  (subtle vibration, immission, *unmeṣa*, *bindu*) at the final position, generates AHAM (A, origin +> HA, contraction +>  $\text{Ṃ}$ , subtle vibration) which means the 'Supreme I', the transcendent Self. AHAM, in its mirror image reversed order, becomes MHAA, the seed of contraction ( $\text{Ṃ}$ , subtle vibration at the beginning +> HA, contraction +> A, origin) which connotes, evidently, the process by which the subtle vibration contracts to reabsorb the whole manifestation into its origin, parallel to the process of spiritual development, back to the origin. The same contraction-expansion sequence occurs with the practice, mostly performed silently in the inner chamber of consciousness, of the *dhikr* (mantra): *lā ilāha illa'l-Lāh* (there is no God but God, *non Deus nisi Deus*), where the first half of the invocation, *lā ilāha*, is remembered in exhaling – the expansion of the creation; from which, after a short breath retention (*kumbhaka*), follows the second half, *illa'l-Lāh*, in inhaling – the withdrawal of the creation back to its origin. Here too, the focal point lays in the hiatus between the two phases, hypostatically corresponding to the mesoteric dimension.

<sup>14</sup> In a message, the information perceived from the point of view of the medium, is the message itself, for the medium itself becomes the message. If observed instead from the point of view of the message, the information conveys a meaning differing from the medium.

<sup>15</sup> Rūmī, J. (1994). *Mathnawi*, II: 3733-3738. Version by Camille and Kabir Helminski (New York: Threshold Books).

<sup>16</sup> *Vijñānabhairava*, 32. (1979). English trans. by Jaideva Singh (Delhi: Motilal Banarsidass).





## AT THE STILL POINT OF THE TURNING WORLD

LETTER FROM THE CHAIRMAN OF THE BOARD



**D**EAR FRIENDS, COLLEAGUES, DONORS AND THE COMMUNITY,  
I am pleased to present this Spanda Foundation 2011 Annual Report in the hope that you will find it informative, inspirational and action prompting.

*At the still point of the turning world.*

T.S. ELIOT, "Burnt Norton", *Four Quartets*.

A year elapsed since we last met on these noble pages tracing Spanda contribution to a world worth living for all generations to come. What is worth? Worth are our actions devoid of self-interest, motivated and impulsed by the deepest of energies transmuting in consciousness this world anew, while shaping along the incoming collective level. Are our actions leaving traces behind [in] this world or in the inner feeling? If so, they aren't 'clean', not stemming from the deepest source, but from a collateral ancillary energy, power or force. How do we feel in performing an action? And which is, in time, the ensuing experiential learning taste (*rasa*)? Is it good, nice, light, fresh, joyful and expansive? or is it dull, heavy and contracting, tending to satisfy the collateral forces instead? Who in this world cannot get satisfaction? The centripetal expansive attraction of the Ego? That coacervo of powers that imprints the quality of our collective self? Only when giving and receiving melt on the same plane they arise as Phoenix to a 'mesoteric' act, to a symbol-sign unity, a spiritual-material experience, aware of being a conscious act freed from all ancillary influences, an outcome of an Ego transmuting in We.

Lately, notwithstanding the financial crises, collateral to the deeper crises (*krisis*, gr. turning point) in the collective consciousness, Spanda was able to survive, live and act, with endurance and resilience, focusing on implementing sustainable long-term systemic change in culture, education, health, environment, economics and research for the attainment of a higher state of individual and collective consciousness and to the advancement of peace, justice, knowledge and understanding. We do not expect others to implement our vision, we are doing it, together with you. We, you and I[us], in reality are one. Be assured, there is enough space for you-me in unity beyond space and time. Under these circumstances, *Youme* is the deity of the first heaven, the first emanation of the *primo immobile*, a particular shade of unity. Time does not exist, time is a gap in the present, a contradiction in terms.

In this transitional rite to the mesoteric consciousness — rewinding the clock of history at zero ground — many things need to change and be changed: polarities to merge; to approach reality from a diverse angle, not from the Ego, but rather by observation, awareness and action merged in the active contemplation of our own acts in action. No diastema, caesura, pause between the two. To contemplate [*cum-templater*, cognate to *theoros*, spectator], is observing by a distance, not ‘involved’, detached from the action itself and from all time-bound consequences. Such a non-action does not leave traces behind, does not generate karma as no difference between the subject and the agent of change holds here — *illo auctore atque agente* —, a ‘clean’ action indeed. Fanaticism is a product of the ego identification with its object without any critical function. Education is vital and delivering.

New forms of economics are surfacing on stage, definitively our preference goes for a not for profit economy; no individual profit, if not the profit of the common good – yet the best to be-come. Of social and solidarity economy, sharing economies and all the rest we will disclose later.



Now enough.

I invite you to enjoy the ensuing pages  
with a calm heart and mind, unattached by the rippling  
collaterals now in domain, and allow yourself to flow over the  
literals words and get the real stuff: a flight into the activities we  
daily perform as a contribution to a peacefully awakening of  
the real human self.

Enjoy the reading, and donate...  
if you wished so.







*Friends and colleagues asked for a collection of themes relating to the current issue of the Journal and I am grateful to share here sparse thoughts and insights. Where reunification takes hold, some experienced indications may help, for the way should be consciously practised and not only thought about. Theorizing is looking afar, further than our own nose, as theoria and praxis squint on the intersected plane. A ventriloquist speaks with its belly, voicing something apart from the character on stage. In orderly gait, one step after another, we are proceeding as witness of our times, riding the tiger on a razor blade, fully aware that either ways we may fall in disdain and be bound to renewal until our whole lot is done, free and ready for the next leap.*



*The best ideas are common property.*  
SENECA, *Moral Letters to Lucilius*, XII:11.

**C**IAO, IT IS A REAL PLEASURE TO GET ACQUAINTED WITH YOU. MY NAME IS BIG BANG, Big being my given name, Bang my family name. I am delighted to find out that we share common concerns: transmutation and development, inner growth and all its innervations into the mundane world dynamically balanced in the mesoteric dimension<sup>1</sup>, where we are heading to lie down before Atropos snaps the tread. In the meantime, I am enjoying offering what I have received so far. I'm a good listener, and a few words I can still spell, a spell in the air and a spell in a spell. This written communication is annoying at times, annoying in deeds.

The brighter the light the darker the shadow, utopia is a cavatina preceding the final master aria, unbound for madrigals, sonnets or rhymes, but to unveil the benefits beyond self-interest whither humanity is leaping: the fresh *dash* (-) uniting the spiritual-material experience, coupling the esoteric to the exoteric planes by the umbilical cord of a quantum entanglement. Definitely not a condition granting much friends and acquaintances, attracting to an unattainable perfection, pulling consciousness further into

its advanced dimensional mode, not as a by-passed station on the rails of an unsolved life, but as a gifted brace.

Culture, derailed by an unexpected routine is now back on track. Poetry [un]veils obscure allusions and with music conspires to fashion the world. Melpomene, Calliope and Euterpe are bygone archetypes; stone, bronze and iron Ages are over, new Age is already gone: this is the mesoteric spiritual-material age, past the Palaeozoic and Mesozoic eons. The human archetype has always dwelt in it as a *persona* of the conscious I. The arrogance of the capital *I* to stands over its minuscule peers is now lessen to a tiny *i* almost perishing under its own volatile weight. The shift of consciousness to this new stage of the being rebounds on the temporal plane and affects both individuals and humankind alike. Time is the delay accumulated by the I in gaining awareness of being conscious of itself. The mesoteric plane is where space and time collide to transmute into the fifth degree of the being, the fifth house of soul<sup>2</sup>. Next to the material, the vegetal, the animal, and the human, comes the true human nature embracing in itself all the previous ones, attentive, patient, humble and sincere, discharged of time. No geological time will further the Cambrian clock, the mesoteric age is chasing *māyā* away. Sumerian, Egyptian, Greek, Veda and Olmec long since revised the categories of thought still carrying some freshness of truth, occasionally accepted or rejected by many or by few. Acts led off by the true human nature do not leave debris behind, no negative karma is produced by an action performed from this stage, these are 'clean' actions, no karma is available to *māyā* here.

Kronos took account of history of and left its debris in the human self. "*riverrum, past Eve and Adam's from swerve of shore to bend of bay... to the last syllable of our recorded time.*" Memory as a support to action – does a clean action leave traces in memory? Our reptile brain is as yet very active, for Greed&Greed are still bullying in the courtyard. Next to having harvested our own individual karma, we still need to amend humankind's karma. Slavery left a massive trace in human consciousness still in need to be cleansed. Like chrysalis, organized religions in turn vesseled the spiritual content in the historical continuum to protect an adolescent spirituality

and grant it a sustainable development within well defined systems of practices and believes. They are now fading away to give the fore to a mature spirituality as a function of consciousness – the function still creates the organ. Indeed this is the time of individual revelation and prophecy outside the enclosures of codified creeds: the spiritual-material vibration, the *spanda* of creation is ongoing and cannot be regimented in time. It is any longer a matter of faith, but of the evidence of a shared proof, no copyright holders are here, just a unified field of consciousness. From the simplest and undifferentiated to the differentiated and complex, from absorption of many to oneness, hyper- and meta-synchronic events are taking place. Unapplied creativity is a nightmare, idle vision a crime, performed a-synchronically they produce karma, in need to be amended before any further development could ever take place. Of interest is that in the current shifting of consciousness, the individual and collective processes of amendment, and of development are indeed synchronic, a trait to which we need to get accustomed promptly. We do not actually investigate the depths of the mesoteric limes, if not for a handful of details that need not to detain us here for long, but we do take notes of the way. A way that cannot be said not because is a cipher carefully protected from vulnerable eyes, but rather for the failure to voice a proto-phoneme validated before any emanation<sup>3</sup>. We are detectives for and of life, inquisitiveness never ends — *fatti non foste a viver come bruti ma per seguir virtute e canoscenza* — *curiositas* is pulling from the unveiled. Fulfilled. Resting. A quiver, stillness is disquieted, the quest is ignited anew, until its next achieved stage, and so forth. The spiraloid function of *curiositas* embodies the advancement of knowledge, received and implemented at once on the *tensorium*<sup>4</sup>.

Consciousness is implementing a comprehensive transmutation: the rhythm and cadence of its incremental manifestation are inscribed in the evolutionary geological footprint of a past Cambrian time, and in the nonlocal consciousness unchecked by the space-time continuum. Art at its best transmutes the density of matter into a spark of creativity, it saturates matter with spiritual energy as a means of self-perfection. Everything is perfectible before

reaching the threshold attended by the two guardians — the two polarities — abutting the door of Perfection, the Heaven's gate, the *báb*, the door to the next dimension. There, creativity, quivering and resonating at the same frequency of the gate, transmutes the guardians the gate and the whole notion into its further guarded dimension. Is the Heaven's gate preventing entrance, or avoiding release? Perfection does not abide in the split dimension, spirituality not imbedded in matter does not beget reality; to perform clean actions attuned with dharma, humility is key. Relativity ceases its grip by transmuting beyond its own limits, a conceit devised by the thinking mind in its proud attempt to breed order in chaos. According to classical mechanics, any energetic exchange in a closed system makes entropy to increase; clean acts are performed in open systems and bear an enantiotropic<sup>5</sup> function instead. Entropy and enantiotropy are the two faces of the same coin if perceived from one of its sides, but a unity when perceived in wholeness. The circle leaps into tri-dimensionality and becomes a sphere; the sphere leaps further to acquire an extra dimension, Pythagorean solids depict n-dimensional extents into the space-time continuum. Flattening a sphere onto bi-dimensionality dispels its qualitative flavour, as a soul leaving its body. At death, the dematerialized soul gravitates around its corpse for then — if properly mended by karma, and if its resurrection garment of light has been suitably crafted — discharge and revert all its body entanglements to their primeval elemental realm, retaining only the signature of the deeds that made up its resurrection body. Freed from any further reincarnation constraint, it moves further to its new mansion; if unmended, it will verge at collective level to be channelled again at conception.

Until union, energy's polar signature is preserved as gender. Once united, the conceiving pair vibrates in unison in the timeless *conjunctio oppositorum*. From this reunification taking place in and along the *axis mundi* joining haven to earth, a new life may be engendered at once in both realms. By uniting the complementary, the *axis mundi* transmutes into the original channel of communication to grant the energetic flow between the pairs. In the sexual intercourse, this is the channel through and by which a

soul may take hold of the physical plane. The unified field of consciousness of the two polarities determines the nature of the soul entering the space-time continuum; the field acts as a filter to let percolate a vibrational frequency corresponding to its threshold value, determining thus the energetic nature of the soul, its quality. The existential drive fired by the union of two true human natures in the mesoteric realm boosts a hyper-dimensional state and savour (*rasa*). Flexibility and rigidity. A virtuoso's floritura, undisciplined as it can be. A lack of decency, tax-free. A leak in the cosmic osmotic veal. Māyā just moved away and brought with her all quadrants<sup>6</sup>. *Śūnya*, *ṣafira*, *ṣifr*, zephyrus, zafir, zero, empty, void. Having to accomplish such a function, the power of the sexual drive is indeed very subtle, finer in gradation and in nature than any ancillary energy (*naḥs*)<sup>7</sup> which, if convened in the session, will participate in shaping the threshold value and imprint it with a karmic seal. Many advanced and less brilliant soul are on the threshold of embodiment to seize the opportunity to bring forth their development on Earth, their unique and sole manner to experience matter and get aquainted with it. The delay accumulated by consciousness in becoming self-consciousness, transmuting from one condition to the next is an intolerable meiosis: hyperboles and litotes glittering in the air while allusion is planning afar, figures of thoughts, figures of speech... a transmutation of the oxygen into its next octave<sup>8</sup>, certainly not the 'last' one, as in the mesoteric dimension first and last share the same plane of reference. Seclusion and lifelong retreat belong to the third and fourth ways, humankind is surfing the fifth: the plan of an active and vigilant consciousness, in which action and will, a doer and a thinker, are the unifying segment of a vacant position.

We name things, we categorise, devise, define, diversifies, make a whole bundle of them to then unpack it time and again; we exaggerate the thing-like nature of reality weakening our sense of interconnectedness and inter-being. A heart bound to affection cannot give rise to a subtle heart. To act free from contingencies and to avoid creating karma is an obligation to extinguish the human debt of necessity, the collective karma. Action and

reaction: contingency. If our centre of gravity is not installed in the integral true human dimension, an action performed in duality stimulates a re-action ignited by the ancillary forces leaving debris (*karma*) in the inner self, requiring thus to be amended before any possible improvement. Conversely, an action arising from the true human self in the original unitary mode before obliteration, does not leave karma behind, and bears a radiant connotation (*farr*) not blurred by contingencies. It is a ‘clean’ action, devoid of self-interest, not calling for any re-action or individual compensation, payment or reward to its own advantage or profit, it is performed solely for the common good, comprising both individual and collective concerns.

Here lays the ground to assert that the emerging new culture deriving from the true human consciousness abiding in the collective plane, moving from an ego-driven outlook to an altruistic awareness-based holistic approach generating clean actions, will necessarily give rise and empower an economic system based on a not for profit model. Interspiritual age, collective intelligence, multiple perspectives approach, double and triple loop and cross-paradigmatic thinking, paradoxical reasoning, post-conventional inquiry, primacy of the n-dimensional on the 3-dimensional operational space, mutualisation of knowledge and structures, crowdsourcing, open source, solidarity networks, community centric and driven innovation, citizen driven cooperatives, community sharing, industrial innovations, nanobiomimicry, 3D printing, microfactories, urban farming, crowdfunding, fair use economy, economics of scope, p2p economics, and profit-for-purpose are just a few of the tips for the now sufficient conditions to let emerge a new economic model conforming to an ethical discretionary limit of earnings constrained by the zero-profit condition. A system in which culture, education, governance, institutions, organizations, and the way people work and collaborate among themselves are guided by the ethical principle of the integral true human nature able to contain in itself the whole of humankind. The articulations of such a nonprofit economy, which we would rather designate here as *mesoeconomy* — to wit, defining it for what



it is, rather than for what it is not, words are bricks in the modelling of thought — are indeed complex, hard to conceive and attain in a short term. A benefit (*bene facere, benefactum*) is a good or noble deed, not necessarily economic, and a beneficiary is somebody who benefits from it. Profit (*proficere, profectus, pro facere*) means to make advance something, to progress it, is the extra-reward, or the surplus — not only economic — that exceed the true value of an entity — a ‘true’ value still calling for a better definition. In such a case, value is an arbitrary predilection that shapes the relation with an object, or an idea, or with some aspects of life assessed in contrast to some other deemed less worthy, which amounts to discrimination, and is the ultimate embodiment of a divided consciousness generating contingencies. In economics, profit overpowers true value, and the relation profit-value identifies in money the epitome of the material force ruling society. Current economic dealings are energetic exchanges taking place in a close system, as such, at any exchange, profit (entropy) increases as an economic gain both for the performer and the system.

Mesoeconomy discards the concept of profit as the ultimate means for individual and social development to advances its cognition beyond the ordinary boundaries: the doer, the actor, the performer, the entrepreneur, brings further the action to the benefit of the common good, with no individual economic profit but the reward of the aware satisfaction heightened by performing at the best of the capacity available in that particular circumstances. Here, satisfaction becomes a variable of circumstances, just as the norm is a cultural variable. What may be considered right and appropriate in certain circumstances might be considered wrong in another context, which does not necessarily implies an objective reality as benchmark. The framework in which an action takes place influences and determines its result: reality is being co-created within the performance of the act itself, whose value is established not in relation with an object, but for its intrinsic quality. Only acts arising from the true human self — clean acts void of debris — do create value, co-design and enact the enantiotropic function of the collective consciousness.

This is precisely what it differentiates them from an anarchic action. Anarchy<sup>9</sup>, in its doctrinal acceptance is a self-organizing force — an energetic pattern of activities, a system, *not* a single energy — that strives to control the whole by constantly re-focusing and re-adjusting itself and all its inherent components to a new direction pulling from a stage yet to be reached, from an attractor located in the future. In the ‘present’, both past and future are perceived as polarities governing the sub-lunar world. *Weltanschauung*, worldviews, and belief systems are consistently changing at all time, setting new goals and achievements. As a quantum fluctuation, sub-atomic and atomic particles, nature, the solar system and the universes are a vibrating self-organizing system, in which also human activity takes place. The converging and diverging energies making up the anarchic pattern are in such an intimacy with the collective intelligence that the two are but one. A pale shade of this can be observed for instance in the ‘unregulated’ chaotic traffic of big cities like Delhi or Jakarta, in which the traffic flow seems mastered by a collective mind supervising both individual and mass vectors, at any moment apparently bound to collide but never, or seldom, doing so — any complex system has critical points where sudden change can take place, so that some ‘accident’ may occur... We are journeying the ‘permanent’ stage where the collective consciousness is becoming conscious of itself thanks to the individual becoming aware of being part and particle of the collective mind.

Decentralized, un-concentrated, disseminated, pollinated, comprehensive, receptive, liquid, extensive, engendered, permeated, pervaded, allocated, delivered, diffused leadership: briefly, anarchic in its original take, keeping at sight that all definitions are always partial, as to ‘define’ is to limit and restrict a concept to just a few of its aspects. Governance moves here to a higher degree of systemic coordination; accordingly, social anarchy is not the abdication to the law of chaos, but to dharma instead. The law is at all level the same; what differs is the modality of its manifestation in ‘time’, namely, its historical application. To accept and submit to the law of dharma is to become one with it while retaining the awareness of the

individual actions, a self reflexive consciousness, aware of its own acts imbedded with[in] awareness. Endeavours performed by and in virtue of genuine clean acts bore in themselves the knowledge and the signature of the flowing dharma, without disappointment or frustration arising from expectations exceeding reality – better no expectations at all. The temporary cyclic emergence of each of the two signatures characterizes our own individuality, our own make up, and that of our society signalled in the course of the historical linear time by one of the two emergencies. At its turn, each emergence, by taking avail of enantiodromia, transmutes into its opposite, in an even dynamic equilibrium. The medial point, the saddler point in between the two emergencies in which transmutation into the other occurs, the timeless point in which they collide or diverge, depending from the assumed perspective, can be seen as a point of creation, either as a spark or as a new life. The experience does not stop at the neuronal stage, it becomes sensory in as much as permeates the bodily global emergence. Consciousness does not differ from the energy that constitutes it, it is itself that energy.

*“Poor us, poor us!!!” brayed the donkey unaccustomed to driving “we will end up in the a-byssus, in the bottomless”. But he didn’t realize that it was not him in charge of the chariot getting lose, and for a short while felt relieved of the heavy burden of leading, of its toll and its lot. “A donkey shouldn’t lead!” Shouted the charioteer “I should do it instead!” “Who is this “I”? asked the astounded donkey “Neither the Ego nor Me, the Self or the Beast, vula bass e schiva i sass” answered the agent “and mind your own ass! Liaise with captain Achab, if you can!”*

Fetonte, not Arjuna, drives the Sun chariot, an inexperienced and proud charioteer, a devastated I subdued to an inflated ego. The authorial ‘I’ and the inner sense merge to rewind the clock of history at zero ground. Forgot the password? Here is a secure way to recall your life anew.

These few lines just to depict the way and the why of the Self endless quest in-between *zāhir* and *bāṭin* and disclose the why and how of an endless

revelation. In this time-bound dimension is hard to helm both worlds, distractions abide at both sides, even in the mindfulness of no-thought.

There are no coincidences in the mesoteric realm, for in the timeless continuum everything is co-present. Synchronicity is a sub-function of time, which is a mental construct of the realm of quantity. Conscious awareness pairs quality to quantity and transmutes them both into the mesoteric pace, which retains the awareness of the polarities but deprives them of their former grip. It transmutes them from masters to servants at the service of the higher function of consciousness. Time becomes a potential sub-function of quantity, deprived of any hold on reality, mastered at the service of a consciousness preserving the awareness of duration of the preceding condition. A plastic representation of this process is often exemplary expressed and depicted in art. For instance, in the Ionic capital, the two eyes of the volutes simultaneously depart in spiralling lines to shape the bands of the volute and to invisibly merge at its central point, to then be absorbed in it and disappear beyond the surface into that inner dimension which, by shaping itself at once with the outer surface, generates the content and the form of the capital. Pythagoras is still playing a tune on his monochord. Form and content are nothing but one at the intersection of their orbits giving rise to a different quality time, neither quantitative-linear, nor circular-mythical, but the mesotime at the service of consciousness. The usual contradictions starts here to surface: the closer we draw to the centre, the farther we distance from it, the point travels its path until transmutes into a new state: a leap into the unknown turning the knower and the object of knowledge into the known. Suffering is a by-product of growth, it spirals into the unknown to reverse knowledge into pain and be reabsorbed in life. No wonder that in the next phase all these earthly pain will look like as heaven, or at least as an heartily paradise...

A boat with two captains is voted to disaster, the captain (cape = chief) by definition is one, Janus has two polarities, two directions, four eyes and two mouths. Cyclops (*kulklops*, round eye) are semi-human entities belonging to the circular mythical time; Polyphemus, son of Poseidon and Toosa, is blinded

by greed. Penelope defeats the historical linear time by weaving the warp and weft — the space and time orthogonal axes, solstice and equinox — on the loom of life, bounding the ‘present’ at their point of intersection with a Gordian knot, the ‘heart’ of the cross, or the eye of the vault. Unbundling the knot re-enacts the two ends of the thread of life, the two polarities. *Curiositas* diverts Ulysses from home for the sake of knowledge, food for the soul; Outis (nobody/Everyman) poses the wit of a villain on his way back home – travelling is certainly best enjoyed in highlighted consciousness. Discipline and determination, clear intention and direction of a route materializing itself in the present one step after another. Outis has faith in his fate; Poseidon, ruler of the sea, of water, of the feelings, dwells in the medial dimension sharing its upper limbus with his brothers Zeus, the sky, the air, and its lower face with Hades, the underworld, fire. In the mythic archetypical iconography, the feelings (Poseidon) are unsmoothed, disquieted – which makes the quest disturbed and uneasy.

Purgation starts on Earth. Beside mending the whole of our own inner-outer being and that of our forbearers, we need to get rid also of the debris left by humankind as a whole: wars, crimes against humanity, human trafficking and slavery, infringement of human rights, disruption of the global commons and of society, just to name a few. All mutilated outcomes of an impaired vision, of the monocular sight of the current society perceiving only the ‘material’ aspect of reality, certainly not gazing from that ‘third’ eye pairing the inner to the outer in a global perspective. The depth of the n-dimensional vision is made only possible by two eyes; a Cyclops is unable to ‘perceive’ any human perspective. Three-D devices make fictitious reality to look almost as real, indeed a flat and insolvent scam to incubate sleepy audiences with fugitive enjoyment: an *ad interim* orgasm from which to phase out soon. It would be advisable to look into the matter without a fluctuating obliterating cataract, as tackling the issue from an undivided standpoint might dismiss some cognitive dissonance. *Contradictio in adiecto*. By being consciously aware of the path we are burrowing into our own lifecycle, our actions reinstate the spiritual-material hendiadys. A one-sighted economics deliberately furthering from the common good to plunge into

selfish interest is certainly not for the general welfare. In the transition to a mature mesoeconomy, not-for-profit need to outbalances profit to attain an equitable clean sustainable development: the time is ripe to move the sight from just one eye to both, and shift the current economic paradigm to a binocular vision poised behind the veil of illusion, a reflection of a particle of the perceived whole, received and absorbed in highlighted consciousness. A pseudo-epigraphy in pursuit of an illusory wisdom – wisdom is not a product of the thinking mind, is a common reservoir at the intersection point of the space-time continuum with the flow of dharma, from where to drain the needed. Wisdom cannot be known, it can only be sucked.

While in the past an initiation was needed to re-establish the flow between the two polarities — that might have been blurred at the moment of conception by the interference of the ancillary energies — in the current age, more and more people are self-initiating to higher state of consciousness, undoubtedly a ‘sign’ of the times, as the world situation is so dramatically in need that unprecedented modalities to mend and adjust its course are becoming widely available. The surfacing at conscious level of this process brings evidence to its action, a revolving fund within consciousness, counterintuitive. The quantum properties granting the occurrence of being in multiple states at the same time, allows the cleansing at once of both the individual and collective karma. Something new is taking place in human history — both *ierós*- and metahistory —: is now possible to be self-initiated, for consciousness is self-initiating itself as well. We are nothing but a flash of a multiplicity of states: a spark of impenetrable darkness (*botsina de-qardinuta*) in a dilated *ihām* of Hāfez, or in a single note of a Bach *Cantata*, or in a Veda glimpse behind the veil of *māyā*. In stillness, the core of our being participates in co-shaping clean universes. Inspiration comes and goes, a collection of diversity, the process is in full swing, yet not consolidated, fluid. The way is fraught with obstacles, trials, shortcuts, joys and sparkles of happiness in dispersed raptures. History is on the making. Our contribution lies barely at the feet of a giant, at times anthropomorphically disguised. The time of occultation is over.

The impression that things exist outside of us might well be due to a sub-function of the process of time. Yonder the individual enlightenment there is enlightenment of consciousness, from a denser to a finer vibration, illuminating and disappearing as a sunbeam on the surface of water, bilocality becomes a function of nonlocality.

Beside the existing International Women's Day, The Youth Day, The Day of Peace and so forth, an International Consciousness Day should be celebrated at the Heaven's Gate of the Summer solstice — the *Janua Coeali* — as the anniversary of the new era in which individual and collective consciousness partake of both worlds. Further to the state of Now, of presence, of unity, of non-duality, non-locality and the like widely treated so far, there is more, much more. It may seem as an ephemeral illusion to change oneself and the world in just one feat, but indeed is what is taking place beyond obsolete categories and isms depicting a single-eyed reality. There is more than the flat reality perceived from an unpaired sight. To consciously access the mesoteric dimension in such a novel way, averting the process of minute harmonization with unity framed by earlier paths, empowers its manifestation. These annotations at the margins of its unfolding are recording the reunification of both seas ensuing their ierós-historic rift. Indeed there seems to be a difference between the Now and the mesotime — the timeless continuum of the fifth way — as the former depicts mainly the state of consciousness holding that very moment; while the latter embodies and transcribes in golden letters clean actions devoid of karma, in which intention, performance and its outcome are present to consciousness as one. On certain aspects, a mesoteric action is very close to *wu-wei*, but it differs from it in as much as it bears a measure of farseeing determining its direction within a given contextualized environment. The capacity to empathize with the environment is one of its signatures, experienced as a presence much denser and at the same time way subtler than the ordinary one. A very distinctive rhythm of the vibration of life signals the pulsation of unity, a self-conscious vibration, no longer subject to the individual self, gives rise to both domains.

Brought to an end the hermeneutic circularity between faith and reason, freed to leap *ad libitum*, *attamen*, fully aware of the doctrinal implications of such assertions, there is still a long way to go. This is not a hypothesis of school, is the real matter in the best interest of the common good. New spiritual systems are emerging on the stage of the world in need of structures linking the secular to the spiritual. Push and pull, pull and push seems to be the trend, slightly gaiting forward, one lap after another linking waves to shore. None can be any longer the same, everything is changing, leaping in whirls into the black hole uniting the two universes<sup>10</sup>. Collective issues, such as human rights, climate change, poverty, gender inequality, social responsibility are impending on the communal self aware of shifting into the next consciousness paradigm.

As a result of individual and collective actions performed in a divided predicament, impinged on self-interest and devoid of any consideration for the common good, the current development paradigm is affected by unsustainable levels of consumption, depletion of natural resources, by pollution of the natural environment, energy inefficiency, widespread recused human and social rights, and by the overall weakening of social justice. Following onto the above, this harmful ongoing process leaves behind — embedded in products, services and processes, and in the individual and collective consciousness — marks and debris (karmic traces) earmarked with its own injurious performance that, at their own turn, become debris-driven agent of stagnation, of conservation of a status quo obstructing the way to any further development. In point of fact, the removal, ‘healing’, ‘cleansing’ of these debris is crucial if any fresh and clean advancement may be granted to the endless human pursue of the other than the self. Yet, as always, the best way to be free from indefinitely clearing out debris is, in its first instance, not to make them, namely, prevention. To this aim and to re-install the agent avenue between the inner and the outer to liaise the two worlds — a duty of a true human self, indeed its ontological mission — and to delegate their conversation in its hands to facilitate the transition to a consolidated mesoteric unitary state of consciousness linking the top to the



bottom of the pyramid with the spinal cord of a ‘clean’ flow to and fro both directions — and to foster a systemic change to an as much as possible debris-free clean sustainable development — we need to envision, design, develop, implement, monitor, promote and enforce in the practice of business activities and in legal entities a global clean code of conduct: a Clean Code<sup>11</sup> ethical standard that takes into account sustainability, respect for human and social rights, the environment, and social justice. A quadruple-bottom line criteria that integrates, builds on and further develops the concepts of corporate social responsibility, circular and green economy, cradle-to-cradle, farm to fork, resources efficiency, smart design, future proof brands — and many more demands surfaced lately at collective consciousness — granting that all along the whole supply chain only “clean” (karma-free) actions, products or complex devices or processes have been performed. From extraction, production and distribution to consumption, waste disposal and recycling; in the performance of economic and financial actions and services; in the planning and management process of activities involved in sourcing and procurement, conversion and logistic management, the life-cycle approach adopted by the Clean Code can ensure outcomes brought about in a wholly neat and fresh manner, delivering a “clean” sustainable development in the vast variety of human endeavours.

Indeed, it is time for a radical responsibility taking, each epoch has its own task, and the task of this epoch of ours is to adopt and implement an ethical standard to avoid producing more negative karma: a Clean Code of conduct to enhance the rejection of any form of corruption, discrimination and child labour; to safeguards dignity and freedom, and the equality of human being; to protect labour and health – neither child nor forced labour, no toxic substances nor damages to the environment, no violation of human and social rights may pass along its way. The Clean Code irradiates from all directions and pervades all planes, it is the inborn capacity to be one with dharma, the eternal flow allowing a smooth transmutation to the collective plan. It empowers transformation and systemic change heading to a unitary state of consciousness to foster further paradigm shifts.

Compliance with the Clean Code by individuals and institutions guarantees zero negative-impact on the individual, on society and nature. It is a tool to ensure the safety of the environment, biodiversity, as well as the values and principles concerning energy efficiency and sustainable development. But, alas! the term sustainability has been so much stretched to become at present almost meaningless, indeed it is time to talk about a clean-based sustainable development to advances the Sustainable Development Goals (SDGs) further to their natural outcome: a Clean Sustainable Development that progressively will shape the post-2015 Development Agenda.

Thanks God is Friday,  
we deserve a good long  
resting clean weekend... enjoy.



<sup>1</sup> In my own formulation, the mesoteric dimension is the spiritual-material middle (*meso*) dimension in between and uniting the inner (esoteric) to the outer (exoteric) realities. Terms as *tensorial surface*, *tensorium*, *mesoteric* and so forth are the closest verbal expressions I could design so far to this purpose, Cfr. S. Momo, *Art as a-pre-text* (Rome: Semar, 1976) and successive theoretical writings.

<sup>2</sup> In the summer of 1974 John J. Bennett, visited the Maharishi Mahesh in Rome to question him about Transcendental Meditation, about his interpretation of the Bhagavad Gita and the grading of the different 'houses' of the soul in Hinduism. In that occasion, as I was elaborating on the spiritual-material experience in art, I asked Bennett about his own classification of the 'houses' in relation to the sufi derived outline set out by Muhammad S. Sumohadiwidjojo, the founder of Subud, and the Gurdjeff-Ouspensky system. He didn't answer straight away, but from the glance I got beneath his glasses, and from what he confirmed me later on the same occasion, he maintained that there were not theoretical discrepancies casted in the two systems, that actually they were equally valid as all depicting an aspect of reality. Cfr. John J. Bennett, *A Spiritual Psychology*, (London: Hodder and Stoughton, 1964), and Muhammad S. Sumohadiwidjojo, *Susila Budhi Dharma*, (London: SPI, 1975).

<sup>3</sup> The closest to a proto-phoneme is probably the soundless emission of the letter H. In Islamic eschatology, the *H(u)* (Him) breathed in some form of *dhikr*, is considered the prime energy identifying object and subject in the Breath of the Compassionate (*al-naḥās al-raḥmānī*).

<sup>4</sup> In my own communication, the *tensorium*, or tensorial membrane, is the osmotic-like membrane in the mesoteric dimension between the inner and the outer realities, see *supra* 1n. For a detailed account of its function, cfr. S. Momo, *Appunti operativi* [Operative Annotations] (Rome: Semar, 1978).

<sup>5</sup> The term *enantiotropy* is used here *et passim* according to its original etymology (ἐνάντιος [enan-tios], opposite + τροπή [tropē], turn, conversion) as having a counter effect to the entropy of classical thermodynamics (εντροπία [entropía], *a turning toward*, from εν- [en-], in + τροπή [tropē], turn, conversion), not in the acceptance currently used in chemistry.

<sup>6</sup> On Quadrants (AQAL), see K. Wilber, *Excerpt C: The Ways We Are in This Together*, (2006), from the planned *The Kosmos Trilogy*, vol. II <<http://tinyurl.com/kfwuw2d>>.

<sup>7</sup> *Nafs* (نفس), pl. *nafas*, is the Arabic word, cognate of the Hebrew *nefesh* (נפש), for self, psyche, ego, soul, or life force, depending of the contexts in which occurs. According to William Chittick (*The Sufi Path of Love*, State University of New York Press, 1983) a *nafs* is the lowest dimension of man's inward existence, but others scholars dissent from this interpretation, cfr. Seyyed Hossein Nasr, *Les Etats Spirituels dans le Soufisme* (Rome: Accademia Nazionale dei Lincei, 1973); Henry Corbin, *Creative Imagination in the Sūfism of Ibn 'Arabi* (Princeton, Princeton UP, 1981). The generally accepted inter-classification of the *nafas* runs as follow: the material, inciting *nafs-i-ammara*; the vegetal self-accusing *nafs-i-lawwama*, with its sub-inspired *nafs-i-mulhama*; the animal self *nafs-i-mutma'inna*; the human *nafs-i-radiyya*; the integral true human *nafs-i-mardiyya*; and the pure *nafs-i-safiyya*. The term is here used mainly in the acceptance of the Subud terminology, comprising all the different *nafas* (*nafsu*) as ancillary aids to the human performance.

<sup>8</sup> On the relation between the oxygen transmutation (octave) and the fourth form of manifestation of consciousness (the fourth way), cfr. P.D. Ouspensky, *Tertium Organum* (London: Kegan, 1930) and, also, his *Fragments d'un enseignement inconnu* (Paris: Stock, 1961).

<sup>9</sup> Etymologically, the term *anarchia* (ἀναρχία), is a compound word composed of ἀν [an], not, without + ἀρχός [arkhos], ruler; the latter closely related to the αρχή [arkhē], beginning, origin, which sums up to “without origin”, in time.

<sup>10</sup> From a physiological perspective, it could be also a possible function of the *corpus callosum* connecting and facilitating cerebral interhemispheric communication.

<sup>11</sup> The Clean Code conceptual framework is embedded in the Spanda Foundation Clean Code Projects currently being implemented.





## THE RIGHT TIME FOR ACTION IS INDEED THE PRESENT

LETTER FROM THE CHAIRMAN OF THE BOARD



**D**EAR, FRIENDS, COLLEAGUES, DONORS, PARTNERS, THE COMMUNITY AND YOU WHO have the chance to read his Annual Report on Spanda activities in 2012. Indeed, it has been a tough year. Amidst the convulsions of a transmuting world and a shifting consciousness, many of us felt the whip on the back while the vision was flickering. Eventually, the two met and I am glad to present you here our yearly Report, in the hope that you will find it informative, challenging, inspirational, enjoyable and conducive of real clean actions.

During the past year, Spanda activity to further the cutting edge of the becoming was, and still is, is a priority. To shift Culture and Development to an advanced tire was, and still is, persistent and resilient. In the current social transitional mode many old models need to give way to the incoming phase, yet resistance is holding fast. A global systemic change is much in need: obsolete social, economic, spiritual, cultural and personal systems are all required to leap where quality and quantity merge to give rise to a united field of action from where clean acts can be performed. All acts embody the imprint of their origin: if emerged from the deepest human source, they will generate karma-free clean actions, exempt from further clearings; if rooted in any other soil instead, they will be earmarked with karmic constraints and pollinate farther debris in all ensuing events.

As here tangible results should be reported, or at least the intangible efforts made in implementing our mission, the question of how to foster and enforce clean actions was faced, expounded, engineered, designed, answered and disclosed in the *Clean Code Project* Spanda started last

spring, and that ever since informed the whole of its activity. In collision point with the current monocular sight on reality avoiding the depth of the binocular vision for sheer insanity, Spanda Clean Code is taking hold of the shift with the minimum possible disquiet of mind within the maximal change in perspective of the mesoteric perception. We are not in a hurry; we have patience, aware of as yet leaving plenty of karmic traces in our actions and endeavours. Labor never ends, gestation takes a while. In the meantime, we can only offer the pointer of a direction that should spring from the deepest common human soil, heading across the collective self and aloft.

Accordingly and notwithstanding the remarkable decrease in donations, we managed to advance with the seal of the Clean Code the unfolding *Jubilo, Mantra and Mūsiké Project* as reported in the following pages.

Now at 2013 already advanced, I would like to present you here a few firstlings nicely in progress, an array of tangible long-term assignments that, along all current activities, we would like to actualize with your intangible and tangible support:

- ~ The adoption of the Clean Code by the UN General Assembly;
- ~ The implementation of *The Saraswati & Critias Transcultural Encounters on Clean Sustainable Development. An e-learning e-edugame*, a recent spinoff of the Jubilo Project and,
- ~ A new issue of the Spanda Journal dedicated to «Innovation». The Open Access version of the just released «*Anarchy & Nonprofit. An Emerging Affair*» issue, elaborated in 2012, is much in demand from our website, as well as the previous «*Consciousness & Development 2.0*» winter release.

Incidentally, we were unaware that refurbishing the Spanda website could take so much a time, work started already last year and we are now just halfway – as you all know, we are an exclusively volunteer entity: board members, interns and volunteers offer their work for free, in exchange of no economic tangible concern. Spanda advocates a not for profit global society, a mesoeconomy based on a nonprofit model. As never was anything great

achieved without danger, so we are forging ahead, attentive not to fall in disdain in offering our sincere measure for an enlightening quantum leap in consciousness.

The right time for action is indeed the present.

A donation is an act of love, a vibration springing freely from within to find its accomplishment in a act void of karmic influences, not engendering further debris but valuable outcomes. If only all of our acts could clad this flavour of subtlety and grossness meeting in consciousness, we could easily enforce social justice, achieve equality and defeat poverty.



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<sup>1</sup> In *Spanda Annual Report 2012* and *Spanda Monitor*, July 2013.







**B**UT NOT ALWAYS FEASIBLE UNDER THE BURDEN OF TIME DELAYING ITS OWN becoming – beware, the tribe is growing, the vibe is thriving...

While innovation is challenging the past within the linear necessity for performance of our civilized activities, the incoming nominal collective enlightenment contradicts itself beyond its own individual resolve to merge for good with the collective intelligence, despite the present contingencies deprived of all reasonable doubt and foreseeable hope. There is much more than what we ordinarily perceive as a bare expression of matter with its countless labyrinths of thought constantly reshaping the maze: Theseus is still chasing the Minotaur in the Menander of thoughts. Verily, the elephant in the darkroom of consciousness is in dismay: nobody alone is able to grasp the whole truth save for the paired collective vision. Here, the imposed implications of darkness are that, *in absentia* of light, none can seize the whole, which is only intelligible by a pooled endeavour. Mankind as a whole is exploring and re-elaborating its exodus from materiality as a new cipher of its own becoming, a process demanding of us to consciously share actions to maximize its outcome. The human species is clearly evolving to a new tier of development in which the individual paths are purposely joining together to foster its innovative gait.

In view of that, let's then enlighten the darkroom to make innovation prosper in the linear historic path affecting its intangible outline. Is innovation a novel *eidōs* yet to be embodied into matter? The expression of an evolving whole emerging from the spiritual-material hendiadys? Or a new modality of the enriched consciousness hovering upon the cliffs of

a divided self? Whereas the collective consciousness bears an inherent anticipatory insight on the allegedly historic future, and space and time define extension — a hypothetical construct of the thinking mind — innovative itineraries from grass-root towards institution and from global to local — bottom-up and top-down at once — hold in the middle-out their crown of action, pooling and sharing resourceful knowledge form *nowhere* into to *now here* – beware, a minimal gap in a word may transmute the unbroken lemma into two-sided meanings. On another level, ontogenetic parallels phylogenetics in the individual-collective advance, the *hyphen* bridges the two realities to conclusively rest in its binding might: to open and establish a path between them, reinstalling its original contracting meaning of ὑπό ἓν [*hypó hén*] “in one”. Once opened the channel between the two realities through the unifying function of the self — the initiation of old — energies can start flowing both sides<sup>1</sup>. The point of observation is now in the middle, neither in the past nor in the future, neither in the medium nor in the message, not in the spiritual nor in the material grounds, but in the open common sourced knowledge in between them. Our own personal and aware contribution to this fresh unfolding of human consciousness is indeed a novelty.

In fact, these passing remarks along the path are circling words portraying the presence of a yet unclassified realm, a monad devoid of *fissa dimora* seeking ‘itself’ and the ‘other’ to hyphen the spiritual-material experience of life. Indeed innovation takes place everywhere at once by rebounding in the individual consciousness and, by becoming self-aware, fires up its mending process: a golden *kintsugi* joinery, melting the broken pieces of a fractured life into an edging evolving present. Dream incubators and visionaries gathered around the dialogical table to checkmate their roles: Whose turn is it? Who are the first and the last in Lilā everlasting dancing? Creativity delivers its vision at urgent pace down-up the hills of perception into a steady rest; the hyphen binds the spiritual to the material into a transient present, a joyful hiatus in an unfolding while. Fastened to its unconfessable truth — neither in account of a past nor for

a future stance — the evolutionary path is unifying the polarities all along its course, regenerating itself further and farther in its own becoming. Regretfully, these outmoded terms do not uphold to their own obsolescence, unaware as they are of belonging to an earlier apologetic inspiration, classified by the hands of a well-mannered polite old gentleman: Death & Destruction vs. Immortality. Autocracy.

Democracy, the ruling of the people, has failed its mandate in its current expression; sustainable development is on the verge of collapsing if its paradigm is not quickly revised. While governance has already acquired a vacuous grim, the scriptural elements of an unbearable chasm between the self and the other have gained the fore. Could we just withdraw and hold back in the presence of all this? Indeed we equally need to rapidly attune to the mesoteric dimension right in between the eso- and the essoteric sides of reality, because being aware of only one of its sides equals sighting the vision with one eye only, depriving it of the perspective and depth of the binocular vision by which we consciously set off-time, history and matter, and dematerializes at once facts in both our profane and *ierós*-history – Sacred & Profane are a very well know epitome of duality on the mythical plane, like the Martian-Venusians antinomy, or the archetypal Adam & Eve duo. Far and wide, the underlying tension between the monistic and the dual perceptive has undergone the entire human linear time to the point that, in its over-represented archetypal dualism, we are lost to the ‘prohibited’ golden apple igniting a bursting development of events. Shifting the centre of gravity from the collective to the individual plane removes one layer of reality to our experience, and replaces it with the space-time dimension as a temporary point of reference. This flight from the collective provision makes its contents to be perceived by the individual flattened consciousness as mere symbols; conversely, shifting the centre of gravity from the individual to the collective plane discloses the symbolic reality. As a matter of fact, the syntropic function of the enlightened consciousness in reflexive mode merges the polarities, releases the symbolic content and mends the karmic remains from both the individual

and the collective assembled history – a conjunction once symbolically represented *sub species aeternitatis* as the androgynous *opus*.

It may be noted that this igneous process ‘purifying’ matter of its historical account<sup>2</sup>, has a purposive behaviour: an inner-outer drive, a final causation, an entelechy, a vocation, a *conatus*, an *élan* — analogous to the steer of the human will but on a different plane of reference — that from a state of permanent creation defines its own existence by becoming into being. It is an itinerary of a conscious act indwelling a saddle point, hanging in the balance between infinity and utopia in the mesoteric dimension, keeping its centre of gravity in the pinnacle of action, mastering the balance while altering the gaze to both sides at an increasing tempo in approaching the threshold of duality where time ceases to be. Here the time-space factor is at rest, quiet, silent. The still originating point between the opposites does not interfere in the unfolding act, it comprises them instead.

From this stillness of creation — depicted here as the fulcrum of action, the saddle point, the hyphen uniting the spiritual-material experience, or the hiatus, the point of suspension between inhaling and exhaling, or the point of balance and so forth — the creative energy bends into the time-space dimension to ignite innovation: the equilibrium is lost, one of the polarities is emerging — the concepts of free-will is certainly here at stake. In other words and within a different framework of reference, once the system reaches its apex, enathiodromy comes into play: the structure bends towards one of its sides and a new phase kicks off. The point of equilibrium between the maxima and minima of a function is its optimization; the extreme values, spatially and timely speaking, located at the boundaries of the system, are its critical entry points; the centre is the establishment. All innovations are the result of an eruption, of enlightenment, of an invasion from the critical entry points on the boundaries: from the fringe of the system, not from its centre. For this, fringe movement, especially in the arts and in science, set off at the boundaries of social systems (grass-root, bottom up) and, step by step, conquer-transmute gradually towards the centre, whose heterogeneous energetic field decreases to its critical minimal limes at its boundaries. All innovations are starting up from the fringe, as

the centre itself is connoted by a very stable and fixed, even though inherently dynamic, stance: indeed the establishment bears the status quo as its cipher. Ensuing, the conquering fringe will soon turn into mainstream and sit at the centre of action, to be, in turn, challenged by the new fringing waves again and again, scaling up in the order of things. In this dialogical relation between the centre and its periphery, in alternatively and constantly keeping and loosing the balance while retaining the centre of gravity anchored on the saddle point of the action in the mesoteric dimension, innovation turns the impossible into possible.

The mesoteric dimension is certainly not an augmented, enhanced, or altered plane of reality, but for real the natural state of consciousness of all human beings instead, visioning the spiritual-material gaze on both worlds, gaining in depth and perspective, digging their becoming in the historical self. Moreover, this dimension is nothing new, has always been individually accessible, the innovative side of the equation is in that no longer only distinct individuals but humankind as a whole are now shifting into their new 'permanent' station: the collective *bodhi* is knocking on heaven's door: the longer we gaze into consciousness, the quickest it stares into us, actually we all are gradually imbuing the mesoteric dimension to get it through with comfortable ease. Clearly, humans did not 'fall' from a former blessed state of consciousness, from Arcadia, the Golden Age, Eden, and so forth, to the individual dualistic flattened dimension. Those are conceptual representations, pre-figurations, attracting visions of a handy condition in the making, at no time reminiscences of a past lost stipulation, rather the individual's ubiquitous representation on the mental plane of the élan presumed destination, a symbol for the driving purposive force resting place beyond time, or of an enriched typological 'rapture' within a framework intelligible to the thinking mind. Definitely we are not fallen angels: we are spiritual-material beings consciously and individually contributing to the making of our own and the collective state of consciousness: hence, not heading to a lost paradise to be regained because of a fall, rather building the communal foundation of a fresh unfolding realm. We all are collectively, genuinely and gradually morphing the

mesoteric dimension taking shape by our cooperative endeavour – indeed in this rests the very individual and common responsibility of humankind to shape its own becoming. Two diverging conceptual models are here at play: the static, unchangeable well ordered self-containing universe; and the unfolding ever-changing self-generating cosmos. All in all, the only fixed constant is the ‘law’, the *dharma* governing them both, not the outcomes of its enforcement in the dynamic interplay of the polarities.

In this context, figuratively speaking on the plan of mental representation, even the hypothesis of a causal necessity — *Moirai*, destiny, *Rta* — could be perceived as the flow of conscious knowledge attaining self-consciousness, upheld by the *dharma* linking, integrating, organizing the individual paths into the whole system. The relations connecting the individual dots could be seen here as the synapses connecting the dots-cells by virtue of a mindful relation, thereby enabling the flow of information from one dot to the other – on a different plan of representation, even the Internet biomimicries this process.

The emerging of the social consciousness, of the collaborative-sharing-caring economies, of the alternative currencies, the commons, of peer- and co-production, co-governance, co-creation and destructive creation, communitarian culture, inclusive capitalism, knowledge and common based societies and economies, mesoteric society and meso-economy, together with the obsolescence of the concept of property in favour of that of common possession, are all symptoms that a capital in pursue of mere profit is no longer viable, it creates inequality, is unsustainable, obsolete; but all these emergences are also indicators of the merging on both the collective and individual planes of a variety of disciplines and cultures joining to unveil, conceive, forge, draft and implement global innovative insights, thoughts, and viable, sustainable, thrivable processes and devices. We are no longer questioning these days with no answer, pleading for an unborn answer, but offering innovative solutions to replace a bygone system in its place.

In this perspective, the faulty modern economic system could be seen as the outcome of a divided self; conversely, the new emergences rising from

a process of reunification, are the tangible upshots of I and You merging in the collective self, from ego-driven to community driven, from selfish to altruism in which acceptance of the other mirrors the image of the self reflected in the countless points of light on the waves of the ocean of consciousness.

Everything goes by with a high or low pace, all passes and changes, today's craze will tomorrow be obsolete. Acceptance of the status quo is regressive, as in a very short while it will turn into *ante*. Consenting to be and become, is to persistently accepting the life-driven imperative beyond the saddle point, at risk of losing it no matter how. An innovator is an explorer testing new paths farther beyond the secure zone, opening up new directions at each step, and leaving security at risk. The risk is a mental temptation inviting from afar, an attractor, not a pusher, and riding the tiger on a razor blade is indeed risky: leaning too much on one of the polarities and... bye-bye balance! the integral critical saddle point is lost, the present took a walk on the wild side...

Fear is actually a de-organizing principle acting upon the collective consciousness; qualities instead, are organizing principle and organized structural patterns inside the collective consciousness. Within the limits of a different terminological framework, or on a parallel plan of reference and meaning, qualities might be perceived as *devas*, angels, *malakim*. The old metaphors of the guardian angel holding in front of the carpet weaver the archetypal design to be woven into the cosmic fabric by means of the vertical warp and the weft horizontal axes joined at their intersection by the Gordian knot cut into the present, still very much holds very true. The global mind is at work, willingly or unwillingly, consciously or asleep we are all partaking in Lilā cosmic game, of which much remains to be said.

*"Who is messing around here? – said we, the divided I — The I, the Me or the individual Self?" "Quite a difference... — 't wouldn't have so said Elision? — the hyphen is one, but we are many, many and many, more than a few, turning both past and future into this present, both ways at both ends, as in the now all both are but one."*

The above de-contextualized inclusion in the body of the narration is functional in joining two layers of language: the authorial I and the ‘other’, the very individual marker left into matter by both planes of language. So that:

*“An unrestrainable cycle defeated Kronos at Hyphen Bridge and wrote history. Underneath, egotism and selfishness cognates until never is present in the unconstrained entangled now, whereas the present is never and ever at once.” “You mean that you want to know me?” “Yes! and hear your soundless voice, the say of the moon is charming” “Hum... What’s for?” said she. “The Moon is appealing, a great archetype, the Moon and the Sun, the opposites, the complementary, the higher and the lower, the lingam and the yoni. Show your beauty said the Sun, and the Moon fully shined all night displaying her intangible beauty, enlightening the dark night of the soul... You see? Some good lines just 4 u — said he turning the Luna-park lights off while riding the tiger in the moonless night — Night and Day, the co[s]mic couples are severing the conscious presence in duality: the blending of Black and White does not engender gray nightmares, but the lively rainbows blooming all around from nowhere: a shower of lights fulfils the soul melted in matter, and the spiritual-material dimension takes hold. Who could ever have dreamed of your last night elegant lack of reticence at sleep’s expense?” “I hope everything is fine now, even better than better” said she.”*

Here again the narration changes of level, moves to another plane. The intersections of the narrative planes beyond all quadrants allow for the authorial I to subside to the We and melt in collectivity. This narrative, as perceived from the perspective of the hyphen generating the visible-invisible universe, the sacred-profane alphabet collating heaven to earth through the account of a vertical stroke expressed in verbal language, bear witness to its becoming. Careful! Contraction and expansion, the polarities are on hold... *qui rationem artis intelligunt*.

In point of facts, the constant interplay of giving and receiving, of the individual and the collective, of expansion and contraction is giving birth to Lilā dance in the mesoteric dimension. There are no independent beings, nor independent freedom, intelligences or shining devas here, but the common endeavour to preserve and sustain individuality in plurality,



sameness in diversity<sup>3</sup>. Complimentary implications are thus manifested; ethics and politics are already on stage. Lilā is performing her ecstatic dance right in the middle of the two worlds, and affecting them both.

There remains for discussion the fact that to perform rituals, postures and gestures from the *outer* to induce a certain state of consciousness has been the work of many practices and disciplines since old. In reality, is at first a state of consciousness to determine, inform and shape a gesture or a posture that, once codified or ritualized in the performance as a distinct position or as a set of actions, is then employed to regain and reactivate the higher state of consciousness that originally shaped it. Unfortunately, most codified rituals have nowadays relinquished their powerful innovative drive, the original vibration has dimmed and, devoid of creativity, their inner flow has nearly come to an end. In these days, the ritual sequel of postures is hardly conducive to any higher, collective or sacred dimension, its actions are empty, deprived of any innovative and tangible impel. As a matter of fact, innovation is a self-regenerative action, a self-innovating act.

Mimicking the process of accessing the higher dimensions or the collective intelligence in order to implement sustainable and tangible solutions to current impelling concerns, Spanda has devised the innovative Lilā virtual educational game platform, here offered as a *dulcis in fundo* serving at the end of this issue. The Lilā platform allows accessing the collective ‘virtual’ intelligence from the individual ‘ordinary’ reality; therein, by means of a ludic capacity-building and policy-making methodological itinerary, collectively pool and share global and local knowledge to identify whatever problem or explicit issue and, collectively, draft the best specific solution to address them. Subsequently, withdraw from the virtual reality to implement the game winning solution into the world, in *terra firma*. A solution that carries in itself the vibrational quality of both worlds, an effective grasp on both reality in which actions and endeavours bear tangible outcomes on the individual and the collective plane. This stipulative definition rests on the concept of essence, of course.

In concluding, after so many meaningless wor[l]ds we come to the end of an era while another is blooming, where the once cyclic, sacred and the linear historic times are no longer individual but glocal. Sacred & Profane, the two layers of being, the I and the Other, and all other complementary are gradually approaching oneness. As in human relationships an acquainted may turn into a friend, or into a lover, and diverse degrees of proximity, of closeness, of intimacy are then brought into being until all distinctions between the subjects are removed and unity is co-created.

But we all should well bear in mind that the feminine polarity so far historically and spiritually compressed is now emerging after ages of contraction; and keep clearly in consciousness that this too will be a ‘temporary’ stage on the plan of the manifestation, to perform its maximum expansion towards the saddle point, and then transmute into its opposite. This alternating in the historical time of the two polarities is only apparent, a perceptual *object trouvée* on the way to a much longed transpersonal and impersonal self and beyond, clean, safe, devoid of any residual effects, more soaring than boring.

Beware, the tribe is growing,  
the vibe is thriving...



<sup>1</sup> This bridging function could be equated, on the physiological plane, to the *corpus callosum* uniting the right and left brain hemi-spheres specific functions.

<sup>2</sup> Cf. the purifying power of fire in Mithraic, Zoroastrian and Hindu rites, the Holy Ghost baptism by fire, the Phoenix myth, etc.

<sup>3</sup> Sustainability and thrivability belong to different planes: the former is the capacity to endure in time; the latter, the how the ethical resilience persists in the former.

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<sup>1</sup> In *Spanda Journal* “Innovation and Human Development”, V(1), (2014):V-IX.

MESOTERIC INTELLIGENCE &  
COLLECTIVE SERENDIPITY



*Nature loves to hide,* HERACLITUS

*Amare et sapere vix deo conceditur,* ANONIMOUS

[Even God finds it hard to love and be wise at once].

*Adagio cantabile ~ Impetuoso e con brio.*

**T**HE PLACEBO EFFECT ON HUMAN COLLECTIVE FOLLY IS INDEED INSANE.  
*I couldn't wait any longer to anchor my broken feelings to a longing beyond despair. Unity was not achievable in that split human dimension, union is only possible in the timeless realm clear of you and me.*

You-Me is no longer a whole when dashed apart by the domain of time. *When* implies a hierarchy of argumentation on the linear progression of time; it determines a chasm, an opening up of a fresh narration. Indeed time is a refined device of the thinking mind to keep records of its own becoming, a mental construct. It is not time to master us, but is we who got to master time. The timespace continuum foreshadows the spiritual-material dimension by emerging right in between the pair complementing each other, as that hyphen (-) uniting and relating their meanings on the cognitive plane. Sacred times are giving way to self-reflections in māyā's mirror: a master illusion looking into its own becoming with an avid gaze (*tehôrein*) mirrored further and farther in time and space, and in their absence.

*When* time fades into space and space into time, and matter and spirit are crossfading, a complementary wind (*rûḥ-illofi*) shuffles all impossible presents into this one, shifting into its new ontological dimension: the mesoteric realm, *de quo alias*, right in between the complementary.

We are gracing with presence what is not here, eye witnessing the hidden to the one-sighted, for only the inner eye confers a visual connotation to the mesoteric realm, the first of all the invisibles ones. Indeed the hyphen [-] uniting the spiritual-material locution should be turned into a

[+] sign to signify the command (*‘amr, kūn*) to re-absorb both polarities. What really matter are not the distinct identities of the polarities, rather the quality of the hyphenic relation allowing their crossflowing, the real affair is indeed their mutual exchange. Individual entities are certainly important, but even more so are the relations uniting them in that subtle vibrational field of the Self, ahead of the dichotomy of the principle of identity splitting the self from the other. Friendship and love do not vanish when friends and lovers are no longer at sight; we still love them and sense their friendship even once they are departed. The relationships between individuals are actually what really count most: for, at the end of the day individuals will perish, while the quality of their relations will stay. Everything will perish, but its Face<sup>1</sup>, the visible presence of each and of all. Here the conceptual matter takes another turn: *ẓāhir* and *bāṭin* are coupling in the very middle of the mesoteric spleen, banqueting at the very centre of the real human dimension, dining at the table of life; while Kronos & Sophia are resting on the sofa, loosely engaged in co-creating *Natura*<sup>2</sup>. Sophia *sophia* or Sophia *perennis*? Sophia *sophia* or Sophia *naturata*?

Again an epistemological break, an ontological shift, and

*As I got your message  
The Sun shattered all clouds to fire up the flight,  
I knew the bond is strong and does not fail,  
I much look forward liaising with you.  
Yet, who are you?  
Why on my way?  
Which way is this to keep apart the yearning for reunification?  
A muse, a soul, a power?  
Or a strength in disguise?*

Releasing individual contradictions is the sole means to solve dispute; transforming inner conflicts does impact the contentious human madness of war, is the first step towards a sustainable pace. Collective Intelligence (CI) has certainly an apotropaic function on this collective folly as it is made up of a number of simple ‘individuals’ entities sharing their

content to one another in a certain and definite fashion. CI does not hold 'ideas', it is 'an' idea, an idea composed of ideas. Its action is free, not in that it is undetermined, rather because it is self-determined, as yeast catalysing fermentation.

From the mesoteric standpoint, CI is the energetic network uniting individual entities, not confined to their subsistence, allowing the flow of a highly creative energy through them and throughout the whole network. Here too, what really matter are not the individual entities, which will fade away, but the energetic interrelations binding them together, that *invisible* network emerging from and informing their connectedness by consciously participating in it.

From the subatomic layer to the biosphere tier, collective intelligence is made up of one and the same energy, differing in gradation, yet of the same order, evolving and enhancing its vibrational awareness from a grosser, as in simple organism, to a subtler frequency, as in high and complex entities, increasing at every new stage its dimensional awareness. In the subatomic, vegetal and animal realms, it takes the signature of a rudimentary energetic relational network connecting all units, particles, and individuals, overruling their single behaviour to determine their collective performance, their proceeding and trend as a group and a species. An equivalent plastic *analogy* of this process can be noticed, for instance, in flocking starlings, shoaling of fish, swarming of insects, herd of land animals that propagate their kinetic wave as a single organism. A higher and differentiated gradation of this process is observed in the eusocial behaviour of colonies of honeybees holding an endogen teleological awareness aimed at the well being of the whole community; and, to a higher order, in the transmutation<sup>3</sup> of the human consciousness from the individual to the collective level. It is certainly hard to discern the individual awareness of a single constituent of a whole from the integral whole. Is the right hand aware of being an element of the human body? Is it aware of the behaviour of the left hand? Both polarities are governed by the holistic intelligence of the whole, part and particle of the biosphere

collective brain. Further, is the biosphere aware of being sentient? At the present, Collective Intelligence is becoming aware of being a sovra-organism, a network connecting individuals and determining, to a certain degree, the global human behaviour. Within this perspective, globalisation is merely a marginal outcome of human consciousness shifting to its next state — ‘next’ in the temporal measure of course — transmuting into its glocal, spiritual-material dimension right in between the two polarities, constantly flip-flopping between the two, unable to settle into neither of them within the lifespan duration.

But which is the import of CI on this Buridan’s ass? Placed at the same distance from two equally attractive bundles of reality, human nature is called to make the uncaused decision to bent to one side only, unless to act in an unpredictable manner. In its destructive creation, devoid of any ideological bearing and of any cognitive limitation, the will, the *conatus*, the *élan*, the *entelechy* ingrained in the nature of its manifested ends, makes the ass to starve to death, or to cast the improbable decision to live. This constant strain between the two conditions while keeping the helm well firm in the middle, is actually what makes the inertial motion of the *meso* state. To be able to manage both sides at once is a characteristic of the crisis of our time, for the human ontological placement is surely in between the two, abreast of its paradoxical standing keeping together the two complementing tendencies in a state of tensed simultaneity, separated and united at once, where the Self is both itself and the other, not in conflict, yet in reciprocity.

Being awake to both the process and the state, aware of being a sentient being devoid of time, immersed in the enduring perception of *dharmā*, it prompts a state of grace and despair, of longing and self-contraction, of inhaling and exhaling while giving shape to the universe. Here presence (*shc’himah*), collective intelligence enlightenment, combined wisdom, reconciliation of complementary within the human experience are shaping up the collective consciousness and the world at once. Without renouncing the world, transcendence and immanence converge in a single act of collective

serendipity, leaving no debris behind, no more *vikarma* to be mended. Māyā is lastly ripped of its veil, these actions have *farr* (*xʿarənah*), endowed as they are with majesty and glory<sup>4</sup>. Definitely this is nor the ascetic path, neither the fourth way<sup>5</sup>, but rather the fifth stage of human development, wherein individual and collective intelligence become one, and clean actions are performed devoid of self-interest for the common well-being. Mindfulness was once named active contemplation; at this time, actions are the golden letters of the new discourse in which the human networking are as the synapses of a global collaborative, connective and collective intelligence system. At this juncture, *logoi spermatikoi* are seeds words to crack the soul's code: the mesoteric intelligence is fuelling the collective intelligence, catalyzing the whole network. In this new phase of pulling and sharing knowledge nobody holds the copyright on the primal energy, open source access is granted to the entire intelligible spectrum. The time of secrets, of concealments is over; this is the time of revelation, of disclosures, of the unveiling of life and death, the time of notime, of the collective timeless experience of the self and the other at once, the time of yesterday and tomorrow, and the time of today.

*The mesoteric time:*

*Oh! that meso spell!*

*Endlessly flip-flopping between two states:*

*Between you and me;*

*Between being and not being*

*Before skewing into this unflated dimension.*

*Beyond the limbus of eternity*

*You and me are one,*

*Our élan does not rest at death.*

*Beware:*

*if your phone doesn't ring, it's me...*

*if you don't get any email, it's me...*

*if your heart doesn't stop, it's me.*

*I'm the invisible all-pervading present*

*Chatting within the old god-father,  
 Live-streaming my voice beyond the ocean,  
 Surfing the invisible light:  
 To be.  
 To be you,  
 And to be me.*

Wordsmithery and literary daring are grounded in ethical values unconcerned of any aesthetical plight. The higher the ethical drive the brighter is beauty — at times, even the clearest of mind wishes to be blurred. Detachment is not to own anything, rather than nothing own us. Time, duration and eternity have always obsessed the human community writing history on a devastated planet at the periphery of this minute galaxy. The thinking mind frames perception, it advocates a conceptual scaffolding on which to stand, even knowing that holding to a scaffold is seldom a great solution. Dissatisfaction and *curiositas* are the first symptom of any innovative process. Eternal is what cannot be explained by duration, yet duration is an extension of time. The blinking perception of the time and timeless dimension does not take apart an event from another, for, in reality, events are really synchronic, they happen at once but are perceived asynchronously within the time constrain because of the dual modality of the thinking mind — a shortcoming very helpful in the historical narration otherwise undoable in the timeless dimension.

This amounts to say that to conceive and perceive things *sub species aeternitatis* is not possible by the thinking mind, but is the work of the intuitive knowledge/creative imagination of the *mundus imaginalis*<sup>6</sup>. Being partially subject to time, plain imagination does not need any relational link between entities; creative imagination as well does not claim any relation between entities but, in contrast to plain imagination, it correlates and establishes pivotal liaisons on the collective plane catalysed by the collective intelligence co-creating and empowering conscious creative acts. Here, CI seems to partake of a supra conscious state, differing from both the collective unconscious holder of archetypes, and from any other outer



dimension of human consciousness, but belonging to that inner condition connecting by its *axis mundi* all intelligences and states through their centres. At this point, *dharma* presides over CI that, at turn, governs all the issuing physical laws of this dramatic squandered dimension.

*I hope you are doing fine and that life is really suiting you as an  
old glove,  
Comfortable in your skin.  
I lost my teeth in biting reality until its very end, and now?  
Where are you?  
Life is unfolding as a vintage sole,  
So, tell me, where are you?*

There is no way ahead but in the burrows of historical time. This does not mean that there is no way-out of the karmic condition, but rather that a way is attainable once the twofold perception is embraced by unity, with the self leading the path, when Kṛṣṇa and Arjuna are but one and the same as the chariot.

The distinctiveness of our time[s] is the awakening of consciousness at collective level, a clear sign that the collective intelligence is at work training and transmuting humankind to its next ontological plane. A state of undifferentiated unity attained individually since antiquity by all seekers when their consciousness transcended polarity, but nowadays changing its modality of manifestation by taking shape as a collective experiential action, moving from an individual to a collective state of consciousness. In point of facts, the drive attracting humanity beyond duality is seemingly pointing to an even further state of consciousness in which also this ultimate rite of passage to a collective and conscious intelligence is becoming obsolete.

In the last analysis, humans are nothing but spiritual beings embodied in the space-time continuum, temporarily abiding to their developmental stage, headed to briefly shaping the emerging polarities unto their next stage, co-creating and expanding the manifestation. Sophia precedes Knowledge while Yggdrasil is reversed: wisdom and knowledge enthroned in the pinnacle, undercoverd as a garment of light. The endless orgasm of

unification does not expire, it inspires new life within a life, vivifying and bending the course of time to a track yet to be defined – it's hard to ride the tiger on a razor blade in a divided state, flip-flopping as an old slipper, time and again raising a dusty spell in the eyes, gripping to a grimy vision in search of light. We the people are leaping to another order of things, transmuting onto a further ontological plane, giving new meaning to old worlds, new life to things yet to happen. Attuned to buddhity, but still dealing with old categories of thought that in the course of time have utterly changed their meaning<sup>7</sup>, humans are revivifying all subtle channels to enliven the sparkling splendour of their crystal body<sup>8</sup>.

*Did you catch me by surprise? Yes and No.*

*I'm happy in hearing that your are growing inside-out  
where division is no longer a treat, and not even an hyphen is left.*

*I'm happy in hearing you had a deep and meaningful romance  
with your friend and explored new approaches to love and sexuality<sup>9</sup>  
and, especially, that you feel free in sharing your feelings with me,  
with your travelling companion of old.*

*I'm happy in hearing you are getting along with whom to entangle  
new adventures.*

*I'm happy in seeing the invisible art of your coupling gait.*

*You ask me how I am? I'm fine, thank you. Four eyes can see better  
than two, but the third is the one that matter most:*

*1,2, 3 and 4; then 4, 2, 1 and 3, juts we.*

*I'm collecting the debris of my shattered world to mend them into  
a novel being, flip-flopping reality like madness, resiliently shaping  
a new world.*

*Ciao musa, I still love you...*

This fantastic pseudology, this tale that never happened, that might well be an unserviceable witness in courts of law but a very truthful beholder of a culture no longer marginalizing the invisible; this very personal account of a journey throughout an untoward life is by no means perfect, as necessarily rests on the cognitive limitations of the writer and, as such,

is marred by unavoidable errors. However, as there is general agreement among scholars that, in the interest of clarity, any operative annotations could be propounded in the light of later scholarship, this account is not to suggest that Collective Intelligence cannot be explained, rather, all claimed here is that there are further and farther possibilities of advancement into the experiential quest, and of its contextual transcription. Whatever the fundamental nature of the Collective Intelligence may be, this is just a an attempt to explain its *modus operandi*, a postulate: acceptable, in that it combines the cause with its consequences; motivating, in that it shows that

*I spent my whole life among words and deeds  
conveying their subtle vibrational meaning,  
yet, still I'm here, spinning as a fool on my toe:*

*I'm not me, I'm you.*

*Inspiration flows naturally,  
but at time does it not,  
so it calls to be shaped at its best outcome,  
with hard work and discipline,  
resilience and sparkling joy.*

*I'm not me,*

*I'm you.*




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<sup>1</sup> Under both an anthropological and a psychological import, the Face is the mask, a prototype, as proposed, for instance, by the Commedia dell'Arte.

<sup>2</sup> S. Momo, *De Marginis Sophia*, (Rome-New York: Semar, 1986).

<sup>3</sup> Transmutation is taken, *hic et passim*, as an energetic exchange from one state of (subtle) matter to another of a different order, a leap into another scale. By transformation, instead, is meant an evolutionary passage on the same referential plane.

<sup>4</sup> Cf. the Arabic *nūr* (pl. *anwār*) light, as in *Nūr Muhammad*, the refreshing radiance expression of the union of the complementary in the timeless dimension. Time becomes here a sub-function of life, a life suspended between two whiles, or a while into a while.

In the *sūfi* Ismaili cosmogony (Cf. *The Metaphysica of Avicenna (ibn Sīnā)*, (London: Routledge & Kegan, 1973) the nine steps emanation of the creation, from the simple and undifferentiated to the differentiated and complex, ascribed to *nūr*, are:

1 - *Anāthī*, the unmanifest; the name given in *anāthī*; the beginningless beginning of *nūr* (the invisible divine realm, the residing station of God/the Absolute/the Cosmic, the world of pure souls, Lit. soul, light rays of God, God's resplendent light, the first of the nine *anwār*;

2 - *Atthi*, the manifested, the primal Being, where the essence (*dhāt*) emerges;

3 - *Awwal*, the emergence of creation;

4 - *Hayāt*, the souls that exists forever, the truth that never dies;

5 - *Anna*, the food and nourishment for each life;

6 - *Ahamad*, the inner heart;

7 - *Muhammad*, the Prophet;

8 - *Nūr*, the beauty of the qualities and actions of the powers (*wilāyats*) of God, the radiance of God essence (*dhāt*) that shines within the resplendence Truth. It was the *Nūr Muhammad* that was impressed upon the forehead of Adam (fore-head); also, wisdom, Sophia, as one of the nine aspects of Muhammad God's radiance.

9 - *Allah Muhammad*, The light of God within Muhammad, and the light of Muhammad within God.

<sup>5</sup> Cf. P.D. Ouspensky, *The Fourth Way: A Record of Talks and Answers to Questions Based on the Teaching of G. I. Gurdjieff*, (London: Routledge & Kegan, 1957).

<sup>6</sup> Cf. H. Corbin, *Creative Imagination in the Sūfism of Ibn 'Arabī*, (Princeton: Princeton UP, 1969; and E. Swedenborg, *The Arcana Coelestia* (New York: Swedenborg Foundation, various dates). While Corbin and Swedenborg maintain the *mundus imaginalis* (*'alam al-mithal*, in Corbin) as an ultimate homogenous realm, we identify a further differentiation in its propulsive pulsating nucleolus, the "middle council" (*diāvn al-mithal*); a quantum entanglement in the self in which all complementary converge to keep the equilibrium of the whole system, which transmute the individual human experience into the unprecedented breadth of the collective mesoteric dimension governed by quantum laws, in which locality and time are yet abiding but not bidding, freed as they are from (by?) any theoretical assumption.

<sup>7</sup> See, for instance, the concepts of State, still anchored to the eighteenth-century idea of nation state, or of political party, or Unions, expression of the nineteenth-century illusion of the independence of freedom.

<sup>8</sup> On the character and specificity of the crystal body Cf. C. N. Norbu, *The Crystal and The Way of Light: Sutra, Tantra and Dzogchen* (Boston, Ma.: Snow Lion Publications, 1999).

<sup>9</sup> In tantric terms, the cosmic pair — the two polarities — merge in *maithuna* to transmute, *supra* 4. This moving inside of the same condition, or to another order, is also reflected in the difference between symbolism — with its symbolized on a higher plane of reference — and analogy and metaphor, in horizontal translation within the same plane of reality. We are transmuting to the higher state of consciousness of a *quantum universum*, to the mesoteric, spiritual-material dimension distinct from the purely physical realm absorbed into itself. On the phenomenical edge of the meaning,

the hyphen uniting and allowing the cross-flow of energies between the two realms, is often symbolized as the axis mundi, the obelisk, the tower, the pillar, the column, yang, the lingam of the dyad; while the terms united by the hyphen, its terminals, symbolize the cosmic yoni. On the metaphysical edge, it signifies the union of all chakras by the ascending of kundalini, regarded by many as the ‘real’ union. In points of fact, neither the phenomenical nor the metaphysical edge can be manifested if not synchronically, sharing the emptiness left by the absence of the other, but distinct from the illusion of Māyā – beyond states and stages, ahead of all quadrants, there lays the mesoteric integrity.

An endless *maithuna* protracted beyond time, devoid of the temporal edge where time takes on its rhythmic bits, giving shape and fulfilling its own vibrational dimension.

No doubt is here the *conditio* of time and no-time being postulated. As a matter of fact, it is not only the absence of time, or its missing dimension, to identify the quality of an action, its sign and cipher, but also that span in which time is solid-still, at rest at the centre of the whole being, yet perceived by consciousness as flowing. Keeping the pivot at the centre and,

as in a sacred ritual, spinning around its own centre:

a selfish, egotic,  
self-inflated time.




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<sup>1</sup> In *Spanda Journal* “Collective Intelligence”, V(2), (2014):V-IX.



THE ROLE OF LANGUAGE  
IN WRITING THE UNIVERSE  
TENTATIVE THOUGHTS ON LEADERSHIP\*



**B**OMBASTIC! THESE ARE NOT THOUGHTS THESE ARE STONES, MILESTONE OF A human condition in which the self is both in itself and in the other. The other and the I, the eternal contenders turning partners to bear witness to a recovered unity. No longer the I and the Other, the other and the I, the other... The other? Words.

Words made up of letters, of interrelated meanings, engaging in mental tours with no outcome. Words.

Words of subtle content spacing-out the thinking mind. Behold! A sparkling consciousness is at work in the innermost chamber, transmuting its ashes to leap to a farther mansion: its dwelling place as co-creator of the realm. To contribute by means of words & deeds to the mesoteric dimension<sup>1</sup> is an ethical chore, the inner-outer categorical imperative of all and each of us, a duty and a joy.

Sacred<sup>2</sup> languages and *belle letters sacré*. Words. Words to depict the nospace and its fulfilling absence: the void, both in the usual condition in which we perceive it as still, and, as yet, as a fixation.

In depicting the universe, letters, words, phrases, concepts and ideas are linked by unbinding meanings leaving no traces behind their unfolding. The collective mending process<sup>3</sup> *c'est en route*, the élan healing humankind from its vikarma is gaining pace in the secular time.

In itself, the concept of time is nothing but a notion enclosing an illusory idea (*eidon*) devised by the thinking mind to keep track of History. Ideas as entities gravitating above the human tier, related by virtue of meanings and encapsulated in words interconnected by subtle underlying

relations are defining and enclosing their shadows wanting for light, in its physical and metaphysical meanings, bearings, senses and acceptations.

Words and languages, *logoi* and *logorrhoea*: a suite of golden letters are emerging from Logos to write the manifestation, deciphering, naming and holding their own universe. Nothing but particles, barely aware of their doing, at times attuned with Logos, a times relenting dharma's discourse in disclosing the veil. Indeed, is this alternating state of consciousness to give rises to the perception of a next level. A game and a play: Lilā is at work.

Life, absorbed by the fragrance of the rose and by the ubiquitous skin of a body of light, is starving for beauty. The living sign is begetting its language by the unified toil of perception and action, by the active contemplation between the *shams* of the inner, and the pretences of the outer still dwelling in duality. Duality, a spacetime epitome, is leaping to merge beyond māyā, throughout the gate of Eden and its two guardians — the polarities — standing at the *limen* and asking for credentials. We do not have credentials, we do not bear personal records, if not our life-long starving and swearing for truth, that Truth sought by many an found by a few. Beware! An unprejudiced individual I is emerging from the abysses of nowhere, neither light nor sound where there yet, no darkness nor silence before the Big beat. The lost paradise will never be found, for is still thriving in creating itself, as a metaphor of course. In pursuit of knowledge, human language takes avail of metaphors to exemplify the horizontal plane of reference more effectively than reality itself<sup>4</sup> — an evolutionary device crafted by the thinking mind to keep tracks of its own history spiralling on the saddle point<sup>5</sup> of an improbable turn.

The perception of the world in terms of a quantum interplaying modalities at all levels<sup>6</sup> may indeed be useful, but deceptive is alternating one polarity to the other, for none of both are real at once, unless māyā relinquishes the veil. Young wood is flexible, as a bamboo bent by mundane affairs, surrendering its might in favour of wind (*rūḥ*) so not to break down, but old enough to stand any inflexible blow. Engaged in this dualistic prospect, it is only a thing as simple as the binocular vision to confer depth to the vision<sup>7</sup>.



Letters. Letters to lovers, to family, to the human tribe<sup>8</sup>. The impression that things exist outside of ourselves is due to a sub-function of the process of time that, as a sunbeam on the surface of water reflects and conceals reality from consciousness, for, it should not be forgotten, bilocality is a sub-function of nonlocality. Metaphor & symbol are enchanting and hiding themselves behind their own meanings: the former is translating reality on the same horizontal plane; the latter, is referring to a vertical order of reality. The mesoteric realm combines all aspects, horizontal and vertical, all planes, all quadrants and tenses, the whole of reality into the one initial *nugta*<sup>9</sup> pulled off with bravura by the coming together of the polarities. The collective Buddha is shaping up. We uphold responsibilities for our own words, for our own tongue, while the sacred language of gods is translated and conveyed into the human jargon by a cosmic jester<sup>10</sup>.

Holding a critically cognitive attitude toward the manifestation, although feeling light and joyful inside without any sensible reason and beyond any reasonable doubt, is a step heading to mindful detachment – a term nowadays too much in fashion. The widespread tendency to stay on the surface to avoid diving into the inner world disconnects the language from its mesotypes<sup>11</sup>. Shunning the inner dimension by only perceiving its solid material aspect is indeed a childish deceit. Humankind is on puberty, transiting to adulthood. We need enlightened people to lighten the way in this transitional darkness. In such a barely unbearable stage, even the apparently smallest and most insignificant sparks of light might be contagious. Behold! We are falling into a linguistic trap, into its web. Language is a device crafted by angels<sup>12</sup> to communicate and relate with humans, to pool and share knowledge of a realm otherwise inaccessible to them. No pure spirit could appreciate the taste of a strawberry on a cup of whipped cream, nor the lightness of a caress on the back, nor the smile of a child, nor the pangs and joys of love without this physical body, a *sine qua non* to allow and advance farther and further the evolutionary élan, so that, in virtue of its acquired experiential carnal body of knowledge endowed to the human condition, it can transit beyond the last contingences of mundane affairs.

Another step toward the true human dimension has been accomplished. This is the time of action, of constantly adjourning consciousness; at this tier, getting lost into details while loosing sight of the whole is embarrassing for a society pretending to be the best of all times. Human language is transmuting into its next expressive level of multiple relational meanings to finally take hold of the uncapturable untold. Words?

If language is a vector of meanings<sup>13</sup>, their attractor beyond the spacetime construct is indeed the dimension linking them all in a single cluster. In writing, the constant change of plan of reference by the authorial I turns the text into a meta-text, whose plan of reference is no longer the spacetime platform, rather the dimension where beyond and before have no longer any meaning, for, at the end of the quest, such as a distinction belongs to its portamento and gait, that particular bearing of its previous existential cause, situation and provision.

The digital era has brought up its own dialect of visual signs, of figure of thoughts to communicate feelings in digital format without fearing to get lost in them. The tongue between God and humans, the language of visionaries, artists, dreamers and prophets, is a eudemonic infra-language based on a very, very personal code.

*“Are you sure that Japanese women have it horizontal?” asked the youthful Western novice to Daisetz, the Great Ignorant, “I’m not sure of anything and I’m sure of nothing, if I cannot reach it, I throw my hat at it and, in most of cases, the hat-holder is just there ;-).”*

Another piece of conversation to flow into the dustbin...

*“I imagined, I suspected, and I knew it: you appear with the Moon, and disappear with the Sun. I didn’t hear from you for quite a while after the white nights spent on the sofa. Your breasts really impressed me, it must be amazing kneading on them, and then, slowly, very slowly starting perceiving the fragrance of Eros nearby... lower, just a bit lower, descending into the magmatic moist darkness harbouring the whole universe. Also sprach Zarathustra the night he dreamt off. I really hope the full Moon will bring us good luck and that the dream will soon become true.”*

More rubbish to drift in the trash...

*“So all this to say what? / It wasn’t me to come forward, / Nor somebody pushed me from the back, / Thou attracted me more than myself. / But who am I to say that? / You are an inspirational being, / take good care my dearest; / woman’s tears are powerful stars in the night of the sense.”*

Dreamers, visionaries, prophets and foretellers are unemployed today: this is the time of now<sup>14</sup>. They have lost their holistic vision into a too fragmented reality. Too many false words are whispering in the ears of the fools that the time of change has come, that reading the autograph of life implies empowering the mending process of the mind so to enable the golden letters of the alpha-beth to be read. There is something by the name of Love that has been called love, something by the name of Us that has been called I. It is hard to abide to polarities and forgotten dreams, for speculative matters are so far very practical stuff, the stuff of the dreamers. To perceive a reality neglected by our peers does not necessarily imply the negation of that reality, at worst, it witnesses a neglected myopia. The thinking mind has its own language to communicate with the world: it molds matter, for both share the same vibrational field; in matter of spirit instead, it cannot reach out as, by consistency, spirit is way subtler than matter. The old Greek culture devised the brave artifice of the gods to make sense of an otherwise incomprehensible world; their mythology served a people refined in their harshness yet resolute in accomplishing their mission, being it in the Agora, at Salamis or at Thermopylae.

We use the *langue* as a proprietary matter, almost confidentially, the collectivity of a common language is still to be found, if ever. The major three human centres, the intellectual, the emotional, and the sexual<sup>15</sup>, figuratively sited respectively in the head (thoughts), in the heart (feelings/emotion), and in the sex — the land of Eros ibn Kaos chasing a Venus in pyjama, and of the erotic rasa<sup>16</sup> — correspond to the anthropomorphic residency representation of Judaism, Christianity, and Islam. Religions as possible codes of interpretation of the reality, binding together (*reliegere*) a coherent system of signs around a spiritual core at the kernel itself of reality, are verily perishing. Their

very true essence is spirituality, the transcendental attractor, the other polarity, and the attractor itself. The time of religions as we conceive them is finishing, is coming to an end on the historical plane. Spirituality is taking the lead in human affairs, it is no longer a matter of faith or of faiths, this is the time of evidence, the time of the spiritual-material experience, the manifest and the manifested are sharing the same semantic and experiential plane, jointly moulding into their unique becoming. A transitional time to pure spirituality is most probably laying beyond the first and the last illusion.

Captured by a libido in disguise, beyond the formal logic another paradigm is available to the magnificence of Lilā, the cosmic game enacting the world. Being an aware agent of change, co-creating the play by consciously participating in its making is indeed one of the few viable exits from the tunnel of despair in which humankind with all its most celebrated humanity is currently dwelling. The art of entertaining people with magic illusions, the art of mesmerising the players on stage, the art of being invisible to the ordinary sense, the art of appearing and disappearing at wish are the prerogative of the charlatans in command on the deck. Humankind as a whole is awakening from an abyssal nightmare lasting since the inception of time, it is becoming conscious of being a conscious being transiting to a further stage. We need to interpret the language of visions — not that of the night dreams — to decode humankind's consciousness for the third millennium; a macro trend already is at sight on the ground of well-forged experiential data, tangible both at individual and at the collective level, with its possible scenarios and prospected outcomes. It is not a dissociative fugue of identity on the plane of the personality to take hold, rather the perceptual sharing of a state of consciousness spiritually inclined, closer to the liminal level of the personal identity, opening up to the other, a river and a bridge: to swim or to walk? Both.

Language is a non-descriptive retrograde normative metacognition statement. Airy people, with their heads in the clouds, are getting acquainted with a state of *absentia* from the ordinary normative experience of being, of presence temporarily lodging in that richer perimeter of

a reality closer to truth. Reality, as beauty, is in the consciousness of the beholder, part and parcel of the being. To co-create — analogically and descriptively speaking — to co-operate and share knowledge on the mundane plane of the innermost perceivable reality, as an *imago dei*, equates co-creating a human normative image decrypting the reality beyond the veil. As spacetime retains in its manifestation the former three-dimensional plane of representation; once globalized in the mesoteric dimension, spacetime retains also the individual signature of the action, but does not prevent its course. Languages are signs constructs, the ongoing product of wise knowledge implemented on the ground of the being; are agents of change, globally speaking.

This is the trendy meta-language of *spanda*, the meso-language between the human and the cosmic plan and partaking of both, the midway at the horizon of the century. Indeed this is the very reason why, more now than ever, enlightened leaders are needed at the helm, for the current leadership of the world is, at its best, a tool in the hands of an illiterate child of a genes in extinction, deaf to the language of the ‘other’ — none other than itself — unable to fulfil its humane mandate of service. Unaware of the constantly changing present, of that *being* that for them will never be, our leaders are beating around the bush a past forever gone, confined within the limits of an unpaired monocular vision, deprived of prospective and depth, and narrowed by their egotic I.

Leadership and governance arts are ethical affairs, normative stance, not aesthetical commodities. The artifex is mastering unknowable and knowledgeable noetic content in its athanor; ideas are transmuting in tangible facts. Even though the aim is not the goal at the end of the human journey, and notwithstanding a major dose of bright creative imagination, it is not the inspiring vision of Muses and Gods<sup>17</sup> to make our day, but the *seautonic* vision leading into this very moment. In the atemporal present alien to our leaders, bound as they are to a compulsory delirium for a retrograde historical function, they are fastening their heads to their back while hissing nonsense with their forked tongues, figuratively speaking of

course. Uninformed of the present, let alone of any human prospect, they are yielding into the irreversibility of the historical time – if only they knew... that time is a mind construct, an interrelated pattern of empirical data processed within a well-defined framework of an ordinary state of consciousness, and not the ticking of their rolex...

We are dealing here with the collective consciousness<sup>18</sup> taking awareness of being conscious, a self-reflexive act upon itself. Words are words, abiding to their meaning even in transitional times. Time & space acts on words by accumulating and sedimenting history; space & time mould matter, whereas the collective intelligence interacts metahistorically with a spirit still to be enslaved from an icy imperial ego. The current collective perception of a shared global consciousness is gaining consensus; entelechy is at work, boosting the engine to its limit, restlessly overflying its boundaries to finally landing into the other. Here the sexual analogy is patent. The gender issue of contemporary societies is rooted in the primacy of the male over the female, the classical missionary representation incubating its dream in a succubae partner. In the timeless play of Lilā, positions are constantly devising new spatial floors. In the ritual ecstatic transitional unity, thoughts and emotions are at rest, while bodies and souls, senses and feelings, the I and the other are combusting spirit and matter engaged in a blissful dance. In the orgasmic euphoria spacetime is abolished, consciousness dynamically rests on the saddle point of the last human equation, rhythmically bending at both sides, digging its individual and collective becoming into the tangible reality. The orgasmic experience is necessarily bound to time, a permanent orgasm is yes conceivable but yet unpractical in ordinary human affairs, and for many a good reason... while, in transitional times, a permanent state of crises is normative instead.

Indeed, the mesoteric dimension allowing the energetic flow between polarities seems to be the most advanced state of descriptive consciousness known at this very moment in time, giving rise, meta-physically and noetically speaking, to the language of the two realms. As long as the conscious attention focuses upon just one of the lands, only that specific

landscape can be enjoyed. But as soon as, with a conscious act, we set ourselves in the middle position with all centres aligned in combine on their axis, a state at times called receiving, or active contemplation takes place, and the dance emerges. It could shape up as a very codified ritual; or be apparently encoded and devoid of any construct to an external eye; or inform any whatsoever seemingly ordinary act. As a ritual sequence, it can then be replicated in praying and normative postures, shamanic rituals, or highly elaborated fertility or transition rites through which access higher states of consciousness, as among indigenous people, initiated groups and the like; if encoded, it bears the envisioned form of sheer reality, or cleansing healing techniques; if informed in ordinary acts, it fuels them with a subtle radiating energy rebounding in the surroundings but leaving no karmic debris. In any instance, it singles out the dualistic perception of both states, of the I and the Other. The act of reaching out of consciousness (*kūn!*), its ontological need to be manifested, is a legacy of the initial surfacing of the individual consciousness in historical times, when a sign, and systems of signs, were received and devised to disseminate its content.

Recaptured our libido in disguise, let's move on to the next historical confine of the I. This limit is a construct engendered by the asynchrony working of the thinking mind, the feelings and the sex centres, unable to perform life as a trio in their useless attempt to capture the Self. The Self and the I are of very different substance and nature – at times recognizable as energy, at times as a waving quantum pattern. The former is the spark; the latter is the spark's identity assumed on the historical plane, by definition its chronological rendering in history. The binary modality of the thinking mind to perceive reality in complementary terms is the sole means to make sense of a seemingly incoherent whole unfitted to be grasped in its entirety by a twofold device. In reality, reality is better perceived when the three centres are aligned on the *axis mundi* uniting, in a bi-dimensional representation, above and below. Humankind as a whole is moving to a collective state of consciousness driven by its collective intelligence. The agent is accomplishing the action, performing on the stage of the world on the name and behalf of the community,

receiving intelligence from the bottom of the pyramid that, once elaborated, is offered back to society in a coherent and effective manner in view of its best utilization for the common good. This ongoing double energetic flow between the base and the top, and vice versa, and their converging at halfway, expressed in terms of middle outcome of a bottom up-top down encounter, is graphically represented as the central meeting point of an ascending and a descending triangles, joining in their middle to eventually give rise to the Seal of Solomon – Solomon the Wise, who, for love of impartiality took Sheba on a glass floor. This is the accepted position of leaders, those whom in secular times should serve the community and lead us into individual growth, social justice, economic development while protecting humankind rights and the environment for a global sustainable historical future; those whom from the heights of their isolation make believe to possess the broadest sight on human affairs because of their temporarily privileged condition at the top, and whom are instead the predatory herds of a rotting corrupted system.

A certain amount of hermeneutic skill is definitely needed to follow the thread and don't get lost in the *selva oscura* of the existence, in the dark night of the soul in its self-transmuting attempt to decipher life in the sparkling third eye relentlessly gazing (*theorein*) the same old landscape. These are operative annotations that I don't know if I will ever have enough time and patience to reorder in a more traditionally acceptable format. Kaos and Cronos are embroidering their historical narration into the mantle of *māyā*, allowing only their own projections on the osmotic membrane between the two worlds to be perceived as a mantra uttered by Ein Sophi, by Sophia bint Nūr in its mundane manifestation, to then engender human language. Here the signs, the ciphers, the letters, the alphabet, the narration and the discourse are at once creating multiple layers of meanings, a sort of crypto narrative leaping out from the literal, to the analogical, symbolical, meta-symbolical and hiero-historical meta-language. As on the development path we can learn from what seems to be a mistakes, or when a deviation from a pre-established path supplies new insights, so none should ascribe these seemingly negative turns to the dark side of the Moon – Lilith



is not here, she just left the vision to turn into a black Madonna, the chthonic powerful feminine energy, abreast of the I in the dreamers' cave. This is her time to wake up, to get out of her fissure and start co-creating a novel layer of a perceivable reality in which consciousness is King & Queen at once. Certainly post-gender studies are a promising new discipline, a new field of investigation while transiting to an androgyny stance. It is not a matter of loosing the gender identity, rather to letting surfacing the other polarity. The Feminine is much needed in leading human affairs. The mesoteric dimension with its unipolar and univocal expression is gender-neutral, is the verbal third person pronoun, the *it* that is neither me nor you, nor she or he but, unbiased to all effects as an identifiable entity of a further degree of differentiation, it surges, rises, surfaces and emerges to the self-awareness of being, in her exquisite feminine capacity to accept, retain and beget the vision. The gap between idea and act is what makes history; hiero-history is bestowed when *idea* and *act* are strolling alongside on the path, united, no vikarma is generated by their partnership, idea-act are coeval, are one, while the action is inscribing them both in history. The historical plane within the time construct is one of the possible tier of the manifestation, Reality is shaping itself up at once in Haven and Earth, even though there is neither haven nor earth but just truth comprising them both.

Conscious change is not a matter of days, or of weeks, and not even of years, conscious change is a life-long joint venture pursuit within one own self. At dawn, when the soul (*jiva*) self-contracts at its minimum liquid boundary, dew appears nourishing the tin air with its fragrance, ready to sacrifice itself to the Sun (*sacer facere*). As Shams appears, dew disappears: individuality is offered to collectivity in a sacrificial act, retaining the individual awareness in the collective consciousness by transmuting its own identity into the new state, no much room is here left to the I, but the filling void of creation. The endless alternating between the two realities makes it hard to keep the helm fast. Riding the tiger on a razor blade while stirring the dinner soup is still fun, enjoyable at times, as riding the chariot pulled by horses yoked to an improbable end.

*“You took me by surprise not showing up at our date, unexpected I may say, for last night we spent hours courting instead of sleeping tout court. Yes, I would have loved exploring your depth, but it seems that there are other priorities at the moment. Never mind, if one day you would like sharing thoughts, feelings and all the rest in a much brighter encounter, please let me know; or, if you ever happen to land in this windy corner, just let me know as well: your cup of tea will always be here, in my company of course ;-) Take good care fast mobile fox, and be aware of the wolf, you never know...”*

So said Zarathustra slipping out of his daydream of a cosmic duality embedded in wherever slant of the creation, of context and scale, epitomised in the human attempt to perceive beyond the veil the reality embodied and declined over millennia in ten thousand languages with different names, God, Javeh, Allah, the Comics principle, the Absolute, the Tao, Brahman, Atman, the Creator, the Ultimate Artist or whatever other principle supposed at the beginning of the manifestation, the original mould where, so to say, spirit and matter are yet undifferentiated, constantly getting acquainted *in potentia*, pooling and sharing knowledge beyond the proprietary rights of who, by definition, cannot belong to any but to the whole.

*Chance* is the name we give to our incapacity to perceive  
 the subtle threads liaising entities and events past the illusory door.  
 We are not here by chance, we are not writing and reading this lines by  
 mere coincidence, chance does not exists, is a mental construct, as time.  
 We are here because our deepest self is attuning with dharma,  
 unaware of its feat for the blaring turmoil darning the  
 shroud for a personalized experience of death.  
 Chance is that all this might even make sense.  
 Whatever that means  
 and whatever  
 it takes.



\* This text does not follow the rigid schemata of plot and discursive concatenation of a usual narration, imposing its hierarchical sequence over the textual structure, rather it pursues the internal requirements of the material utilized. It is an account articulated by its own rhythm, challenging its development in each and every phase, led by the meaning and sound of the words framed by their emergence in the complex and restless scriptural wave of the authorial I questioning its own hermeneutical key.

<sup>1</sup> By *mesoteric* dimension I mean the existential osmotic dimension right in between the *esoteric* and the *essoteric* realities, relating the so called inner and the outer realms and allowing the flow of energy from and at both ends – represented in writing with the dash sign (-) in the spiritual-material locution – epitomising the emerging of the *mesoteric* world at collective consciousness. See, S. Momo, “The Mesoteric Leap”, in *Consciousness and Development 2.0, Spanda Journal*, 3(1): V-XII. A dimension similar to Corbin *mundus imaginalis*, (Cf. [H. Corbin], S.Y. Sohravardi, *L’archange Empourpré*, Paris: Fayard, 1976; and H. Corbin, *L’Homme at son Ange*, Paris: Fayard, 1983 – [Eranos-Jahrbuch, 1970]) in its mediatory function as receptor of the metaphysical impressions, but differing from it in that it further embodies them into empirical experience. See also the concept *parāpara* in the Trika school (*Vijñānabhairava*, tr. R. Gnoli, Milan: Adelphi, 1989).

<sup>2</sup> The term *sacred* draws here on the accepted dichotomy paralleling sacred and profane coexisting on two different planes but ex-communicating and unrelated to each other, homologous to the I and the Other firmly grounded in their divided stance. Cf. G. Dumézil, *Flamen-Brahman*, Paris: Geuthner, Annales du Musée Guimet, 1935; M. Eliade, *The Sacred and the Profane*, San Diego: Harcourt, 1987; and R.D. Woodard, *Indo-European Sacred Space: Vedic and Roman Cult*, Urbana, Ill.: University of Illinois, 2006.

<sup>3</sup> Cf. the concept of *tikkum olam* (תיקון עולם) in Jewish speculative eschatology, G. Scholem, *On the mystical shape of the Godhead*, New York: Schocken, 1991.

<sup>4</sup> Neither Saussure nor Barthes will flatly abide to this statement, nevertheless it makes good sense.

<sup>5</sup> The saddle point is both the maximum reachable by a mathematical function, and the highest point of equilibrium between the two realities, constantly keeping its balanced instability by paradoxically (*para*, beyond, distinct from; *doxa*, opinion < *dokein*, to think) flip-flopping between the two states of being. It is indeed this very flip-flopping condition to give rise to the entelechy, the *élan*, or the intentionality (Heraclitus, Bergson, Brentano) here assimilated to *spanda*, the initial movement of consciousness of the Kashmir Shivaite Tantric tradition (Cf. Abihinavagupta, *Parātrīśikā-Vivaraṇa*, (trans. J. Singh), Dehli: Motilal Barasidass, 1988; M.S.G. Dyczkowski, *The Doctrine of Vibration*, Dehli: Motilal Barasidass, 1989; [ed. and trans. J. Singh] *Spanda-Kārikās*, Dehli: Motilal Barasidass, 1991). *Spanda* is the subtle vibration springing forth from the coming together of the two polarities — shiva shakti, yin yang, male female, high low, past future, horizontal vertical, end so forth — and giving rise to the whole manifestation, to all what is perceivable with ordinary and non ordinary eyes, to the visible and the invisible, to the inner and outer, *zāhir* and *bātin*.

<sup>6</sup> Cf. E. Lazlo, *Science and the Akashic Field*, Rochester, VT, Inner Traditions, 2004.

<sup>7</sup> The analogy with the binocular vision is clear: to perceive the reality with one eye only — from and through one dimension only, being it the spiritual or the material — consents the reading of a flat, bi-dimensional reality only, without depth. To acquire the third dimensional prospective, the capacity to perceive spatial, mental, historical and spiritual depth, to single out the meaningful traces of reality in its becoming, to perceive the reality as a system of signs, therefore the whole range of reality, or the spiritual-material visions, a binocular sight is forcibly needed. The emergence of the Western iconographic perspective in the Renaissance (Cf. A. Paronchi, *Studi sulla dolce prospettiva*, Milan: Martello, 1964) parallels, in my understanding, the collective take of awareness that, at that time, reality could not only be perceived and represented on the plane in a bi-dimensional rendering, but that also the notion of time, as a historical perspective, could be added to the visual representation. In many as diverse classical iconographies, as the Chinese, the Japanese, and the Persian, to name a few, or in the West until the Middle Age, all representations are flat, bi-dimensional, for they portray the metaphysical mental space of the image, their *imago celeste*, not the physical one. Of necessity, these images are devoid of the tri-dimensional prospective representation and, moreover, in the absence of the a physical light, are unable to throw any *shade* on the representational plane, being the shade the outcome of the interposition of a physical body between the source of light and the receiving dense matter. Thus, Paolo's *dolce prospettiva*, is a conscious metaphysical sign emerging from the plane of the present, and not just considering its past. At this stage the Word takes on the capital letter to diversify from the secular word: sacred languages bear witness and hold strength even in their minimal representational signs — as in the Arabic script the letter *alif* [ ا ] representing the *axis mundi* uniting Heaven to Earth, the *nugta* under the letter *ba* [ ب ] signifying the beginning of creation, etc. (Cf. K. Krtichlow, *Islamic Patterns. An Analytical and Cosmological Approach*, London: Thames & Hudson, 1976).

<sup>8</sup> *An passant*, under this light, the Biblical 12 tribes could be seen here as a cumulative symbolic number, a fundamental concept in language. The number 12, read either in a sequence, as in 1 [unity] and 2 [duality], or with its terms in a different position, as in 3 (1 + 2); or as 6+6, or as 4x3, always refers to a cosmogonic paradigmatic unit embodied in concepts such as the twelve months of the year, the twelve apostles, the twelve signs of the zodiac, the twelve imam, a dodecahedron, and so forth. Metaphor and metonymy are strolling alongside the tide of life. Under its symbolical umbilical (δμφολός) numerical value, Twelve is a power number, at once a figure of speech and a figure of thought.

<sup>9</sup> Krtichlow, *Op. Cit.*

<sup>10</sup> This is the hermetic, mercurial function of all liminal deities, e.i., Hermes in Greek mythology, the Roman Mercurius, the Javanese Semar, the Hindu Pushan, the Korean Munshin, or the Candomblé Ellegua, often also charged with a psychopomp and or a shamanic task. Specifically on the jester and trickster function, see C.G. Jung, the § “Trickster” in *The Archetypes and the Collective Unconscious*, vol. 9 part 1 of *The Collected Works of C.G. Jung*, (Princeton and London: Routledge, 2nd edn., 1970).

<sup>11</sup> With *mesotype* I mean a minimal noetic unit, a quantum entanglement on a saddle point convening its image on the mesoteric osmotic dimension (*supra* 1n).

<sup>12</sup> Deities, devi, devta, amesha spentas, malāikah, etc. all entities made of subtle qualitative energetic patterns.

<sup>13</sup> Cf. H-G. Gadamer, *Truth and Method*, New York: Crossroads, 2004.

<sup>14</sup> With *Now*, I mean the awareness of being in time, punctual, accomplishing both mission and goal, with *gnōthi seauton* inscribed on the pronaos of the soul.

<sup>15</sup> A classification drawn upon Sufi sources (Cf. [A. Bausani] *Ikwan as-safa'*, *L'Enciclopedia dei Fratelli della Purità*, Naples: IUO, 1978; A. Schimmel, *Deciphering the signs of God*, Albany: SUNY, 1994; and the related material assimilated by G. I. Gurdjeff who allocates the sex centre as a sub set of the *moving* centre, comprising the three distinct functions of sex, instinctive, and motor. See P.D. Ouspensky, *The Fourth Way*, New York: Knopf, 1957.

<sup>16</sup> See *Vijñānabhairava*, *Op. Cit.*

<sup>17</sup> Kṛṣṇa & the gopis are a of this shining meta-iconographic symbolical example.

<sup>18</sup> In its basic conception, the collective consciousness reminds the Jungian findings on the collective unconscious, but differs from it both in that its spatial bi-dimensional representation rests above the plane of consciousness while the collective unconsciousness is beneath it, and because the former does not bear archetypes, but mesotypes instead.



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<sup>1</sup> In *Integral Leadership Review*, San Francisco, CA, 2015.





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