

# An Integral Theory of Consciousness and the Contact Modalities

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## Abstract

I propose that there is a universal, organizing metaphysical pattern originating outside of contingent reality when the ultimate Source (here also understood as “Nondual Consciousness-Being”) considers the illusion of “non-being,” a possibility that exists within itself. This pattern would generate a supracosmic duality, a triune supracosmic distinction and four supracosmic dimensions which combine into Integral Theory’s “Quadrants.” These supracosmic distinctions would have correspondent expressions in the illusion of contingency, including the three main contingent realms of existence (the Physical, Subtle and Causal) in which two adjacent realms would relate by means of an interface or inter-realm transducer. Inter-reality, spacetime modifying, “paranormal” phenomena would require this interface. In the case of spacetime modifications related to inter-reality contact phenomena referred to in the Consciousness and Contact Research Institute, stable, exterior patterns in the Physical Realm would be temporarily modified through accessing the possibilities offered by a more inclusive Subtle Realm. The universal, organizing metaphysical pattern would express a symmetry derived from the relationship between being and (illusory) non-being, understood under the concepts of ‘potentiality’ and ‘actuality’ from the absolute and relative perspectives. The main insights of some orthodox and non-orthodox scientific theories that may be useful to explain inter-reality and ‘paranormal’ phenomena (including multiple ‘contact modalities’ with otherworldly non-human intelligent beings) may coincide under the proposed metaphysical pattern.

## Introduction

Several mystical, experiential and esoteric traditions seem to indicate that there are three main types of contingent realities: Generally-speaking, the Physical, Mental and Spiritual mentioned in Western traditions have a correspondence in some oriental ones. And these seem to basically coincide. For instance, in Theravada Buddhism<sup>2</sup>, they can be understood as the Sensuous Realm, the Form Realm, and the Formless Realm. Also, according to the traditions of Yoga, Kashmir Saivism, and Advaita Vedanta which share

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<sup>2</sup> Narada Maha Thera, "A manual of Abhidhamma," *Buddhist Publication Society kandy-1968* (1979).

some common premises, contingent reality is divided into what can be called a Physical (or “Gross”) Realm, a Subtle (mental) Realm and a Causal (or ‘Seed’) Realm, each with sublevels or particular “lokas” (worlds).<sup>3</sup> Moreover, Ken Wilber’s **Integral Theory** purporting to be an integrative, multicultural framework, has adopted this terminology.<sup>4</sup> Understanding how these alleged realms relate by interacting, interdepending and interpenetrating as relatively potential and actual to each other may be necessary to develop a metaphysical understanding that could inform a more comprehensive scientific approach able to deal with otherworldly contact phenomena and spacetime modification based upon inter-realm effects. Interactions would depend on external causal factors (as what prevails in Physical Realm worlds); interdependence would depend upon complementary factors (as what prevails in Subtle Realm worlds) and interpenetration would depend upon mutual immanence (as what prevails in Causal Realm worlds).

A brief definition of “Integral Theory” (or Integral Meta Theory) is “a school of philosophy that seeks to integrate all of human wisdom into a new, emergent worldview that is able to accommodate the gifts of all previous worldviews, including those which have been historically at odds: science and religion, eastern and western, and pre-modern, modern and post-modern.”<sup>5</sup> Achieving this requires working with a comprehensive underlying and reconciling pattern which may coincide with how contingent reality is organized, a pattern whose origin may also – in essence - coincide with our own consciousness and being rooted in Nondual Consciousness-Being.

But where does my initial model start? In Nonduality.<sup>6</sup> In the nondual state, polarities such as consciousness versus matter reconcile and we can approximate an understanding by stating that **being is consciousness’ capacity to experience itself and that consciousness is being’s capacity to experience.** Nonduality also lies at the root of Integral Theory and this theory or, in fact, ‘Meta Theory’ (a theory that finds common patterns among other theories) uses five interpretive “**elements**” to understand contingent reality and to relate with it comprehensively.<sup>7</sup> However, it should also have a guiding and practical application for science, including the understanding of phenomena that include, modify and transcend classic physical experience. But for Integral Theory to be applicable to what the Consciousness and Contact Research Institute calls the “contact

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<sup>3</sup> Loriliai Biernacki, "Panentheism and Hindu Tantra: Abhinavagupta's Grammatical Cosmology," *God's Body: Panentheism Across the World's Religious Traditions* (2014); Loriliai Biernacki and Philip Clayton, *Panentheism across the World's Traditions* (Oxford University Press, 2013).

<sup>4</sup> Ken Wilber, *Sex, ecology, spirituality: The spirit of evolution* (Shambhala Publications, 2001).

<sup>5</sup> "Welcome to the Integral Approach," 2017, accessed December 20, 2019, <https://integrallife.com/what-is-integral-approach/>.

<sup>6</sup> David Loy, *Nonduality: A study in comparative philosophy* (Prometheus Books, 2012).

<sup>7</sup> Ken Wilber, "Introduction to integral theory and practice," *AQAL: Journal of Integral Theory and Practice* 1, no. 1 (2005).

modalities” and, in general, to “paranormal phenomena,” it would have to be extended to begin to see how physical and non-physical realms of existence may relate. What basic patterns underlie the mechanism?

From our single-reality, materialist perspective, all experiential exchanges with ‘less dense’ physical realities that appear to be at least partially ‘out-of-phase’ with ‘ours’ may be erroneously considered to be ‘non-physical’. This leads to simplistic generalizations.

If the cosmos consists of three qualitatively distinct types of realities and their combinations (reflecting a supra cosmic distinction), we may need to learn to distinguish between physical materialities and non-physical ones. Something imperceptible could still be ‘physical’ but in another coherent state of being that we cannot perceive. It could also be non-physical but (in terms of Integral Theory) it would not lack objects that could be experienced as exterior objective things even if their materiality behaves in a more pliable or qualitatively different manner than we are accustomed to in the physical world.

Since Integral Theory also (at least putatively) recognizes the existence of non-physical realms which could be collectively “disclosed” (by method and capacity for understanding) it should be able to elucidate what is going on during contact with otherworldly beings often in relation to UFOs. In fact, various orthodox and non-orthodox physical theories (which at first glance may not seem commensurate with each other) may have details applicable to an enhanced, metaphysical version of Integral Theory useful to explain how might the realms of being (especially – for instance according to Yoga - the “Gross” or “Physical” and the ontologically closest “Subtle” realms) relate.

I think that quantum phenomena would behave in restricted non-classic ways as part of an interface, ‘bridge’ or “transducer” between the Physical Realm and the Subtle Realm. The former would be structured under (using Integral Theory terms) more differentiated or distinct Interior and Exterior and distinct Individual and Collective structural forms of expression and understanding (or “Quadrants”) in which - causally speaking - Exteriors (or objects and spacetime) predominate over Interiors (or subjectivities and meaningful relations). Also, the latter would be structured in a way in which - causally speaking - Interior and Exteriors relate more equally or complementary between themselves and in relation to the Individual and the Collective quadrants. Quantum phenomena recognized in an orthodox way and some alternative proposals would come together under the properties of an in-between ‘transduction’ state situated between realms with different properties or ‘rules’.

Serious Western esoteric scholars like Henry Corbin<sup>8</sup>, Gary Lachman<sup>9</sup> (often referring back to Carl Jung) have mentioned a level of reality that can be called the **“Imaginal Realm.”** In essence, it would be another way of referring to the “Subtle Realm” of Yoga and Vedanta. And, interestingly, it is often experienced as more real than the physical world, even if phenomena related to it would blur the distinctions between the objective and subjective aspects of life. It would be non-physical but still ontologically real and capable of manifesting physically while also being more intimately connected and responsive to our individual and collective psyches. Imaginal entities would be autonomous but perhaps only able to relate with the physical world in specific ways through hidden aspects of nature (such as prana, chi, even retrocausality) and through the filter of our unconscious and subconscious minds, including our creative imaginations.

According to out-of-body experiencers (or “astral projectors”) and empirical explorations like those of William Buhlman<sup>10</sup> and Luis Minero<sup>11</sup>, the exterior or objective aspect of this non-physical realm would be more malleable and responsive to conscious and subconscious, individual and group influences but, since traditional non-dual, mystical traditions warn not to get excessively attached to the workings of this realm, this probably shows that its exterior or objective aspects aren’t just more responsive to subjectivity but that they also affect or modify subjectivity in equal measure.

Subtle Realm phenomena can be wide-ranging, perhaps with a multitude of beneficent and maleficent beings related to it. Under some circumstances they may distort spacetime’s stable patterns which modern materialist scientists consider as the only valid “reality.” Thus, many persons trying to communicate about “paranormal” events or about some (often paradoxical and yet intelligent) encounters related to the UFO phenomenon often think that the “rational mind” cannot provide explanations. But, if in the Subtle (or Imaginal) Realm, subjectivities influence exterior objects as much as exterior objects influence subjectivities then we may need to understand that it primarily operates under a more comprehensive **“both-and”** type of logic of complementarity and interdependence which, while retaining clear distinctions when necessary, may also include and transcend the rigidly excluded middle of a classical **“either-or”** logic more applicable to classic physical experiences.

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<sup>8</sup> Henri Corbin, "Mundus Imaginalis, or the Imaginary and the Imaginal," (Retrieved, 2005).

<sup>9</sup> Gary Lachman, *Lost knowledge of the imagination* (Floris Books, 2017).

<sup>10</sup> William Buhlman, *Adventures beyond the body* (Mach 1 Audio, 1999).

<sup>11</sup> Luis Minero, *Demystifying the Out-of-Body Experience: A Practical Manual for Exploration and Personal Evolution* (Llewellyn Worldwide, 2012).

To get an idea how we could still be rigorous using a “both-and” logic of interdependence and relationship in which complementary opposites (which also include clear distinctions) are fundamental, I would recommend “**Organicism**” and other books by the (now deceased) integrative thinker and Emeritus philosopher **Archie J. Bahm**.<sup>12</sup> Even if Bahm did not present this as an otherworldly logic by including relationships and differences this logic would also be applicable to a subtle, interior reality within nature, possibly including non-local, meaningful relationships in which mind and matter are co-equal. Furthermore, a third, even more inclusive form of logic (used by Buddhist philosopher Nagarjuna and often referred to as a “**neither-nor**” logic) would – in turn - relate with the even more comprehensive Causal Realm in which reality cannot be defined by physical or mental objects but, instead, through mutual immanence.

While (from a physical perspective of greater separation between subjectivity and objectivity) the Subtle Realm may seem less ontologically concrete or ‘real’, if ‘pure’ subjectivity (free from any illusory exterior constraints) is the original, Nondual state of Consciousness (of a non-restricted consciousness equal to Being in all its possibilities, and if the multiplicity of exterior objects in the Subtle Realm does not force existing conscious entities or subjectivities to conform to unchanging exterior patterns, we can say that this realm is more ontologically real (or less contingent) than the physical.

Moreover, from a more contingent perspective, the Subtle Realm would provide potentialities to the Physical Realm while the latter can be considered as more “actual.” But to avoid a capricious shift or an empty ‘gap’ between the realms, an intermediary condition, (conceivably in part related to the quantum realm) would gather possibilities from the Subtle Realm and deliver them in a coherent way to an already-established linear, causal physical system in which exteriorly perceivable, future-oriented determinism prevails, along with increasing entropy and the inertia of material objects with mass. This ‘delivering’ of possibilities (that connects with past-oriented, linear determinism) would (from a classical, physical perspective and experience) be ‘retrocausal’. Furthermore, retrocausal influences (manifested as energy that diverges backward in time) would be absolutely necessary for life to organize itself syntropically or under converging and complexifying tendencies.<sup>13</sup>

Also, retrocausal influences (restricted to connecting with a compatible, deterministic network of causes) would take place (albeit invisibly to physical perception) in every coherent physical instantiation. It would also occur in every quantum measurement in the lab, in a macroscopic scale and (in an enhanced manner) in so-called “paranormal” events, including genuine otherworldly UFO-related events in which otherwise stable patterns of physical reality may be seriously modified. The latter

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<sup>12</sup> Archie J Bahm, "Organicism: origin and development," *New Mexico. Albuquerque: World books* (1996).

<sup>13</sup> Ulisse Di Corpo and Antonella Vannini, "Syntropy, Cosmology and Life," *Syntropy Journal* (2012).

experiences are often known for their “high strangeness” because compatible but otherwise extraneous possibilities (from the Subtle Realm and perhaps proper to other physical realities) would be temporarily introduced by an inter-realm operation of some non-human intelligent beings (NHIB) using an **inter-realm transducer** or interface. If so, we would need to understand how this mechanism and/or process can take place based on how multiple levels of reality may be structured and connected. And for this, we also need to indulge in a rational explorations of a metaphysics that may disclose the pattern.

But is physicality only dependent on a “top-down” transfer from “higher realms?” I think that the inter-realm transducer would be balanced and transfer organizing information patterns both ways across the realms and, instead of energies being transferred, it would transduce and connect patterns of different kinds of energy originally operating under different rules; it would transduce and connect their informational and organizational states of (as seen from a physical perspective) greater and lesser entropy and negentropy. Moreover, from an absolute perspective, the Physical Realm would be less ontologically real or ‘actual’ and its energy patterns would also offer feedback to the Subtle Realm in the form of contingent potentials. Said differently, both ontologically closest realms would be potential to each other, but the ‘higher’ one would be so in relation to the lower one from a contingent perspective and the ‘lower’ one would be so in relation to the higher one from a relative perspective. This would produce an inter-realm tension and dynamism allowing exchanges of transduced or realm-adapted patterns between them.

The logics and transdisciplinary-integrative concepts of Stephane Lupasco<sup>14</sup> and Basarab Nicolescu<sup>15</sup> should apply to the question of how physical and non-physical realms relate. Lupasco’s fundamental ontological understanding of the dynamism between opposites to be applicable to the dynamism occurring between a realm dominated by exterior matter and a realm dominated by interior mind. As such, we would have to consider their relative states of potentiality and actuality in relation to each other and the possibility of a constant flux of exchanges between potential organization states in one realm and actual organization states. I also consider Nicolescu’s “Hidden Third,” included middle logic (allowing subjects and objects to unify in a higher level of reality) useful to simultaneously understand the discontinuity and continuity between fundamental realms of being.

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<sup>14</sup> Stephane Lupasco, "Dynamic Logic of the Contradictory," (Political Publishing House, 1982); Stéphane Lupasco, *Las tres materias* (Sudamericana Buenos Aires, 1963).

<sup>15</sup> Paul Cilliers and Basarab Nicolescu, "Complexity and transdisciplinarity—Discontinuity, levels of Reality and the Hidden Third," *Futures* 44, no. 8 (2012); Basarab Nicolescu, *Manifesto of transdisciplinarity* (Suny Press, 2002); Basarab Nicolescu, "Transdisciplinarity: the hidden third, between the subject and the object," *Human & social Studies. Research and practice* 1, no. 1 (2012).

If the basic “Quadrants” of Integral Theory occur across all contingent levels of reality, the three main realms of being would possess a form of objective exteriority or ‘matter’ (as individual objects and as collectively organized objects). These “exterior quadrants” would correlate with subjective and intersubjective experiential interiorities. While the Physical Realm is causally dominated by exteriors and the Subtle Realm by an equal relation between Exteriors and Interiors, I think that the more future possibilities are available to consciousness in the Physical Realm the more responsive to subjectivity physicality itself becomes and the more it would approach the flexibility and responsiveness of exterior, material conditions available to subjectivity in the Subtle Realm. In the Physical Realm this would manifest as greater exterior complexity of form capable of correlating with greater subjectivity. Ken Wilber’s work posits this.<sup>16</sup> Besides this, I posit that - in some otherworldly contact and paranormal cases – the merging of realities could also be accompanied by a temporary ‘etherealization’ of physical matter.

Considering that all physical events (and future probabilities and/or influences and past probable and determined causes) ultimately derive from Subtle Realm possibilities, an amplification and manipulation of normally hidden retrocausal influences may account for anomalous modifications of spacetime. Retrocausal influences (which are accepted in some interpretations of quantum mechanics like Dr. John Cramer’s “Transactional Interpretation”<sup>17</sup> and Dr. Yakir Aharonov’s experimental work on “two-vector formalism”<sup>18</sup> would – in my view – also connect Physical Realm events with Subtle Realm potentials that (from a physical perspective) can be understood as possible future events.

In my model, the more retrocausal influences become consciously detectable and active in the Physical Realm, the more they cancel out classic, time-forward, causal influences so that portions of physical spacetime return to the Subtle Realm from which they sprung. If this is short-lasting, we call it “paranormal’ because regular physical patterns have been provisionally modified. But if it is stable, we may have entered a contiguous or ‘parallel’ physical universe. During a greater state of connection between Physical and Subtle Realm patterns, physical spacetime and matter would become less ‘dense’ or ‘inertial’; thus, more responsive to subjectivity. It could also be modified (perhaps becoming a blend of two or more physical spacetimes) by temporarily receiving and incorporating new – locally compatible - probable information patterns.

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<sup>16</sup> Ken Wilber, "Toward a comprehensive theory of subtle energies," *Explore: The Journal of Science and Healing* 4, no. 1 (2005).

<sup>17</sup> John G Cramer, "Transactional interpretation of quantum mechanics," in *Compendium of Quantum Physics* (Springer, 2009).

<sup>18</sup> Yakir Aharonov, Eliahu Cohen, and Tomer Shushi, "Accommodating retrocausality with free will," *arXiv preprint arXiv:1512.06689* (2015).

## More On Consciousness-Being

We have to say that Consciousness is. That such “isness” representing the Being or ontological aspect of Consciousness cannot be excluded. Recognizing this ontology may be necessary not to fall into an old, unproductive, dichotomous, idealist bipolar competition against materialism. Also, if Consciousness is deemed as most fundamental, the Being aspect accompanying Consciousness would also have to be deemed most fundamental, in fact, equally so. This “Nondual Consciousness-Being” would include and transcend all relative things and subjects and create a world much as a dreamer does. Each would require each other, be distinct from each other, be each other, but also transcend such distinctions. Consciousness would be Being experiencing itself and Being would be the ontology or reality of Consciousness. Alternatively, Consciousness could be thought as Being’s capacity to experience itself and, in terms of duality, this capacity could be understood as the power to actualize potentials or things that can be in a particular level of contingent reality while, in terms of nonduality, this capacity would be Being’s Pure Actuality.

Again, the Being aspect would be the reality of Consciousness experienced as its own existence in a fundamental, nondual way or (if under its own creative, dream-like illusion) as something outside of itself. In the second case, all-inclusive Consciousness would confine itself as a subjectivity moderated by its relationship with ‘objects’ which – after all – would be finite extensions of its own Being manifesting as if they were outside of itself. This could include bodies or vehicles suitable to decode a particular realm of objects. However, in its nondual state, Consciousness-Being would always remain free and infinitely transcendent to this limitation.

In relation to the natural, contingent or duality-based existence, creation, dream, cosmos, or ‘multiverse’, consciousness (as subjectivity) would be the capacity to experience objects as other than its own fundamental Being while, in relation to itself, Consciousness would be the one fundamental Being that contains all the possibilities of the appearance and experiences of relative, contingent, and limited existence. Matter - in all its cosmic levels - would be an illusory extension of Being experienced as distinct from Consciousness.

Particular expressions of fundamental, nondual Consciousness (or Nondual Consciousness-Being) would depend on the capacity to experience things as if they were other than fundamental, absolute Being. I call them “subjective” in contrast to their always accompanying “objective” or “material” expressions. Subjectivity would take place under the illusion of separation, including an illusory separation of nondual Consciousness from its own nondual Being.



Inasmuch as Consciousness projects its own Being as if it were outside of itself, it would also invest, project, or limit its own associated experiential capacity into the resulting material exteriors. While ultimately illusory, the ensuing subjectivities associated with these materialities would experience real experiential constraints.

## **The Inter-Realm Quadratic Pattern**

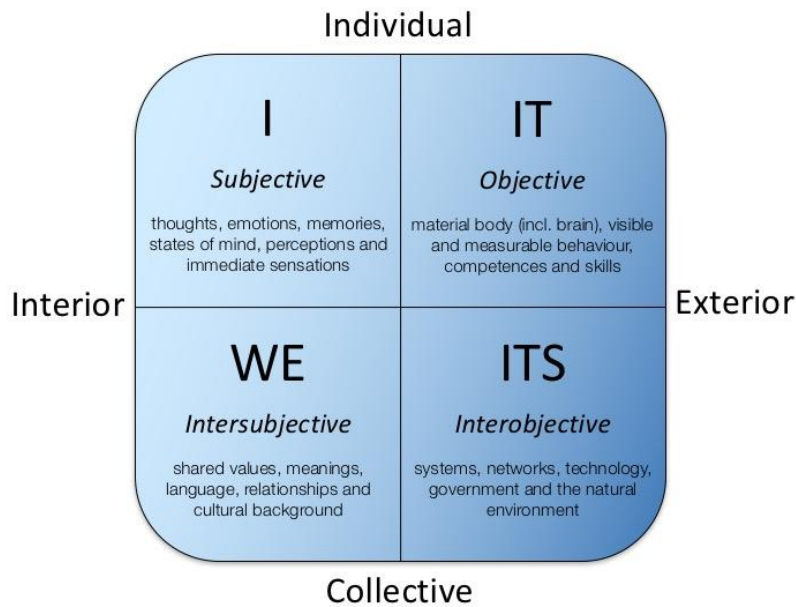
But it all must begin with an entity capable of originating the realms and the basic inter-realm pattern. According to my understanding of the ontological argument, such a being (considered as the **maximally conceivable entity**) must exist in a supreme state of actuality; as the affirming Source of all expressions of being, including that of its own negation. Only for the case of this entity, if it didn't actually exist, it would not even be possible to conceive of it.

In my view, consciousness is primary but, in an ultimate sense, it is and, therefore, it is inseparable from its own being. As previously mentioned, I consider that Being is consciousness' capacity to experience itself and that consciousness is being's capacity to experience.

Beyond contingency, the Source (as the one Non dual Consciousness-Being) containing all possibilities (including the illusory possibility of denying itself) would not lack a will and purposefully imagine a distinction between its Being and a logically implied 'non-being', thus establishing a supracosmic "metaphysical movement" which, in turn, also implies a consciousness and being-based illusory subdivision into three components: Being, illusory non-being and the reconciling connection: in fact, a Triunity in its what could be called its "imagination" or "mind." Moreover, four (Integral Theory-recognized) fundamental 'dimensions' would also 'arise': Plurality or Collectivity (beginning with two or more entities) and Exteriority (out if an implied 'other' outside self). And these extra 'dimensions' (originating under this supracosmic but illusory duality would now contrast with the Source's own Interiority and Undivided Oneness. Accordingly, through this "metaphysical movement" outside of contingent limitations inside its "Mind," the Source would create what can be called an initial "duality" and, from it, the four fundamental structuring "dimensions" or fundamental perspectives recognized in Integral Theory. Moreover, the combination of these perspectives would produce the four "quadrants" (taken as the main 'element' among five reality-describing elements in Integral Theory). These "quadrants" (subjectivity, intersubjectivity, objectivity and inter objectivity) are more specific perspectives under which phenomenal reality expresses itself and by which phenomenal reality can be understood.

Moreover, upon Source imagining the possibility of an illusory negation of itself it would use the three ensuing supracosmic components (Being, illusory non-being and a reconciling connection) to create, reflect and/or manifest three corresponding contingent

expressions. And, still remaining within the Source’s supracosmic Being (as noted, a Nondual Being equivalent and inseparable from Consciousness itself), these three components, aspects or entities can be understood as the primordial triune subdivisions which (in contingent reality) are expressed as the three main realms of being; from the more inclusive and less contingent: The Causal, Subtle and Physical realms. Each realm would have its own characteristics reflecting its supracosmic counterpart. Finally, the “Quadrants” (the most fundamental interpretive “element” in Integral Theory, providing expression ‘spaces’ to the other five ‘elements’) would exist in the three realms but also relate across them, maintaining their basic characteristics but differing in how they relate as a function of each realm’s main ontological characteristics.



*Figure 1 - The four "dimensions" and four "quadrants" (Ken Wilber)*

We must understand that subjective “consciousness” (even if expressed as consciousness embedded in being as if being were exterior to it) crosses and connects the three realms (and their combinations or “levels” and subdivisions) because, ultimately, it is a direct expression of the phenomenal reality-actualizing nondual Source which creates and sustains the realms of contingency.

So, we may have to remember the distinction between Consciousness as a universal (in association to Source) and consciousness as a particular subjectivity. The former (through its ‘Being’ aspect) would extend itself as if outside of itself producing different types and levels of materiality and inhabitable bodies for each realm therefore permitting the experiences of subjectivities (or embodied expressions of itself). In the Subtle Realm, all possibilities that a subjective (or embodied consciousness) can experience would be available (in relation to subtle matter and form) but according to its capacity or “level of consciousness.” This would be as needed whether (from a physical perspective) these possibilities of experience are to be considered in terms of ‘past’ or

‘future’ possibilities. Inasmuch as the Subtle realm has exteriors that can be personally experienced and objectively shared it would also possess a form of substance or matter. Objects, locations and what appears to a subjectivity as related to a past or a future would be more flexible or available and affect subjective experience as much as the latter affects the its material counterpart. In other words, what is necessary to experience would be available to a limited, or contingently embedded subjectivity in the Subtle Realm (a perspective of Consciousness-Being itself operating under duality).

While – as Integral Theory states – quadrants simultaneously co-rise in all realms, there would also be a three-tier variable symmetry and “emphasis” as per how the four quadrants relate differently in each realm in terms of causality. This would impinge on how the realms relate with each other, especially in terms of potentiality and actuality.

### **Inter-Realm Symmetries**

The differences between the three realms would manifest the following three-tier symmetry that (as a whole) would express their underlying unity: In the Causal Realm (which from a physical or more contingent perspective it would be a realm closer to a state of nonexistence), the Interior and Individual quadrants (UL & UR) would causally predominate over the Exterior and Collective ones. In the Subtle Realm, there would be a co-equal causal relationship between the Interior and Exterior quadrants and between the Individual and Collective quadrants. And, in the Physical Realm, the Exterior and Collective quadrants would causally predominate over the Interior and Individual ones.

To simplify, at this time we are mostly going to consider the relative causal strengths between the Interior and Exterior quadrants across the Physical, Subtle and Causal realms. Notice that the strength of the Causal Interiors is symmetrically opposite to the strength of the Physical Exteriors but they are co-equal in the Subtle Realm. Between two adjacent realms, there would be an in-between state or transducer or patterns but I also contend that the main connection, transducer or link between the Causal and the Physical realms would be the Subtle Realm itself.

	I	E
C	+++	+
S	++	++
P	+	+++

*Figure 2 Relative Strengths of Interiors and Exteriors in the Three Main Realms (Giorgio Piacenza)*

In the state of nonduality, a state outside the appearance of contingency, Interior and Exteriors are possibilities, co-eternal in the One Consciousness-Being and their distinction would not be necessary because contingently real objects do not have to exist as if they were outside of nondual, ontologically real consciousness. But in the three main duality-based, illusory (but experientially consequential) realms, the “Being” aspect (which ultimately is inseparable from the “Consciousness” aspect because Consciousness also is, or, said differently, it ultimately also is being) projects itself in the form of exterior objects. And, perhaps, the more it projects itself as exterior objects, the more it allows its actualizing capacity to trap or limit an aspect of itself experienced as an embedded (and suffering prone) subjectivity. But the inexhaustible characteristic of its essence as the one actual, non-contingent Interior and Being (its Essence) would always remain infinitely transcendent to its purposefully considered illusion of separation. All of this “metaphysics” would be necessary to understand the Meta ontological pattern useful to understand ‘paranormal’ events and the ‘contact modalities’ in scientific and other ways.

And within the illusion, there would be Physical, Mental and Causal “objects of experience” in direct proportion to how much consciousness is embedded and limited (as a subjectivity) in these objects; in their decoding through identifying with the same degree of illusory objectivity. This dynamism of objects-based, Consciousness-Being restriction would be barely limiting of subjectivity in the Causal Realm, co-equal with subjectivity in the Subtle Realm and highly limiting of subjectivity in the Physical Realm.

However, for Pure Consciousness-Being itself in its primordial condition of nonduality, projecting a dream or illusion of separation in contingency is optional. It doesn’t have to or else it wouldn’t be the greatest conceivable Being. Moreover (even if recognizing our limited understanding), we can still say that, in essence, Nondual Consciousness-Being infinitely transcends and includes all of its ultimately illusory, imagined, projected or created contingency. That, in truth, what we perceive as “cosmos”

has always existed in the Source's own Being whose essence is indescribable. That the indeterminate plurality of contingent entities (rather than an actual infinite plurality) derived from the original activation of the primordial distinction between Being and (illusory) non-being has never left the Presence of Nondual Being-Consciousness. That this Nondual Consciousness -Being would contain all contradictions derived from the first illusory contradiction of "non-being" and that it would infinitely transcend (or resolve) them. That love would be the utmost basis for existence because it would represent the utmost offering of Being, extended as the being of every living contingent entity as a possible expression of itself.

Did the universe always exist or was it created? Can a never created infinite universe or multiverse be compatible with the beginning of contingency? Physically (and cosmologically speaking), according to the Borde-Guth-Vilenkin Theorem<sup>19</sup>, a past-eternal inflating universe would not have the entropy that is observed and this may even apply to a serial multiverse. However, I think that the concept of a beginningless, perpetual actualization of contingency and the concept of creation *ex nihilo*, would – in my proposal – be compatible.

Moreover, this perspective would also be compatible with a modified form of emanationism (which doesn't oblige the One to emanate) and with a form of panentheism (that preserves the infinite transcendence and free will of the Source). Would creation and creator be simultaneously distinct and one if creation is like a dream produced by the creator?

### **Why Retrocausality in the Physical Realm?**

Retrocausality would be necessary to maintain the metaphysical pattern. Since this metaphysical pattern would originate with Source recognizing illusory non-being as if it were real (as a reflection?), this would create the illusion of an 'other' outside of Source which, nonetheless, is inextricably reconciled with it by a third component. Thus, three supracosmic components would be present in the one Source. And, upon imagining contingent reality (in a manner in which Source initially contracts some of its radiant presence as suggested in the Kabbalist concept of "Tzimtzum")<sup>20</sup>, three contingent realms would result as a dependent, phenomenal reflection of the primordial, triune division. The equivalent of this 'contraction' allowing for contingent dynamism would be the "consciousness as form" idea behind the concept of "Shakti" in Kashmir Sivaism<sup>21</sup>.

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<sup>19</sup> Arvind Borde, Alan H Guth, and Alexander Vilenkin, "Inflationary spacetimes are not past-complete," *arXiv preprint gr-qc/0110012* (2001).

<sup>20</sup> Adam McLean, "Kabbalistic Cosmology and its parallels in the 'Big-Bang' of Modern Physics," *Hermetic Jour* 39, no. 11 (1988).

<sup>21</sup> Biernacki, "Panentheism and Hindu Tantra: Abhinavagupta's Grammatical Cosmology."

Regarding the realms, the Causal Realm would resemble the Source, actually the One Being aspect of the Source, not needing anything outside of itself. Here, only a small degree of duality would be present and subjective consciousnesses would be causally prevalent in the experience of conscious, causal matter-embedded subjects, with an expanded ego almost not limited by the illusion of exteriority.

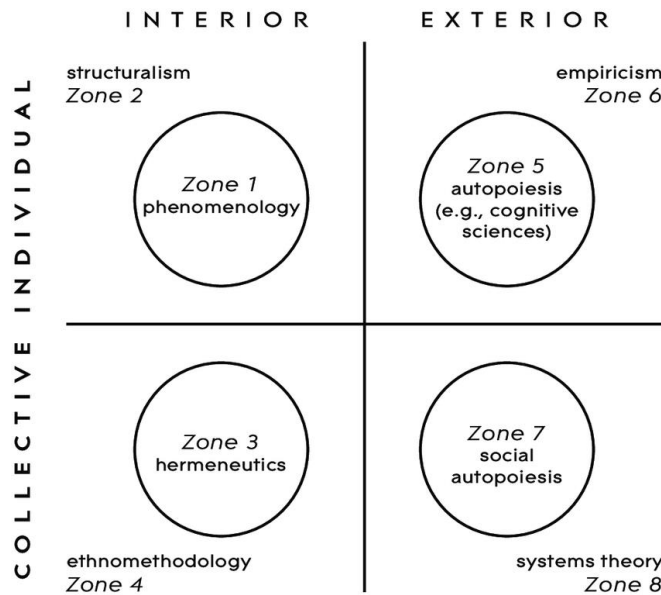
On the other hand, the Physical Realm (the other shore of an ontological ‘gap’) would correspond to the “non-being,” illusory aspect entertained as a possibility by Source and physical matter is experienced (by conscious, physical-embedded subjects primarily situated in this realm) as extremely limiting. Retrocausality would be necessary to maintain a dependent connection with the Subtle Realm but it would necessarily remain hidden to most physically-embedded conscious awareness so as to maintain the experiential aspect of the pattern in which Exteriors are more causally effective than Interiors.

On the other hand, the Subtle Realm would match with the Source’s reconciliation between Being and non-being. It would be a “balanced realm” in which Interiors and Exteriors are causally equal and the experience of various experiential temporal ‘presents’ would adapt to subjective need. However, since the Subtle Realm’s Exterior Quadrants can be considered as ‘future potentials’ for the Physical Realm (because they transcend and include all possible, concrete, physical experiential events beyond the illusion of spacetime), the Physical Realm’s hidden retrocausality (hidden as the Insides of its Exterior Quadrants) would serve to connect this latter realm with the former. It would transfer potentials from the Subtle Realm into the Physical realm and transfer actualities of the Physical Realm back into the Subtle Realm.

## **General Dissertation**

As suggested, the first illusory contradiction originating in the Nondual Consciousness-Being which we may understand as entertaining, imagining or purposefully ‘dreaming’ an “other” in the form of “non-being” would constitute the origin of what we experience as “duality.” Furthermore, it would constitute the origin of the threefold supracosmic, triune distinctions (Being, illusory non-being and the connection reconciling the latter with Being) and -by vitalizing the illusion of separation – would constitute the origin of the three contingent (or “cosmic”) realms that would reflect the previous metaphysical divisions. Moreover, this would also constitute the origin of what in Integral Theory is called the four primary perspectives or “dimensions” themselves combining to generate the four “quadrants.” Finally, a further logical differentiation would separate the “insides” and “outsides” in the quadrants, thus generating the “eight perspectives” in Integral Theory...eight ways by which a

phenomenal entity can express itself and eight ways by which a phenomenal entity can be understood under “**Eight Methodological Zones.**”<sup>22</sup>



*Figure 3 - The Eight Methodological Zones (Ken Wilber – Integral Spirituality)*

Thus, by entertaining the notion of ‘an other’, an illusory other would arise in the Source’s ‘mind’ and by implication “the two” would arise (the One Being and an illusory non-being). And the reconciliation between these would be the origin the three. Also, since (as per duality and the reconciliation of duality with One Being) the distinction between Being and non-being entails unity or indivisibility and/or individuality (as self-consistent, interior unity of consciousness and being) as much as it entails a contrast which is an exterior to self, objectively observable, multiplicity, in this ‘metaphysical moment’ the four primordial “dimensions” also recognized by Integral Theory (the Interior, Exterior, Singular and Plural dimensions) arise. Finally, the four possible combinations of these “dimensions” constitute the “**Quadrants**” of Individual Subjectivity, Plural Subjectivity (Intersubjectivity or culture), Individual Objectivity (singular objects) and Plural Objectivity (or systems of objects).

The “**Quadrants**” occur simultaneously and are equally relevant in the phenomenal world. They are also the most fundamental of the “**Five Elements**” in Integral Theory by which contingent phenomena either fundamentally express or by which these phenomena can be understood, interpreted or disclosed according to the method of disclosure and the capacities of our individual consciousnesses. Ultimately,

<sup>22</sup> Ken Wilber, *Integral spirituality: A startling new role for religion in the modern and postmodern world* (Shambhala Publications, 2007).

“Quadrants” would be perspectival expressions of Consciousness-Being immanent in its three contingent realms. The other four elements of Integral Theory by which phenomenal reality can be described are “stages of development,” “lines of development or capacities,” “states,” and “types.”<sup>23</sup> However, to recognize relational patterns between the realms, it should be easier to start by exploring these in terms of these fundamental “quadrants.”

Again, the “quadrants” would not only “co-arise” (or simultaneously and continuously ‘arise’ providing a background, or specific structural manifestation ‘spaces’ to all contingent entities) but (as seen in the figure above) they would also manifest with different relative strengths across the three duality-based (cosmic) realms (or the duality-based expressions of the supracosmic - pre-manifested - triune distinctions). Moreover, Physical quadrants would be more differentiated than Subtle quadrants and these more than Causal ones. Furthermore, their exchanges across these realms might not just follow a one-to-one correspondence but in this case quadrants might also relate diagonally. My work on the Quechua quadrants might be useful to elucidate how Subtle and Physical quadrants may also relate.<sup>24</sup>

The differences among the three contingent realms in terms of actuality and potentiality under the perspectives of the absolute and the contingent would enable their dynamic interface in terms of exterior-based **interactions**, complementary-based **interdependences**, and mutually immanent-based **interpenetrations**. To avoid a complete ontological vacuum and to reflect the **three-in-one** supracosmic pattern, between two adjacent realms there would be a third, simultaneously separating and connecting element: an “**inter-realm transducer**” in a state of balance between the dynamism and structure of each connected and differentiated realm. Moreover, maybe the aspects that scientists puzzle over and conjecture about “the quantum world” denote some of its characteristics. Like a cell membrane, it would separate and connect and (to maintain coherence) would only allow specific patterns of information (specific probabilities) to pass through to the physical environment we know or resonate with. Furthermore, like a holon (or part-whole) it would exhibit a particulate, substantial, part-like aspect and also extended, non-local, information, field-like or holistic aspects. Additionally, the latter aspect would coincide with the more superficial or outer aspect of Exterior Subtle Realm quadrants and, as such, would respond to mental imprinting or programming.

According to serious physical mediumship studies, there may be aspects of this interface (like “**ectoplasm**”) that (due to prejudice and social taboo) are not typically

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<sup>23</sup> S Esbjorn-Hargens, "An overview of integral theory," (2009).

<sup>24</sup> Giorgio Piacenza, "Part One: Inca Quadrants Similar to Those of Ken Wilber's Integral Theory," *Integral Leadership Review* (2012), <http://integralleadershipreview.com/7678-inca-wisdom-and-integral-theory/>.



included in advanced scientific studies. For instance, at times it seems that at least a part of the interface can materialize. In fact, according to Nobel laureate physician Charles Robert Richet ectoplasm will play a key role in a science of the paranormal which he called “Metapsychics”<sup>25</sup> and according to Brazilian researchers Luciano Munari<sup>26</sup> and Matthieu Tubino<sup>27</sup>, ectoplasm can be a form of vital substance extruded from a physical medium. I also think that it may be part of the medium’s own converging (or syntropic) energy fields functioning due to retrocausality (connecting both with specific future quantum physical potentials and with greater Subtle Realm possibilities) and I understand that it can be a semi-solid and/or vaporous, materialized fluid or substance that may extrude from orifices in a physical medium’s body. Accumulated evidence shows that discarnate (Subtle Realm-located) spirits can use it to incorporate and move around in the physical world manifesting in tangible ways. Maybe during some of this materializations and extrusions out of a medium’s body some biological cells can be pulled out along with it.

Some progress on “ectoplasm” is being made. For instance, besides promising demonstrations by gifted physical mediums, in Foz do Iguazu, Brazil there is “Ectolab,” a research laboratory connected with the Center of High Studies in Conscientiology. In it, psychics and scientific researchers work together to try to quantify and understand not only the unique substance but also “parasurgery,” healing events and physiological changes related with the extrusion and application of ectoplasm.

This interface possibly underlying quantum phenomena and “ectoplasm” would serve to “**transduce**” dissimilar types of organizing patterns between one realm and another and, if organization is involved, probably entropy is also involved. Possibilities would become concrete observables (or experiential actualities) through a set of coinciding past and future probabilities. The latter would cohere with classic, deterministic (Outside-Exterior quadrant) patterns experienced as particulate objects after being actualized in the physical universe.

The quantum aspects of the brain, its fractal structure and associated “edge-of-chaos” systems would selectively use quantum uncertainty and future probabilities, perhaps through weak quantum measurements and “transactional supercausality” allowing consciousness to act as a “non-computational predictive faculty” as proposed by

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<sup>25</sup> Gustavo R. Chiesa, "Among Spirits and Scientists: Charles Richet and the Quest for 'Unhabitual Phenomena'," *Interparadigmas* 5, no. 5 (2017), <http://www.interparadigmas.org.br/wp-content/uploads/2019/01/Interparadigmas-Chiesa-N5-ENG.pdf>.

<sup>26</sup> Luciano Munari, *Ectoplasma: Descobertas De Um Médico Psiquiatra* (Editora do Conhecimento, 2008).

<sup>27</sup> Matthieu Tubino, *A Vital Fluid Called Ectoplasm: A New Therapeutic Proposal* (Astipalea Edições, 2014).

Dr. Chris King.<sup>28</sup> But “uncertainty” would exist in the interface (when the quantum interface is interpreted from a physical perspective which requires hiding some Subtle Realm possibilities, for instance, as hidden retrocausal influences). Moreover, the quantum uncertainty would not define the more inclusive Subtle Realm in which many more possibilities of experience (including a wider range of temporal possibilities) exist in association with more malleable exterior objects. Instead, quantum uncertainty would exist when vaster temporal and location-related experiential possibilities in the Subtle Realm are reduced to conform with possibilities allowed by a physical determinist framework proper to a specific spacetime experiential context and coordinates.

Considering Werner Heisenberg’s and Henry Stapp’s semi-objective, semi-real state of quantum ‘potentia’<sup>29</sup> it may also be correct to suppose that the ‘quantum realm’ has quasi mental characteristics in the sense that information and probabilities (perhaps ultimately recognized by consciousness) are necessary for the patterning of physical objects. Alternatively, the Subtle Realm would be truly ‘mental’ because it would relate much more directly to possibilities of **meaningful experience** useful to produce probabilities for the patterning of physical objects that further specify or restrict subjective experience. Furthermore, conceivably the ensuing Exterior Quadrant patterns of physical complexity associated with meaningful (consciousness-affecting) experiences in the Physical Realm (for instance in brain structures and its quantum level details) are ontologically downgraded versions of the Exterior quadratic patterns associated with meaningful experiences in the Subtle Realm.

Moreover, the Subtle Realm can be considered as more inclusive and ontologically ‘real’ in its own level of existence but also as a ‘potential’ entity in relation to the more duality-expressing Physical Realm. Furthermore, I contend that these inter-realm metaphysical differences and relations in the pattern are necessary to connect the realms through interactions that - once understood - could be used to enhance technological applications that overcome classic spacetime limits. More than that, I contend that each of the three realms (predominantly but not exclusively) operate under one of three distinct types of ontological causalities and their associated epistemological logics. This relates to how interiorities and exteriorities relate in each realm: Mostly **interaction** (through exterior means) in the Physical, **interdependence** (through complementarity) in the Subtle and **interpenetration** (through being mutually immanent or within each other) in the Causal. Furthermore, realms would similarly interact, interdepend and interpenetrate among each other. Thus, they may be distinct but influence each other, maintaining (as contingent, incomplete expressions connected to the One) concurrent discontinuity and a continuity, very much as ‘whole-parts’ (holons) expressing the four

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<sup>28</sup> Chris King, *Quantum Physics Retrocausation PreCognition Entanglement Consciousness Mental Time travel* (Cambridge: Cosmology Science Publishers, 2015).

<sup>29</sup> Henry P Stapp, "Quantum reality and mind," *Journal of Cosmology* 3 (2009).

quadrants. This would also express the supracosmic triune division under an essential oneness.

Should an evolution of these early ideas eventually be called the “Trans Ontological Interpretation of Quantum Mechanics?” ‘Quantum reality’ may have characteristics that (from the perspective of an unobserved physical particle) can be understood as ‘probabilistic’ because of the ontological difference between the realms, mostly as per how possibilities in each realm may be exteriorly actualized. If more possibilities of experience can be exteriorly (or materially) actualized in the Subtle Realm (as there is less separation between its limiting exteriors and its possible interior experiences), this greater range of possibilities range would fit as ‘probabilities’ into a more restricted range of physical possibilities allowed in our coherent physical spacetime universe dominated by Exterior Quadrants.

### **Further Dissertation on the Source and its ‘Productions’**

Out of the illusion of separation, there would come into existence a relative “gap” between the One Consciousness-Being and its content-filled, imagined realms of contingency manifesting possibilities; a “gap” that is akin to what could separate a dream from a dreamer even if a dream is inseparable from the dreamer and its productions. The gap would connect through unknown or disorganized possibilities as much as it relates perfect, complete being with fictional non-being. Like a mirror (reflecting what is real but not recognized as such) it also is like a submersion into unfathomable but undifferentiated possibilities or ‘chaos’, an appearance where (from the perspective of the illusion) absolute, actual existence becomes potential. Moreover, the complete-incomplete structured illusion of multiplicity and independent change would take place through (once again) a necessary reconciling intelligence pointing back to the original Nondual Source of complete, self-consistent meaning. Thus, the ‘gap’ – along with the intelligence expression organizing the dream (the Logos if you will) – would be necessary for the interplay of difference and sameness, of continuity and discreteness, of community and individuality...the experience of Life as we know it.

From an emanationist perspective, the Physical Realm can be said to derive from a metaphysically prior, non-physical “Subtle Realm” itself deriving from the Causal Realm but, from an absolute perspective, all these realms (and their combinations containing incalculable worlds and universes) co-exist within Source and depend on it as it illusorily considers the idea of “non-being,” of an ‘other’ that is not itself. Thus, if creation is considered an illusion and also as inseparable from a dreamer whose essence or true nature infinitely transcends its dream, we can reconcile the idea that Source creates willingly, ex nihilo or without the need for anything exterior and that it is not bound or limited to its ‘dream’. And the Source’s ‘dream’ would be an indeterminately vast (perhaps not an actual infinite), noble creation. Moreover, from a finite perspective, it would have a beginning while, from a transcendental perspective, we cannot pinpoint

whether the ‘dream’ had a beginning or not because it would have been created, imagined and enlivened ‘supracosmically’ or beyond any type of dependent becoming. In this sense stemming from the Nondual, perhaps Buddhist concepts of a relative universe without a beginning and Western and Bible-based concepts of a created beginning may overlap. Furthermore, the ‘dream’ would be experientially real for those of us existing within it (in fact ‘real’ inasmuch as it ultimately participates in the Source’s Being). However, the ‘dream’ would not be tantamount to the Source’s essence which (as that against which nothing greater can exist) would infinitely transcend the it and yet continuously sustain it.

As mentioned, the three dependent realms derived from the illusory opposition to the unity of Being would ultimately relate with each other without separation but (from a duality-based or contingent perspective) they would also function under predominant characteristics and (as per gradations or ‘planes’ within each realm) under a mixture of each other’s predominant characteristics. Thus, based upon how the Causal (or ‘Seed’) Realm operates emphasizing Interiority, they would relate with each other by existing within each other through mutual immanence or **interpenetration**. Also, based upon the Subtle (or ‘Mental’) Realm emphasizing a balance between Interiority and Exteriority, they would relate both interiorly and exteriorly to each other, through complementary **interdependence** and, based upon the Physical (or ‘Gross’) Realm emphasizing Exteriority, they would relate exteriorly to each other, relating through **interaction**. Furthermore, in each particular realm, one of these three predominant modes of relating and of existing would also be associated with a prevailing type of fundamental logic and causality.

From a contingent perspective, the ontological distinctions among all realms and between adjacent realms (manifesting under a symmetrical pattern as shown in Figure 2) may create a dynamic “tension” allowing for simultaneous distinctiveness and relatedness. It would be based on “potential and actual inequalities,” understood both from absolute (unity-based) and from relative (difference-based) perspectives. The distinctions which are ultimately inseparable from unity would allow the organization of phenomenal reality across the three realms into “holons” (or “whole-parts”) and – while leaving room for incompleteness - solve the contradiction between static oneness and dynamic movement in multiplicity. And all of it would create the possibility for an apparent and simultaneously actual (or continuously actualizing and evolving) inter-realm dynamism; again, for a dynamic causal relationship under three forms: through objective or exterior interaction means, through complementary interdependence (via objective Exterior and subjective Interior) means and through interpenetration via mutual interiority or subjectivity.

Interior (subjective and intersubjective) meaning and exterior (individual and systemic) objects would co-arise in each ontological level. But the level of complexity in a lower ontological level would allow the interiority of (subjective and intersubjective)

meaning located in a higher ontological level (associated with its own co-arising exterior quadrants) to manifest or be experienced in the lower ontological level.

To connect the ontological differences between the three main cosmic or contingent realms (and between the sub realms located within each main realm and interfacing across the latter) there would have to be a “transducer” which itself would be the contingent expression of the supracosmic connection between “Being and “non-being.”

The “Source” (I’m not calling it “God” or any other cultural-religious definition to avoid prejudices) as **the maximally conceivable entity... is**. It must not only ‘exist’ and transcend dependent origination but it must be Being itself; in fact, the only purely actual, self-sufficient Being. Otherwise, it would not ‘make sense’ to think of it as the “maximally conceivable entity” if it would not exist in the utmost sense. Without its absolute existence, it would not even be conceivable, but it is conceivable because it is at the root of our own existence and logic. Because even by negating (“it ‘is’ not”) we are affirming or recognizing being, this most basic recognition at the root of the Identity Principle is the Source of all other expressions of being, its essence including and transcending all possibilities, including the negation of being itself. And – beyond specific religions and doctrines - the recognition of Source and of the essential patterns that may derive from it should allow us to recognize a metaphysics that could guide science and the understanding of all levels of nature.

I think that understanding (through a finite mental approach or through incomplete and mutually dependent concepts) the essence or ultimate/intimate nature of Source as “the maximally conceivable entity” is not possible and (because limited understandings of being and non-being are transcended) this realization agrees with negative theological approaches in the West<sup>30</sup>, with what is said in Islam about the utmost boundless unity of Allah<sup>31</sup>, with the “neti neti” approximation in Advaita Vedanta<sup>32</sup> and with Nagarjuna’s philosophical Buddhist inquiry into the indescribable nature of reality.<sup>33</sup> But what we can limitedly understand about the unfoldment of such an entity (the Source of all relative being whose utmost nature cannot be understood in relative terms) must be necessary as the basis of a metaphysical model about “reality” (in its utmost and relative senses), a model whose patterns can be useful to find ever more adequate scientific theories of inter-reality contact and their associated, reality-shifting, ‘anomalous’ phenomena.

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<sup>30</sup> Colm Luibheid and Paul Rorem, *Pseudo-Dionysius: the complete works* (Paulist Press, 1987).

<sup>31</sup> Frithjof Schuon, *Understanding Islam* (George Allen & Unwin Ltd (1963), 2016).

<sup>32</sup> Nisargadatta Maharaj, *I Am That: Talk with Nisargadatta Maharaj* (Durham: The Acorn Press, 2008).

<sup>33</sup> Jan Westerhoff, *Nagarjuna's Madhyamaka: A philosophical introduction* (Oxford University Press, 2009).

This requires us to think that ‘Source’ would be able to contain, transcend and actualize all coherent possibilities unless doing so goes against its own nature. In fact, it would only be able to actualize illusory exteriors; as expressions of its Being that limit illusory expressions of its Consciousness. The more Consciousness-Being “extends” or “effuses” its Being aspect into its own illusion of duality, the more ‘matter’ would arise populating Exterior quadrants and the more the subjective freedom to experience without the limiting need for exterior objects would be embedded in matter.

Thus, in order to create and/or manifest limited possible entities out of itself, specious notions of “non-being” would be contingently actualized within itself. And to lack nothing, Source must not only be a conscious entity with free will but Consciousness and Being itself, in fact (from our limited understanding), an entity of perfect freedom and pure actuality in the utmost grade. And ideas stating that Source (sometimes understood as a “universal mind”) originates in the cosmos or out of the workings of an information field and that it evolves with complexifying processes (perhaps through non-local quantum information hologram exchanges or perhaps recursion processes, thus becoming able to process more information) are contradictory. Following Aquinas’ Third Argument for the existence of God<sup>34</sup>, this would be because all contingent entities undergoing impermanence and becoming may not necessarily exist. Thus, ultimately, they would necessarily depend on an utmost necessary Being which is not a limited, definable ‘thing’ or entity that includes and transcends such impermanence.

Source within its nondual, supracosmic level would be the only ‘Being’ and because it cannot be identified as a “thing” our finite minds may also think of it as a vacuity beyond all distinctions. Being, conceivable but illusory non-being and an inevitable connection between the two would produce three elements in a supracosmic sense and (within that apparent duality reconciled with its original unity) this illusion would express three types of universes or “realms.”

Several spiritual and philosophical traditions coincide under similar recognitions of a **triunity** whose elements would be associated with the three main contingent realms. In Christian terms “The Father” (inasmuch as it refers to an unfathomable essence), would relate to the platonic notion of “Beauty” because, ultimately-speaking, it is indefinable. It would also relate to the neoplatonic notion of “The One” and (as per the realms of contingency) it would be represented by the Causal Realm whose nature may only be explained in terms of a “neither-nor” logic incapable of succeeding by using exterior objects or concepts. Then again, “The Son” (originally “Logos” in the Greek New Testament) would relate to the platonic notion of “Truth” which, in simple terms, is the correspondence or balance between subjective understanding and exterior things and (as per the realms of contingency) it would be represented by the Subtle (or Mental)

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<sup>34</sup> Edward Feser, *Five Proofs for the Existence of God* (Ignatius Press, 2017).

Realm. Finally, the “Holy Spirit” (“Paraclete” or “Advocate”) would relate to the platonic notion of “The Good” and to the neoplatonic notion of “Nous” or “The World Soul” and (as per the realms of contingency) it would be represented by the preponderance of exterior energies in the Physical Realm.<sup>35</sup>

The previous sequence of the Trinunity would correspond in the Kabbalah to the indescribable **Ain**, the limitless **Ain Sof** and the limitless light **Ain Sof Aur**.<sup>36</sup> Furthermore, in finite terms, a ‘**Mother Principle**’ (co-equal with the ‘Father Principle’) can be understood as the universal “Matrix” that (within the realms of contingent duality) not only limits but shelters, embraces and clothes our individualized subjectivities. Its practical expression is perhaps well-represented by the Indian concept of “**Mahakasha**,” whose variations as “Chiddhakasha,” “Chittakasha” and “Bhuttakasha” would respectively form the ‘spatial’ features of the Causal, Mental and Physical realms.<sup>37 38</sup> As necessary as the “Father Principle” it would be the dynamic form of Nondual Consciousness-Being, as in the “Shakti” concept utilized in Kashmir Saivism.<sup>39</sup>

The core of immanent, Nondual Consciousness-Being within our illusory, embodied selves would actualize according to our assumed and materially-embedded perspectives. It would be the essential interface and actualizer of its own possibilities in and across the realms. Dreaming of itself as a separate entity, its “being” aspect would bind its experiential aspect focusing into the forms of its illusory exterior projections; transferring its own experiential capacity into them while the remaining Nondual essence would actualize possible experiential events according to the rules and patterns of a specific realm.

### **An Inter-Realm Transducer between the Subtle and Physical Realms**

Each realm would contain an indeterminate or, perhaps, innumerable number of sub-realms and/or universes allowed by the Source’s possibilities. These planes or universes may themselves express different combinations of the three main realms, more or less approaching to or distancing from a limited “lower” (or more duality agreeing) state of being. In cosmic or duality-based reality, the Causal Realm would reflect the prevalence of Spirit or Consciousness-Being over Matter. The Physical (or Gross) Realm

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<sup>35</sup> Svetla Slaveva-Griffin and Paullina Remes, *The Routledge Handbook of Neoplatonism* (Routledge, 2014).

<sup>36</sup> Gershom Gerhard Scholem, *On the mystical shape of the Godhead: Basic concepts in the Kabbalah* (Mysticism and Kabbalah, 1997).

<sup>37</sup> Swami Venkatesananda, *Vasistha's yoga* (SUNY Press, 2010).

<sup>38</sup> Adi Sankaracarya, *Atmabodha* (Editorial Hastinapura, 1982).

<sup>39</sup> Natal'ia Vasil'evna Isaeva, *From Early Vedanta to Kashmir Shaivism: Gaudapada, Bhartrhari, and Abhinavagupta* (SUNY Press, 1995).

would reflect the prevalence of material illusion over Spirit or Consciousness-Being and the Subtle (or Mental) Realm would reflect an intermediate situation between the prevalence of Spirit and the limitations of Matter.

In order to maintain the three-in-one or triune pattern expressed in the cosmic, duality-based, contingent reality, between each of the distinct realms organized under different principles, there would be a “bridge” (or “chakana” in the Quechua tradition of the Andes) and - in my view - this “bridge” could be considered akin to a “transducer.” It would equally partake in a balanced (or ‘Sattvic’ way in terms of qualities or ‘Gunas’) of the qualities of the less contingent and the most contingent realms. Furthermore, as much as the Subtle Realm would act as a “transducer” between the Causal and Physical realms (connecting two apparent irreconcilable opposites under the aegis of “Spirit” and “Matter”), there would be a ‘transducer’ between the Causal and Subtle realms and another transducer between the Subtle and Physical realms.

Furthermore (in terms of the Vaisesika naturalist doctrine and the dualist Samkhya concept of “**Gunas**” or “basic qualities”), I posit that “transducers” between two adjacent realms would express a balanced or “**Sattva Guna**” quality between realms that – relatively speaking - can be contrasted as ‘active’ (**Rajasic**) and as ‘passive’ (**Tamasic**).<sup>40</sup> In this case, from the perspective of the Absolute (considering the Subtle Realm as closer to Ultimate Reality) the Subtle Realm would (in contrast to the Physical Realm) be the more ‘active’ realm functioning under the ‘**Rajas Guna**’ quality. Conversely, the Physical Realm would be more inertial, passive or functioning under the ‘**Tamas Guna**’ quality. And among the three realms (and also from this absolute perspective), the Causal Realm (whose exteriors would almost offer almost no resistance to subjectivity) would have the more pronounced active quality; the Physical Realm (whose exteriors offer the greatest resistance to subjectivity) would have the most passive quality and the Subtle (or ‘Mental’) Realm would act as a balanced component with a Sattvic quality.

In this opportunity, for simplicity’s sake, I’ll focus on the proposed, balanced ‘transducer’ that should exist between the Subtle and Physical realms. The **transducer** between these realms would coherently and intelligibly transduce the format-dissimilar information or exterior organizing patterns between the Physical and Subtle realms (and between specific physical sublevels by means of the Subtle Realm from which different physical sublevels originate). Some of the transducer’s characteristics may coincide with esoteric concepts like that of an “energy sheath” or “Pranamaya Kosha” in the Pancha Kosha doctrine.<sup>41</sup> These characteristics may also relate to the materialization and extrusion of “ectoplasm” in genuine physical

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<sup>40</sup> Alain Daniélou, *The Myths and Gods of India: The Classic Work on Hindu Polytheism from the Princeton Bollingen Series*, vol. 73 (Inner Traditions/Bear & Co, 1991).

<sup>41</sup> Sanjib Patra, "Pranamaya Kosha from the View Point of Ancient and Modern Science."



mediumship<sup>42</sup> and also to some of the characteristics of the quantum state vector that baffle our classical perceptions of reality and which - under some probabilistic interpretations like Heisenberg's - can be interpreted as physically semi-real<sup>43</sup> or as based in a non-local information field<sup>44</sup> and, which additionally, under some realist interpretations, can be interpreted by positing self-consistent, retrocausal loops<sup>45</sup>.

The metaphysical characteristics of this 'balanced' transducer may also appear in less orthodox but thoughtful scientific theories related to quantum mechanics. For instance, the idea of a "magneto-electric" (time-frequency) component may be compatible with it as in Dr. William Tiller's "**Reciprocal Space**."<sup>46</sup> In other words (extending the basic model of Integral Theory), in order to maintain a balanced, 'Sattvic' quality, its Outside-Exterior quadrant aspects would have to be complemented by less obvious Inside-Exterior quadrant aspects. Moreover, if we consider the 'transducer' to be partly situated in the Physical Realm, these Inside-Exterior quadrant aspects of the Physical Realm would render self-organization possible against physical entropy and linear determinism and it would connect with the exterior (but more subjectively acquiescent) aspects of the Subtle Realm. Additionally, I suppose that to maintain the relative separation between the Subtle and Physical realms, retrocausality and Tiller's proposed magneto-electric (time-frequency) aspects and other aspects corresponding to the interface would not be normally experienced by consciousnesses undergoing a Physical Realm embeddedness since they would primarily perceive a time-forward, inertial world dominated by outside-exterior causes in which stable, exterior, material patterns prevail, resisting subjectively induced modifications. Also, according to Dr. Rupert Sheldrake (who also posits "morphic resonance fields), these patterns (especially for biological organisms) can also be understood as well-established "habits."<sup>47</sup> Furthermore, in terms of the creatively adaptive **autopoiesis**<sup>48</sup> exhibited by some out-of-equilibrium, open systems and biological organisms available to chaos, bifurcations and uncertainty, **quantum** retrocausality may serve connect their physicality with a more inclusive range of possibilities present in the Subtle Realm.

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<sup>42</sup> Robin Foy, *In Pursuit of Physical Mediumship* (Janus Publishing Company Lim, 2007).

<sup>43</sup> Kristian Camilleri, "Heisenberg and the interpretation of quantum mechanics," *hiqm* (2009).

<sup>44</sup> Ervin Laszlo and Jude Currivan, *CosMos* (Hay House, Inc, 2008).

<sup>45</sup> Jack Sarfatti, "Recent advances in post-quantum physics," *Cosmos and History: The Journal of Natural and Social Philosophy* 13, no. 2 (2017).

<sup>46</sup> William A Tiller, *Science and human transformation: Subtle energies, intentionality and consciousness* (Pavior Walnut Creek, CA, 1997).

<sup>47</sup> Rupert Sheldrake, *New science of life* (Icon Books Ltd, 2005).

<sup>48</sup> Francisco G Varela, Humberto R Maturana, and Ricardo Uribe, "Autopoiesis: The organization of living systems, its characterization and a model," *Biosystems* 5, no. 4 (1974).

## The Basic ‘Mechanism’

The key idea is that, along with a retrocausal component (that may become potentiated or further activated by inter-reality technologies such as those that could modify spacetime conductivity and permittivity and/or vacuum energy density), the inter-realm transducer would serve to naturally convert physical kinetic patterns into their potential patterns and concurrently ‘transduce’ these patterns across the realms into subjectively modifiable active, Outside-Exterior quadrant patterns in the Subtle Realm. These patterns (now in an active state in the Subtle Realm) would become new compatible potentials for the specific sublevel or coordinates in the Physical Realm and, upon being modified by subjectivity in the Subtle Realm, they would ‘return’ to the Physical Realm reactivating and temporarily re-patterning its locally diminished kinetic activity.

I believe that Integral theorist and biologist Lex Neale also posits that Inside-Exterior, Physical-Realm quadrant patterns correspond to Outside-Exterior quadrant Subtle Realm patterns.<sup>49</sup> However, Lex’s work on the “**AQAL Cube**” (and subsequent papers)<sup>50</sup> shows with greater detail many other aspects of how the quadrants may relate across realms in terms of consciousness and scientific concepts such as awareness, relativity and energy.

In this manner, these physically compatible, kinetically reactivated (but now modified) physical patterns would introduce a temporary causal modification in the Outside-Exterior aspect of the physical quadrants. Extending what seems to me like an idealist proposal by Donald Hoffman<sup>51</sup>, this ‘mechanism’ may be allowed for conscious agents situated within and beyond biology and physicality if such agents can decode and modify levels of reality through the physical and non-physical bodies they are embedded to. Furthermore, to produce a temporary modification in established physical patterns (including spacetime itself), they may also utilize the inter-realm ‘mechanism’ which is connected to their bodies (or vehicles of consciousness).

Re-stating the ‘mechanism’, in terms of the “contact modalities” and/or “paranormal” effects, kinetically active, physical patterns would shift into a more acquiesced or “potential” state decreasing their entropy or (in Integral Theory terms, their Outside-Exterior activity). While their energy remains in a potential state in the Physical Realm, their corresponding active Outside-Exterior Quadrant patterns would be

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<sup>49</sup> Lex Neale, *Knowing The Knower* (Tucson: Integral Publishers, 2015).

<sup>50</sup> Lex Neale, "Integral relativity of awareness and energy-the continuum of consciousness, energy, mind and matter," *NeuroQuantology* 16, no. 8 (2018).

<sup>51</sup> Donald Hoffman, "Do we see reality?," *New Scientist* 243, no. 3241 (2019).

transduced into a form suitable for being reprogrammed by subjectivity in the Subtle Realm and, upon returning to the Physical Realm, the potential state would be kinetically reactivated producing reconfigured (i.e. “paranormal”) spacetime modification effects. But no energy would be lost in the Physical Realm and no energy would be exchanged with the Subtle Realm. Only the patterns would be transduced by the capacity that retrocausality and, perhaps, other characteristics of the inter-realm transducer has (such as the magneto-electric Time-Space informational component suggested by Professor William Tiller).

Something would cancel out Outside-Exterior-quadrant-dominant physical patterns, returning them to their origin in a state of higher ontological symmetry that exists between subjectivity and matter in the Subtle Realm; something that can be described in physical terms as a “null-space/null-time condition.” Just as different levels of classical time-forward physicality can be canceled by a greater activation of retrocausality, Tiller’s “**Direct Space**” (related to ordinary molar experience) may be canceled by a greater activation of his proposed “**Reciprocal Space**.”<sup>52</sup> This would cause physical patterns to return to the condition from which they originated as possibilities in the Subtle Realm.

This ‘mechanism’ would amount to activating or actualizing a normally “hidden” or potential physical aspect connected with the inter-realm transducer, followed by a degree of ontological cancelation, a reprogramming in the more inclusive realm and a re-insertion to the previous (and once again kinetically active) ontological state along with briefly lasting, “paranormal” special effects.” The ‘sattvic’ nature of the inter-realm transducer and ‘mechanism’ would also probably be compatible with important features of other non-conventional proposals such as Claude Swanson’s “**Synchronized Universe Model**” based on non-local torsion waves<sup>53</sup> that (along with the sub-quantum particle states of “phitons”) may also be affected by mental repatterning and connect complementary states of entropy across vast classical distances. Remarkably, through resonance, phitons and torsion waves would also be able to connect across different self-consistent realities. Could they also connect with non-physical realities? Given that these entities exist, they might be in a subquantum level that transcends the restrictions of General Relativity against practical faster-than-light transmission of information. They might exist in a level closed in its own coherent simultaneity but with an active retrocausality partially canceling time-forward influences and making it permeable to greater physical probabilities originating in the more comprehensive Subtle Realm of meaningful simultaneity beyond the dichotomy of causality-retrocausality.

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<sup>52</sup> William Tiller, "Some science adventures with real magic," *Subtle Energies & Energy Medicine Journal Archives* 16, no. 1 (2005).

<sup>53</sup> Claude Swanson, *The synchronized universe: New science of the paranormal* (Poseidia Press, 2009).

From a **Quantum Hologram Theory of Consciousness**<sup>54</sup> perspective (that I interpret as dividing reality into a classical, physical aspect and a non-local, quantum information aspect) we may propose that beings from different ontological realities may become resonant with a particular reality through the vehicles of consciousness that allow them to operate through Phase Conjugate Adaptive Resonance (**PCAR**) in their particular Physical, Subtle or Causal realities or across them through the inter-realm mechanism.

In the Physical Realm, these modifications tend to be temporary because the unaffected surrounding order in the overall physical context would ‘decohere’ or “force” the modified kinetic patterns into a state similar to their previous local order, restoring the previous overall kinetic activity and entropy.

Another way of seeing it is that detectable “anomalous” activity (“anomalous” in the sense that it differs from the stable, classic, conventional order) can take place not only when modified kinetic patterns affect the local environment but at the same time when the previous amount of local entropy is being restored. Thus, (perhaps in the case of discarnate spirits or even of extraterrestrial entities (either of which could be functioning in their or subtle bodies), a form that represents the Subtle Realm entity can be perceived.

Furthermore, even an entity from another physical spacetime ‘configuration’ (for instance from a different time frame, timeline or, perhaps, a different universe with different constants or a different ‘density’) would be able to transduce part of our local spacetime kinetic patterns into their Subtle Realm state and subjectively reprogram them to interface with our locally detectable spacetime. However, we should not lose sight that what connects us across all possible types of physical, subtle and causal realms (or their combinations) would be the fact that we are all expressions of the same Nondual Consciousness-Being exploring its possibilities as if it were exterior to itself.

Regarding exchanges between the physical and subtle realms, no energy would be lost or gained. What would be exchanged between realities would be the quality of useful energy which (after being reprogrammed in the Subtle Realm) becomes able to restructure otherwise stable physical reality patterns. In an intuitive manner, shamans, psychics, and non-physical entities ‘close to the earth plane’ and (with a greater understanding of inter-realm physics) non-human UFO (or UAP) intelligences probably make use of this exchange mostly to exert temporary modifications that do not catastrophically alter grand-scale, physically coherent patterns.

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<sup>54</sup> Edgar Mitchell, "Nature's mind: The quantum hologram," *National Institute for Discovery Science, Las Vegas, NV*, <http://www.nidsci.org/articles/naturesmind-gh.html> (1999).

If concrete physical matter is continuously organized by an exchange with its higher potentiality, exterior physical matter components may continuously fluctuate back into what (from a physical perspective dominated by concrete objects) would be its subsuming Subtle or Mental Realm of non-local, undifferentiated, meaningfully connected potentiality. But, normally speaking, upon returning to physicality, this exchange would resume the same physical patterns unless (in association to their entropy) they are transduced or subsumed back into the Subtle Realm in a form suitable for active reprogramming or modification. As the previous state of entropy is restored in the Physical Realm, along with a qualitatively distinct, active kinetic information pattern capable of producing work, we may experience ‘anomalies’ such as space time modifications, psychokinetic effects, the “paranormal” and psi phenomena.

## **The Contact Modalities**

There are several ways by which a variety of otherworldly consciousnesses associated with the UFO phenomenon (or not) could be making contact us. They might be spontaneously or purposefully using the same overall transduction ‘mechanism’. The following section is highly speculative and is based on a non-exhaustive list of contact modalities. The list partially derives from an anonymous, international, scientific, experimenter survey conducted by the former Edgar Mitchell Foundation for Research into Extraterrestrial and Extraordinary Encounters (which today has become the Consciousness and Contact Research Institute). A requisite placed on respondents was that they had conscious recall of their events.<sup>55</sup>

**The "UFO" contact modality.** This modality would utilize technological means to create artificial gravity fields isolating a craft and occupants from an external physical spacetime and inertia with respect to it. The greater the isolation, the greater the craft would become “potential” rather than “actual” (or resonant) with respect to the external spacetime and the more the craft is isolated from all probable physical spacetimes in general, the more it will become non-physical reintegrate into the Subtle Realm. “Non-Human Intelligences (NHI) associated to UFO craft might use their own consciousness or consciousness-assisted technology to reconfigure the portion of physical patterns that have been temporarily reintegrated to an active Outer-Exterior state in the Subtle Realm.

Some physical extraterrestrials entities may also exist in different (even subtler) physical universes in which the energy density of the vacuum and physical constants are stable in a different physical level and (in order to interface with civilizations in other physical universes) they may be able to reconfigure their Outside-Exterior quadrant patterns into denser (more entropy-prone) states and vice-versa. Some may be able to

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<sup>55</sup> R Hernandez, J Klimo, and R Schild, "Beyond UFOs: The science of consciousness and contact with non-human intelligence, © The Dr. Edgar Mitchell Foundation for Research into Extraterrestrial and Extraordinary Experiences, FREE," (Inc, 2018).

transfer their crafts and bodies completely into the Subtle Realm and make contact with us by taking us out of our physical bodies or by modifying our physical bodies into a subtler state.

Their technology and extended conscious capacity may allow them to consciously manage the degree of retrocausality present in the Insides of their Exterior Quadrants canceling out physical patterns and modify them in the Subtle Realm's more inclusive possibilities. By doing so, they may be able to reprogram their more stable physical patterns to temporarily manifest, resonate, or materialize in a particular spacetime coordinate and density.

Close proximity to a physical craft or to entities that are not completely coherent or resonant with our prevalent spacetime (including atomic frequencies and temporal rates) would result in temporal distortions and other “high strangeness” events, including events that may be either physically beneficial (syntropy-increasing) or deleterious (entropy-increasing). Even if using the same universal pattern and transducing mechanism, different “UFO intelligences” would operate under different levels of technology. By being more out of phase or non-resonant with our physical reality they would resemble Subtle Realm entities and appear to us as less ontologically real.

In all of the following contact modalities, one can become subjectively involved (and challenged) from a first-person perspective. If contact with a more advanced or subjectively inclusive otherworldly entity is unambiguous and unavoidable and one gets to experience this entity’s own personal interiority or first-person perspective, it’s hard to fall back into the denial and comfort of well-established worldviews. This situation may trigger a great awareness-amplifying personal shift in identity and values.

If the Subtle or Mental Realm contains the possibilities of coherent physical universes, the subtler (or more mental-like) a particular ‘universe’, ‘plane’, level or ‘region’ in the Physical Realm is, the more it would relate with a wider range of Subtle Realm possibilities that could be physically actualized. A more mental or subtler physical reality would also be more permeable to subjective and intersubjective co-created effects (or relationships) and exchanges with the Subtle Realm. When our physical reality has become subtler by temporarily combining with a slightly less dense one (and-or with a non-physical one), “high strangeness” modifications regarding how witnesses perceive physical ‘facts’ could take place and (due to an interface with their different subjectivities and intersubjectivities), in some cases, diverging among simultaneous experiencers standing side by side. In some cases, each might actualize somewhat different possibilities still compatible with their - otherwise shared - physical universe. Contact experiences with less dense or subtler (but still primarily physical) alternative spacetimes and entities may reveal this type of exchanges.

The "**Out-of-body" (OBE) contact modality.** This modality would basically require an experiencer's subtle body to make contact with non-human intelligences located in the Subtle Realm. Memories of the interaction would remain in the person's subtle body but also encoded in the physical brain through the inter-realm mechanism. The inter-realm mechanism (connected to the person's energy body or "pranamaya kosha") may be used to modify physical patterns that coincide with the subtle body's patterns to dislodge an experiencer's subtle body. Contact could also take place with non-human intelligences that may be in a Subtle Realm state or – in a physical state - be able to detect and interact with Subtle Realm beings.

The "**Lucid Dreaming" contact modality.** This modality would also require making use of the subtle body vehicle interfacing with the physical brain via the transducer without necessarily experiencing a complete OBE. Otherworldly entities (partially or completely in the Subtle Realm) would use their consciousnesses to interface with an experiencer's dream state. The transducing mechanism would also serve to connect with the experiencer's brain and even physical surroundings.

The "**Telepathy" contact modality.** This modality may be a variant of the "Lucid Dreaming" modality. In the case of telepathy, the mind (already existing in the Subtle Realm) would circumvent locality while still connected to the brain through the same inter-realm mechanism. Both a physically embodied and a non-physical entity would be able to use the experiencer's subtle body's telepathic sense. The subtle body of the entity wanting to communicate would have to transmit his or her thinking and feelings to that person's subtle body and that could be transduced to resonate well with the physical brain patterns. If telepathy induces automatic writing, there could be various degrees of transmission by which the non-physical, Subtle Realm, mental patterns of an entity are transduced into physical brain patterns activating nerve signals and physical writing events.

The "**Physical Teleportation contact modality.** This modality would involve the transfer of a macroscopic object's entire Exterior quadrants patterns into the Subtle Realm reconfiguring them to materialize somewhere else in spacetime.

The "**Mystical Meditation" contact modality.** This modality in which contact is made with a variety of spiritual entities and various types of dense and subtler physical entities: in which information and emotions are retransmitted while an experiencer is receptive in his or her physical body, may require the experiencer's interpretation and his or her various vehicles of consciousness acting as filters. It may take place through the experiencer's subtle and causal vehicles of consciousness while these bodies also interface with the physical body. These may occur through the decoding capacities of the higher intellect (the Vijnayamaya Kosha or 'sheath' of the Subtle Body) or – in case of highly evolved entities - by connecting through the Causal Body. To 'download' advanced information (that has to be filtered and interpreted with more or less clarity)

and, perhaps, to stabilize higher realm patterns in the Subtle and Physical Realm segments associated to the experiencer, the inter-realm mechanism would still have to be used.

The "**Remote Viewing**" **contact modality**. If we accept that there are physical and non-physical realms (rather than considering that every non-local information gathering depends on a quantum information field), this modality would utilize the non-local information gathering capacities of the quantum brain connected with the information-gathering, Subtle Body senses. Since physical objects may have a Subtle Realm counterpart which the subtle body senses may perceive while still attached to the physical body, the physical brain would relate to the Subtle Body by means of the inter-realm mechanism and the experiencer would gather information from the Subtle Realm aspects of the physical targets. Moreover, remote viewing physical and non-physical entities (extraterrestrial and otherwise) would also be possible through the Subtle Body senses. The conscious information gathering while inside a physical body may occur through the inter-realm decoding mechanism and it may become a first-person, vivid experience the more a person's subjectivity is transferred into his or her subtle body's perceptions.

The "**Shamanic Journeys**" **contact modality**. This modality is often trance related. By modifying the brain and improving its connections with the inter-realm decoder information patterns from a Subtle Realm entity or from an otherworldly physical entity using the Subtle Realm may be transmitted more effectively through the inter-realm mechanism.

The "**Dreams**" **contact modality**. This modality would in some cases interface with the subtle body, that could be partially or completely detached from the physical body. The inter-realm transducer would convey with greater or lesser accuracy the information contained in a dream transmission which may or may not be combined with meaningful organized or chaotic, subconscious productions.

The "**Channeling**" **contact modality**. This modality would be similar to telepathy and by an entity situated in the Subtle or Causal realms to partially or completely take over the brain through the inter-realm mechanism. The experiencer would be able to speak or write in combination to his own volition or perhaps totally possessed. If the channeler's subtle body is outside of his physical body a physical or Subtle Realm-located otherworldly entity may use the inter-realm mechanism to activate physical brain patterns allowing the experiencer's physical body to speak and gesticulate.

The "**NDE**" or "**near-death experience**" **contact modality**. This modality would mean that the locus of consciousness has transferred outside of the physical body into the subtle body and its corresponding realm. In this realm, the person interacts and exchanges information with extraterrestrial or other entities also capable of being in this realm or of



detecting and interacting with it. The inner experiences and emotions are more clearly conveyed through telepathy. Then, upon returning to the physical vehicle, this information can be vividly retained, perhaps by modifying brain patterns through the inter-realm mechanism.

The **Discarnate Spirits Manifestation contact modality**. This modality would take place when conscious human or non-human entities located in their subtle bodies (and perhaps in a Subtle Realm version corresponding to a physical locale) are able to communicate and/or to modify the physical realm perhaps under certain natural conditions that may become active as, inter-realm “portals” enhancing the activity of the inter-realm transducer.

This may happen more easily in certain places where the energetic spacetime energy density and other factors like permittivity and permeability of space is modified or when the “Gauge symmetry” state (mentioned by Dr. William Tiller)<sup>56</sup> naturally fluctuate or have been artificially or intentionally raised to provide easier conditions for a conscious entity to voluntarily or involuntarily initiate a transduction of physical patterns into the Subtle Realm, imprint the pattern in said realm and return it to the Physical Realm producing a physically detectable effect.

The **Instrumental Transcommunication contact modality**. Researchers using this modality usually related to one and two-way communication through sound and/or images with discarnate human entities by means of electronic devices has also been recently (since 2015) receiving clearer sounds and images of plausible extraterrestrial entities. If the entities communicating are physical, they may be using the inter-realm transducer to modulate electromagnetic wave patterns by first transducing them into their Subtle Realm counterparts. If they are situated in the Subtle Realm, they may use the inter-realm transducer similarly. Some of the electromagnetic components (like scalar longitudinal waves (as explained by physicist Thomas Bearden<sup>57</sup> and by Engineer Konstantin Meyl<sup>58</sup>) might already partially operate as part of the inter-realm transducer, well connected to the Subtle Realm and be easier to modulate. Another component connected with this contact mode and with the inter-realm transducer (and which may facilitate the process) might be the pre-materialized ectoplasm or inter-realm vital substance of the person regularly operating the electronic device. Some of the researchers making great strides and more frequently receiving clear Instrumental Transcommunication

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<sup>56</sup> William A Tiller, Walter E Dibble, and Michael J Kohane, *Conscious acts of creation: the emergence of a new physics* (Citeseer, 2001).

<sup>57</sup> Thomas E Bearden, "Φ Energy from the Vacuum Concepts and Principles," (2002).

<sup>58</sup> Konstantin Meyl, "Scalar waves: Theory and experiments," *Journal of Scientific Exploration* 15, no. 2 (2001).

images of humans and extraterrestrials are Mrs. Sonia Rinaldi in the IPATI Institute<sup>59</sup> and Mrs. Simone Santos located in Seattle.<sup>60</sup> Anabela Cardoso's work is also notable.<sup>61</sup>

## **Mystical and Scientific Concepts Possibly Connected to the Inter-Realm Transducer**

As mentioned, certain components of the trans-realm transducer might exist as organizing entities in the Physical Realm's Insides of its Exterior quadrants while simultaneously coinciding under different operational rules with the Subtle Realm's Outsides of its Exterior quadrants. A technology activating the retrocausal component would allow potential patterns located in the Subtle Realm to be impressed upon Physical Realm patterns.

It would also be useful to find physical analogs and/or clues of what may be happening during these alleged, inter-realm or physical pattern-modifying contact events. According to ghost researcher and electronic engineer **David M. Roundtree**<sup>62</sup>, "paranormal activity" is accompanied by dramatic increments in negative air ions, an increase in static electricity over previous baseline readings, an increase of alpha, beta and gamma radiation bursts during and after events, magnetism, greater air conductivity and electromagnetism (particularly in the low-frequency range) and occasional drops in relative humidity. These and similar effects are also mentioned by other researchers in the ghost research field. Allegedly, **variations in air conductivity** can also be used to predict the outbreak of an event. Are these physical manifestations that may accompany a transduction process in which local entropy diminishes and then returns to normal?

I suppose that there may also be shifts in the **permittivity** and **permeability** of space along with changes in the **refractive index** for electromagnetic waves and, together with this, there might even be shifts in the **vacuum energy density** associated with a different level of production of virtual particles and anti-particles. Dramatic temperature fluctuations have also been detected by researchers and experiencers of "haunting-related" events; local temperatures typically getting colder before a ghostly apparition or a paranormal, otherworldly effect; a phenomenon possibly taking place as part of a transduction mechanism when kinetic, molecular (even perhaps atomic level) activity slows down while becoming less entropic and more potential. Also, sometimes local temperatures may get anomalously warmer (perhaps when kinetic activity simply returns to a specific spot without its patterns being modified in the Subtle Realm to produce a

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<sup>59</sup> "IPATI: Instituto de Pesquisas Avancadas em Transcomunicacao Instrumental," 2020, 2020, <https://www.ipati.org/>.

<sup>60</sup> "TCI Seattle - ITC Seattle ", 2020, 2020, <http://www.tciseattle.com/?lang=en>.

<sup>61</sup> Anabela Cardoso, "A two-year investigation of the allegedly anomalous electronic voices or EVP," *NeuroQuantology* 10, no. 3 (2012).

<sup>62</sup> David M. Roundtree, *Paranormal Technology: Understanding the Science of Ghost Hunting* (iUniverse, 2010).

detectable paranormal and/or otherworldly effect). Furthermore, besides these well-known temperature fluctuations, which may be instantly felt inside the body, Roundtree reports having detected **gravitational fluctuations**. This research should be repeated and verified. There also appear to be occasional **formations of visible mist** or else, a type of mist often invisible to the eyes seems to anomalously appear in photographs. Could it be that when kinetic activity is restored to its previous average physical state, while the activity is concentrated in a volume of space its reconfigured patterns create opacity for photographic or video equipment capable of capturing frequencies that the human eye can't see?

Interestingly, according to highly-respected physical medium Scott Milligan, *“Apports are incredible. When they actually come through the atmosphere and land in your hand, they can be ice cold or red hot.”*<sup>63</sup> As mentioned, if my conjectures about the dynamics of inter-realm transduction-based exchanges are correct (for instance, when a physical object is dematerialized, its patterns relocated and re-materialized somewhere else), there is a local change in entropy when kinetic physical patterns go into a potential state and their previous activity patterns are transduced into the Subtle Realm ‘where’ they are modified and given new spacetime coordinates to re-materialize.

When the kinetic pattern diminishes, the environment cools down and when (the now modified) kinetic patterns are re-established they can produce physical effects or re-materialize a small object in a different spacetime coordinate. And this mechanism or process may account for unique temperature differences detected during some of these phenomena. If the apport is hot it may have not finish materializing or may be shedding an excess of kinetic energy patterns that were used beyond what was necessary to dematerialize, reprogram and rematerialize the object. If the apport is cold, for some reason – upon re-materialization in a different physical location - kinetic energy patterns may still be in the process of being converted into potential energy patterns around it. But the focus of the activity would be concentrated in and near the space occupied by the apported object. But is there a technology we can build to produce our own inter-realm effects? Is there away known electromagnetic frequencies to alter the rigidity or the energy density of spacetime and/or the level of quantum uncertainty? Would changing any of those parameters increase the influence of retrocausality to potentiate a two-way transfer of patterns between the Physical and Subtle realms?

According to my model, every time we transcend causal determinism, we may be transducing classical kinetic states into the Subtle Realm and opening the possibility of repatterning them back into physicality. Could one way to overcome transcend this causal determinism be through a technique for vacuum polarization, for instance like those being researched by To the Stars Academy of Arts & Sciences working with Dr. Hal

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<sup>63</sup> "Scott Milligan: Medium and Author," 2020, <https://www.scottmilligan.net/>.

Puthoff? Or perhaps by using high-frequency and rotating electromagnetic means connecting cavity resonators and causing one of them to resonate in an accelerated mode thus creating “a local polarized vacuum outside the outer resonant cavity wall” as described in one of Salvatore Cezar Pais patents?<sup>64</sup>

Also, my articles “**Surfing the Cosmos More Likely**”<sup>65</sup> and “**A Worthy Attempt to Solve the Enigma of UFO Propulsion**”<sup>66</sup> may point toward techniques that modify normal spacetime parameters, perhaps propitiating inter-realm effects by making spacetime more malleable and diminishing linear determinist causes.

Considering the concept of **phase conjugate adaptive resonance** (PCAR), while simultaneously including the concept of “**hylic pluralism**”<sup>67</sup> which states that we possess multiple “bodies” suitable to experience different specific realities, we can expect human beings (and other species) to possess experiential actualizers of information corresponding to different realms of reality.

In the “Pancha Kosha doctrine”<sup>68</sup> of Advaita Vedanta, Tantra, the Taittiriya Upanishad, and Yoga there is a reference to the “**five sheaths**” or masks. These “sheaths” (koshas in Sanscrit) would be connected to **three bodies** or “Shariras” (each corresponding to one of the main realms of being) and the **Pranamaya Kosha** or “vital energy sheath” would essentially be located between the Physical and Subtle realms. We can give some credence to the Pancha Kosha doctrine is we think that there were actual persons (like yogis and rishis) who engaged in an empirical, collective scientific exploration by which several individuals trained under the same methods basically agreed upon their percepts about what they had empirically disclosed about other realities.

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<sup>64</sup> Salvatore Cezar Pais, "Craft using an inertial mass reduction device," (Google Patents, 2018).

<sup>65</sup> "Surfing into the Cosmos More Likely: NASA's Forthcoming ET-Like Technology Increases Rational Credibility of ET Visitation," 2014, 2020, <https://exonews.org/surfing-cosmos-likely-forthcoming-et-like-technology/>.

<sup>66</sup> "A Worthy Attempt to Solve the Enigma of UFO Propulsion," 2014, 2020, <http://exonews.org/worthy-attempt-solve-enigma-extraterrestrial-ufo-propulsion/>.

<sup>67</sup> J Poortmann, "Vehicles of consciousness. The Concept of Hylic Pluralism, 4 vol," (1983).

<sup>68</sup> Maharaj K Raina, "THE LEVELS OF HUMAN CONSCIOUSNESS AND CREATIVE FUNCTIONING: INSIGHTS FROM THE THEORY OF PANCHA KOSHA (FIVE SHEATHS OF CONSCIOUSNESS)," *Journal of Transpersonal Psychology* 48, no. 2 (2016).

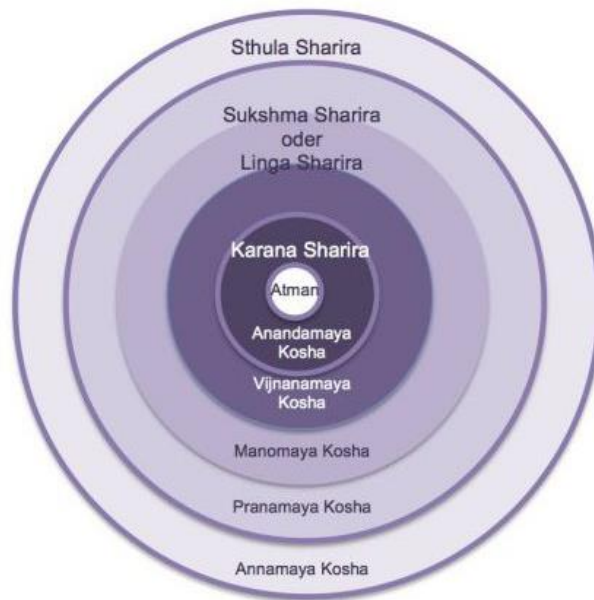


Figure 4 The three shariras and five koshas (Prema Yoga)<sup>69</sup>

SHARIRAS (3 'Perishable' BODIES )	KOSHAS (SHEATHS)	Sanscrit Names of the Koshas	Types of AKASHA	Corresponding Ordinary State of Consciousness
<b>STULA SHARIRA (Gross Body)</b> A range of physical universes may be possible through varying symmetries between Physical A & B which allow various degrees of interaction with the Subtle & Causal Realms	<b>Physical A-Coarse Macro entropic, partial aspect.</b> Tamas mode prevails  <b>Physical B-Subtle Micro negentropic, vibratory, wholistic, complementary 'etheric' aspect.</b>	<b>ANAMAYA KOSHA</b> Food sheath enlivened by the Pranamaya Kosha which transmits sensorial data to the Subtle Body  <b>PRANAMAYA KOSHA</b> Vital, 4-prana, physical sheath with the 5 karmendriyas or organs of action	<b>BHUTAKASHA</b> This expression of Shakti is the space of experiences which conforms to visible, classical causes, including the non-local nexus of time-forward and time-backwards energy. Bhutakasha gives rise to 2 complementary spaces.	<b>JAGRAT</b>  <b>WAKING STATE</b> dealing with sensory objects

Figure 5 The Sharira, 2 Koshas, Akasha and State of Consciousness Corresponding to the Physical or Gross Body

In my view, the **Pranamaya Kosha** would be of the same substance as the intermediate, balanced (or Sattvic), inter-realm transducer situated between the Physical and Subtle realms.

<sup>69</sup> "Kosha," 2020, <https://premayoga.ch/wissensbasis/koshas/>.

I think that the possibility of **retrocausal influences** (in theory allowed by Quantum Field Theory, by realist Quantum Theory interpretations, and by the dual (positive and negative) quantum-relativistic solutions of the Klein-Gordon Equation (combining the quantum wave function with an older, original version of special relativity that includes momentum) should be seriously considered.

Presentiment and anticipatory response experiments by **Dick Bierman**<sup>70</sup> and **Dean Radin**<sup>71</sup> appear to demonstrate the reality of physically meaningful probability waves that seem to be necessary for the success of self-organizing, living entities embedded in physicality.

Generally speaking, the retrocausality required in my proposed inter-realm transducer is compatible with quantum relativistic solutions as suggested by the **Klein-Gordon quantum relativistic equation** work on “**Syntropy**” (a convergence toward organization) as revealed by Drs. Ulisse Di Corpo and Antonella Vannini.<sup>72 73</sup> In general terms the retrocausality of proposals like those of Dr. John G. Cramer<sup>74</sup>, and Dr. Yakir Aharonov (albeit under different approaches) would also strengthen the idea of a hidden level of quantum reality which would serve as an interface with a non-physical realm.

A good overview of retrocausal physics can be found in **Antonella Vannini's** thesis work.<sup>75</sup>

The **Peltier Effect**<sup>76</sup> in electronics shows that when electrons in a higher kinetic state passing through a less resisting conductor (like copper) connect with a “denser,” conductor with greater resistance (like iron), their kinetic states diminish and cool down the juncture. Then again, we could say that, when electric current connects from a “denser,” more resistive medium (iron) into a “less dense,” less resistive medium (copper), it heats up by transferring kinetic energy into this juncture. While there is no inter-realm transduction, it illustrates what could be an exchange of entropy states that may be transduced into compatible patterns.

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<sup>70</sup> Dick J Bierman and Dean I Radin, "Anomalous anticipatory response on randomized future conditions," *Perceptual and motor skills* 84, no. 2 (1997).

<sup>71</sup> Dean I Radin, "Electrodermal presentiments of future emotions," *Journal of Scientific Exploration* 18, no. 2 (2004).

<sup>72</sup> Ulisse Di Corpo and Antonella Vannini, "An introduction to Syntropy," (2009).

<sup>73</sup> Antonella Vannini and Ulisse Di Corpo, "Quantum physics, advanced waves and consciousness," *Journal of Cosmology* 14 (2011).

<sup>74</sup> Cramer, "Transactional interpretation of quantum mechanics."

<sup>75</sup> Antonino Raffone et al., "A Syntropic Model of Consciousness," (2009).

<sup>76</sup> Wikipedia, "Thermoelectric Effect," (2020), [https://en.wikipedia.org/wiki/Thermoelectric\\_effect#Peltier\\_effect](https://en.wikipedia.org/wiki/Thermoelectric_effect#Peltier_effect).

As mentioned, perhaps when temperature decreases in physical processes associated with certain “paranormal” or inter-realm happenings, the **potential energy** increases. In other words, **kinetic energy decreases, potential energy increases and temperature drops** at the surrounding environment feeding energy back into the system with an interaction at the (similarly to the **Peltier Effect**) “juncture” or area of exchange. In the other juncture located in the “inter-realm” circuit, kinetic energy is restored back and – analogously - the overall entropy equilibrium is basically maintained within the inter-realm circuit or exchange system. However, in terms of physical electrical circuitry, there are net losses to entropy in our entropy-dominated world because both conductors also heat up through **Joule’s heating**). But in the case of inter-realm exchanges, no energy would be lost and no energy would be transferred; only compatibilized patterns moved and repatterned across an ontological gap.

As mentioned, perhaps when entropy decreases in the Physical Realm, the former physical kinetic energy states are transduced into useful organizing states in the Subtle Realm in which a different organizing and information-based condition equivalent to entropy may exist.

While – physically speaking - there’s an overall increase of entropy due to Joule’s heating, also in the juncture and close to it (where the environment is cooled), that local environment’s **S** (entropy) diminishes. In other words, more local order and decipherable information patterns would be established at the microscopic scale. Again, the question is whether these patterns can be transduced into another ontological level where they can be reconfigured so that upon re-establishing themselves kinetically in the physical environment they may trigger new events.

During experiments conducted by **Dr. Gary Schwartz**<sup>77</sup> using carefully isolated, sensitive photon detectors where - ostensibly - incarnate consciousnesses were asked (by carefully double-blind and triple-blind verified mediums) to try to increase the number of photons manifesting inside a well-isolated dark chamber, there was a temporary change in the number of baseline photons and temperature fluctuations. If so, this or similar experiments may give us a quantitative measure of the conversion between kinetic and potential energy states. Was there a decrease of kinetic states prior to the manifestation of an excessive number of photons beyond the baseline? Moreover, it should also be studied if these photons can be intelligently modulated.

Is there a **modifiable conversion factor** (similar to a degree of uncertainty in the Uncertainty Principle) that allows temporary reconfigurations or interactions between the physical and the non-physical realms?

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<sup>77</sup> Gary E Schwartz, "Possible application of silicon photomultiplier technology to detect the presence of spirit and intention: Three proof-of-concept experiments," *Explore* 6, no. 3 (2010).

I can't prove this mathematically but have a hunch that if consciousness doesn't depend upon material bodies (in any realm of being) and if it doesn't depend upon the quantum substrate but, instead, includes and transcends these (because it is ultimately an expression of the 'Source' or 'Consciousness-Being'), then perhaps advances in realistic interpretations of quantum mechanics are compatible with probabilistic and multiple world interpretations.

Recent advances (that may circumvent the "no-go" Theorem) like Post Quantum Mechanics is linked with the possibility of a non-unitary evolution of the wavefunction; with retrocausality and "back reaction" between particles and a guiding wave. It is a non-linear physics that allows for the introduction of conscious, voluntary choice and willing modification of patterns and order and is modeled with a non-statistical wavefunction in which free will is allowed. As per my model, this may represent an interface between linear, molar, entropy-predominant, classical, time-forward, "dense" physics and a non-physical order possessing a higher degree of symmetry (an ontological-metaphysical symmetry) between subjectivity and exterior objects, one in which subjectivity has direct, causal effects on exterior non-physical objects as much as it is causally affected by them.

Under the concept that 'Source' may extend itself producing experiential material bodies in three distinct but connected realms (with transducers between the realms), perhaps Dr. Jack Sarfatti's writings on "**Post Quantum Mechanics**"<sup>78</sup> (an enhancement of realistic, Bohmian interpretations of Quantum Mechanics in which life, consciousness, and free-will derive from energy-pumped, far-from-equilibrium systems with causal and retrocausal feedback loops between beables and their guiding fields) may (together with other theories that today seem to be incompatible with each other) reflect aspects of the nature of the inter-realm transducer.

Furthermore, the inclusion of back reaction in Post Quantum Mechanics between particles and fields (as in General Relativity between matter-energy and spacetime), would also be an expression of the universal structuring relationship between parts and wholes and might be a key feature for several partially valid proposals trying to account for the roles of information, mind, subjectivity and, ultimately, consciousness.

Sarfatti's consciousness derives from physics but could it be that consciousness itself (or, more exactly, consciousness-being) produces various realms and the physics that then is able to use to interface when it becomes subjectively embedded? Subjectivity may even be a factor be able to reorganize entropic states, for instance through Frohlich macro coherence (in out-of-equilibrium, energy-pumped, open macro states) rather than coming into existence through these processes. Contingent life forms (as experiential

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<sup>78</sup> Sarfatti, "Recent advances in post-quantum physics."; Jack Sarfatti and Arik Shimansky, "Solution to David Chalmers's" Hard Problem", *Cosmos and History: The Journal of Natural and Social Philosophy* 14, no. 1 (2018).



consciousness with different degrees of freedom limited by duality) may use the non-local recursion between past and future influences originating in the more comprehensive, mind-related, Subtle Realm to participate in physical matter. Thus, we may also be more than the “Strange Loops” mentioned by Hofstadter<sup>79</sup> and rather be the users of those “loops” that our essence has produced.

Is this holonic relationship well-represented as a universal geometrical structure at the Planck level by the infinitely small center of torii geometrically connected with the remaining volume (and which according to Nassim Hamein’s<sup>80</sup>, Arthur M. Young’s<sup>81</sup> models apparently connects the entire universe) the origin of information experienced by consciousnesses or a means for physically embedded consciousnesses to stay connected not only with physical but also with meaningful inter-realm information?

Considering from an Integral Theory perspective that subjectivity is as fundamental to reality as exterior (subjectivity-affecting) objects, in the Subtle Realm, (closer to an existence of ultimately non-restricted conscious subjects), the differentiation between time-forward causality and time-backward retrocausality (necessary for exterior objects to impose a greater resistance to subjectivity) would have been reconciled for its type of substance to respond to subjectivity as previously described. And returning to a higher state of symmetry (or a higher level of reality) would mean that the physically necessary distinction between overt time-forward and covert time-backward influences would have canceled each other returning to a physically null spacetime. This would not mean that exteriors (including objects and meaningfully useful space and time distinctions) don’t exist but that (as part of other “dimensions” useful to describe the exteriors of a more comprehensive reality) they would accommodate to subjective needs.

In my proposal, the degree of cancellation between the time-forward and time-backward causal influences may correspond to a greater or lesser degree of superposition of physical space-time and a Subtle Realm entity’s more inclusive, non-physical, null space-null time realm. If these superpositions stabilize, they may generate different (more or less ‘dense’ or objectively restrictive) physical universes which may approximate or distance themselves from the characteristics of the Subtle Realm. In other words, some physical universes (all still mainly ruled by the constraints of space-time and a dominant resistance of exterior matter to change at the macro level in order to accommodate to subjective experiences) may be “subtler” vs. “inertial,” so to speak.

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<sup>79</sup> Douglas R Hofstadter, *I am a strange loop* (Basic books, 2007).

<sup>80</sup> Nassim Hamein and Elizabeth A Rauscher, "Spinors, twistors, quaternions, and the "spacetime" torus topology," *International Journal of Computing Anticipatory Systems*, D. Dubois (ed.), *Institute of Mathematics, Liege University, Belgium*, ISSN (2007).

<sup>81</sup> Arthur M Young and Flugpionier Erfinder, *The reflexive universe: Evolution of consciousness* (Delacorte Press A Merloyd Lawrence Book, 1976).

The temporary, anomalous **borrowing of kinetic energy patterns** from real particles in the physical realm (and shift in entropy) might be allowed operating under an inter-realm **“conversion factor”** perhaps akin to how the Heisenberg uncertainty permits a brief creation of virtual particles (a short term borrowing of energy) before quickly disappearing back into the zero-point, balancing out to maintain original baseline, average energy levels. The question is whether a greater degree of uncertainty connected with a greater quantity of virtual particle ‘production’ may temporarily take place in environments where ghosts (and ‘high strangeness’ and ‘paranormal’) manifest in a detectable way for instance where and when technologically advanced extraterrestrials are artificially modifying spacetime. Moreover, perhaps finding ways to enhance virtual particle production may in itself generate greater connectivity and interactivity with the Mental-Subtle Realm.

## **Conclusion**

The basic three-realm model presented appears to be compatible with certain interpretations of quantum physics (in particular with those that include retrocausality) and useful to provide some guiding generalizations for theories that attempt to explain the “paranormal” and contact modalities with otherworldly beings. Even if every form of matter ultimately would be an extension of Non-Dual Consciousness-Being, subjective consciousness would couple with physical matter through its more immediate effect on Subtle Realm matter modifying patterns and potentials across realms through an intermediate ‘transducer’.

I attempted to show that the metaphysical patterns of a three-tiered, contingent reality with distinct, mutually dependent and mutually immanent aspects can derive from the primacy of a Non-Dual Consciousness-Being purposefully considering an illusion of limitation in order to create. This model would also be compatible with an enhanced understanding of Ken Wilber’s Integral Theory and may also begin explaining inter-realm, spacetime-modifying, high strangeness and/or ‘paranormal’ events through the concept of an inter-realm ‘transducer’.

I argued that physical patterns could enter a potential state as their active kinetic states were transduced to a form that is compatible with Subtle Realm patterns in order to be reprogrammed by subjective means so that - upon reactivating in physicality - would produce a spacetime ‘anomaly’ perhaps allowing entities from other realities to interface with ours. I argued that this mechanism could be involved in several otherworldly “contact modalities” experienced by individuals worldwide.

This model may shed light on how actual and potential states in Integral Theory’s “quadrants” may relate and influence each other across ontological realms.

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