

Margaret A. Harrell
Love in Transition
Volume Eight

Cranking Up

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Love in Transition

— Voyage of Ulysses: Letters to Penelope —

VOLUME VIII

SPACE ENCOUNTERS

III



CHUNKING DOWN

THE 21ST CENTURY:

INSERTING
CONSCIOUSNESS
INTO
COLLISION(S)

Space Encounters is not so much a report of an experience as the thing itself. That experience, to quote the author, is “to break the umbilical cord that connects us to the single experience, of linearity, called Time.” The object is not to leave us in fragments, but to connect us to something larger, not to leave us disoriented, but to reorient us to more expansive energies. *Space Encounters* is an experience well worth having.

George Stade, Ph.D.
Novelist (*Confessions of a Lady-Killer*),
Consulting Editorial Director, the Barnes and
Noble Classics; editor, the 14-volume
European Classics; Professor Emeritus,
Columbia University

Everyone knows the world is in a stuck place. *Space Encounters III* analyzes the problem and encourages us to find a way out.

Virginia Parrott Williams, Ph.D.
Co-author, *Life-Skills* and *Anger Kills*,
President & CEO, Williams LifeSkills

Visually I recognize Margaret Harrell all throughout both books, *Space Encounters I* and *II*. A sense of her Spirit soaring through the nuances of finiteness is also evident.

There is the laughter of the spheres, so to say, in all the spaces. Knowing that God provides or IS all the space and/or spaces—whether we know and acknowledge them or not—a sense of timeless Joy comes forth from the gift of so much space. Creative juices lactated from some yet-to-be-named ductless gland or little known energy center within, rush forth to . . . DO SOMETHING! Or, CREATE SOMETHING!

Al Miner
Author, *In Realms Beyond*, well-known for
decades as channel of Lama Sing

For a collection of reviews, see <http://www.marharrell.com>

About the Books

Investigating unconscious strands of connected “Event” bytes, or quanta, this series, put together as through the loom of Penelope, follows the voyage of the Earth itself,

through passages of the past (put into modern light), to the docking point where some new principles, as well as reminders in biographies of the past, come together to point where it is we have moved to.

Tracking such often invisible principles through the ins and outs it requires, this latest in the *Love in Transition* series goes giant steps ahead, into a third volume of *Space Encounters*—positing yet more new connected threads and a theory or two. Slowly, till able to recount the steps—as in a detective story—this on-going pursuit of an explanation, a description, a theory, of an undeveloped side of chaotic-unfolding begins to emerge on the pages (and in the reader’s mind) as one of the principles operating, till now, unconsciously, throughout the Earth. Inherited (it must be stressed), rather than discovered single-handedly or individually, it is reported, albeit tentatively, inside some mappings of the lives and ideas of famous figures, that reveal the workings of this insight.

Margaret A. Harrell thinks of herself more like the custodian of the development of the unfolding ideas in this work; or, on the other hand, Montaigne said: “I am coextensive with what I write.”

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INTRODUCTION:

Speaking Categorically

Everything is energy. Energy is traceable back to the fact of atoms. Everything is atoms. Me, you, frogs, trees, stones, books. Everything that is nature, human, chemistry, inorganic chemistry—a fragrance. It is due to the organization of atoms. That means that because these atoms move about and run into each other, colliding, annihilating, changing, being born into a higher or lower energy, they therefore continue carrying the energy of the universe into new situations, new positions, NEW STRUCTURES.

If this were not so, there would be no universal order or law, no universe—not the way we know it. These laws are called laws of physics. Where the intersection—the controversy and “problem”—comes in is that certain things seem to violate these laws, yet they are also composed of atoms. And atoms obey laws. There is the mind, the soul, the higher mind, the higher realms—could they be responsible and be beyond the laws of physics? But the laws of physics are also theoretical, as is metaphysics. The laws of physics, when we get to quantum mechanics, bring us down to the smallest common forms that all life and everything in the universe SHARE. These atoms, visible through the MOTION they instill in what is around them. Visible at first BY IMPLICATION. Cloud chambers and then huge super-accelerators were set up, to view the results of atomic collisions and sometimes catch the energy or move it into specific TASKS. All of this in cross-connections, tracks the energy makes BETWEEN DISCIPLINES. This book studies us as creatures from the atomic realm (behind that from Light, and the fiery furnace in which the universe, as it first existed as far back as we can trace, emerges)—who therefore, to create more comprehensible **human laws**, need to know something of atomic laws. Because in us, and in our cells, governing such basics (sometimes called fatalities) as whether we live or die (whether our cells, unknown to us, have a

program, a decision—NOT IRREVERSIBLE—to live or die) are these atom laws, of motion, conservation; that is, exchanging energy evenly, giving out and replacing so as to have overall stability (what diminishes in one form, in parallel, increases in another, a form change). Not that that means individual stability. The balance in the universe subsists inside a system in which things are moved around. One location intensifies, when another loses. (Alternately, things are at rest, but they still have energy POTENTIALLY).

BUT DOES THIS ENERGY EXCHANGE OF THE UNIVERSE HAVE TO BE REFLECTED IN HUMAN COMPETITION, which makes us therefore, carbon copies, or mere mechanical reminders, of this universal law of conservation—which (if unconscious) makes the human condition one of universal competition.

Higher up, however, where we come in, are laws of love and compassion, justice, mercy, which (qualitative) do not necessarily obey—or not with the same results—these physical laws of conservation of energy, by removing energy from one place if it is added in another. On the other hand, for application, they require a kind of detachment, so as to have fields of objectivity. We call this humanly possible position “nonattachment.”

So these connections—in universal law and the human condition (that is, what it means to be inside physical reality but with the impression that it is NOT MOVING, when in fact, not just in physical objects but in the consciousness always emitted by and born from events, it is)—are some of the preconditions that allow this series to be written, always striving to say something before the very observation of it changes the meaning and emphasis. For the reason, partly, that to describe (observe) might have the effect of **removing the energy**—thus shifting it to SOMEWHERE ELSE. To hammer that point in, there are the printouts of the pages, which illustrate—where common sense and our level of mastery of physical law do not—that there is some way to override a programmed instruction to the computer. BY SOME ENERGY LAW.

“Chaos” in the Printer: About the “Irregular” Layout

a Dedication

During the last ten years of living in Belgium (that is, the entire 90s), I had the good fortune of making the unusually formatted, irregularly printed pages. This came about—I underscore once again—through some partly unconscious procedure, where when I pushed the button to print, there would often be in the resulting pages dramatic modifications of what was on the screen. This delighted me. I endeavored to increase and capitalize on the results, and use them as illustrations which gave the reader the experience of transformation in the making. Of seeing/feeling transformation of appearance become transformation of vibration and energy. How the procedure operated is still unclear, but I have made various descriptions of it in the previous volumes. Ultimately the “signatures,” that often followed a printed page, mostly eliminated from the published book here, were (in a few pages) retained as a reminder of one of the amazing ways in which a page was either validated as ready for publication or criticized as needing more energy to think it through with. This, indeed, provided me with countless supplies of energy.

Therefore, I dedicate this book to this whole period, this procedure, this reminiscence of a time when at the touch of a finger, in this manner, energy streamed forth in endless supplies and, at the same time, printout creations.

We will see how this might also lead us to intimations of the deepest forms of clairsentience, or clear sensing, as a human potential and birth (or universal, prebirth, prephysical) condition. But this energy-sensing, natural to “energy,” in what way is it natural (in fact, could it be considered natural?) to the “matter-bound,” matter-minded human condition, as potential???

Author's Note

I catch a glimpse, behind curtains, of three birds outside. Thinking of them, how beautiful they make the world, I push aside the curtain. They fly away.

How did they know, even as (and merely by the fact that) I was there—all three of them? Even before my face was close enough to the glass to see them clearly. Even as I myself was moving the curtain aside. And fly away, even as my hand only brushed or pushed the curtain, making no sound in its softness, and yet something—in my focused thought?—communicated TO THEM.

What is this thing called consciousness? Awareness of presence? Communication of presence? How did the birds KNOW?

*

According to a very reliable, even first-hand, source, F. David Peat, the physicist and friend of physicist David Bohm, *Bohm had the ability to feel energy dynamics. Here is how he described it:*

“Faced with explaining gyroscopic motion, most physics students learn the various formulae, involving conservation of angular momentum, and produce an explanation in a relatively mechanical and formulaic fashion; but Bohm needed a direct perception of the inner nature of this motion. Once as he was walking in the country, he imagined himself as a gyroscope, and through some form of muscular interiorization, he was able to understand the nature of its motion. In this way he worked out, within his own body, the behaviour of gyroscopes. The formulae and the mathematics would come later, as a formal way of explaining his insight.

“From very early on in his scientific career, Bohm trusted this interior, intuitive display as a more reliable way of arriving at solutions. Later, when he met and talked with Einstein, he learned that he too experienced subtle, internal muscular sensations that appeared to lie much deeper than ordinary rational and discursive thought.

“ . . . Bohm himself strongly believed himself part of the universe and that, by giving attention to his own feelings and sensations, he should be able to arrive at a deeper understanding of the nature of the universe” (pp. 36ff, F. David Peat, *Infinite Potential: the Life and Times of David Bohm*. First discovered thanks to <http://www.muc.de/~heuvel/bohm>; afterwards verified from the book).

In parts of his career, da Vinci concentrated on drawings such as of anatomy, especially of the human and animal skeletal and muscular system, making careful designs of the closest approximation of the details of shoulder and other muscles.

Why so much interest in detail of how human muscles were constructed. Why the muscles? Skeletal drawings too, sometimes. Not only physiognomy, but the bare muscle and bone of the human figure. (He also of course studied turbulence in streams, long before we decided that turbulence was a hallmark of one of the opposite types of universal movement—the contrary to “order,” or to immediate, short-range, straight-line order; cause/effect with nothing in between, stimulus/response—and that it was this disorder in the universe that would be called by the name of “chaos,” though not meaning lack of order in the more complex, more comprehensive, sense at all.)

F. David Peat, on Bohm, continuing, p. 68:

“ . . . That ability to touch preverbal processes at the muscular, sensory level remained with him all his life. It was not so much that Bohm visualized a physical system as that he was able to sense its dynamics within his body: ‘I had the feeling that internally I could participate in some movement that was the analogy of the thing you are talking about.’”

From Sogyal Rinpoche, *The Tibetan Book of Living and Dying*:

After such chapters as “Bringing the Mind Home,” the author begins to talk about the Ground of Dzogchen: “To see directly the absolute state, the Ground of our being, is the View” (p. 152). He quotes Patrul Rinpoche: “According to the special tradition of the great masters of the practice lineage, the nature of mind, the face of Rigpa, is introduced upon the very dissolution of conceptual mind.’ In the moment of introduction, the master cuts through the conceptual mind altogether, laying bare the naked Rigpa and revealing explicitly its true nature.

“In that powerful moment, a merging of minds and hearts takes place, and the student has an undeniable experience, or glimpse, of the nature of Rigpa. In one and the same moment the master introduces and the student recognizes” (p. 154).

*

Now, what I experienced, in a 2001 meditation seminar in which I myself (though not a bird, and supposedly or of course far more complex) received two messages, from two subtle sources, whose two faces I could see (a message first of all about human beings as part of the energy structure of the Earth, using communication to make, through their individual existences, their individual constellations, yet another resource high up on the complexity scale, called solutions for the Earth) can be preserved for the future—can have a history and a name, extending from here—only if its wave form, further back, or “closer to the Source,” is retracted from the past, where it lies unpublicized. We can do that for many things. All the streams of wholeness that we diverted, into single paths—conflicting ones—lose the capacity to say to us that they were part of a big unity, once we select out the particular stream that we want to follow. It happens all the time; yet with all due respect, now that we are planetary, in order to protect the planet we must look more for the moment in the thought when it belonged to everyone. I test this statement. Yes, I feel such graciousness, such expansiveness, that my heart is speaking, when I talk like this, and such constriction when I don’t. It acquires an

urgency. It is worth saying. Let me quote from the East, on the value of experience, as they first understood it to have value, and for that reason built for centuries on it, discovering ways to verify and to enter even the state of mind where the Mind was Unified.

Coincidentally after the meditation I had bought the *Tibetan Book of Living and Dying*, a modern expansion of some ideas in the ancient *Tibetan Book of the Dead*. The message I received in meditation, from which I extracted a focus on “having your piece of Earth that you till,” in fact goes back—far anterior to that moment I received it (outside time)—to Tibet. Stepping out of that past of his own life, however, the speaker in the meditation, from beyond the “dead,” was telling me about what the Earth needs to survive RIGHT NOW, starting—as any such speaker had better do—beyond all traditions. You can find this same accent inside the book mentioned above, where you can read:

“What, then, for me is the wonder of Dzogchen [Rigpa, or the natural mind]? All of the teachings lead to enlightenment, but the uniqueness of Dzogchen is that even in the relative dimension of the teachings, the language of Dzogchen never stains the absolute with concepts; it leaves the absolute unspoiled in its naked, dynamic, majestic simplicity, and yet still speaks of it to anyone of an open mind in terms so graphic, so electric, that even before we become enlightened, we are graced with the strongest possible glimpse of the splendor of the awakened state” (p. 152).

Everything was obvious, in the experience I myself had of the Natural Mind, by a logic that had not only mental energy but the force of creating the universe.

Staring at the first sentence, the center, entry moment, in the meditation—and then the second, and the third (though the sense of sequentialness was simultaneous and more like “look again, look deeper, look NOW”)—all I could see, as I FELT the sensation of being taken into new depths, was that each more profound ramification, like a widening circle of ripples, was so obvious, but I had seen none of it and did not know before how to see like this. Now let me return to the *Tibetan Book of Living and Dying*:

“In that powerful moment, a merging of minds and hearts takes

place, and the student has an undeniable experience, or glimpse, of the nature of Rigpa” (p. 154).

Indeed, I realized in reading the text, that surely this is what had happened, initially not having words or “concepts,” to explain or express more than the sensation of how meaning appeared, which was not conceptual—but more by the “logic” of the “obvious.” Now, what does this mean—the obvious? It is: “I know this. But of course, I know *this too*.” Or, as precisely as in a math theorem, that is proved, the sensation, realization, that the only alignment of the second sentence with the first is in a position of: BUT THIS IS OBVIOUSLY TRUE. I.e., the information itself knows; the viewer has only to receive the impact of TRUTH—understanding, at the same time: WHY? Why, because there is no other structure of the result. This is obvious. It is not that one is suddenly robbed of the ability to argue and build constructs with one’s own mind, but that the information, the truths, “build” themselves in some primordial “logic.” They are “obvious.”

Everything was obvious. I knew, and should have known, that for a person whose face had not appeared to me for about 17 years (since the first dream guidance afterdeath) to suddenly appear in full face, something was up.

Backward Look at Where We Left Off in Volume II of *Space Encounters*—an “untied thread.”

Going somewhere, but we didn’t know, or say yet, where. Not at that time. We pick it back up, as it obligingly waited for us:

“. . . The true nature of charge and the reason it comes only in lumps of a certain size are among the most important problems in elementary-particle physics.

“The fact that we do not understand charge at a fundamental level has been no hindrance to making extensive use of charge for practical purposes. Electrons can be detached from atoms rather readily—at least in certain metals called conductors—and by means of electrical forces they can be pushed and pulled through wires or sent flying through empty space, as within a vacuum tube or a television tube. Almost all of the fine control and all of the communications in the world are effected by electrons in electronic circuits. A great part of the world’s heavy labor is also done by electrons turning motors or supplying heat.

“The fact that there is a voltage across the two holes in a household electrical outlet means that an electric force is standing

ready to do some work. If an electric light is plugged in, the electrons are sent flying from one prong of the plug, through the light (where they expend some energy which appears as light and heat), then back to the other prong. The number of electrons involved in such a flow is enormous. In a typical household light bulb, about 10^{19} electrons flow through the filament each second. In heavy machinery or in the high-tension lines connecting cities, the number is far greater. Even through the tiniest and most delicate electronic circuit, many billions of electrons flow each second.

“If a comb is passed through dry hair, perhaps a million million electrons leave the hair and stick on the comb. Nevertheless, the comb is almost neutral. For every extra electron it has acquired the comb has a million million neutral atoms. It is fortunate for us that the objects in our macroscopic world remain always almost neutral. If the comb acquired anything close to an electrification of one extra electron per atom, the consequence would be dire. Either there would be a powerful and deadly bolt of lightning from comb to man as the charge was neutralized or the enormous force of electrical attraction would draw the comb back so violently that it would be a dangerous weapon.

“Intrinsically the electrical force in nature is a great deal stronger than the gravitational force and in the submicroscopic world the gravitational force is usually ignored altogether. The matter in our macroscopic world, however, exists in such a fine state of electrical balance that gravity has a chance to make itself felt. In every object in our world, the number of positive charges is almost precisely equal to the number of negative charges. The effects nearly cancel, and what we regard as marked electrical effects arise from an exceedingly tiny imbalance in positive and negative charge. **If a big imbalance were ever realized (there is no chance of this)** the disastrous result would make the force of gravity appear to be truly

inconsequential” (pp. 31-32, “The Large and the Small,” from Ford, *The World of Elementary Particles*, 1963, in Ferris, ed. Emphasis added)

The principles were stated here. Charge, with an attraction, as Ford put it, “like French perfume” (that is, “that certain something worn by particles which makes them attractive—specifically attractive to the opposite kind of particle”—) is mysteriously balanced in Nature (p. 30). There were a number of things Nature would not do, for the benefit of itself and life. With this backdrop, one could reliably lay down against it personal observations, experiences, or look at hard-science theory, labwork or particle-accelerator work. Also, as Ford states: “On the submicroscopic frontier of science (as well as on the cosmological frontier) man has proceeded so far away from the familiar scale of the world encompassed by his senses, that he must make a real effort of the imagination to relate these new frontiers to the ordinary world. But the reward of being able to think pictorially over the whole panorama, from infinitesimal to enormous, adequately repays the effort” (p. 18).

Some of the principles of charge I had been shown, in personal experience, as some of it is commonsensically familiar to everyone, who has ever experienced high intensity and human attraction.

Yet these were laws of a whole frontier of science, down in the microworld, and pervasively working in the particle level of all energy. Matched to what I had been shown, these laws made

**unknown laws that apply
to us perceivable**

. For my small part, It was no “flash” exactly, but to have been in the right place, to have registered when the right information came.

Electricity follows laws of charge. And gravity retains its own sense of direction, through multidimensional spacetime warps and folds, resulting from the presence of mass. As many scrambled to discover and articulate more clearly these laws of gravity, at least as applied in the microworld, the real low-down will perhaps turn out to be that and something else entirely. How do I know?

Well, we will start from here, anyway. With a perplexity. I had been shown something that indicated that in some way the facts were otherwise, if one extended the number of dimensions, going even into the contents and how they interacted. Which was not so hard to speculate about, given this beginning layout. But how to go further? And then the previously mentioned 2001 meditation (opening this book) began to draw in the long rope I was out on and focus me back and back, toward right here, with all I had set out to say, offer, bring in, even from the stimulation and speculation point of view, but also from hard experience, to the 21st century range of thought experiments, of art investigation, of just plain guinea pig demonstration.

In the meditation in 2001 February in a seminar, the aim was to focus on, go into, see from the perspective of the Universal Mind. The disclosures, the bolt of lightning that came out of that, were so startling and timely (urgent, synthetic) that I describe the situation here in more detail:

2001, February,

traveling through mental space,

I encountered a mind,¹ and as th

¹ This presumes that one can “encounter minds”; I don’t know how many readers assume this, reject this, leave the matter open. But I grew to assume it—as more than once, it was the apparent way that information was presented. Never stronger than the first time, in Zurich, when I encountered a consciousness. But to the point where I make the statement quite matter of factly, about “encountering” a mind. It could have been phrased, “a consciousness.”