

A Brief View of the Mind of God through the Eyes of the Quantum Field

by

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Today there is recognition that we've lost sight of ancient wisdom in our culture today. Yet we know there is a deep connection between nature and the human mind that so far eludes science. This deep connection has been diminished through the scientific objective worldview, which produces the vision that the world is made of inanimate objects that can only be moved by forces—hence survival of the fittest or the strongest has been the human motto. This type of worldview leads one into a kind of hopelessness, disrespect for life, and a disregard for other ways of experiencing life. The crisis that continues today, with disparate elements of the world trying to make their wishes known through terrorism, I think is an inevitable consequence of a worldview that tends to disassociate consciousness into separate mind from matter. We don't see the world as ourselves, as a living being, and a feeling entity. We see it as rocks, trees, cows, animals, and other people who we tend to diminish with respect to ourselves.

However there is a new view being born as we meet today—one whose parents are the logical discipline of science and the mystical vision of spirituality. Perhaps it is amusing that such parents would come together in the first place as they seem to have so little in common. Strange as that may seem the first view of their child emerging in this 21st century comes from quantum physics and from a new topic you have all heard about in the film “What the Bleep Do We Know?” called the *quantum field theory* of everything. We can view this quantum field as the Mind of God and since the mind-field permeates everything it is also part of your own mind. By understanding this and learning to listen to this mind we meet the real creator.

HOW THE SPIRITUAL QUANTUM FIELD INFLUENCES MATTER AND FEELING

I had spent a few years of my mid-life in Europe in the '70s. As a visiting professor at the University of Paris, I had an opportunity to spend a great deal of time with a Biblical scholar named Carlo Suares who lived a block from the Eiffel tower. Suares had many wonderful stories to tell me and through these stories and his teaching of what he called the *Qabala* (his spelling—you may see it spelled *Kaballah* or another variation), I began to see in the very new light of spirituality just what this quantum field theory was all about. Now I had studied it in school, but as with many new things being learned for the first time in school, I had nearly forgotten all that I had learned.

Suarès (now deceased), who had been working in the tradition of an ancient Biblical scholar in France, recognized that the Hebrew letters were more than just characters as in the sense that our alphabet is composed of A, B, C and D and so on. The Hebrew letters, aleph (א), bayt (ב), ghimel (ג), and dallet (ד) are themselves words, and because they're words, they have meanings.¹

Aleph represents the supreme energy—subtle, alive, but not existing as itself in the space-time world we know, because it has imaginal quality. It is the primal energy in all; and all that we know is in aleph.

Aleph is thus beyond description, incapable of being defined or limited. It moves at infinite speed and thus evades time. It is primal consciousness unknown to itself. Its action in the temporal is explosive and discontinuous.

Bayt represents any container, any physical support, and any set of elements such as a person's thoughts and experiences considered as a whole and regarded as amounting to more than the sum of its parts. It is the first or primary divisor or separator, for to contain or hold anything at all is to separate that which is held from that which is not. It is the primary act, therefore, of consciousness recognizing itself.

If aleph is spiritual, bayt is material. However this restriction need not apply in all cases.

Ghimel represents movement—the motion of all bayts (matter) containing aleph (spirit). In order for a movement to exist, space-time is necessary; so ghimel may be viewed as the primary seed of space-time. And ghimel is thus not possible without aleph and bayt. The motion of ghimel is not a continuous flow; however, it is instead, a seed-like quantum jump or spurt.

Together aleph, bayt, and ghimel are the primary seeds from which matter-space-time, the so-called arena of existence, is manifested.

However if this was all there was to the workings of God's mind, it would not be enough. Something more was required to make a universe—resistance to any of the above. The symbol of that resistance is dallet. Dallet is as mysterious as aleph. Suarès often called dallet the 2nd aleph. It represents any resistance or any response to any movement. It appears as the interaction between all material objects in states of motion. Hence it acts like a field pushing against or not submitting to any force imposed on it. It responds to all ghimel (movement) of the bayts (matter) containing aleph (spirit) by simply acting in opposition. In Newton's famous 3rd law, action equals reaction, dallet is the reaction.

¹ E.g., Aleph is spelled Aleph-Lammed-Phay. Aleph is briefly spirit. Lammed means briefly organic movement and Phay is the surface of a container or façade. Phay is spelled Phay-Hay, wherein Hay means life/breath itself. Hence Aleph acts in organic movement penetrating the surface of life's containers to bring life itself. You can think of it as the action of spirit moving organically penetrating every cell of living beings.

Dallet appears as the common inertia of materials and it plays a vital role in the universe. It is the recorded response or resistance that is continually offered to ghimel (motion). The prefixes re—as in words like *recall*, *remember*, *resist*, or *response*—is pure dallet.

I won't go through all 27 symbols of the Hebrew alphabet (alephbayt) for in just these few we already have enough to show how they relate to the spiritual qualities of the quantum field. To keep it simple you can think of aleph as the Mind of God and just as aleph provides the matrix for all things to spring into existence, the quantum field gives birth to every physical particle of matter in the universe.

What the Qabala claims is that when you get into a study of this, you begin to have experiences that open up the personal mind in innovative ways, so that new connections and original ways of seeing begin to appear. In brief you come into contact with God's mind and begin to see the secrets of creation itself. The same insights can come from studying creation from the point of view of quantum physics.

Indeed when I looked into the Qabala with Suarès, I began to see its relationship to quantum physics. I began to wonder how far back in history the Qabala goes. It seems the Qabala's origin may have come even before there were Hebrew people, and, in a different form, may be found, for example, in Sanskrit and other early languages.

My desire and my work were then to rejuvenate the ancient wisdom and couch it in modern language. I decided to invoke these Qabalistic symbols and use them as a basis or a reference for understanding human feelings. I called this work "new alchemy." Today you can read about new alchemy in my books *Mind into Matter* and *Matter into Feeling*.

TIME, MIND, AND THE QUANTUM FIELD

Like the quantum field, which I shall tell you about shortly, aleph exists before anything exists. We call this state the *imaginal realm*. In new physics, when you finally begin to wrestle with the new ideas such as Einstein's theory of relativity, you begin to comprehend a new way of seeing time, space and matter. In quantum physics, you realize for example, the notion of time doesn't speak of or include any sense of presence or absolute "now." There is only an indication of time as being a sequence from one thing to the next, and there is no indication as to why a particular thing happens after or before another, even though our experience tells us that there's been a *before* and there will be an *after*. There is nothing in the laws of physics that tells us that. That's the first clue that time, as physics understands time, is really only a piece of the puzzle, meaning that now we're open to other interpretations of time.

The aboriginal people of Australia have seen time as circular, and they've talked about something they call a "dreamtime." This dreamtime is cyclical, and it's the time when the Spirit abides. Whereas, the time when we abide, as we've been schooled and taught, is a linear time, often marked by events such as our birth and our death as the endpoints. Our life is what we're living right now in the middle of this long line.

In aboriginal time, any point of time is expanded into the great circle of time, so that all things are happening, so to speak, at once. This is a very different vision. Physics only deals

with the linear time, but it doesn't speak about the circle of time touching at any point along that line, rolling along it as a hoop rolls along a road.

However, in quantum physics we began to see that we could speak meaningfully and write equations about streams of possibilities, not actualities, of events that flow in two directions. They would flow from a so-called past to a so-called future or vice versa. The equations don't care. They more or less describe what would happen in either case. In order for an event to occur, the circle or spiritual time would "touch" the tangent linear real time.

In order to have that touching point occur, the two flows have to counter-stream, have to co-mingle in some way. I use the metaphor of a river with two waterfalls at either end. The waterfalls are continually falling, so the river is in a constant turmoil of churning from the streams that are counter-flowing through it. The events of our lives are the churnings of the water. The streams are the possibilities.

Physics predicts that these two flows must meet, producing a probability pattern, which, as the pattern builds, produces events that pop into existence. They pop into existence as real hunks of matter out there.

Well, our living cells are able to pick up on this double flow. There is evidence that strongly indicates that neural cells are sensitive to both flows and that correspondingly subjective time may not simply correspond to objective linear time (See, for example, the work of B. Libet, and look at the review book from *Scientific American* called *a matter of time*). Consequently it appears to be a mistake to try and map our subjective experiences onto a line—the timeline of physics. Can we and should we map our experiences onto the circular time of the ancient spiritual view as seen by Australian aboriginal people and others? I believe today we must do this and it is in the study of the quantum field theory that I see how it can be done. Taking this point of view will be more than just an intellectual exercise. It will allow you to share God's Mind—the realization of your own power of creation, enable you to take appropriate action, and deal with resistance to your actions as it arises. Doing so will provide the needed and required connection between your mind and God's—an introduction to meeting the real creator—you.

Let me briefly sketch out what this meeting will be like. Imagine we enter an observatory filled with any instrument we wish. As we attempt to find out just what this universe is made of, keep in mind that we are looking at God's mind at work. Since we are free to use any instrument in our exploration we can explore at any level of space, time, or matter that we wish to. We see that this entire universe and every item in it are not just sitting out there like lumps of dough, but are appearing and disappearing with a previously unimagined spontaneity somewhat like our dreams and thoughts but on a much tinier scale.

Picture this as if you were looking at a giant brain. However this is far from an ordinary mind at work. In this great mind things are constantly being created and, shortly after, constantly being annihilated in a rhythmic dance that shows patterns and organization—it follows rules, and the appearance of chaos—it seems not to follow the rules. In other words this great mind contains what I shall call extremes or if you will perhaps God-like tantrums.

We wonder do we live in an orderly universe. Well, not an absolutely orderly one. At times all of God's mind workings appear as some form of technology or perhaps a giant virtual reality show. In discovering this we learn that far from a passive clockwork universe that the big clock-worker in the sky built, God continues to make the universe. Perhaps even more to the point; in seeing how this great feat is being accomplished we are seeing how this accomplishment affects each and every one of us.

We begin to ask ourselves questions. How does God do it? Are we simply made of matter and is that matter as solid as it appears? Does our universe keep getting more and more disordered as time goes on and does that tend to make our lives more and more pointless? Can we explain it all by saying the universe is matter in motion and that mind is some form of add-on that has little effect much as sightseers on vacation watching fireworks from a distance?

It's not just a case of what the ingredients of the universe consist of—although that is important—but the key question seems to be: What are the principles God uses to make the material world? As we seemingly march on through the world and even though we still have some rather outstanding issues to clarify as far as understanding our universe and our parts in it (and will have for some time), we find that some of the principles or, if you will, recipes, used to bring about the world are not only profoundly interesting as far as the physics is concerned but are even more important than just what the world is made of. Those principles affect our everyday lives and can help us to understand at a deeper level why we tend to do the things we do. And they all can be described by a single word *action*—the bringing about of dynamic change.

THE PAST AND FUTURE ARE CONSTANTLY AFFECTING EACH OTHER

Our individual life story is the effect the past and the future exert on each of us. The creation of the story follows quantum-physics rules—observe, disturb, and simultaneously create something from nothing but possibility. When closed or contained within the mind, a time stream flows from the beginning and reflects from the end of the story back to its beginning, like a snake swallowing its tail. A complete history with beginning, middle, and end forms in the mind. When opened or expressed to the world, the internal time stream synchronizes with events happening in the world—or, in other words, the external and internal stories coalesce like two snakes intertwining and still closed on themselves. This process reoccurs throughout the day and night enabling new memories to form and new information to weave into old memories, like the two snakes relaxing to take a breath of life before re-entwining.

MATTER AND MEMORY ARISE IN THE QUANTUM FIELD

Let me show you briefly how this all looks from the point of view of the quantum field.

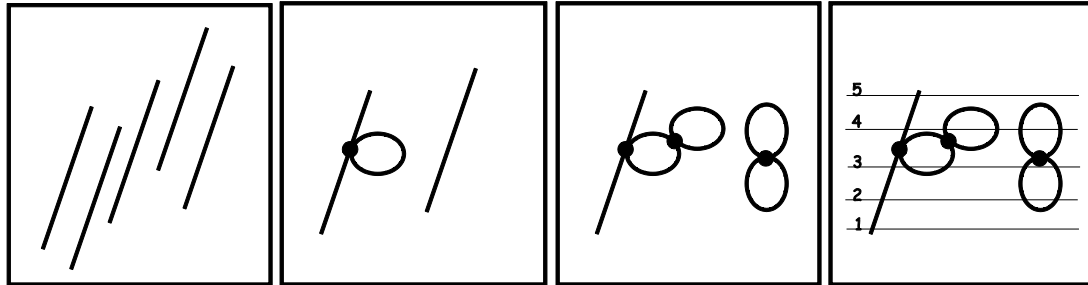


Figure 1. Four snapshots of the quantum field in action.

Think of time as running up the page and space running horizontally across the page in all of the snapshots. In the 1st box we see a rain of particles arising from the void (by convention starting at the bottom) and then disappearing right back into it. God's mind is filled with such events. They are random thoughts signifying nothing but energy of creation and annihilation. In the 2nd box we see two particles created. The particle on the right of the box appears and then disappears just as before. But the particle on the left has interacted with the quantum field which produces a loop of memory before the particle goes on to disappear. In the 3rd box we see a particle that again has interacted with the field and produced a memory loop which in turn produces another memory loop. Here the pair of connected loops acts as a reinforcement of the memory—a self-reference. This may show the way in which the ego arises and a sense of self occurs in each and every one of us. On the right of the 3rd box we see a pair of connected loops by themselves. This is a spontaneous bubbling of memory.

Now from the outside point of view we can see these scenarios as something quite different. Imagine drawing a series of horizontal lines across one of the boxes like shown in the 4th box. Each of these lines marks an instant of time as seen by an outside person. Time line 1 is the earliest time and what appears is a single particle. At time line 2 we see there are three particles—the one we saw at line 1 and now the memory bubble appears to us as two particles at two different points where the line crosses the loop. At line 3 we see we have five particles, at line 4 we also have five particles, and finally at line five four of them have vanished back in time while the particle we first saw is about to vanish itself.

CONCLUSION

The loops which appear in the quantum field theory are very important and may be looked at as time loops as I mentioned earlier in connection with aboriginal culture. There is a spiritual awareness in the aboriginal culture, (I think everywhere in the world not just in Australia, but also in native America, and in Europe too, before the Holy Roman Empire), that everything is alive. Spirit is what we are. We walk in the Spirit rather than we have the Spirit.

We never own or have Spirit; the Spirit always has us. Everything in the universe is vibrating, and as you move through the quantum field from one place to another, if you are sensitive enough you pick up the different spiritual vibrations and from these vibrations you sense the Spirit that is arising at that moment, and you see that you are actually a part of it. There are a number of examples of people who have had this experience in the past. People like Buddha, Christ, Mohammed, and other visionaries have reflected this occurrence to us. It is now time for all of us to have this experience. .