



# Beyond Silence

RUBÉN FELDMAN GONZÁLEZ



HOLOKINESIS  
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Dr. Rubén Feldman González

Dr. Rubén Feldman González graduated from medical school in his native Argentina, completing a three-year residency for the specialty in Pediatrics. Later, he moved to the United States, where he completed the specialties in Psychiatry and Neurology (University of Pittsburgh, Pennsylvania) and Child Psychiatry (University of Miami, Florida).

Dr. Rubén Feldman González was invited by Professor David Bohm (Albert Einstein's collaborator at the University of Princeton, USA) to the University of London, England, with the aim of exploring Unitary Perception, which is the fundamental study subject of Holokinetic Psychology, which Feldman González has initiated and promoted around the world since 1978. Dr. David Bohm shared with Rubén Feldman González the concept of Holokinesis in Physics and both saw the correlation of Holokinesis with Unitary Perception in all fields of human activity.

Dr. Feldman González has traveled throughout the world giving lectures, seminars, workshops and courses, presenting the Scientific Paradigm of Psychology, Holokinetic Psychology, and the most important fact of the mind, which he calls Unitary Perception, a teaching contained in a vast written and audiovisual work, with some volumes already translated into other languages.

His introduction of the concept of Unitary Perception, based on the Physics of Holokinesis, earned him the appointment as Professor in Psychology and Psychiatry at the International Academy of Sciences of the Republic of San Marino in August 30, 1987.

Rubén Feldman González is considered a writer and educator, but he has been described mainly as a *visionary* scientist who has discovered an aspect of the mind of transcendental importance, as well as a *missionary*, not of a mission entrusted to him by someone, but of his own sense of responsibility and compassion towards mankind.

His personal experiences have moved him to share his findings in the human mind incessantly, assuring that the benefits that the Teaching of Unitary Perception represent for the human being are unlimited.

# Beyond Silence





HOLOKINESIS  
• B O O K S •

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## PROLOGUE

### OUR ENSLAVEMENT TO THE PAST

And the arduous task of creating the necessary illusion of the “I”  
(Third Congress of the AIS-RSM-Mexico-Monterrey-Mexico)

The way out of our enslavement to the past is the study and the factual living of Unitary Perception, with the language of the 21<sup>st</sup> century, avoiding the false certainty of the past that the collective hypnosis in which we live produces in us, and avoiding the skepticism and paranoid discouragement that the present chaos in all areas of human activity produces in us. The way out is not to escape. The way out is Unitary Perception.

Holokinetic Psychology is the New Paradigm in Psychology of the 21<sup>st</sup> century. For the first time, psychology is studied in its many facets such as: neurology, exegetics, biology, technology, epistemology, mathematics, its psychic or trans-personal facets, physics (Holokinetic) and chemistry.

No one says that two plus two is equal to five. But when any stupidity is spoken or written about the mind, there are immediately one thousand people who repeat it, because people have not really seen how the mind works in their own body (in Unitary Perception). Errors are not allowed in mathematics but they are allowed in Psychology.

In January 2004 I carried out a tour to impart Intensive Workshops on Unitary Perception (the complete awakening) all over the Republic of Mexico. In some way I relived my trips to India and China. In India they labeled me “Bodhisattva Viri-dika” (he who becomes enlightened quickly in order to take the responsibility of teaching the most important thing in life).

Despite the venerable title, which allowed me to speak with Brahmanic leaders and Tibetan Rimpoches, everything that I said was compared with age-old words from the Sanskrit or Pali languages. They wanted to show me that I wasn't saying anything new and that in the Tibetan and Indian cultures everything had already been said.

The grandiose title of Bodhisatva Viriadika was, clearly, a way of saying, "we allow you to be one of us, one of those who already know everything." They did not listen to me when I said that any comparison of Unitary Perception with something previous (even if the comparison is correct) brings us to the known past, and does not allow us to live in Unitary Perception RIGHT NOW.

If Right Now is the only moment in which Unitary Perception occurs then ALL COMPARISON with something that was said in the past is of no use, other than being another erudite piece of knowledge.

Unitary Perception is the fundamental action of NOW, at the same time as we carry out other actions in the NOW, like speaking or being silent, working or resting, playing or bathing, starting or finishing, etc.

In India we spoke in our difficult English and we could easily understand that we were not communicating. In China I never had any idea of how they translated our "dialogue of deaf men" to and from Chinese. It was there that I again understood the enormous value of the International Language Esperanto, which can be learnt in some 50 hours and could easily be the second language of every human being.

In Mexico I realized that many intellectuals and Professors had completely identified with the pre-Hispanic inhabitants of Mexico. Those of us with education (a rare privilege at

present), know that the Spanish Conquistadors and priests came to impose their culture and find gold, completely ignoring the cosmovision or even the life itself of the American peoples. These peoples of various cultures, who spoke at least 60 languages in Mexico alone, amounted to some 25 million people.

The feudal servility (and even slavery), which the Spanish imposed, the syphilis and smallpox, unknown to the pre-Hispanic American peoples, the alcoholic drinks and the self-exile to inhospitable and deserted territories, caused the native population to plummet at genocidal rates. To understand the magnitude of the demographic disaster of the pre-hispanic Mexican population, let's say that only 500 years later, at the start of the 20<sup>th</sup> century did the population of Mexico return to being 20 million people. 120 million approximately in 2014. All of these fascinating details of history capture our imagination.

The Romans incorporated the Hellenic invaders and superimposed themselves on them, dominating them. That did not happen in America. The problem is that many 20<sup>th</sup> century Latin Americans, friends of justice and economic, political and educational democracy, completely identify with the victims of the Spanish: the Aztecs, the Tarahumaras, the Mixtecas, the Mayas, the Nahuac and hundreds of other groups who offered no unified front to the Spanish invaders.

Then the comparison arises: "I am like those victims." And if I have personal, work, or racial problems, as a result of the PRESENT economic chaos and of the PRESENT racist chaos, then the quantum psychological leap occurs: "I *am* that pre-Hispanic victim."

This has to do with Spain itself. The Spanish invaders were also very far from forming a united front. The sailors who came with the Conquistadors were already carrying to a large

extent the image of “victims.” When the Conquest started, the Peninsular Kingdoms of Castile and Aragon had only just united, with numerous apprehensions. In the ships that left for America (still called “the Indies”) there were Arab and Jewish people, whose families had populated Spain for almost a millennia, but who had been expelled from the Peninsula by the Catholic Kings and the terrifying Tomás de Torquemada, founding catholic priest of the Holy Inquisition.

The crew of ex-prisoners who had been freed to travel to “the Indies” had to share the sea biscuit and the water with clerics from diverse Catholic religious orders under the command of the Inquisitor Torquemada. Torquemada had divided the recently united Spanish into believers, “silent ones” (mystics), heretics, enlightened ones, apostates, practitioners of polygamy, usurers and blasphemers. There was no lack of witches long before “they appeared” in the United States: women who were treated worse than a catholic prostitute.

The Spanish nation was “united” by the terror of the Catholic Inquisition. It was a fragile union, which constitutes a divided Latin America, which up to now (2014), has been unable to unite either politically or economically, despite speaking the same language.

The attitude with which the Spanish came to America was inherited by Latin American warlordism, and this was even more of an impediment to the political union of the Hispanic-American people. There were always more leaders than workers in the task of “unifying Latin America.” There were no lack of opportunities for this union because the successors of the Catholic Kings (Ferdinand and Isabel) were the Holy Roman Emperor Charles V and his son Philip II who before 1600 had destroyed what little power Spain had reached with the conquest of America.

There are some 6 million clear descendants of the pre-Hispanic Mexican peoples and less than one million of the 120 million Mexicans in 2014 speak only one of those 60 pre-Hispanic languages. But the reality is that the Spanish language predominates in Mexico and that these 60 pre-Hispanic languages have suffered a serious influence from the Spanish language.

When I was in Chihuahua, I asked at least 10 Tarahumaras what the word “savaragua” meant. None of them knew that it meant “freedom,” something that was highly valued by the pre-Hispanic peoples. Many allowed themselves to die of hunger rather than be slaves; many took refuge in the desert or in elevated mountains, abandoning beautiful fertile valleys rather than giving in to the Spanish military and clergy.

In the Autonomous Indigenous University of Mexico, where I taught an Intensive Workshop, I found that none of the indigenous Mexican students, not even the southerners, could translate the word “melaguacatinemi” for me, which is supposed to mean “full consciousness.” Not one among them could translate the word “ixtica” which means “awake.” One of them told me that “Unitary Perception” was called “Timitli” in pre-Hispanic Mexico. One of the Professors of the University, a recognized Mexican anthropologist, clarified for me that “Timitli” means “to enter one’s own subconscious, which involved sticking seven thorns in one’s arms and then cauterizing the wounds after pulling the bloody thorns from one’s own body.”

I wonder: Can we speak American Spanish without any guilt in 2014? Can we define Unitary Perception in 2014 based on the Epistemology, Neurology and Physics of 2014? “Perceive all of the perceptible at the same time with the mind in absolute silence.” Can we say: “I am Mexican, Catholic, Tarahumara, father of six children, husband of three wives

(successively), but I have the right to suspend the word that is thought and spoken, for a moment, to have a test of the profound energetic peace of Unitary Perception.”

Can we live in Unitary Perception as it is soundly defined in present day Spanish, without changing the name, so as not to create more confusion?

Can we live that life of peace in Unitary Perception without trying to translate it to the dead and badly translated Greek of the Christian New Testament, to the dead and badly translated Sanskrit of Brahmanism, to the Pali of Buddhism of which each word is translated in twenty different ways into English and Spanish?

Can we free ourselves from the past for a few moments and listen to all of the sound at the same time, with the mind very silent... *right now*?

I state that thought is a form of hypnosis, which builds that fragmentary mosaic of conditioning, which in its turn invents what we think we are, under the name “I.”

We have forgotten the multiple hypnotic suggestions that we have received in our lives. We have erected certain inventions of thought so that we can continue living with that multiple hypnosis.

The so-called “politics of 2014” shows us how hypnosis functions. Enormous sums of money are wasted to exalt the image of some powerful people and equals sums of money are used to demonize the image of other powerful politicians.

In that way the image of Ronald Reagan, the Bush presidents, Menem in Argentina and the governor of California, Arnold Schwarzeneger, among others, were exalted. In that

way the image of Saddam Hussein, Milosevic, Ceausescu, Fidel Castro and Gadaffi, among others, were demonized. Nobody knows who these individuals are. We only have the images of them that are presented by television, newspapers and magazines. That image is superimposed on the substance of politics.

In their electoral campaigns, very few speak about ending war, the growing poverty, the global pandemics, the lack of economic democracy, the growing illiteracy, the growing hunger, the environmental deterioration, etc. This happens because it is easier to hypnotize with images than with rational and sound thought. It is easier to hypnotize with myths, stories and diverse narratives than with useful, awakening and intelligent proposals.

Many centuries were needed to hypnotize us with the “I” which is now strengthened with the fashionable concepts of “self-esteem” and “positive thinking.”

We have made ourselves friends of lies.

When I attempt to teach Unitary Perception there is no lack of people who tell me: “I already know that”; “That already happened to me”; “But there are other ways” (as if there was some way of listening that wasn’t with the ears); “My path is better” (when the free life has no paths); “I don’t understand what you are saying to me. I’ll better stay quiet so I don’t appear stupid”; “Unitary Perception will make me lose my memory or allow the devil to catch me”; (when the risk that is implied in NOT living in Unitary Perception is not seen); “I already know many good techniques” (but Unitary Perception is not a technique, but rather true and abundant life that constitutes the Narrow Door to Paradise); “I am already at peace” (One’s own daily misery is unconsciously denied); “I already have many problems, don’t come to me

with the problem of Unitary Perception”; “To understand Unitary Perception, more intelligence and knowledge is needed than I have.”

All of these are common forms of our enslavement to lies and to the past.

Originally, the sacred scriptures identified the “I” with God. God is all and “I” am part of that indivisible whole. Very simple. But from the year 1600 onwards, the secular versions of the concept of “I” began to emerge. And since then, many varieties of the concept of “I” have been invented.

That is, they have hypnotized us to believe in the secular, bourgeoisie and even (miraculously) the “scientific” “I.” The modern novel has obliged us to reinterpret the psychosocial experience, centering it on the “I.” The autobiography arose with Ben Franklin and the “Confessions” of Jacques Rousseau. Adam Smith invented an egocentric economy, dominated by an “invisible hand” separated from the “I” but which exalts it. That hand must belong to a permanent and invisible “I” that only Adam Smith knows. Darwin coined the theory of evolution and Sigmund Freud spoke of the evolution of the “I.”

The period that was known as the “Enlightenment” in England and that would translate into Spanish as “*de la Ilustración*” was centered on Paris and exalted the autonomous “I”, free of the feudal nobility and religious authority. Soon the blue-blooded nobility and religious authorities appropriated this “I” and they have subdued it to this day using diverse forms of hypnotic narrative.

There is little investigation in academic psychology about how the roles that we try out to adapt ourselves to the psychosocial hypnosis become an authentic and permanent “I.” This “I” does not reconcile with the new science either,

which tells us that everything is in flux and that nothing permanent exists.

I have a bald friend who tells me that the only thing that is permanent is baldness. That is so because baldness has become part of his “apparently permanent I.”

If there is no permanent “I”... what happens with legal responsibility and values?

We say that the regenerative peace of Unitary Perception naturally reconnects us with responsibility and true compassion. But it is easier, obviously, to understand the permanent “I” (even though it is an illusion), than to understand what Unitary Perception is and what it is not.

James Boswell wrote his “The London Journal” in 1763, but it was not published until 1950, because his manuscript was discovered in 1920. In that Boswell took on various roles and emotions looking for his permanent “I,” although one can read Boswell’s guilt between the lines for wanting to invent an “I” that is just a product of his fantasies.

The paradox of considering the “I” to be self-sufficient and very unique and special is born when one understands that this “I” is a product of collective psychosocial hypnosis. Under the present circumstances it is a “useful” psychosocial illusion that has our own name.

One can begin to understand this by reading “The Discourse on Inequality” by Jacques Rousseau. One can complete one’s understanding if we observe ourselves in Unitary Perception, while we read the Complete Works of Jiddu Krishnamurti.

To explain life based on the egocentrism of the “permanent I” is something desperately fragmentary, which brings us to illusion, lies, contradictions and conflict.

The way out of our enslavement to the past is the study and the factual living of Unitary Perception, with the language of the 21<sup>st</sup> century, avoiding the false certainty of the past that the collective hypnosis in which we live produces in us; and avoiding the skepticism and paranoid discouragement that the present chaos in all areas of human activity produces in us.

The way out is not to escape. The way out is Unitary Perception.

We have to stop imagining life and start to truly live right now. What sees is all there is. In that immensity is love and happiness. We could say that what sees is universal consciousness. Universal consciousness sees me with your eyes.

Thought invents parallel, partial, fragmentary realities that have nothing to do with what sees. What sees has nothing to do with the “I.” The “I” has been invented by individual and collective thought. It carries our name.

It is of immense importance to realize for oneself that what sees is covered by the images, symbols, rituals, words, music and philosophy that thought invents.

## 1. THE INTERMINABLE CHATTER

RUBÉN FELDMAN GONZÁLEZ: If a name is not given to an emotion, such as “fear”, or “sadness” then this emotion disappears. The word vitalizes the fear, anger and sadness. To find out what is beyond words, words must cease. They must cease even by ceasing to think in words.

The mind is more than memory, thought and words. Education and culture deprived of Unitary Perception impede us from discovering the totality of the mind. When we want to modify, control and extinguish fear (for example), or even discover its unconscious, genetic and social causes, what we are doing is continuing in memory, thought and words, which have given birth to fear.

By thinking we feed fear, anger and sadness. Once we have decided to suspend nonfunctional language, language that is no longer useful for saying or doing something, one has to see for oneself that words arise in our consciousness, in the course of our relationships with people and the words of those people.

Clothes and a house cover us from cold and heat without the necessity of words. It's only when we tell ourselves that we will appear more elegant, acceptable and enchanting in the clothes that we are wearing that words begin and bring with them conflict (fear, anger, sadness, desire for control and dominion, the desire for prestige and pleasure).

To speak about silence is not the silence that we need to discover the totality of the mind and its great intelligence. It is necessary to stop thinking and talking while we perceive everything perceptible at the same time right now.

We have been hypnotically conditioned with words to be exclusivist, nationalistic, racist, seekers of wealth and gain. We have been hypnotized with words to love the little stories of thought and to overvalue them. Then we learn to need words and the long stories about different aspects of life. Those long stories are the philosophies, ideologies, beliefs, metaphysics, theatre, the cinema and other stories, including history itself. We have placed great value on thought and words, another invention of our memory. The value that we give them goes well beyond their function.

To be in peace a story about peace is not needed, nor a philosophy of peace. It's just necessary to suspend language while everything perceptible is perceived (unitarily) at the same time. While we continue thinking and talking, with the words that sustain our personal, racist and nationalistic exclusivity, etc. the division and the war between human beings continue. There will be more violence. With words we invent enemies, intruders and traitors. Those inventions are part of exclusivity, which arises from useless thought.

A useful thought is the one that says, "There will only be peace between united and friendly humans". Beyond that the useless words start such as exclusivity, personalism, racism, ideology, belief, etc. Controversial dialogues do not resolve any problems, because they are only about an overvalued exchange of words, and not about changing actions or attitudes.

INTERLOCUTOR: If we are conditioned or hypnotized to live in a reduced area of our mind... How does that conditioning cease?

R.F.G.: It doesn't cease. We see the hypnotic conditioning revived in each experience, when our memory faces new challenges each day. In the clash between past and the

present there is the distillation of fear, anger and sadness, which, once recognized, cease when language is suspended.

For example: there is no problem in remembering someone without words. The problem and the conflict start when I remember that person and I add the words: "How could he dare to treat me like that and to say that to me, after so many years of friendship that appear to be of no value at all" etc., etc. The adding of words can be interminable.

It's enough to observe the way our own brain functions without words interfering in that functioning, whether they be justifying, condemning or comparing what is being observed.

You can 1) see me and listen to me or 2) listen to the words that your own brain produces when I speak. In the first case you observe without words, in the second case you observe with words. This is very simple. I believe that few people take this seriously because it is so simple.

INTERLOCUTOR: The observer is the observed when the observer is not producing words, thoughts and images.

R.F.G.: That's right. When you think of a superior and permanent "I," you have already reduced the permanent to the intrinsic fleetingness of thought. When we suspend language and we stop thinking in words or verbalizing thoughts, we have freed the mind from its known aspect and we open to the unknown and silent aspect of the mind, which is immeasurably richer and more profound. If we think about God, we are reducing the eternal to the fleeting.

We could talk about Unitary Perception, which is to suspend language and to perceive all of the perceptible at the same time. But to talk about what exists beyond that beautiful living, profound and creative silence, is just going back to create more useless words.

In the profound silence of Unitary Perception, one is alone but one does not feel isolated or alienated. In Unitary Perception one is in communion with the cosmos and with humanity. The words that Rubén overvalues and the names of each one of you are not present in that silence of communion.

It is necessary to look with the eye and to listen with the ear without the words that deform or interpret the looking and the listening. In that way it is also possible to contemplate the totality of the functioning of the mind, from fact to fact, at each instant of the day and without words. In peace.

## 2. DEATH IN LIFE

If you no longer know what to do, what to say or where to go, it's because you are close to the capacity to die psychologically, which is just an expression that means to live with a mind that is completely silent.

When that silence comes and you think that that silence will be offered up to God, to revolution, to the country, to the party, to work, to your children, or to a television program, the silence has already ended.

If the silence makes you afraid, there is no longer silence. When that silence ends, again starts the confused chatter that leads to not knowing what to do. That not knowing what to do has nothing to do with "doing from silence."

When that silence comes, in a peace that feels like the washing of the very blood, then God does alone, revolution takes place by itself, work is done without effort, and one loves without knowing what is happening; what is happening is simply reflected, intact and without distortion in the silence that appears to occupy one's whole being.

### 3. MY TESTIMONY

INTERLOCUTOR: I am going to participate in the Easter Congress 2003 in Mexicali (April 19<sup>th</sup> to 21<sup>st</sup>). I would like you to give us an up-to-date testimony about what Unitary Perception has done in you and in other people.

RUBÉN FELDMAN GONZÁLEZ: Living constantly in Unitary Perception I have discovered what the fullness of life is, what it is to be incorruptible, what it is to be free of the conflicts that are created by thought and of egocentric and self-defensive desires (the desire for gain, power, and personal prestige). The desire to protect oneself in religious and political organizations has also fallen away as has the desire to be different from the others (or better than the others).

I have seen that in Unitary Perception the acquisitive desire, the desire to accumulate things out of fear of the future, falls away naturally. That has given me much more free time and less time dedicated to work. Dependency also falls away, but not just the crude dependency on tobacco cigarettes and alcoholic drinks, but also the subtle dependency on praise and the desire to be remembered. All of the distractions fall away and only the true problems remain.

Truth, with its swift changes that sometimes appear as unbelievable as lies, can only be followed in Unitary Perception.

The expert who works for political, educational, social and economic changes WITHOUT UNITARY PERCEPTION only creates more pain and division on earth.

Without Unitary Perception, our daily life will frequently be expressed in the form of wars as well as the permanent enslavement that man inflicts on man.

Only in Unitary Perception do generosity, respect, compassion for human beings and for all of life arise. There will be no peace if we are not peaceful. And we are not peaceful without Unitary Perception.

In Unitary Perception there is the pristine mental clarity which gives food, clothing and housing their true value, without the absurd overvaluations of the consumer society, a society based on profit.

It is very clear that education, society and the economy urgently need to be changed for the well being of all human beings without exception. But that can only take place from the profound silence of eternity, which is living all of life in Unitary Perception.

UNITARY PERCEPTION IS NOT SOMETHING ELSE IN LIFE. UNITARY PERCEPTION IS THE WHOLE OF LIFE, AND IF IT IS NOT THE WHOLE OF YOUR LIFE, YOU WILL NEVER KNOW WHAT HAPPENS.

## 4. THE SUFFOCATED HUMAN BEING

The man who doesn't trust his own intelligence to solve problems and to live in peace is the suffocated man. The suffocated man cannot live in eternity. Man suffocates his infinite possibilities by seeking help, satisfaction and comfort.

Man and woman become mediocre when they conform to systems, guides and organizations, who formulate their behavior for them and advise them on how to live, how to think and how to find God. A guide is necessary to learn guitar or English, but a guide is not necessary to live completely, integrally and in ecstasy.

In that way man is limited and suffocated: seeking gain, prestige, pleasure and control of his own life and even of other's lives. Man is corrupted by seeking guidance. How can a man know what is lost of life and how the Good of life is lost?

He will only know it when he renounces satisfaction, comfort and conformity. It is necessary to remember that the body is here, where one has left it while remembering or planning some stupidity.

## 5. PSYCHOLOGICAL BALANCE AND FUNCTIONAL EGO

We could say that the functional ego is based on respect for the life, health and dignity of the human being. We could ask ourselves if the search for rapid and permanent profit as a fundamental value of society can guarantee that the ego of every human being will seek respect for the life, health and the dignity of the human being.

Those who are occupied with the selling of weapons, alcoholic drinks, fast food, street drugs, tobacco, women, children and human organs don't seem to appreciate the health, life and dignity of the human being.

To drive a car it is accepted without protest that driving will be regulated and supervised by traffic lights, by traffic laws saying you must drive on the right hand side of the road and speed limits which, if broken, carry a punishment of a fine or imprisonment. It's also against the law to drive if one has drunk alcohol. All of this is very sensible and acceptable and it is the way to maintain urban balance in relation to the movement of cars.

In a football match there is supervision based on clear rules that prohibit foul play, mutual damage and the expulsion of the ball outside of the limits of the playing field. The game is supervised by three judges. Functional ego is necessary to judge a game of football. Someone has to play as goalkeeper. The problem starts when the goalkeeper competes with himself, wanting to be the best goalkeeper in the world, the richest, the most famous. The meaning of the football match is to have a good time and not beating an invented adversary.

We accept these rules, those limits and this supervision as sensible and necessary for driving cars and for playing football.

There are roles to maintain those balances in an overpopulated society that suffers from serious world epidemics, poverty, unemployment and the neglect of entire families.

The judge (linesman) can't kick the ball and participate as a player in the match and the player can't act as a judge (referee). If he attempts to do that, he will be expelled from the game, leaving his team betrayed with one man less, because he didn't accept the limits, the rules and the supervision of his role.

In a family there are roles: Father, mother, son, daughter. The parents can be friendly, but not friends of their children. In a profession there are roles, limits and rules: the doctor cannot be a friend of or familiar with his patient. If that happens, the role fails in its function. Limits, rules and supervision facilitate the adequate functioning of a role that someone has to carry out. A wife fails in her role if she serves vodka to her alcoholic husband.

The big corporations and the banks used to be limited, regulated and supervised by members of the national governments who performed these roles in order to maintain a social and economic balance, as well as to protect the life, health and dignity of employees, workers and the general population.

Among friends there is an emotional interdependence which is not advisable for a government that supervises a bank, a linesman who supervises a football match, or for a father who supervises and limits his son with the object of protecting his health, life and dignity.

In marriage we see the deepest and broadest interdependence between two human beings. That interdependence is emotional, physical, financial and educational. Both conspire not to fall into the fragmentary perception of nonfunctional thought, which in its turn brings with it anger, fear and sadness.

The organism itself regulates cycles like hunger and satiety, sleep and waking, communication and silence, thought and Unitary Perception, with the object of maintaining the balance of life and the health of the body. There also has to be a balance between the autonomy of doing what we want and the fact of participating in the traffic, marriage, respect for friendship and health etc. We know that we need to sleep a minimum of eight hours a day and eat a balanced diet with exercise in order to remain healthy. We cannot spend more than twenty-four hours without sleeping without paying a price nor drink alcohol and smoke tobacco without paying a price (our health).

Those psychological balances are based on the common sense of a functional ego, on the right thinking of functional ego. Common sense tells me (to save the dignity of friendship) that we set our plans in writing (clearly, frankly, and openly with no mystery or secret) so that memory doesn't betray us in the future, so that the plans lead to success and to protect the dignity of the friend. Eight years of training is often not enough for a doctor, an architect or a lawyer to learn to balance detachment with the responsibility of their role. With detachment, one's own health, life and dignity are protected. With responsibility, the health, life and dignity of those around us are protected. Responsibility and detachment are not separate.

It is difficult to balance distance and proximity which leads us to the well being of friends and family. Because of that we

ask them to tell us by phone before visiting us, so that they don't come and find that we are out, or even so that they don't interrupt an urgent task.

Psychiatrists are asked during their training that if they speak about their own privacy, it should be only for educational or therapeutic reasons. Never to use the patient as a therapist. They are also asked to reflect the reality that they see (without distortion), not to be an example but to demonstrate and educate. They are asked to strike a balance between work (twelve hours a day) and family (two or three hours per day). Without doubt this will be a difficult balance.

In restaurants the tip is controlled and ten per cent of the bill is requested for the waiters. In other countries the control is for *not* to tip. Another attempt to strike a balance between the health, life and dignity of the waiters who attend the dinner guests.

It has been said that as far back as two thousand five hundred years ago God gave the human being ten commandments to protect the life, health and dignity of every human being. Unfortunately, with this each person is his own regulator, limiter, judge and supervisor. With this the functional ego must do the best it can. We certainly do not favor the psychosocial, economic and ecological balance of humanity by building more prisons, armaments, harems, brothels, and private armies, which appears to be the tendency at the end of the twentieth century and start of the twentieth first century.

Without Unitary Perception there is no solution to any human problem. Only in Unitary Perception is there the activation of the necessary functional ego that allows interaction based on right thinking, capable of perceiving its own incoherences and capable of impeding the fall into

nonfunctional ego, whose action is based on unnecessary desires that revolve around gain, prestige, and personal power.

Thought, knowledge and memory have their place in human life, within Unitary Perception. Outside of Unitary Perception, thought, knowledge and memory seem to be all that exists within the mind, and in that psychological prison, the unnecessary desires of gain, prestige and personal power emerge.

## 6. ZOE: TRUE LIFE

(Fresno, California - USA)

While some people are arriving late to the meeting, Rubén Feldman González is being introduced to the audience.

AUDIENCE: Part of what... Welcome! Part of what is required so that the spirit of peace and non-violence exists in the world, is that we live in a different way, that there be a change in us, in such a way that there would be no conflict in the way in which we interact with the rest of the world. How can we live in a non-conflictive way? Dr. Rubén is a Pediatric Surgeon, Neurologist and Psychiatrist, who is active in his profession in Alaska, and he has been introduced recently in his conferences all over the planet and in the U.S. National Congress on Mental Health (San Diego, November 1996) as a visionary and a missionary who attempts to share the experience (not just the concept) of Unitary Perception.

AUDIENCE: (arriving late) Hi. Am I late?

AUDIENCE: No, We're just starting and killing time. Dr. Rubén Feldman González will tell us what is the vision and what is his mission. We'll just wait a few more minutes so the late-comers don't miss anything

RUBÉN FELDMAN GONZÁLEZ: Compassion begins with punctuality.

AUDIENCE: Please, everyone give your name and tell us how you came to know about the conference.

(The participants introduce themselves and give their name.)

R.F.G.: Thanks to all of you for coming to this meeting.

This is my 36<sup>th</sup> tour all throughout the American Continent since 1978, attempting to present the fact (not just the concept) of Unitary Perception.

I think that Unitary Perception is the most important thing for the human being and I have promised myself not to talk about anything else. My desire to share the factual living of Unitary Perception is rooted in my own experience. The conviction that what I say is true comes directly from my own experience, and of course, I am the only one responsible for what I say. After passing through my first experience of True Life, which I call “That” and which took place in 1978 in the Frankfurt airport, I was enormously surprised to discover that the ancient Greeks had two different words to say “life.”

“Bios” meant “the life that we know.” The word “Zoe” in Greek meant “the True Life that we don’t know” (and subtly it implied the animal life—zoo—, which is more energetic and intense).

Obviously for a long time the understanding has existed that there is a much more intense and much more profound way to live than the day-to-day life that we know, but, for reasons that I can’t comprehend, that understanding is not yet in our culture.

All the directives or steps or the education to live a sensible, complete, intense and intelligent life have disappeared from the planetary culture. At the same time that I discovered the Greek words “Bios” and “Zoé,” I came across another: “Metanoia.” Metanoia means “beyond thought and knowledge” but was badly translated as “conversion” or “repentance.”

In 1986 I passed through a second experience of True Life during the night in the Desert of Southern California, an

experience for which there are no words, something that I call “That” and that lasted for almost seven days in a row. Trying to find out the nature of these extraordinary experiences of tremendous corporal galvanization, joy and peace, I spoke with Krishnamurti, David Bohm, the Custodian of the Holy Sepulcher of Jerusalem (a monk and Franciscan priest) and with various Brahmins and Buddhists in India in 1990, etc.

Some said that I had been visited by the Holy Spirit, others said that I was a Bodhisatva with a tremendous responsibility to humanity. Krishnamurti said (after my first experience in 1978) that he could see the difference in me, but that I should not let myself be influenced by any experience, that I had to let it go if I wanted True Life to continue within me, moment by moment.

We spoke about why the word “Metanoia” had been badly translated and also of the necessity to discover True Life for oneself, beyond the leaders, the priests, the gurus, and beyond organizations, words, symbols and rituals of whatever type.

In 1960 the hologram had already been discovered (or built) in Michigan University. In 1986 David Bohm formulated his concept of Holokinesis mathematically in London University, stating that we had been defining matter and energy in a particular way (through “particles”). With Holokinesis we are “pushed” to see the Universe as an indivisible whole, beyond particles and in constant flux.

In England, I took advantage of the generosity of David Bohm for ten days, which was the time it took me to begin to understand the immensity of what he was trying to say. When I returned to the United States, it struck me that other physicists knew nothing of Holokinesis simply because they were offended by the fact that David Bohm had refused to build nuclear weapons.

Here we have a new and recent case of the refusal of science due to the offense that the conduct of a scientist caused. This had happened to Roger Bacon in 1250 and to Galileo in 1610. I could not believe that this was happening again, practically at the start of the 21<sup>st</sup> century.

Bohm said that “the hologram is not statically in a plane but rather it is in all of the universe and in movement, as holokinesis.” This implies (among many other things) that there are no necessary limits to thought and that the mind is more than memory, knowledge and thought. Thought is limited but there is something more than thought in the mind. The mind goes beyond thought and even beyond the brain.

My fascination with this understanding led me to initiate Holokinetic Psychology and those writings made me a member of The International Academy of Sciences in 1987. My own experiences in Frankfurt (1978) and more recently in Alaska (April 1996) for almost thirty days, confirmed the reality to me that we are not just talking about theories, but mostly about facts.

Is there something more in the mind, beyond thought and language? Look, they have told us down through the centuries: “Know yourself.” This appears to be a bad translation of “know for yourself.” We fall into the error of believing that we have to “discover the I,” or even “improve the I gradually,” or at least that “we should control it.”

However, it is very interesting that when one really begins to discover for oneself, completely free of the influence of any person, one finds no “I.” Then the problem starts of reifying or remaking the “I.” That reification has to start, as it originally started, in the first two years of life, through thought.

That “I” is a product of thought, but we continue to repeat: “I think.” So language is betraying the reality that Rubén or “I” is just a

product of thought. I don't say, "I grow my hair" or "I grow my nails," but we say "I think." In reality, "the hair grows," "the nails grow" and "the brain thinks." Thought is a molecular process that is taking place in the brain and its multiple connections, but it is attributed to an entity called Rubén or "I."

After meeting Krishnamurti in 1975 and Bohm in 1978, I went through the experience of True Life. These experiences confirmed to me as a fact that Krishnamurti and Bohm were telling me about something very profound and real, something that, because I took it seriously, is making me discover many things. In reality I continue to make discoveries every day. You will have to take this very seriously and see what happens in yourselves, for yourselves.

I am speaking very seriously when I say that Unitary Perception is "The Great Leap of Mind" (the title of the first of 16 books that I wrote in English). Unitary Perception does not mean to know something new, but simply a new way of knowing and of living in the unknown, which is right now.

If I say, "I know you," I have to see you anew right now. This is part of what I call Unitary Perception.

I have to see you right now to really see you.

If seeing is doing and the "I" is a product of thought, in the seeing of Unitary Perception we can discover that this thing of "me versus you" might not be true at all. Rather than "I see you," there is actually a process of seeing right now. Unitary Perception can only occur right now; one can't come to Unitary Perception gradually. You are listening and seeing right now, at the same time, or you aren't.

Unitary Perception can be defined as: to be perceiving all of the perceptible *at the same time*, right now and without words."

If we are listening to all of the sound right now, then we are not listening to something in particular. In Unitary perception we listen to all the sound without naming any sound.

#### ARE WE DOING IT?

In reality it means entering an unfamiliar dimension of life. If I am truly feeling universal gravity, it means feeling the weight of my body on the chair and beneath my feet at the same time. And if I am also listening to all of the sound at the same time, I am entering the dimension of space that the brain interprets merely as “distance.”

But distance is not space. Space is one. We enter space right now, only if we listen to all the sound that exists in space at the same time.

Not thinking that I am listening, but truly listening in silence. This might seem very stupid, as it seemed to me when I discussed it with Jiddu Krishnamurti first (from 1975) and later with Bohm (from 1978). I maintained dialogues with both until the death of Krishnamurti in 1986 and the death of Bohm in 1992.

When I met them I had come from the Argentinean civil war which was simply the cold war which became hot in Argentina. Krishnamurti told me “Why should you return to Argentina? If you are going to change psychiatry do you have to be in any place in particular?”

After all, the American and the Russian, the Chinese and the Tibetan, the northern and southern Irishman, the Arab and the Jew, the Iraqi and the Kurd, the Bosnian and the Serb, the black and the white, are all human beings, whether they like it or not. Whether they kill one another or whether for once and for all they start to use their intelligence, they are, basically, human beings.

*So Unitary Perception isn't an extraordinary perception, it is not merely extrasensory perception; it is simply complete perception now, of all that can be perceived right now. Unitary Perception is the door to the totality of life. I am serious when I say that. Unitary Perception is entering a new and more intense dimension of life.*

So we don't just need a mere change of thought, but rather, a change in the mind which is a change of perception. It is not necessary to be clear in relation to the economy, ecology, violence, crime, or terrorism. We need to start to be clear in the mind.

Society does not need a believing mind, an ideological mind, or a well-informed mind. Society needs a mind that is in silence and listening in Unitary Perception.

A mind that is not peaceful in Unitary Perception is not a good mind, therefore it is no good for anything. The peaceful mind can only occur in Unitary Perception. Unitary Perception cannot occur gradually in time. We are either listening to all of the sound and feeling all of the weight at the same time, or we aren't.

For that reason the mind in peace can only exist right now. If you say that you will attempt to be in peace tomorrow, you are not only procrastinating, but you also continue to be the disaster that you are.

We have to learn a language or the piano gradually, but it is not possible to learn Unitary Perception gradually. Either you are listening to all of the sound right now, at the same time, silently without words, or you aren't. Unitary Perception is not something that is reached gradually and methodically.

Order begins in a mind that is in order. A project for change

is not necessary. Thought is the gradual approximation to what we know. If you study Medicine, Chemistry or Architecture, memory is gradually accumulating what humanity knows. But Unitary Perception is the total opening to the unknown, right now. It is not something gradual. In Unitary Perception old brain centers awaken, after thousands of years of atrophy through lack of use.

In February 1996 I told a lady from Managua all of the medical problems that her two children had suffered in the last ten years. It was something “telepathic” because this happened the first time that we met, before starting the dialogue.

We entered Unitary Perception together and in one hour she told me: “I came here like a caterpillar and I am leaving like a butterfly.” The following day I spoke in the Rubén Darío Room in Managua and started to introduce the subject of Unitary Perception with the idea that the caterpillar goes to the cocoon for a while and a complete physical transformation or metamorphosis takes place and the butterfly emerges from the cocoon.

Could it be that perhaps there is something similar in the human mind, which is psychological in nature (and therefore invisible) and that the “cocoon” is Unitary Perception? I believe that this metaphor is very close to the truth.

The biggest danger we face in our life is to die as caterpillars, without taking Unitary Perception seriously. When I speak about Unitary Perception I can easily have fits of enthusiasm, so I hope that you don't allow that to happen today.

AUDIENCE: (Laughter.)

R.F.G.: The oldest cosmovision is the mystical. The mystical cosmovision has repeated, for more than five thousand years,

that there is a superior or spiritual “I” that uses the body to accumulate wisdom and that after the death of the body that superior “I” reincarnates in another body that continues doing the same thing. That would be the “thinking I.”

This idea is the most ancient that the human being has about himself. But if there is a superior “I” this cannot be discovered by thought. And thought is all that we know.

The scientific cosmovision tells us that there is DNA, which, in the gene, starts the synthesis of protein that determines our human form. That is all that DNA does. DNA determines the form of the human organism. The organism passes through a constant exchange of matter and energy with the environment, initially in a merely homeostatic way, which could be the initial basis of thought.

What we call “mind” emerges from the exchange between the organism and the environment. That is the “mind” that creates the idea of the “I” that predicts, operates, symbolizes, speaks, formulates, plans, calculates, etc. Rubén (the “I”) emerges from that exchange between the organism and the environment. The “I” emerges gradually after many months of life outside the womb.

So the “I” is now seen under a different light. The “I” is no longer something spiritual which is the origin of thought, but rather, thought gradually invents a superproduction which is the “I.” This occurs gradually in the interaction between the organism and the environment.

Probably we need to review that idea of an “I” that reincarnates again and again in a world that is every day more difficult, more violent and more complicated. I wonder what class of wisdom this elevated “I” could obtain in a world that is demonstrating less and less wisdom each day.

Is reincarnation one opportunity more or one opportunity less?

Originally, Christianity held that if one died transformed “as a butterfly,” one could enter a different dimension of existence (no longer “within the poor human condition”). That dimension was called “Anastasis” by the Greeks and was translated as Resurrection.

So in early Christianity the idea was not to repeat the same errors again and again but rather that something new would take place, something which we fear and constantly reject.

We see that the only connection between mind, matter and energy has been the symbol (numbers and words). We think about creation but we are very rarely conscious of it. Our connection with indivisible reality is merely symbolic.

What is the mental movement that will start conscious contact with creation?

The brain, like everything in the cosmos, is in contact with energy right now, but we are not aware of that fact. The only way to be conscious of the connection that already exists between the brain and energy is Unitary Perception.

We repeat that Unitary Perception is the ability that we all have to perceive all of the perceptible at the same time, in silence. But we live in a world which constantly appears to be disconnected. Thought has created a world of unconnected people, beliefs, things and events. We have already seen that the brain separates heat from light and sound.

In science we have “particle prejudice,” that is, that everything is atomic or subatomic. If there is no way to explain something “atomically,” then particles are invented. The human being has invented particles that don’t really exist, like the tachyon and the graviton.

Gravity is a natural force so complex in itself that the “graviton” had to be invented as a particle to study gravity.

Allow me to read to you a phrase from David Bohm:

“An atom is the result of the universal flux of processes in structures, molecules, etc., a flux in which the atom ultimately disappears. The nature and duration of the atom depends on its place and its functions in the totality of the universe in flux.”

The atom is not a permanent entity. You can imagine the problems that I encounter each time that I want to present all of these understandings (and Unitary Perception) in academic psychology or in a new understanding of the day-to-day life of the human being.

We have to *speak* about silence because Unitary Perception is the most intelligent form of silence.

1. We have to share the *experience* of Unitary Perception and not just one more opinion about it. Otherwise Unitary Perception could become a new belief, a new ideology or a new piece of information of very little value as an opinion.

2. Another problem with presenting Unitary Perception is to go beyond the scientific jargon (because there is no interdisciplinary language in the sciences) and beyond the philosophical and metaphysical jargon. Even the computer has brought a new language with new meanings for old words and new words with very little meaning.

3. We have to go beyond myths and dogmas.

4. We should not create another map without territory, as for example the way in which the word “unicorn” is a map without territory.

5. It is necessary to maintain our constancy in the fact of living on a day-to-day basis (moment by moment) in Unitary Perception. This takes place in the midst of the growing confusion, which in its turn is caused by fragmentary and incoherent thought, confusion which is multiplied moment by moment by the telephone, the photocopier, the fax, the computer, and too much change in a short time.

6. We have to live in Unitary Perception constantly, in the midst of the alienation, the cynicism, the tiredness, the apathetic indifference, all of which is stimulated by growing infectious pandemics, intoxication with alcohol and drugs, recurrent and unpredictable outbursts of violence, the politics of corruption, the economy of myth and the ecology of horror.

7. It is necessary to maintain a constant dialogue to clarify what Unitary Perception is and what it is not.

(A telephone rings.)

AUDIENCE: What does dying as a caterpillar mean?

R.F.G.: What is it that keeps us in this overvalued fragmentary movement of thought, constantly seeking gain, seeking power, dominion, influence, status, prestige, security and pleasure, when we see that this search brings more and more violence, sadness, alienation and anger?

We live without love, without friendship, without trust, without community, a life without energy, devastated by the things that we do, see and hear.

On top of that there is the added loss of energy of pretending that nothing is wrong and that everything is fine as it is. It should not surprise us that depression is increasing and that the sale of antidepressant medication is so profitable.

Juvenile suicide increased 200% between 1970 and 1995, just in the United States.

Human beings (not the Americans of America or the Chinese of China), but all of us, human beings all over the planet, have forgotten the fact of Unitary Perception and when we are given the opportunity to live and explore that reality, we reject it as being of little value and we don't take it seriously. It is an inactive function of the brain. It can be re-activated.

Due to our refusal to reactivate Unitary Perception we continue to talk as we talk and to behave as we behave, living the life of isolation and desperation that the majority of human beings live.

A Peruvian friend wrote to me from Peru and told me: "Peru has joined the world prostration and psychological devastation."

AUDIENCE: And it's contagious! And as well as this psychological devastation being contagious, crime is growing and people's fear is growing!

AUDIENCE: We don't need a diagnosis. We know what's happening. We need a cure.

R.F.G.: That's it. I say in Spanish: "LA SALIDA NO ES SALIR. LA SALIDA ES LA PERCEPCIÓN UNITARIA." (*The way out is not to escape. The way out is Unitary Perception.*) As long as operating and predicting are the most important activities of the human mind as fragmentary thought, we will continue to miss the other aspect of the mind (the inactive mind beyond thought) which is Unitary Perception.

Words have become more important than facts. We firmly believe that humanity can continue to live as it does. We don't see the similarity between the present historical predicament of humanity and what happened with the trans-

atlantic liner, the “Titanic.” In 1912 the “Titanic” was inaugurated as a luxury transatlantic liner and was labeled as “unsinkable.” It sank in two hours and twenty minutes with one thousand five hundred people on board. Only seven hundred and nineteen people were saved, because there weren’t enough lifeboats for everyone. Why the lifeboats if it’s “unsinkable,” right? Why attempt Unitary Perception when we can continue living in defiance of compassion and in defiance of intelligence, as we have done for more than five thousand years, right?

The tragedy of the “Titanic” is a good example of how the overvaluation of language and thought (“unsinkable” in this case) can be superimposed over the clear and direct perception of reality and paralyze necessary and responsible action. That’s why I repeat again and again: The ideological mind, the believing mind and even the informed mind are not going to have any impact on the terrible present situation of humanity. Only the silent mind can be the foundation of adequate action and there is no silent and peaceful mind without Unitary Perception.

The good news is that the transformation of the human being can be very fast in Unitary Perception. More than that, Unitary Perception cannot occur unless it is occurring right now. Just being aware that the mind is in contact with the energy of the cosmos will activate a half a kilogram of brain, that at the moment is inactive, that is, not releasing energy.

Unitary Perception in itself creates the change. Then we can walk, talk, sleep, work, laugh, etc., in Unitary Perception.

AUDIENCE: What effort must I make to live in Unitary Perception?

R.F.G.: There is no effort at all in the fact of perceiving all of the perceptible at the same time. That is the fundamental action and can be the foundation of any action.

You will not discover yourselves, but could very easily discover Unitary Perception *for* yourselves. The constant activity of non-functional thought causes a paroxystic (disorderly) discharge of energy by the cerebral cortex. The same thing happens in epilepsy. That's why our life is so incoherent and chaotic. That's why we aren't aware of the incoherences that we say. For example: "I think" or "We need sustainable development," "United Nations," etc. We follow a belief, we follow ideology, we want to be informed but we repudiate and waste energy when we repudiate Unitary Perception.

AUDIENCE: I know that I have energy.

R.F.G.: It is not something that you have; it is something that is happening and that you can only be aware of right now. Sound and gravity are where you are, but you might not be aware of it.

AUDIENCE: What you say is very limited. I suggest that there is something more, beyond Unitary Perception.

R.F.G.: Like what?

AUDIENCE: I don't know.

R.F.G.: What I say is that be what may be beyond our complete perception (Unitary Perception), it will not be discovered unless we live in that complete perception of all of the perceptible, which is Unitary Perception. If there is a superior "I," it is not something that thought can discover. Unitary Perception is, to my understanding, the only way that we have. There might be such a thing as the superior "I," but it is not a product of thought.

AUDIENCE: I suppose that each person is like a nuclear reactor, but we don't have the Geiger counter to detect that tremendous energy in each human being.

R.F.G.: We have the electroencephalogram, the electrocardiogram, brain scanning.

AUDIENCE: No, I'm talking about something like radiation, but before radiation was discovered.

R.F.G.: I spoke about this problem with Karl Pribram and with David Bohm at different levels.

Pribram is a Neuropsychologist, Bohm was a physicist. An active electrode on the skin of the eyelid is perceived as *heat* by the skin, as *light* by the eye and as *sound* by the ear. But it's the same energy! Through thought and language, the brain interprets energy as "light," "heat" and "sound," despite all.

Energy becomes discrete because of thought. That is why the only contact with energy is through Unitary Perception (not through thought)!

AUDIENCE: How does what you say differ from what Jiddu Krishnamurti says?

R.F.G.: In 1975 I told Krishnamurti: "Please stop using the word meditation. The origin of the word meditation is connected to thought, as occurs in "medicine," "moderate," "measure" (Spanish *medir*) among others. I also reminded him that there are many charlatans who speak of their own "methods" or "techniques" of meditation, visualization, prayers, repetition of mantras, breathing exercises, etc. Simply because they are unemployed and they need money. Krishnamurti said: "I have used the word "meditation" for more than fifty years and I am stuck with it, but you can use "Unitary Perception."

Krishnamurti said that the Universe meditates. The meaning of the word had extraordinary profundity for him.

I told him, “What you are saying is that the universe is full of energy and we have to make contact with that energy!”

He said “Yes.” To understand Krishnamurti he has to be read in Unitary Perception and in his original language (English). In Brockwood Park (1985) he said: “We will never use the word meditation anymore [...] because it has become a stupid word<sup>1</sup>”. (DVD 4 of “Facing a World in Crisis.”)

My point of view is that when Krishnamurti spoke about meditation he was talking about something transcendental, something that had no precedents in human understanding. When Krishnamurti spoke about meditation, this had nothing to do with the Hare Krishnas, or with the meditation of Pachen Lama, or with that of the Dalai Lama...

Krishnamurti spoke about something new, something that we urgently need. Very few have taken what Krishnamurti proposed seriously. Krishnamurti spoke about the brain as “the thinking machine,” which is all that we know. There is something beyond the thinking machine in the brain, something universal (the mind), something that we invalidate, reject and discard.

AUDIENCE: I see people talking about Vedanta, about Krishnamurti, about Meister Eckhart, about the Perennial Philosophy. I don't see anything new in what Rubén says.

R.F.G.: If we compare Unitary Perception with something, we kill Unitary Perception. Unitary Perception is not something to compare; it is a way of life, that we urgently need but that we constantly reject with our ideologies, our beliefs, our many words and symbols and with our Internet information.

If people continue to talk about themselves as Jewish and Christian and Islamic, as communist and capitalist as Irish and British, as American and Russian, as black and white, we are perpetuating fragmentary and unintelligent perception,

1 <http://www.youtube.com/watch?v=twJ7CxYNg4>

which is the foundation of personal conflict and of international division and war.

AUDIENCE: Why?

R.F.G.: You will have to see this for yourself in Unitary Perception. Maybe it's not easy for you. But I cannot do it for you.

The Jews talk about the Kabbalah and then take up their machine guns. The Arabs talk about Jihad (Holy War) and also take up their machine guns.

The same thing happens everywhere in the name of the nation, or in the name of God, or in the name of liberty and democracy. The fact is that human beings continue to kill human beings while we pronounce beautiful words. The tragedy of the Titanic continues to take place on a daily basis in various human contexts.

Can't we see that humanity is one and that there is only one way, which is compassionate intelligence and that the many words that we overvalue only divide human beings more and more? Why are we so reluctant to admit that we have been acting and thinking stupidly at least in the last five thousand years of written history? The divisions that we maintain between Arab and Jew, between Catholic and Protestant (or Orthodox), between Muslim and Brahmin (or Sikh), between the Tibetan and the Chinese, between black and white, simply don't continue in the mind of an intelligent person. These divisions are destroying thousands of human beings every day.

If we discover that maintaining these divisions is not intelligent, why don't we stop belonging to these antagonistic groups once and for all?

If I discover that I am the leader of a large group of people and that my name is being used to sell weapons and to

intensify the division and hate, how is it that I don't stop being "someone" once and for all (in this case *the great leader*)?

Do I need Unitary Perception to stop trying to be "someone powerful"? Will I take this seriously?

AUDIENCE: We are what we think.

R.F.G.: No, we just believe that the only thing we are is thought. We don't see that thought is a generalized and collective form of hypnosis. We are thought and thought invents the "I."

I haven't made an image of myself; the image of myself is constantly invented by thought. That's why we need Unitary Perception constantly. Otherwise we will not be aware of what we believe ourselves to be.

Both Rubén who dreams and Rubén in the dream are a product of thought. Thought says: "I am a doctor —Rubén— and I am what I am (I am in God)." All that is thought. Do you see it?

AUDIENCE: You have to have an identity.

R.F.G.: Maybe one needs a passport but I don't need to be someone, rich, prestigious and powerful. The passport is my functional identity; all the rest is useless and maybe just serves the purpose of causing wars. Bettering myself, building my self-esteem, reaching self-realization, controlling thought, are all illusions that are invented by human thought. We have to discover all these factors of thought for ourselves. I cannot do it for you and you cannot do it for me.

AUDIENCE: We need a different type of education.

R.F.G.: We need bilateral education: the teacher has to learn from the student and vice-versa. If I tell you that all that society needs is a mind in Unitary Perception, you could think that that is not sufficient.

“There *has to be* some other mental factor, a new action, something more, whether in energy or in matter,” you think.

But I insist: all that society needs is a mind in Unitary Perception, because Unitary Perception is the foundation of true action (whatever action it might be).

AUDIENCE: Unitary Perception could be an excuse for apathy or for the fear of acting.

R.F.G.: Unitary Perception is not a reaction to fear. Real silence is not a reaction to fear. Unitary Perception is the mind in movement where fear does not exist, as neither do the reactions against fear like cowardice and courage.

Allow me to make a recommendation: please, periodically meet, those few of you who are seriously attempting to live in Unitary Perception.

Meet one another like mutual teachers. Simply attempt to live in Unitary Perception, with a silent mind, moment by moment, and sometimes, you will want to meet with serious people to see if Unitary Perception is truly the most important thing in life and also to see what Unitary Perception is not.

Do not mix Unitary Perception with anything that you have heard before. Keep it pristine and pure in the only place where it can exist: right now.

## 7. UNITARY PERCEPTION AND EDUCATION

Second International Conference  
The New Paradigms of Science in Education  
University Theatre – Autonomous University of Baja California  
Mexicali – Baja California

Wednesday, December 9, 1999

Unitary perception is the most important fact of the human mind and the least well known. At the same time as defining Unitary Perception we are saying how it is done. It is about perceiving everything perceptible at the same time, right now (always only now), without naming what is perceived (without the word that is spoken or thought), from fact to fact, for all of life. It's not about a psychological technique, but a way of life, with excellence.

Don't ask me when I finish the conference: How is Unitary Perception done? I have just said it, now I'll repeat it for you:

1. Perceive
2. everything perceptible
3. at the same time
4. right now (always only right now).
5. Without naming what is being perceived (without the word that is spoken or thought). Observe the thoughts at the same time that the sound is perceived, as if thought were another sound, as if fear, anger and sadness were another sound without name.
6. From fact to fact.
7. For all of life (it is a way of life, a function of the brain that has to be reactivated, not a psychological technique).

The inquisitive mind is the mind that seeks truth and not mere comforts, entertainments and tortures which sometimes receive the name “therapies.”

The inquisitive mind gives way to the truly scientific mind, that is, the mind that wants to discover the laws that exist behind the order of the cosmos.

But the inquisitive mind is also the truly religious mind, that is, the mind that wants to discover peace, balance and harmony in oneself and in one’s interpersonal relationships.

Unitary Perception unites the religious mind with the scientific mind. In 1948 Denis Gabor described a hologram basing it on the differential and integral calculus of Leibniz, long before the hologram was technologically possible. The technology of the hologram was only made possible in 1958, by Leith and Upatniks in Michigan University. They managed to make the hologram by using laser ray.

In 1986 David Bohm formulated his theory of holokinesis mathematically, speaking of an order that is explicit and of another that is implicit, in the nature of matter and energy. He proposes a new definition of mind. Mind is the interface between matter and energy in all of the cosmos. With Bohm we saw the urgent necessity to reconstruct (or redefine) human psychology. I felt the need to initiate Holokinetic Psychology.

Yesterday Professor Karl Pribram, an eighty-year-old scientist, who started to study vision and memory 50 years ago, spoke to us about Karl Lashley and of his fruitless search for the engram. The Engram was the supposed “brain center” where the memory lay. He could not discover the engram. He decided to study memory as a “cerebral hologram.”

From Gabor to Pribram it became clear for the scientific mind that we are interpenetrated, or at least interwoven with universal mind, with universal matter and with universal energy.

In my dialogues with David Bohm it became clear to us that we had to give an epistemologically adequate name to the most important fact of the human mind. Together we coined the term “Unitary Perception” for that psychological fact. Without Unitary Perception, psychological balance and peace are not possible. Without Unitary Perception, communion among human beings is not possible, not even among the members of a marriage or of a family.

The difference between enlightenment and self-realization can't be seen unless there is Unitary Perception. To ask good religious and scientific questions we not only need Unitary Perception, but also an excellent education that is up-to-date in Mathematics, Physics, Chemistry and Language. We need to understand the foundations of scientific epistemology.

Only in Unitary Perception is it possible to *not impede* human potential from flowing right now. Only in Unitary Perception is it possible to *not impede* sensibility from growing which in its turn, and as an add-on, makes us responsible, punctual and compassionate. In that way *we won't impede* spiritual inspiration from flowing RIGHT NOW. Only in Unitary Perception can there be inner peace and good relationships with oneself, with all people, with the planet and with the universe.

At some point then, one understands that *what sees* is all there is. In that moment a new form of life starts.

Yesterday, the eco-educator Edward Clark, of Warrenville, Illinois, spoke to us about the interconnection of things and of the interdependence (not the independence) among all forms of life. But it is not possible to understand that interconnection and that interdependence without Unitary Perception.

In Unitary Perception the anterior brain is aware of what the posterior brain has been doing for the last 50 million years. The posterior brain is the one that receives electromagnetic stimuli (light and color), gravitational stimuli (weight) and sound stimuli.

In that neurophysiological integration we can ask more intelligent questions like: What does it mean to be human? How does the capitalist system function and how does the socialist system function? How does a city, a television channel, the Internet, a country, the planet, function?

One of the most important functions of intelligence is the liberation from useless conditioning. To be liberated from conditioning is something that is simply intelligent. That same intelligence clarifies for us when thought is functional and when it is not. When it is useful and when it is not.

### *Education:*

It is important that education should stop being fragmentary and narrow-minded. In a world that is economically globalized, it is necessary to find the human face of globalization. We have to ask ourselves if we are educating our children and young people to be nationalistic, narrow-minded, racist, conflictive and divisive, as we were educated to be. We have to ask ourselves if we are preparing the children to live in a planet that is united and peaceful, or to continue on in the same ideological, nationalistic, racial, ethnic and religious wars that countless previous generations have unleashed.

What type of education needs to be imparted, both outside of, and within the classroom, ALL OVER THE PLANET so that a united and peaceful world really starts to exist?

### *Challenges to planetary education:*

The principal challenge to our education is found in the growing divisions between the religious organizations, national divisions, racial and even professional divisions in the world at present. There is more violence and human society has become more insecure than ever before in the written history of humanity.

Never before has the human being faced the danger of disappearing as a species. Science advances but without conscience or planetary morals. The technology of war is the most commercially profitable of all businesses. The ecological drama is complicated by new and more complex problems. Individuals are encouraged to compete against each other at the expense of working in teams, which is becoming more and more necessary.

The economic chasm between the people of the north and the south of the planet is growing. The international selling of arms, the selling of drugs and alcoholic drinks, the selling of human organs, and the selling of children and women is neither regulated nor prohibited.

Professor Padmanabhan Krishna, rector of the Krishnamurti school in Rajghat told us yesterday that present education appears to be committed to producing a dedicated, efficient, competitive, skillful and obsessive human being. That is, a human being like Adolf Hitler.

### *The mind that we need:*

The mind that we need is a mind that enquires into and explores the truth in peace, calmly and amiably. Such a mind has led to true science and true religion.

The mind in Unitary Perception is the one which is truly exploratory, because it is in peace. A mind in Unitary Perception finishes with conflict, has a lot of accessible energy and knows communion in interpersonal relationships.

It is necessary to live in the peace of Unitary Perception before trying to teach Unitary Perception. Unitary Perception is the most important and the least well-known fact of Human Psychology.

*Questions from the participating public:*

AUDIENCE: Is Unitary Perception not a form of oppression?

R.F.G.: Attempt to listen to all of the sound at the same time and without any effort. Do you feel more free and in peace or do you feel oppressed?

AUDIENCE: You say that Unitary Perception improves our quality of life. Don't you know any other options or is it that there aren't any?

R.F.G.: Unitary perception is the only way in which individual and collective human life is improved. But you have to discover it for yourself. Unitary Perception is the Narrow Door to Paradise. It is not *a* door. It is **THE DOOR**.

AUDIENCE: What do you call Universal Mind?

R.F.G.: Universal mind can be merely an idea for the person who does not LIVE in Unitary Perception. The orchid imitates the bee with its petals so that the bee imagines that it is "copulating" with the petal and in that way the orchid manages to reproduce. The bee carries the pollen in its legs to another orchid.

Have you seen how a group of migratory birds fly in unison in the desert of Baja California in these days of December? Every year the whales come from the arctic to reproduce in Baja California. Is that because the whales are Mexican? Or is it the universal mind in action?

AUDIENCE: Are you speaking about the consciousness of totality or consciousness in expansion?

R.F.G.: The totality of the universe is indivisible reality in flux. But it is not possible to be conscious of such a thing. All we can do is perceive all of the perceptible at the same time. That is Unitary Perception. "Consciousness" means to be aware of all of the perceptible at the same time. You are in Unitary Perception or you are not. It's very simple.

But in general we live in the fragmentary consciousness and perception of our thought, self-absorbed in our fears, angers and sadness. I believe that you cannot understand all of this very well without having read the written work about the subject, or without constantly attempting Unitary Perception.

AUDIENCE: How can Unitary Perception be incorporated into the plans and programs for school study?

R.F.G.: You ask that question because you are not living in Unitary Perception.

AUDIENCE: Are you in Unitary Perception right now, during the conference?

R.F.G.: Yes sirs, I am.

AUDIENCE: Then why are you so laconic when you speak?

R.F.G.: To explain truth one doesn't need many words. We are in love with literary and metaphysical narratives. But to understand truth there's no need for Chinese or Tibetan tales.

AUDIENCE: As a pediatrician or psychiatrist... what treatment do you recommend for attention deficit in children?

R.F.G.: Maybe this is outside of the theme, but stick to the guidelines of treatment that have been developed by the psychiatric and pediatric schools of the United States: Stimulant medication at the same time as administering individual psychotherapy to the child, an educational individualized program, as well as supportive family therapy for all of the members of the family.

AUDIENCE: How are Unitary Perception, Holokinesis and the Kundalini of Yoga related?

R.F.G.: As was explained in the conference, Unitary Perception is the start of contact with the Holokinesis of David Bohm. He himself saw it that way. Unitary Perception is the start of the possible contact with universal mind.

The Yoga of Jiddu Krishnamurti was discovered by Jiddu Krishnamurti and is the noblest yoga known.

With everything that Jiddu Krishnamurti and David Bohm have told us, we can leave Kundalini alone.

The constant persistence to live in Unitary Perception has made many brain centers awaken in me, that are atrophied in the human being through lack of use.

If you live for many years in Unitary Perception, you will see auras, you will cure, and telepathy and clairvoyance will be awakened (all secondary to Unitary Perception itself).

Also, you will live without conflict in great peace and with great energy and in communion with others. And *that* is very important.

AUDIENCE: What's that about "what sees is all there is"?

R.F.G.: This is too great of a truth for me to interpret it for you. You have to understand it for yourself.

What sees is not Rubén. Rubén is merely (fragmentarily) the product of individual and collective thought. The products of thought come together with conflict: fear, anger and sadness.

It is the consciousness of the universe which sees through our eyes. The light *that sees* (in us), allows us to perceive the light that *is seen*. Thought distorts the light that sees.

## 8- THE INCOHERENT MOSAIC OF CONDITIONING

The human being lives “moved by a mosaic of conditioning.” This multiple conditioning, which constitutes an intellectual mosaic, goes unnoticed. The human being is not conscious that he is programmed by innumerable ideas, ideologies, beliefs, myths and philosophies that, very often, are incompatible with one another.

In the period that elapsed between the American and French Revolutions and the “eastern” Revolutions of Russia (1917) and China (1947), there was a real swarm of ideas, attempting to program each person in order to de-individualize them and make them part of a group (a sect, a nation, a party, a church, etc.). Each one of those groups was inexorably against other groups.

The Revolutions brought new ideas, among others, that the subjects could make war on kings and take their place, that the oppressed people could strip the oppressors of power and take their place. The Revolutions brought a fact to human consciousness that had remained hidden for millennia: There is a war of the rich oppressors against the poor who are enslaved, which has perhaps been going on for some thirty thousand years, even before the human being began to write history around the year five thousand before Christ.

After these Revolutions (France, United States, Russia, China and Cuba), the battle was of the rich, owners of technology, the armies and the land, against the poor, all over the planet.

But the idea as well as the concrete possibility had already been strengthened of the economic, educational and legal equality of all human beings on the planet, without exceptions.

This equality is seen as the end of poverty and war, for the first time in the last 5000 years.

European colonialism had already become unpalatable (from 1500 to 1800) and the Latin American countries declared themselves independent of Spain, taking advantage of the occasion of Napoleon Bonaparte's invasion of Spain at the start of the 19<sup>th</sup> century.

From 1800 up to the present there has been a progressive imposition of Anglo-American power, at first against the natives of North America, then against Latin America and now against Europe, Asia, a disunited Arabia and Africa in chaos.

Words are taking on new meanings, very often before losing their social significance altogether. At first this was a spontaneous process, but from the Second World War onwards (1950), the process is directed and manipulated from the centers of economic and military power and their subjugated media.

### *Liberation and Liberty*

The word "liberation" arises in France at the end of the 18th century, and implies the liberation of the poor who have been enslaved in various ways to the rich landowners. But the rich soon (in the 19th and 20th century) also become the owners of the machines and of the technology of war. While this is happening, there arises, in a paradoxical way, the idea that human beings are all equal and that the planet is everybody's and for everybody, not just for a few.

The worldwide Nazi-fascist movement arises in opposition to this, and still predominates all over the planet.

The word “Liberty” arises in the United States and implies “live like us, let’s all be rich.”

The books of Jacques Rousseau are published in 1755, as “Discourse on the Origins of Inequality” and its romanticism clashed with all of the other conditioning ideas of that historical period. “Man is born free, but everywhere is in chains.” His English contemporary David Hume, asked similar questions and his fundamental dilemma still remains unsolved: “If the oppressed are the majority, why do they allow themselves to be oppressed by the minority of the 10% of humanity who possess everything?” These thinkers inspired the French Revolution with the forgotten slogans of “Liberty, Equality, Fraternity.”

But what does not being enchained mean: Liberation or Liberty?

Not to be enslaved to the rich (Liberation) or become another rich person (Liberty)?

There is great confusion because of the mixture (mosaic) of intellectual conditioning, when Napoleon dies and he is described as the Emperor of a Police State. However, Napoleon is seen by many, after his death, as a romantic revolutionary, a concept that is as vague as the meaning of the word “romantic” and the word “revolutionary.”

Popular literature is predominantly romantic. The message is “be free (or liberated), be yourself, do not follow the social conventions.”

Heroes, bandits and romantic rebels arise. All of these are always alone. They don’t constitute a danger for the slavery of 90% of human beings to that small, but powerful 10% who are privileged.

Mrs. Shelley (wife of a rebel) writes “Frankenstein,” the life of a very good-natured monster, who becomes a murderer because of the maltreatment he received by his neighbors, human beings. We can see the romantic influence in this novel.

Victor Hugo writes “Les Misérables,” where the virtues of the hunchback, the prison convicts and the poor in general are extolled. Another work that is more romantic than revolutionary.

The possibility of creating an individual destiny that is free of all convention lies only in a “*superman*,” an idea that Nietzsche elaborates until making it desirable and respectable. It should not surprise us that the idea attracts the enemies of economic, legal and educational equality. Those enemies of equality constitute the worldwide Nazi-fascist movement.

Conditioning continues to be enriched. When men understand that they are the slaves of the rich, that understanding brings the desire to be free like the rich or to be free of the rich.

In that way the meaning of liberty is reduced.

Does liberty mean the creation, together, of a society of equals, or is it that in reality it means being a romantic superman, free of all law and all responsibility?

Can a human being free himself when, as Sigmund Freud states, there are unconscious forces in the *id* that form a barrier of forgetting before the *ego*? This means that I am “unconscious,” (that “I am not aware”) that I fear liberty and I prefer to be a slave.

Is there a permanent revolutionary (although silent) war of the oppressed against the oppressor in every society?

If there is, then children are not educated about that fact. It is very rare that a twenty-year-old person knows the names or the work of the people named above. Neither do they recognize that their own thought is a collective process of mutual hypnosis. The majority of human beings die without recognizing this fundamental fact of human life.

We see how the human being is also oppressed by the ideas that are current in society, revolutionary ideas, romantic ideas, positivist ideas of order and progress as a result of scientific and technological progress.

In England, the United States, Holland, Belgium, Portugal and Spain there still exists the idea that the white man has the burden and the responsibility to “civilize,” “convert” and “transform” the men of other races (with another skin color).

This burden generates colonialism and this colonialism has to create an ideological support: racism.

We see that some ideas are related: colonialism, racism, nationalism, positivism and darwinism.

But other ideas are incompatible with these: Christianity, Marxism, Revolution, Ecology, Romanticism.

Each idea carries internal contradictions: Today “democracy” is a term that is used as “economic democracy” in a context that is the opposite of “political democracy.” We believe that both democracies cannot co-exist.

The great multinational corporations can invent or destroy *nations* with their exorbitant financial power and so the concept of nation loses its relevance and has even stopped

appearing in dictionaries. It is impossible to define the word “nation.”

However, the word “fatherland” and the word “nation” continue to be used in everyday language, invalidating each thought in which these words are found. This is a very incisive and incoherent form of conditioning. They tell us that we have to die for the “fatherland,” when the word “fatherland” cannot even be defined

Conditioning is incoherent because it is a mosaic of multiple ideas that are incompatible, but it is also incoherent because in any particular historical period there are certain ideas that generate incoherence. The ideas of “fatherland,” “nation,” “race,” “honor” and “terrorism” generate incoherence because different people define them in different ways.

It is in vogue to talk about *free trade* but it’s not mentioned that almost all of the trade takes place in Europe or between Europe, the United States and Japan. In the year 2002, two thirds of the savings of the whole planet passed into the hands of the United States Banks.

The words “*Sustainable Development*” cannot be defined but in their name the human being is destroying about 15 thousand living species every year.

For example: Ghana produced 100% more cocoa in 1964 than in 1954, but obtained only 50% from its sale in comparison to what it obtained in 1954. In 1954 *a cow* was the price to buy a barrel of petroleum oil. In 2002 *twenty cows* are needed to buy a barrel of petroleum oil.

It took more than a million years to reach a planetary human population of 6 billion people on the planet in the year 1997. But in only thirty more years there will be 12 billion people

on the planet. What occurred demographically in a million years will occur in the next thirty years. In a million years: 6 billion people. Between 1997 and 2030: 12 billion people.

Humanity can expect a titanic task to maintain its human dignity and education, food, housing, clothes, transport and legal and social order after the year 2030. The American Academy of Sciences states that the necessary measures are not even being taken to ensure the survival of the human being beyond the year 2060. So the slogan of the American Revolution is invalidated: “Everybody has the right to life, liberty and happiness.”

Going deeper into the study of history we see that *Babylonian Feudalism*, with its laws and lifestyle, were recreated and transmuted by Alexander the Great (Hellenizing it) and by the Roman and Carolingian Empires which kept it alive all over the planet with European colonization and the Anglo-American Empire, with slight variations, not sufficient to hide its remote origin.

The five Revolutions that have been mentioned: American, French, Cuban, Russian, and Chinese (between 1776 and 1959), have not yet got rid of the world structures that have their economic, legal and military foundations in Babylonian Feudalism.

Since the time that Alexander burnt the city of Persepolis and married his generals off with the feudal maidens of Persia, the *cultural Hellenization* started with a single language (“Koine” Greek) from Spain to India.

The values of Psychological fragmentation were transmitted with that lingua franca:

- 1) Antirationalism.
- 2) Inefficient Bureaucracy.

- 3) Egocentricism: Obsessive persecution of riches, the occult and astrology.
- 4) Eroticism.
- 5) Grandeur.
- 6) Urban alienation: No participations by the citizens in politics.
- 7) Pyramidalism: The decisions are taken independently “in the summit.”
- 8) Fragmentation in clubs, fashions and social rituals indicate distinction and superiority.

Reading Roman documents from 600 years later, we can see that they arise from farmers who are stubborn, practical and conservers of the “status-quo” who had not even accepted the Christian *kerigma* (teaching). In the Latin language that the Romans used:

*Pietas* means respect for authority and tradition (Feudal Babylonia).

*Fides* means loyalty to the Emperor.

*Religio* means belief that joins or brings men together (males).

*Gravitas* means serious face and serious life.

*Virtus* means virility or masculinity (the capacity to be a soldier in war).

With the advent of Christianity, these same words received another meaning centered on God and not the Emperor.

*Fides*: loyalty to God. *Religion* means to gather together (*religare*) all of the individual energy to transcend “the world,” that is, all conditioning of human thought.

But even now the “double meaning” is conserved: the Roman meaning and the Christian meaning.

Soldiers had to buy their uniform before entering the army and that was made up of a shield, armor and a leather backpack. Only a landowning farmer could pay the price. A legion had 1200 soldiers (10 cohorts of 120 soldiers in each).

It is easy to see the similarity between those “cultures” and ours.

### *Thirty Years Wars*

In 1648 the Thirty Years War ended and left a Europe stably divided between Catholic and Protestant. The remains of the Roman Empire (Spain, France and Italy) continued to be Catholic. The French Revolution (1789) left France less devoted to the Pope.

The countries of Barbarian origin became Protestant: Germany, England, and the Scandinavian countries. Russia remained in its orthodox Christianity with its impenetrable alphabet (Cyrillic).

While Rome burned the priest Giordano Bruno, in the year 1600, the East India Company (English) reached thirty per cent profit each year. The Bank of Amsterdam was the first public bank.

The Protestant countries became more tolerant of the idea of “profit forever” and also tolerant of science.

The Catholic countries were more oppressive. The high point of this process was the Holy Inquisition. But kings made themselves more absolute in their control of the national churches, the feudal lords of the court and of serfs and

common citizens. The church must become nationalist and no longer unite the believers.

After the two Revolutions (American and French), in 1795, Poland disappeared, taken by the Russian, Austro-Hungarian and Prussian Empires. There was the fear that the Polish instability would give rise to a third (more real) revolution in Poland.

But there has to be another thirty years war between 1914-1945 in Europe for the Russian Revolution and the Chinese Revolution of 1947 to take place. From 1914 onwards four empires disappear: The Russian, the German, the Ottoman-Turkish and the Austro-Hungarian. Europe loses the influence that it had in its colonies.

But the Babylonian influence and the universalization of the search for eternal profit persists. Revolutionary slogans are still brandished to justify incoherent and alienating behavior: *“We all have the right to life, liberty and property and if not to property, at least the right to seek happiness.”*

When Thomas Jefferson writes this phrase he is maintaining the legal protection of slavery. The incoherence went unnoticed to all of the American revolutionaries.

It's obvious that words constitute the superficial aspect of conditioning, but that this conditioning brings cognitive structures that come from words and actions that are far more ancient and have more conditioning and hypnotic power.

The more the word *“liberty”* is emphasized, the less *“equality”* there actually is and the more the word *“reason”* is emphasized, the less *love* is found in daily activity, between human groups.

In a country that calls itself “Christian” (United States) the death penalty still prevails. Very few denounce this incoherence of thought and language.

IN EDUCATION, THE HISTORY OF HUMAN CONDITIONING HAS NOT YET BEEN STUDIED NOR ITS CONSEQUENCE, THE MAKING OF MEDIOCRE PEOPLE.

In education, the completion of individualization and the *enlightenment* of each individual are not emphasized.

In the ground of our intellectual conditioning “incompatible plants” flower. Diverse revolutionary languages co-exist with nationalism which cannot even be defined. Nations act like corporations. Zambia, an African nation, makes 2400 million dollars a year that it has to share out between 25 million people. The Private Financial Corporation Goldman-Sachs makes 2800 million dollars a year which it shares out between 161 individuals.

Romantic ecology co-exists (unconsciously) with the positivism that loves science, technology, order, permanent profit and progress. (Today “progress” in the United States is based on the “*permanent war*” of the last five thousand years.

*Financial speculators and banks* produce a profit that is 300 times more than work and commerce, even more than the arms trade, which is the most profitable.

There is no *legal language* to regulate the new financial speculation. We don’t realize that in order to sell and buy arms what is needed, above all, is to invent enemies.

Fascist racism hides behind equalitarian Marxism in each one of us. Superstitious and vulgar occultism hides behind the

subtleties of Christianity. Some multimillionaire Muslims are invading again with money (with and without arms) as they did 1200 years ago in Spain. Finances, crime and terror grow.

So in each individual, language acquires a personal idiosyncrasy and it is more and more difficult every day to really have dialogue and understand one another.

## 9. LETTER TO AN ARTIST FRIEND

Mexicali – Mexico  
September 26, 2002

Dear friend:

You are going to meet viewers who admire your work, pictorial work which is the product of a very special asceticism, clients who buy it from you, self-appointed judges who put you down, and interpreters who distort what you intended to express. If you free yourself from all of them you will find the limitations of the principal function of artistic expression, which is to transform the artist. And a good artist, in the end, detached from the results, finds the path without paths of the total transformation of consciousness, which is Unitary Perception; with or without artistic expression, with or without the incorporation of the “audience.”

In Unitary Perception ideological, emotional and behavioral contradictions are resolved, the use of intellect and the development of consciousness are made complete. In Unitary Perception self-denial is balanced with the expression of oneself. And at some point the human condition is transcended in the Second Silence of the sacred, the unnamable, the peak contingency of silence.

When all questions cease, the heart sings its freedom. But that Second Silence comes after truly living the first silence of Unitary Perception, which starts by listening to all the sound at the same time (without interpreting it). One has to understand that silence is the principal complement of dialogue so that WORDS stop being mere superficial opinions.

The SPONTANEOUS SILENCES that arise in a good exploratory and friendly dialogue are THE GREAT TEACHERS for everyone who participates in that dialogue. When everyone listens together at the same time, in an exploratory dialogue, personal opinions cease and true questions emerge. A mentally retarded person is inexorably outside of this dialogue. We had a case like that among us, because the day-to-day dynamics of society permits an extreme tolerance of stupidity. Many mentally retarded people are active, sometimes in important positions and even as directors. I am not the only one nor the first to say it.

The cultural revolution that is urgently needed is not to punish personal expressions, but to avoid the growing stupidity, incoherence and unnecessary chatter. The cultural revolution that we need is to TRANSCEND individual expressions, in the understanding of inter-subjectivity and inter-dependence. It means going beyond all the limitations that are imposed on us by personal and collective history and the incoherent mosaic of our conditioning.

The redemption of language can only occur in Unitary Perception. Without Unitary Perception, dialogue is mere chatter, so exploratory dialogue has to continue WHILE everyone attempts Unitary Perception at the same time.

In the dialogue to discover what Unitary Perception is and is not (during the attempt of Unitary Perception), the VIRTUAL LANGUAGE of the written word becomes SPATIAL LANGUAGE in the spoken word.

So a good dialogue (in Unitary Perception) allows us to consciously incarnate in space and start to live the true life (in space) and rid ourselves of the miserable and virtual (not virtuous) life of memory.

The ineffable is part of that true life in space in which there is neither past nor future.

We have to rescue the ineffable in space and free it of the prisons that art, the scriptures, music, organized religions, the occult, esotericism and the philosophies have built for it. The ineffable (the sacred) does not have life in any of these prisons of human imagination. It is only reborn in Unitary Perception.

In Unitary perception we can contemplate the mechanical tyranny of our life and our obsessions. In Unitary Perception we free ourselves of that prison which is our daily life as we know it and as we have constructed it. We have to finish with this adoration of a mercantile culture, which is corrupting us.

Unitary Perception (complete alertness in silence) is the only antidote against desperation. It is also the antidote against those who tell us that everything is fine the way it is.

I believe that if a person feels scruples, discomfort, anxiety or anger when we say that for war and poverty to end forever we must work for a society in which all human beings without exception are equal from the economic, legal and educational point of view, that person is dangerous for humanity. That is the sensible society proposed by Lao-Tse, Chuang Tzu, Buddha Gautama, JesuKristos, Francesco Bernardone de Assisi and Jiddu Krishnamurti, among many others who are less well known.

If there are not a greater number of energetic and enlightened men, it is just because of the enormous social inequalities that we tolerate because of becoming grossly insensitive.

It surprises me that in the unfortunate Argentina of 2002 there were meetings of exploratory dialogue<sup>1</sup> on Unitary Perception.

Without doubt the spirit that is hidden in the human being is INVINCIBLE.

Our function is that it should no longer be hidden.

Fraternally,  
Rubén Feldman González

1 The weekly dialogues about Holokinetic Psychology continue in 2014.

## 10. LETTER TO A RUSSIAN FRIEND

Reality and Unitary Perception

January 15, 2002

You write to me from Tihvin, Russia and I suppose that the snow has invaded the lovely millenarian woods that surround the city. You state that there is a *vital élan* or *force of living matter*, that once, in creative evolution, gave rise to intelligence and instinct. It is supposed that instinct is consummated in the form of insects and that intelligence is consummated in the form of the human being.

However, it is known that if there were a nuclear war, the environment of the planet would allow only for the survival of insects. And that nuclear war would be unleashed, like the last 10 thousand wars of the last 2 thousand years, by the human being, who is so intelligent.

You also tell me that instinct is prone to create closed societies based on personal gain and on hierarchies. Intelligence, attributed to the human being would create open societies in which compassion and equality of opportunity for all would reign. I believe that the present course of things appears to indicate that we are heading for a society based on hierarchies and personal gain even though intelligence tells us that, in that way, the chances of humanity surviving will be reduced.

Today (January 15<sup>th</sup>) I saw on CNN that the Poles are getting colder despite the equatorial planetary warming, which points to the concrete possibility of another sudden glaciation (another Ice Age).

You also say that there is an *integral experience*, based on remembering well all experiences that you have lived. However, there is something that is still much more important, which is to live each instant in Unitary Perception, which includes memory, but goes far beyond it.

This true life in Unitary Perception is closer to intelligence than the integral experience that you describe. Present physics, which includes quantum theory, tells us that a real objective world exists but that its smallest (subatomic) components DO NOT EXIST in the way in which trees and stones exist. Also, the reality of the “objective world” is not clearly separated from the reality of the “subjective world.” The laws of quantum mechanics only determine the results of an experiment statistically. An “abstract space of configuration” had to be invented in which nothing is real, as it is in visual tri-dimensional space.

David Bohm revolutionized physics when he stated that we don’t know enough about the events in space to be able to measure them with the instruments that we have. Prediction is just statistical.

We are entities that operate and predict without certainty, except for what we assume more or less conventionally. That prediction cannot be evaluated in terms of known laws. Taking into account the quantum potentialities of the measuring apparatus, the electrons will be in repose, and their velocity cannot be taken into account.

The Nazi physicist Werner Heisenberg, founder of Hitler’s “Uranium Project” states that David Bohm’s Implicit Order is “just an ideological superstructure” and not the place, as Bohm says, which is every place, in which immeasurable parameters exist (hidden variables).

I will send you my book “*Mis encuentros con David Bohm*” (My Meetings with David Bohm), published by Orión Mexico, to see if Vasili could put it into English. I originally wrote that book in Spanish, not like the one you’ve read “My Dialogues with Jiddu Krishnamurti.” That book was published in 2001, by Orión Mexico, together with the Bohm one in Spanish.

The language of present physics lacks consilience. William Whewell defines consilience as: “the inference that occurs when an induction that is obtained from one class of realities, coincides with another induction, that arises from a different class of realities.” Neither does that language of present physics conciliate with the psychology that we know. That’s one of the reasons why we are promoting Holokinetic Psychology. Also, there is no symmetry between particle and wave or between the position of a particle and its velocity, as David Bohm clarifies. This makes quantum theory weak from the meta-mathematical point of view.

I can’t explain to you how all of this is related to absolute space but I intuit that relationship. Everything becomes more complicated if waves that are faster than light exist.

As we can see, language and symbology as we know them are insufficient for a full understanding of subatomic realities, as well as the psychological reality of Unitary Perception. Of the two, more important than to understand intellectually is to understand factually, ie., as a fact, the reality of Unitary Perception. My written work refers to this. Nobody has written about all this, except *yours truly*. It has been an overwhelming task, but very fruitful.

Remember that language and symbols are based on psychological Precinct “C,” the precinct of the known, while

Unitary Perception and the subatomic world are outside of psychological Precinct “C.”

Returning to the subject of creative evolution of “life force,” THERE IS NO EVIDENCE that the present form of the human being has gone through previous transformations in prehistory. The respectable theories of evolution don’t constitute evidence. However, there is evidence in my own life that we had lost the most important fact of the human being: Unitary Perception.

Even if our present form was the result of the intelligent determinism of Universal Consciousness, (as the Greek Anaxagoras or the evolutionist Lamarck insinuated); or even if our present form was the product of luck and chance in the meeting of atoms and molecules, (as Lucretius and Darwin believed), it is less important than the fact of Unitary Perception.

The next transcendental step of the human being is not in the transformation of this present form, which is determined by the genes, but in encountering Unitary Perception in this present form, which has been kept inactive and hidden up to now. From this new perception I understand that even if the created evolves, and continues transforming, that is different to creation. Unitary Perception, perceiving totally all that is perceptible, is in contact with creation.

The intelligence that created the eye, millions of years ago, already knew about optics, long before optics was invented by the human being, some 300 years ago.

It really surprises me that the human being has survived up to now, despite his individual and collective behavior, which points to fast or slow suicide or homicide. Incredibly, hu-

manity has survived the wars, the famines, the epidemics and alcoholism.

I am less surprised that the American Academy of Sciences predicts an imminent sudden planetary glaciation, according to the geological levels of carbon dioxide. David Bohm stated that the disappearance of all mammals including the human being is possible in less than 100 years. This is more believable when we see what is happening in Argentina and the rest of the world, in, when this form of Social Darwinism (“only the richest survive”), known as Globalization, is taking its macabre and genocidal final aspect.

If we believe that the mind is a phenomenon of resonance in which the intra-neuronal energetic exchanges are minimal, then Heisenberg’s uncertainty principle becomes relevant and we can predict little about human destiny.

But if Unitary Perception is, as it is, the most important and least known fact of the human mind, and if Unitary Perception is undistorted contact with the indivisible reality of the universe (and with universal intelligence), then Unitary Perception is the only hope for the human being to survive.

It is only in Unitary Perception that the human being will adjust his behavior to the present ecological necessities, which are enormously complex. Ecology is the study of the interaction between diverse plant and animal species, which include the human community.

A great deal of intelligence is needed to maintain that delicate balance in the planet. That intelligence can only come in Unitary Perception.

Many authors, like Whitehead in “Science and the Modern World”; Haldane in his book “Philosophy of Science”; Teilhard de Chardin in his book “The Phenomenon of Man” as well as David Bohm, in his recommendable book “Wholeness and the Implicate Order” clearly insinuate that “the mind is present, at least in a rudimentary way, in living and inert matter, throughout the whole Universe.”

Intelligence is present just as much as sodium in the whole universe.

Unitary Perception is conscious contact with universal consciousness and its supreme intelligence.

For that reason, without Unitary Perception, man will not be able to survive peacefully and in a dignified way on Earth. We have to foresee and prevent a long period of slavery for 90% of human beings.

The mind in Unitary Perception includes much more than the rational, emotional, ideological, conceptual, symbolic and mnemonic mind. The mind is much more than the result of the interaction between the organism and the environment.

I couldn't make this letter shorter. What I intend with this letter is that you understand that contact with reality is only possible in Unitary Perception. Contact with reality through thought is fragmentary and deceiving.

There is no common language among the scientists and not even among the physicists themselves.

I also intend that it be understood that it is fragmentary to separate intelligence from instinct.

Instead, it appears that Holokinesis (the sole energy) is made explicit as multiple forms of energy and that intelligence and instinct have their origins in that sole energy.

Tell your boyfriend to invite you to toast for the peace and well being of humanity with the *klubnichni smoloko* (strawberry milkshake) that you like so much.

Tell him that you cannot stop studying Unitary Perception and Holokinetic Psychology.

Welcome to the Dialogue on Unitary Perception, the most important thing in human life.

Fraternally

Rubén Feldman González

## 11. THE EXIT

For millennia, humanity has overvalued, without ceasing, thought and memory, as well as their ideological and dogmatic products.

With the advent of Holokinetic Psychology, there arises the consciousness of the *danger* of overvaluing thought.

Unitary Perception is THE EXIT from the multiple traps, divisions and conflicts (individual and social) that humanity has designed with thought in the last 5000 years.

As well as that, it is also the threshold to the most joyful and true life.

## 12. LETTER TO MONTERREY

Dear friend:

I received your certified letter. I am glad of your confidence in me. I believe that I deserve it. My written work is completely trustworthy. If you are attempting Unitary Perception while you are reading what I have written, you will see extraordinary changes and the beginning of an ineffable life that I have named "That" (because it is ineffable or indescribable).

In India they did me a poor favor by publishing an article with my name, followed by the words "Bodhisattva Viriadika," which (they tell me) means "the enlightened one who surrenders himself for the well-being of humanity." An acquaintance who respected me believed that this thing of calling myself enlightened was self-propaganda and broke off relations with me. That's why I say (jokingly): "If they have called me enlightened, I hope they don't use it against me."

Your experience is not as rare as you believe. No sooner do people find a space of exploratory and fraternal dialogue, where we are all teachers of everyone, like the dialogue that we hold in the *Salón "Metanoia"* ("Metanoia" Room) in Mexicali, every Saturday from 4 to 7 p.m. (free), than many people tell of very similar experiences (if not identical) to yours. It's like what I say in all of my written work: academic psychology has still not incorporated the PSYCHOLOGICAL FACT (it's not just a theory) of Unitary Perception.

You have lived the threshold of that experience, thank God, very early in your life, and that HAS to have made you very sensitive to the pain of others. In my case it made me cry in public!

The consciousness of humanity as a whole is very contaminated by the overvalued products of “thought” and that is why poverty and wars exist. We need the silent mind that listens totally until death in the same way that we need water. That is the mind that lives in Unitary Perception, a fact that must be studied in its totality in my written work and in the work of Jiddu Krishnamurti. That Unitary Perception is the PUPA or cocoon of the new human being and the transformation occurs in the silence that listens.

In relation to the repercussions of living in Unitary Perception with respect to work, family, and relationships, I will just say that Rubén Feldman González (the person writing this) came to know sex, friendship, love and family, only AFTER coming to know Unitary Perception as a living fact (not merely as a new thing to know about). I only knew sex after I had had two children! Since then I have not had children!

Do not fear Unitary Perception. It’s certain that you will see the pain and the stupidity of humanity (both growing at accelerated rate) more clearly. But Unitary Perception is true life. Unitary Perception carries with it the joy for nothing, which is true happiness. Jiddu Krishnamurti told me in private: “That is just the start of true human life.”

Well, you already know that you have a friend and brother in me. Talk to me in complete confidence that will not be betrayed. We are the first human beings of that TRUE HUMANITY that has still not been born!

I embrace you fraternally,  
Rubén Feldman González

## 13. THE COLLECTIVE UNCONSCIOUS AND UNIVERSAL CONSCIOUSNESS

### *Clarification of Meanings:*

When we speak of Transpersonal Psychology, we might think about a Psychology that transcends the “I.” However, the metapsychological contribution of Carl Jung and his “model of the mind” has given the concept “transpersonal” the meaning of that which is beyond the personal unconscious and its complexes.

In that model of the mind, what is beyond is the collective unconscious and its archetypes: Persona, Shadow, Anima and Animus, Old Man, etc. This may be seen as a fragmentation of what is understood as “mind” and of what can be seen as “transpersonal.”

The belief that the individual starts his life as a psychological blank slate—*tabula rasa* (a blank screen)—and that the personality is organized on the basis of experiences and learning, was rejected by Carl Jung who maintained that the personality is totally present, potentially, from birth, and that the environment just manifests what was already in the mind. This might not be very popular, when only Behavioral Psychology and Behaviorism (which replaces psychology) is taught in the universities.

Aside from that, the undeniable unconscious has a clear mythopoeic function (or inventor of narratives, both true and false). The classic example is that of Theodore Flournoy, who dealt with the medium Helen Smith, who maintained that she had visited the planet Mars in her astral body. Flournoy

took scrupulous notes of his sessions with the medium and coined the term “cryptomnesia” to describe “hidden memories” that become personal narratives. When the “Martian” language that Helen Smith spoke in the sessions was analyzed philologically, it was discovered that the language was a distorted Hungarian (Helen’s father was Hungarian) and that the grammatical construction was French (Helen’s mother spoke French).

At present we define “mind” as the product of the interaction of the observer with his environment from the uterus until death, as well as the fact that in the brain there is the primordial universal energy, called “Holokinesis” by David Bohm, who was the collaborator of Einstein in Princeton University.

So in Holokinetic Psychology we prefer not to talk about *libido* as did Freud, about *vital élan* as did Henri Bergson or about *psychic energy*, as did Carl Jung. The mind is something universal, the interface between matter and energy, which are also universal. The mind is as universal as sodium and light. That’s why we don’t say that Holokinetic Psychology is transpersonal psychology.

But the mind is more than memory, thought and “I.” That’s why Holokinetic Psychology is transeidetic and not transpersonal. By saying “Transeidetic” we are saying that there is something in the mind that transcends all images and symbols of memory-thought-I. There is something in the mind that transcends what Plato called “ideas” (which appears so much like Jung’s concept of archetypes).

What is beyond the Mnemonic, Eidetic, Thymic and Autonomic process is nothing less than universal mind, something with which we can make contact, but only in Unitary Perception.

We define Unitary Perception, that fundamental action that can be the base of any action, in the following way: Unitary Perception is to perceive all of the perceptible at the same time, without the word that is spoken or even the word that is thought.

Transeidetic psychology starts when there is consciousness of universal mind (in Unitary Perception). Beyond the primordial unconscious image, (sun, moon, sea, animals, snakes, mother, father, wise old man, child God, birth, marriage, death, etc.) exists universal consciousness. Beyond the unconscious exists the (potential) consciousness of universal mind.

### *“I”-Persona-Shadow and Dreams*

THE “I”: it is produced by the mind in its human form to establish continuity (consciously or mostly unconsciously) and a minimum of (temporary) coherence to memory and thought.

Teleologically, the “I” seeks complete individuation (integrated personal identity that cannot be bought), as well as the adaptation to the molecular and psychosocial environment (success in survival and reproduction, profit, prestige, power, pleasure).

The “I” establishes the balance between the threats to survival and sexuality with security in survival and reproduction. Once complete and balanced, the “I” can disappear (become unconscious) to allow the experience of spiritual ecstasy. It participates in ecstasy by its absence.

PERSONA: An archetype whose complex in the ego is a summary of the way in which we want to be perceived. It is a fragmentation of the ego, but very useful.

The ego is the center of conscious life in fragmentary perception. In Unitary Perception both the ego and the Persona disappear temporarily from conscious processes. When they return to consciousness they do so in Unitary Perception or in Fragmentary Perception. Unitary Perception includes the ego and the Persona (the stream of the conscious M.E.T.A. process).

**THE SHADOW:** A complex formed by all of the characteristics of the personality that are unacceptable, undesirable or reprehensible to the superego. It is mutually compensated by the PERSONA archetype. When the mutual compensation of the ego and the superego is broken, we have the individual who is “all good” or the individual who is “all bad.”

The shadow is denied or projected by the observer, so that consciousness of the shadow doesn't take place. This realization is far from pleasant. The massacres, the wars and the concentration camps are created by individuals with great political and economic power who are unconscious of their own “shadow.” To know the “shadow” one must start by describing in writing the person who one can stand least, but of the same sex.

**DREAMS:** They maintain the psychological homeostasis.

**Oniric:** they make up 90% of dreams. Teleologically they seek to maintain sleep.

**Archetypal:** They make up 4% of dreams. Teleologically they seek to maintain the balance between the observer and his psychosocial environment.

**Projective:** 1% of all dreams. Their affective content is very high and they seek to balance the observer with his ideas about “the spiritual” or about what is believed to be most “excellent.”

## 14. CHRONOLOGY OF A TRANSCENDENTAL DISCOVERY: UNITARY PERCEPTION

**1714:** Gottfried Wilhelm von Leibniz, who discovered differential and integral calculus, said that below the material universe there is a metaphysical reality that serves as its base and generates it. Space and time, mass and movement in physics and transference of energies are intellectual constructs, that is, inventions of thought.

**1902:** William James proposed that the brain normally filters a greater reality.

**1905:** Albert Einstein published his theory of Relativity.

**1929:** Alfred Whitehead, mathematician and philosopher, described nature as a great nexus of events in expansion that does not end in sensory perception. Duality of the type of spirit/matter are false; reality is inclusive and intertwined... and Karl Lashley published his great body of research where he demonstrated that specific memory is not found in any particular place in the brain but instead is distributed throughout it.

**1947:** Denis Gabor employed the calculus of Leibniz to describe the possible three-dimensional photography: the hologram. In 1971 (age 71) he received the nobel Prize in Physics.

**1965:** Emmet Leith and Juris Upatniks announced that they had built a hologram with the recently invented LASER ray (Light amplification of stimulated emission of radiation). They worked based upon the work of Denis Gabor, done almost thirty years earlier.

**1969:** Karl Pribram, who had worked with Lashley as a neurosurgeon, proposed that the hologram constituted a powerful model for the brain processes.

**1971:** The physicist David Bohm, who worked with Einstein, proposed that the organization of the universe could be holographic.

**1975:** Pribram synthesizes his theories and those of Bohm in a German publication on Gestalt Psychology.

The Gestalt movement was the first one to show interest in Karl Pribram's discovery, based on the hologram. Unfortunately, Unitary Perception is added as "a new technique" to all the egocentric fragmentations and the emphasis on imagination that Gestalt was doing before Pribram. The necessity of moving to a different functional neurocerebral precinct —from C to B— goes out of sight and, within Gestalt, the fragmentations and imagination —precinct C— continue.

There was a great deal of fascination with the hologram, but nobody understood its implications in neuropsychology.

Rubén Feldman González starts his dialogues with Jiddu Krishnamurti (JK) in California and New York. Later (1978) he initiates Holokinetic Psychology.

**1977:** Pribram speculates on the unifying metaphysical implications of his synthesis.

Ruén Feldman González (RFG) emphasizes that Gestalt is not sufficient to explain what Bohm later calls "Holokinesis."

**1978:** Rubén Feldman González starts to speak about "triangular consciousness" (which he later called "Unitary Perception").

RFG speaks of Nuclear Psychology, which is now called Holokinetic Psychology. David Bohm is interested in this and joins the Dialogues being held by RFG and JK.

The dialogue of these three continues until the death of JK in February 1986. Bohm and RFG continue to dialogue until 1992. The three scientists polish the language to reduce confusion and the distortion of the fact to a minimum.

Unitary Perception is the least well known psychological FACT, but the most important one. It is the complete awakening without dangers. Unitary Perception is to perceive all of the perceptible at the same time, without effort. In that way, the mind can be in profound silence, or even, while perceiving all of the perceptible, alert to the image and the word that are constantly being produced by the brain.

This fundamental action, an inactive brain function due to lack of use, which has been forgotten by human beings, favors enlightenment. The essence of enlightenment is to understand, without words, that all human beings are one. Beyond time.

Holokinesis gives us a new comprehension of time. RFG introduces this comprehension for the first time in psychology, when he speaks of functions ABC of the brain.

RFG emphasizes, for the first time in the history of psychology, that the essence of psychotherapy is to go from C to B.

**1982:** RFG's first book "The New Paradigm in Psychology" is published (Editorial Paidós, Argentina).

**1984:** David Bohm introduces RFG to the International Academy of Sciences of the Republic of San Marino (IAS-RSM).

**1986:** On February 17, Jiddu Krishnamurti dies.

**1990:** RFG's second book "Unitary Perception" (Editorial Orión, Mexico) is published.

**1992:** On October 27, David Bohm dies.

RFG's books "Unitary Perception" and "The New Paradigm in Psychology" are re-edited (Promotora Cultural Hispanoamericana, Mexico).

Two unpublished books are published: "Christian Psychology" and "The Psychology of the 21<sup>st</sup> Century" (Promotora Cultural Hispanoamericana, Mexico).

**1998:** The International Academy of Sciences of the Republic of San Marino names RFG president of the American Branch. RFG applies for a change in this to "President of the Mexican Branch," which is granted and he moves from Alaska to Mexico.

In February 1999, the Mexican Branch of that great International Academy of Sciences-RSM is founded.

**2000:** The editorial "Holokinesis Books" is born for promotion and editing of written and audiovisual work on Holokinetic Psychology.

The first Congress of Holokinetic Psychology by IAS (RSM) Mexico Branch is held.

**2001:** RFG's books "The Great Leap of Mind" and "The Mind and Indivisible Reality" were published.

**2002:** RFG publishes "Project Icarus One," on the genetics of the 20<sup>th</sup> century and "Charity Collins, slave."

**2003:** RFG is proposed as a candidate for the Nobel Peace Prize 2004 (AIS). RFG completes his world tour (number 50, since 1978) of workshops, retreats, conferences, from Fairbanks-Alaska, and Vancouver–Canada; to Coyhaique in the south of Chile, passing through all of the American continent; and from Los Angeles-California to Beijing-China, passing through Ireland, Spain, England, Germany, Russia and India.

**2004:** Intensive workshops are planned in Mexico and the rest of America from January to December 2004.

European tour in June and July 2004.

Beijing-China in July 2004.

Southern Cone of America in October to December 2004.

**2007:** On September 27 the first “Center of Holokinetic Psychology” is inaugurated in Mexicali, Baja California, Mexico.

The Internet Course in Holokinetic Psychology starts:  
[www.holokineticpsychology.org](http://www.holokineticpsychology.org)

**2012:** The International Academy of Holokinetic Psychology is founded (AIPH).

A new edition of the book: “The Mind is also Unitary Perception” is published by Holokinesis Books.

Rubén Feldman Gonzalez is invited with his wife to give lectures, seminars and interviews in several cities in Argentina.

**2013:** New editions of the books “The Great Leap of Mind” and “Complete Incarnation” were published by Holokinesis Libros (HKL).

The site [holokinesislibros.com](http://holokinesislibros.com) is completely renewed and downloads of previously unpublished digital books from the anywhere in the world are now possible.

**2014:** The first issue of the digital magazine *Psicología Holokinética* is published at: [revista.psicologiaholokinetica.org](http://revista.psicologiaholokinetica.org)

**2018:** The 15<sup>th</sup> International Congress of Holokinetic Psychology took place in Mexicali. These Congresses of Holokinetic Psychology have been held almost yearly since 2000.

## 15. TERRORISM, THOUGHT AND SILENCE

Fairbanks, Alaska

April 21, 1995

INTERLOCUTOR: What do you think happened in Oklahoma City on April 19, 1995?

RUBEN FELDMAN GONZALEZ: Let's not gossip. We can't do much about that particular problem. Let's talk about what we can do: Unitary Perception.

INTERLOCUTOR: We have to show the terrorists that we are smarter and tougher than they are. We have to make them pay.

R.F.G.: Are you different from the terrorist? If you want to prove you are tougher than a terrorist, then you are just another terrorist.

INTERLOCUTOR: Why Unitary Perception?

R.F.G.: Society is going to pieces all around the world, not only in the U.S.A. Unitary Perception is not only putting the fragments together, it's also not creating more pieces and more divisions among human beings. Unitary Perception is immediate individual transformation without which collective action is not possible. Individual transformation is right now (or never); it's not gradual. It can only happen in the second silence of Unitary Perception.

The Soviet Union failed because they tried collective action without individual regeneration.

INTERLOCUTOR: Their thinking was wrong.

R.F.G.: Action based only on thinking is what is wrong.

INTERLOCUTOR: How is that?

R.F.G.: Contents of consciousness move and correlate in order to operate and predict. That movement of contents and the comparisons between them is called “thought.” Is that all we need?

INTERLOCUTOR: They better correlate well. Them contents.

R.F.G.: Yes. We need not psychotic incoherent thinking. But is that all we need?

INTERLOCUTOR: We need creative thinking. Like the one of Einstein, Galileo, Newton or the Wright brothers, who invented the airplane.

R.F.G.: Sir, please look at this: the Wright brothers could fly only when they dropped all existing theories and formulas about flying. The director of the Smithsonian Institute —Mr. Langley— tried to fly a few days before the Wright brothers did. He fell into the river; he couldn’t drop the formulas he knew about flying.

Is the old a springboard to the new, or is it that creativity happens only when you are able to drop all you know, all you have been conditioned with?

A conclusion of thought is not a new discovery. David Bohm discovered that there is intra-atomic movement (from here to here), all he knew was movement from here to there. He developed the concept of Holokinesis in Physics (1986) from this great discovery.

INTERLOCUTOR: But we can only use things that we know for a fact. We can't use what we don't know.

R.F.G.: And that means that the terrorist is tough and that you have to be tougher than the terrorist to end terrorism? It's like the war to end all wars! Once you get tired of this conclusion you may find something new and something much more useful!

INTERLOCUTOR: And that, according to you, is Unitary Perception.

R.F.G.: Yes, partly. A very silent mind, in the second silence of Unitary Perception has stopped seeking for a conclusion and has stopped creating further problems. A mind in Unitary Perception is completely open to the new and doesn't need to go through any stages.

A silent mind doesn't want a conclusion or an answer. It has intelligently understood the great value of peace and silence in the mind.

Silence and peace can't be developed or achieved gradually. Silence is now or it isn't.

INTERLOCUTOR: Can I investigate silence?

R.F.G.: You can, but only if you are in complete silence. The first step is the last. True contact with reality, with others and even with creation can only happen with a very silent mind.

INTERLOCUTOR: I don't need to think in order to have a still mind?

R.F.G.: You don't. When you intelligently see the need for silence you don't need to achieve silence gradually. You are simply silent.

INTERLOCUTOR: So thinking is not the ferment of regeneration.

R.F.G.: No, it isn't.

INTERLOCUTOR: So, what is?

R.F.G.: Regeneration and peace, both individual and collective, starts when one single man is in the second silence of Unitary Perception.

INTERLOCUTOR: I can easily think about it, but it seems I can't do it.

R.F.G.: You have not yet truly discovered the enormous value of the silent mind. You still want to play with thoughts and ideas. Ideas prevent the discovery of the need for the silent mind.

INTERLOCUTOR: What if I try music?

R.F.G.: The problem with music is that if it gives you joy, you want more of the same and it becomes a habit, or even an addiction. In such a way, music is also part of your thought-process, part of the horror, part of terrorism. Don't take this as an exaggeration. Please see if it is true.

INTERLOCUTOR: But if I'm in silence it's like doing nothing! There will be no regeneration ever!

R.F.G.: That is only a conclusion of thought. You continue thinking and concluding without giving the second silence of Unitary Perception a chance! That second silence itself is regeneration and action.

To know what to do about terrorism, you must perceive that you don't know what to do. Intelligence tells you that not being a terrorist is true action in regards to terrorism.

But if you say you have to be smarter and tougher than the terrorist, then you are another terrorist yourself.

The thinker stops in the second silence of Unitary Perception. When you say “I don’t know what has to be done” your mind is still, but tremendously alert, more sensitive than if you say: “I have to be tougher than him or her.”

A sensitive mind is not thinking, not fearing, not wishing, not expecting anything, not even praying. Then you can be in contact with color, sound, weight, with others and with God, right now, all at the same time, in great silence without words. The mind becomes very quick, very intelligent when it is quiet, silent and very alert in silence.

If you have half a cup of coffee, you can only fill it with coffee, but if you clean it completely, then you can fill the cup with anything new.

INTERLOCUTOR: Where will regeneration take me?

R.F.G.: Ah! There you go thinking again! If you are in prison and you have the key to open the gate towards freedom, will you think about freedom or will you just open the gate? The key to your freedom is Unitary Perception. The prison is thought and all that you have been conditioned with, brainwashed with. You are so used to thinking and talking to yourself that you can’t see the value of a silent mind.

As long as you want to be tougher, and smarter and better than others, you can’t be completely silent in Unitary Perception.

As long as you want to know where silence will lead you, you will not really know what silence is nor what the bliss, the beauty, the intelligence, the health, and the holiness of silence is.

You can live in the First World without being greedy, without fostering imperialism.

You can live in the Third World without having children, without fostering overpopulation, hunger and misery.

You can live in the world without inventing new divisions among human beings and without saying you want to be tougher than a terrorist, better or worse than a terrorist.

## 16. TEACHINGS FOR THE DAY

87

The functional self can express divine love, while fulfilling its function of protecting, operating and predicting.

86

For the beauty of the created (that girl, that little dog, that forest, that moon, that beach...) we miss the beauty of creation, which is only accessed when we perceive everything that is perceptible at the same time, in silence, without effort or expectations.

85

True life is not just a life without lies. It is the end of the imaginary life in which 99% of humanity lives.

84

Reality seems fantastic.

Matter exists while it becomes energy.

Energy exists while it becomes matter.

In the meantime mind continues to exist, while it is matter and energy too.

Reality overcomes fantasy.

83

The only word “heart” that I accept is that which comes from a cardiologist.

82

The best phrase is the one that has few words. The good phrase will come.

81

After a person says “I,” dangerous words begin.

80

After the verb used in its imperative form, hypnosis begins.

79

If things make you slave of work, decrease your expenses to buy things.

78

Helping to wake up.

You tell me you want to help people wake up. Without knowing why you want that, your help can be dangerous.

1) Do you want people to wake up to follow the practices, techniques, ideas, ideology, or belief that you follow? Or rather,

2) Do you want to wake up and be free of all products of thought, imagination and memory?

The latter individual can invite others to wake up, but generally the recipient of such invitation continues with the hypnosis he has received since birth, with the ideas, beliefs, practices, habits and fantasies with which he was hypnotized from birth.

Awakening in wakefulness itself begins with Unitary Perception and has no origin in thought.

Before awakening, our life goes by, inexorably, in the comfortable mediocrity of hypnosis.

## 77

### Real or imaginary life?

It is not possible to understand the relationship of the past with the current moment, simply because such a relationship exists only in our imagination.

You ask me why I say we are the past. Don't you see we're a bunch of memories?

Memory—any memory—returns to consciousness when the life we lead is the imaginary one, that of the fragmentary perception of thought. That is, when we live incompletely, memories emerge, as a subtle action of the brain to complete us.

But the only complete life is that which is lived in Unitary Perception. If you have not seen this, you have not seen anything. In this case, the memories that arise are seen completely, their lack of value is perceived, and then they can disappear.

And what are the memories that are emerging? Well, they are the memory of moments not fully lived, or moments that have not been understood. In other words, moments lived only imaginarily.

This is how memories accumulate, which constitute the ego, what we think we are.

By believing that our memories are connected, we are giving life to the ego. This is known as reifying the ego.

Reifying is giving reality to something not real.

The unicorn is a reification.

The ego (me) is a reification.

Think a little about all this, for about fifteen days, study my written work, and then we can follow the dialogue on this subject, on which depends whether we live really, or only imaginarily.

76

Not repeating the past.

Everything we know about current human life has its origin in the fragmentary perception of thought. What we can learn from the past is: not to repeat it.

The way out of the chaos that fragmentary perception has produced in the last million years is the reconstruction of the economy based on equality, of politics based on union, of religion based on truth without fantasies, which occurs only in Unitary Perception.

Without Unitary Perception, no matter what we think, we will repeat the chaos, the misery and the wars of the past.

Without Unitary Perception there will not be a new economy, a new society, a regenerated religion and politics that unite all humanity for good and without exception.

Without Unitary Perception, the multiple divisions among human beings will continue.

## 75

The greatest real yoga: Maha Raja Yoga.

The self, like every particle and every concept, does not exist outside the context of conditions that gave rise to it.

The ego has no absolute existence and exists in a relative way to the conditioning that the brain receives from birth.

The self is originally related to its hypnotic conditioning. That is why Unitary Perception dissolves the self, while Unitary Perception exists, several times in a day.

In the exploratory and friendly dialogue to understand this, which is the most important thing in life, the freedom from all fantasy, imagination and thought is celebrated, when dialogue occurs in wisdom and compassion.

In Unitary Perception, one moves between the person that is and the emptiness that is not, until enlightenment happens. In enlightenment, what is is united with what is not: Maha Raja Yoga.

74

The first freedom is the spiritual one

There is no authority in our true spiritual life. If we do not see that the spiritual life is the life of a monk without a monastery, we lack clarity of understanding.

Saint Paul said almost two thousand years ago that it is more important to wake than to believe. There is no priest, guru, mullah, rabbi, pastor, psychologist or minister who can wake us up if what we want is to sleep.

It is the fundamental action (Unitary Perception) that awakens us, that is, the awakening comes from within and not from outside ourselves.

73

If we continue as we are, humanity has little future. It is not about being “something different” to what we are, but about becoming like nothing, with the silent mind that listens to everything at the same time.

This is a kind of alertness that does not choose what to be aware of. That kind of alertness is Unitary Perception.

## 72

“Water follows an incessant cycle; it does not stop either day or night. If it circulates through height, it causes rain and dew. If it circulates below, it forms torrents and rivers. When it freezes, it weighs less than when it was liquid.

Water excels in doing good. If a dike is placed on it, it stops. If you open a path, it goes through it. This is why it is said that water does not fight. And yet, nothing equals it in breaking the strong and hard” (Tao Te King).

## 71

Free will is a fantasy if reality is undivided and intelligent consciousness is universal.

Everything is happening and one can imagine that it happens by oneself and for oneself (self-absorbed free will), or one can stop fantasy and imagination and enter the undivided reality in Unitary Perception.

Tell the sun to stop for a minute, or the moon to stop for a second. Try to stop a child from growing or a fool from believing.

## 70

What is the use of founding a school?

None at all, if that school will be a repetition of what we already know.

None at all, if in that school there is not a single enlightened teacher.

None at all, if Unitary Perception, the most direct and simple way to enlightenment, is not taught there.

Enlightenment is knowing and feeling as a fact (not believing) that all human beings are one.

Founding a school is useless if the child does not learn, without fear, to live psychologically in solitude, which means that he will not yield to the murderous order of a boss, he will not be influenced by the collective degenerate thought and absurd will, and he will learn never to renounce the truth, to make no concession against the simple and complete truth.

69

We live in a dark and cruel Empire. It is bloody and entertaining, but sad and terrorized.

The creative substance has revolted and transformed into a suffocating atmosphere.

Human destiny has been broken in thousands of accidents.

Conan and Rambo rule.

Feudal slavery returns, but complicated with abandonment.

Nobody sees anything. Speech loses meaning.

Songs hypnotize.

Imagination is exalted and promoted and thus triumphs over facts as they are.

And there we are, a few of us, who want to use the eyes to see and the ears to hear, without interference of any own or induced fantasy, in the ardent home that shines in the refractory darkness, without illuminating it.

68

Unitary Perception is the cosmic antenna of the human mind that allows us to receive the peace and the intelligence of the undivided reality of the universe.

67

The promotion of Unitary Perception in education and in the daily life of every human being will allow children to be all that a human being can be, but that we still do not know.

66

It's not about making peace. It is about being at peace (in Unitary Perception).

65

Do not look for the truth. Renounce the lie.

64

Hate has no future. It is necessary to see it right now, when it arises to thought from memory.

## 63

“If someone is in Christ it is because he has been created again and the past disappears completely.” This can only happen in what JesuKristos called ”metanoia” (going beyond everything known), which Jiddu Krishnamurti called “meditation” and that we call, in a more accurate, updated, scientific and universal way, “Unitary Perception.”

## 62

Beware of slavery, fear, desire, anger and sadness. You might end up liking them. In that case you will never be free.

## 61

The twenty-first century has begun with the tremendous movements of intercommunication, interpersonal and international interdependence and commercial globalization.

During this century we will decide whether these movements will be guided by the old Feudal Consciousness, which benefits a few, or by the New Individual, Social and Environmental Consciousness, which benefits all human beings without exception.

## 60

He who voluntarily has nothing cannot help but gain.

The exit is not going out. The exit is Unitary Perception, the silent, calm and alert mind, from fact to fact.

59

In a world of economic equality among all human beings there will be peace, sincerity and more laughter and love. But there will be no economic equality without Unitary Perception.

58

We have to stop imagining life and start living truly right now.

What sees is all there is. (Not “what you see”).

In that immensity is love and happiness.

We could say that what sees is universal consciousness.

The universal consciousness sees me with your eyes.

Thought invents parallel, partial, fragmentary realities that are alien to what sees.

What sees has nothing to do with the self.

The self has been invented by individual and collective thinking. It takes our own name.

It is immensely important to realize for oneself that what sees is covered by the images, symbols, rituals, words, music and philosophies that thought invents.

57

When Rubén, sincerely, wants to be like JesuKristos, the deep conflict between the fact that Rubén and the image of JesuKristos created by Rubén begins.

The way out of that conflict is not to leave. The way out of that conflict is Unitary Perception, which begins with listening to all the sound at the same time, with the mind in complete silence.

Then, suddenly, Rubén disappears psychologically, and so do the images that Rubén creates, including the imaginary JesuKristos; desire, fear, rage and the millenarian sadness of humanity, which also resides in Rubén.

56

### Good memories

Good memories are saturated with sadness. This can only be seen in Unitary Perception.

You will not remember or imagine more than incomplete experiences, fragmentary experiences, that can return to give an illusory pleasure only when they have not been lived integrally, “well burned,” we would say, in Unitary Perception.

55

### Dismantling the self

The Unitary Perception of conflict and desire at the precise moment in which they occur (conflict and desire) is dismantling that part of the Mnemonic-Eidetic-Thymic-Autonomic process that is not necessary, not functional. That is to say, if we become aware of fear or desire (at the moment they are happening), while we listen to all sounds at the same time, the intensity and frequency of conflict and desire diminish.

## 54

## Numbers and theology in the human couple

The Coptic Gospel of Thomas the Didymus, written in Madras—Now Chennai— before the year 100 A.D., is a compilation of 114 sayings of Jesus (the Christ).

One of them: “Jesus said: when two are one, they will move mountains; but when two are like two, oh... woe to each of them!”

This book was saved from being burned by the agents of the Roman Empire, simply because they burned books in Greek, Aramaic, Hebrew and Latin, but they did not understand the Coptic language of Egypt.

In mathematics, two raised to the power of zero equals one. In the Christian New Testament, it is said that in marriage there must be mutual slavery; that nobody should exercise power. Then “both will be one.”

In mathematics, two raised to the power of one equals two. When there is a powerful partner, both remain “like two” (essentially separate).

## 53

There is a movement that is fear, sadness, varied desires, manifest anger and silent hate, which also receives the name of “I.” The ego gives continuity in memory to those conflicts that are one. These conflicts have the same nature. That is the individual evil, which is transformed into the old and deep sadness of humanity, which now acts independently to each individual that originates it.

For us, evil is the silent hatred of humanity, since we do not see that same evil functioning in ourselves, in our own body.

There will be no pleasant work or a completely dignified way to earn a living, as long as the structure of human societies is based on profit, be it personal, corporate, banking, national, etc.

To see our desire in motion without the desire to correct it is to see it in Unitary Perception. Thus begins the true change of the individual and of society.

52

Nobody says that  $2 + 2 = 5$

But when any stupidity is said or written about the mind, there are immediately a thousand people who repeat it; since those 1001 people have not really seen how the mind works in one's body (in Unitary Perception). Errors are not allowed in mathematics, but they are allowed in psychology.

51

A man stops wanting to change the world to live in the true peace of an awake and silent mind (that listens); but only by preventing the world from continuing to hypnotize, influencing, conditioning, entertaining and corrupting him.

50

Unitary Perception begins by seeing the egocentric activity and its accompanying symptoms: desire, fear, rage, ethnic-racial hatred and sadness. It is necessary to observe these symptoms without wanting to change them.

The Unitary Perception of our egocentric activity, without effort or objective, ends with egocentric activity.

49

Increasing war and poverty are the collective phenomenon, whose origin is the egocentric personal psychology, based on profit, prestige and personal power.

48

The most active part of creation is that which is being created.

The psychological contact with what is being created is Unitary Perception.

The human being rises from his condition of “created being” by mental contact with what is being created.

47

Problems of teaching Unitary Perception:

- a) There is resistance to learning the new.
- b) There is resistance to incorporating what has been learned. “One forgets.” What was learned before Unitary Perception prevails.
- c) There is a mixing of what is learned now with what has been learned.
- d) There is resistance to using the name of the fact—Unitary Perception.
- e) There is resistance to understanding that Unitary Perception is the most important fact (not theory) of the human mind.
- f) Faced with these problems, the teacher of Unitary Perception can only do one thing: everything possible.

46

Being born again is dying to history and absolute time.

Then you become a human being who does not belong to any race, to any country, to any religion; but that belongs to God; a religious person, but not a Christian, not a Hindu, not a Jew, not a Muslim.

45

Rest very much and in peace to be able to fulfill the first punishment of God, which is to work.

Music and singing prevent you from listening to the sacred murmur of day and night.

Throw the cigarette away forever, turn off the incense, clean the air and let your body breathe as it wants.

44

The most valuable language is that which teaches us how to abandon it when it is no longer necessary.

43

The winter of sadness is a season of thought, but one is the path of truth, the joy for nothing and the spiritual life, which passes through the narrow door of Unitary Perception.

There is no other way or another door.

## 42

If you do not live in Unitary Perception, it is not because of lack of spiritual evolution; what happens is, simply, that having ears you do not hear right now, and that having eyes you do not see right now, at the same time and constantly.

## 41

If you forget to listen to all the sound at the same time, while you speak, are quiet, work or rest, you are not living in Unitary Perception. Then, there is no peace, energy, love or friendship for you.

## 40

Unitary Perception is simple, but very difficult for those who do not decide to see and listen completely, at the same time and constantly.

## 39

If, when attempting Unitary Perception, we feel headache or drowsiness, it is because the body needs to sleep and rest. This is the early call to reduce stress in our daily life, before it destroys our stomach, heart, joints and immunity.

## 38

We are terrified to enter the eternity of creation, in Unitary Perception, since we fear not being able to return to being this that bears our name.

## 37

I do not teach a new knowledge.

I teach Unitary Perception, which is the awakening in wakefulness.

Rubén dreams that he talks to John. When Rubén wakes up, the Rubén of the dream disappears, who speaks with John.

In Unitary Perception, the Rubén of wakefulness disappears.

## 36

When society degenerates, as it does now, poverty and economic inequality increase, we stop trying to create enlightened and peaceful beings, education falls, epidemics arise and vulgarity in customs appears.

The rejoicing is not in friendly and loving communion, which no longer exists, but in promiscuity and vulgar music, in the invalidation of the enlightened.

The stupidity of war and interpersonal conflict is worshipped.

We fall into idiocy and despise intelligence.

## 35

If we do not sow Unitary Perception at every moment, without effort, we will not reap its benefits: individual peace, intelligence, energetic regeneration and interpersonal communion.

## 34

In the blessing and rest of doing nothing, the anxiety to do anything can begin. Doing anything leads us into wanting to do something.

If we do something, we soon lose interest in doing nothing.

## 33

Verbal psychotherapies, including psychoanalysis, Gestalt, and cognitive-behavioral therapies, among others, have their origin in the unconscious defenses described by Sigmund Freud.

Both are successful in the short term in dissipating anguish, guilt, anger or anxiety for short periods of time. This transient peace is not the profound peace of Unitary Perception.

Both unconscious defenses and verbal psychotherapies lead, in the long term, to the deterioration of personality and relationships.

## 32

You cannot listen to music with impunity.

## 31

The current world is not suitable for children.

30

If you do not know the content for nothing, you have not been in Unitary Perception.

29

One is the path —not two— and it is Unitary Perception.

28

Personal, corporate, banking, national and ethnic economic interests are above the welfare of humanity as a whole. Here is the essence of fascism.

27

### Fact and ideas

There are the great historical ideas of Psychology, such as those of the Greek Philosophers, the ideas of “spiritual” possession of the medieval witches, again in vogue, the Newtonian theory of the Mind, the empiricist, rationalist, materialist, and phenomenological ideologies, the ideas of Pavlov, Watson and Skinner, Psychosocial Darwinism, Psychoanalysis, Gestalt, the small ideas that determined, using the new “marketing,” immense movements such as Transactional Analysis, Counter-analysis or Neurolinguistics, as well as the trend at the end of the twentieth century: Cognitive Behavioral Therapy by Albert Ellis and Beck, etc.

They speak to you about being a “Zorba-Buddha,” of being “someone.”

But there is a fact that few know, but that is the most important fact of the mind:

Unitary Perception.

And Unitary Perception is the complete awakening. It is not yet another illusion or a theory; it is a real fact.

It is being nothingness in the flow of conscious undivided reality.

26

You are a lonely person looking for a sexual partner.

You want an attractive, healthy, honest, sincere person that awakens your trust and your fidelity.

You want someone with whom you can communicate without inhibitions and without complications, someone who knows how to establish a responsible commitment, with whom there is mutual appreciation, consideration and help.

Then you must find someone who wants to live with you in Unitary Perception.

25

Do you think that with any key you will open the narrow door to paradise?

## 24

Something tells us, from the caverns of our unconsciousness, that we are empty. We want someone to love us, when we do not feel love.

We want prestige and power, to escape from the awareness of our human limitations.

But love begins and emptiness ends in the deep silence of the mind that hears all sound at the same time in Unitary Perception.

## 23

The narratives of horror have become fascinating and even irresistible. They make us believe that we are well, or at least better than what they tell us.

## 22

What we call human life is the imprisonment of indivisible reality in the fragmentation of the mortal body.

Indivisible Reality has been called “Holokinesis”, Logos, Intelligent Universal Consciousness, etc.

Unitary Perception connects the body in a conscious way with Indivisible Reality.

Without Unitary Perception the government is a landowning plutocracy with neither personal merit nor individual mystique, moved by the whims of imaginary thought. Or it's a vulgar tyrant under salary, moved by the accidents of circumstances.

## 21

Ideologies and beliefs do not bring peace.

Peace is the contingency of Unitary Perception only.

And without peace, any action whatsoever becomes fragmentary activity.

## 20

They tell us that the atom is the unit of matter.

They tell us that the photon is the unit of light.

I state that listening to all of the sound at the same time, in silence, is the unit of the sacred.

## 19

Teachers should live in Unitary Perception and be capable of using the language of Holokinetic Psychology in order to be able to teach this FACT (it is not a theory) without any distortion.

Teachers must be capable of abandoning their whole past without nostalgia, without vendettas and without any fear.

We have the antidote so that Unitary Perception does not transform into a new convention and a new insignificant chatter: the fact of Unitary Perception itself.

We don't think about listening to all of the sound at the same time. We listen to it.

We don't repeat the assumptions of the old psychology. Let's be free of unnecessary thought.

## 18

The worst addiction of the human being is the addiction to unnecessary thought. And it's also the most recalcitrant and difficult to abandon.

## 17

Thought produces or invents the "I."

In a less precise way we say "we have ideas about ourselves."

In our human contacts we seek to confirm and strengthen those ideas about the invented "I" (those ideas of ourselves).

Unfortunately we call those contacts "relationships" even though they strengthen the ideas that isolate us.

These subtle paradoxes have to be understood in order to be able to speak about Unitary Perception without the distortions of the "I."

These subtle paradoxes have to be understood in order to realize that the day-to-day rewards and tortures are not for us.

And if we understand these paradoxes, the necessity to re-incarnate ceases.

## 16

It's very difficult to die to the past 100%.

If that doesn't happen, we will continue to invent (with thought, of course) phantoms and difficulties of every type.

Are we listening without the word now?

## 15

He who is in Unitary Perception is in communion with everyone, at least in the form of compassion. But he who doesn't live in Unitary Perception lives and dies isolated in an unconscious adoration of pain.

## 14

You ask me why I write. I'll tell you why.

I don't write because it pleases me, to entertain myself or to earn money. I live day by day without savings, and I don't have property and even less those half properties, of the slaves, that have to be paid for monthly.

That has always given me the freedom to be where I am needed as a doctor. I have worked in cold Patagonia and in the hot Argentinean Pampas, as well as Pennsylvania, Florida, Indiana, California (the beautiful forest that became a desert) and distant Alaska. Now I serve as a doctor in the Valley of Death in California and Mexican Baja California. As you see, because of my character I couldn't be a doctor to the comfortable.

I don't write to inform people about a new discovery.

I write for That which I discovered to be discovered by other human beings too.

I have discovered Unitary Perception, which is the most important fact of the human mind. It is not Rubén's invention (the one who is answering you).

I write to EDUCATE, but in its original sense.

To educate is to touch the sacred of the individual and cause it to be expressed.

The most beautiful love is born from sound and is expressed in the human being.

13

Don't think about the growing degeneration of humanity.

Decide not to touch it again, even if it costs you your life.

12

When someone doesn't trust you, what is your reaction? Is it possible to see that reaction while we listen to all of the sound right now? If someone fears us, perhaps we feel better?

Do we see the fear? Fear of living and dying, fear of poverty and sickness, fear of obesity, of ugliness, of obscurity?

The way out is not to escape. The only way out of wakefulness and out of the known nightmares is Unitary Perception.

Unitary Perception frees us from the nightmare of the known wakefulness.

Listen with the completely silent mind.

11

There are no big brothers in Universal Consciousness.

## 10

True knowledge—for oneself—free of all conditioning, whether it be social, family, political, religious, philosophical, metaphysical, literary, etc. starts when thought ends and Unitary Perception begins.

## 9

Theophilus; if your life becomes Unitary Perception, I promise you that your mind will become clearer, your memory much more precise, your attention more subtle, there will be more sensibility, an improvement in health and even the curing of some illnesses, rejuvenation, energy, responsibility, joy for living, immense compassion and great love for the truth.

If you wish for something else, you will miss true life.

## 8

Theophilus, when you read any of my books on Unitary Perception, I beg you not to compare what you read with anything that you know.

If you pay complete attention without effort, there is nothing but Unitary Perception.

## 7

I go toward my medical office in the luminous, fresh and windy morning in the desert where I live.

The whole body vibrates subtly and deliciously with the engine of the small car.

There is only one sound, the motor, the singing of the birds and the wind against the car windows.

There isn't a single thought or a word.

There is only one sensation: compassion, love, delight in living.

6

When That, the sacred comes, the body feels ready for the dangerous fasting and destructive insomnia.

In the cold desert night, the thin, growing moon substitutes for sleep and the energetic hunger substitutes, without effort, the usual mouthful of hot bread with milk.

Peace is preferable to sex without love.

5

When there is strong wind in the desert of the Valley of Death, like there is now, I become wind and the high glistening of palm trees at midday. The whole cloudless sky fits in my eyes. Words cannot.

4

Wakefulness is just a small province of reality.

Above it there is a super-wakefulness which is Unitary Perception, where there is true sound, true color, where the Universe is felt under one's feet and occupying the place of one's head.

In Unitary Perception the mind is very clear and is full of love.

I beg you, Theophilus, not to fear Unitary Perception. I only fear going back to merely living in the known wakefulness.

### 3

To attempt to teach Unitary Perception to others before living it, and without a profound study of the language, is a more serious error than not recognizing its importance and not living it.

### 2

Today the energy of That lights up the whole organism and one is afraid of setting alight to everything that one looks at.

Happy and dynamic clarity. That has unexpectedly returned with its infinite blessings.

As it is, eating or sleeping don't matter.

One would like to go up onto the rooftops and shout the essence of truth and of love: Unitary Perception!

### 1

Enlightenment is the contingency of Unitary Perception as long as Unitary Perception is not "one more thing" in our life, but our life itself.

## 17. WHY DO YOU SAY THAT YOU ARE ENLIGHTENED?

Vancouver, Canada  
July 26, 2003

INTERLOCUTOR: Why do you say that you are enlightened?

R.F.G.: It's true. They have said so in India, and it's true. I hope it is not used against me.

INTERLOCUTOR: Some people get annoyed by that assertion.

R.F.G.: It's not my reaction. I am in pure action, when I am nothing.

INTERLOCUTOR: Pure action?

R.F.G.: The action that isn't contaminated by ideas, beliefs, or theories. The action that is not contaminated by intellectual or emotional reactions; that is pure action. Ardent action.

Let's not forget that in the year 1500 Tomás de Torquemada sent all those who were considered "illuminated" or "enlightened" to be burnt at the stake by the Holy Catholic Inquisition.

We have to see if there is a Torquemada, a Hitler, or an abusive policeman in our own heart. Ask it every day.

INTERLOCUTOR: What does "enlightened" mean?

R.F.G.: A lot. But the essence of enlightenment is to understand, wordlessly, that all of us human beings are one.

INTERLOCUTOR: Is that all?

R.F.G.: That is the essential part. It isn't THINKING that all of us are one; it is KNOWING without any doubt, without any interpretation.

It is to be content for no reason. Without reason, without cause, without deception. A tremendous sense of energy is felt in the entire organism. There is more rapid access to intelligence. The essence of intelligence is to suspend the word, the image, or the symbol, whether thought or spoken, when they are no longer necessary or rational.

There is a great sensation of peace and inner order. This does not justify the collective deception of believing that everything is in order. All human activities are in disorder. There is hunger, there is an economy based on war and personal gain, placed above the well-being of all of humanity.

Neither should one allow oneself to be deceived by those who justify and defend this disorder, this CHAOS.

INTERLOCUTOR: In what way is an enlightened person superior to an unenlightened person?

R.F.G.: The enlightened person is not superior to others. This fortune of being enlightened does not give the person privileges. A truly enlightened person rejects all so-called "spiritual" hierarchy.

INTERLOCUTOR: Would he reject Jesus Christ?

R.F.G.: No. JesuKristos is not a hierarch, like the Pope or the Dalai Lama, or the guru, the witch or the simple shaman.

One can feel oneself to be one with the Kristo; and thankful for his Cosmic and Creative existence. That fills the enlightened person with responsibility: the ability to respond. One feels the responsibility to serve and educate humanity up to its complete spiritual development.

Enlightenment is the start of spiritual development as a fact and not as a fantasy. There are indescribable experiences outside of the psychological precinct of words, of imagination, of the known. But these experiences are secondary in importance to true spiritual development.

INTERLOCUTOR: What does Rubén Feldman González think about when he is enlightened?

R.F.G.: It's not Rubén who is enlightened. Enlightenment occurs in a mental precinct that is not related to words. Rubén exists in the mental precinct of the known, where the symbol and the word exist.

INTERLOCUTOR: Does he have clairvoyance and the ability to cure?

R.F.G.: That's right, but not upon request. He's not a quack doctor, or a witch or a stage show. He knows group mind, which is the right of every human being. He has almost constant access to the *Christic Grid*, which David Bohm defined as part of the Implicit Order of Matter-Mind-Energy of the Cosmos. He is coherent. Something that is not so easy to see in humanity.

INTERLOCUTOR: Is any special diet recommended?

R.F.G.: Jiddu Krishnamurti was a vegetarian out of compassion but he lived for 90 years. It is said that the best diet is a vegetarian one, using dairy products and eggs in the first seven years of life.

But if you suffer from the metabolic syndrome or from diabetes, etc., you should follow the recommendations of your doctor. That's if you live in Canada, like you do, where there is National Health Security.

INTERLOCUTOR: And if you live in the United States, where there isn't any?

R.F.G.: It is incomprehensible to me that there is no National Health Insurance in the richest country in the world. There are many people there who don't have access to the doctor or to medication because of economic incapacity.

INTERLOCUTOR: Does an enlightened person live without hate, without desire and without sadness?

R.F.G.: The enlightened person is a human being, is a catarrhine primate. He can have desires and conflict. He is also sad when he knows what the human being could be but is not.

The difference from other human beings and primates is that the enlightened person detects the birth of these "emotional sensations" or "sensational emotions." Therefore they dissolve in a fraction of a minute without becoming behavior.

Desires and conflict last for a few seconds, no more than that. This is not introspection or Freudian repression. And it isn't that repression does not exist!

The enlightened person lives in Unitary Perception which is an inactive neuro-psychological fact, which has made him enlightened.

Unitary Perception is to perceive all of the perceptible at the same time. In that way the mind can be in profound silence, or even, while all the perceptible is perceived, alert to the

image, the desire, the conflict and the word, that the brain could be constantly producing. This fundamental action that has been forgotten by the human being favors enlightenment. I call it the fundamental action because everything that one must do can be done in Unitary Perception.

This way of living, perceiving totally in silence, gives us the profound sensibility that allows us to see the birth of desire or conflict and frees us from them immediately. But if Unitary Perception is just another piece of knowledge in our life and not our life itself, then that freedom does not occur.

INTERLOCUTOR: What are the children of an enlightened man like?

R.F.G.: It is possible to have children before but not after enlightenment. The present world, obviously, is not suitable for children.

INTERLOCUTOR: Are you like Jesus Christ, Jiddu Krishnamurti or Buddha?

R.F.G.: Excuse me, but I am not going to respond to that question. I am more interested in exploring with you why someone asks a question like that.

Someone who asks such a thing only wants to compare and therefore is not interested in being in Unitary Perception. They are not interested because they don't understand that Unitary Perception is the most important thing in human existence. Because of that, they POSTPONE living in Unitary Perception.

*The way I see it is that the teaching of the three people you mentioned is Unitary Perception with another name. The problem is that each word they said has now twenty translations. You can see the resulting confusion.*

Allow me to repeat that that manner of Perception is the start of real and true spiritual and mental development.

INTERLOCUTOR: Thanks for your responses, Dr. Feldman González.

R.F.G.: Thank you for allowing me to clarify something that is true, but distorted by our intellectual and emotional reactions.

Everything that I say and write is very serious. It should be studied seriously. A conference or a workshop is not necessarily enough to fully understand what I teach.

## 18. THE COHERENT LANGUAGE OF HOLOKINETIC PSYCHOLOGY ON THE PLANET

Summary of the new psychology and the planetary situation  
Coyhaique, Chile

INTERLOCUTOR: You speak about being in the present, living in the present and knowing oneself.

RUBÉN FELDMAN GONZÁLEZ: Judging from the way you express yourself, it's clear you haven't read anything about Unitary Perception, written by me. If you allow me, we can polish the language during our dialogue.

INTERLOCUTOR: Sure, with all pleasure and right away.

R.F.G.: There are several ways of being in the present: in Unitary Perception, in fragmentary perception or in the delight of the sacred, although the latter is very rare. One is the way, truth and true life, but you have to discover that for yourself. Nobody can do it for you.

INTERLOCUTOR: We have to kill the ego and terminate thought.

R.F.G.: Instead of that, which doesn't mean anything real, let's say we have to see how the ego manifests at each moment, in the form of fear, anger, sadness, jealousy, envy, guilt and desires. If we see these manifestations in Unitary Perception, they won't last. We cannot terminate thought, but we can see it, when it emerges to consciousness as ideas, images, memories, plans... see it in Unitary Perception.

INTERLOCUTOR: We can say, then, that I have to exit memory while I feel my breathing.

R.F.G.: If you don't think of breathing, you will breath well. By thinking of breathing you might cause alkalosis.

When we're in Unitary Perception, we see that memory is very incoherent, like thought and the ego. If we see how memory functions, we won't be trapped so much by it, at each moment.

INTERLOCUTOR: A peasant in Coyhaique (Chile) might be in Unitary Perception without having studied it and without being aware of it.

R.F.G.: We assume children, peasants, forest rangers and cats are in Unitary Perception. But I don't understand how a person can honestly make such a claim.

Unitary Perception is to perceive everything perceptible at the same time, right now, without words, either thought or spoken. Only you know if you're in Unitary Perception or not. And I can't be in Unitary Perception for you.

INTERLOCUTOR: We have to make Precinct C of the mind become conscious.

R.F.G.: 99% of Precinct C is unconscious. First, because we don't want to see. Second, because we don't see well and third, because having ears, we don't listen.

INTERLOCUTOR: We should set goals for ourselves, like living in Unitary Perception and living consciously.

R.F.G.: Unitary Perception occurs only right now, therefore it can't be a goal.

Living consciously can be done, as I said, in Unitary Perception or in fragmentary perception.

INTERLOCUTOR: But we need a mental control of the ego, to be able to deny it.

R.F.G.: It would suffice, with a bit of luck, to see the manifestations of the ego, like sadness, for example. If we deny sadness without seeing it in Unitary Perception, like those who listen to that little music they make to awaken the dead, sadness would become unconscious. Unconscious sadness makes our life an emotional misery. By the way, this happens frequently to those who don't live in Unitary Perception, which is practically everyone.

INTERLOCUTOR: You say that in Unitary Perception we manage to make time become irrelevant.

R.F.G.: I couldn't have said such thing unless I was intoxicated with alcohol, which I wasn't. You have said an incoherent pleonasm. Let's say, instead, that in the present that is lived in Unitary Perception, time is irrelevant, without us making any effort, just as we haven't made an effort for it to be five in the afternoon now. We didn't manage to make it five in the afternoon!

In the complete peaceful attention of Unitary Perception, you don't look for anything. If you want to be here completely, you have nothing to look for. We haven't looked for anything for it to be five in the afternoon, and we can be aware without effort to the flow of life, right now.

INTERLOCUTOR: In Unitary Perception, the ears perceive light and the weight of the body at the same time.

R.F.G.: Well, now we've fallen into the magical thought of Harry Potter, just like a British witch would.

But in reality, in Unitary Perception sound, light and gravitation are perceived at the same time. But your ears perceive only sound. Let's not fall into the imaginative fantasy of the ancient metaphysics.

INTERLOCUTOR: How do you think Jesus Christ or Jiddu Krishnamurti thought?

R.F.G.: I believe they only thought when rational thought was necessary, and spent the rest of their life in the silent mind, in Unitary Perception, thus inviting the sacred. It's what I attempt to do constantly.

INTERLOCUTOR: Do you think we are in the end of times?

R.F.G.: Time ends right now, when we're truly living in Unitary Perception, in great peace.

Then the internal psychological war, which gives place to the invention of enemies and external war, ends.

INTERLOCUTOR: Do you teach Unitary Perception to your loved ones?

R.F.G.: I have done it, sometimes in vain. But I'm in immense peace when I attempt to live in Unitary Perception, right now.

It would be sad if I was the only one living in Unitary Perception, but not sad for me.

INTERLOCUTOR: Does positive thinking grow in Unitary Perception?

R.F.G.: When you're in Unitary Perception, you see all that can be seen at the same time. You listen to all the perceptible

sound at the same time. If you're doing it now, see how the mind becomes more silent and peaceful.

But in Unitary Perception you don't choose to see and hear only pleasant things.

Just imagine a diabetic person who "thinks positive" and tells himself "I will throw away the insulin that madman of a doctor prescribes me and I will eat as much milk caramel as I want, because milk caramel is good for me."

INTERLOCUTOR: (Laughing) Is Unitary Perception a way of praying?

R.F.G.: In Unitary Perception, the brain is in complete silence, in conscious contact with all the energy arriving at it simultaneously, in that instant: light, gravitation, sound and cold. That's not prayer as we know it, but it's an effective invitation to the sacred, in a very little-known way.

INTERLOCUTOR: So the universe is perceived as an undivided reality.

R.F.G.: The universe is *THE* undivided reality. It's not *a* reality among many. Rubén's mom is not "a" Ruben's mom.

INTERLOCUTOR: You say Unitary Perception is not for everyone.

R.F.G.: I say Unitary Perception is not for an elected few; it's for every human being.

But in the intensive workshop we're sharing now, here in Coyhaique, Chile, we teach how mental retardation and schizophrenia are diagnosed, since people with those diagnoses cannot understand what Unitary Perception is and is not. But the retarded and schizophrenic are only 4% of all human beings.

We also say people with unipolar or bipolar depression have to start their medical treatment with antidepressants before attempting to live their whole life in Unitary Perception. David Bohm inherited his mother's depression and took the antidepressant called Sertraline. That allowed him to live in Unitary Perception, without the severe ups and downs and without the complications of a depressed person with no medical treatment.

We recommend to see the patients twelve times (in twelve sessions).

In the first session, one should inquire about suicidal or homicidal ideas, whether the patient is taking prescribed medicines or street drugs, look for symptoms of depression, bipolarity and schizophrenia and whether there are other health problems, disability, grief or mourning.

Unitary Perception has to be taught, which benefits the patient and the therapist simultaneously.

In session 12, which is the last, we recommend to make a contract to review the case after six months, asking the patient to live daily in Unitary Perception, until death.

INTERLOCUTOR: Can you summarize Holokinetic Psychology?

R.F.G.: It's necessary that the radical psychological mutation occurs in the human being, which means Precinct C of the mind stops being preponderant, and takes its place only when needed.

Psychological mutation begins with Unitary Perception. The necessary spiritual development of the human being starts with Unitary Perception.

Dr. David Bohm has proven that current Physics no longer needs metaphysics.

However, the new Physics he starts is consistent with the spiritual wisdom of the written history of humanity.

The new revolutionary Physics that David Bohm proposes mathematically since 1986 goes beyond Quantum Mechanics and Einstein's Theory of Relativity, which appeared in the early 20<sup>th</sup> century.

Many scientists today ignore David Bohm, something that began with Robert Oppenheimer's advice to "ignore Bohm," when Bohm abandoned Project Manhattan, initiated and directed by Robert Oppenheimer, to produce the first "Atomic Bomb," which was later used against Japan twice, in August 1945.

David Bohm said, when he found out what the secret Manhattan Project was all about: "I didn't study Physics to make weapons, but to understand matter and energy."

He quit this project, but his teacher, Robert Oppenheimer, couldn't forgive him.

We cannot ignore the implications of the Holokinetic Physics of David Bohm in every area of human activity.

I had the chance to meet Bohm in 1978. Since I am a psychiatrist, that made the first visible implication of Holokinetic Physics to be seen in the field of Psychology and Psychiatry.

I have initiated Holokinetic Psychology; its main concept is Unitary Perception.

Before meeting David Bohm in person, I spoke about Nuclear Psychology and Triangular Consciousness (the perception

that encompasses the perceptible and the perceiver, at the same time, hence the name “triangular consciousness.”)

I’ve spoken to professors in Psychology and Psychiatry around the world. Very few of them understand the implications in Psychology of this Revolution in Physics. Physics was not included in the education of a 20<sup>th</sup> century psychologist.

We can now speak about Scientific Psychology for the first time.

The Copernican Revolution places the Sun at the center of our planetary system. This brought about big changes, but the Holokinetic Revolution of David Bohm is much deeper, because it refers to the intimacy of the nature of matter and energy. Since mind is the universal interface between matter and energy, the nature of Psychology itself changes.

Unitary Perception is the most important fact of the mind. That is the fact we attempt to describe.

It is not a new theory. It’s much more than that. What I attempt to describe is a *brain function*.

Unitary Perception can’t be explained with any Psychology from the 20<sup>th</sup> century. It can only be explained with Holokinetic Psychology.

The Psychology of the 20<sup>th</sup> century helps us understand what we now call Precinct C of the mind, but this is only one of the mind’s precincts.

Precinct C is conscious and unconscious (mostly unconscious). But we shouldn’t confuse the unconscious of Precinct C with the implicit order of mind, matter and energy.

What has happened with prominent psychologists, who have read my books and participated in my Intensive Introductory Workshops to Holokinetic Psychology, is that after hearing “the mass” of Holokinetic Psychology, they go back to “the procession” of the therapeutic modalities of the 20<sup>th</sup> century, which is what they already knew. It’s difficult to hear the mass and be in the procession at the same time.

This means they don’t understand the fact of Unitary Perception or the profound bases it has in science (Physics, Chemistry, Neurology, Genetics, Sociology, Epistemology, etc.) which explain its enormous importance.

David Bohm has brought a profound revolution in the epistemology of science, soon followed by the revolution in the meaning of psychology.

David Bohm did not bring a new way of thinking in physics. He brought a new physics. We could summarize it as the Physics of undivided universal reality, which is in movement, in flux.

This physics needs the New Psychology, which is the contribution I have made, thanks to my contacts with Jiddu Krishnamurti and David Bohm for over a decade.

We need to acquire the clarified language of the two orders of the universe: implicit and explicit; the three mental precincts: A, B and C, as well as the four aspects of the explicit order of the universe and of mind: quantum, energetic, molecular and psychosocial.

Known psychotherapies are merely psychosocial.

We have to attempt without effort to live in Precinct B of the mind (Unitary Perception) but we can’t do anything about Precinct A.

Mind is not only the product of the interaction between the organism and the environment, from the fetus until death (what we call Precinct C). Mind is also part of the cosmic Holokinesis (Precinct B).

In Unitary Perception, the observer is part of all the observable, which means that as I listen to all the sound at the same time, I'm seeing without effort all the movements of thought, including that late product of thought known as ego, with its fears, sorrows, angers, hatreds, jealousy, envy and desires. All of this happens in the dualities of contradiction and paradox, as the macro-history of humanity reveals.

I don't speak about anybody's teaching; I speak about Unitary Perception, which is a mental fact of the human being. It's not a theory.

Unitary Perception facilitates enlightenment, but it has to be the constant foundation of our whole daily life, and not just another knowledge or fantasy of the intellect.

INTERLOCUTOR: But you say that there is no divine spark in man.

R.F.G.: I do not say so. I say that the divine spark is not discovered by thought. It is discovered in the Mental Precinct B, which is Unitary Perception.

But the present human being, who lives and dies in the mental Precinct C (the known), is trained to be "a selfishness machine." When that fails we have human beings who are a "shipwreck of a personal crew."

INTERLOCUTOR: What does it mean to "polish and make coherent the language of scientific Psychology of the 21<sup>st</sup> century," which is the Holokinetic Psychology that you started?

R.F.G.: That is what I tried to do in this dialogue. It is what I did in my written work, in my book “Holokinetic Psychology, the Only Scientific Paradigm in Psychology,” which replaces the book “The New Paradigm in Psychology.” Also in my books “Unitary Perception,” “Psychology of the 21<sup>st</sup> Century” and “Mind and Undivided Reality,” “The Great Leap of Mind,” “Mind is also Unitary Perception,” “The Complete Incarnation,” “Beyond Silence,” etc.

I believe that this dialogue may enter into the last mentioned work, if approved by the Associate Professors of the International Academy of Sciences - RSM.

INTERLOCUTOR: You have said that they are taking language away from us.

R.F.G.: No. I say that the great decision-making minority is changing the meaning of words and is also eliminating words from everyday language.

For example: If I give you employment and call you “my associate” and then I fire you, you are no longer an “unemployed,” you become a “dis-associate” in this madness.

Then you will not be part of the growing number of “unemployed” when surveys and unemployment statistics are made. But this is only an example.

Another example: The dis-associate loses his house and is left helpless and homeless. This is not interpreted as the result of living within a society and an economy which are managed in an ineffective, senseless, dishonest and cruel way. This is interpreted as meaning that the indigent “lacks self-esteem.”

Moreover, it is very difficult to construct an honest and coherent history, with a dishonest and incoherent language.

The lie is generalized in an “acceptable” way and takes on new and sophisticated costumes.

By eliminating words and changing their meaning, another goal of human manipulation and social control is achieved: the newer generation gets isolated from the previous generation. Language has been “decoded.”

INTERLOCUTOR: This is the result of globalization.

R.F.G.: It is not so. What happens is that globalization is inhuman and senseless.

But there can be a human and sensible globalization.

As a consequence of that unregulated and non-humanized globalization, the Lisbon temperature today is 40 degrees Celsius, there is no snow here in Coyhaique, as there had always been in August, African malaria has already reached Rome and Brazil’s dengue fever has already settled in Buenos Aires.

The conditions of temperature and level of carbon dioxide in the air that determined the sudden glaciation of about 100 centuries ago are being repeated.

Nobel laureate Joseph Stiglitz went on to say: “I had studied the failures of both the state and the market, and I was not so naive as to fantasize that the state could remedy all the failures of the market, and not as silly to believe that markets solved all social problems on their own.”

The political demands of the International Monetary Fund and the World Bank sometimes benefit only a few people who run corporations and banks.

International financial institutions must accept a greater, less

ideological and more pragmatic fiscal regulation. This regulation can be exercised by genuine national governments, or by a genuine UN World Government.

Genuine national democratic governments must be distinguished from Hitler's offensive nationalism, Lazaro Cárdenas's defensive nationalism in Mexico, and the unipolar and imperialist supernationalism of the United States.

A world of multipolar diversity is necessary, so that the individual dignity of the human being is not lost.

The European Union must historically be followed by the Latin American Political Union and the African Union, before a world government respected by all human beings is possible.

"Democracy" can be a circus, as when 36 candidates showed up for the Nicaraguan Presidency, while postal addresses and telephone numbers were changed, to defeat the Sandinista majority.

Today we see the same thing in California, a democratic circus of 155 candidates for that state's governorship, to defeat Hispanic Democrat Cruz Bustamante, who had the most votes in the polls.

The lack of regulation and excessive tolerance with powerful individuals has led to the killing of 370 young women in Ciudad Juárez, on the US-walled border of northern Mexico. Meanwhile Amnesty International denounces the disappearance of 400 more young women in that city.

I am surprised to see something similar happening in these days in Aysén, in this beautiful South of Chile.

INTERLOCUTOR: But the IMF may be a necessary evil.

R.F.G.: The IMF is a creditor; but on top of that, it is dominated by creditor countries.

IMF lending to Mobutu's Congo was an example during the Cold War of lending money to a corrupt leader to keep his country aligned with the United States.

The design and implementation of international regulation of banks has to improve.

Massive legalized looting against Mexico in 1990 and against Argentina in 2001 and 2002, occurring during global economic recessions, must end, since it increases the number of poor people and decreases psycho-social stability.

We cannot say, "Since we can't sell, we're going to steal from the Latin Americans again."

International unemployment insurance should be established, without changing the name of the unemployed to avoid paying for such insurance, while distorting unemployment statistics.

Historical experience shows that poverty in poor countries decreases as their exports increase, since unemployment decreases in that way.

Unemployment and poverty increase as imports increase, especially weapons and drugs. Governments cannot give jobs if they spend their money on guns, something obligatory when a loan is received from the big banks.

If the foreign debt is not forgiven globally, and if the pro-

duction of weapons and the invention of enemies to sell arms does not cease, there can be no complete social well-being, or unlimited access to education and health services. Nor will there be access to housing and food worthy of human beings.

That will be the beginning of global economic justice, which is a moral, political and spiritual imperative.

Economic globalization must not undermine rural society, although urbanization will inevitably increase throughout the world. We must sacrifice “growth” for global economic equilibrium.

Esperanto must be used as an international language, since it is learned in only 50 hours (English and Spanish require 3000 hours of study).

The international language Esperanto can protect all cultures of the planet, diminishing the impact of cultural imperialism.

The informed and free press can favor a fair regulation of the market, discouraging the corruption of the regulator and the regulated.

To discourage corruption, secret agencies of all kinds must disappear.

Economist Keynes, the IMF’s alleged inspiration, has said that markets do not correct themselves. A sincere global regulation of the world market is needed. This can be a function of the UN, thus preventing war from being used as a regulatory instrument of the market.

The invasion of Iraq destroyed the economy, social fabric and

institutions of that country, but it did not remove the United States from its economic paralysis, at least not until today, August 6, 2003.

The inconsistencies in recommendations and demands by the IMF must cease.

When speaking of “Globalization with a human face,” political rhetoric must be made coherent with global economic and ecological reality.

There must be a solid and independent World Judicial Branch.

There will be 12 billion people in 2050, in a world not suitable for children and young people.

Sudden and radical changes are not effective without a psychological mutation of the human being.

Let us simply study what happened with the French Revolution of 1789, the Paris Commune of 1871, the Soviet Revolution of 1917, and the Cultural Revolution of China of the 1960s. They all failed.

The great Privatization of the Soviet economy, after 1990 also failed. Russia was left in the hands of a few big-money mafia buddies. That privatization began with the competitive sale of Russian aluminium, when it was no longer used to build arms.

It is obvious that the way of life of the human being must change. The human being must leave prisons, armies, offices and brothels.

That will not be possible without the profound psychological mutation, which only happens thanks to Unitary Perception.

INTERLOCUTOR: Where can I study Holokinetic Psychology and Unitary Perception?

R.F.G.: We have an Internet course in simple language, at a level superior to university.

## 19. PROLOGUE TO THE BOOK “THE GREAT LEAP OF MIND<sup>1</sup>”

What is this book about?

For some years now, I have made it my practice to travel with a small tape recorder (a gift from a friend) so that on those rare occasions when I meet people who are disposed to engage in serious discussion about Unitary Perception I can make a record for my files. This book is an edited collection of those meetings which best reflect the ongoing discovery and discussion about what Unitary Perception is and, just as importantly, what it is not.

If we are to sort out whether we are merely invented beings or really existing creatures, we must engage ourselves in the actual manifesting of Unitary Perception. All of the dialogues in this book are concerned with what this actually comes to, what it means to live in Unitary Perception and what Unitary Perception means for humankind at large. This is especially important in light of how humankind is still struggling under the heavy yoke of several intellectual dogmas. Of the many which I have clearly identified; the Cartesian dogmas, the Post-Modern Scientific dogmas and the Romantic dogma represent the most pernicious and tenacious. Much of the discussion in these dialogues concerns itself with the identification of these dogmas and the adjustments humankind must make in living with these dogmas if we are to achieve anything resembling real human life and dignity.

Part of the discovery process regarding Unitary Perception, on an individual basis, is grappling with what I call “mental leaps” or “leaps of mind.” There have been quite a few leaps of mind throughout recorded history and many which we can

1 The first book in English; “Beyond Silence” is only the second of 16 books in English.

surmise to have occurred before recorded history. The use of words and symbols, while not the first leap of mind perhaps, is certainly noteworthy in terms of its pervasive impact on our lives. The power of words is only truly understood after much careful and prolonged reflection, even as we live within the overwhelmingly pervasive world of communication and within our contemporary “information explosion.”

Perhaps it is because we live within the world of language and symbology that it is so difficult to understand what a great leap this behavior of communication is. And it is this “proximity blindness,” which also constitutes such a serious and dangerous flaw in our perception and our thought.

Even the most cursory understanding of Unitary Perception will reveal to the reader that this sort of ‘blindness’ need not be a permanent condition. Our fascination with symbol (words, numbers, money, crosses, crescents, hammers, wheels, triangles, circles, etc.) has gone too far and has become even dangerous.

Other leaps of mind which pervade our daily life can be identified which are just as ancient and just as important to the structure of our so called “Western or Eastern cultures.” The cultural organization and division of labor which were necessary for such impressive artifacts as the Pyramids of Giza, the Lighthouse of Rhodes, the Great Wall of China and so on was a great intellectual leap which is a constituent part of human culture. Great empires such as the Babylonian Empire, the various Egyptian Dynasties or the greatest Indian, Chinese or even the great Roman Empire would not have been possible without this innovative approach to daily human life.

There were some serious problems, though, since kings represented the divine unwritten law (LOGOS) and written laws

(NOMOS) either didn't exist or were not respected. The excesses of pharaohs, kings, mandarins, rajahs and pashas are still legendary. They were the divine unwritten law (LOGOS) and held absolute power.

4500 years ago, some feudal lords (privileged friends of kings) started to build tombs and even write laws (NOMOS) to their own advantage. This must have been quite a leap, if not of mind, at least of thought. Even today, many people don't know the distinction between mind and thought, something that I discuss extensively in this book of dialogues, in different ways.

Those were the times of the Babylonian Feudal Empire, united with Akkad (the town of the soldiers of bronze-armour), Assyria and Persia, under the LEX TALIONIS of "an eye for an eye and a tooth for a tooth," written in the so called Hamurabi Code.

This kind of social organization (the feudal empires) has been untouched in its essence since it was born. Not even JesuKristos could change its ways and its structure, even when Jesus spoke its lingua-franca, the Aramaic language, which had a vowel-less alphabet of 22 letters.

This type of feudal imperialism was all people knew at the time and it continues to influence our lifestyle and language even today, since Persepolis, the empire capital, now in Iran, ended up dominating the Greek, Phoenician and Etrurian "worlds." This means that Persepolis dominated the Middle-East, and heavily influenced the East, Europe and all North and South Mediterranean countries (South Europe and North Africa).

Our kind of culture continues to be that kind of culture, preserved and disseminated by the European Colonialism of the 16<sup>th</sup>, 17<sup>th</sup>, 18<sup>th</sup>, 19<sup>th</sup> and 20<sup>th</sup> centuries. Of course, the last 500 years!

The Phoenicians “owned” the South coasts of the Mediterranean, from Phoenicia and Egypt thru Carthage and Algeria, perhaps even Morocco. Etruria owned Italy from Florence. That was the cradle of the Roman Empire, which only changed the form of the letters of the Phoenician language, adding the Indo-European vowels, to create the new Greco-roman lingua-franca, which was the tool used to recreate and transmute all the horrors of the Babylonian feudalism, and well into the Christian Era through 800 A.D. Feudalist slavery was re-created by Rome and continues today, with ineffective disguises.

In spite of Christian teachings, money ruled the world, even before coins appeared (silver pieces were merely weighed), even before rent, slaves used as money, wages, loans, interest and capital accumulation went into NOMOS (the written law of today and always).

But then, as today, most financial and trade interactions were so complex that most of them were non-legal (without a written law), which doesn't necessarily mean illegal.

Around the year 1200 BC, Homer wrote that “gods are the ones to be worshiped (not men, lords or kings).” It was quite a leap of the imagination to say such a thing, while the Greek “HELLAS” (sense of community) was starting to emerge within the Babylonian Feudal Empire.

The Greeks started the Olympic games in 776 B.C. and they called them “Agon” (contest or competition). They founded a society based upon competition and effort (a world of “agony”) that continues today with the Protestant ethics of work, achievement and effort well into the 16th Century A.D.

The word “hell” may or may not be related to such a lifestyle of competition, trade and consumption of land and goods,

but it is certain the Greek called such a culture “Hellas” and themselves “the Hellenes.”

The Greek philosophers (and sophists) developed ideas of God, reality and nature (*physis*) that continue to be with us to day.

Around the year 400 B.C. Plato suggested that “we should only follow our conscience (and not any God),” which was a leap from Homer’s “follow God and not King.”

Socrates was sentenced to death for asking new questions like “if God exists, does he care for us?” Or “should we follow our CONSCIENCE, our NOMOS (written laws) or LOGOS (un-written law of God)”?

Money itself, an integral part of the organizational leap in human history that we call the division of labor, was also a great exercise in innovation. Wealth was not represented by anything for the greater part of human history. A barter or trade of wealth was effected by the actual exchange of the articles themselves, including animals and human slaves.

Money is, in a sense, a symbol very much like language is and so it represents another “leap of thought,” even when not of the mind. We no longer have to weigh our silver to get our bread. We merely count units of wealth. Thus the cumbersome physical act is replaced by an intellectual act.

Written laws, such as the Code of Hamurabi, proved to be another quantum step in humankind’s intellectual progress because it allowed the lowest member of a society to compare what served as the exemplar for social action with what the ruler and judges actually executed and prosecuted. What at first seemed to be a device to amplify the power of the

ruler because of its generality and permanence did in fact result in the disappearance of the monarchical form of government in modern times. The innovation of written law resulted in the “rule of law” rather than rule by potentate! However, such an apparent transformation required that any such people would need to be literate enough to read such written laws. Once again, an intellectual innovation, a leap of thought, if you will, seemed to change the course of history.

But, these were still not leaps of mind.

While rulers were issuing written laws via the scribe, while empires such as the Babylonian and Phoenician empires were hitting their stride and the Egyptian empire was just reaching its decline, the Greek culture and civilization were just beginning to take form. This is an important period in the study of intellectual innovation. The Greeks are responsible for a large majority of what constitutes modern thought.

The ancient Greeks were a fountain of leaps of thought which proved to be so forceful that we can truly say that while the Roman Empire conquered Greek lands, the Greek thought conquered the Roman Empire. Nevertheless, mind was still untouched by the human brain in general. I explain this fact in my book.

In one of the most pivotal intellectual events in recorded history, Xenophanes realized that the idols and religious statuary of gods usually resembled the people who worshiped them. Scythians, he noticed, had gods with red hair. Xenophanes surmised that if cattle should fashion an idol it would have horns! And lest we think this terribly unique, it must be said that religious scepticism, especially among the Greek colonies such as Miletus and Leontini, was “in the air.” Such religious scepticism resulted in a Copernican kind of

revolution where the universe was transformed from a deity centered universe to an anthropocentric universe. As Protagoras said, “Man is the measure of all things.” Obviously, every time “mind” was discussed, it was only in reference to “thought.”

Most Greeks, of course, were very pious and would not publicly claim to be impious, especially since there were public laws prohibiting such declarations. But such laws did not preclude discussion of such topics and such a preclusion would be unthinkable in Athens, where intellectual discussion and disputation were considered the grandest sport of all.

Socrates could not have lived so long without such a liberal atmosphere where he was free to ask such questions as, “...should we follow our CONSCIENCE, our NOMOS (written laws) or LOGOS (unwritten law of God)?” This was a unique period in history when much of the people was engaged in a discussion about how one should live one’s life, what constitutes the good life and the philosophical questions which were a necessary consequence of such questioning.

The Greeks made a clear distinction between BIOS (life as we know it) and ZOE (true life).

More subtly, there seemed to emerge a distinction between “being in space now” and “becoming somebody in time.”

The seeds of such inquiry came early in Greek history with the appearance in Homer of the injunction: “Gods are the ones to be worshiped, (not men, lords or kings).” This in itself was quite a transformation of viewpoint suggesting that the allegiance of humankind should be first to the divine, not unlike the Christian viewpoint which was evolving with the Essenes. And from this change of all allegiance from the man-god ruler to the ethereal divine came another transformation

of allegiance from the divine to the possibility that we should first confine our allegiance to our own personal intellectual existence, as Socrates pointed out constantly by repeating the Delphic dictum: "To thine own self be true." And by stating his own guide in life, that "The unexamined life is not worth living." Thus during the rise of the *Hellas* or the Greek form of life, there occurred several leaps of thought (even when not of mind) which set the stage for the greatest leap of mind yet to have occurred in human history.

During the 1960's, as a result of laser technology research, there arose a technological marvel called the "hologram." A hologram was a three dimensional representation in free space of an object achieved when the coherent light of a laser passed through a diffraction grating of careful design. Such a marvel was wonderful and impressed a generation of young people locked in a cultural upheaval new to the American experience. But intellectuals, scientists and technologists saw something else in the phenomenon of the hologram which promised advances beyond the parlor trick of free space representation of objects. The special properties of the diffraction gratings changed our thinking about the "necessary" constraints of physical events and inspired some thinkers to propose that similar constraints could be removed from our thinking as well. Thus "Holokinesis" (David Bohm, 1986 A.D.) was born in an age which was ready to receive it but incapable, in a general way, of understanding the potential of these new discoveries.

To discover by oneself moment by moment, was interpreted (again) as accumulating discoveries about "the self." Constant discovery may happen only in Unitary Perception. Thought is no longer sufficient. The accumulation of discoveries is what is known in memory as "thought."

Today, Unitary Perception represents the culmination of the latest mind transformation. Your time spent reading these dialogues about Unitary Perception will be well worth the effort and will allow you to participate in the greatest leap of mind so far.

The dream of conscience and full consciousness of mind, the object and hope of so much human thought, throughout history, can now be fulfilled and this explains why I say that Unitary Perception is the Greatest Leap of Mind.

## 20. THE SECOND AWAKENING OF EVERY DAY

INTERMEZZO DEL BOSQUE, Managua, Nicaragua - December 9 to 13, 2003

Seminar imparted by Dr. Rubén Feldman González

Candidate for the Nobel Peace Prize

(Fragment)

FIRST DAY

RUBÉN FELDMAN GONZÁLEZ: I'm told that I speak about silence, which is a paradox and yes, I'm speaking about the most intelligent form of mental silence, which is Unitary Perception, and I'm told that I speak about human consciousness... actually, I try not to use the word consciousness because it's very hard to define, and so I speak about Unitary Perception. We are going to define it from the outset, which is: to perceive everything that can be perceived at the same time.

Which means that we are listening to this silence with all the sound it contains, this dialogue, this conversation, we are feeling the weight which is gravity beneath our body on the chair, the gravity we feel beneath our feet at the same time, so then, what is Unitary Perception?

To perceive everything that can be perceived at the same time, to listen to all of the sound at the same time, to see the whole visual field, what we are seeing is not important, but, at the same time to see the totality of the visual field, and feel the gravity, like I say: on the chair and beneath your feet at the same time, at the same time.

I say that this is the most important thing in life because I have seen a very big transformation in myself, because of having taken it seriously.

Jiddu Krishnamurti taught it to me.

Then there came a point where Jiddu Krishnamurti asked me, “Are you listening?”—we were speaking in English and he asked me, “Are you listening?” and I said, “Yes, go ahead.” He said, “But not to me; are you listening to all the sound at the same time, all the sound at the same time?” And *then* I started to understand what he wanted to tell me.

And I took it seriously, and when I arrived at my house with my first wife, I told her, “From this point onwards until I die or until I become incapacitated I am going to talk about nothing else but Unitary Perception.” Then she told me (she was Argentinean) “The vultures are going to eat us,” that is, obviously she was mistaken, because fear of the new is huge, and I told her “I am going to talk about this till the end of my days.” She believed that we would end up in misery and that I was going to be a failure as a doctor and a pediatrician and all the rest, and she left the house terrified. I continued on alone speaking about this since ’78 all over the planet. I have a waiting list, as a doctor, up until June 2004 (today it is December 9, 2003). And the patients come from many countries.

The vultures haven’t eaten me; they invite me from all over the planet and at least in Nicaragua they treat me like a king, and in other places they treat me very well; the vultures haven’t eaten me. And so, because of that I say Unitary Perception is the most important thing in life, because the day that I came to know Unitary Perception with Jiddu Krishnamurti, I came to know love, I knew peace, I knew great physical energy, then I said to Krishnamurti, “I have found Peace today; I am 34 years old, I have found peace and love, so, what did I feel for my parents, for my two sons, for my wife before this?” He told me, “You know.”

There is the love of psychological Precinct C (all the known) which is reciprocal love, or better said, love that seeks reciprocity.

That is, Unitary Perception is the start of pure love, it's the start of peace, and if one persists in a constant way in attempting it, in attempting it without any effort, without saying "Rubén is speaking," without saying "gravity," because I feel the weight on the chair, without saying "hall" because I am seeing the totality of color and movement in the visual field; then with the mind in silence, observe everything that can be perceived at the same time.

I call Unitary Perception "the foundation of action," because if I live in Unitary Perception, then I can speak in Unitary Perception while I listen to all the sound, I can remain quiet, I can walk, I can rest, I can work... and all those actions sustained by the foundation of action, which is Unitary Perception.

We are speaking, not of a technique, not of a method, to be used 15 minutes per day; we are speaking of living like this, of a new way of living, living with the silent mind that listens. One day I said to Krishnamurti, "Why not summarize all of this in a few words?" and he said, "Of course! Attempt without effort to live with death in futureless silence." I said, "What?" He said, "Attempt without effort to live with death in futureless silence."

Trying to assimilate this, I asked him, "What would you think if we changed that and left the phrase like this: "Attempt without effort to live with *Peace* in futureless silence." Jiddu Krishnamurti said: "Ah! Dr. González doesn't want to die." He said, actually, that if we're going to die one way or another in fifty years, in forty years, in ten years, in ten days, God knows... then, why not assume the fact of living with death, which means that I am completely alive right now?

Knowing that we are mortals, all the more reason to live life completely, which doesn't mean having orgies and getting drunk; it means to incarnate, occupy one's body completely

and listen, see and feel the weight of the body at the same time. He told me, “Incarnate now; don’t reincarnate.” It means totally occupying the body consciously, the body which at times we leave forgotten on a chair while we go to Cancún with the mind, isn’t that right? Or we go, God knows where, and we leave the body forgotten and suddenly we are aware that our body is in a chair.

Then, I also call it the complete awakening or the second awakening of every day, because let’s say that Rubén dreams that he’s swimming in a river and he wakes up and suddenly there’s no river and there’s no Rubén swimming in the river. The Rubén of the dream disappeared on waking up and Rubén is now in wakefulness, awake, and now he still lacks the second awakening, the complete awakening which is Unitary Perception and I begin to listen to everything, the little birds (I’m thinking of an awakening taking place in Mexicali, which is what happens most frequently, because I live there), waking up in Mexicali, the little birds (we have a very large garden), the distant barking (the whole world has dogs in Mexicali), the barking, the little birds, the weight of the body, so then Rubén of the dream disappears and Rubén is now in wakefulness. It is as if on waking up, the Rubén of the dream disappears and in wakefulness, on waking up in Unitary Perception, the complete awakening, Rubén of wakefulness disappears and there remains pure observation, pure listening of the mind in silence that is observing everything that can be observed including what could arise from Rubén, which could be: “I have to go to work at 8,” I go to the shower and, completely attentive, listen to the sound of the water on my head...

One begins to live content for no reason, ecstasy for no reason, including the tremendous beauty of listening to the shower on my head, the water on my head and so, from fact to fact, living in Unitary Perception at each instant from fact to fact.

Where does this come from? How would it occur to anyone to say that this is important?

In actual fact I told Krishnamurti that this was stupid and how could he dare to talk to me about something so stupid. In the end and fortunately we became friends thanks to my sincerity, because I had recently arrived from the Argentina of disappearing people, some of whom had been my friends back there in '74, and then they introduced me to Krishnamurti, I wanted to talk to him, they had told me to talk to him because I was in a state... how could you put it... psychologically prostrated. And I introduced myself: I am Rubén Ernesto Feldman González. He said, "Very big name, very confusing, may I call you Dr. González?"

"Of course," I told him and it occurred to me to say something stupid at that moment, and I said: "But that's not my real name."

"Ah! No? What is your real name?"

"My name is Anger," I told him.

He tells me, "At last someone who comes to me without putting on the mask of Saint" and a friendship started that lasted until his death in '86.

The anecdote that I've just told you took place on March the 23<sup>rd</sup>, 1975 in San Francisco, California and from that day onwards there were ten years of dialogues.

What did we dialogue about? About Unitary Perception. And what interested us? When he saw that I began to live it, then we started to see how we could polish the language to transmit the fact without distortion, to teach it without distortion, without confusing anyone.

David Bohm participated in that polishing of language.

I told him: “When you use the word meditation, you are causing confusion, because they believe that it’s the same thing as that Hindu, Korean or Tibetan guru.” He said, “You’re right, but we have to see that I’ve used that word for 50 years” etc., etc.

He encouraged me to use “Unitary Perception.” And in his last conference in London (September ’85) he said “I will not use the word *meditation* again.” On another occasion he said that the word “meditation” is a stupid word<sup>1</sup>.

You can see this in the 4<sup>th</sup> DVD of “Facing a world in Crisis.”

Then he goes to India, feels very sick in India, gives his final talk in Madras and begs them to take him to California where he had his little chalet that was built by Annie Bessant, North of Ojai, California. And so in that miserable bodily state he went, with all those flying hours, something like fifteen, to Los Angeles, to die in California and admitted as a last concession that yes, there is a better word than meditation, which is Unitary Perception, better than the word meditation that he used to describe the most important fact of human life. We are not speaking of the word meditation, used as a technique, and which is actually a business for many.

In actual fact, a scientific revolution occurs from 1986 onwards that is without precedent when David Bohm mathematically formulates his concept of Holokinesis and then all of the notions of order in science change: time, the nature of movement changes, and then if time and movement, to name just two things, change their nature from the scientific point of view, I say to Bohm (whom I met in ’78 thanks to Krishna-murti), “So, Psychology has to change.”

“Yes, and completely,” he said. “Of course.”

1 <http://www.youtube.com/watch?v=twJ7CxYNg4>

Bohm joined the dialogues that I was holding with Krishnamurti and the three of us continued to talk about this and about how to polish the language in such a way as to make it simple, and also to transmit the fact of Unitary Perception without distortion.

It befell on me to initiate Holokinetic Psychology.

So of course we started with the word “mind.” Without doubt the mind starts with that memory, the gene. The gene synthesizes proteins and gives the form which is that of the human being. Only the human being can touch the tip of the thumb with the other fingers and that is called opposition of the thumb, and it’s a movement that appears to have given man the power to transform nature, up to a certain point and he is the only mammal that has managed to dominate nature to such a degree, thanks to that opposition of the thumb and the other fingers.

The other primates have the thumb at the same height as the other fingers; the thumb is not opposed to the other fingers. That means that genetically we have a form, the form of the human being, which is a new form of the mammal (and of the primate, of course) and that is mind, because the gene synthesizes protein to always produce this form, therefore it is a memory, a genetic memory.

When the human body is formed in the fetus, homeostasis has already begun, which means “that enormous energy that maintains the equilibrium of the form.” That is, that the man is not transformed into a frog or a dog, his form continues, that maintenance of the form is homeostasis. But homeostasis also keeps the quantity of red blood cells always the same, the temperature at 36°C always the same, the chlorine, the sodium, everything that exists in the blood always the same, the sugar, everything, everything is always the same in the human being, thanks to that enormous

energy of homeostasis. That's also mind; it's the most rudimentary part of the mind, which later, becoming more complicated, gives rise to what we call thought.

Otto Rank spoke of the trauma of birth and of the influence that birth could have, going from 36°C in the mother's womb to, let's say, 25°C if one is born in Nicaragua and is lucky enough for it to be 25°C. In Alaska I have seen babies been born at 80°C below zero; just imagine going from 36°C in the womb to 80°C below zero in the environment, that's a real trauma. I lived in Fairbanks, but visited small Inuit and Eskimo villages with a helicopter as a psychiatrist.

And then, there appears what Freud calls epigenesis, that is, *epi*: above, *genesis*: of the gene, that is, above the gene, above homeostasis, the epigenesis of the "I" starts from the trauma of birth according to Sigmund Freud, or that is, the oral, anal, phallic and genital stages, which is called the *maturation of the "I"* and many varieties of that first understanding of Sigmund Freud.

Now then, all of this that we've just summarized: gene, homeostasis, birth and epigenesis, is what is studied as academic psychology, at best.

So, we can say that this is the known aspect of the mind, Precinct C of the mind. But with the new discoveries, especially as they are of such profundity, that they transform the notion of the order of time, that they transform the nature of movement, then it is necessary to speak of another aspect of the mind.

That aspect is the mind that makes contact with the implicit order, so we're going to see what it is. The mind that makes contact with the implicit order is Unitary Perception.

Everything that we have seen is the explicit order, including the unconscious. The unconscious forms part of the explicit order. The implicit order is not the unconscious. Contact with the implicit order of the mind is Unitary Perception, and of course, a new way of experimenting in psychology is needed; we can no longer base ourselves on the Cartesian notions of order which are: absolute time, what we want to measure with time, etc. A new manner of experimentation is needed, without abandoning the Cartesian experimentation of course, because that corresponds to the mind that we have just described; but it's necessary to add another manner of experimentation for that part of the mind that we call Unitary Perception.

So you see there the schema that I've drawn. Precinct A includes Precinct B and Precinct B includes Precinct C. Precinct C is everything that we know.

David Bohm summed up Precinct C or "the known" of the mind: "Fear, anger and sadness." But of course then we are going to go in a more subtle way into what Precinct C of the mind is.

And Precinct B? It is the *Good*<sup>1</sup> precinct, Unitary Perception.

David Bohm compared Precinct C to a bank vault, I believe that a person would die in a bank vault, a sealed-in place where the air can neither enter nor leave and it's completely closed-up and so that's all that we know, thought, memory, whether it be genetic or epigenetic, fantasy, imagination, metaphysical, philosophical, historical, literary and scientific narratives; all that is Precinct C, what we know, and of course, our name.

Our name represents the super-production of thought which is called "I," so vault C or Precinct C of the mind is all that we know. That is, many people are born, live and die in Precinct

1 Spanish: (B)ueno.

C of the mind. How many people are born, live and die in Precinct C of the mind? If I say 99%, I am possibly understating it.

I believe that if not all of humanity, 99% of humanity are born, live and die in Precinct C, without knowing Precinct B and Precinct A.

So Precinct B, the good precinct, is Unitary Perception, which as I've already said is defined as: perceive everything that can be perceived at the same time without speaking or thinking a word, without saying fan, ventilator, and if thought appears, perceive thought as if it were another sound, and then thought stops having that tremendous influence that it has now in our lives.

Precinct A is very far from words and we'll see if we have time to refer to That, but if we have a clear vision of Precinct C and Precinct B in this workshop, I believe that we'll fulfill our mission.

Your mission is to understand this and my mission is to make you understand this. Why?

Because it is the most important thing in life and as for the rest I am going to leave you to study it in the written work, and this is not a trick, to sell the books, there's no reason not to read them and I assure you that there are plenty of reasons to read them.

So where does the language that I speak come from, the language that we polished with Bohm and Jiddu Krishna-murti? The language comes from the hologram.

The hologram, what's that? It's a photographic technique that appeared around the start of the 70's in the 20<sup>th</sup> century, which gives us a very different vision of reality. We take a photograph; let's say this is the photograph that we know:

*(Diagram on the board.)*

PHOTOGRAPH:

- Light
- Lens
- Point to point correspondence between object and image
- Image is explicit

That is, we take a photograph of the individual and here we'll have the image in the negative, which will be inverted and the points of the head are going to be in the lower part of the negative, the points of the feet are going to be in the upper part of the negative, after going through the lens, whether it's digital or pre-digital photography, the camera has a lens and that's how the photograph is taken. A lens is used, this is the negative where the image is inverted, light is used, be it a flash, the sun or other artificial light, and there is a one-to-one correspondence, which means that the eye of the person photographed will be, point for point, in the eye of the image, that is, each point of the object corresponds with one point of the image. That is what we know as the common, well known photographic negative, digital, etc.

But the Hologram already began with Leibniz in Leipzig University. He was one of Descartes' colleagues in 1680.

Leibniz wrote a book that was called "The Monad," which said that in each part of the universe, the whole of the universe is represented. Of course, no one took him seriously and they saw him as a bit of a half mad mystic. And Leibniz was a genius, he did many things, he invented a hydraulic bomb, he studied the laws of the period, he wanted to unite Christianity, he traveled here and there to unite the Pro-

testant churches with the Catholic. What he really wanted was for there to be a single Christian church. He lived a very wonderful life, it's worth knowing about. He discovered the differential and integral calculus; he was a genius and he said that if he had a single source of light of great intensity he could build a statue of light.

Gabor repeated this in 1943 in Hungary, in a country that was poor and dejected by the war; the man had no instruments, no economic means to enable him to turn his understanding of this into a reality. And Gabor also said, "if I had a source of light of great intensity, I could make a statue of light of anyone."

But when the laser ray is discovered, two investigators in Michigan University, Leith and Upatnieks, have the source of light that Leibniz and Gabor dreamed of. And what do they do? They take the photograph of the person in a statue of light of the person —two laser rays are used that cause interference in the negative, without a lens.

Just to show the difference between the common negative and the holographic one: what we see when we see the photographic negative before it is revealed, the common negative, we see the person who was photographed although he is inverted, but we see him.

But if we take the holographic negative, we look at the negative and we don't see anything other than stripes and spirals of light interference made by the two laser rays that come to the negative, one from the object and the other from a mirror.

And this is the holographic photograph, the hologram that we know:

*(Diagram on the board.)*

#### HOLOGRAM

- Laser
- No lens
- Object and image have no point-to-point correspondence
- Image is implicit

So, where is the image? Where is the image of the person in the hologram? The image, according to Leith and Upatnieks, is implicit in the negative.

The explicit is the spirals and stripes of light interference, that's what is explicit, what is manifest or explicate, what can be seen.

But what cannot be seen, the implicit, is the image and when we pass another laser ray through, that image appears in the form of a statue of light just as Leibniz said in 1680 and just as Gabor said in 1943. So, I mean, imagine that Leibniz said this in 1680 and in 1980 all of Leibniz's complete work is published in Europe; almost 300 years after his death Leibniz's work was published again and it was a surprise to everyone.

And why was the work of this man published? It was, of course, because he was the first person who imagined the hologram, 300 years before its apparition.

So in the holographic negative light is not used, laser ray is used, which is amplified light; a lens is not used and all of the points of the photographed person are in all of the points of the negative. They are "all in all" as Leibniz said in his work "The Monad." Leibniz said that the totality of the universe is in each point of the universe, which is reproduced in the hologram.

If we take that photographic negative and divide it in two, we are going to have the legs in the upper part and the head and hands in the lower part, but if we divide this other negative into a million pieces (the holographic negative), what will we have? We will have a small piece, we put it in front of the laser ray and we are also going to have the complete statue of light of the person photographed. Why? Because each point of the object is in all of the points of the hologram, as Gabor said and as Leibniz said.

David Bohm's history is very interesting: he had Robert Oppenheimer from the United States, who made the atomic bomb, in the Manhattan Project, as his professor.

The first person he invites to participate in that project to build the atomic bomb is David Bohm, who was his favorite student because he was the best student that he had had. In other words David Bohm received his title in Physics from Robert Oppenheimer. And when they gave Robert Oppenheimer the directorship of the Manhattan project to make the atomic bomb, he invited Bohm. The salary was \$250,000 dollars a year in 1938 and Bohm entered. Where did Bohm enter? Into a secret government project, he didn't know what it was about and one day he was talking with Oppenheimer, in a friendly way and Oppenheimer said, "Do you know what we are making?"

Bohm said, "No!" "We are making the atomic bomb."

Worried, Bohm asked, "And what is that?" And Oppenheimer, getting enthusiastic explained what the atomic bomb is. And then Bohm told him, "Ah! I cannot continue like this, I cannot continue in this" and Oppenheimer got very angry with Bohm, because Bohm not only rejected the Manhattan Project, but also that enormous salary. Bohm said, "I didn't study physics to make arms, I studied physics to know the nature of matter and energy."

After that, he is studying the electron in the bubble chamber and sees that the electron disappears and reappears again in the same place, and speaks with Fermi and with various physicists of the time, Teller, etc. And he says, “look what I have just discovered in the bubble chamber, the electron disappears and then reappears in the same place. Where can I read about this?”

His colleagues told David Bohm, “You can’t read about that anywhere. Because who would be bothered to talk about that?”

So David Bohm kept wondering what could have happened to that electron, because it disappeared and reappeared in the same place. He went to the ophthalmologist—he thought it could be a problem with his sight— but his sight was fine.

Then in 1959, the hologram appeared and Bohm says, “Well, this is the explanation for what I was seeing in the bubble chamber.”

“There is an explicit and an implicit order, not only in the holographic negative,” says Bohm, “This occurs in all the space of the universe.”

There is an explicit and an implicit order, then where does the electron go to when it disappears? It goes to the implicit order of the universe, and when it reappears again in the same place it is explicating again, it appears again in the explicit order of the universe. It re-appears in the explicit order of itself.

That is, Rubén has an explicit order that you see, but he also has an implicit order in the very same place.

Now, there is a movement between both orders that Bohm called Holokinesis. It is the total movement in all the cosmos, according to Bohm.

Holokinesis is the movement between the explicit order and the implicit order in all of the universe, in this glass here, in Rubén, in each of us; this movement, Holokinesis, is in all of the matter and energy of the universe, between the explicit order of matter, mind and energy and the implicit order of matter, mind and energy in the whole cosmos. This movement from here to here (Holokinesis) is occurring in all the cosmos.

And then, when I had the luck to meet him in '78 in London, in London University (I've published a booklet, it's called "My Meetings with David Bohm" only available in Spanish, where I give details of my conversations with him), we began to speak the language of the new scientific psychology. That part is not in the book because it would be very tedious, but we began to speak about the language to be used in psychology, so that psychology reflects this scientific revolution, then Bohm says, obviously matter and energy exist all over the cosmos; what is not said is that mind also exists in the whole cosmos as an interface between matter and energy. Said language was reflected in my written work only, that is why you won't learn Holokinetic Psychology by reading Bohm or Jiddu Krishnamurti.

He told me, "Matter is in the whole cosmos" and I said to him, "Give me an example of that, because from what I see in the cosmos and from what I've studied, there is nothing but vacuum so, then, how can you say that matter is in all the cosmos?" "Yes," he says, "sodium exists in the blood of a human being, there is sodium in the sun and there is sodium in all the stars, or matter, all the elements of matter, are in all the Universe." And he told me, "Light, which is electromagnetic energy, is in all the universe. That is what we see with the eye." "How is it that the mind is the interface between matter and energy?" "The mind is in the brain, and if the brain disappears, does the mind end?"

He tells me, “You know such and such an orchid and what it does with the wasp?” I say, “No!” He tells me that there is an orchid that has yellow and black stripes on one of its petals, and you see the orchid and say, “This orchid has petals with yellow and black stripes,” but suddenly, if you keep watching, a wasp appears that has yellow and black stripes and copulates with the petal of the orchid. Why?

So that the orchid can reproduce. It appears impossible but yes, so that the orchid can reproduce, because that wasp carries pollen to another orchid where it is also deceived into copulating with the petal and in that way the orchid reproduces. And then Bohm asks me, “Whose mind is that, the orchid’s or the wasp’s? And I say, “Both.” “Fine, it’s both. And how does the orchid know to construct that yellow and black petal? And how does it manage to deceive the wasp to reproduce? And so, what type of mind must the wasp have? It must be very stupid to copulate with the petal of the orchid and to carry out the will of the orchid so that it reproduces.”

Obviously mind is universal and includes the orchid and the wasp; it includes human beings and all living beings.

“Mind is universal and it is in the whole of the universe, and wouldn’t you call mind what the electron does when it appears and disappears and appears again in the same place? And there is an experiment that is called E.P.R.—Einstein, Podolsky, Rosen—in which, when the spin of the electron (its rotation) changes, the rotation or spin of all of the adjacent or distant electrons also change. Could it be that the electron communicates and if it communicates, could we say that it has mind? Or is it only the human being that has mind when he communicates?”

So, obviously, we have to speak about universal mind also, in the same way as we speak about universal matter and universal energy.

What is the universe made of? The universe is made of matter, mind and energy, and the three have two orders: an explicit order and an implicit order, and between both orders of matter, mind and energy there is the movement that is called Holokinesis, which is also in all the cosmos. So we begin to speak about Holokinetic Psychology and that part of the mind which is in contact with Holokinesis.

So, we have spoken about the explicit order of the mind, gene, epigenetic mind, the mind of birth, the epigenetic mind and now we have to talk about the implicit order of the mind, with which Unitary Perception establishes contact. So the mind must be redefined to adjust to all the transformations of science.

The mind is redefined: mind is the result of the interaction between the organism and its environment from the amniotic liquid until death. That is the known part. I repeat, mind is the result of the interaction between the organism and its environment, which could be the amniotic liquid in the fetus, the environment could be the family, the society, until death. And from that exchange between the organism and the environment comes what we call mind, which is memory, imagination, fantasy, thought, and “I.”

But the mind is more than memory; it is also Unitary Perception. It is a tremendous thing to have discovered an inactive function of the brain, inactive through lack of use, not used because it is not necessary for survival. But life is more than getting food and shelter.

The child does not say “I” until he is 24 months old, in other words, he is not born with the “I,” he learns the “I” in that exchange between the organism and the environment, between the organism and the family; the family transmits collective thought to the child and it becomes individual in

that child. The child learns to say “I” to make contact with collective thought and to give continuity to memory; all that is the explicit order of the mind.

Then, if there is Unitary Perception in wakefulness or perceiving everything that can be perceived at the same time with the mind in complete silence, without naming what is seen and what is heard, it would have to exist in all human behaviors, including sleep, which is a behavior... so he asked me, “Have you read Laverne Johnson’s investigations on sleep?” And I said, “No!” “Where do you live?” “In the Desert of the Valley of Death, in Southern California.” Bohm tells me: “Go to San Diego and speak with Laverne Johnson.”

That is what I did; I went to San Diego, and we started to study sleep, and I saw that sleep is studied with various apparatus: electrocardiogram, a cable joined to the muscles of the eye and the other electrode joined to the pretibial muscles which are used to detect the modifications in muscle tone, of the eye movements and cardiac activity at the same time, while the individual is sleeping. On the basis of the three registers, they have divided sleep into various stages, because sleep is not just one thing; it is not a homogenous thing. Many things occur in sleep, in the first 90 minutes synchronized sleep appears, also called non-rapid eye movement, and there are four stages: S1, S2, S3, S4 and the S4 stage, which is extremely interesting because it appears as though it were the Unitary Perception of sleep, because thought does not exist there, memory does not exist there. Dreams do not happen in NREM 4 sleep (S4). There are also electrodermal currents, or that is, in S4 the brain fills the body with electricity; growth is enabled with GH or growth hormone secreted by the brain, and if one wakes the individual up, as we did in San Diego—you wait for the instruments to show that the individual is in S4 and you wake them up there—and the individual is absent as it were, that is, it’s not Rubén,

let's say present. They don't know where they are; I believe it has happened to all of us, that we wake up and we don't quite know where we are, isn't that right? That is the S4 moment, and it's very rare to wake up in that moment. But when one wakes up in that moment, one feels a little bit lost, that is, there is no thought, there is no memory, there is great energy, then one has to speak with the person to tell them "you are so-and-so."

However, if the individual is awoken in another moment of sleep like in rapid eye movement (REM), the individual immediately gives his name and he tells about a dream because it's the period when dreams occur. The strange thing is that in the period of rapid eye movements which occurs after the first 90 minutes of sleep, duodenal perforations occur, heart attacks occur. Why? Because that is the period of nightmares in sleep, of thought in sleep. In the REM stage of sleep, the anger and fear that have not been seen, that have not been perceived in wakefulness, can kill the individual by a heart attack.

So, we verify that Unitary Perception is in all of human behavior, and in wakefulness it depends on consciousness, that is, it depends on the intention to be in Unitary Perception. Why was Unitary Perception forgotten? I asked Bohm, "Why do you believe the human being lost something so natural a thing as listening and seeing at the same time?"

David Bohm said: "We really do not know. A crazy theory goes that 780 thousand years ago there was a magnetic inversion of the earth, the magnetic north became the south. This must have caused a partial loss of human memory, as occurs along high-tension-lines. They don't allow the building of homes along high-tension lines because the electromagnetic field of high-tension lines wipes people's memories —because memory is electromagnetic. And so, the magnetic inversion which took place 780 thousand years ago can be seen in geology with the rocks of that period that have inverted

magnetic poles. There was possibly a rapid magnetic reversal, man partially lost his memory and so began the overvaluation of memory and thought above Unitary Perception, which is the most natural thing in the world, and man forgot Unitary Perception for at least 780 thousand years. It is now an inactive function of the mind, that needs reactivation. Man has existed for more or less a million and a half years, that is, from the time that man appeared until now, just in the middle of that collective human life, the magnetic poles were reversed and man possibly lost his memory, he started to overvalue memory and thought, his name, “I”—it would have been worse to forget names in the clan or in the family—and then he started to forget Unitary Perception until this mental function becomes inactive.”

Today we are discovering it again, thanks to the breakthroughs that occurred in Physics with the technology of the hologram on top of what JK, and only JK, is teaching since he was a boy.

David Bohm says that it’s necessary that the notions of order change, above all, those of time and movement in science. For Newton time was absolute; for Einstein time was relative.

But now that we know that Holokinesis exists, which is the movement from *here* to *here* in all the cosmos, if there is movement from here to here in all the cosmos between the explicit order and the implicit order of matter, mind and energy in all of the cosmos right now, therefore there is no time in that movement from here to here.

Time is always measured thanks to the movement of something from here to *there* and originally, the Egyptians took the star Sirius, which is where the word “serious” comes from, because serious means a person who is predictable, who can be trusted, like the star Sirius, which always appeared, in a trustworthy way, when it was time to start the harvest.

So the Egyptians measured time with the apparition of the star Sirius on the horizon, we measure it with the sun, but always by the movement from here to there of a celestial object. From Los Angeles to New York we have a flight of three hours, etc.

But if movement is from here to *here*, where is time? Time becomes irrelevant, which happens in Unitary Perception. On becoming irrelevant, the end of times has come. The end of times has come, which means, there is no tomorrow, there is no yesterday, the only thing there is... is here. In this room tomorrow does not exist, neither tomorrow nor yesterday; only space exists in this room.

Where does tomorrow and yesterday exist? In our head, in thought, but they don't really exist in this room. So what does it mean? Unitary Perception implies contact with irrelevant time, therefore, what does it imply? It implies incarnating in space and abandoning time, for a few minutes of course, because time is also important for arriving punctually—that is absolute time; it's important for me to know that it's two or three hours earlier in California, there are two or three hours of a difference that I have to take into account if I want to make a phone call. That is relative time. Let's say that in absolute time it's 10:43 here, absolute time, and relative time in California 7:43—another time, relevant if I want to make a phone call from Nicaragua to someone in California. The drama would exist if I call someone at 7 am Nicaragua to 4 am Los Angeles.

In Unitary Perception time is irrelevant, because we are entering that movement of Holokinesis, contact with Holokinesis, which is the movement from here to here, of immense energy, that's why that contact creates enormous energy and great peace, great peace, they are the two fundamental things of Unitary Perception that are felt at the start, great peace and great energy.

I believe that before continuing we have to have a small dialogue of questions and answers; I am going very fast, right? No. That is, if you have comments or questions on all this, we could make them and then we take a small break, a coffee, or whatever, to have a second part. But we could make the second part more practical so that you can see what I do with my loved ones, with my patients to bring them from Precinct C to B, to teach them Unitary Perception.

AUDIENCE: There is a part of the mind that is not the result of the exchange between the organism and its environment. You could say more about that.

R.F.G.: The present definition of the mind is: the mind is the product of the exchange that exists between the organism and the environment from the amniotic liquid that surrounds the fetus, until death.

So from that exchange between the organism and the environment, let's say that this movement between Rubén and you, between you and I is producing mind as a product of that exchange; memory is being produced, thought is being produced and God willing, Unitary Perception is also being produced, which is that part of the mind that the human being has forgotten. So from this exchange between the organism and the environment, the product of that exchange is mind, but that is nothing more than the explicit order of the mind. Now we have to talk about the implicit order of the mind. Which is what? It's Holokinesis. And what is Holokinesis? It's Unitary Perception in Psychological terms.

Unitary Perception is what makes conscious contact with Holokinesis; it's what allows me to realize that I am not separate from you, or you from me, that is just a product of thought, which means, we are going to see what Rubén means and what "I," means. I have to understand many

things with respect to identity, because it comes to that when we face this transformation of science.

AUDIENCE: Thanks very much.

AUDIENCE: Look, from what I understand, Krishnamurti is a spiritual teacher and David Bohm is a Quantum Physicist, up to now the image that we had is that the spiritual and the material are both a little bit irreconcilable. How did he manage to bridge those conceptions of life and the world?

R.F.G.: Who divided Spirit and Physics? Obviously, if Bohm could speak with Krishnamurti, it's very clear that the division between religion and science was made by thought. Who made the division between the Jew and the Arab or the Protestant and the Catholic who are killing each other in the Middle East, in Ireland? Who made the division between the Brahmin and the Muslim who are killing each other in Kashmir...? Let alone the Muslim who kills Muslims, or the Protestant who kills Protestants. Thought; that's right, isn't it? Thought is the divider.

I wrote an article which is called: "Murderous Thought," where I analyze the lives of various serial killers. It's clear that the murderous and the suicidal self constitutes the nucleus of what we call "I" and it's hard to accept it, but there's a lot of evidence to say that it is that way. Murderous thought can easily manifest if there isn't Unitary Perception. Why?

Because the perception of thought is fragmentary, and any fragmentary perception is going to cause measures and decisions to be taken that are fragmentary and generally destructive, like starting a war or starting the legal plundering of Argentina, of Nicaragua or of Mexico as has already been done. They are things that are done by the mind that is fragmented by thought and that knows nothing else but thought, or, that is, in Precinct C. All decisions that are taken are in

Precinct C, whether individually, whether in the couple, in the nation, they are all decisions taken from Precinct C and therefore they are fragmentary, divisive and conflictive. That's why so many conflicts are produced for every decision that is taken, because they are taken in a fragmentary way, in a partial way, in a way that is very often not very intelligent, without considering the totality of the problems involved in the decision. That will be possible when there is a group of people who live in Unitary Perception and who can collaborate in the making of decisions.

AUDIENCE: Doctor, does it mean that the memory of the human being is holographic and that Unitary Perception transcends that memory?

R.F.G.: Of course! The first person who said that the memory is holographic was Karl Pribram, that great friend. You met him in Guanajuato, he's a friend who went to my class of Group Therapy at the UABC in Mexicali. He went to the Inaugurating Congress<sup>1</sup> of the International Academy of Sciences in Mexico, which is the first branch outside of Europe and of which I am president. Karl Pribram was the first person who dared to say that memory is holographic, or that is, that it is in the whole brain, just like in the hologram, all is in all, says Pribram, all of the memory is in all of the brain.

Karl Pribram, together with Karl Lashley in the Yerkes Laboratories of Primate Biology and Intelligence in Florida, started to take out pieces of the brains of pigeons and monkeys to see where the engram was. The *engram* means the place where the memory is. They couldn't find the engram; what they did manage to do was to kill the pigeon, because they left it without a circulatory center within the central nervous system, but even while the pigeon lived and still had its circulatory center, after taking out all of the brain, the pigeon went and ate its cereal and the monkey carried on with its behavior without change.

1 The First Congress of Holokinetic Psychology in the world.

There was an investigator called Pietsch, who got a salamander and took out its brain; he chopped it up like a Chinese cook, he chopped it well, he turned it over and put it back into the little head of the salamander. The salamander continued to live as a salamander, eating as a salamander, living the life of a salamander, with that brain that had been turned into a salad. These are the facts pointed out by Karl Pribram, who says that the memory is in every part of the brain; it is not in a single point of the brain. That is what Julio is saying, and I had the luck to become friends with Karl Pribram. He went to my classes in Mexicali in the Autonomous University of Baja California. I gave classes there in postgraduate psychology.

What happened to Pribram... at first they took him as mad. I asked him, "How did you dare to say that memory is holographic?"

He said, "I had to stop being afraid, that's all." I had to stop being afraid. Why? Because we are seeing the evidence, then it just had to be made public, risking the skin of personal prestige.

I asked David Bohm, "How did you dare to speak about group mind?" We still don't talk about group mind. When I arrived one day in Bohm's house—he invited me to England, he never charged a cent—and I arrived at his house one morning, I had spent the whole night studying the hologram, because he had told me that if I didn't know anything about the hologram I wouldn't be able to start talking to him, so I spent the whole night in the library. I arrived at his house and he said "No!" he said, (I had left the house at 10 at night and arrived at 7 in the morning) and he said, "No, no!" he said, "you have to read about the hologram so that we can continue talking."

"I've already read it," I said. He liked that a lot and we became good friends with Bohm.

And afterwards as a trio (Bohm, Krishnamurti and Rubén) was when we spoke about the polishing of the language of Holokinetic Psychology. This polished language, I insist, went into my written work about Holokinetic Psychology; you won't find that language in the writings of David Bohm or in those of Jiddu Krishnamurti. In the Scientific Psychology (Holokinetic) we need greater precision in language.

David Bohm liked profound dialogue, scientific dialogue, and in one of those dialogues he realized that I hadn't eaten breakfast, with that anxiety for learning that I had, after coming from a broken Argentina (in '78, I had to wait until that year to get the money together to go to London). So I arrived without breakfast and he continued to talk about Gabor and about Leibniz and about the hologram. And he asked me, "Have you had breakfast?" And I said "No."

"Would you like a coffee with chocolate biscuits?" "Yes" I said, "yes" (with a certain emphasis in my voice, weakened by fasting and insomnia) and then he continued "And Gabor in 1943... (laughter) and I said to myself, "All these scientists must have some problem because what happened to the coffee with biscuits?" (more laughter). And he continued talking, "...yes Gabor, Gabor, Gabor... etc."

I only watched and listened. And after a while, well, the coffee appeared: Saral, his wife, with the tray, a coffee with chocolate biscuits... and she couldn't have heard us at all! Then I took my first good coffee and my biscuits and when I'd finished I said, "What happened with your wife?"

"What do you mean?"

I say, "You ask me if I want chocolate biscuits, I tell you I do, and then your wife brings them, but I didn't see you talking to your wife."

He says, “Look, De Broglie said in 1929 that we all have electrons in the brain which are particles but that are transmitted as waves. And so you have the waves of my electrons, and here (pointing to his own head) they are particles, and I have the waves of your electrons, from your brain, in me. That is, we are connected electronically right now. And I ask you: why don’t we know each other?”

“Then this is telepathy,” I tell him. “No,” he says, “not telepathy, no, because telepathy means: *tele*, which means *over there in the distance*, (*tele-phonos*: speaking at a distance), so no, it’s not telepathy; it’s group mind, which occurs right here,” he says. “It’s not at a distance, it’s within one’s own body.”

So I say, “So, how does one dare to speak about this? His article had not yet been published in *Omni* magazine in January ’87, we were in the year ’78, in the month of June in his house in London. And he tells me, “You have to stop being afraid of appearing stupid.”

The same words as Karl Pribram!

Yes, to speak about what is happening in science, it’s necessary to stop being afraid of appearing stupid and above all when there is massive evidence of this fact.

One day I am in Caracas. When I discover group mind for the first time I am in Caracas giving a workshop about this—I never broke the promise that I made to myself to speak about nothing else but this— I was in Caracas and I had finished a workshop in Ateneo de Caracas and I was at the Hilton Hotel and I spoke with Cecilia, my wife, who was in the United States, by telephone and I told her: “I am going to Maracay with some friends, to the Central University of Venezuela of Maracay; we’re going to continue giving workshops there,

bye, bye,” we hung up, I went down, the car arrives and I say to the psychologist, Christina, who was driving, she was pulling off and I say, “Christina...”

She says, “What?”

“Stop, stop, I have to talk to Cecilia, my wife, again.” “But you’ve just spoken to her.” “Yes, but I have to talk to her again.” “Well aren’t you a henpecked husband! Okay!” And so I go to the hotel, call again and say to Cecilia: “Why do I have to call you?”

She says, “You hung up ten minutes ago and then they called me from Mexico to say that my grandmother died, so I’m going to Mexico, call me in Mexico.” That was the first time among many that group mind occurred in me.

And then I verified that what Bohm was saying is not a fairy tale. And he insisted on publicly explaining the existence of group mind. “Group mind—and then...” I said to Bohm, “if we are communicating electronically, how come I do not know physics? How come you don’t know medicine?”

“Ah!” Bohm says, “Because Rubén erects a wall with the help of his parents, of society and of his teachers and that is the wall that is called “I,” or *the self*, the wall that is called Rubén. With that wall, no communication is possible, no electronic communication is possible.” And the same thing happened to David Bohm: family, school, they educated him in such a way as to erect a wall that he wasn’t born with, which needs 24 months to appear; and the child begins to say “I” after 24 or 36 months of life and that wall breaks down the electronic communication between us, the wall of “I.”

That is the wall of egotism. “Leave me alone, I don’t want intimacy, I don’t want deep friendship, I don’t want profound dialogue, I am fine like this.”

In Precinct C, never entering Precinct B.

Why? Because I am afraid, because I am angry, because I am sad. When Bohm defines Precinct C he says, “Fear, anger and sadness.” And what is the “I”? Our fear, our anger and our sadness that wall us in, so that there is no profound friendship, so that there is no profound dialogue, so that there is no exploratory and friendly dialogue, for example, on Unitary Perception.

AUDIENCE: You say that there is something explicit and there is something implicit, together.

R.F.G.: Yes, or that is, that the explicit and implicit mind is the interface between matter and energy, which in their turn have an explicit order and another one which is implicit, and between both orders, Holokinesis, the movement called Holokinesis, which occurs as the single energy of the universe between the explicit order and the implicit order of matter, mind and energy. And all of the explicit matter that could come into being comes from Holokinesis, all of the 110 atoms of Mendelejeff’s table and all of the energy that we know also comes from it: gravity, light, that is, electromagnetic energy, including light, also sound, weak force, nuclear energy, everything, everything comes from Holokinesis to the explicit order.

We carried out an experiment in Mexicali, placing a little wire to pass weak galvanic current above the eyelid and we pass the current through and then we say to her, “What happened?” And the girl tells us, “In the eyelid I felt heat, but also, I saw a flash of light and I also felt a buzz...”

Which means that the electromagnetic energy that passed is just a single one, it’s electric energy, electromagnetic energy, which is perceived in the eyelid as heat, in the eye as light and in the ear as a buzzing . Which means: what does the brain do? It fragments, the brain fragments what is united.

So we cannot say that the electric energy is a buzzing, but in many aspects of human life that is what is done: something indivisible is spoken of as if it were something fragmented, almost like what happened in this experiment.

Humanity is divided into Jew, Arab, Protestant, Catholic, etc. Thought has done that in the same way that thought fragments electric energy into heat, light, sound; in the same way thought fragments humanity into innumerable divisions that are completely unnecessary and that have brought 5000 wars in the last 2000 years, even after the coming of JesuKristos.

Not even JesuKristos could put an end to the divisive feudal structure of society.

There have been more than 5000 wars to maintain that social structure. That is what thought does: we still haven't realized that we are all human beings.

AUDIENCE: Or all Universal citizens, instead of Arabic citizens, American citizens, Universal citizens.

R.F.G.: And from the religious point of view, all sons of the same Father if you like, and there we are, divided, each one with his home and with his religion and with his book, and they read the book and then take up the machine gun to kill the Arab; and they read the Quran and then take up the machine gun to kill the Jew or the Brahmin.

So what good are the books, I say, the sacred books, what good are they, if after reading them, they carry out the atrocities that they do? What good is it for the Irish Protestant to read the New Testament and for the Irish Catholic to read the New Testament if they are killing one another mercilessly for the last 600 years... so, it means that change will never exist in the known. From Precinct C, there is never going to be change.

It's necessary to enter Precinct B for change to start, for peace to start, so that we start to use intelligence, coherence, for true love to be awakened in us, not the love of the book, true love, here, that is, the physical energy that occurs when there is Unitary Perception. They are all the things that the sacred books speak about but just reading them is not sufficient; it's necessary to live in Unitary Perception.

I believe that Jesus spoke about Unitary Perception because he said, when he arrived at a city he said in Greek, "Metanoia, metanoia," which was badly translated as repentance, repent, and then ultimately translated as conversion. "Metanoia" in Greek means: "beyond all the known, beyond C, let's go beyond C, beyond Precinct C," that's what metanoia means. "Know" in English comes from *noia* in Greek or "know" in English, which is *conocer* (Spanish).

It means going beyond the known (*noua*); let's go beyond everything that we know, that's saying, not repent, he's saying let's go beyond everything known and he added: "Having ears they do not hear and having eyes they do not see, right now." Eternity is RIGHT NOW; it's neither the future nor the past.

Let us open the window of life, the eye and the ear at the same time. I mean, what is it about? It is about using what we have now, that is the window of life: Right now, to use the eye and the ear at the same time, while continuing to feel the weight, because that is part of what we sense, and "the end of times has come," that is, the past and the future end when we are completely incarnated here while we listen to all the sound—that is, we are rescuing the teaching of JesuKristos, I believe that sincerely, and in a scientific way, without doubt.

AUDIENCE: Thanks.

AUDIENCE: Look, you teach that energy is universal, in the same way that mind is universal, that is, it doesn't die; it just transforms... but you point out that the mind is the interaction between the organism and the environment, from the amniotic liquid until death, which means...

R.F.G.: The mind is partly the result of the interaction between the organism and its environment, which could be the amniotic liquid in the fetus, until death—its psychosocial environment, until death.

AUDIENCE: My question, then... according to some spiritual currents, before we are born we are already something, and after death we continue to be something, that is, the mind continues to exist after the physical body dies.

R.F.G.: Of course, mind is universal and eternal, eternal like matter and eternal like energy, that is so obvious, that there is no discussion in that; that is obvious.

And so, what we have to do is to be aware, make the attempt today so that you take it home, and attempt to live in Unitary Perception until tomorrow. See what happens and tell us tomorrow what happened. I would say that tomorrow we can talk about what happens in the brain. In Unitary Perception, the brain acts completely at the same time, the whole brain at the same time, then, the energy that is freed is immense, and for that reason, enormous physical energy is felt in Unitary Perception, but also regeneration, physical regeneration, people that are cured of their illness. Just now, in Mexicali, we have a person who was written off, whose name is Enrique Rodríguez, who has given me permission to talk about him. When he arrived, he had a hemoglobin of 4 (normal is 13 to 14) and he was correctly written off by two doctors in Mexicali and two doctors in San Diego, United States. He began with Unitary Perception that day, the first time he met me. That was five years ago.

In a week or two, he had stopped receiving transfusions and he is alive. He goes almost every Saturday to the meetings that we have to have dialogue about Unitary Perception, what it is and what it is not. Every Saturday from 4 to 7 in Mexicali, just to say that you're invited; it's free.

*Enrique is still alive and well in October 2014.*

Enrique Rodriguez goes with his wife because his wife wanted to know where this miracle came from, and both of them are living a marvelous life, he was written off, but now he is completely healthy, or that is, the things that happen in Unitary Perception are ineffable. And this could look like charlatanism if I didn't have the laboratory analysis in my house, and I do. That's how he was when he came to my medical office to speak about Unitary Perception, to interiorize it. Another person cured.

What do you think if we use a volunteer, I could do what I do with my loved ones, with my patients, so that they leave C and enter B, which is Unitary Perception. Would any of you like to volunteer?

AUDIENCE: This seat has been prepared for a volunteer.  
(laughter)

R.F.G.: So what do I do with the patient? Let's see together.  
Your name?

AUDIENCE: B.M.

R.F.G.: What age are you?

AUDIENCE: 35.

R.F.G.: After that I ask: what brings you here? Generally it's a problem, but we'll avoid that part. Maybe later we could do

that, if one of you is brave enough to do it, here in group, go into some individual problem to see how rapidly it dissolves. Oscar, a guy from Mar del Plata, who suffers from panic attacks and was on medication for 10 years, was freed in one minute.

AUDIENCE: Well I suffer from anger; I get angry very quickly for nothing.

R.F.G.: Ah! That goes quickly, this guy was freed from panic attacks in sixty seconds, after a decade of suffering from the problem.

Very good, B., 35 years old, we'll leave the problem, even though we know that you said anger.

AUDIENCE: And stress, pain in my back, and sometimes I am annoyed by things that I think shouldn't annoy me. This anger has me enslaved, it has gone on for more or less three years.

R.F.G.: We work a lot, a lot, a lot more than we need to.

AUDIENCE: 14 or 16 hours a day.

R.F.G.: How much?

AUDIENCE: 14, 16 or 18 hours a day.

R.F.G.: That is suicide, it's suicide. It is important to reduce working hours, very important. Are you married?

AUDIENCE: Yes.

R.F.G.: Then you are going to have to speak to your wife about this, it's necessary to reduce the hours worked because, how much do we need for the beans? Do we need to work 16 hours...? No!

So, then, I invite you to be aware of something that the brain is doing right now, that you be aware that there is sound; the brain is already listening but we are not aware of it. What do we do? Be aware: fan, ventilator, what do you call it here? Fan, the sound of the fan, fan without saying “fan...” so, we listen to the sound of the fan that comes from where? Not from “over there”; the sound of the fan comes FROM YOUR OWN BRAIN. The sound that comes from the fan travels at 1,200 km per hour, but as soon as it enters the brain, it already enters at almost 300,000 km per second, it already enters electro-magnetically, therefore we listen to the fan, from the brain, and at the same time we feel the gravity. I'm using numbers for you to understand this quickly, even if those numbers are not completely accurate.

So, what is it that we have to do? Be aware that energy is coming to the brain NOW, and we are never aware. We feel the force of gravity, the weight... Where is gravity? Beneath your left elbow, beneath your feet, on the chair.

And we see the whole visual field. If you want to close your eyes, fine, see the whole visual field with your eyes closed. If you leave your eyes open, look at something, but at the same time look at the whole visual field. While we look at, let's say the book, we can look at the whole visual field at the same time. So, it means being aware with a silent mind, without saying “book,” without saying “fan,” without saying “Rubén is speaking,” of all the sound at the same time that comes from the brain, without saying shovel (some workers are digging in the garden outside the hall) without saying anything, listen to the sound that comes to the brain (from the brain), all the sound at the same time.

Let's start by doing that... listen to all the sound that comes to the brain (from the brain) at the same time, let's attempt that. And make yourself physically comfortable. The position of the body is not that of *padmasana* or the lotus; the

position of the body is what the body wants in order to be comfortable, at this moment.

*(First period of silence: 2 minutes.)*

R.F.G.: Listening to the sounds. How is it? A little calm is felt, right?

AUDIENCE: Yes.

R.F.G.: And now we are going to see if it's possible to go even deeper, continuing to listen, continue listening: fan, Rubén speaking, worker, whatever, listening to all the sound at the same time that comes from the brain, while we feel the weight on the chair and beneath our feet at the same time... ground, chair, sound, at the same time, at the same time.

*(Second period of silence: 2 minutes.)*

R.F.G.: If a thought comes, we perceive the thought as if it were another sound, listening to all the sound, including thought, at the same time, sound and thought that come from the brain and at the same time, feel the weight beneath your feet, on the chair, ground, chair-sound-ground, chair-ground, at the same time.

*(Third period of silence: 1 minute.)*

R.F.G.: What are you feeling?

AUDIENCE: Calm.

R.F.G.: Now, that is the hallmark that we are going well: first, peace, tranquility, and if you persist in this, as a way of life, not as a technique, but, at each moment from the time you wake up until you go to bed at night, to sleep, perceive everything perceptible at the same time.

And the eye, let's say with the eyes open, choose something to look at, let's say the book, but do not stop seeing the rest of the visual field. The whole visual field, without saying "telephone," seeing the whole visual field, weight, chair, ground, sound, at the same time.

*(Fourth period of silence: 1 minute.)*

R.F.G.: Does the calm continue?

AUDIENCE: Yes.

R.F.G.: Is there any difference when you open your eyes? More thought, less thought, the same as before?

AUDIENCE: The same.

R.F.G.: That's good. The question, at this point, when I see the patient is in peace, relaxed and they confirm it to me, when they confirm to me that they are in peace, I say: Can you live like that?

AUDIENCE: Yes.

R.F.G.: The whole of life, from the time that you wake up until you go to bed, to live like that, in peace, and if you attempt this at each moment, even if you forget it from time to time, but as soon as you are aware that you aren't in Unitary Perception, you go back immediately and effortlessly to attempting it again.

*(End of first day of Workshop in Managua 2003.)*

## SECOND DAY

AUDIENCE: When an orchestra, the sound of an orchestra, produces calm, peace, which you perceive in the environment, the market or driving on the road, or that pile of disorganized noises of different decibels, with different tones, we definitely process those sounds so that there's harmony, which is what produces energy.

R.F.G.: No, no; what you have there is the idea of what I like and what I don't like. That is, Precinct C is working here, Precinct C: I like Beethoven, I don't know anything about Beethoven, I don't know that he was a very angry person, that he spat at the walls, I don't know that he was a person who was tremendously disturbed... so I listen to the 9<sup>th</sup> Symphony and the whole process of Beethoven's thought is also coming with that symphony. I say: "How beautiful that music is!" and the following day I am fighting with the whole world, angry for nothing, I don't realize what the 9<sup>th</sup> Symphony did when I listened to it.

You can come to this beautiful woods, to picnic with your girlfriend, with your wife and listen to a bolero, right? "*Moon that breaks over the darkness of my loneliness...*" one is filled by... what? By the process of the author's thought, that tremendous sadness, you feel that you are sad and you don't know why. You forget that you listened to the sad bolero; you forgot that when you listen to music, everything that the author is, is transmitted in that music and we say: "How harmonious, how beautiful..." and the most important thing escapes us, that we are being filled with the author, with the author's thought, from the Precinct C of the author, when we listen to music. Music is a powerful form of hipnosis, even more powerful than words.

I was in Buenos Aires and a friend asked me: “Well, what do you think of Buenos Aires, compared to the one you saw when you left it last time?”

I said: “There is love for sadness in the city. And as if *Tata*<sup>1</sup> had ordered it, they began to play a tango: “Like claws that rip my heart apart” and I said: “Did you listen to the sound of the tango, did you listen to what it said? “Like claws that rip my heart apart.” The following day, I met that friend, he came to the workshop that was given in Hotel Bauen in Buenos Aires and he said: “I am sad.” “But yesterday you were listening to tango,” I said, “and you forgot to listen in Unitary Perception.” If you listen to music, you will pay the price of listening to music, if you are going to listen to the sad tango, you will be sad, if you listen to Beethoven, you will be filled with anger. But nobody says that, because it is taken as an attack on the culture, but that is what happens when we listen to what we call “what I like.”

I also like the bolero: “*Moon that breaks over the darkness of my loneliness...*” But you have to pay the price of listening to that bolero, which is sadness. I don’t know if you understand that.

If you attempt Unitary Perception, you are going to be more and more sensitive, more sensitive. I told you about the conversation that I had with my wife from Caracas.

AUDIENCE: Yes.

R.F.G.: You become so sensitive that archaic brain centers awaken, they begin to function, then, you perceive more in things, and in music you perceive what many don’t perceive.

In rock, and rap, and in many popular pop songs, all that anger comes from the author and the following day you’re angry and you ask yourself, “Why am I angry?”

1 Argentinian slang for God.

You were listening to rock, you were listening to rap, so you're going to be angry, because the author who wrote it is angry. You hear the lyrics, "Tonight I'm goin' out to kill a hundred people," those are the lyrics of the music, we listen to that and we believe that we are supermen, that it isn't going to have any effect on us. No! If we are listening to that music, thought comes, which is Precinct C of the author and it swamps us much more than the word; music penetrates much more than the word.

I always say that if I knew how to play the guitar, I'd speak about Unitary Perception with a guitar, because it penetrates much more. But the truth is that we will pay a price for listening to music concentratedly.

The day that the International Academy of Sciences of the Republic of San Marino, Mexico branch was inaugurated in Guanajuato, Mexico, J. C. here was in that inauguration of the first branch of the International Academy of Sciences outside of Europe.

They had named me president in San Marino, then we founded the Mexican branch. J. C. was present there and was also present at the concert of the high-tier string trio from Mexico City. It's a famous trio and they play a piece called "Biography." Oh dear. That music devastated me, and after that they played a bit of Bach... well, now I'm a bit relieved. Sebastian Bach was a very joyful person and his music has another type of influence; there's always an influence, but of another type. And then I went to speak to the author of "Biography."

"Biography" was written by one of the three of the trio and I say, "I listened to biography and I was devastated by sadness." I said that to the guy who was the author, a guy of about 30, (in 1999) and he said, "What you just said is such a compliment."

I said, “You’re complimented by the fact that I was devastated by sadness?”

He says: “Because I wrote that song in Sophia, Bulgaria, the day after breaking up with the woman whom I loved most in my life.” J. C., who was present, can bear witness to that. That is, I said to my wife—my wife was with me and we looked at one another as if to say, “What?” Music influences us and we don’t realize it! How did he transmit that anguish that he lived to me? He transmitted it to me! It would not have that effect on another person, because they don’t live in Unitary Perception, they are not sensitized, they don’t know all that a song, or music brings. They don’t know, they don’t realize because the anterior brain is not working, only the posterior brain is working.

I listen to music; I may like it or not like it, but I am aware of all the sound at the same time, and *that* is what makes me realize that the author’s thought comes together with the music. I don’t know if I’m answering you.

At the start that doesn’t happen. Unitary Perception was also very hard for me, or that is, what happens is that we perceive as they have taught us: first the weight of the left foot, after that the weight of the right foot—that is, if we’re even paying attention at all—I see the beautiful countryside, then I listen to a sound or this voice and it’s all a sequence; it is one, two, three, four, five. Everything perceptible is not perceived at the same time.

Instead, what I’m saying is, “ONE!”

Unitary Perception: to perceive that everything is occurring now, but we’re not aware, and we have to be aware of that. Why? For all the brain cortex to work at the same time.

If we say for example that, here (poointing at an illustration of the brain) someone fires a shot.

Let's say that the shot strikes the cranium and that the bone damages the brain with a one-millimeter wound; here is a one-millimeter wound of that cerebral trauma. When the wound is produced, epilepsy starts, why? Because that millimeter of cortex that was damaged is emitting energy in a paroxysmic way, a disharmonious way, which we know as seizures.

Epileptic seizures. And if you've seen an epileptic, it's a drama. The whole body is bent, the whole body shakes, all at the same time, the tongue could be swallowed, which could be mortal if the respiratory tract is blocked. They can't swallow so all the saliva comes out like foam; it's a tremendously dramatic spectacle, and all produced by a one-millimeter wound in the cortex.

Just imagine the quantity of energy, the amount of energy that is freed when the whole cortex is working at the same time, and that energy is freed in a harmonious way. It is not possible to imagine it, but if you attempt Unitary Perception in a constant way, to the point where you can listen to all the sound at the same time, be aware of the sound, all that energy at the same time, in weeks and months you are going to see a tremendous, tremendous energy in the organism.

A great energy, that's what I've seen in all those who have taken it seriously. It's true; they have taught us that everything is sequential: first look, then, after looking, listen. NO!

Unitary Perception is possible, it is a fact and it is possible, that's why we're talking about it. It may be simple but it's not easy, but the mere attempt, even if it isn't totally effective, brings peace, peace, and all the rest.

What happens, say, from the point of view of physics in the body? We've said that there is matter, mind and energy in the

universe and that universal reality is indivisible. Thought divides it into matter, mind and energy. But there are two orders according to what we saw in the hologram: one explicit and another implicit, united by a movement that goes from here to here in all of the cosmos, which is Holokinesis.

So if we take the explicit order of the mind we can see four aspects of the mind:

The PSYCHOSOCIAL ASPECT, let's say, is the environment, all of this is based on measurement with the meter. How are we going to measure the indivisible reality of the universe? We take the meter, everything that is psychosocial is measured in meters, in kilometers, refugees, 40 million AIDS sufferers, two thirds of them in Africa; all that is occurring at a psychosocial level, and psychotherapy also occurs at that level.

At the verbal level: "...tell me about your childhood," "think positively," "talk to the empty chair..." What are we doing with that psychotherapy? We are carrying out a very superficial (psychosocial) psychotherapy, which also has a superficial and short effect.

The verbal psychotherapies, including Psychoanalysis, Gestalt and Cognitive Behavioral Therapy, among others, have their origins in the unconscious described by Sigmund Freud. These psychotherapies may have success in dissipating anguish, guilt, anger or anxiety for short periods of time. This transitory peace is not the profound and lasting peace of Unitary Perception. The former (unconscious defenses) and the latter (verbal psychotherapies) in the long run lead to the deterioration of personality and relationships.

Then, let's say we can use the MOLECULAR ASPECT of the mind, like this guy who was freed from panic in less than a minute of Unitary Perception. He was medicated for ten years. How?

At a molecular level. They were giving him medication so that a more profound aspect of the mind would be modified, which is the molecular aspect, which, of course, is measured in micro-millimeters. And now, in a measure which is much finer—angstroms—, for example, visible light measures between 4 thousand and 8 thousand angstroms, and anything infrared is beyond 8 thousand angstroms, and anything ultraviolet is below 4 thousand angstroms. It is at that **ENERGETIC ASPECT** that Unitary Perception begins to act. I am aware of all the energy that is coming to the posterior brain, gravity, light, sound, at the same time, then Unitary Perception begins to act from a very profound aspect and maybe also at the **QUANTUM ASPECT**, which means here where the measure is  $10^{17}$  or 0.000000000000000001 cm. The quantum events of the explicit order of the mind are measured at that level.

The more profound the transformation, the more it is going to affect the energetic, more energy, that's why we feel more energy, in a few months the brain is going to be molecularly transformed and the psychosocial life of our relationships is going to be transformed.

There are things that I have stopped doing and there are other things that I have started to do since Unitary Perception started.

That is, the explicit order of the mind is transformed from its very depths, all of the aspects of the mind: energetic, molecular, psychosocial. Is this clear? Is this understood? Those are the aspects of the explicit order of the mind, and Holokinesis is the movement from here to here, between both orders. Both orders are in the same place in the whole universe and this movement from here to here, which is the single energy called "Holokinesis," gives rise to all of the energies that we know, and to all of the forms of matter that we know, 110 atoms of matter, gravitational energy, nuclear energy, weak force, sound, electromagnetic energy, etc.

They all have their origins here and David Bohm said that Holokinesis is the origin of creation, and that in Unitary Perception we are in conscious contact with the quantum aspect and with Holokinesis, and that's why the transformation is so fast and so deep, because it comes from the depths of the explicit order.

The somato-psychological transformation that occurs in Unitary Perception is profound because it comes from Holokinesis, not from written or spoken words.

Let's say that the dolphins have a very pleasant psychosocial life, it seems that they spend their time playing, despite the fact that at times they fight for the female, but they live a very pleasant life and it seems as though they are in contact with Holokinesis, and that could be the case, which explains the psychosocial harmony of the dolphins or the whales, which are mammals with a very large anterior brain—these mammals have much more encephalon. There are those who say that dolphins are more intelligent than human beings and possibly it's the case because they are living not only in the psychosocial aspect, that is, what they do in their lives is in direct contact with the quantum aspect, with Holokinesis, that is, with the implicit order. This is a theory.

It seems that, with insects, their psychosocial life is in direct contact with Holokinesis. You can see that there is great harmony in an anthill or in a beehive. It appears to me as if they were in direct contact with Holokinesis. These are just theoretical suppositions, but they are interesting, interesting.

Any questions or comments on all this?

AUDIENCE: Doctor, I have a comment in relation to what you said earlier, that when I am listening to the music, you say, the feelings or sensations or thoughts of the author are transmitted, that is what I've just heard.

R.F.G.: Yes.

AUDIENCE: And then, it happens that if I listen to music and I'm, as you say, with my partner having a picnic there... what happens? If tomorrow I am remembering the moment when I was with my partner, which was so good, and I associate that with the music, I'm clear that I'm in Precinct C right?

R.F.G.: Of course. Of course.

AUDIENCE: We're in Precinct C but, again, this music equates to the word "mama," right? Like you said previously, then I have the picnic with my partner in my imagination and that produces a pleasant visceral reaction of joy in me.

R.F.G.: That is an assumption.

AUDIENCE: Excuse me? I didn't understand.

R.F.G.: You assume that it's so.

AUDIENCE: No, I feel that it's so. I feel that it's so, I say, "How lovely that was yesterday, ah how beautiful! And the way he took my hand and looked at me and I looked at him and we looked at the lake" (*she is referring to Managua Lake, which can be seen in its great beauty from the high place where the workshop is taking place*) and even though the author wrote the music with sadness, in my case that is my question, I am associating a beautiful moment and then the emotion arises, the emotion of tenderness and love.

R.F.G.: Love is not an emotion.

AUDIENCE: Well, sorry, yes, emotion is pleasure.

R.F.G.: We believe that when we remember something pleasant there is pleasure, but if you take Unitary Perception seriously and go into it and live it, not as another technique, because it isn't a technique, not as one more thing in life but as life, all of life in Unitary Perception, you will see that a good memory is always accompanied by sadness, not by pleasure, because the memory is something that no longer exists, it's something that has been lost in the past.

AUDIENCE: I would add, professor, that a good memory is accompanied by love.

R.F.G.: Okay, let's say that you love the person that you're having a picnic with, that's not being disputed. But I'm talking about the memory—I'm not asking you to accept it. What I'm saying is, I am begging you to take Unitary Perception seriously, and see what happens. What I'm saying is not for you to accept but for you to sincerely explore with healthy skepticism, and attempt to live in Unitary Perception and see what happens, with every memory; every memory is accompanied by sadness, together with sadness, a little bit of fear and anger. Maybe this won't be popular, but it's possibly true. You have to see if it's true or not, taking it seriously; live in Unitary Perception and see what happens when there is a good or bad memory, see it, see it.

You will not see that if you listen to sounds sequentially: 1-barking, 2-phone, 3-Rubén's voice, 4-the worker's shovel, etc. That sequence prevents the simultaneous. Then it is not "all one now" (Unitary Perception), but it's "1,2,3,4," (sequential and fragmentary perception). It is urgent to be aware, in peace, of the four things I just mentioned.

AUDIENCE: Are there levels or degrees of Unitary Perception? E.g. to be in B1, B2, B3, B4, because I think that I am going

to unite each thing that enters into my senses with another, so I can say, “well, I’m entering Unitary Perception because I am,” but there are so many things, they’re unlimited, they’re infinite, the sounds, visual perception; what is the limit of Unitary Perception?

R.F.G.: The limit of Unitary Perception is the perceptible. But we don’t unify anything; all that is perceptible is already united.

AUDIENCE: Or the limit that my mind has?

R.F.G.: No, no; the limit of Unitary Perception is what is perceptible. That is, we can’t perceive Mars, Saturn or Jupiter. The Sun doesn’t allow it right now. But we can perceive all sound at the same time and, I don’t know how you said it, that it has many origins, but the origin of what we listen to, is in the brain.

Don’t forget the definition of Unitary Perception: perceive everything that is perceptible at the same time, what is not perceptible is not perceptible. We have to perceive everything that can be perceived at the same time.

AUDIENCE: But not all human beings are able to perceive the same thing.

*(The telephone rings in the hotel lobby.)*

R.F.G.: All of our brains are listening to the telephone now. All of those who are listening are listening to the telephone, now. Whose? Whose brain is listening to the telephone? Rubén’s? No, *the* brain of all of us. The brain is in the act of listening right now, the electromagnetic communion of listening, to what? Now it’s a gentleman, a moment ago it was the telephone, that is, it isn’t that each person perceives

whatever pleases them; either we listen to the telephone or we don't listen to it, it's as simple as that. We listen to what's perceptible now or we don't listen to it.

AUDIENCE: And what happens with the hearing impaired, with deaf people?

R.F.G.: Well, the important thing is not what is heard but the attempt to listen. So, there is a blind person in Chihuahua who we had a workshop with, and I asked her, "Tell us," at the end of the workshop I ask her, "tell us how you live Unitary Perception."

She told me, "In great peace," and I said, "And what happens with vision?" She told me, "I see lights, nothing more, but I see all the lights in the whole visual field. Before, I got caught up in seeing one light; now I see the lights of the phosphenes in the whole visual field."

That is what makes the difference in her. Beautiful, this is beautiful.

AUDIENCE: Doctor, I believe that what G. wants to say is that there are people who perceive more, for example animals perceive when an earthquake is going to take place, for example, while we, with an earthquake, don't. It seems that he's referring to that perception, if we can reach more profound levels of perception.

R.F.G.: It's possible; it's possible. If there's an increase in perception as I know there was in me, in the people who have taken this seriously—without doubt there is an increase in perception—but for the moment, we can't sense the ultrasound as dogs do, but yes, we can perceive everything perceptible by the human being at the same time, and we have enough with

that, because there are people who have their difficulties, and who do it in a sequential and not in a unitary way. That is, the important thing is to perceive everything perceptible (not the imperceptible) at the same time.

And don't talk of a "superperception"; with Unitary Perception is enough. If you bring in imagination, you will corrupt the true (non-imaginary) life, which is Unitary Perception.

A friend of mine asked me: "What do you think? Should I go to a nightclub or not?" "Well, that's your decision, whether you go to a nightclub or not; I'm nobody to rule your behavior," I tell him. "If you do go to a nightclub," I say to him, "don't forget to be in Unitary Perception as in the rest of your day, from the moment you wake up until you go to bed, don't let it be just another little thing in your life; let it be your life." Well, he went to the nightclub. But it was the last time he went to a nightclub, because he couldn't tolerate the immense noise, the tremendous amount of decibels of the sound. He had already been attempting Unitary Perception, he was already sensitized, he can't withstand extreme noise; he sees girls a bit better than before; he sees other aspects in human beings that went unnoticed before. "Sure, they're well fed, but that's about it"; he can no longer say "How beautiful they are," now he can only say "They're well fed," and he tells me "And the cigarette smoke and the darkness... I couldn't hear anything, see anything —nobody saw anything; there were tables with several girls, with all of them talking at the same time; I think all that was a preview of Purgatory."

He never went to a nightclub again. There was an explosion in him, because he was dead serious about Unitary Perception, at each moment, at each moment listening to everything that can be heard, perceiving everything perceptible at the same time, with a silent mind.

AUDIENCE: From the physiological process point of view, what happens in what you explained about the primitive brain and the new brain?

R.F.G.: The archiencephalon and the neencephalon are *philo-genetic* concepts. You have to understand what philo-genetic processes are.

Well, very little is known about the brain, but what we do know is that the brain has been the same for a million years and therefore, it is not possible to speak about an evolution of the brain. That's why you don't hear me talking about evolution, because the present brain is possibly the same as that of the first man. David Bohm said that there was a rain of fine radiation a million and a half years ago, and that rain of fine radiation could have caused mutations of DNA of rats perhaps, of dogs, who knows of what mammals, of monkeys, but it wasn't an evolution, it was a mutation produced by fine astral radiation, and from that moment human DNA began in an instant; it wasn't an evolution. Things in nature appear to happen by mutation, not as Darwin or Wallace say; it seems that things happen in an immediate way, and of course, the physiology of the brain is a marvel but what we know is very little.

When I was with Karl Pribram, a very famous neuropsychologist in Stanford University—he was the first to say that memory was holographic and that it is located in the whole brain. I said, “I know you have an electronic microscope. I never saw it; I'd like to see the brain in the microscope.” “Sure, why not?” So he took me to the electronic microscope in Stanford University in California. I look at a slice of the brain and I see like little bridges superimposed in various directions, like the ones that you see in big cities where one passes over the other and another underneath and another even lower... and that's what I saw.

And I said, “Why don’t you show me a neuron?” He said, “If you find one, let me know.” “What? You’ve never seen a neuron?” “No!” That is, thought invents particles or units to explain the totality, but that doesn’t mean the totality is divided, only that human thought divides it.

So thought invents the neuron, it invents the atom, and various units of behavior and with which thought is occupied. We’ve already seen it with the example of the little cable, where thought divides electricity into light, heat and sound. Why? Because its function is to fragment, to analyze, to divide.

And then, as the last straw, I said, “Can you show me a receptor?” and he started to roar with laughter. The receptor is a theory, a very interesting theory to explain what happens in the brain, but there’s no such thing, it doesn’t exist visibly. The “tachyon,” the fast particle; when does the tachyon appear? It’s the way to explain the fact that there’s a movement from here to here and Bell’s mathematical theorem, which says that all of the discrete bodies of the universe are related RIGHT NOW, so it means that they’re not just related by light, as Newton said.

So, if all of the discrete bodies of the universe, of the planets, of the stars, are united right now at the same time, then reality is indivisible... or the tachyon particle is created. But, who creates it? Thought. No such particle exists. It is an imaginary particle (and not the only one). Thought cannot conceive that reality could be indivisible and in flux.

Just as we study gravity with the graviton particle, which nobody has seen, why? Because it’s a product of thought. Who has seen an “I”? Nobody, because it’s just a product of thought.

Thought exists but not the thinker, that’s why, it’s not good to say, “I think” and so on infinitely. Thought exists but not the thinker; the thinker is a product of thought.

So, when we look in Unitary perception, when we perceive in Unitary Perception, what we have to perceive is thought, without naming it, which comes with emotion, with imagination, with visceral reaction, of which we are unaware unless we have good instruments, like thermometers and tensiometers, etc. Then we start to see that all that the brain has started, has constructed, is not always true; it could be useful at times for explaining things, but there is still a lot to learn about the brain.

The tachyon, the fast particle, was invented to explain in a particularistic, usual way, that reality is indivisible. It's a paradox. If reality is indivisible, then the particle is an invention of thought. I don't know if I'm answering you.

It's amazing, the brain is amazing. I've studied sleep for thirty years and what happens from the physiological point of view, from the psychological point of view, is incredible. And sleep appears to be one thing. It is not one thing; there are hundreds of behaviors that occur in sleep. In reality, the brain is very far from understanding the totality of the brain.

So in Precinct C, the "I" predominates. Do you remember that we asked why group mind doesn't exist? Why can't I know what my wife in Mexico is thinking? Because we have constructed a barrier: Rubén, the psychological barrier, that barrier called "I," which creates that barrier. Thought creates the unicorn, but we'll never meet a unicorn; the unicorn is a product of thought. Thought creates the "I" but we persist in believing that the "I" is a reality, and it's nothing more than a product of thought, the same as the unicorn, the same as the tachyon, the same as the graviton.

So, in that "I" which is a product of thought, there exists a nucleus of that "I," which is the homicidal and suicidal person.

Each time that the “I” feels its continuity or “dignity” to be threatened, it resorts to the homicidal and suicidal person, at least as an idea, so, “I” is linked to homicide and suicide; it’s linked to the invention of enemies. The Jew invents the Arab, the Arab invents the Jew, the Irish Protestant invents the Catholic, the Catholic invents the Protestant; they are spilling each other’s blood, day after day, repeatedly, interminably.

And in Precinct C of the mind, which is all that we know, there is something that we have named “horizontal conflict,” which is very important to describe.

Horizontal conflict means: what thought has created, which is “I,” which is Rubén, believes itself to be separate from everything that it sees; it believes itself to be separate from everything that it hears. So that horizontal conflict is what defines, interprets, qualifies; it is what compares, what categorizes things, but in reality, why does it do it? Because it sees itself as an “I,” as an identity that is separate from everything. One comes to believe that the “I” is separate from everything, and we call that horizontal conflict, because it is the basis of all conflict, the basis of fear, anger and sadness, and when it grows a lot, it gives rise to the homicidal and suicidal person, the creator of enemies.

The word that Jesus used, what was it? “Metanoia,” which in Greek means: “go beyond C,” beyond all the known. That implies that we are all one. We’ve seen the danger of letting this being one more piece of knowledge, of not letting it become the fact that it is, the fact of listening, not *thinking* about listening, but *listening* to all the sound at the same time.

The unconscious, we said, is not Precinct A; the unconscious is part of Precinct C. The unconscious is not the implicit order. The implicit order is only scientifically inferable.

The “I” is a metaphysical entity, like the angels and the demons. The difference between the “I” and the angels is that in 5000 years of written history, human beings have seen angels but no one has yet seen an “I.”

Let’s see the metaphysics of the “I” and the physics of the “I.” With the new physics, metaphysics is no longer needed.

If we suspend language facultatively, even if for only a few moments, one starts to see *what is*, without distortion.

The “I” is a product of thought and this has a psychosocial aspect and a molecular aspect. To say, “I think” is not to see that the “I” is a product of thought.

It has been said that we have a divine spark that thinks. But the divine spark doesn’t think and it cannot be discovered by thought.

We don’t say, “I grow my nails,” but we say (without thinking) “I think,” “I sleep,” “I grow,” “I breath,” but the “I” doesn’t do any of these things.

In Precinct B we don’t see the “I”; we just see thought.

And when our sensitivity grows enormously with Unitary Perception, that thought presents simultaneously to consciousness as memory, idea, image, visceral reaction and emotion. None of that is separate.

Unitary Perception is a new way of living. It’s a new way of knowing. How do I know my wife?

I’ve been married to Cecilia for 20 years. How do I look at her? Krishnamurti asked me one day: “Do you look at your wife?”

(pointing to his head) “or... do you look at your wife?” (pointing away from him). With that single movement of the arm, Krishnamurti said a lot.

I know that if I look at my wife (pointing to his own head) I am seeing the *image* of my wife. Then my relationship will be according to that, if she called me stupid yesterday, at this moment I won't forgive her even if she makes me rice pudding, do you understand?

If I look at my wife here, in my head, there is a very different relationship to what there is if I look at my wife in Unitary Perception, right now.

If I look at her in Unitary Perception, this relationship is fresh, but if I look at her with the memory, with the image that my brain has forged of her, then this relationship is rancid.

This causes the breakup of relationships, because if I am in contact with the image of my wife, that is going to degenerate, like every image.

If I am in contact with my living wife over there, in space, without the influence of time and of the past, then there is inexorably a good relationship.

“We are all one” is something that is understood in Unitary Perception, not as a good idea but as the fact that it is.

Do you remember the two awakenings? When I wake up, I stop sleeping. Ruben of the dream disappears. Now this person who's awake, this Rubén wakes up again in Unitary Perception, the complete awakening, and Rubén of wakefulness also disappears.

This means that the wall that Rubén created with the help of family, school, society and all the rest, that wall which was created with Rubén or that Rubén created, disappears. Then group mind is possible; then all of the things that come after peace, energy and communion become possible, which are the psychic phenomena that Hindus call the *siddhis*: healing, clairvoyance, enlightenment.

Then you can heal. Who can heal? Anyone who lives in Unitary Perception for a sufficient length of time. You can see auras, you can speak to your wife in Caracas to ask her why you have to talk to her and have a good reason. Group mind, wrongly called telepathy, because it doesn't occur at a distance; it occurs *here*, all this always occurs in the brain. It doesn't occur over there in the distance; it occurs here in the brain. And the Hindus call them the *siddhis*, which means "powers" and it's an ugly word, because in actual fact none of this has much value. They are archaic neuronal centers that stopped functioning because they're no longer as useful as the word. The word is much more effective for communicating than so-called telepathy or group mind. With group mind I have to confirm with the person if what I perceive is correct. With words we communicate in a much clearer and more direct way.

Let me repeat that Unitary Perception is not a theory; it's the most important fact of the mind. It's necessary to live it if we want to leave our state of caterpillar to be a butterfly, which in the human being doesn't have a form, we don't yet know what it is.

I asked David Bohm, "What do you think will happen with Unitary Perception in humanity?" He told me, "We can't have even the slightest idea, but it's going to be enormous, it's going to be enormous."

It's not a new knowledge; it means a total awakening right now.

What importance does Rubén have in all this? None. The importance of all this is the fact of Unitary Perception. The fact has to be understood and the spiritual hierarchies that have been invented by the human being have to end, the spiritual organizations mankind has invented have to end.

What happened with organization and hierarchy has been the degradation of the original teaching. What happened to Buddhism? What happened to Christianity...? Obviously, they have been degraded. By what? By the organizations and hierarchies that were invented.

Read the written work, because everything that I'm saying has more subtlety than it's possible to transmit in a few days of dialogue. There has to be exploratory and friendly dialogue, I would say on a weekly basis, that there be meetings where this is discussed, what Unitary Perception is and what it is not. Without an obligation for anyone to go, with no obligation, without an obligation to participate, nothing, simply leave the door open for the possibility of a dialogue. In Mexicali, we have it every first and third Saturday from 3 to 6 PM; the same is true for Guatemala, but they do it from 4 to 7 PM; there are two groups in Buenos Aires (one meets on Mondays, the other on Saturdays), and also in Argentina there are meetings in Formosa and Bahía Blanca, etc.

In [www.percepcionunitaria.org](http://www.percepcionunitaria.org) you can see the updated times, places and frequency of the meetings for each city.

Of course, a conference or a workshop won't be enough for this very important fact to be understood in its totality. But if you complement that with dialogues and with the reading of my books, you are going to have a clear, clear understanding of what it is, you will dominate the language, in the good

sense of the word, a polished language with which you will be able to teach this without distortion. I've already said that the language was polished over the course of 16 consecutive years with Krishnamurti and with Bohm. This language can be deceptively simple, but we've already seen that it becomes difficult, that many errors can appear, when we attempt to repeat this in order to teach it, if the books have not been read. The attempt to live in Unitary Perception has to be constant, then life becomes true, abundant, you don't take it as one more thing in life, you take it as *the* life that it is, and you can't teach it if you're not living it.

I recommend that you don't even speak if you're not in Unitary Perception; while you talk, you have to perceive the sound, you have to perceive the force of gravity, feel the weight, the sound at the same time, not think that there is sound, not think that there is gravity while you speak.

We're not talking about a technique; it's a way of life. And, going back to the caterpillar, the caterpillar doesn't want to be a super-caterpillar, we're not talking about being a superman, but of something completely different to everything that we know in ourselves: a Rubén who stopped being who he was and started to be something completely unknown to Rubén.

The caterpillar doesn't follow the butterfly. If the caterpillar follows the butterfly and doesn't get into the cocoon, which for the human being is Unitary Perception, then he will continue to be a caterpillar. The caterpillar doesn't have hierarchies, there's no coronel caterpillar, there's no bishop caterpillar, there's no grade 33 caterpillar. It's just the caterpillar, and with the human being it's the same thing. 3% of people are mentally retarded but 97% of people are intelligent; that 97% of people, of which we're part, can understand Unitary Perception.

Krishnamurti told me there's no butterfly without the cocoon, and there's no resurrection without Unitary Perception. I had brought up the theme of resurrection in a one to one dialogue.

Unitary Perception is the peace that is necessary to live and die in peace. The caterpillar is fulfilled in the butterfly. And when is it fulfilled? Before death. The butterfly is a symbol of resurrection and resurrection is something that occurs after death.

But in reality, in nature, the spiritual metamorphosis occurs before death. The transformation of death in life, the transformation of the caterpillar has to be before death.

1-Before death

2-Within the cocoon, which is Unitary Perception for the human being (there are not "other paths")

3-Not following the butterfly

4-Not becoming a super-caterpillar

5-No bishop-caterpillars; there is equality among all caterpillars

And I don't know if the phrase, "What sees is all there is" is understood. It's very important to understand that phrase. WHAT SEES IS ALL THERE IS. That is, Rubén doesn't see, Rubén doesn't grow, Rubén doesn't sleep, Rubén doesn't breathe, in actual fact Rubén doesn't do anything. What sees, what hears, is universal consciousness, which looks through Rubén's eyes and hears through Rubén's ears and your two eyes and ears. But to say, "I look" is a little bit arrogant and quite wrong, that is, what sees is ALL THERE IS, i.e., universal consciousness is what sees.

I was asked somewhere, "Who is it that is in Unitary Perception?" That is a philosophical question. What does that question mean?

If someone asks me, “Who is it that is in Unitary Perception?” what does that oblige me to do? To resort to Precinct C to explain it. Or even, “Who is it that thinks?” If the “I” is a product of thought, then what is it that thinks? Thought. Very simple.

There’s no need for philosophy or metaphysics.

Thought exists but not the thinker. Beyond that, which is very simple to understand, philosophy and metaphysics begin and we return to Precinct C. The known returns with literary, dramatic, scientific, metaphysical narratives, that is, we shouldn’t forget that the narrative, any narrative, is from Precinct C and won’t take us out of Precinct C.

I think that we have half an hour for a break and maybe we’ll have a coffee and in this half hour we’ll have the opportunity to dialogue about all this in a bit more depth I hope; don’t hold back on any comments or questions that come to you.

*(Thirty-minute break.)*

R.F.G.: When I finished a workshop in Buenos Aires I said: “Well, living in the present can be in Precinct C or in Precinct B, etc. In Precinct C at least, living in the present means living in fear, anger and sadness. In Precinct B, in the freedom of the Good<sup>1</sup> precinct of peace, in the energy of Precinct B, in the love that expects nothing, of Precinct B. And so, there are two ways to live in the present. And it isn’t that there are two presents, but that there are two ways to live it. And so there are two ways to learn, that of Precinct C and that of Precinct B. That of Precinct C is gradual, so to learn guitar I need eight years of study, that is, it’s a gradual learning. If I want to learn English it’s six years of study, it’s a gradual learning, etc. But learning in Precinct B, in Unitary Perception is always right now. It isn’t gradual.

1 Spanish: (B)ueno.

I am learning now... what? That there's sound, that there's weight, that there are colors in the visual field, not just in this little part but in the whole visual field. So the learning of Unitary Perception is a non-gradual learning. I believe that the fundamental difference of how the person learns in Precinct C (gradually) or in Precinct B, in Unitary Perception (RIGHT NOW) lies in that. I don't know if I'm answering you.

AUDIENCE: Doctor, they've taught us the law of cause-effect, I learned it in physics, when we're in the present, in the now, that law has no relevance whatsoever.

R.F.G.: Well, let me tell you, what is the law of cause and effect? If I stuffed myself with food yesterday, I'm going to suffer today. That's what you're referring to, that is, what is the law of cause and effect...? That whatever I do will have a consequence, so if I get drunk today, tomorrow I won't be able to give a good workshop here. Don't worry, there's no danger that I'm going to get drunk today (laughter)—or ever. That's what we're saying: law of cause and effect. That a consequence will follow this effect, that is inexorable, as inexorable as the fact that Precinct C exists.

*(Two people are talking together and RFG calls attention to the fact that we are all together. This is a sign of low energy and dilution of attention.)*

So in Precinct C things are gradual, in Precinct C I have to pay for what I did, if I ate too much I'll have indigestion, if I drink too much I'll be drunk, if I go without sleep I won't have the energy for work the following day; that is, law of cause and effect. Precinct C is logical, it's intelligent, because intelligence also exists in Precinct C—we don't use it but it exists. Let's say, the peak of intelligence, what is it? It's knowing how to differentiate between when rational thought is necessary and when it isn't, and when it's not necessary, I

can be in that delight of content for no reason, in that energy of Unitary Perception. So, “*interlegere*,” read between lines: between what lines? When to think rationally and when to be in Unitary Perception. But thinking rationally is only needed for a few minutes a day. That’s enough for survival.

And to be in Unitary Perception, we can be the entire day in Unitary Perception, and let’s not forget that Unitary Perception includes Precinct C, therefore in Unitary Perception we’re going to be more conscious of the consequences of our acts, we’re going to be more conscious of what getting drunk could bring, or an excess of food or sexual promiscuity. These days it could lead to AIDS, a mortal illness. That is, in Unitary Perception I am conscious of what the consequences of my acts will be.

AUDIENCE: Intelligence in Precinct C exists but we don’t use it; in Precinct B intelligence is a whole, it’s right now, I acquire it today all at once, or I could acquire it progressively through mental gymnastics or other things, by developing it...

R.F.G.: No mental gymnastics. Let’s say that Unitary Perception is the maximum expression of intelligence. The more you attempt it, the more coherent you will be, the more peace you’ll have, the more physical energy; the more you attempt it, that is, the more *constantly* you attempt it.

Unitary Perception is the first and last step of true life.

Suddenly you have group mind with a loved one; that’s still a secondary matter. The important thing is not to get stuck or entertain yourself in that psychic phenomenon, which in India they call “powers” for some strange reason. No, the important thing is Unitary Perception, now, now, now, from fact to fact, now, now. Unitary Perception, that’s what’s important, not the secondary effect, like healings, seeing auras or entering group mind.

AUDIENCE: Well, we know that wisdom isn't intelligence itself, okay, when we speak about being in Precinct C, we say that there's intelligence but it isn't practiced.

R.F.G.: You said, "intelligence that we generally don't use."

AUDIENCE: That we don't use, so in Precinct B it's gradual or all at once.

R.F.G.: In Precinct B there is nothing gradual; in Unitary Perception there is nothing gradual. It occurs right now or it doesn't occur, and I said, I say it throughout the length of my written work because it's true, that Unitary perception is the highest form of intelligence.

AUDIENCE: So a decision taken from Precinct B will be an intelligent decision.

R.F.G.: You see, that's the point. Let me tell you; I have a friend who went to jail so that they wouldn't take his children, and I asked him: "How could you commit a barbarity like that?" and he says, "It was the intelligent decision, because otherwise that woman was going to go who knows where and I would had never seen my children again."

By going to jail for "stealing his own children" he committed an intelligent act. It was the only way in which he could maintain contact with his children, even if only through the lawyers, at the start, and after that in a more real way. If he hadn't gone to prison, he would had never seen his children again. It was a stupid decision, it was a decision that landed him in jail, but it was intelligent because it achieved his objective of not breaking off contact with his children.

Things that appear unintelligent can be very intelligent.

AUDIENCE: Thanks.

AUDIENCE: Unitary Perception isn't a technique; it's a lifestyle, but if there's a patient, how can Unitary Perception be applied as psychotherapy, if we don't take the patient's history into account?

R.F.G.: If you're working in a team, the clinical history is obligatory. You have to have legal records, which are mostly for the judges. Every patient that I see has a clinical history which I delegate to personnel who charge less per hour than what I charge, so the clinical history will be much cheaper if it's taken by a person with less training. And then, with that same clinical history, I read it, and immediately I start Unitary Perception; that clinical history, which is much cheaper for the patient than if I do it and I lose an hour or two, lets me start right away. I read it, and immediately we move on to Unitary Perception. In that way, the price of the service for the patient is lowered. I don't know if I'm answering you.

AUDIENCE: Well, my question is, that clinical history is going to inform about the symptomology of the patient for us, what is affecting them at a particular time, a series of things. We need that for psychotherapy.

R.F.G.: Unitary Perception is the psychotherapy.

Now, what purpose does the clinical history serve? It's important to know if the person is diabetic, if the person has TBC, if they have malaria or AIDS, of course, that's going to be important, but let's say that's in the medical domain. Unitary Perception is the domain of psychotherapy; I don't know if I'm answering you.

AUDIENCE: The clinical history tells us the symptoms the patient is suffering and we need to know their origin.

R.F.G.: But it doesn't depend on the past. That is occurring now and it's only now that cleansing occurs. For example, you enter a dirty room, no one has cleaned it for twenty years, but you grab a broom now and start to clean it. When do you clean it? Now!

You don't worry about who threw the bottle of wine here, who threw that milk there... No; the cleansing is now, even though there may have been years of dirt, the cleansing is now and in Unitary Perception.

Jiddu Krishnamurti said, "Start with a flower." What does it mean? When he came out with these poetic things, I wouldn't let him go until he clarified them. "What do you mean by *start with a flower*?"—because I had asked him what to do in an emergency. And Unitary Perception isn't an emergency; and he said, "Start with a flower, don't start with an emergency." If you attempt Unitary Perception every day in a pleasant environment, in a solitary, peaceful environment, that peace is going to bring the peace of Unitary Perception, which is going to bring more peace. Then, in that attempt that you did alone, in the best place, in your favorite quiet place of your house, the flavor, the energy, and the ability of Unitary Perception will be coming to you, allowing you to remain in Unitary Perception when the emergency comes.

Then, sure, let's say everything goes well. But now what happens in Unitary Perception if I've encountered the flavor, now faced with a challenge—I don't know what I'll do or say—but in peace, while I listen to all the sound, I answer, I do what has to be done.

I was with a couple in Buenos Aires who were recently married. Their child was crying. Then the conflict between husband and wife started. He said, "Let the child cry " and she, "why should I let the child cry?" "The child has to cry,"

says the father, “No, the child doesn’t have to cry,” says the mother, “because that means she’s suffering and I don’t want her to suffer.”

Well I said to them, “When you speak and say things to one another... are you listening to all the sound at the same time?” No, of course not. “I beg you on my knees and if necessary I really will kneel, so that you speak in Unitary Perception, whatever happens, the crying of the child, the paying of the rent, and you’ll see that those problems you’re having will disappear completely.” And they promised to do it, once they saw the foolishness in what they were doing—arguing over their daughter’s crying. Let’s call them Peter and Mary. “You, Peter, if she forgets, don’t say *you forgot about the promise that you made to live in Unitary Perception*; you simply be in Unitary Perception, and you transmit peace to her.”

Jiddu Krishnamurti said: “It’s possible to live the whole of life with no problems at all.” And it is possible. It is possible.

AUDIENCE: Doctor, on the basis of your experience, I would like to ask you, when you attend patients in psychotherapy and work in Unitary Perception, in what space of time have you perceived that they manage Unitary Perception and enjoy all the benefits that this brings.

R.F.G.: In the first session they already come to know peace, as we will see now after 11 in the workshop, and in the following days, so that all of us can be correcting and learning the proper language. So it’s very important that you attempt to teach one another mutually, and that we together see the errors. But I make a contract for six sessions of 45 minutes. In the first session they discover peace; by the sixth session they begin to feel energy. There’s a patient who has a tendency towards sadness; if there’s a tendency towards sadness we do another six sessions and we make an appointment to see how

it went for them: if they've taken this serious, if they've forgotten it, how they're getting on, etc, after six months. So, it works as a reinforcement, a booster session, six months later. In fact, what happens is that the person comes back new, fresh, energetic. There's a woman to whom the same thing happened as happened to me, she is being cured of arthritis by Unitary Perception, a woman of about 70.

If you live in Unitary Perception, your life is going to be from miracle to miracle, get used to it. And it's the pure truth. It's the pure truth.

AUDIENCE: When we speak about Unitary Perception, what are the methods or techniques? When we speak about Unitary Perception, is it to maintain the brain in the alpha state or maintain the brain in the state of grace that the saints lived in?

R.F.G.: Do you realize that all of that is thought which resists living in Unitary Perception? Who separates the saint from the profane? Thought! It's thought that seeks out techniques. Who classifies consciousness into 45 types, Ken Wilber style? If you want to classify things, you have to read Ken Wilber. But let me also tell you that if you don't want to waste your time, you don't have to read Ken Wilber. You can live in Unitary Perception from right now. What name will you give Unitary Perception... it's not a good idea to call it a "technique," because a technique is a product of thought to achieve something gradually in time and here we are talking about a psychological fact that happens now and always now, it's spiritual, it's psychological. What divides the spiritual from the psychological? Again, thought. A widow is visited by her husband; is it psychological or spiritual? Somebody has a "near death experience"; is it spiritual or psychological?

What divides politics from religion and from psychology and from mathematics? Thought.

Thought is occupied with dividing, as it divides electricity into heat, light and sound. It divides and divides; we can continue on in that path of Precinct C. But, what for, if we can start in another precinct, Precinct B, the good precinct? Why persist in our hunger for abstractions and intellectual classifications of a philosophical type, of a scientific type, of a metaphysical type, if it's much simpler in reality?

This hunger for abstractions and classifications makes Unitary Perception repulsive, contemptible, when it is the fact of facts, the foundation of action. It is not correct to call it "a technique," because it isn't a product of thought, to be achieved gradually—which is the definition of a technique. I say, it's the way to truly live, what more do we need to say? Define it, live it, what more? It's religion, it's science, it's mathematics, it's neurology, it's all that, because it can be explained from any of those disciplines. We can explain Unitary Perception and that is what I do in my written work, so I say, read my written work, you're going to see all the aspects and subtleties of Unitary Perception.

We won't have time to see all of them in a five-day workshop; it's something profound, very profound, very real. But don't forget that what seeks to classify, what seeks to divide, is always thought, Precinct C.

Unitary Perception is nothing more than peace, the silence that listens. It's a delight to live like that; it's content for no reason. I don't know if I'm answering you.

AUDIENCE: What's objective in this? Between the subjective and the objective, it seems that everything is a product of the mind and of thought, it seems that everything is subjective.

R.F.G.: I'll go back to the example, how could it be that so many friends of mine, who lived Unitary Perception, have lived the

same thing that Rubén has lived, doing the same thing that Rubén taught them? That is science: it's consensual. We can't measure it with a metronome or with a blood pressure device, but it's a consensual fact, the most important fact of the human mind. This thing of "subjective" and "objective" is another division that thought has made, which is Precinct C, the known. I have explained this when I spoke of the Horizontal Conflict. We are going in circles. That is, is the act of listening "subjective" or "objective"?

I believe that if I listen to all the sound—coming from the brain—at the same time, then the subjective-objective division disappears; I am simply listening. And I like to call it the second awakening, the complete awakening because we can no longer continue to divide things in the way that thought does—I am referring here even to rational thought, which loves classifications. How can we classify Unitary Perception? We can't; it's about seeing everything perceptible at the same time or not. Can we do it any other way? There is no other way.

*(Short coffee break - the workshop restarts with a participant doing an exercise.)*

R.F.G.: Let's start. Are you feeling the weight of your right foot on the ground?

AUDIENCE: Yes.

R.F.G.: It's very important that you feel the weight of both feet at the same time. We're going to see if it's possible.

AUDIENCE: I am.

R.F.G.: Now feel the weight of the shoulders and of the body on the chair, at the same time and, if it's possible, feel the

weight of the shoulders, the weight on the chair at the same time, and we listen to all the sound at the same time, without saying *plate*, without saying *voices*, without saying *Rubén is talking*. So we are feeling the weight, while we listen to all the sound at the same time and we see the whole visual field at the same time, as if we were looking from the neck, the totality of the visual field, feel the weight of the shoulders, weight on the chair at the same time, listen to the sound from the brain, that is, from where we are listening, not from where it's coming, but from where it's being heard, sound, weight, visual field at the same time.

*(The exercise lasts 5 minutes.)*

R.F.G.: What's happening now, J.?

*(Break in recording to replace cassette.)*

R.F.G.: Great physical energy is freed in Unitary Perception. Of course, adjustments have to be made with day-to-day stress. Your intelligence will tell you what you can do to reduce the excess in working hours. So see this part with your wife as well. But when you speak to your wife, don't forget to be in Unitary Perception. That's the difficult part, so attempt Unitary Perception when you're alone and once the click of calmness comes, then attempt to speak, listening to the sound, while listening to the sound, say what you have to say but don't stop listening to anything; we listen to all the sound at the same time while we talk, while we are quiet, while we walk, while we work, while we rest; listen to all the sound at the same time, don't forget it.

Tomorrow we're going to see what happens in the brain. Something important happens in the brain, which is what is going to give you the enormous energy that you're going to feel, including energy in every sense. I had to have a dialogue

with my wife about what to do in intimacy, because there were hours of sexual penetration, which I had to review because, to me, all this seemed all good and well, but it didn't seem so good to her, so we also had to make changes in that because you are going to use the energy in work, in rest, in whatever you want to use it in, but never neglecting to have dialogue.

But I insist that Unitary Perception is the foundation of every action: speaking, being quiet, walking, bathing, working, resting, everything.

AUDIENCE: When you speak about feeling Unitary Perception at every moment, you are referring to taking a few moments to carry out this exercise.

R.F.G.: No, no, no, we are recommending walking in Unitary Perception, resting in Unitary Perception, working in Unitary Perception. It's not that I take a minute to "do" Unitary Perception, no; that is fragmentation. We aren't talking about a technique, but of living in Precinct B which includes C. That's what the ABC on the board means: Precinct B includes C and you'll think better and remember better, don't worry about that. What will happen is you're going to enter Precinct B which includes C and which is much more, something that C can't even imagine. Precinct C isn't in peace, it's in fear, anger, sadness, jealousy, envy; Precinct C is in that. It's stressed... "I want a better world for my children and for my wife and I'm getting sick," if it isn't diabetes it will be arthritis, gastritis. Do you have that?

AUDIENCE: Not officially diagnosed yet, but yes, problems with gastritis.

R.F.G.: Gastritis: you already have the first complication of chronic stress. After gastritis, high blood pressure, after high

blood pressure comes arthritis, and we could go on describing the evils of stress, but careful, if you already have gastritis, then you already have the first warning, at 35 years of age. Acting to reduce stress is very important; your wife will have to understand that it's necessary to reduce stress. Without doubt, reduce working hours, take more breaks, make your breaks more beautiful, do things that are actually satisfying at the moment when you take the break. If you like to go to the cinema, go to the cinema; if you like to go to the beach, go to the beach... do what you really enjoy doing during the break.

AUDIENCE: But if we work... 18 hours maybe?

R.F.G.: Masochism is a thing too; watch out. No, don't kill yourself with work.

AUDIENCE: I say to my wife, "Fine, you go to the cinema with the kid; I don't enjoy the cinema. You go to the cinema."

R.F.G.: Well maybe you have to learn to enjoy a good film, maybe you have to learn to enjoy the beach. They are things that can seem like a luxury to us. For example, look, Inés tells me, when I arrived at Managua airport: "I managed to get a marvelous hotel in Managua." The last time I came, I stayed at the Intercontinental. A good hotel. And now she tells me, "I managed to get an isolated hotel on the coffee plantation, high in the woods." And I thought, "Oh, Inés, where are you going to put me?"

And it turns out that I go and I'm in paradise, this place is paradise. This is the paradise that I didn't know existed in Managua. And what am I doing...? I am enjoying something that I wouldn't have enjoyed in Hotel Inter: nature, silence, the crickets in the night. I lie down to sleep with the song of the crickets. It's something that words can't describe, with

the window half open in the cabin, the breeze enters with that aroma, the aroma of the humid night with so many diverse plants, an aroma that's better than perfume; it's something ineffable. The moon with Jupiter ascending the skies, above the tall old trees...

So one is afraid and says, "Where have you put me Inés?" It turns out that Inés put me in paradise, and now I'm enjoying it, but if it had been up to me, if I had had to make the plans, where would I go? To Hotel Inter. Precinct C. What I know makes me repeat the known and I lose... what? I lose paradise. So maybe you have to go to the sea or to Managua Lake<sup>1</sup> or whatever, to learn to enjoy once again what a child—the child that you were—enjoys: the water with your children, with your wife... learn to enjoy life again. And with work we forget to enjoy life and we pay the terrible price: gastritis at a high price, and then comes high blood pressure, which is a silent killer. Arthritis is terrible. At 30 I suffered from arthritis and I walked like an old man. At 63 I walk like an old man but I don't have arthritis. It's a big difference; it's an enormous difference. 63 without arthritis and not 30 with arthritis. I'm better now than when I was 30. Thanks to what? To Unitary Perception and to the fact that I stopped working all the hours that I didn't need to work. That is, we have to do everything but with less stress and enjoy our family, so that our children enjoy our presence more, because life is short, life is short... you have to learn to do it.

AUDIENCE: It's this exercise where we're going to see everything that's exogenous to our principal senses...

R.F.G.: But don't forget that you are also perceiving thought, and when you hear a chirp of a bird the sound you hear is coming from the brain, from the auditory center of the brain. We are so used to that "subjective versus objective" business...

1 Dr. RFG wasn't aware at that moment that Managua Lake is contaminated.

AUDIENCE: That's what I'm referring to, because that endogenous part which is difficult to block... I wanted to do the exercise, I wanted to block it... are there techniques to block thought?

R.F.G.: May God guard us from those techniques.

AUDIENCE: I'm not talking about an artificial technique.

R.F.G.: What technique isn't artificial? We're not talking about a technique here; we're talking about recovering the most important thing for the human being which has gone inactive through lack of use. Techniques are a product of thought to achieve something in time; no, may God guard us from techniques. What do we have to do? Thought cannot be blocked and if we want to block thought we will pay a tremendous price: gastritis, arthritis—because blocking is more stress.

What do we have to do with thought? See it, see it, whatever comes. In general we say: "I think," but that's a lie, because there are thoughts that we don't want to think and we think them, or "I breathe," but we don't breathe, I don't breathe; the body breathes and at times I'm aware of it, but generally I'm not aware of it. "I grow my nails": if anyone were to say that they grow their nails, everyone would laugh at them. In the same way that we don't say, "I grow my nails," we have to learn not to say, "I think," "I breathe," "I sleep," "I grow," things which are actually not true, things that happen despite us at times. Thinking, growing, your nails growing, are things that have nothing to do with the "I." The "I" has nothing to do with it, because the "I" can't do anything. If the "I" is a mere product of thought... what can it do? Nothing!

So to say, "We're going to control the mind with such-and-such a method" is not very intelligent, because what do we have to do with thought? SEE it completely, and we're going

to come to see things that we didn't want to see in the past and that now constitute the unconscious, and those things will emerge to our consciousness and so, "This is new for me"—no, it's what I didn't want to see for 20 years and it appears now. It could appear in sleep, it could appear while I'm driving, "Ah! I've already seen this,"—I didn't want to see it and it appears again, why? Because I'm in Unitary Perception, listening to all the sound at the same time, feeling the weight, so, things that come from the unconscious appear again. Psychoanalysis isn't necessary; it's enough to perceive in Unitary Perception for thought to be cleansed. The cleansing of thought is very different to "controlling" it.

Do not try to control thought, because then you're not going to see it. See thought completely and in a short time you're free and... what does thought bring with it? Anger, fear, sadness, visceral reactions, imagination... it is a waste of time and energy. It has to be seen in Unitary Perception and each time it presents with less energy and less frequently, then, you're free.

And I had juvenile obsessions that disappeared completely in a short time, in Unitary Perception, completely. And that gives an enormous freedom and energy, because all of that energy that was being lost in obsessive thought is now preserved. The obsession disappeared, then more energy remains. It's a fact.

AUDIENCE: When you say "see thought in Unitary Perception," you are referring to being conscious of the situation, of what you are thinking, of what you are feeling.

R.F.G.: Exactly. I start by suspending language, which is the vehicle of thought, and I attempt it for an instant. I can be without language and I start to listen to all the sound that comes from the brain at the same time, without saying *cup*, without saying *fan*, without saying *Rubén*, I start to listen to

all the sound at the same time and if a thought comes, I see it as if it were another sound, but without giving it fuel, without giving it energy, without giving it continuity... that thought disappears in an instant because the energy of Precinct C is very small. The energy of Precinct B is enormous.

Therefore, Unitary Perception, which has enormous energy, wipes what has less energy like thought, imagination, fantasy... in an instant, one is free from all that. Nothing remains but the pristine contact with inner-outer, because in reality inner-outer does not exist, except in our thought. One is in contact with inner-outer, that is, a complete, pristine, direct contact, without distortion, as it is; I don't add anything from Rubén, from thought, from Precinct C, from the known. I see the cup as it is; I don't add any idea, any belief, any ideology, any thought, any imagination. That seeing gives us great energy.

AUDIENCE: Another way of explaining this would be the physiological actions we carry out, like eating and defecating, because if I don't see the clock, that it's 12 o' clock, I am not hungry, my stomach doesn't scream at me, and if I see the clock in the morning, when I already digested the food and it has to come out, it's not that "I" order it to come out. That's true.

R.F.G.: Of course. There is nothing in the body that the "I" does, not even seeing, because when I say, "I see," in reality what happens is "what sees is all there is." It's universal mind that is seeing through our eyes, let's say that universal mind sees you through Rubén's eyes and universal mind sees Rubén through your eyes. But to say "I see" is the same as saying, "I grow my nails" or "I breathe" or "I grow." I would have to say "I grow my hair." Let's not be ridiculous; these are things that happen despite us. If a woman likes short hair her hair grows despite her, so I can't say "I grow my hair" but we say, "I think," when despite us, we think things that we don't like.

So to say, “I think” is another distortion of language; it isn’t a good way to refer to thought. That is, thought produces the “I,” which means that the “I” doesn’t think, the only thing that we can do is to *be aware* of thought. Less and less thoughts will arise, the more we attempt to be in Unitary Perception. Less thought will arise and with less frequency. I am referring to useless thought, not to rational thought that we need for living.

If we live in Unitary Perception, unnecessary thought and imagination are going to appear less frequently and with less intensity, and it’s another freedom that we have. To walk without thought is ecstasy, it’s content for no reason, it’s immense energy. So one comes back from a walk by oneself and what relation can you have with your wife or husband, with a loved one...? Peace, great energy, content for no reason; you become doubly content when you see a friend, a loved one. Why? Because you are content for no reason. But if I’m sad, fearful, angry, as I am in Precinct C, I see my friend and I see them as something I don’t care about.

AUDIENCE: With Unitary Perception we have a far more objective knowing.

R.F.G.: Again subjective and objective. We may listen, but we do not like what we listen. Well, objective and subjective are words. All of this is very good for seeing the language that we polished for 16 years with David Bohm. Just imagine, the simple language that I’m using is deceptively easy. It’s a simple language, but deceptively easy. When it’s necessary to speak about Unitary Perception appropriately, many errors are made. That thing of “objective and subjective” is the same thing as saying “inner-outer,” that is, “objective” with respect to what, if the “I” is a product of thought? What can be called objective if the “I” is a product of thought? I don’t know if I’m being clear.

AUDIENCE: I mean objective in the sense of... if I feel... if I'm perceiving all of my surroundings as they are, then I think—it occurs to me...

(Laughter.)

R.F.G.: We'll allow you the error. This is the first time you are in contact with the most important teaching. It took me a long time too, to use the language of Holokinetic Psychology adequately.

AUDIENCE: I am perceiving how I feel: emotions, sensations, for example with the exercise I felt the beating of my heart and I usually don't.

R.F.G.: Well, if we feel our heart, that is also a symptom of stress. Your heart should go unnoticed if you're completely healthy, another thing that you have to review with what you're doing, and if you're leading a stressful life for example. You said, "perceive what's around me"? Let's see, you tell me without anyone else answering, where is the error there?

AUDIENCE: That it's not just the surroundings, but also inner and outer.

R.F.G.: The surroundings would be the outer. If inner-outer disappears, everything that you are perceiving is *here*; that is, not the surroundings. You aren't perceiving the fan that's in the surroundings, you are perceiving the *sound* of the fan that comes from our brain. So it's an error to say, "Perceive the surroundings." People who have only attended a workshop and then teach other people and tell them, "Perceive the surroundings." A big mistake!

Actually, it's about perceiving all the sound that is being heard from the brain. We have to polish the language. Why?

So that the fact of Unitary Perception comes to us more quickly and without distortion. A single error that we make with language takes us away from the fact. I can listen to the fan concentratedly, only the fan that is “over there...” and that is not Unitary Perception.

AUDIENCE: When you were giving the orientations to my friend, you mentioned sound and vision. What about and the other senses like smell, cold or heat? Do they have any role, or what role do they play in Unitary Perception?

R.F.G.: Yes. Yes, that’s what I say, when I go to bed in this place which is so beautiful, the breeze enters, well, like at five in the morning. I know it’s five in the morning because I start to feel cold. The temperature drops a fair amount here in the woods. It’s fairly high up; between five and six the temperature drops and the body feels it and I wake up and look and it’s five. That has already happened the last two nights I’ve slept here. Ah, to feel the cold, but I feel it *HERE*, the smell of the woods, a delicious smell, I feel it *HERE*, all the weight of the body, all the weight of the body on the bed at the same time, at the same time as I smell the scent, that I feel the cold, that I listen to all the sound; sometimes the sound of the breeze together with the sound of the crickets is something very delightful; one sleeps very well.

It’s everything perceptible, remember. Last night I ate a piece of cake before going to bed and I felt the aftertaste of the cake as I was starting to sleep; I felt the weight of the body at the same time, the crickets, everything perceptible at the same time.

This is so simple, but nobody ever told us this, so it appears difficult and we forget it.

And later, at 5 in the morning, a cold that I hadn't felt before, because after 25° and upwards it seems that the organism adapts to an environment in such a way as to not feel the cold or heat—at least that's what happens to me—, but when it goes down below 25°, the cold is felt and you have to feel it too. Let's not forget the definition: perceive everything perceptible (everything that can be perceived) at the same time, everything, everything. Tomorrow we're going to see why that's necessary, so that the brain does what it has to do completely.

Careful with control. If you start controlling, you are taking yourself away from Precinct B and going back to C. With respect to silence, silence is a marvel. Fine, but what silence are we talking about? That of Precinct C, "We're going to have a minute of silence for the dead..."—you know?—and the whole world is quiet out of fear of making noise, because if not the dead person, or those participating in the ritual, are going to get angry with me; that is the silence of Precinct C.

Or we can talk about the silence of Precinct B, which is Unitary Perception. In this sacred silence there is something to do... that it's necessary to do, what God wanted the nervous system to do: listen and see. Jesus said it: Having ears we don't hear, having eyes we don't see, and that is what we have to do in silence: see and listen, to whatever there is to see and hear at this moment, at the same time. So that is the silence that we need, not a minute of silence for someone, which is perhaps necessary as well, but that is the silence of Precinct C and the technique of silence without saying more. I have read many sacred books that tell you that renunciation is necessary.

"Renunciation" means many things. I was in India with several Rimpoches and Brahmins, I gave a talk with 500 people present who saw me as a guru.

The world upside down: an Argentinean in India taken for a Guru, just imagine! I spoke about renouncing Rubén, not renouncing having ten dollars. Renounce Rubén, who is the one that gets involved and interferes in the act of listening and seeing, because if *what sees is all there is*, it means that universal consciousness sees through my eyes. What can Rubén do? Interfere, get involved, distort. I have an idea of Inés, I have an idea of J. and so, if *what sees is all there is*, and it's universal consciousness, if J. insulted me yesterday, which he didn't, but just supposing that he did, now Rubén doesn't see him in a good light. What sees is all there is, but interfered with by Rubén who is angry with J. ...is that clear?

So, what can Rubén do in the act of seeing? Interfere, distort. If *what sees is all there is*, you do it in silence, which is the pristine silence of Unitary Perception. What does the "I" have to do? Nothing, not go in any direction, not control, not manage, regulate, achieve—no, none of that. It means seeing exactly what is happening, listening at the same time to what is happening inside-outside, that is what we have to do, of course, with the silent mind.

The silent mind that listens, of course, because if I say: "fan," I no longer listen to the fan; it has to be the silent mind that listens, so that mind can think, of course it can think, and it can think much more coherently because it's thinking in peace, so that mind that listens in silence is going to use intelligence more, it's going to use coherence more. I don't know if I'm answering you.

AUDIENCE: My question is about the joy that a child feels, on the environment, which for us is a problem but not for him. He doesn't look at it as a problem, so the vision of a child is Unitary Perception.

R.F.G.: That is an assumption, someone told me, I think Inés read it—where did you read it?

AUDIENCE: In a document, in a dialogue that you had.

R.F.G.: Yes, somewhere someone said to me, that cats, dogs and children live in Unitary Perception and I asked the person, how did you manage to come to that conclusion? That is, where did you get the evidence to say such a thing, to say that dogs, cats and children live in Unitary Perception? That is to assume that you know a lot about dogs, cats and children. That is, the most that we can do is be aware of whether we are in Unitary Perception or not; we cannot even know if he or she are in Unitary Perception. It's important that we take this personally, in the good sense of the word, I would say individually: am I or am I not in Unitary Perception?

If I am not in peace, I am not in Unitary Perception. If the child is in Unitary Perception, blessed be the child. I'm a pediatrician, and it seems to me that children live a life of suffering for a thousand reasons. In the first place because their parents don't live in Unitary Perception, because the parents aren't in peace and the family environment isn't in peace, therefore the child lives without peace. Be careful of assuming things, because ask a beggar child if they're in peace, that child who approaches a car and asks for a Cordoba<sup>1</sup>. "And you're in the street in December?" "Yes." "Where can you use the toilet?" "Right there." "And what do you eat?" "A pupusa<sup>2</sup>" "Is that all you eat?" "Yes."

I don't know if the child was exaggerating or not to get a Cordoba from me (0.04 Euro today), but that child wasn't in peace, he wasn't in Unitary Perception, of course not. Don't assume that others are in Unitary Perception. We have to be aware whether WE are or not; if we aren't in peace, we aren't in Unitary Perception.

1 Nicaraguan currency.

2 A circle of flat unleavened bread.

AUDIENCE: A priest in TV tells us “to let the mind go blank.”

R.F.G.: Is that possible, letting the mind go blank?

What I say is that one can stop seeking when one finds peace. If one finds peace, what more is one going to seek? If I compare Unitary Perception with anything, it doesn't matter what, am I in Unitary Perception or am I in Precinct C? The fact of comparing is thought in action and it's very necessary, of course, for learning and teaching, but the moment when I compare, I am in Precinct C, in the precinct that we have to leave, because it's the only one we know.

So compare it's not about comparing, but being aware of exactly what is happening, using what God gave me: the ear, the eye and the muscle that perceives the weight, which is gravity. So, on perceiving light, gravity, sound at the same time... peace starts. What more do I have to seek? In what direction do I have to go to be here? How long do I need to for the NOW to begin?

Comparison puts me in C. It doesn't matter if the comparison is correct or incorrect. Both are in C. I am no longer in Unitary Perception, even if the comparison is correct.

Do you see this? It's very important to abandon comparison and search when we attempt Unitary Perception.

What can we compare all this with? With nothing. I am seeing that tree; with what can I compare it? If I compare it, I enter Precinct C and I stop seeing the tree. I listen to the sound of the fan, I say, “fan” and I stop listening to it. That is what I want to say. I am not saying anything about the priest that you mentioned. I'm just saying what the act of comparing in the human mind is: Precinct C.

AUDIENCE: So to be living in Unitary Perception is to see everything where it is, the correct and the incorrect, or that is, when I say “that action is correct and that is not correct,” then I am in psychological Precinct C.

R.F.G.: We were talking with Jiddu Krishnamurti about Precinct B, which is Unitary Perception, something that he called “meditation” (an incorrect term in my opinion, and in the opinion of David Bohm). JK himself called the word meditation “stupid” because the word comes from “measuring”—which is C. I said, “I’m going to a University to give a conference, can you recommend me what to say to the young people?” He said, “Tell them what you feel like saying at that moment while you are in Unitary Perception; don’t think about what you’re going to say.”

I said, “And I don’t have to tell them anything about how to live?” “Ah! Tell them this, tell them that if they believe that they can be in Unitary Perception without living the Ten Commandments, they are mistaken.”

That is, to believe that I can live in Unitary Perception without living an ordered life, without complying with the Ten Commandments that are in the Bible, I am mistaken. I cannot sell arms and kill and afterwards say, “I am going to be in Unitary Perception.” I can’t. I cannot lie to a friend and afterwards say, “I am going to be in Unitary Perception.” I cannot, so I believe that the Ten Commandments are there for us to comply. But the commandment of Jesus to love your neighbor starts with Unitary Perception. That’s why Krishnamurti says, “Tell them that if they believe that they can be in Unitary Perception without living the Ten Commandments, they are mistaken.” Unitary Perception, something that has been discovered now, that had not been discovered at that time, but that gives us the energy and the peace to be

able to live the Ten Commandments without conflict, without making problems for myself.

A beautiful girl goes by; the desire to possess her, to be with her is awoken, but if I am in Unitary Perception, that desire is over in three or four seconds, because the energy of Unitary Perception is much more than Rubén's thought, who wants that girl to be his. Am I clear? That is, it's very important to realize that in Unitary Perception, even complying with the Ten Commandments is a light task, and that is the criterion of life; the Ten Commandments, the Sermon on the Mount, a friend said here, and Unitary Perception.

The most active part of creation is what is being created. Psychological contact with what is being created is Unitary Perception. The human being is elevated from his position of "created being" by mental contact with what is being created.

AUDIENCE: The purity of my heart depends on Unitary Perception, if I understand well.

R.F.G.: Yes, of course, because if you're aware that you're listening to all the sound whatever thought arises, bad or good, if it isn't useful, it's going to disappear in a few seconds. Purity means ardor (to be burning with the Holy Spirit).

AUDIENCE: For me the problem is to listen to the sound without associating it.

R.F.G.: Ah! It is a problem for everyone because that's the way they've taught us.

AUDIENCE: When I listen to the fan, since I already know it and know the sound, immediately I associate the word "fan" with the sound.

R.F.G.: Of course. A friend in Argentina said: “It’s simple but it’s not easy.” They’ve taught us to associate sounds with words, emotion with words; tomorrow we’re going to see how rage is looked at, how anger is looked at, and how they’ve taught us to associate.

We stick with the word and thus stop perceiving the rage; we stick with the word and thus stop perceiving the emotion; we stick with the word “fan” and thus stop listening to the fan. That’s what happens because they’ve taught us that way.

So, Unitary Perception has to enter education, the younger the person is when they come to know Unitary Perception, the better will be their physical, spiritual, moral development, the better will be their regeneration in every sense; the younger the person, the better, because the associations will be less intense.

We have learned to associate because the known psychology teaches thought, memory, “I” and fantasy. It doesn’t teach anything else, so we believe that the mind is just *that*.

So, when we speak about another aspect of the mind, which is Unitary Perception, we make the same error I pointed out here, the major error of putting Unitary Perception within thought, as if it was another piece of knowledge that I have: “Perceive everything perceptible at the same time”; No. If it’s nothing more than a definition that I’ve learned, it’s no good for anything, because then it’s going to be in Precinct C, in the known. That is the big mistake.

The important thing is that I get rid of the definition in order to be able to LIVE it without words. Perceive everything perceptible at the same time, without thinking or saying a word. That is the definition (Precinct C) of Unitary Perception.

But now it's necessary to live it and that is what we have to attempt to do.

I propose that you attempt it from today until tomorrow and that tomorrow we see the difficulties that you've had, which will probably be the same as I have had and that anyone who takes it seriously has.

What difficulty is there in living in Unitary Perception?

None. The difficulties begin when we don't live in Unitary Perception.

## 21. EXPRESSIONS OF THANKS TO RFG

*Just from June 2003 to June 2007*

### Unitary Perception in Oaxaca, Mexico - 2003

Dr. Rubén Feldman González was invited to Oaxaca by the National Autonomous University of Oaxaca and the Casa de la Cultura (House of Culture).

The theme was Unitary Perception.

The Governor of State agreed to an interview with Dr. RFG, which had to be cancelled due to the busy schedule of the visitor. On Tuesday, June 10 there was a press conference in the Casa de la Cultura in Oaxaca and two interviews; one of one hour on Canal 9 of TV-Oaxaca, and another of equal length on the University Radio of Oaxaca (AM 1400). Canal 9 gave the video of the interview to Dr. RFG.

There was a conference (part of the workshop) in Teatro Alvaro Carrillo, on Wednesday 11 at 7:30 PM, with the participation of 900 people. There was another free conference in the School of Medicine, on Thursday 12 at 10 AM and another one in the Rectory at 5 PM. From Friday 13 to Sunday 15, the Intensive Workshop on Unitary Perception with 50 participants and 45 graduates of the AIS-RSM took place. Everyone in the audience was invited to the Fourth Congress of the AIS-RSM-Mexico, in the city of Monterrey, which will take place during Easter 2004.

Mr. A.A.M. will organize an Educational Retreat in the tourist city of Puerto Escondido. We will soon inform you about this Retreat.

Friends:

I would like to invite you to the intensive workshops that my friend Rubén Feldman González will impart in Argentina and other places in Latin America. He is the only human being that I know who has taken seriously his dialogues with J. Krishnamurti about silence and Psychology.

Rubén is a doctor by profession, at present a candidate for the Nobel Peace Prize, born in Argentina. He now lives in Mexico and spends more than half his time (and money) speaking about Holokinetic Psychology and Unitary Perception, but the most important thing is that he does it from the silence of which Krishnamurti spoke.

I invite you to read the biography that I send attached and comment on it. I hope in my heart that you take the opportunity to listen to and dialogue with Rubén.

After 15 years of knowing him I assure you that he is absolutely sincere, and does not make money from this. The money from the talks is to pay for his travel expenses, and he is totally accessible to dialogue with honest people.

For my own part, I can tell you that since the time that I made contact with Unitary Perception through Rubén, my life changed for good; when one tries a drop of silence in front of the stream of daily life, after that one lives only to seek that silence.

An embrace and I hope to continue in contact with you,  
C. P.  
Canada  
November 7, 2006

Thanks (again) for dedicating yourself to be a guide and to for teaching the world the narrow door which is Unitary Perception.

S. C.  
Mexico City  
December 2002

Dear Rubén:

Very few people merit so much as you to be so honorably called Master<sup>1</sup>, yes, with a capital M. For all that, in these days in which the press is occupied with the case of the Towers, making a horror show out of it while the coup of Chile remains hidden behind The Twins... I want to send you my greeting, my gratitude, for your permanent educative action. Both in your messages, so heartfelt and so clarifying, your books and your acting so in CONSONANCE with your words, I am strengthened and comforted...

HAPPY TEACHER'S DAY!

A big hug  
A. B.  
Buenos Aires - Argentina  
September 11, 2002

Dear Friend Rubén:

I want to tell you that the reading of the talks and the two Diaries of J. Krishnamurti made me SEE life in a completely new way.

<sup>1</sup> The word Maestro means both master and teacher.

Now, Dr. Rubén, on reading your books, written with so much clarity, consistency and coherence, I believe that I feel my psychological structure to be shaken (as is commonly said, the rug below me was moved in such a way that I no longer know where I'm sitting). With affection I thank you and admire your tenacious labor (a fundamental and basic labor), one of those labors for which curiously neither thanks nor recognition are expected.

I ask you not to give up; you will eventually see the fruits of your work in us, when we learn to SEE and LISTEN fully, and from this Unitary Perception, carry out true action (although let me tell you, with a certain mediocrity, that it is not easy).

A big, big hug!

H. O.  
Monterrey - Mexico

I am preparing to take the Graduate in Psychology exam through Ceneval<sup>1</sup>, where J.G. and K.A. took their exams on graduating. They have advised me very effectively.

Reading your work has been like taking giant steps over the orthodox, so much so that I begin to find it a little tedious, as well as simplistic. Your books and articles are like flexibilisers of intelligence and immediate understanding. Seriously.

Thanks for your help.  
E. F.  
Monterrey - Mexico  
October 2002

1 Mexican National Center for Evaluation.

Dear Rubén:

For some days I have been feeling the need to communicate with you to transmit to you, fundamentally, my gratitude for all that is happening in our lives as a consequence of reading your books. There has been an enlivening of the fire in our hearts that started some time ago with the reading of Jiddu Krishnamurti's books (JK-2 as you call him, since JK-1 is JesuKristos, as spelled originally in Greek).

On many occasions in our lives there has arisen the unknown through the dialogue between my wife and myself.

In these moments there has been a great acceleration of all this and the calm, the relaxation, the balance, the silence and, above all, non-fragmentation are manifested in our relationship and in the relationship with others.

And as my wife would say, what are we doing? Nothing; just observing, listening, attempting Unitary Perception throughout the day.

In these days, we are living with the illness of my mother, and the whole process is bringing us to discover that from calm and observation, solutions to the problems created by her hospitalisation arise. On many occasions the solutions have come to us from the unknown, and we have lived through difficult situations that disappeared rapidly, giving way to states of much calm, love, respect and union with our family members.

This situation that we are living has also taken us out of a metaphysics study group, once we understood the subtleties of what we were doing: developing a sense of group divided and opposed to other groups, pretending to be the center of the world.

Through one of your emails, I found out that you are going to give a seminar in Sevilla and that you have another pending to take place in Vitoria and Bilbao; would it be possible for me to get in contact with the people who are organising the work in Sevilla for you and with those that will do it in Bilbao to try to make said works coincide in time? To be honest I do not know how to organise the work in Vitoria; I feel afraid of taking on that responsibility.

I received a text of yours that was taken from the book “The Great Leap of Mind.”

Receive an embrace from the heart from this family that recognizes your help and your work.

With affection,  
P. C. and R. V.  
Vitoria  
October 27, 2002

Dear Rubén,

On the 7<sup>th</sup>, 8<sup>th</sup> and 9<sup>th</sup> of October 2002 it was three years since you came to visit us in the city of Cuauhtémoc, Chihuahua, (Mexico) when you kindly brought me some books of yours that I was interested in.

During all this time I have been reading all that you sent me, and also all the books, and even when I realize that I have to reread everything several times, each time that I do it it's as though I were reading something new.

Also I found out about Krishnamurti through you and I have tried to get at least the books that you suggested; but above

all, the communication that we have had, both through Internet and telephone, has reminded me to persist in the attempt of UNITARY PERCEPTION. Unfortunately, for some reason the gatherings could not take place and I realize how important they are.

I want to give thanks again that Rubén exists and has made it possible for me to know UNITARY PERCEPTION.

MAY GOD BLESS YOU!!

C. L. C.  
Chihuahua - Mexico

What you teach is the key of Peter; the quick way to open the Door of Paradise.

C. A.  
Córdoba - Argentina

In your intensive workshop of fifteen days in Mexicali-Mexico, we learned more than we learned in the Faculty of Psychology in several years.

J. G. and K. A.  
(Psychologists)  
Monterrey - México

Rubén Feldman González has taught me the most important thing in Psychology (and all of life): Unitary Perception.

R. A.  
(Psychologist)  
Mexicali - Mexico

A person introduced us to Rubén, saying, “look, I want to introduce you to these two young men (he who writes and a friend) high school students and serious students of the works of Karl Marx.”

He shook hands with us and I noticed the affection that Rubén appeared to radiate with just his presence and his greeting. I was (as most people are) accustomed to that exchange of hostility that there is in so called “human relations.”

In the restaurant we spoke with Rubén.

We spoke a little about the situation in Latin America (he was returning from his tour of Latin America and at that moment had just come from Nicaragua, as was already mentioned).

I remember that I asked him about some problem and Rubén, closing his fist emphatically and thumping softly on the table told me, “I have not the slightest doubt that the solution is Unitary Perception! That is why I spend all of the money that I earn as a professional just so that I can share Unitary Perception with the people who still have some sensitivity.”

I remember that in the conference, Rubén spoke about Achyut Patwardhan, one of the founders of the socialist Party in India, who fought shoulder to shoulder with Gandhi for the independence of India. Achyut said that there were two types of

socialists: those who are gangsters with revolvers and those who are *sanyassis*, that is, those who renounce the world.

We spoke for a while about socialism and Rubén told me emphatically, with the conviction that I could see in his words, that without a radical change at the psychological level, socialism (or the good society) would not be of great profundity, or simply could not even be born.

At the present time we can see that the world is falling apart more and more, and the majority of people do not seem to notice it or simply ignore it (as if that were possible!).

In that (our first) conversation, I remember that I said to Rubén, “Okay, if it took you three years to understand your friend Krishnamurti, who taught you Unitary Perception, then I have three years to understand you, to understand what you call Unitary Perception.”

Rubén took me amiably by the arm and told me with that conviction of which I have already spoken, “Look Luis, You don’t have any reason to make the same mistakes I did. It took me three years to understand Unitary Perception simply because I was an ass.”

These words full of friendship and sincerity helped me to not waste much time in understanding Unitary Perception.

Encouraged by the dialogue, I asked Rubén: “If I understand Unitary Perception, my family... will they understand?!”

I believed that in order for Rubén to convince me to accept Unitary Perception, he (Rubén) would say “Yes, of course”, but his answer was different; Rubén said to me “Do you want me to tell you the truth?” to which I replied, “Ah, please !!”, and Rubén said “Sincerely, I don’t know.”

I realized that Rubén was a friendly and sincere person. I decided to read his written work about that of which I had heard for the first time in my life that Saturday: Unitary Perception.

Now that I write these lines I can say emphatically:

“I don’t regret it!”

L.C.A.  
UNAM  
Mexico City

I was worried that the *Aula Magna* would not fill up. I said to Rubén, “I am worried by the fact that more people have not come to the conference” and Rubén said to me, smiling, “*Che Luis*, if there was only one person in the room I would speak. What is important is the quality, not the quantity; remember that the change occurs holokinetically, right here, and not in time at a distance.”

L.C.A.  
UNAM  
Mexico City

I believe that I have read the book *Unitary Perception* three times. On finishing reading it I would start it again. I felt that it was new each time that I read it.

After that I read the book *The New Paradigm in Psychology*, an excellent book that dealt with the scientific facts related to Unitary Perception. The book satisfied me “at the scientific level” and I told myself, “the facts are the facts; who could deny them? Only a blind man!”

From there I took an interest in David Bohm, that man who refused to make the atomic bomb, that man who spoke about the revolution in physics, a revolution which is Holokinesis. Rubén once mentioned something that Bohm told him: “I didn’t study physics to make the atomic bomb, but to understand the nature of matter and energy.”

From the book *The New Paradigm in Psychology* I still keep a series of notes, extensive notes. I really enjoyed doing it and still enjoy it.

I spent some time “flying intellectually,” reflecting on the correlation between the hologram (technological revolution), Holokinesis (revolution in physics) and Unitary Perception (psychological mutation and Revolution in Psychology).

I studied Law in Mexicali-Mexico and I could almost say that in reality I pursued “two degrees” at the same time: Law and Holokinetic Psychology.

Yours truly and some friends agreed to meet in Mexicali to dialogue about what Unitary Perception is and what it is not.

We took the book *The Psychology of the 21<sup>st</sup> Century* as a foundation for the group reading. Having read it in group, chapter by chapter in each gathering, gave the book a distinct and profound quality, because we were seeing together the implications of what we were understanding at each moment.

I feel that the book *The Psychology of the 21<sup>st</sup> Century* is complementary to the book *The New Paradigm in Psychology*.

In *The Psychology of the 21<sup>st</sup> Century*, the words “karion” and “spherical consciousness” no longer appear. These facts are relevant for understanding the epistemology (“polishing of the language”) which is developed in Holokinetic Psychology, which has nothing to do with whim but with a great

responsibility: that the language that is used in Holokinetic Psychology lasts for at least one hundred years with the minimum of distortion possible. This great responsibility is shared by those few that understand.

A person who starts reading *The New Paradigm in Psychology* might not understand the correlation between all of the scientific facts that are mentioned in the book. It is for that reason that the books that are written about Unitary Perception are in reality correlative to each other.

He who does not read the entire work of Rubén Feldman González on Unitary Perception will not have that simple instrument, which is the language of Holokinetic Psychology, and could easily become confused.

We should note also that it IS NECESSARY to gather together to dialogue in an amiable and exploratory way about what Unitary Perception is and what it is not.

L.C.A.  
UNAM  
Mexico City

Living with Ruben as his wife, I have learned what TRUE LIFE is, and I continue learning every day, from him, from the teaching and from the weekly free gatherings on Unitary Perception, which we have carried out in the last 20 years, uninterruptedly.

J.C.G.L.  
Mexicali - Mexico  
August 2008

I express my thanks for your untiring work, and for having lit within us the internal, URGENT flame, of Unitary Perception

L.M.  
Colombia

On reading any one of your writings, I feel as though they open all of the windows of the mind; truly, it is very nice to know or feel that you exist.

R.B.  
Cuernavaca - Mexico

My husband Enrique came back from his first appointment with Rubén, in 1999, as though he were another person. He was in a peace that I had never seen before in him.

I asked him to introduce me to Rubén.

Very soon he was cured of a serious, mortal illness. Since then we live with Enrique a constant honeymoon, and it is now four years that we have been going to the Saturday meetings. In these meetings there are always new understandings.

P. R.  
Mexicali - Mexico  
December 2002

I met Rubén in 1986. My freedom and my psychological peace began then, and continue today, even in the most adverse circumstances.

C.B.  
Mexicali - México  
Diciembre 2002

My dear Rubén:

You are a little gift from THE SACRED. SUN AND LIGHT for all of us.

Sincerely, I do not have words for the amount of gratitude that I feel towards you.

INFINITE THANKS, my heart is expanded with love and peace when I feel that you were here and that you continue being together with us.

ALL THE PEACE, FOR YOU AND CECILIA.

Let me tell you that from now we are counting on it that the next time you come we plan that it will be with Cecilia; she is already a part of us.

Yesterday we had the first gathering of Unitary Perception in Tucumán. There were eight of us here in my house; it was very beautiful, there will be more people coming next Saturday. At the end, we were in Unitary Perception for a little while, and felt a beautiful, peaceful brotherliness.

We have to learn to be quiet a little more and spend more time in Unitary Perception; I will tell you more details later.

YOU DON'T KNOW HOW MUCH I THANK YOU FOR THE HEALTH OF JOAQUIN; I will also tell you later how he is getting on. THANKS FOR YOUR LOVE. I admire you a lot for all that you shared with each one of my family and friends. THANKS, SWEET RUBÉN

SUPER FRATERNAL HUGS IN UNITARY PERCEPTION FOR YOU AND CECI. I HOPE THAT YOU FEEL ALL OF THE THANKS THAT I SEND YOU WITHOUT WORDS IN UNITARY PERCEPTION, because words cannot measure what I feel.

THANKS AGAIN!!

Pepita was there as well; J., the guy with blue eyes who was at the house during the barbecue, said that in your presence all of the doubts and questions that he had to ask you were dissolved before your peaceful presence.

BIG HUGS,  
L.C.  
Tucumán - Argentina

I would finish by saying that, in my life, I think of a before and an after having met RFG (and I am not just saying that).

Again, I am at your orders and I hope we meet soon. An affectionate hug.

E.N.  
Tucumán  
October 7, 2003

Dear Rubén,

I notice many people with whom I have spoken about Unitary Perception and all this reality that is hidden from us, who say to you “fine, very good, fantastic, very interesting,” but following that, turn around and return to their daily life and forget the conversation... continuing on in their tiny little trap with their problems, their ideas, their anxieties, and I think that for them it is one more intellectual idea; they do not perceive the hidden value or the hidden potential for the enjoyment of life, or at least the understanding.

Then I think of people like Krishnamurti, Rubén, Jesus, Socrates, etc., who gave their lives to bring this message to their brothers and I see that the human being continues on the same for millennia after millennia, year after year, with wars, misery, conflict, violence, lies, reckless consumerism, escape, etc. I also see that if only one understands, then the grief will have been worth it, because for every human being that understands, the entire humanity understands.

Bless you, Rubén.

I researched and then met Rubén and read his work. Then how could I not invite this great man to my house, this pilgrim, how could I not give him a hand, respect him?

You will always have a home in my house.

K.M.U.  
Uruguay - October 2003

Dear Rubén:

I want to express my gratitude too. To have broken the initial skepticism of “What? So simple? ...it cannot be!” has been worth it. I’ve been searching for almost 15 years, almost frantically, and I’ve invested so much time and so many books—almost a whole library.

It was (is) correct: the life in flux is only possible to be "truly" enjoyed from Unitary Perception, at every moment. This is discovered (with a kind of fun or joy without object) in the constant attempt and without expectation. The memories of so much enthusiasm-illusion-disillusionment spent in searching out, through groups, books, techniques, mantras, keys, etc., etc., have been taken somewhere else, and they no longer weigh; they are observed as both distant and near. The situations that I used to magnify and identify with are similarly treated as mere illusions, and form a part of that storm, in which now one remains as in the eye of the hurricane, only to witness how those illusions lose strength, sometimes for reasons that I would had previously considered magical. “Reality overcomes fantasy,” and this peace seems to be contagious.

My personal relationships with my wife and the friends who have “survived” this transformation, even if they don’t understand it, are gradually improving as they see how my calm and energy remain (to the surprise of many) at the same time, in periods of enjoyment. Thank you, Rubén, for remaining faithful to your determination to share your discovery of Unitary Perception and to make the teachings of JK-1, and JK-2, and True Life itself, more accessible.

L.M.

Monterrey

September 18, 2008

## Nobel Peace Prize and Psychology

The omission of Gandhi from the list of Nobel Laureates is a serious one. There may well have been some Laureates that perhaps should not have received the prize, but still did. Examples are: the prizes to Kissinger, Arafat, Austen Chamberlain and Rabin. Many may oppose those names.

Nevertheless, the Committee is made of politicians, who, for the first time in History, should be considering a Psychiatrist as a candidate to the Peace Prize, Dr. Rubén Feldman González. This candidate is a very international man, born in Argentina, worked in the USA, including Alaska during five years, has travelled around the world since 1978 to discuss Unitary Perception and real peace, and is now living in Mexico. He donates his books<sup>1</sup>. He is not a Norwegian, and certainly not a politician, but he is the first candidate to have deeply studied the psychological factors that interplay in the creation and the maintenance of peace.

He is not a pacifist. He is a man of peace. If you believe in these psychological factors, you should support the name of this man, to become the Nobel Peace Prize of 2004.

Arthur Howles  
([www.nobel.se](http://www.nobel.se))

Of course I support Prof. Rubén Feldman-González, so that he receives his merited Nobel Prize in Peace 2006 or anytime later.

Helmar Frank- President  
International Academy of Sciences  
Republic of San Marino - Europe (AIS-RSM)

1 Between 1978 and 2007, Dr. R.F.G. gave away his books for free.

I hope that Dr. Rubén Feldman-González obtains the Nobel Peace Prize.

My name is J.F.L.C., Nicaraguan, agronomist by profession and this is to express my support with my signature, because I believe that Dr. Feldman González is a man of peace and that sharing the experience of Unitary Perception with many people on the planet is such a noble and wonderful quality of his.

I met Rubén in Managua, Nicaragua on December 9 in Intermezzo del Bosque. I had the privilege to chat with him, as if we were old friends, and in his face I could observe peace, joy and tranquility. Since then I try to live in Unitary Perception. At once I say that we can live with a silent mind and listen and see everything at the same time without alcohol, without tobacco, without fear.

F.L.

Managua - Nicaragua

Dear sirs,

My name is F.D.J., I am 23 years old, I live in Madrid and I am studying fourth year Philosophy in Complutense University. I have read with great interest and zest the books of Rubén that appear on the website [percepcionunitaria.org](http://percepcionunitaria.org)<sup>1</sup>.

I have to say that they have been of great help to me because I have been able to understand the teaching of Jiddu Krishna-murti much more with them. A teaching with which I came in contact nine years ago and which has provided me with great intuition of how things are. One of the clearest conclusions

1 Currently in [www.holokinesislibros.com](http://www.holokinesislibros.com)

that I have come to is that the teaching in itself is not complicated because its basic nucleus is total perception of what takes place here and now. Rather, it happens that we, untiring seekers of Truth, distort it in a thousand and one ways, either because we try to filter it through thought, or we don't clearly understand the words of Jiddu Krishnamurti, which have been badly translated into Spanish, etc.

In that sense, the work of Dr. Rubén turns out to be very clarifying.

I look forward to your response,  
many thanks,

F. D. J.  
Madrid  
March 20, 2005

Sir, I thank you so much...

My husband and I are reading your work and attempting Unitary Perception constantly. On the first attempt, we instantly felt a great muscular relaxation and a peace that we had never before experienced. We are understanding that it is truly the only "way."

Thank you with all my heart.

L. B.  
Buenos Aires  
Argentina

Dear Rubén,

Responding to your request, I am giving my feedback on your psycho-historical novel “The Spider in the Toys” which I read and reread attentively three times.

It made a strong impression on me and I would say that it is approximately—and just as you said in the prologue—the history of my life, and the history of the lives of many others that I know; despite some circumstantial differences (I don’t have children, for example, but I know what loss and desolation is), I had lived that “internal” journey until I came upon Unitary Perception and started the new life.

It really touched me inwardly and has helped me to understand even more. Let me tell you that—while I continue constantly in the attempt—I make this attempt to be in Unitary Perception at the same time that I carry out other activities (like house chores and also when I read) and in this way I have made many discoveries and understood many things that have changed my behavior.

If I had read your novel without attempting Unitary Perception, I would not even have realised that it is the story of all (despite the fact that you specify it in the prologue) because I did not know what passive attention was before knowing your message.

This novel is written with a system of spaces in the paragraphs I did not understand at first. Then I became accustomed to that “rhythm” and supposed that, perhaps, those spaces carried out the function of silences, that is to say, of pauses in the discourse.

The poems interspersed in the novel merit a separate para-

graph: they are really beautiful and revealing; and also give a rhythm, a special flow let's say, to the writing.

Now I am reading "Murderous Thought" and I can also see my history in its words, in relation to abusive mothers, for example. Also when it refers to the potentially homicidal and suicidal thought. The way that you intersperse historical information and writings of other people is strangely original. It really helps one to understand.

I congratulate you with all my heart Rubén. And I thank you in the same way for sharing your writings and your message with all of the people living in this world.

I greet you, with great affection,

L. B.  
Buenos Aires - Argentina  
January 25, 2006

Dear Rubén,

Beautiful and true are your words! I no longer amuse or distract myself with anything; I now understand the futility of all that. I have given up composing without any effort, without pain, naturally, and that has given me a serene joy and I feel free and light. Now I understand that phrase which was so enigmatic for me (*to live with death in futureless silence*).

Indeed, I understand that it is necessary to die to all that so that the true life occurs. I die at every instant. There is sense in all you say, you have the sense of one who knows the truth, not the non-sense that believes that truth is in art,

music, politics, football, nationalism, without realizing that all those things are only chains that keep us in a trap, like the living dead.

Here in Buenos Aires there is a noticeable acceleration in the degradation. And the degradation of the people who seek solutions where there are none (drugs, television, gurus, incense, crystals, astrology, etc.). The level of violence in every sense is very potent. The majority of people that I know are very bad; even though they get on well enough in their work, they don't live in peace. I speak of Unitary Perception to everyone, I speak about you, about your work, about the web site. No one has gone or looked at it yet. The same things that happened to me at first are happening to some of them: comparing with something that one has heard or read, saying: "Ah yes! I already know what that is!" But one doesn't know it until one sees it in the facts.

To realise that we live in a false reality, made of products of thought, is freedom. And really, as you never tire of saying, that occurs without effort, without expectation.

Sometimes there are small arguments with my husband, but they don't last. He has also started to attempt it although he has not yet immersed himself in it. But he sees changes in me that impress him and is starting to feel intrigued. At first he asked me if I was sad because he noticed that I was very quiet. Later he understood. It's just that I no longer need so many words with which to hide my anger, my sadness, my fear; trivial conversations, anecdotes told a millions times, meetings with friends who are not friends, who only meet to escape. All of that has stopped. We are planning to move far from Buenos Aires (there is a great deal of noise here) and we will do it as soon as we can.

Let me also tell you that (now that I have stopped composing) I am also giving up composing lessons, (which has been my

way of life for many years) and dedicating myself to other things (like making bread and biscuits and knitting and things like that), which means a decrease in my income, but as I no longer waste money in silly things, I will manage to survive. I also hope that many people read your work and get motivated to attempt it constantly and die to everything that they learned in the past and leave space for the new.

Do you know that the latest anthropological trends call our species “homo sapiens demens” due to the disposition that we humans have to confuse the real with the imaginary?

Sorry for my extensive reply.  
A big embrace for you and Cecilia.

Your friend  
L.B.

PS: I was able to buy the first four books so I am reading them avidly, and in the same way, constantly rereading your other books. It is true that it is necessary to read them thousands of times. And, without the constant attempt of Unitary Perception, one does not understand. It is not possible to understand your words from the vantage point of comparison, that is, from the old.

Dear friend L.:

With tears of joy I read your message.

God willing many people will read it and feel motivated to CONSTANTLY attempt Unitary Perception, without effort or expectation.

In you, rejuvenation has began, and the invariable physical

and molecular regeneration that comes to all who take this FACT (Unitary Perception) seriously.

Furthermore, on abandoning this product of thought which is music, (and which was so important to you), you have taken the great leap to TOTAL FREEDOM from this human condition, that compares and judges, that pursues its desires and its plans inexorably, without realizing where they take us, this condition that we accept, something that we complicate by persecuting each other with mutual hypnosis.

I have been in Los Angeles twice in two weeks. I realize the human degeneration is accelerating its own process.

It is essential to de-condition oneself totally and abandon all of the products of human thought that degrade us.

The most common attractions, to football, to music, the hope in politics, to entertainment, to the rites of the religious hierarchies, to the unrelenting chatter, to the Internet, to TV; all must die.

That is to say, it is necessary to die without future, to not stop being here completely, in the regenerative and sacred silence of Unitary Perception.

I hope you never go back (as some still do).

Your friend and brother,  
very happy for you!  
Rubén

## TESTIMONY BY L. B.: THE CURING OF HER CATARACTS

Some years ago (more precisely seven), one 25<sup>th</sup> of December I realized that I could see no more than two clouds in front of my eyes under sunlight (even if it was cloudy).

The same happened when trying to read when the light of the lamp shone on the page: I saw only two clouds. Such was the problem that, when in the street, I did not even see if there were cars or trucks or buses. Much less people. And even less street names or things like that. I did not see more than two clouds in front of my eyes and diffused light and blurry shapes. When it got dark, I saw more clearly. But—to repeat—I could not see well in the daylight or read under direct artificial light; this last thing affected my work when giving classes, because I read the scores on the stand of the piano, exactly where the light of the lamps pointed. In such a way that, to be able to read, I had to carry out strange maneuvers trying to accommodate the body in such a way that my eyes would be able to focus from another angle without hindering the students' reading.

I went to the ophthalmologist: he told me that I suffered from postcapsular cataracts produced by deposits of crystals, due to the daily intake of corticoids since 1989. He also told me that there was no cure. And he added that he could only operate on me when I could no longer see anything at all. And that was all. And I adapted myself to that as well.

But one day in one of the dialogue meetings about what Unitary Perception is and is not (in Buenos Aires), I realized, on attempting to read a text of Jiddu Krishnamurti, that I could see perfectly beneath the light. On arriving home I took the book *Christian Psychology* (by RFG), placed it beneath the light of lampstand table, so that it shone directly on the page

and I could read the text perfectly. Almost without being able to believe it, I called my husband and asked him to check that I was reading correctly beneath the light. And he did so.

The following morning I went out to the street and the clouds had reduced in size, and some days later they disappeared and I could see under sunlight again. My sister, who is a doctor, was surprised when, going with her in her car, I pointed out a street sign to her and read it aloud; she was surprised because she was accustomed to me not seeing anything at all in the street.

I went back to see the ophthalmologist and he confirmed that the cataracts had receded, despite the fact that I was still taking corticoids. He told me that what had occurred was not logical but to stay with it.

And I hadn't done anything for that cure to happen! Only the constant attempt without effort of Unitary Perception, starting a year and a half ago, at each moment, without expecting anything, without seeking anything. Many changes have occurred, and this change has occurred also. Without being sought or expected.

And that is the truth.

L.B.

My name is L. B.

I am the person to whom Rubén refers in his writing. Indeed, I was cured of posterior subcapsular cataracts produced by corticoids reading the written work and constantly attempting Unitary Perception.

Do not stop reading the written work many times. Do not compare or mix Unitary Perception with something you have learned before or experienced, because it really has nothing to do with it. I have had rheumatoid arthritis for 29 years.

My current state of health is as follows: severe decalcification of all the bones of the body; subluxation of the atlas with the apophysis of the second cervical vertebra, of almost 1cm. Osteonecrosis of the plate of the left tibia. Seven vertebral fractures (dorsal and lumbar), completely ankylosed and destroyed carps, posterior retinitis with vitreous hemorrhage and blurred vision (I reviewed the format of a book with this new problem in progress), calcification of the right extensor tendon of the knee (anchoring in semiflexion), two dislocated toes; as you can see: flawless!

Despite this, I almost do not feel pain and my mood is excellent; I live in peace and deep joy and I owe all this to Rubén and his teaching: Unitary Perception.

The rheumatologist told me that there was no one who, having all those problems, was in a good mood and gave off such a strong energy. How can I explain that this energy and humor were not mine?

Do not stop reading, reading and reading the Written Work.

Fraternally

L. B.

Buenos Aires - Argentina

PS: My cholesterol is normal, hahaha!

Dear *Rufegon*

I am reading the things that you write and all of them are a nectar!! I look forward to receiving more!!!

Greetings and THANK YOU so very much.

R. M.  
Argentina  
November 1, 2005

Good night, Dr. Rubén.

We are attempting Unitary Perception here in Coyhaique, Chile. I don't miss any of the meetings. J. B. is the facilitator; first we share experiences, testimonies, above all our new perception of life, little by little we incorporate the attempt of Unitary Perception, then we attempt it, we read some article and finally we dialogue over a cup of coffee and some cake.

Today, in particular we feel closer, with more confidence and more desire to continue in this. Within six days we are going to meet again. Another thing: I would like you to send me material about GROUP MIND.

UNITARY PERCEPTION WORKS!

And I am happy to have met you.  
I send you a big hug.

B.H.  
November 10, 2005

Dear Dr.

In May I received the grace of hearing about Unitary Perception and since then I have been reading and investigating, slowly.

I can only tell you that from that day my life has not been the same, something changed, and there is no going back....

I don't want to impose on you more, I just want to ask you for the study guide on Unitary Perception, up to now my investigations have been a little chaotic, I went from Jiddu Krishnamurti, to David Bohm, and to you... and above all, on top of studying I try to be alive.

I hope you excuse my way of expressing myself, which is not very correct.

Thanks Dr., and I hope to see you in October in Malaga.

From my heart, thanks.

M. O.  
Zaragoza - Spain  
January 17, 2006<sup>1</sup>

I am most grateful to Dr. Feldman González for his discovery of «Unitary Perception». Unitary Perception has opened a new dimension to my life.

Thank you, once again, Doctor!

Ravindra  
Mumbai - India  
March 23, 2006

<sup>1</sup> The workshop in Zaragoza with Dr. RFG took place in July 2007.

Hello Rubén;

I had the pleasure of meeting you in the last Congress which took place in Mexico City. My name is R. A., I am 76 years old and I participated with my sister D. at that Congress.

It's only been a little while since I heard about U.P., I am very interested in it and have attempted constantly since then. I have nearly finished my first reading of the written work. I am absolutely convinced that U.P. is the most important thing in life; even though I have not understood some things completely (above all those that refer to psychology), it made me glad to know that Science (Physics, Mathematics, Neurophysiology, Psychiatry, Psychology, etc.) and spirituality are uniting.

I am a chemical engineer and I am at present on a pension from the government after having been a teacher of mathematics for more than thirty years. For a long time I have wanted to communicate with you, but I felt inhibited from doing so because you are such an important person for me and for all who know you. After having met you, I realized that you are a simple and accessible person and that you put yourself at everyone's level, whether a spoiled child, a calamitous adolescent, an old person full of problems, a super scientist like David Bohm or a thinker of the importance of Jiddu Krishnamurti.

After all of the foregoing, I will start by asking you with total freedom about any doubts that I have, even though some of them might be stupid. Due to my advanced age, I am interested in knowing all that I can about death. Tell me, what difference is there between dying in U.P. and dying while imprisoned in precinct C?

I have heard that J.K. spoke about this theme in *The Stream* and that you have made a translation of it; if that is so, could

I get this translation in some form?

Well, for the moment that is all for today; I hope that you reply to me and that we continue in contact. Many thanks; say hello to your beautiful wife Cecilia for me, and talk soon.

R.A.

Hello R.:

It brings me joy that you have written and that we can continue with the friendship that was born in the marvelous and fraternal Fifth Congress of Holokinetic Psychology and Unitary Perception in beautiful Coyoacán, in Mexico City. (April 10, 2006).

I attach “The Stream” where JK speaks with the devastating clarity which characterizes him and to which few really wanted to listen (and much less understand).

In my written work you must have frequently read about the subject of death, of its before and of its after. If you believe that you have not read any of this in my work, it’s simply because you have to reread it again, slowly and calmly without any hurry.

A period of enormous relevance for the promotion of this teaching, the most important thing for humanity, has begun. See attachments. Let me know if you received them, please.

Always your friend and brother.  
Rubén

Dear Dr. Rubén Feldman-González

This Institute of higher-level education, with 22 years of intense and fertile work, has decided to join the proposal that you be awarded the Nobel Peace Prize for your contribution in what we know as “Unitary Perception.” Furthermore, in the college we are planning to promote the degree in Holokinetic Psychology, which in a short while will be converted into a Master’s Degree.

For the noble and undeniable effect on the mind, on the spirit, on the soul, on the individual and on the society of Unitary Perception, all of the members of the IESO: Directors, Academic Personnel, all the students and especially those of the undergraduate degree in psychology, declare with fervor that this proposal be heeded for the good of humanity. Let us know what we must do to formalize our commitment.

Yours sincerely,  
Lic. L. C. O.  
IESO - (Oaxacan Institute of Higher Education)

Thanks, my dear friend and brother!

My friend L. has taken on the responsibility to pass on this proposal of the International Academy of Sciences, which would very much favor the dissemination of Unitary Perception all over the planet. I have sent a copy of your kind message to him. My wife Ceci already knows, and agrees that this Nobel Peace Prize, if it comes, is not for me, but for all of humanity.

Sincerely,  
Rubén

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## Beyond Silence

For millennia, the great sages and the men and women who were deemed as “saints” have pointed towards silence as an essential element of life. But, what silence were they speaking about?

Surely it is not the silence between two words, or the minute of silence we hold to honor the dead.

It is about the silent mind, but not a mind forced into silence by repetition of mantras and by the meditation techniques thought has invented; it is a much more subtle fact, which, despite being alien to words, can be described in a scientific, modern way.

Conferences, seminars, workshops, essays, personal testimonies, exploratory dialogues and epistolary exchanges come together in this book to illuminate, from many angles, the elusive “silence of the mind” (Unitary Perception), beyond which—we have been told since time immemorial—the dimension of the sacred exists.



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