

The Great Leap of Mind

(Vital Dialogues)

RUBÉN FELDMAN GONZÁLEZ

HOLOKINESIS
• BOOKS •



THE GREAT LEAP OF MIND
“UNITARY PERCEPTION”
(Vital Dialogues)

By
Rubén Feldman-González, M. D.





HOKINESIS
• B O O K S •

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ISBN 978-970-9775-07-3

Printed in Mexico, 2013

Graphic design:
Martín Guerra Rodríguez
www.insigniadiseno.com

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“UNITARY PERCEPTION”

Vital Dialogues on the Greatest Mental Leap

PROLOGUE

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 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 symbolism that it is so difficult to understand what a great leap this behavior of communication is. And it is this “proximity blindness” what 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.

4,500 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 *Babylon-Feudal-Empire*, united with Akkad (the town of the soldiers of bronze-armor), Assyria and Persia, under the Lex Talionis of “an eye for an eye and a tooth for a tooth,” written in the so-called Hammurabi Code.

This kind of social organization (the Feudal-Empires) has been untouched in its essence since it was born. Not even Jesus-Christ could change its ways and its structure, even when Jesus spoke its lingua-franca, the Aramaic language, which had a vowel-less alphabet of twenty-two 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 sixteenth, seventeenth, eighteenth, nineteenth, and twentieth centuries. Of course, the last five hundred 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 AD 800.

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).

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 BC and they called them “*Agon*” (contest or competition). They founded a society based upon competition and effort (*a world of “agony”*) that continues today, since it was reborn by the Protestant ethics of work, achievement, and effort well into the AD sixteenth century.

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 today.

Around the year 400 BC *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* (unwritten 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 Hammurabi, 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 monarchial 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 skepticism, especially among the Greek colonies such as Miletus and Leontini, was “in the air.” Such religious skepticism 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 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 were 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 1960s, 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, AD 1986) 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. 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.

ABOUT THE AUTHOR

(Narrated Resume)

Dr. Rubén Feldman González has been introduced in his university lectures around the world as a writer, educator, and pediatric neurologist, but mostly as a visionary who has discovered an area of the mind never described in Academic Psychology.

This area is called by him “Unitary Perception.”

He has become a missionary, but not of an entrusted mission, but rather an activity emerging from his own sense of responsibility to share the experience (not merely the concept) of Unitary Perception.

In June 1978 Dr. Rubén Feldman González met Dr. David Bohm, Professor of Quantum Physics at the University of London. Professor Bohm introduced Dr. Rubén Feldman González to his concept of *Holokinesis* in Physics and the latter attempted since then a necessary introduction of this concept in the field of Psychology and Psychiatry. Since this encounter, which proved to be one of the most meaningful in his life, Dr. Rubén Feldman González has written more than forty books, some of them translated in other languages.

During the fifteen years that took to write his books (1978–1993) Dr. Rubén Feldman González consulted repeatedly with Professor Bohm, as well as the educator Jiddu Krishnamurti (founder of seven schools around the world).

He also met Karl Pribram at Stanford University, Bhurrus Skinner in Miami, Margaret Mahler in Philadelphia, as well as thousands of university professors and students around the world during his lectures, seminars and four to seven days retreats.

His introduction of the concept of Holokinesis in Psychiatry and Psychology earned him the nomination as Associate Professor in Psychology at the International Academy of Sciences (RSM) in August 30, 1987.

Dr. Rubén Feldman González finished his studies as Physician (1968) and Pediatrician (1971) in Argentina.

He had been active in teaching the International Language Esperanto and by 1966 he had founded Santa Fe Esperanto Association and Argentine Esperantist Youth Organization (Argen-EJO), the National Association that gathered all young Esperanto speakers in Argentina (of which Dr. Rubén Feldman González was the first president) and also Pasporta Servo of TEJO (World Esperanto Youth Organization). Pasporta Servo is a world service of exchange of young people through the central office in Rotterdam among members in more than one hundred countries.

Between 1968 and 1971 Dr. Rubén Feldman González served Ad-Honorem the Mapuche natives of Patagonia (Argentina).

From 1985 to 1992 he served the Coahuila natives of South California and North Baja California and since 1993 he served the Athabascan natives in Alaska. He was doing research about the effects of light and darkness on the human brain, above all on sleep, wakefulness, blood pressure, endocrine system, sex, and alertness.

Since 1974 he has lived in the United States with his two sons Sebastian and Demian, born in 1971 and 1972 respectively.

In the United States Dr. Rubén Feldman González became a Physician and Surgeon in the States of Pennsylvania, Florida, California, Indiana, and Alaska. He completed a Residency in Psychiatry and later on in Child Psychiatry at the University of Miami where he became an Ad-Honorem Professor in Child Psychiatry for Medical Graduates as Chief of Fellows in Child Psychiatry (1976–1979). In 1980 he became a Diplomate of the American Board of Psychiatry and Neurology.

Between 1978 and 2008 Dr. Rubén Feldman González took at least two months every year to present his work in Unitary Perception in Universities and Research Centers all around the world. In those thirty-four years he started tours throughout the world, including, Europe, Latin America, Russia, China, India and all the United States, including Alaska.

Since 2008, RFG accepts invitations to teach seminars 12 months per year. He teaches, with other professors, Internet Courses of Holokinetic Psychology in both English and Spanish.

Dr. Rubén Feldman González says: “The most important thing in life is to discover what Unitary Perception is and what it is not.”

Between 1968 and 1973 he practiced as a Pediatrician in San Martín de Los Andes and La Angostura in Neuquén, Argentina and Firmat and Villada in Santa Fe, Argentina.

Dr. Rubén Feldman González has practiced as Psychiatrist and Child Psychiatrist in Warren (Pennsylvania), Miami (Florida), Hanford, El Centro, and Bakersfield (California), and also in Anchorage and Fairbanks (Alaska).

At present he lives with his wife Cecilia, a native from México, in Mexicali, México. Prior to that they lived in Fairbanks, Alaska, giving preference to isolated places.

By 2007, several CPH's (Centers for Holokinetic Psychology) were founded in Mexicali, Saltillo, Barcelona, Dublin, Buenos Aires, with more centers being planned.

The number of professors in Holokinetic Psychology has geometrically grown all around the world, so during the 11th International Congress in Holokinetic Psychology in Saltillo, México, (May 2012) the International Academy of Holokinetic Psychology was founded.

There are Internet Courses in Holokinetic Psychology (IHP's) in both English and Spanish and the books are being translated today into several languages.

Dr. Rubén Feldman González plans to dedicate the rest of his life to teach Unitary Perception to those that are interested.

By 2012 the cyclopean itinerary is still a full invitation to present the only and unique scientific paradigm in psychology around the world.

Content of Dr. Rubén's seminars, lectures, and retreats

These encounters are meant to have friendly dialogue about Unitary Perception, including the present scientific revolution and its impact on prior Cartesian, post-modern, and romantic dogmas.

We need to discuss how Unitary Perception benefits daily life in the individual and in the family as well as in education, psychology, and religion.

Dr. Feldman González calls us to see the need to relate in a new (or rather forgotten) state of consciousness, which he calls Unitary Perception.

He claims there is no true human relationship at any level if Unitary Perception is not actually present.

Dr. Feldman González states that Unitary Perception is the highest form of intelligence. Unitary Perception is the foundation of compassionate, affectionate, unselfish, and sensible action.

The CPH's around the world don't have to become hierarchical organizations "to do good works" in febrile activism. Such activism is very superficial, meaningless, and many times even destructive and divisive.

In these CPH's a purely experiential "research" has to occur, in which all participants are teachers and students at the same time. Study and dialogue meetings are held every other week.

Dr. Feldman González states that the main function of a group is to share Unitary Perception, or simply seeing together what is in the way of that radical transformation of perception.

Once he said, before starting a retreat, and attempting to simplify his teaching:

"The brain is a twelve cylinder engine.

We function with only one cylinder because we are afraid to take off.

When two cylinders (senses) operate at the same time, reality is greater than fantasy and imagination.

Let's meet to corroborate this. Let's all be permanent apprentices of life.”

www.percepcionunitaria.org

www.holokinesislibros.com

www.psicologiaholokinetica.org

INTRODUCTION TO DIALOGUE ABOUT UNITARY PERCEPTION

Part one:
“Beyond my history”

Part two:
“The brain is more than memory”

BEYOND MY HISTORY

Introduction to Dialogue

(First Part)

I come from very far away, but it is not to give you a new *knowledge*. My intention is to share the experience of something *unknown*: Unitary Perception.

I think Unitary Perception is the most important fact in human existence.

Please, don't take notes, because what I say *is not* to be thought about tomorrow, but for us to experience right now, right here, together, as friends.

If you listen to me with great tranquility, quietly and steadily, as if you were listening to the rain, in a friendly manner, you may leave this place, in only a couple of hours, with a new mind, a peaceful mind without anger and sorrow. This is my intention and I hope we are lucky.

I want to tell you a true story. Later, if you are interested, we will see how my true story relates to the everyday life of all of us.

Between June 21 and 28, 1986 I lived an experience of illumination or enlightenment. The mind of Rubén (myself) consummated itself during that unforgettable week. I have attempted to describe this fact several times, but words have always been insufficient. That's why, when I talk about that week of mental fulfillment I only say "*That.*"

In 1978 I had experienced for the first time an experience of intense body-mind galvanization. At that time I had also felt *one with all mankind*, in order, joy, and immense

peace, with tremendous energy, something that may be the experience of *Love*, as defined by the prophets.

But that experience, which occurred under the dome of the Frankfurt Airport, also while, being by myself, had not lasted for more than ten minutes. Nevertheless, its ineffable quality reinforced my interest in going on with the attempt of living in Unitary Perception, which I had started in March 1975.

I was living by myself in the South-California Desert. There was a lot of light and a lot of heat. I felt enthusiastic at the time, while preparing my Twentieth Latin-American Tour of University Conferences about "*The Psychology of the 21st Century*." I had written several books about the subject.

On June 21, 1986, as I do every night, I was walking under the stars, before my bedtime, around 10:00 p.m., and I was silently attempting to perceive everything perceivable at the same time. I call the attempt to perceive everything perceptible, at the same time, in silence, "***Unitary Perception.***"

When I stopped saying "Mars," whenever I saw the red star shining above my head and when I stopped saying "Jupiter" whenever I saw the shining globe on the East, above the horizon, while I heard the sound of my steps and the faraway barking in the night, at the same time, without words... then "*That*" happened.

Life is a succession of events and none of them has to be overvalued, but "*That*" lasted for seven days and there are many reasons for me to mention it.

"*That*" was the supreme experience of my life. I spent almost seven days feeling a tremendous energy in all my body. I felt like a galvanic frog with overabundant and extremely intense

energy. Nevertheless, there was a great sensation of peace, order, and joy. Peace, order, and joy. And that energy that wouldn't cease.

I spent three days without sleep and almost seven days without food, drinking only water.

I became aware that I was one with all mankind, without any sense of separation. That tremendous energy relinquished gradually after seven days but it never left me completely, even today, more than ten years later.

I have traveled throughout the United States, Latin America, Europe, and India since then. I do not travel as a tourist, but only to discuss this matter, which, seems to me, is the most important fact in human life.

I commented on the experience with the custodian of the Holy Sepulcher, who is a Franciscan monk and priest. He told me that I had been visited by the Holy Spirit. In India I was told that I was enlightened and that since then, my responsibility with mankind was even bigger.

Wherever I went, very strange things happened, like *group mind* (wrongly called telepathy), healings, and other psychic phenomena which, as I understood later, are not important.

It was difficult to readjust to the life I knew before the experience of "That" (as a lonely Latin-American physician, living in the South California Desert).

"That" was important, because it made me see my life and human life in a new way. The only sorrow that remains in me is the sorrow of clearly seeing what man can be (in "That") and in fact is not.

I also discovered the following:

1. To go through "*That*" is a right of every human being. "That" is not the end of a gradual process, nor does it require special knowledge or initiations. "That" is a *contingency* and not a consequence of living in Unitary Perception.
2. "*That*" is possible for any human being, as long as he (or she) attempts to live *constantly* (even when not permanently) in *Unitary Perception*.

This attempt to live in Unitary Perception can happen without effort, and with a silent but alert mind. Unitary Perception is nothing to "achieve" or to "control" gradually. Those who say that "That" is not for all human beings, or those who state that it has to be "conquered" gradually with efforts, exercises, and various techniques, are only looking for profit, prestige, and personal power within some organization for the "chosen ones."

Unitary Perception is a total mental transformation which is based upon changing the way in which we observe. It doesn't depend upon diets, fasting, dancing, prayers, terrestrial or extraterrestrial guides, mantras, meditative techniques, positions, drugs, alcohol, crystals, pyramids, rings, fetishes or gymnastics. Unitary Perception has to do with seeing and listening in a new way, (at the same time and without words). This is really very simple, but we don't feel attracted by simple things. Rather than understanding the simple truth, we choose to speculate endlessly about complex and useless lies.

The most important thing in life is not in the life that human beings know.

3. Both the constant attempt of Unitary Perception and its contingency (the experience of “That”) are factors of great physical regeneration for human beings.
4. In Unitary Perception it is possible to live without any conflict whatsoever in human relationships (or perhaps with minimal conflict). Anger and sorrow are unnecessary products of the human brain. We have learnt at home and at school to react with anger and sorrow each time something we don’t like happens.
5. The experience of “That” makes one *see* that all human beings are one. This is no longer a belief or a good idea, now it becomes a real fact.
6. The constant attempt to live in the silent mind of Unitary Perception awakens dormant brain functions, like the *group mind* (misnamed “telepathy”).

I didn’t dare to speak about this point until I had several dialogues with the Physicist David Bohm (who collaborated with Albert Einstein at Princeton University USA and later was a Professor of theoretical physics at the University of London).

Professor Bohm knew in his own flesh all that I mentioned in the five points above and he gave me the *initial language* to talk about group mind. But after I went through “that” experience myself, I have been polishing Bohm’s initial language. I had not dared to talk about group mind for fear of contempt and or derision.

Professor Bohm introduced me to Karl Pribram, who was doing research in brain functioning at Stanford University (California-USA). Pribram told me: “I discovered the holographic or holonomic paradigm of human memory only when I lost my fear to appear stupid.” When I lost that fear myself, I started to make my own discoveries.

7. Nevertheless, the experience of *group mind* (which is a fact held in contempt by human culture) *is not the important thing*, since it is also a contingency (not a consequence) of Unitary Perception.
8. After much pondering about the seven points mentioned above I have understood that *Unitary Perception is the most important fact* in human experience and also the foundation of all constructive action.

When we discuss Unitary Perception, we have to say that *thinking about Unitary Perception is not Unitary Perception*. To compare Unitary Perception with other realities that we know *is not* Unitary Perception either.

To compare is a very necessary act to operate and predict, but when we start to compare, Unitary Perception stops.

Unitary Perception is a global psychotransformation, which potentially detects, in the movement from here to here, the totality of the movement in Cosmos.

That cosmic (holokinetic) movement encompasses the consciousness of personal and collective history, but it goes beyond history, to the deep relationship in communion, which can only exist in the now.

It also opens individual consciousness to the consciousness of Cosmos in an experience that I have lived and that I call “That.”

Unitary Perception is the narrow gate for “That” to come to us. “That” cannot be achieved, but it may happen in Unitary Perception. It is necessary *to describe* Unitary Perception *after* one experiences it.

We are used to content ourselves with fast intellectual *definitions* or else with mere *comparisons* between known facts.

9. Unfortunately, Unitary Perception has been excluded (if ever included) in culture and education all over the planet. Unitary Perception is a new mind, a mind of great energy and peace, a mind that doesn’t invent enemies to sell weapons.

Unitary Perception is a new life, it is not a mere exercise or technique, like the many exercises and techniques that are sold at the so-called spiritual or metaphysical supermarket. Unitary Perception may be the foundation for a new psychotherapy. In this new psychotherapy one enters the unknown right now. This means that the new psychotherapy is not based upon memory, knowledge, exercises or special techniques, but rather upon the act of silently perceiving everything perceptible at the same time, right now.

10. In the last twenty years I have traveled around the earth to speak about the above nine points and to start exploratory groups to discover together what Unitary Perception is and what it is not.

These exploratory groups may include *silent* parties, as was done at the Universidad Autónoma de Baja California (UABC) in Mexicali, México with forty-seven participants in 1987. These gatherings may take us to a mental dimension that we cannot imagine, that we cannot formulate and which can be the beginning of a completely new education and social culture.

In these exploratory groups of serious and sincere people we will have a new vision of all reality, going from fact to fact, starting right now, without hope or skepticism.

Simply realizing that what I'm saying is true and that the potential of man is far from being consummated. Today we cannot even imagine the potential of man, let alone comparing it with anything we know.

In these groups we have to use a simple, but polished language. We need to rescue the original meaning of the words "absolute," "temple," "obedience," "discipline," "constancy," and "concord" (among others), for example "obedience" originally means "perceptual openness," it doesn't mean "to adjust to known formulas, coined by others or ourselves."

There are two silences: the first silence is to stop talking. But there is a second vibrant silence in which one doesn't speak, but one doesn't even think about speaking, doesn't even imagine. Only in this second silence of Unitary Perception is it possible to discover a very intense life and a much deeper relationship among human beings.

We run away from silence, as if it was something terrible. We believe that silence is something sad, because we have not explored the true life in the second silence of Unitary Perception.

Let me insist that I'm not proposing a new technique or exercise for us to do now and then forget as soon as we go out through that door.

I'm talking about a different life, a true life in Unitary Perception. For such a life we need constancy and discipline. Not military discipline, based upon accepting orders from others. I'm talking about the natural discipline of not wasting energy, of taking care of our health.

The basic things: to sleep well, not to eat too much, not to watch TV, not to drink alcohol, not to intoxicate ourselves with drugs or tobacco, to have serious relationships between men and women, not to have children and then forget about them, but for man and woman to live lovingly, in calm and joyful dialogue, without fear of silence, helping each other to live in Unitary Perception.

What is the direction to get right here?

How long do we need to start being attentive and calm now?

How many words do we need before listening in complete silence?

To be constant in the attempt without effort to live in Unitary Perception may make us discover the second silence of Unitary Perception, which is the unknown dimension (also wrongly called secret, sacred or occult) which is where true life happens

THE BRAIN IS MORE THAN MEMORY

Introduction to dialogue

(Second Part)

In pure observation time is irrelevant and space is one. In the pure observation of Unitary Perception there is no comparison and the only thing that can be is what is. It doesn't mean to accept being a slave of Corporations, Banks or the Police State.

But there is a complex biological device which accumulates and transforms energy (called "the brain") which invents (by thinking) an imaginary separation between the observer and the observed.

I call that separation "Horizontal conflict" because it is the foundation of all conflict and the source of every distortion in observation.

Pure observation in Unitary Perception is contact with "energies" that reach the organism or that emerge from it (in irrelevant time). When we talk about "many energies" we are compromising on a divisive perception born from thought. This fragmentary perception may be functional and useful to understand, predict, and operate upon the environment, but in fact there is only one energy.

Thought distorts observation, inventing horizontal conflict and absolute time. Horizontal conflict is the belief that the observer is separate from everything observed "within" (for example: "sadness") and from everything observed "outside" (for example: "the moon").

When there is contact with energy (gravity, light, heat, sound) at the same time, in the pure observation of Unitary Perception, language gets dissolved (“within/outside,” “East/West,” “North/South,” etc.). The concept of absolute time also dissolves in Unitary Perception.

That’s why I say that in the pure observation of Unitary Perception, space is one and time is irrelevant, there is no comparison and paradox is understood beyond thought, at a much deeper level.

It is known since 1924 that the electron behaves as a particle and as a wave *at the same time* (irrelevant time).

This is a scientific paradox, discovered by Louis De Broglie. Some pioneers in Physics and Psychology have re-interpreted the functions of the human nervous system:

- a) as ways to make contact with particles, or
- b) as ways to make contact with energetic waves.

So, at this very moment, there are two possible ways to make contact with reality (other people, this introduction, etc.).

One of these ways is fragmentary perception and the other is what I call Unitary Perception.

1. Fragmentary perception establishes contact with particles, masses, forms, “identities,” “egos,” the emotions of fear, anger and sorrow (without recognizing that they are different aspects of the same thing), beliefs, ideologies, absolute time, divided space, comparisons, and paradoxes.

This type of perception, which is necessary for thought to operate, predict, and plan, is functional for thirty minutes a day, intermittently. During the rest of the time this is a useless

type of perception which facilitates distortion and conflict in human relationships. Intelligence has to intervene in order to give place to Unitary Perception, once the fragmentary perception of thought has accomplished its function.

2. Unitary Perception is contact with reality as energy. In Unitary Perception language and thought are irrelevant (no matter how useful they may be). When there is language and thought there is no Unitary Perception. When there is Unitary Perception there may or may not be functional language and thought.

All we know is memory, language, and thought. All we know is the known. In Unitary Perception we have access to the unknown right now. So this partly means that I can see you as something I know already (and so I'll pay little attention to you) or as *something I don't know at all* (which means I have to look at you and listen to you one hundred percent with all my passion and interest).

David Bohm created the concept of "*Holokinesis*" after interpreting the Universe as a gigantic multidimensional Hologram. It's necessary to know the foundations of the Hologram and Holokinesis (see my book in Spanish "*The New Paradigm in Psychology*"). We can go into it later during the dialogue.

In space, which has no limits, all energy is constantly becoming mass and vice-versa, right now, at the same time. Psychologically, mass is interpreted as "separate entities," in fragmentary perception, which is a fundamental distortion and the source of horizontal conflict.

Horizontal conflict is the foundation of anger, sorrow, and fear. Only in Unitary Perception is it possible to understand the totality of the process, which is, at the same time universal and psychological.

Nothing has a separate existence, since everything is mass and energy. Mass becomes energy (and vice-versa) right now, at the same time, constantly all over the Universe.

Human mind and body are the interface of a continuum of matter-energy. Mind, body, energy, and matter constitute a unity in the explicit order of Holokinesis, according to David Bohm.

This understanding opens inconceivable possibilities for Medicine, Psychiatry, Psychology, Education, and the rest of all human activities.

If we see the Universe in Unitary Perception, time becomes irrelevant. The future is now. The past is right now. The future is a projection of the past in a perception that we have to call “fragmentary.”

In Unitary Perception there is only the now. In the now, all the sound is perceived at the same time (in Unitary Perception). All visible light in the totality of the visual field and gravity, as weight under our feet, are perceived at the same time in the now. In Unitary Perception, weight, light, and sound are perceived at the same time, right now, without language.

Are you doing it? Please see what happens by yourself.

This is not a clever idea that you can think about later, this is a fact, now. Do it!

In the now all the sound is perceived at the same time (in Unitary Perception). All visible light in the totality of the visual field and gravity, as weight under our feet, are perceived at the same time in the now. In Unitary Perception, weight, light, and sound are perceived at the same time, right now, without language.

In this dimension of vibrant mental silence, it is possible to establish a much deeper contact between human beings. This is a type of contact that goes beyond the mutual formation and projection of images.

“I am a Catholic and you are a Muslim,” “I’m Canadian and you are Mexican,” “We are this and they are that.” This type of perception (fragmentary) makes of every human being a potential enemy of himself and others.

The way we “structure” reality is based upon fragmentary perceptions of it. If time is irrelevant, the mere idea of “past causes” ceases. David Bohm has said: “*The only thing that can be is what is.*”

What will be is based upon what is. If we are not at peace right now, we can’t expect to be at peace in the future. The way we think is based upon the fragmentary perception of reality.

If I say: “I’ll control myself and gradually I will achieve peace,” I have postponed the psychological transformation that can only happen right now.

Thought is based upon our fragmentary perception. All we know is rational and irrational thought. Do we know anything beyond thought, language, and memory? We don’t! That’s why we are in so much trouble! That’s why we need Unitary Perception before it’s too late for mankind!

I have already said that thought can’t create Unitary Perception, but Unitary Perception encompasses thought. Thought invents separations between human beings: white and black, Russian and American, Catholic and Protestant, etc. Thought divides space: in and out, up and down, East and West. But “*fragmentation*” means something even deeper.

I can *separate* cows from bulls and later reunite them. But a cow is *fragmented* when I separate it in pieces that can't be reunited to reconstitute a cow.

Thought creates separations where there are none. Thought has fragmented life to the point of making it almost unsustainable.

Thought has created a planetary society that is in collapse, since it is based upon the wish of permanent and fast profit, permanent growth, and other varieties of incoherence.

To believe that there could exist fast and permanent economic growth without it affecting the life of human beings is a fragmentation of thought.

To believe that the number of human beings could grow with no impact from that growth upon the economy, the ecology, and the welfare of all mankind is also fragmentary perception, the disavowal of totality.

Before we learn how to think adequately about thought, its distortions, its incoherences, its capacity to invent enemies, etc., it is extremely important to understand what Unitary Perception is and what it is not.

If we want to detect the incoherences in thought, we have, in the first place, to *stop overvaluing thought*, as the most important fact of man.

We have *defined man* as the animal that thinks or the animal that talks. We have to see that definition as incomplete and fragmentary.

The Unitary Perception of thought includes being aware of the daily incoherences and distortions deeply seated in the nature of thought as we know it.

Unitary Perception creates coherence in thought, something we are not used to. *We avoid coherence of thought* even when the price we pay is insulting intelligence at every step of our life. We live in denial that we insult intelligence daily.

This happens in our behavior, our words, actions, and relationships. That's why it's possible to sustain a world economy based upon the sale of weapons. That's why our everyday life is based upon war.

This has been so in the last thirty thousand years. No amount of thought (science, ideology, belief, dogma, philosophy or metaphysics) has solved that problem. Our life is based upon war.

That's why it is so urgent to start living in Unitary Perception. That's why it is urgent to have dialogue about what Unitary Perception is and about what Unitary Perception is not.

If mankind continues living without Unitary Perception, it may disappear as a species in less than one hundred years.

A new aspect of the mind is discovered:

Since 1970 a new revolution in science and technology started, which was originated in the discovery of the hologram. Actually, its roots are found in the integral and differential calculus of Gottfried Von Leibniz (1680) who coined the concept of "*Monad*" (the unit that hides in itself the information of the whole Universe). Three hundred years later, towards 1986, Prof. David Bohm, who had collaborated with Albert Einstein at Princeton University USA, defines his concept of Holokinesis.

Karl Pribram had already proposed his holographic paradigm of human memory. I was in touch with both since 1978. Those contacts, and the one I had with the educator Jiddu Krishnamurti, during the last eleven years of his life, facilitated the confirmation, in my own experience, in 1986, that there is in fact an aspect of the human mind that had never been studied in Psychology.

Mind had only been conceived as the property emerging in living organisms as a result of the interaction between the organism and the environment. This is the aspect of the mind as memory, thought, word, image, emotion, as well as the vegetative visceral and sexual activities. This is the aspect I call “*M.E.T.A.-Process*” (Mnemonic, Eidetic, Thymic, and Autonomic process). This process is always moving in absolute time, from here to there, from now to then (past or future).

In June 1986 I confirmed in myself that there is an aspect of the mind which is the expression of universal energy, beyond memory. This is the aspect of the mind that I call *Unitary Perception*, something which is not a process which occurs in time. In Unitary Perception time is irrelevant. Unitary Perception can only happen in the immediate present, right now. Unitary Perception may encompass the M.E.T.A.-process, but the reverse is not true.

The greed for permanent and fast profit ends in Unitary Perception. Slavery also ends in Unitary Perception, because one loses the fear to be free.

I believe that the invalidation of Unitary Perception has precipitated the complication of all human problems in the last thirty thousand years.

I also believe that the emphasis upon Unitary Perception in all human activities is the factor that may *impede* the disappearance of mankind before the year 2100.

FIRST INTERVIEW IN ALASKA

“Unitary Perception”

Anchorage, Alaska, March 1994

INTERLOCUTOR: You have traveled twice every year through the United States, Europe, Latin America, Africa, and India since 1978 in order to talk to people. What is your thinking and what do you want to tell us, in summary please?

RUBEN FELDMAN GONZALEZ (R.F.G.): First: I’m not a thinker. I’m an observer who has discovered a new way to observe and is trying to describe that new way. I’m trying to share the most important experience that I have lived. I call it “Unitary Perception.”

Second: A peaceful mind is the *major value* of man or woman. Peace of mind *doesn’t come from outside*.

I mean peace doesn’t come from alcohol or Valium, heroin or crystals, from prayer, or ideology.

Political parties have not (and will not) bring individual and collective peace of mind. Politics is corrupt.

Religious beliefs have not (and will not) bring individual and collective peace of mind. Religion has been reduced and degraded.

Entertainment, sports, TV, movies, etc., will not bring peace of mind, but simply moments of escape. Of course, escape from life can become a way of life, paradoxically so. And it has, for many people.

All those are *reactions* of a mind in conflict (full of incoherence, fear, sorrow, anger, and not perceived hate). The beginning of love is to see your own hate.

Third: *Action* comes only from peace and peace is not possible without Unitary Perception. The activities of war and fear are not “action.”

Unitary Perception is contingent with a peaceful mind only. Unitary Perception is the fundamental action and the foundation of right thinking and action.

Fourth: Unitary Perception *is not a technique* to be practiced for a few minutes every day (like a transcendental meditation or mind control technique).

Unitary Perception *is a way of life*.

Fifth: If you are feverishly engaged in educational, political or religious so-called action, I want you to *remember*: without Unitary Perception any “action” is only reaction to loneliness, fear, sorrow or anger. Without Unitary Perception any activity is meaningless and most probably destructive and divisive.

INTERLOCUTOR: What is your religion?

R.F.G.: There is no resurrection if you don't live and die in peace. It means there is no resurrection without Unitary Perception. If your mind is not transformed in Unitary Perception, religion is only one word more for you.

INTERLOCUTOR: Don't you go to church?

R.F.G.: The relationship between God and man is direct. If you place a witch doctor or a priest, a guru, a minister, or a pastor between yourself and God, the real meaning of religion is lost. You cannot delegate your own spiritual life to a mediator, an "agent," or a priest.

The priests invented the images of Christ that we know, they also created the Inquisition and its tortures, the priests destroyed the Library of Alexandria (before Jesus-Christ), the priests burned their colleague Giordano Bruno and the "witches of Salem," and, which is worse, the priests and the gurus have reduced religion to overvalued but meaningless words and rites.

Today people are killing each other in the name of God (as has always happened). Look at what's going on (March 1994) in South India, Ireland, Israel, Cambodia, Somalia, Bosnia, South Africa, Colombia, Peru, etc.

How many of those people go to one church or another before killing each other?

INTERLOCUTOR: Would you like Unitary Perception to be taught in church?

R.F.G.: I don't know. It might make people believe that Unitary Perception comes from outside of themselves, from some authority, or from the silence of a temple... which is not true.

Unitary Perception comes when there is special attention without word and without focus... you need a lot of energy to pay *that kind of attention* constantly.

INTERLOCUTOR: What about you?

R.F.G.: I'm a survivor, like you are.

INTERLOCUTOR: Survivor of what?

R.F.G.: I'm a survivor of the Industrial Civilization with its "systems": capitalist and communist. The industrial civilization is heavily dependent on the industry of war. We have survived in spite of that, but the victims are countless.

I'm a survivor of the Argentinean civil war (1960–74).

The official number of disappeared civilians in Argentina during that period is thirty thousand.

The civil war in the United States was in 1860. The civil war in Latin America started in 1960 and it still continues in Chile, Haiti, Colombia, Salvador, Nicaragua, Santo Domingo, Ecuador, Peru, Chiapas México, Guatemala, Panama, etc. Those are the last "bouts" of the civilization based on the industry of war; this civilization is obviously in collapse. Mankind has to create a new peaceful one.

INTERLOCUTOR: Why did you survive?

R.F.G.: First: Because of the love of my parents who gave me biological and spiritual strength. They taught me not to kill. Every day.

Second: Because I met a couple of friends and took seriously their proposal to change perception completely from my fragmentary, word-bound, divisive, and limited perception to their perception which was unitary, joyful, wordless, and not bound to conditioning of any sort.

That's why I say that without Unitary Perception any future social or political revolution is doomed to fail.

INTERLOCUTOR: Why?

R.F.G.: Because only Unitary Perception can detect the creation of an enemy in your own mind *at the moment it happens*. Once the enemy is created by your mind, you have the enemy within you. And this is going on all the time, even in Foundations of religious nature.

If you see how your own body-mind (or brain) creates the enemy, the process of enemy-making ends there, and you won't have to go to war against an image of your own making.

INTERLOCUTOR: That implies a change of conduct based on peacemaking.

R.F.G.: No. Man is enslaved by the paralysis of seeking future security. But a mere change in conduct or behavior is not what is needed. It's very sad to see professionals and teachers worried more about what to say not to lose their jobs, rather than exploring how to think, constantly ready to discover the incoherences of thought itself.

Man is deceived by his political, economic or religious *myths* that promise him peace and give him war, that promise him social integration and give him racial segregation, that promise him freedom and give him an unstable job in a quasi-bankrupt corporation. Man is deceived by his myths that promise him dignity and give him growing mediocrity, exploitation, and corruption. But it is not a mere change of philosophy, myth, doctrine, belief, or ideology that is needed. What is needed is a radical and profound change of perception which I call Unitary Perception.

Unitary Perception creates inward peace and physical regeneration, since energy is not wasted in conflict.

Unitary Perception favors true and honest relationships and changes conduct and thinking.

In Unitary Perception incoherent thinking becomes rational and coherent thinking. In Unitary Perception inactive centers of the brain are reactivated after millennia.

Unitary Perception is real inward peace. That's why it is the open door to cosmic silence, to universal consciousness and to the sacred.

INTERLOCUTOR: You say in your books that sex is sacred.

R.F.G.: Sex is one of the ways in which the spirit cleanses the body.

On top of that, my wife and I have discovered that sex is not only a penis-vagina intercourse (or oral sex). Sex is felt in the totality of the Universe through one's body.

We know this is not poetry. We know it's true. But I don't think anyone can discover this truth without seriously and constantly attempting Unitary Perception.

The sexologist in his laboratory cannot do it for you. Besides this, before intercourse you'll have to make it clear to yourself whether you want to bring children to this civilization.

INTERLOCUTOR: Why not call Unitary Perception "reason"?

R.F.G.: Reason is necessary too. But reason integrates the material provided by man's senses according to a pattern devised (both consciously and unconsciously) by memory. Reality is already integrated and Unitary Perception perceives that reality without the distorting intervention of memory, thought and language.

That's why Unitary Perception has to complement the fragmentary perception found in language and thought. Both language and thought are inexorably limited.

INTERLOCUTOR: So, there is a time for reason and a time for Unitary Perception?

R.F.G.: Yes, but reason used to predict and to operate works much better within Unitary Perception.

Absolute time, which was a necessary creation of our fragmentary perception, has to be complemented by the understanding (in Unitary Perception) of the irrelevance of time. The understanding of the irrelevance of time was the most difficult thing for me. After I understood the irrelevance of time I had the experience of Unitary Perception.

INTERLOCUTOR: Do you have a purpose in life?

R.F.G.: Yes. It is to attempt to share the experience (not the idea) of Unitary Perception.

Unitary Perception is the most important experience of man or woman on earth.

We seem to disavow the screaming reality that the present civilization, based upon the industry of war is in collapse: Economic collapse, moral collapse, educational collapse, legal incoherence, religious collapse, social disintegration, frequent wars all over the world, etc. In February '94, the old wars of Korea and Angola were reborn. We see the sale of children, women, drugs, alcohol, weapons, kidneys, hearts, etc. And it is not that mankind is headed to a New Dark Age which will be the computerized control and slavery of man. It is more than that.

Without Unitary Perception in the life of the individual, in education, in politics, in economics, in religion, etc., mankind is headed towards its own end in the next sixty years or so, together with the end of all other mammals on earth.

INTERLOCUTOR: The last man may die in front of his personal computer, right?

R.F.G.: That is a very possible scenario among many. But if the last man and the last woman awaken to Unitary Perception, they will start everything again and they will build a culture in which nobody will feel the need to defend nations or ideas and create enemies. Man and woman in Unitary Perception will rather feel the need to express the immense and ignored potential of the human being.

INTERLOCUTOR: If you had to take only three books to an island, which ones would you choose? I know four books of yours have been published at the same time in January 1994, but don't choose any of them, please...

R.F.G.: Would I need books on an island? If I did, I would take *the Bible* because the Gospel of John (the Forth Gospel) still inspires me. I would take "*The Awakening of Intelligence*" by Krishnamurti because I would enjoy reading it again at least twice. Every time I read Krishnamurti I get new insights, even when I have read the paragraph before.

And I would also take my translation into Spanish of the "*Tao Te King*."

It took me five years to translate this book by Lao Tse into Spanish and during the translation itself I had quite a few deep insights into my own life. But whenever I read any of the eighty-one paragraphs again I still get insights.

INTERLOCUTOR: Do you think Unitary Perception is the best intermediate formula towards a peaceful world?

R.F.G.: Unitary Perception is not a formula. Unitary Perception is a way of life.

Unitary Perception is the only (not “the best”) alternative for individual and social peace.

Unitary Perception is the way of life and education that allows man (and woman) to fulfill his (or her) highest spiritual, physical and intellectual possibilities.

Now we live in fragmentary perception, unaware of (or disavowing) the many incoherences of our everyday thought.

Life has become a constant and pitiless struggle for basic survival for 90 percent or more of the people in the world.

And what is the reward of fragmentary perception?

The so-called reward is the isolation and loneliness of “personal success” or “profit.” But this so-called reward is not only dismal, it’s just for 10 percent of the people of the world.

And to complete my answer to your important question:

Unitary Perception is not a movement towards peace.

Unitary Perception is not the promise of peace tomorrow, but the reality of peace *right now* from the very beginning.

Unitary Perception is the psychological movement of peace in peace.

INTERLOCUTOR: I think you have made frequent references to Unitary Perception but you have not tried to define it yet.

R.F.G.: Yes. Unitary Perception has been the most important experience and insight of my life. It’s easy to *define a concept*, mainly when it is a rational and sensible one. But it’s more difficult to *describe an extraordinary experience*.

It's not a matter of *defining Unitary Perception* as much as it is *describing* what happens in Unitary Perception.

In a definition you have to make comparisons and polish your language.

In describing the experiencing of Unitary Perception you have to immediately fall into a *necessary paradox*: language, symbol, and any comparison have to be suspended. Language, symbol, and comparison are only one thing, not three different things.

Then, a very unique awareness starts: The awareness that space is one, the passive awareness that at least three senses are operating *now at the same time* (for example sight, hearing, and proprioception).

But language (and comparison) *has* been suspended, so you don't say: "I'm seeing color and movement, I'm hearing several sounds at the same time, I feel my own weight under my feet, etc."

For example: Listening in fragmentary perception is listening to *something*, but listening in Unitary Perception is listening to *everything that can be heard at the same time*.

So the awareness of color, movement, weight, and several sounds *at the same time* happens without the interference of words and it can be a constant awareness (even when not necessarily permanent) without any effort. This complete awareness has to be attempted constantly until it becomes your way of life.

This awareness makes you *immediately understand that space is only one* and that time is irrelevant.

It makes you feel relaxed, silent, and peaceful, with no conflict whatsoever.

INTERLOCUTOR: And you say it is not a technique “to be better.” There is nothing to control or achieve.

R.F.G.: Unitary Perception is not a technique to become good, because peace is not in the future; it is now in Unitary Perception itself, right now.

Unitary Perception is a way of life without fear, anger or sorrow, without the obsessive wish to control or achieve. There is nothing better than good.

INTERLOCUTOR: I’m trying to do it but I see words emerging to my consciousness all the time.

R.F.G.: Right. But it is not only because you are interviewing me for your newspaper, perhaps thinking that this dialogue is beginning to be too long to be published.

It is something much deeper than that: it is the habit of thinking, which is constantly emphasized by our education and the whole culture.

We live in a world culture that has overvalued thinking and language. This implies that the word “God” is more important than God. This implies that my “belief in truth” is more important than truth itself.

We also separate “I” from “thinking”: we don’t see that “I” is a product of thought and memory. We erroneously believe that “I” creates thought, but there is no “I” without thought. “*I was invented by thought.*”

We separate thought from emotion without perceiving the unspoken words that sustain anger, or fear or sorrow.

We also *believe* (think) that anger, fear, and sorrow are three different things. We don’t see anger, fear, and sorrow as three

facets of the same psychological movement (fragmentary perception). We don't perceive that the conflict of anger, fear, and sorrow is the motor of our actions. Behind our ambition there is fear. Behind the sexual drive there is sorrow. We don't see that our actions, when based on conflict, will create further conflict, further fear, divisions, incoherence, anger, and sorrow in ourselves and the world.

Action promoted by fear is also distorted by fear.

INTERLOCUTOR: Why do you say that Unitary Perception is not a concept to define but rather an experience to describe?

R.F.G.: Because experiencing Unitary Perception as a living fact (factually) is not to think about Unitary Perception nor imagine that one lives in Unitary Perception.

Language, comparison, and paradox cease in Unitary Perception. Then, observation becomes so intense that the observer ceases too. The observer becomes space and space is only one, there are not two or three spaces.

To divide space into "inner" and "outer" is an activity of the fragmentary perception of thought. Divided space is an invention of thought (perhaps necessary to predict and operate).

A friend of mine who was a well known physicist and author said that Unitary Perception is the open way for the mind to make "contact" with the implicit order of cosmos, or rather the only way for the mind to be *aware of the already existing contact* between the brain (the body-mind) and the implicit order of cosmos. When you say "I'm incarnating" (in Unitary Perception) it means you are being aware that space and body are one.

This means a deeper consciousness of space and silence.

Unitary Perception is direct contact with *what is*, without the interference or the distortion of *what was*. What was is partly encoded in language. That's why the suspension of language when it is no longer necessary facilitates the complete awareness of what is going on within and without. In Unitary Perception, one perceives all that can be perceived.

But the separation between within and outside is an invention of memory and thought.

For example: If I tell you to look at a tree, you see the whole tree. If I tell you to look at a branch of the tree, you concentrate on the branch. But if I tell you to perceive all that can be perceived at the same time and without words, you enter Unitary Perception.

Space is only one.

INTERLOCUTOR: So Unitary Perception allows a deeper relationship between husband and wife.

R.F.G.: I'd rather say that Unitary Perception is *the only possible relationship between husband and wife*. Without Unitary Perception, husband and wife are only related through images and fantasies of thought. Without Unitary Perception, husband and wife fall in the belief that they are not one.

INTERLOCUTOR: Does Unitary Perception imply extrasensory perception?

R.F.G.: Unitary Perception is the most complete form of perception not interfered by comparison and by language.

INTERLOCUTOR: How is Unitary Perception different from *ecologic understanding*, which is the understanding that we have to respect the diversity of life-forms on Earth and also the understanding that all life-forms on Earth are interdependent?

R.F.G.: Ecologic thought is the kind of sensible thought that is stimulated and sustained by Unitary Perception.

In Unitary Perception I see the *interdependence* between all human beings and all forms of life on planet Earth.

Nevertheless, in the partial, divisive, and fragmentary perception that our culture emphasizes I only see myself as an agent which *depends* on money, work, and the love of others and who may choose to become *independent* from money, work, or the love of others.

In fragmentary perception I refuse to see my *interdependence* with others.

In fragmentary perception I see myself as *winning and losing* (love, work, money, success, and even life itself are “won or lost”). This is a source of tremendous conflict, and that conflict is fear, anger, and sorrow.

I said in my book “Unitary Perception”: “In the same way as wakefulness solves a nightmare (immediately and right now), Unitary Perception solves or resolves conflict which only emerges from fragmentary perception.”

INTERLOCUTOR: Dr. Rubén... My grandmother used to say her life changed for the better after seeing an angel of light. That angel never spoke to her, but gave her a very brotherly kiss before leaving not to return. After that she became a very silent, caring, sensible, quiet, happy, and energetic person, always ready to help and smile.

R.F.G.: In Unitary Perception I have made contact with aspects of life that I couldn't have even dreamt about.

During a period of crisis in my life, a friend of mine told me about Unitary Perception. *I took it seriously*. After three years of constantly attempting Unitary Perception “things” started

to happen which made me feel extraordinarily energetic, happy, and sensitive, full of life and love for the first time. I was thirty-five years old. Now, does it mean that Rubén became extraordinary through living the most extraordinary experience of his life? Or does it mean that Rubén started to live life to the fullest for the first time after three years of attempting Unitary Perception and developing sensitivity, and that before attempting Unitary Perception Rubén was obtuse, insensitive, irresponsible, mediocre, accepting a miserable life of greed, ambition, anger, fear, sorrow, conflict, obsessive nonfunctional thinking, etc.?

We overvalue those moments in which we live life to the fullest because our everyday life is mediocre and miserable.

And most people put up with a mediocre, irresponsible, miserable, fearful, hateful, greedy, obsessive, and imitative life. That is the way of fragmentary perception.

INTERLOCUTOR: Recently we had notorious legal cases, like those adolescents who killed their parents while they were eating ice cream, or the woman who cut the penis of her husband with a kitchen knife while he was sleeping at the bedroom and even in sports the lady who may have conspired to injure the legs of a competitor in skating.

Is there a new type of human being produced who is colder, less sensitive, less responsible, more predatory, more cunning, more materialistic, and more selfish?

R.F.G.: Mankind is obviously degenerating. Cases like the ones you mention have always existed, but now they are increasing in a geometric fashion.

Overpopulation, the sale of weapons and improved communications through TV, radio, copiers, telephone, and

computers have contributed to the sudden and explosive expression of the consequences of the accumulation and institutionalization, in the last thirty thousand years, of fragmentary perception.

Only those few who *want to see what's* going on seem to be aware of this explosion of accumulated mistakes of perception.

Part of fragmentary perception is the overvaluation of language and thought above experience itself as well as the resistance to Unitary Perception.

Lack of Unitary Perception has made mankind overvalue the thoughts of “success,” “profit,” and “pleasure” at the expense of “senseless” love and the joy of living simply.

A bunch of incoherent laws or a few psychological explanations based on computing behaviors will not solve a millenary compounded problem of perception.

THE MEN AND WOMEN WHO TAKE UNITARY PERCEPTION SERIOUSLY WILL LIVE IN THE MIDST OF THE HORROR OF THE DEGENERATION AND DISINTEGRATION OF MANKIND, BUT UNITARY PERCEPTION COMPENSATES THE INEXORABLE DYSPHORIA OF THIS REALITY WITH THE JOYOUS AND DEEP UNDERSTANDING THAT UNITARY PERCEPTION IS THE ONLY SOURCE OF RE-GENERATION AND INTEGRITY.

INTERLOCUTOR: How did you start attempting Unitary Perception?

R.F.G.: I started by *suspending* thought, word, and language. If you try it *seriously* you will see what an unfamiliar mental “territory” is the “territory” of silence! Not that you don't say a word, you attempt not even *to think* a word.

But of course, the *conditioning* to think, the *habit* of thinking, and the *gripping addiction* to non-functional thinking reappears constantly in consciousness.

You attempt not to say nor think a word and soon you catch yourself thinking your habitual thoughts, the ones you have been told to think and the sad ones you are addicted to thinking.

You attempt not to say and not even to think a word (as you listen to all sounds *at the same time*).

You may enter cosmic silence for a few seconds... and flash! ... the flashback of thinking again in your mind: sexual thoughts, money thoughts, fearful thoughts, angry thoughts, pervasive sorrow...*all after* you seriously attempted to listen without words... wordlessly. But “wordlessly” means listening without the spoken word (as long as speech is not urgently necessary) and listening without even the *thought word*.

INTERLOCUTOR: What did you do with the emerging thoughts?

R.F.G.: There is only one thing to be done:

See each thought (feel it) as it happens, not after it happened.

If you *remember* your sexual thoughts, the thoughts of being a big shot full of money, the thought of being the saint of the proletariat, if you remember, before going to sleep, all you did during the day, etc., that is only introspection, only superficially useful.

But *seeing* each thought as it emerges, seeing it is trivial, useless, and not functional and immediately *dropping* it, all that is only *one action*, fundamental action. If you see each non-functional thought as it emerges and you let it go, as you listen to all sounds *at the same time*, that’s the beginning

of Unitary Perception, the most relevant action of man and woman on earth. Are you doing it while I repeat what it is? Then all sound is one sound.

INTERLOCUTOR: You drop each non-functional thought as you listen completely at the same time.

R.F.G.: Yes.

INTERLOCUTOR: And only that changes you.

R.F.G.: Yes. Unitary Perception changes you if you are serious in attempting it constantly, all day, every day, as a way of life, as your fundamental action.

Then you notice that thoughts emerge less frequently, you are quiet and wordlessly silent for longer periods of time, there is more and more sensitivity (not that you become more sensitive), and very soon you notice you are a dynamo of energy and intelligence in action. At that moment you can't even imagine where you are going because it is too beautiful to be imagined. Reality overcomes fantasy. Be constant, please... you will see for yourself.

INTERLOCUTOR: But you have to understand *why* those thoughts emerged in the first place...

R.F.G.: That is what we have been conditioned to believe, we are used to thinking that we have to ask why; it is our habit of thinking. To ask why is necessary in science, but not in everyday Unitary Perception.

By asking why we only perpetuate non-functional thinking and thought.

INTERLOCUTOR: Isn't it a superficial approach, though?

R.F.G.: What is superficial?

Thinking all day (and dreaming at night) the very same useless and incoherent thoughts repeatedly (intellectual masturbation) or being in cosmic silence, allowing cosmic energy to flow freely in your body-mind? Only in this cosmic consciousness can you be totally related to reality, that reality which we wrongly divide as “inner” and “outer.”

INTERLOCUTOR: But then the unconscious will remain unconscious and will whimsically determine our future thoughts, emotions and actions.

R.F.G.: We have been trained to believe that.

But I have discovered that the unconscious, which has its roots in the fear of seeing and listening, is not only permanently attached to our memory but that it also emerges constantly to consciousness in the form of ideas, thoughts, and emotions.

The unconscious is like an iceberg: its biggest mass is “hidden,” but *it will re-emerge* as soon as its apparent or explicate side is dissolved by sunlight. In this metaphor, “sunlight” is Unitary Perception. In this metaphor the “hidden mass of the iceberg” is the unconscious.

INTERLOCUTOR: You have said before that you are still inspired by the Gospel of John. Isn't that to be inspired by thought (the thought of John)?

R.F.G.: Ah, but I don't go to read John with a mind full of the advice of theologians, priests, ministers, and others who want me to interpret John according to their vested interests.

Before reading the Gospel of John I attempt the complete (cosmic?) silence of Unitary Perception. If your mind is not completely silent as you listen to me you will not truly understand me.

If you have an image of your wife, you are related to the image of your wife, but not necessarily to the woman that happens to be your wife. Same with your relationship to John, to me, etc. John seems to be trying to describe how the mind moves beyond thought.

The word “meta-noia” in the Greek New Testament means “beyond thinking and beyond knowledge” but it was mistranslated, more than four hundred years ago, as “conversion” or “repentance.”

God or Universal Consciousness may have created the brain. But we are only in touch with the products of the molecular activity of the brain: thought, memory, fantasy, dreams, ideas, ideology, concepts, belief, myth, fear, anger, sorrow, hunger, thirst, sex, etc., no matter how important the products of the brain may be. *That's all we know and that's all we want.*

INTERLOCUTOR: Let's talk about your four books, the ones that have been recently published at the same time.

R.F.G.: Yes. A Judge in Mexico reads one of my books, published by Paidós (Argentina) and decides to get in touch with me. We met in San Diego (USA) and he says he has convinced a Mexican businessman to provide the money to publish all my books.

Well, at that point I had the manuscript of two unpublished books: “*Christian Psychology*” and “*The Psychology of the 21st Century*.” He said: “We will publish those two with the already published ones (which were out of print already): ‘*Unitary Perception*’ and ‘*The New Paradigm in Psychology*.’”

INTERLOCUTOR: Will you say something about each book?

R.F.G.: Yes. “Unitary Perception” is a compilation of dialogues about “The New Paradigm in Psychology.” These dialogues started at the University of Miami (Florida), where I was a Professor of Medical Graduates and they continued in Venezuela (Universidad Católica, Universidad Metropolitana, Universidad Simón Bolívar, Universidad Central de Venezuela, Ateneo de Caracas, etc.), California (Stanford University with Prof. Karl Pribram, who later visited my class in Mexicali México), San Diego State University with students, U.C.L.A., Germany (with Professor Schultz at the Max Planck Institute of Brain Research in Köln Cologne), and England (my first encounters with David Bohm in 1978, which fortunately continued with our friendship until his early death in 1992).

I had dialogues there with Bohm and Krishnamurti at the same time. Something indescribable.

I also had dialogues in India, Costa Rica, Chile, Peru, and some of them in the class I taught to pre-graduates in Psychology at UABC (Universidad Autónoma de Baja California) in Mexicali-México.

The dialogue entitled “Love in the human couple” starts in California and continues with different groups in Mexicali, Venezuela, and Santiago de Chile. Each group continued the dialogue where the prior group had left it (after hearing the taped recording of prior dialogues).

The book ends with a few chapters dedicated to the meaning of some basic religious paradoxes in our culture.

“The Psychology of the 21st Century” consists of some essays on Unitary Perception, followed also with many dialogues in many parts of the world. Dialogue helps me find my way into describing Unitary Perception quite well at times. In those dialogues which are very dynamic, there are no taboo themes or taboo persons.

“The New Paradigm in Psychology” is really the first book I wrote between 1978 and 1982 when Paidós published it for the first time in Buenos Aires, Argentina.

The experience of Unitary Perception that I had for the first time in June 1978 left me without a language to refer to or to get support from. I wrote very hesitantly and as scientifically as I could, attempting to make comparisons between the old and the new paradigms in psychology, in relation to that very blessed and energetic experience (Unitary Perception).

I had to redefine “mind” and I attempted a new “scheme” of the mind. I felt the tremendous urgency to share the most important experience of my life. It was not enough for me to simply enjoy it. The experience of Unitary Perception is of such a unique nature that I sincerely think it can solve all human problems.

In “The New Paradigm in Psychology” I tried to make as many scientific correlations as I could in relation to Unitary Perception. I had the luck and the privilege to be in touch with some of the greatest neurologists, physicists, psychologists, biologists, theologians, and educators of our time in this comparative endeavor.

Karl Pribram, at Stanford University stimulated me to continue writing; he recommended me to read the Gospel of John, for me not to believe that Unitary Perception was only an experience of Rubén Feldman González. He even honored my class in Mexico twelve years later with his presence. I was the bad translator into Spanish on that beautiful occasion.

David Bohm at the University of London received me generously in England, recommended me to try not to look too enthusiastic and reminded me that very few people could listen to me in the midst of the world collapse of all activities

of man. He finally clarified, in ten days of his endless patience, his transcendental concept in Physics: “Holokinesis.”

I was a witness of his telepathic (holokinetic) communication with his marvelous wife Sarah, with whom he decided not to have children. We were friends for fourteen years until his death in 1992.

I had the luck to meet *Jiddu Krishnamurti* to clarify my many doubts, and mainly to clarify the fundamental difference between the *memory* of enlightenment and the experience of enlightenment itself. I recently completed a small book (the first one I wrote in English, to be more faithful): “My Dialogues with Jiddu Krishnamurti.” Krishnamurti elevated me with his friendship between 1975 and his death in 1986.

During my intense pilgrimage (1975–1994) I didn’t know what to do with so much energy. I met Albert Ellis, Margaret Mahler, Bhurrus Skinner, Fritjof Capra, Robert Laing, Joseph Needleman, Dr. Wolpe in Philadelphia, Briceño Guerrero in Merida-Venezuela, Raphael Angelisanti, and many others of lesser fame, but equally interested in listening to me and to have a dialogue without barriers, which is not always so easy.

I even attempted a history of Unitary Perception in mankind. In the attempt to make that a thorough history of Unitary Perception I made a serious research in all the religions of man.

From that research into religions emerged my translation into Spanish of the “*Tao Te King*” (which took me five years to complete) and also my book “*Christian Psychology*” (the fourth of this small Encyclopedia).

“*Christian Psychology*” consists of four parts. The first part is a study into the difficulties of translating the Bible from Greek into English and Spanish and the consequent troubles in interpretation.

The second part is an attempt to place Christian Psychology in everyday life.

The third part (which took also five years to complete) is an attempt to make Lazarus, the twelve apostles and even Jesus speak from their own minds.

It took me a long time to “enter” the mind of Jesus, Peter, John, Thomas, Matthew, Mark, Lazarus, etc., and speak “from their own feet” if I may put it like that.

It took me long and repeated readings of what each one of them wrote (except Jesus of course) in Greek, Spanish, English, and Esperanto translations before attempting to make them speak. The situation is all of them living in a hut hidden in the desert of Ephraim at the time the persecution of Jesus begins.

I had to make Lazarus speak after coming back from death. It’s funny to think that it took me five years to write the twenty-seven pages of the third part of “Christian Psychology.”

I saw the responsibility I had. It is tremendous. I had to read the whole New Testament with a free mind, a mind free from theology, ideology, belief, etc. I read it again but with an unconditioned mind.

INTERLOCUTOR: Have you thought that after twenty years of trying to share Unitary Perception with people, all over the world, perhaps nobody understood it?

R.F.G.: Some have understood. Others are understanding.

Some have told me that my very *passionate attempt* to share Unitary Perception, with all the travel, fatigue, time and expense it means is enough for them to feel less discouraged

about man and his fate. I do not support any organization and I don't want to create a new one. There are too many already to create confusion and antagonism. We don't need a new organization. We need a new type of dialogue.

I have a picture on the wall at home, drawn by a young Venezuelan artist. She gave it to me after she wrote in it: "Rubén, thank you for existing."

But it *seems* to be true that most people that have listened to me got entangled in intellectual speculations, judgment, and comparisons.

If you joke about Unitary Perception, if you try to invalidate the one who may speak about it, if you compare it with "grace" or "satori" or "nirvana" or "full maturity of sensitivity" or "self-actualization," you can't share the experience of Unitary Perception itself.

INTERLOCUTOR: Would you die for Unitary Perception?

R.F.G.: That would be very easy. The difficult thing is to live constantly in Unitary Perception.

You eat or talk too much and Unitary Perception may not happen.

You sleep less than what is necessary and Unitary Perception doesn't come easy. If you smoke tobacco or drink alcohol forget Unitary Perception.

You need physical energy to live in Unitary Perception.

INTERLOCUTOR: How would you like to be remembered?

R.F.G.: Remember Unitary Perception and forget me...

I really don't think anyone can liberate another human being from his or her fragmentary perception, but anyone who does listen to what I'm saying and takes it seriously will live a better life, perhaps a wonderful life.

SECOND INTERVIEW IN ALASKA

Anchorage, Alaska, July 1994

INTERLOCUTOR: You will be leaving Alaska in a few days. This will be our second and last dialogue. Promise you'll not repeat anything! (Laughing).

RUBEN FELDMAN GONZALEZ (RFG): If you tell your neighbor: "Sir, your house is burning"... and he doesn't listen to you, won't you repeat yourself?

INTERLOCUTOR: I may say "your dwelling is on fire"...

R.F.G.: Well (laughing) ...as long as you don't say euphemistically... "There is an increasing temperature in the neighborhood"... because if you say it that way, he might go back to his siesta again...inside his burning house... see?

INTERLOCUTOR: Let me shoot a few questions at you!

R.F.G.: Yes, go ahead!

INTERLOCUTOR: What is spirituality?

R.F.G.: If there is such a thing, it has been reduced to merely words in the so-called modern society.

If there is spirituality, it can only be *dis-covered* in Unitary Perception.

INTERLOCUTOR: Is spirituality the search for God?

R.F.G.: I think God is searching for us, but we are hiding in a mediocre and degraded lifestyle.

INTERLOCUTOR: The spiritual search apparently begins when one feels lonely.

R.F.G.: Can man be lonelier than he is now?

There is no perception of the present human predicament, all around the world.

INTERLOCUTOR: Will Unitary Perception make us stronger?

R.F.G.: Strength begins with the awareness of weakness. Love begins with the awareness of hate.

INTERLOCUTOR: Unitary Perception seems to be a very hard thing to do.

R.F.G.: Once you do it, it will stop seeming hard.

INTERLOCUTOR: Is Unitary Perception the kind of perception that will improve life, or is it only to improve the afterlife?

R.F.G.: If you are not peaceful now, don't expect to be peaceful tomorrow. There is no peace without Unitary Perception.

INTERLOCUTOR: Would you call Unitary Perception a mystical experience?

R.F.G.: Not at all! Unitary Perception makes *every experience* full. You don't need to overvalue any experience when you live in Unitary Perception.

INTERLOCUTOR: Unitary Perception is a full-time endeavor which covers all aspects of one's life.

R.F.G.: Unitary Perception is not an endeavor. In Unitary Perception, time becomes irrelevant.

INTERLOCUTOR: Will Unitary Perception make me more able to share, care, accept, and belong?

R.F.G.: Oh God! Do you know the true meaning of all those words?

INTERLOCUTOR: I guess what I mean is...let me see. If I understood Unitary Perception and lived in it (I know you say you don't "practice" Unitary Perception)... then could I continue doing what I'm doing being a journalist?

R.F.G.: First, live in Unitary Perception and then see whether you have to change what you are doing.

INTERLOCUTOR: Would you recommend an abortion, and if so why?

R.F.G.: In Unitary Perception I wouldn't *make* a child! Much less I would destroy it!

INTERLOCUTOR: I guess that means you don't want to bring children to a degraded mediocre society, right?

R.F.G.: Unitary Perception goes beyond what one wants, but not having children is only partly related to the kind of society we have made.

INTERLOCUTOR: How is that?

R.F.G.: Creating a complete human being is more important than creating more human beings.

INTERLOCUTOR: And would that *complete* human being be childless?

R.F.G.: The paradox is that a consummate human being is only the beginning of “something” for which we don’t even have words, because it is not known.

INTERLOCUTOR: This is the belief in resurrection, isn’t it?

R.F.G.: I may be talking about the beginning of resurrection, but it has to go beyond belief.

It has to be discovered, really discovered by each human being. This discovery can only occur in Unitary Perception.

INTERLOCUTOR: You said in our first interview that Unitary Perception can be described clearly.

R.F.G.: Yes, it shouldn’t be invented, but it can be described, after it happens. Unitary Perception is the immediate and sudden awareness that space is one, that energy is one (and felt as one) and that all human beings are one.

Time becomes irrelevant in Unitary Perception and that is felt as a great sense of inner peace.

Unitary Perception is the beginning of physical regeneration; in Unitary Perception, information is received from the unknown due to the contact with a unified field of information which is probably cosmic in nature. This means that you know more than what you know once Unitary Perception starts. In Unitary Perception, sensory awareness is more intense. In my lectures I repeat often that the sensory brain starts to work one hundred percent in Unitary Perception.

INTERLOCUTOR: How do I start Unitary Perception?

R.F.G.: Drop all word and see that all senses operate as one as soon as comparison and interpretation are relinquished.

Listen to all sound right now and *at the same time* feel the weight of your body... with no words.

Do it now. See what happens, feel the peace, feel the energy. Don't practice Unitary Perception for a few minutes. Live your life in Unitary Perception.

INTERLOCUTOR: Can I do anything to facilitate Unitary Perception?

R.F.G.: Unitary Perception doesn't come through indoctrination or through intoxication of any sort.

You have to stop thinking that you *will listen* and you have to start listening to all sounds at the same time *right now*.

INTERLOCUTOR: Let's go deeper, if possible, in your truth (Unitary Perception).

R.F.G.: Truth is not mine; it could be yours too. Unitary Perception starts after you give up your truths and embrace the sheer love for truth.

INTERLOCUTOR: So, I have to give up what I think is true.

By that you mean giving up ideology, belief, concepts, fantasy, illusions... what else?

R.F.G.: Isn't all that only one thing (fragmentary perception)? Don't you see the need for dropping fragmentary perception? I can't teach you total perception. You simply have to drop piecemeal or divisive perception.

You have to drop trying to "*get there tomorrow*" and start "*being here completely right now.*"

INTERLOCUTOR: Is total perception love?

R.F.G.: Your idea of love is not love.

INTERLOCUTOR: Don't you have to start with loving yourself before doing anything else?

R.F.G.: Do you really know what you are saying?

INTERLOCUTOR: That's what most people say: "Love yourself first."

R.F.G.: They don't know what they are saying. Where there is love there is no self.

INTERLOCUTOR: What is your opinion about divorce?

R.F.G.: Are you still interested in opinions?

There is so much confusion about sex that we shouldn't talk about it unless we are in Unitary Perception. I extensively discuss the connection between sex and conflict in my books "Unitary Perception."

Sex (sexual intercourse) most frequently is an escape from emptiness, loneliness, and sorrow.

I met a few people in my trips around the world ready to drop sex just not to have children.

But very few people have sex fearing the end of mankind. So, reproduction is seldom the reason to have sex. To talk about sacred sex today is also ludicrous.

The accumulated mistakes of perception and language through the last thirty thousand years (multiplied now by present technology) make it impossible to discuss sex sensibly anymore.

Without Unitary Perception there is no true sex and there cannot be an honest dialogue, a free dialogue about sex.

The lack of Unitary Perception has turned sex into mere ideology, one good example being feminism, which is a reaction to the decline of true sex in society.

INTERLOCUTOR: Sex makes a relationship “special.”

R.F.G.: If sex (intercourse) would bring intimacy, trust, and love to a relationship, there would be more love and trust in the world.

Dropping ideas of what is “special” and of what “sex” is would do us a tremendous amount of good.

INTERLOCUTOR: One has to become like nothing in Unitary Perception!

R.F.G.: One *is* nothing, but you refuse to see it.

You are afraid of attempting Unitary Perception right now because *you fear what you will become in Unitary Perception.*

The essence of fragmentary perception is the illusion of becoming!

The idea of what you *will be* (and the fear with it) makes you reject true life (Unitary Perception) *right now.*

Life is only in this very blessed moment, right now.

The memory of your life yesterday is not life anymore, it is only thought, only an idea.

You overvalue your ideas of the future and of the past, so you miss life now.

Life is in space right now. Life is not in time. And space is only one.

If you say “cosmic silence” to yourself, you may have a flavor of *cosmic consciousness*, which is what you are, one is “nothing” and space is only one.

But if you say nothing, if you suspend all verbalization and just listen, you might “enter” cosmic consciousness right now.

INTERLOCUTOR: But I don’t “enter” cosmic consciousness, I’m already that without being aware of it.

R.F.G.: Right!

INTERLOCUTOR: Now, you say it’s necessary to suspend nonfunctional verbalization and thought in order for conflict to cease.

R.F.G.: Not “in order” for conflict to cease. If you see that thought and sorrow are one and the same, then you know that when verbalization and thought stop, there is no more sorrow.

Why do we complicate this truth so much?

INTERLOCUTOR: But I don’t want to forget my sorrow. That is what I am.

R.F.G.: That is what you *believe* you are.

And you don’t want to forget what you think you know either. You can’t forget, even if you try, of course, but you don’t want to suspend what you know.

If you suspend verbalization and thought (just for a while) you don’t know what to seek. Then you are without “program.” Free from the past.

INTERLOCUTOR: You stop being like a computer!

R.F.G.: Exactly!

INTERLOCUTOR: The program is gone!

R.F.G.: The program is gone! *That* is bliss! No more becoming somebody, no more belief.

INTERLOCUTOR: And the sorrow implies the brutality and the dishonesty of man to man, the indifference of man to man, the sorrow of looking for fame and profit and money, and the wars that are created by that kind of sorrow.

R.F.G.: Of course, but most people refuse to see that simple fact, the connection between sorrow and war.

INTERLOCUTOR: They may see the connection but they escape from that realization through a priest, a book, a glass of beer, a TV program, the pleasure of sex, the relief of believing in revolution, resurrection, reincarnation, etc.

R.F.G.: So, avoid *all escapes*. The word resurrection is not resurrection. Suspend verbalization and thought, without effort. Start listening to all sounds at the same time right now... Can you do it constantly, all day long?

INTERLOCUTOR: And if I do it constantly I'll be aware that I'm universal consciousness, right?

R.F.G.: Ah, no. You have started thinking, speculation, and verbalization again, don't you see?

Space is only one. The word God is not God.

INTERLOCUTOR: You say Unitary Perception is the only door open to true life and the sacred, but I think not everybody can benefit from the same thing.

R.F.G.: I have discussed this problem in my book “Unitary Perception.” “All paths lead to Rome,” a Spanish saying says.

Whenever someone tells you “not everybody can benefit from the same thing” ask yourself what comes next: religious propaganda, yoga teaching for money, the sale of a meditative technique from Tibet, India, Japan or Korea, playing with your breathing (which you should definitely *leave alone*, by the way) in other words: something that can make God profitable.

Or what is worse: the sale of a mantra, a crystal, a fetish, a horoscope, a pyramid or street drugs.

There is only one way to truth and that is truth itself, not even the word “truth.” It’s for you to find out, don’t block yourself by saying “not everybody benefits from the same thing.”

Unitary Perception is the only beneficial thing you can do and it has to be done for the rest of your life, constantly.

Stop playing with words and life itself.

INTERLOCUTOR: But you can use prayer and later Unitary Perception and later silence, why not?

R.F.G.: You were not listening, Sir. You suffer from fragmentary perception and you may be in love with your suffering.

I can save you neither from yourself nor from your teachers.

You have to live in Unitary Perception yourself, but... will you?

INTERLOCUTOR: Why do 60 percent of couples separate or divorce?

R.F.G.: The source of all conflict is fragmentary perception. I say in my books there is a fundamental fragmentation

(*horizontal conflict*) which is the separation made by thought between the observer and that which he (she) observes.

But more than defining fragmentary perception I think it has to be *described*.

The problem is that fragmentary perception can be described in so many ways, because all we know is fragmentary perception and all we do is based upon it.

In this case (of divorce) what men do is to replace their wife with a second wife, all done in fragmentary perception. But the solution is Unitary Perception in the first place.

INTERLOCUTOR: What is it that holds a family together?

R.F.G.: The only true relationship is in Unitary Perception. That's why I talk and write about it as much as I can. That's why I say it is the most important aspect of life (Unitary Perception). Unitary Perception is the fundamental action of life. But since Unitary Perception is not part of our culture, our education, our science, politics, religion, laws, etc., we have very few truly integrated families.

David Bohm and his wife Saral were one of the few exceptions I personally knew.

But being in Unitary Perception doesn't guarantee you'll have a good family. You may well be the only one in your family who is attempting Unitary Perception constantly, every day.

INTERLOCUTOR: Can you discuss the connection between Unitary Perception and hypnosis?

R.F.G.: Thought is a form of hypnosis. If you don't drop that, there is no Unitary Perception. I already said that the attempt to drop thought may reactivate old automatic and repetitive

thinking and you start to think the same thoughts again, even when they are the same thoughts you have thought one million times before.

In hypnosis there is a “suggestion” or “induction” to *condition* the person that is being hypnotized to do (or not do) something: for example to stop smoking.

The crucial point is that *the person forgets the hypnotic suggestion* and then stops smoking (for example).

Now... is all you know hypnosis? Are you hypnosis? Is your thought just the product of multiple suggestions, persuasions or inductions which have originated in different sectors of society? *Home*: “Don’t poop on your pants,” *TV*: “Buy Colgate toothpaste,” *school*: “You have to die and kill for your country,” “People are divided in wealthy and poor,” *church*: “Suffer exploitation and be a slave, because it’s the will of God to have Masters and to be slaves,” *politics*: “We have to bomb Panama, Somalia, Tibet, Serbia, Viet-Nam, Iraq, North Korea, Libya, etc., to teach them who is the Master,” etc., or “to fight for freedom,” etc., etc.

Then we go around believing that we are independent and free individuals. We have forgotten the hypnotic suggestions, which are millions. But if we watch what we say, we will see.

We are only repeating words, songs, gossip, concepts, slogans, beliefs, ideas, and fantasies which were imposed upon us by the social environment.

So “free will” is only an idea, which is part of our hypnotic conditioning. We call our conditioning “thought,” we never say we are hypnotized. “And don’t tell me I don’t have a free will.” Have you heard that before?

Now you see why you have to be aware of your hypnosis before you can drop it, as you can, but you can do it only as long as you are (constantly) aware of it.

The best way to drop your hypnosis is to suspend language, comparison, and thought completely. That is the threshold of Unitary Perception.

Unitary Perception is the freedom of daylight.

Hypnosis is the nightmare and the trap of thought, fear, sorrow, anger, ideology, belief, etc.

INTERLOCUTOR: Why not call Unitary Perception “intuition”?

R.F.G.: I heard a good definition or “*intuition*” once: “Direct knowledge of something in particular without the intervention of inference, experience or comparative reasoning.”

Unitary Perception is “total direct awareness of *everything perceptible* at the same time (now) without the intervention of inference, experience, emotion, ideology, belief or comparative reasoning.”

When I say that thought is the main expression of fragmentary perception I mean to say that words are expression of inferred perceptions (not complete perceptions). That makes the necessary verbal communication only partial, indirect, fragmentary (almost illusory) contact.

This is complicated (or even paradoxically compensated) by the fact that each word has several representations of meaning in each individual.

INTERLOCUTOR: Is Unitary Perception intra personal or interpersonal?

R.F.G.: I hope this question will help us to see the difference between transpersonal and holokinetic psychology and also may help us to see the difference between “*getting there some day or being here right now.*”

For millennia man has said there is an “ultimate state” of mind in each person and that most people are unaware of such a “movement” or “state” of mind, or cosmic consciousness.

Man has also said that there are different “paths” to become really aware that we are one with each other and with the cosmos. Transpersonal psychology accepts the conspiracy to make us believe that there are multiple paths and even that you can invent your own path.

According to this bias each man should be free to reject, choose, invent or change his “path” toward cosmic consciousness.

The “paths” have been transformed into enormous devices for ego-building, the creation of teachers, the cult of personality and even the formation of organizations and hierarchies that essentially boil down to the recreation of the corrupting master-slave relationship. All this in the name of psychology or religion or the growth of man.

I have experienced cosmic-consciousness, something I call “That,” several times in my life. Even its memory is bliss.

It was neither psychosis nor intoxication nor imagination.

It was the ultimate contingency of the constant attempt to live in Unitary Perception every day, all day long.

Now I can very sincerely say that there is not such a thing as the “intrapersonal” or such a thing as the “interpersonal” that can be divided from each other.

There is not such a thing as “multiple paths,” there is either Unitary Perception or fragmentary perception.

If you are here, there is not a path to come here.

That’s why I talk about “horizontal conflict” as the essence of fragmentary perception.

Horizontal conflict is the mistaken separation created by thought between “the observer” and “this which is observed.”

Thought views the intrapersonal as separate from the interpersonal.

That is also fragmentary perception, based on absolute time.

When thought and time are suspended, then you enter space, which is Unitary Perception right now.

And when you enter space you know you have been “here in space” all the time without noticing.

And then you see that space is only one that is “*That*.” “That” is cosmic-consciousness. You discover that time is irrelevant.

Time and thought may be very important to predict or to operate, but they become irrelevant in Unitary Perception.

INTERLOCUTOR: I think what you are saying is “God may be at the beach and not in church.”

R.F.G.: It’s partly so. But you may be in fragmentary perception at the beach which means you feel miserable, in fear, jealousy, desire, anger, and sorrow at the beach. Why not be in Unitary Perception everywhere?

INTERLOCUTOR: But if God is everywhere I don't need to go to church.

R.F.G.: Then don't. But you have to be very, very serious in attempting Unitary Perception every day and all day long.

THE CATERPILLAR THAT WOULDN'T BE A BUTTERFLY

February 24, 1996, Managua, Nicaragua

I want to share with you something that changed my life for good. I'm sure that if you take what I say seriously, your life will be changed for good, as well.

I have friends all over the planet, who have taken Unitary Perception seriously and they tell me they feel like caterpillars which have turned into butterflies.

I'll read to you a paragraph written by a person who is here today. You were already given an article entitled "Celebrations of Silence" (Fiestas de Silencio) which is the transcription of a dialogue held in Mexico, where forty seven participants discuss very interesting facts.

Professor Gloria, who lives here in Managua, gave me a paper signed by herself, a few minutes ago. She says:

"I met Dr. Rubén on Friday February 23, without an appointment, but he didn't make me wait.

I was by myself, he shook hands with me and half an hour later he had already "discovered" all the problems my son (age eleven) and my daughter (age three) had suffered since they were born.

The children were not present; they were with my husband . Dr. Rubén had never even seen them. We had not discussed my children at all. In less than an hour I felt like a butterfly, after having been a caterpillar.

I felt transformed with Dr. Rubén. Now I know that Unitary Perception is the most important fact in human life, and also know that anyone may live in Unitary Perception, but we choose not to.

Now I know that two brains can be one, at times, that two memories can be one, but we get scared that it may happen and that's why it doesn't happen frequently.

We despise clairvoyance, the same way we despise true life in Unitary Perception."

But, how many things do we despise, reject or avoid?

What are the possibilities of a human being?

I don't think we have an idea. We can't even imagine the endless potential in the psychology of the human being.

I think it's interesting the comparison Gloria made between her life and the life of a caterpillar.

That's why I wrote on the blackboard to my left:

Caterpillar→*Cocoon*→Butterfly→Death

Human Being→*Unitary Perception*→"That"→ Death

Transformation is the natural process that inevitably happens in the life of the caterpillar (before death) and this transformation (metamorphosis) occurs within the *cocoon*.

The caterpillar doesn't die; it simply stops being a caterpillar and turns into a butterfly.

We can use this real fact of nature as a metaphor, because the same thing *has to happen* in a human being.

The only difference is that in a human being the process is not apparent; it is invisible, because it is psychological in nature.

The human *cocoon* is *Unitary Perception*.

The human *butterfly* is what I call "*That*," since it has never received a name in the study of psychology.

"*That*" is a psychological human fact which is the fulfillment of human life (or true human life).

"*That*" will not happen if the human being continues to be a being in fragmentary perception, believing that "*ego*" is an absolute reality, believing that "*time*" is an absolute reality.

There is also a false belief in the "*cocoon*" of Unitary Perception as a "method of gradual transformation." Unitary Perception is not a method; it is a different way to live and to perceive life.

Gradual openness to the known is not the same as total openness to the unknown right now!

(Pause.)

We have to be free of the known without seeking the unknown.

Unitary Perception is a discovery I have made. Nobody told me anything about it. I have experienced something that I call "*That*" because I can't find words for the experience itself.

“*That*” is the true life of the human being, the fulfillment of the life of the human being, before death.

Some day we will find the words, if we start discussing this matter of Unitary Perception seriously, after truly experiencing it.

Human beings (as we know us) live in what I call “fragmentary perception”, which is symbolic contact with reality and not true contact with energy, which is reality.

The contact we have with people, with nature, with belief, ideology, and even with the whole cosmos, is merely through symbols, numbers, and words.

We say “Rubén” and we believe we know Rubén.

The contact “*the observer*” has with everything that is being observed is merely symbolic, with thought, imagination, and words.

What I’m saying is: we don’t have a direct relationship with things, people, ideas, or nature.

Every relationship the observer establishes happens through symbol, number, and word, so, in other words, relationship is only imaginary, coming from thinking and its fragmentary perception.

Of course, we need language, but I’m saying that language is all we know.

We resist the understanding that *there is a different way to know* which is not merely symbolic or imaginary, which is

Unitary Perception.

There is a different way to make contact between “the observer” (Rubén) and what he observes.

The way is Unitary Perception, but we don’t speak about it in our planetary culture or in education.

Unitary Perception is a way to see and listen. It is a way of life.

I must be one of the few, if not the only one left, saying that there is a much deeper way to relate, between the observer and that which is being observed. I call it Unitary Perception, which is being taught nowhere.

I also say that Unitary Perception is the most important fact in human life. And Unitary Perception is the *cocoon* that mankind has forgotten. The meaning of this is that human beings die as caterpillars.

Very few human beings know what “the butterfly” (“That”) is.

The caterpillar doesn’t turn into a butterfly just by following the butterflies. The caterpillar doesn’t even know it itself may become a butterfly. The caterpillar doesn’t know its life is not fulfilled until it becomes a butterfly.

There is a relationship without words in the *first silence* that I call Unitary Perception.

If you find a better way to say this, please, let me know.

I think Unitary Perception is...

(Two participants start dialogue with each other.)

Please, let’s explore this matter together. Let’s see and listen to

the same things at the same time, in communion.

Please don't talk to each other. We'll open a dialogue in a few minutes after this introduction.

Unitary Perception is not a new theory, a new therapy or a new technique.

I'm talking about a real and true psychological fact, which is unfortunately ignored by human culture and education.

I'm not talking about metaphysics, or mythology, or Tibetan stories, retold from India and Japan, this is not "New Age stuff."

I'm talking about Unitary Perception, which is the most important fact in human psychology, but still never taught in any psychology department, in any university.

If we are not together, right now, attempting Unitary Perception, you won't be able to tell me later how you are experiencing Unitary Perception.

Do you have any questions, before I complete my introduction?

(Pause without questions.)

I was saying that I have discovered something (Unitary Perception), which is the most important fact for human life and that I don't see Unitary Perception being taught anywhere on Earth.

This is quite regrettable, because if we don't experience Unitary Perception, *we are not in touch with each other* and the brain (our brain) will keep creating enemies, selling weapons, selling alcohol as a beverage, tobacco, drugs, children, women, human bodily organs... everything will be on sale.

So-called National Governments increase their so-called

“defense expenditures” (both producing and buying weapons) and their debt also grows, under the name of “external debts.” Four-fifths of mankind has become impoverished in the last twenty years, with high unemployment and a plunge in salaries. We are like a spy agency: we know a lot but we understand nothing. That’s why we create more enemies with what we know and we favor the impossible economy of growth, as well as the most absurd trade and monetary practices.

Issues like protection of the environment and worker’s rights are interpreted as a barrier to free trade. The word “democracy” is only a slogan, because no laws regulate the financing of electoral campaigns, nor the capacity or expertise of the candidates.

There is a reinforced emphasis upon “identity” (ethnic, racial, national, and religious) and upon personal prestige and profit. All this deepens the corruption or divisiveness of consciousness, and consequently the behaviors, attitudes, and social interactions become more incoherent. Even the laws become incoherent and incompatible with each other!

Emphasis on these forms of egotism favors war and terrorism and makes cooperative, honest, friendly, and austere relationships very difficult.

Health, housing, nutrition, and education which includes Unitary Perception are basic necessities of human beings. These may not be enough, but they could be available for all with a small universal salary. Only in such a society may dignity, intelligence, and the unknown potential of the human being flower.

The pristine intelligence of Unitary Perception doesn’t exist in human culture. Economy is not to earn money; it is the balance of the needs of all living beings with nature and ideas. Let me insist that all we know is fragmentary perception. In fragmentary perception thought happens.

Thought has been overvalued, idealized, and idolized, not only since Plato but long before that. Ideas were considered to be divine. If someone “important” had a thought, that thought was the god.

Well, I think we can agree that if God exists, the word “God” is not God. All we know about God is interpreted through words. Buddhist words, Christian words, Jewish words, Muslim words, Brahmin words, you know about those words.

But, what is the true reality behind the word “reality”?

What is God beyond the word “God”?

Well, you know, there are so many people killing each other with machine guns “in the name of God.” There must be something beyond that name and beyond that killing!

There they are, murdering each other in Ireland, India, Arabs and Jews, Contras and Sandinistas, here in Nicaragua, Peru and Ecuador, Chechens and Russians, Bosnians and Serbs, Albanians and Croatians, Guatemala, Bolivia, Hutus and Tutsis in Rwanda, killing each other by the thousands, North and South Korea involving Japan and the United States, etc.

Ideas and belief seem to be more important than human life.

So, obviously and clearly, the word God is not God.

God has to be in some way directly perceivable and I think such a thing is possible. I call it “That” or true life.

But “That” cannot be perceived unless you go through the narrow gate of Unitary Perception.

(Pause.)

And what is Unitary Perception? How do you achieve it?

The caterpillar doesn't get in the cocoon by any method or technique. It happens to him naturally, it is part of his real life.

To get to be a butterfly is also part of the caterpillars' life. Once he is a butterfly, the caterpillar fulfills his true life.

The caterpillar's true life doesn't happen *after* the death of the caterpillar, it happens during his life.

True life happens before death.

In our life there is also *true life* ("That"). I've found it out myself. True life is not achieved by a gradual method, with techniques, street drugs, alcoholic beverages, fetishes, pyramids, nor with terrestrial or extra-terrestrial guides.

The true life of man starts with something very simple, which is Unitary Perception.

Someone said, a long time ago: "Human beings have eyes, but they don't see, they have ears, but they don't listen."

He also said: "The ending of time has come."

When time ends, we are only left with "right now." No past and no future in direct perception.

Can we see and listen at the same time, right now? That's Unitary Perception!

What I mean is, if I have to open my eyes and my intelligence, it has to *be right now*; it can't be tomorrow.

Is there anything to know?

What I'm seeing is not what I saw yesterday.

I'm living in Unitary Perception, as an eternal apprentice of life.

So, Unitary Perception is happening right now or it doesn't. Simple as that.

There is no gradual method to be in Unitary Perception. We are in Unitary Perception right now or we are not.

If I want to learn Spanish or Music, I need a gradual method. To learn from what is known, I need time.

But to learn from the unknown, it has to be right now, seeing and listening, without any effort, everything perceptible at the same time.

Unitary Perception is to perceive everything perceptible at the same time, right now. Are you doing it right now?

(Pause.)

And what do we perceive? *Not something* in particular.

Not Rubén speaking, not only the fans at the ceiling, not only and exclusively the blackboard but rather, everything that can be perceived (seen and heard) at the same time, right now.

See everything that is visible, as if you saw from the back of your neck, not from the eyes. Do it and see what happens. See how the body starts to relax and how the mind feels at peace.

In Unitary Perception you discover a relaxation which is not achieved nor controlled. You can live that way.

Silently, calmly, paying attention to everything at the same time, without effort, without seeking anything.

So you find true peace, a peace that is not sought with alcoholic drinks, with drugs, with fetishes, with mantras, with pyramids or guides.

Please, corroborate the peace that may happen right now, *naturally*, when you listen to all the sound and the silence.

Listen right now, to all the sound at the same time.

Are you really doing it?

If you do it, then naturally you feel great peace, relaxation, and calm awareness.

In Unitary Perception, while I listen, the weight of the body is felt under my feet. The weight which is felt is the direct perception of Universal Gravity. This Universal Energy can be felt under my feet.

All the energy which is received by the brain (light, heat, sound, and gravity) is transformed, accumulated, and released by the brain.

But if we are only aware of “two energies” at the same time and we realize that gravity and sound are only one energy at the level of perception, then we are in Unitary Perception.

But you certainly do not need any explanation, coming from physics, neurology, metaphysics or psychology to start to listen without any effort, at the same time that you feel the weight of your body.

Silently, without words, please perceive everything perceivable at the same time; that is Unitary Perception.

If you take this seriously you’ll feel more energy, since anger and sorrow diminish, as it happens with that rage that is not different from anger.

With no rage and no sorrow, peace and relaxation get deeper, and intelligence grows. You learn not only from what is known but from the unknown (right now) as well.

In Unitary Perception, intelligence is awakened and one feels (subjectively) as if all the energy was within oneself (as it really is, whether we are aware of it or not).

Be serious about living in Unitary Perception, seeing and listening at the same time, right now. Are you doing it right now, or is it that you *continue in the old habit of thinking*, imagining and having a dialogue only with yourself?

To live in Unitary Perception means going from fact to fact, all day long, while we listen. Taking a bath, working, walking, talking, and eating may happen in Unitary Perception.

We may talk in fragmentary perception, as we generally do, or we may talk in Unitary Perception, while we listen to all sounds at the same time, right now.

See how different dialogue can be in Unitary Perception!

See how deep a walk can be in Unitary Perception. Or a meal, whatever you do, not thinking, not imagining, but only peacefully listening.

Unitary Perception is not a method or a technique. Unitary Perception is a way of life.

I have also discovered (as Gloria, who is here today, knows, as well as other friends in the whole world) that it seems some atrophied brain centers have re-opened in me.

Some brain centers are atrophied in us, because we don't use them. The function makes the organ; if I don't chew food, I lose my teeth.

If I live in Unitary Perception, some atrophied brain centers "open up" again.

They will not “open-up,” they will not start to work again, if I continue in the everyday blah-blah, perceiving everything symbolically, merely with words. If I continue with the religious blah-blah, with the hyper-verbal nonsense of philosophy, the metaphysical blah-blah, the party-politics blah-blah, the rap-music blah-blah, the newspapers blah-blah, the TV blah-blah... well, then I can't expect my brain to start working, because it was atrophied with all that blah-blah, in the first place.

True religion and true politics start when one feels the peace of Unitary Perception, not before that.

True dialogue between friends and spouses starts when one feels the peace and the silence of Unitary Perception, not before that.

There is no dialogue without the peace of Unitary Perception.

Human beings are one, but we are not aware of that, with a brain deteriorated by excessive nonsensical verbiage.

Are you listening to Rubén while you listen to the bird's chirp, without saying “bird” or “chirp”?

Are we listening without words? You have to understand that language imposes a symbolic perception (fragmentary perception) of reality and this fragmentary perception has deteriorated at least half of our brain! *One can listen without spoken or imagined words.*

I was never told in the first thirty-five years of my life that many brain centers are not working anymore, because of long-lasting and excessive blah-blah.

I had to discover it myself, with some luck, when some of those centers started to work all of a sudden, after three years

of constant and daily attempts (without effort) to start living in Unitary Perception.

We are born and we grow in the midst of incessant and meaningless chattering, in the midst of noise, always thinking, remembering, planning, imagining, but very seldom really listening in inward silence.

The word “politics” is not even defined in the Webster’s dictionary of July 1993. It used to mean “the action of the many to become one.” Now “politics” is creating more divisions and inventing more enemies.

It’s time for us to survive together, not to create more divisions and go to war.

The word “communion” means to be together, but completely together, doing the same thing at the same time, listening to sound at the same time.

And what does “*concord*” mean? It means friendly and peaceful relationship. Originally it meant “together in the heart.”

My friend David Bohm, a physicist who collaborated with Albert Einstein, pointed this out to me, but the heart was, for the ancient people, the place where memory was located.

That’s why the real original meaning of *the word “concord”* is “*to be together in memory*”: I remember your past and you remember mine.

Thanks to David Bohm I dared to destroy the dogma that my brain is separated from other brains. The electron in my brain behaves as a wave, so it is also in your brain. How come we don’t know each other?

David Bohm said that telepathy and clairvoyance do not exist simply because we have overvalued thought and thought has

invented “I’m separated from you,” and “Rubén is in-dependent of you.” In such a way we overlook the true interdependence that exists among all individuals within mankind.

If in Nicaragua they don’t see that all human beings are interdependent, there might be another civil war.

If we don’t live in Unitary Perception, we will continue with the invention of enemies.

The word concord, as defined by David Bohm, has been used in the New Testament. Why doesn’t it happen anymore?

Why don’t we have concord, which is an electromagnetic communion of brains?

Was concord reserved only for the friends and apostles of Jesus-Christ?

Can’t we have concord among us here?

Of course we can, but only in Unitary Perception!

I have participated in gatherings to celebrate silence, so called groups of silence (or “Fiestas de Silencio” in Spanish) in Mexico, Argentina, Chile, Peru, India, the United States, England, Germany, and Venezuela, where electromagnetic communion really happened.

This is only one of the contingencies of Unitary Perception.

We hate silence, that’s why we don’t have Unitary Perception in our lives. We believe silence is something gloomy and terrible, but silence is the first step of the last step.

Silence is the beginning of listening.

Silence is the beginning of communion.

If I'm not inwardly silent I can't talk to you deeply and seriously!

If we are not in the complete silence of Unitary Perception, there is no true dialogue among us. Without Unitary Perception we can only have the mechanical and superficial exchange of opinions, which is all we know.

So I say there is a first silence in Unitary Perception, which is listening to all sound right now, while the weight is felt at the same time. Are we doing it?

Please, take it seriously for a minute and see if it is true.

How will you tell me that Unitary Perception is another lie, if you have not even attempted it for a few minutes?

If you suspend thought for a minute, you'll not become demented nor will you lose your memory; don't be afraid of the things imagination invents, not even of the things invented by some privileged spiritual guides.

What happens if language and the habit of speaking are suspended?

Suspend words for a moment and listen to everything that can be heard.

Let me repeat this once and again, because I see your faces and I'm easily aware that many of you are not even attempting it. Here we have a group of almost 150 people, that's why I keep repeating, but please see it's different every time. See what seeing is!

Listen without saying "air conditioner," or "traffic," or "Rubén."

(A telephone rings in the conference-room.)

Listen without saying “telephone.”

Listen without the word. Listen to all the sound at the same time, right now.

Do you feel what happens to your body when you attempt this kind of listening?

This may sound stupid, but those who took Unitary Perception seriously, (including myself) have seen a great transformation in the quality of their lives.

Well, I spoke a lot. Let’s start some dialogue.

Do you have questions or comments?

(Pause without questions or comments.)

Do you see that Unitary Perception is the most important fact in human life?

AUDIENCE: What is the line of thought or philosophy you follow?

R.F.G.: Are you asking what my philosophical conditioning is?

AUDIENCE: Aha, yes.

R.F.G.: I have read a lot. Unfortunately! You can’t imagine how much I have read! Unfortunately! Unitary Perception is simple. To be in touch with reality is simple.

Human thought creates the word, word that is memorized and which is necessary for communication. Well, there it ends, the meaning of words. And then what?

Do I know anything about you, because I know your name? I know nothing about you!

How come we don't know each other, if your brain electrons are mine?

What is it that creates a barrier between us?

The barrier is created by thought, words, and symbols.

We have idolized symbols, we have overvalued symbols, and now all we have to relate to each other are symbols and words.

And we are never in communion, never in concord, together in the heart.

(Pause.)

Did I answer?

AUDIENCE: Dr. Rubén, is it possible that in such a short time Unitary Perception is achieved?

R.F.G.: What is it that has to be achieved?

Do you need any effort, just to listen?

In what direction does one has to go to be right here?

How long does it take to start listening right now?

How many words do you need before suspending the habit of language and listening in silence?

And what do I have to listen to?

Listen to everything you can hear, at the same time, right now! You need no effort and no gradual method to listen in such a way.

Nobody needs any effort, motive or concentration to simply listen well.

The ending of time has come and its name is “right now.”

AUDIENCE: But the caterpillar needs time to become a butterfly.

R.F.G.: Yes. But we are talking about the human being.

Human beings have erased from their individual psychology, from social culture and from education, that *cocoon*, which is Unitary Perception.

Human beings have closed the only narrow gate to be in heaven, which is Unitary Perception, which is the most simple and natural fact in human psychology.

Human beings despise, reject, and overlook Unitary Perception, which is the only passageway to be something which we can't even imagine.

We are like the caterpillar and the butterfly, believing there is no relationship with each other.

Human beings are not exercising their natural right to benefit from Unitary Perception (the psychological -unseen- cocoon they are born with).

Nobody reaches it. Unitary Perception is not in us, not in school, not at home, not in human culture!

But Unitary Perception is the most important fact of human life!

My mother never told me: “Rubén, be at peace, enjoy silence, enjoy being calm, just listening to all sounds at the same time, look for peace all the time.”

When I was calmly doing no-thing at home my mother used to tell me “what are you doing there, you lazy bum?” “Start doing something and get busy!”

Nobody even told me, before age thirty-five: “Do nothing, free yourself from the past, listen in complete silence and peace of the mind.”

If I had nothing to do I had to pretend I was busy, doing something.

See, the word “*vacation*” means: “Enjoy the emptiness of doing no-thing.”

You may find people getting angry at you if you listen silently and peacefully.

We live in the so-called refined sophistication of moving in a hurry, being extremely busy, earning money rapidly and permanently, the refinement of “*tomorrow is more important,*” “*let’s secure and cement an unassailable and reliable future.*” And we are never completely here, right now!

But life is happening right now. The ending of time has come.

I wasn’t the one who said that sentence first.

True life has to happen right now. It can’t happen “tomorrow.”

We have to stop drinking alcohol, stop the interminable chattering, stop the rap and the TV, which are stealing our energy, paralyzing our intelligence, and crippling our brain.

My intelligence blaringly screams at me to stop smoking tobacco, to stop reciting mantras, buying fetishes or rehashing pyramidal chattering conversations.

I have to drop everything (even for a few moments) and having ears, to start listening, and having eyes, to start seeing, right now, at once, to listen and to see at the same time, right now.

AUDIENCE: Let me ask a personal question: What do you do with your psychological world when the self stops, with its past and its future? How do you control the power?

R.F.G.: There is no power. One goes from fact to fact, with all the energy. Where there is power, there is no relationship.

AUDIENCE: When the person one is thinking about is not present, then the inward dialogue starts with the internalized image of that person.

R.F.G.: In Unitary Perception internal dialogue ceases. When there is contact with reality, internal dialogue ceases. Eventually, if the image created by thought emerges to consciousness, the image is perceived at the same time with sound and the weight of the body. The image doesn't last too long in such a perception. Imagination recedes, when confronted with the fact of Unitary Perception.

AUDIENCE: Unitary Perception has taught you to experience dialogue and relationship in a different way. How do you control this new discovery of your psychological revolution?

R.F.G.: It's not controlled. It's not true to say that Unitary Perception is achieved gradually or that it has to be "controlled."

Please, corroborate all this yourself.

If you are listening completely and purely... how are you in touch with this conversation?

Of course: Purely and completely, one hundred percent.

It is not gradually; it is right now, with body and soul.

If we are all together one hundred percent, everybody listening to all sound at the same time, then the true foundation of communion starts, which is Unitary Perception.

In Unitary Perception one feels enormous energy and even joy, within the sadness of seeing a person who rejects true life, and true life is Unitary Perception.

AUDIENCE: What is the intention in the use of Unitary Perception?

R.F.G.: Unitary Perception “uses us,” it is not something analytic, it is nothing that can be used by an observer who received the name “Rubén.” In Unitary Perception the observer starts to be part of that which is being observed, which is everything perceivable at the same time.

It’s very important to understand this!

This is not philosophy. Unitary Perception is a fact that we reject or simply overlook.

AUDIENCE: Unitary Perception gave you some powers (not political or economic powers). Is the power of Unitary Perception the energy of love?

R.F.G.: Exactly, that’s what it is in fact, not only in words.

AUDIENCE: It sounds admirable that the power of memory can be transcended by Unitary Perception.

R.F.G.: You start seeing, in Unitary Perception, how memory is working, and how every memory which is not necessary or “functional” simply ends. When I go through the customs office, I show my passport and I immediately put it away.

While doing a task, I think only what is necessary. When thought and language become irrelevant or unnecessary, they can be suspended in Unitary Perception and true life starts freshly again, purely listening.

While being in touch with reality without symbol, intelligence is subtler and sensitivity is sharper.

If I may, I'll read what I wrote about "That" a few days ago, on February 5, it's only twenty lines:

"If you feel 'That' you may hide in the dust of the highway, blown away by the wind and you may become light in the dry breeze, in the tearless dimension.

'That' is the light of the breeze without any image.

What becomes the light of the breeze is the light of the breeze, the light that binds darkness and sorrow, absolving and dissolving them.

The light is in the bullet that becomes a nail, in the warplane that becomes a tractor and in the scream that becomes a whisper and a vibrant silence.

The light is in the man who is a man and in the woman who doesn't make babies, but is totally a woman.

Such a man and such a woman will clean their own brains, rotten and corrupt by the love of money and the greed for profit. They will listen with healthy, clean hearts and they will unite their hands in mutual love.

If you feel 'That,' there will be only one fatigue and only one wavering: the search for truth in the shrine of the planet.

If you feel 'That' there will be only one fear, which is the fear of becoming another liar, the fear of being the one who refuses to listen to the truth, to say the truth and to live truly at peace."

(Pause.)

AUDIENCE: Is "That" an energy?

R.F.G.: Only energy. "That" is only energy. I experienced it as such in the torrid South California Desert, in June 1986, for seven days or so. I was living with complete energy, without eating or sleeping, only drinking water, once in a while.

It seemed there was nothing else in Cosmos, but energy.

I couldn't avoid starting to discuss this experience with a Catholic friend. He said I had been visited by the Holy Spirit and that my responsibility towards mankind was even bigger now.

In India, where I participated in the Seminar "Time, Space, and Psyche" (1990), a Buddhist friend told me in Madras that I was enlightened and that now I had an enormous responsibility. Both told me I have a bigger responsibility now.

That's why I come to Managua, I rent this conference-room and I invited you through newspapers and TV to talk about the most important fact for the human being: Unitary Perception.

Unitary Perception is the psychological cocoon from which human beings emerge to true life.

AUDIENCE: Do you recommend any place in the world to facilitate Unitary Perception?

R.F.G.: Your house, your office, your bedroom, your dining-room, the beach, a walk by the Managua Lake, or under the so

many trees of the beautiful streets of this town (Managua). I hope the trees here will never be cut down.

Every place is a place for Unitary Perception. You don't need to go to Marcahuasi, the Aconcagua, Tecate, nor the Himalayas.

When you look at the woman you love, look at her in Unitary Perception.

When you talk to her, speak in Unitary Perception. Do not speak before being in Unitary Perception. Do not speak until you feel the peace of Unitary Perception, while you listen to all sound at the same time. See what happens by yourself!

You can be in Unitary Perception in Indiana, in Managua, in Pennsylvania or in Moscow; it doesn't matter whether you are by yourself or with someone else.

A friend of mine used to tell people to build a room in every house, with the only purpose to use it as a place for complete silence. If you have enough money for that, go ahead and build it and if you don't, you can live in Unitary Perception right here and now (it doesn't matter where you are).

You may invite people once a month, to gather somewhere, to discuss what Unitary Perception is and what it is not.

These meetings will help you not to forget Unitary Perception as a way of life and they will help you to understand difficult people (your employer or your employee). These meetings will help you to make real friends.

My wife tells me: "I started to live when I met you."

That is because she took it seriously (the attempt to live in Unitary Perception).

I can't live in Unitary Perception for her and she can't do it for me.

We can only help each other to do that, and that's what we do.

AUDIENCE: What do they say about you in the Church?

R.F.G.: It was 1978 when David Bohm told me to talk to Karl Pribram in California.

Pribram was doing research at Stanford University, but I could see him only in November 1979.

Pribram listened to me for a whole morning, he recommended me to write a book. For some reason, five books by me have been published since then. Before saying good bye, Pribram asked me to read the Gospel of John in original Greek (not in English or Spanish). He believed that I was retrieving, with a new, simple and polished language, what John had written almost two thousand years before.

In January 1996, my book "*The Book of Ephesus*" was finally published in Argentina. (It's only fifty-six pages long.)

The only thing I did was to read the Gospel of John in its original language (Greek) while I was in Unitary Perception, that is to say, free from any knowledge I had about John, Jesus, etc.

I read the Gospel, but not under the influence of what other people had said about it.

Please, let's take a sixty-minute break and come back.

(Sixty-minute break.)

R.F.G.: I plan to publish a book with all these dialogues; perhaps with the title “Vital Dialogues,” that’s why you see the camcorders and the tape recorders. So I beg you to be clear and honest in your questions or comments.

Don’t let me leave this conference-room (“Rubén Dario,” Managua) before you fully understand Unitary Perception.

We need to understand Unitary Perception with words, but above all, in a sensory, bodily or “molecular” way, if I may say so.

I say that Unitary Perception is the most important fact in human existence.

If any of you think I’m exaggerating, please go ahead with your questions or comments.

(Pause with no questions or comments.)

Is this clear?

AUDIENCE: For my person this is good. I think I understand everything you have said.

R.F.G.: Is this clear for everyone?

AUDIENCE: I wrote a question for you.

R.F.G.: Please, read it aloud.

AUDIENCE: It is regarding what you call “That.” Does it have an influence upon us, or us upon “That”? Is “That” part of us?

R.F.G.: “That” is part of us, but we are not aware.

The caterpillar doesn’t know he is going to be a butterfly.

The caterpillar believes the butterfly has nothing to do with him.

If I may continue with this metaphor of the caterpillar, without being carried away by it, what happens is that some caterpillars follow the butterflies, erroneously believing that's the way to become a butterfly.

No caterpillar becomes a butterfly by following a butterfly. The caterpillar has to go through the cocoon.

In human beings, "the cocoon" is Unitary Perception.

In human beings, "the butterfly" is the psychological fulfillment that I call "That," because there are no words in the dictionary to define "That."

When "That" really happens in oneself, it has a tremendously energizing and regenerative influence. I feel better now than when I was twenty years old. I have or feel more energy now, to do what I believe I have to do, (including living peacefully and silently).

My family, on both sides, carries the heritage of high blood pressure. I may die from it, I don't know. I don't worry about my death. I work and I rest in Unitary Perception.

I have seen a physical and psychological regeneration in myself, since I took very seriously what my friend Jiddu Krishnamurti told me in March 1975. "Live in Unitary Perception, be a light to yourself, attempt without effort to live with death in futureless silence."

I took it seriously and I discovered love, peace, energy, intelligence, and physical and financial welfare.

I live without anger and without sorrow: regeneration.

(Pause.)

In 1978, as I did every year between 1975 and 1986, I spent ten days with Krishnamurti and David Bohm in Brockwood, England.

I strengthened my seriousness and constancy in the everyday attempt to live without effort, in Unitary Perception, and there was a transformation in Rubén.

Don't ask me what kind of transformation that was.

I don't forget the friends who disappeared in Argentina, I don't forget this planet needs a compassionate, humane society, but such a society can't be built unless we are at peace.

But I'm not talking about blah-blah peace; I'm talking about the peace of Unitary Perception in you and me.

If the brain is not at peace, we will not build a peaceful society, where true friendship may flower, where profit-seeking activities end naturally and smoothly.

But the brain is at peace only in Unitary Perception.

Besides this, in Unitary Perception, atrophied brain centers are re-awakened, and even "That" may happen, the nameless experience, something that can't be imagined, because it's so beautiful.

But Unitary Perception is not taken seriously by each one of us, it is not taught at home or at school.

Am I answering to your question?

AUDIENCE: Yes.

R.F.G.: Dalila, you are ten years old. It is accepted that nobody can understand this before age twelve. Is it true?

AUDIENCE: It's true. I don't understand.

R.F.G.: Of course, in order to merely intellectually understand Unitary Perception you need to resort to the operations of abstract thinking. That quality of thought starts at age twelve.

Only then are you capable of thinking about thought, of seeing the distortions of thought and its incoherences.

Then you are capable of seeing how thought invents “me,” “I” or “ego” and how it invents enemies.

But I'm saying much more: It's possible to be free from thought in Unitary Perception. This is only apparently complicated, but it's truly very simple.

If children saw us living in Unitary Perception, they would learn Unitary Perception without words, they would learn to love silence and peace, they would learn to listen to all sound at the same time, right now.

Then they wouldn't insult intelligence from such an early age in their own lives, watching TV and chattering all day long, in the silliest way possible.

AUDIENCE: I believe there has to be a method, something that takes one away from the way one behaves and thinks today, the stupid, superficial, angry, sad, and fragmentary way one is thinking nowadays.

Someone has to tell me what to do. One has to be told, “Close your eyes and think you are someone else.”

R.F.G.: Ah, no! See Elias, we have been told we need a method for everything. It's true that we need a method to learn a language, or music, math, etc.

But there is no method to learn Unitary Perception. Why?

Look at this closely, please.

Unitary Perception is happening only right now, starting by listening, with no words, no effort, no incentive, no goal, no control, to all the sounds at the same time.

Unitary Perception means *to incarnate* right now in your body.

Are you listening that way, as you listen to me, right now?

On the other hand, “method” means a skillful systematic procedure, plan or process for achieving a goal. The goal is, of course, pre-determined and you achieve it *gradually in time*.

As an example, you may need six years to learn Spanish or Chinese or Russian, you need six months to learn the International Language Esperanto, proposed by UNESCO, etc.

Unitary Perception is a perceptual re-learning, in which nothing has to be achieved tomorrow, gradually, but what matters is completely incarnating, right here and right now.

How long do we need to start being attentive and calm now?

What is the direction you have to take to get right here?

How many words do we need before listening in complete silence?

Being constant in the attempt, without effort or goal, to live in Unitary Perception may make us discover the second silence of Unitary Perception, which is the “*nameless*” experience, also called “*sacred*,” which is where true life happens.

Unitary Perception is not the prize or the goal you’ll achieve tomorrow.

Unitary Perception is to live truly and completely right here and right now.

If you are seriously doing it right now, your body is relaxed (as it seems to me it is), without the intention or goal of being relaxed, without the Jacobson's relaxation technique, without the Shavasana of Yoga.

On top of that, your crippled brain wakes up, conflict ends, the energy in your body is increased (or more easily released), and you enter much more easily into communion with other people.

Universal gravity is not in the graviton, which is a non-existent particle someone conveniently invented. Universal gravity is in the weight that you feel under your feet and on the chair right now at the same time (ground-chair).

Elias, I cannot feel the weight for you, you have to feel the weight of your body yourself. One is the way, the truth, and the true life (oneself).

This is a fact, this is not a theory invented by Rubén Feldman González.

AUDIENCE: Yes, all this is very logical.

R.F.G.: The word "logic" meant "divine" two thousand years ago, but today it means "rational" or "sane."

But, please remember: thinking about your weight is not feeling your weight. Thinking about Unitary Perception is not Unitary Perception.

Unfortunately, nobody tells us these things.

It is the most natural fact of the mind, but we have to re-learn it, beyond words.

AUDIENCE: Your mission is a mission of peace, but one has to go back to reality.

R.F.G.: Unitary Perception is the only direct (non-symbolic) contact with reality. I work as a physician in Unitary Perception, and I have never had so many patients in my waiting list, because *I really do well what I do. I do it in Unitary Perception.*

I can take two months to do only what you see me doing now (talking about Unitary Perception) all around the world (Alaska, all the United States, all Latin America, Europe, India, etc.).

Teaching Unitary Perception may be a joy for me, but it is mostly an urgent need for mankind.

AUDIENCE: And what do your patients do in those two months?

R.F.G.: A colleague covers for me in the same way as I cover service for his patients when he leaves for his necessary vacations.

Things are done with responsibility, because responsibility grows in Unitary Perception. The ability to respond grows in Unitary Perception.

AUDIENCE: What is the connection between what you say and the Buddhist *Sunya* or the Christian Metanoia?

R.F.G.: When I compare I stop listening. When I compare Unitary Perception with anything else, I stop being in Unitary Perception.

Words and symbols have to be suspended for the first silence of Unitary Perception to start. This first silence is pure listening.

The second silence of Unitary Perception (which is “That”) may follow the first silence, but if I don’t start being in the first silence, listening to all sounds at the same time, there is no second silence.

Are you listening to every sound at the same time, right now?

The most disgraceful thing is the lack of Unitary Perception in the life and culture of human beings.

You’ll have elections in Nicaragua, next October 1996. The Sandinista Front may win. Mr. Alemán may win, or perhaps someone else. But there will be no real difference, since there will be no stop to individual and social rage and sorrow until a radical transformation occurs in the mind of each one of us, until the real peace of the mind starts, something that can only happen in Unitary Perception.

I cannot make peace for you; peace has to exist in each one of us, seriously taking Unitary Perception as a way of life.

Can there be peace of mind without Unitary Perception? Of course not!

“Rest in peace” is not a sentence to write on tombs, it is for those who bury the dead.

“Rest in peace” is meant for the living, not only for the dead.

AUDIENCE: Can you talk about your contact with “That”?

R.F.G.: Yes... (Long pause).

I started to take Unitary Perception seriously after I talked to this friend in California, in 1975. I told him I had to move to

a different country. He said something like this: “Is it that the people in the United States, Nicaragua, Russia or China are not human beings?” He added: “It’s not that you have to move anywhere, you have to change Psychiatry.”

I had told him I was planning to leave Psychiatry and return to the practice of Pediatric Surgery.

He said: “Do not leave Psychiatry, change it.”

Since then, I took Unitary Perception seriously, no matter what I am doing, or where.

I was at the Frankfurt Airport in June 1978, after having spent ten days with Krishnamurti and David Bohm in England. Suddenly, “*That*” happened.

I felt enormous energy. I felt one with every person I saw. I had the feeling I was one with the person I saw.

Then I heard the flight I had to take being announced: “Lufthansa-Buenos Aires.”

And everything changed again to what it had been.

I had spent approximately ten minutes with “*That*.”

After arriving to Argentina I told my family I would speak only about Unitary Perception from then on.

In June 1978 I started my first American Tour of Conferences, Encounters, and Dialogues about Unitary Perception. I went from Argentina to the United States, Canada, and Alaska. I have been doing that since then.

This is my Thirty-Fifth American Tour, to discuss and teach Unitary Perception (February and March 1996).

“*That*” happened again in the South California Desert in 1986 for seven days in a row, non-stop.

I didn’t sleep, I wasn’t hungry, and I only drank water. What was I doing when “*That*” started? I was attempting to be in Unitary Perception, while I was walking, as I usually did before going to sleep.

It was June 21, 1986. I was contemplating the stars. When I stopped saying “Mars” and “Jupiter,” etc., only then “*That*” happened.

It happened after language and symbol were suspended.

I again felt the immense energy, the galvanizing of the body I had felt in Frankfurt in 1978. Again I felt the clear sensation that space is one, that time is irrelevant and that mankind is one.

Do you see that space is one? It is only thought that divides space in “up and down,” “within and without,” “East and West,” “Nicaragua and El Salvador,” but space is actually one.

The last star and the Earth are in only one space!

I also felt an immense joy.

There were moments, in the midst of insomnia, which lasted for a few days, which I thought about consulting a colleague of mine. But my own intelligence shouted: “If a person is deeply at peace, in complete order, if one works energetically and efficiently, with great excellence, if the mother of the mentally diseased child tells me she hadn’t seen her sick son laugh with real laughter (as it happened in those days in my office)... then... Unitary Perception is not a disease!”

I mentioned already that I made comments about “That” with a few friends and they coincided in saying I had now a bigger responsibility.

They said: “Without Unitary Perception we live in isolation like enemies of each other, but also isolated from cosmos, isolated from God.” We live in isolation!

AUDIENCE: How did your concept of time change? Does time exist?

R.F.G.: For time to exist there has to be a fixed point in the Universe, from which one can measure the movement of something (like the Sun) in a periodic, repetitive, predictable way, etc.

But such a fixed point doesn’t exist in the Universe, since the whole Universe is in movement.

So, the watch may help us to be punctual, but the concept of time is a “functional illusion.”

In Unitary Perception time disappears, or rather, it becomes irrelevant to the consciousness of observation.

When time stops, there is no foundation to the idea of “separated-ego.” “I’m here and you’re there.”

So, in Unitary Perception true communion starts.

One gets to appointments punctually, one is responsible and one respects the law, even when one lives in irrelevant time, in Unitary Perception.

Are you listening to all the sounds at the same time?

Please, let’s not allow this encounter to be mere chattering and more blah-blah.

One can live without time. Time is extra weight. Unitary Perception is feeling light, with no effort, no anger, and no sorrow.

Please corroborate this yourself. Unitary Perception is not a theory by Rubén Feldman González; this is an authentic fact of the human brain.

In the last thirty thousand years there has been an accumulation of confounding mistakes within mankind. These errors of thought and action gave place to the terribly pathetic human society we have now on Earth.

Human beings are accommodating and adjusting to live in horror!

We have new technological tools: telephone, fax, computers, television, radio, copiers to multiply those remotely immemorial mistakes in perception, thought, and action.

So fragmentary perception multiplies and it is the core of every human problem.

Unitary Perception is the only exit from this horror. But exiting is not the exit.

AUDIENCE: This horror makes Unitary Perception necessary.

R.F.G.: No, Unitary Perception is necessary even if everything was okay. We need to breathe, no matter what... If we forgot breathing we would die in ten minutes. If mankind continues to ignore Unitary Perception, mankind may disappear in less than one hundred years.

There might be some caterpillars left, after the ultimate collapse, but they will never become butterflies.

AUDIENCE: Have you already spoken with any leader?

R.F.G.: To start listening completely in Unitary Perception, a first silence is needed, that leaders don't have the time for. They are too busy. If you and I take Unitary Perception seriously, all the wrong questions we ask now will end. Because our questions are contrived by fragmentary perception and they emerge from it.

Do leaders have time to listen, or do they listen without time?

If you expect a leader to be in Unitary Perception for you, there will never be Unitary Perception for you.

Nobody can be in Unitary Perception for you. If you see that, you have already started to listen to all sound at the same time and without words. Are you doing it?

See how peace grows in you, at home and at work. One becomes an agent of perceptual change, not a mere ecological or political agitator.

If our mind doesn't "mutate" soon, we may talk about politics, economy, ecology, and theology endlessly to no avail.

The precise mutation of the mind we need is what I call "*Unitary Perception*." I need a subject in the sentence to refer to, but it is not a philosophical or metaphysical vagary.

Unitary Perception is something describable, precise, and clear.

Unitary Perception is not "a new psychotherapy" (even when it is the good one), but rather a new way of life.

Unitary Perception doesn't have to be merely a new concept; it can be the fundamental fact of every action in our everyday life.

AUDIENCE: And what about the subjective world?

R.F.G.: In Unitary Perception starts an energetic observation, in which the observer is part of everything that can be observed.

In such a perceptual mode there is no separation between the subjective and the objective “worlds,” because those “worlds” are invented by thought, with its fragmentary, divisive, and classifying perception. Space is divided by thought and word.

Sorry, I see some people getting distracted and restless.

I have only a few days left, of the two weeks I'll spend in Nicaragua and I wish everybody understood all this right away. It is possible to understand Unitary Perception right away, but you need to sustain some energetic attention, no matter how simple Unitary Perception is. If you watch a lot of TV, if you don't sleep well, if you are tense and worried during the whole week, by Saturday you are left with little or no energy.

This is not a Managua-problem; it happens in the whole world. More and more people are hearing about Unitary Perception, but very few understand its high value and take it seriously.

AUDIENCE: Please, tell us more about the subjective world before you finish.

R.F.G.: When one is in Unitary Perception, the observer (Rubén) starts to be part of what is being observed. That's why I think Unitary Perception is not a misnomer.

In Unitary Perception Rubén (the observer) with his problems, worries, wishes, fears, anger, sorrow, thoughts, and plans starts to be part of the observed.

As I listen to all the sounds simultaneously, I'm seeing or feeling, (whichever word is right) every thought, desire or anger at the very moment it emerges to consciousness or awareness.

If I don't see desire or anger when it is emerging to awareness, then I only remember them. This remembering is not Unitary Perception; it is mere introspection.

If I listen to every sound while I see rage emerging to awareness, then all imaginary separations between the "subjective" and the "objective" end.

What I mean is the observer (rage) is part of what is being observed (listening to every sound at the same time).

See how long any non-functional, parasitic thought lasts or how long a wish or a rage lasts in Unitary Perception. Perhaps ten or twenty seconds, perhaps much less than that!

AUDIENCE: But we have to analyze ourselves and see *why* we feel rage!

R.F.G.: No! That is what we have been told to do: introspection and analysis to see the causes of our conflicts, including rage. Dissection is not resolution. Analysis means to continue in the fragmentary perception of thought.

Are you aware of this fact?

AUDIENCE: We have to do something, in order to change.

R.F.G.: Of course, Unitary Perception, which is listening to all sound at the same time, without any effort, starting right now.

But if I say instead: "I am a sad and angry person and I have to start being calm and peaceful..." What did I do? I went back to thought, I went back to fragmentary perception, the core from which every conflict is born.

If I may use the initial metaphor again, what I did was to return to the perception of the caterpillar. Do you see?

So I'm not in the "cocoon" of Unitary Perception which starts when I listen to that bird without saying "bird," at the same time that I listen to every other sound.

AUDIENCE: With no words.

R.F.G.: Of course! No imagined or spoken words.

So when you feel the rage, you don't say "rage," you feel the sweat, the fast heartbeat, the hot face, the agitation within the chest, the beating within your head, all that felt without saying anything, while you listen.

It's not a matter of saying "I'll be peaceful," what matters is to see or feel the rage at the moment it springs up, intensely attentive, in Unitary Perception. In such a way rage doesn't last too long.

We don't need to analyze why we are in rage. For God's sake, we could invent one thousand reasons to feel rage!

Thought tries to elude rage by imagining or inventing conflicts or entertainments or effective solutions, which bring only more trouble.

This is not philosophy or metaphysics, this is a fact that Rubén luckily discovered by chance: Unitary Perception.

My parents want me to buy a house, so I can leave something to my two sons. I tell them: "I'll leave something more important than a house, I'll leave the teaching of Unitary Perception and then they can forget me."

Am I answering to your question?

I have received an abundant life, which is far from the miserable life of the caterpillar and I have no money, no savings, no properties, and no financial investments.

AUDIENCE: Do they take advantage of you?

R.F.G.: They may. If I can't practice medicine honestly and professionally, then I leave.

I moved many times, mostly because I want to teach Unitary Perception in many places. From Miami, Florida I moved to California because I wanted my sons to enter the Oak Grove School in Ojai, the one Krishnamurti founded in 1979.

AUDIENCE: If you feel more energy in Unitary Perception, do you feel more sexual energy as well?

R.F.G.: One feels more energy for whatever one needs to do.

A small lesion in the brain cortex of an epileptic person releases an enormous amount of energy, but not in a harmonious way. The epileptic release of energy from the brain is called "paroxistic," which eventually determines the seizures or convulsions that we see during an epileptic attack.

Well, you can't even imagine the amount of energy released by the whole posterior (or sensory) cortex of the brain, as you attempt without effort to live every minute of the day in Unitary Perception.

Please, see all these things by yourself!

Start with silence, start by listening, please don't waste your energy watching TV, chattering, and reading words and more words.

Love silence, but to love silence you have to start seeing the fear you feel of silence and the hate you feel for silence.

Love peace, not the word peace, and see how uncomfortable you feel when you think you can live peacefully. Do we leave it here?

AUDIENCE: One more question, Doctor. What will happen to mankind when mankind will only be good to live in Unitary Perception?

R.F.G.: I wonder if you understood that Unitary Perception may be the foundation of all action, and that Unitary Perception is the fundamental action of human beings.

This makes it mandatory to say that if you are not in Unitary Perception, you are really relating to no one, you listen to no one (as you don't) and you only exchange words with others like you.

In thought we live a life of fantasy, a life that is purely imaginary. If you are not in Unitary Perception you can't have real dialogue; you can only incoherently exchange superficial and even idiotic opinions. Without Unitary Perception you don't really work, you can only get busy.

AUDIENCE: Can premonitions, clairvoyance, and telepathy really occur in Unitary Perception?

R.F.G.: Unfortunately yes. It's not funny to remember some people's memories! Sometimes some psychic phenomena may happen, unexpectedly. Those can't be provoked, controlled nor "achieved."

It was quite fascinating, the clairvoyance that happened yesterday with Gloria, who is with us in this meeting now, which happened to me for the first time in 1978 and later practically everywhere I went.

It seemed so fascinating (telepathy and group mind) that I thought a lot about it. I discussed these phenomena with

Krishnamurti and David Bohm, and they told me that if I remained caught in those initial awakenings of the psychic brain functions, the deeper and more intense awakenings would simply not happen.

If those psychic phenomena happen to you, please don't be so fascinated. Remember the most important thing in life is to be in Unitary Perception.

In order to put an end to this meeting (I see you are quite tired), let me tell you a short anecdote. I met Achyut Patwardhan in India (in 1990): he was one of the founders of the Socialist Party in India, and he had fought with Gandhi for the independence of India during the 40's.

Achyut spent five years in English prisons in India and quite a long time hiding in different places, protected by friends.

He met Krishnamurti and a new life started for Achyut. They founded the Rajghat School together. I asked Achyut whether he had a message for Latin America, since I travel every year throughout this beautiful and suffering continent, just to teach and discuss Unitary Perception.

He said: "Tell them, what is needed is not the socialism of the gangster, the one that carries a pistol and a machine-gun, what is needed is the socialism of those who can abandon and relinquish everything: their prestige, their reputation, their respectability, their profit, their pleasures and their wish to become the main leader. We need compassionate individuals, a type of human being who never stops being an apprentice in Unitary Perception." That's what Achyut told me.

Society has to allow for the maximum development of the human being.

All the caterpillars have to become butterflies before they die.

There are so many wasted sages, begging under the traffic-lights of Managua and in the rest of the world.

They also need education, housing, a balanced nutrition, and medical services, so they can get to be all they can be.

Let's not forget education, but let's not forget Unitary Perception in education either.

“MIND, CONSCIOUSNESS, AND PSYCHOTHERAPY”

Conference and dialogue with an international audience

September 28, 1991, Ojai, California, USA.

Good morning! Are we all very quiet and very awake?

Please tell me if I'm wrong...

I have the feeling that for the last five thousand years mankind has been receiving the message (from different sages, prophets, and one Messiah) as follows:

“Please, change your everyday life!”

That's my summary of the last five thousand years of history.

(Laughter from the audience.)

And it is obvious that mankind has not listened. But now... we either listen and change or else we'll simply *disappear* from the face of the Earth.

I have been talking with people like David Bohm. He says: “We have only seventy years to go as mankind, as a species of mammals, because the state of the economy as we know it, and the state of the environment as we know it, will simply not allow our survival if we continue living the way we do.”

Nevertheless, at the very same time now, we have insights in physics, in the psycho-neurology of perception, in the new psychology of perception (Unitary Perception), and in religion that may help us go through (and transcend) this tremendous crisis, which has no precedent in the written history of mankind.

Today I would like to discuss with you the question: “Is there a fundamental action?”

Not the action of walking or talking, reading or writing, politics, or medicine, or architecture, or teaching, or learning, only... but a *fundamental action* which is very much “attached” to consciousness (or in consciousness): essentially observation and perception.

I wrote a book in Spanish under the title “*Unitary Perception.*” I like to call Unitary Perception the fundamental action of man and woman.

Unitary Perception is not fragmentary (divisive) Perception, the latter being the perception that pervades mankind... you know... I found that in the last five thousand years there have been countless proposals to change perception within mankind.

The proposals have developed around certain key facts like:

- 1) imitation
- 2) concentration
- 3) control
- 4) achievement
- 5) “to attain”

But all these facts are connected with the concept of time *before* the concept of time was expanded by David Bohm in Physics (1971).

Imitation, concentration, control, achievement, or attainments happen (by means of techniques and methods) *gradually in time*.

Now: Is there a fundamental action that is not bound by this gradual control or achievement within time?

Is there a fundamental action that is not control of mind, concentration of mind, control of conduct, concentration of activity, the achievement of illumination or satori, the attainment of God's consciousness, etc.? All of which will supposedly happen gradually in time... Gradually...

Now, what happens when we don't have time?

What happens when Bohm comes up in Physics with the insight of "*irrelevant time*," or when the man in the streets breathes the air and says to his friend in amazement: "*Man, we don't have any time left*"...Of course, these are *two different insights* in relation to time.

(Long Pause.)

So, the most important thing I found in my dialogues with David Bohm, since 1978 till now, discussing his concept of Holokinesis or holomovement, was... that the New Physics has changed the understanding of time.

This new understanding of time, I think, is of crucial importance in understanding what is fundamental action or Unitary Perception.

AUDIENCE: Holokinesis is related to the hologram...

R.F.G.: Yes, exactly, except that the hologram is something that happens *on the plane* (the holograph), something from which “a picture is developed”... but the picture is rather a statue of light.

But what Bohm started to investigate before he came up with his concept of Holokinesis was... “What happens in space, on top of the hologram?” “What happens in space above the plane called holograph?” or “Is there something as a holograph spatially?”

This is a very important concept. I mean “Holokinesis.” Later we can go deeper into it, but basically what the concept of Holokinesis does, I think, is to give us a much wider understanding of time.

With a deeper understanding of time, a change in our everyday life happens, and it can happen right away, very fast... as a matter of fact it could happen right now, right here if you understand the totality of time.

The understanding of time is somewhat related to the self, let’s say “Rubén,” something we also call “I.”

That self is constantly separating him-self or her-self from others, from nature, etc.

The self separating from emotion, like “I’m angry.” In Spanish it’s even worse because in Spanish we say, “I have anger”; something fixed, something almost dooming, relentless from the linguistic point of view.

In time, the self also separates from action... and in time, the self separates from perception...

When I say fragmentary perception, I’m talking about a fragmentation of perception in time... (A rooster sings in

the distance.) A rooster is singing, right? But at the very moment I'm saying, "A rooster is singing," the rooster already sang... see... do you see my point?

Let's put it simply: If we understand time and how the self separates from absolutely everything: others, emotions, actions, perceptions, etc...then we are almost at the edge of understanding fundamental action or Unitary Perception.

If we don't understand time, just as a token, we may believe that memory is separate from "Rubén" ("Rubén" being your name too, not only my name).

We may believe that memory is separate from the observer, that emotions and ideas are separate from the observer ("Rubén," for example).

We may believe that body functions are separate from "Rubén" (the observer).

These things happen by not understanding time.

We also believe and may be taught to believe that thought and memory are separate... when thought is...please let's see all of us together if this is true...thought is the sequence of the emergence to consciousness of the contents of memory, memory being both unconscious and incoherent. That is a tough one, eh?

AUDIENCE: Would you repeat it?

R.F.G.: Yes, ultimately by not understanding time...

We end up believing that thought and memory are separate when thought is merely the sequence of the emergence to consciousness of the countless contents of memory, memory being both unconscious and incoherent.

Now, in what way do we see the incoherence of memory?

We see incoherent memory (consciously) mainly in the incoherences of thought, not only in the fact that we say one thing and do another.

Incoherence, in my view, has become part of everyday life... for example the statement, “we may have *economic growth* and ecological balance.” That statement is taken as a fact and very few people seem to be aware of the incoherence.

Another token of incoherence: “*I belong* to a group...let’s say *the mafia*... and the mafia protects me” ...until I’m found dead somewhere with a bird in my mouth.

Another example: “We need *independence*”...see... all these are tokens of the incoherence of thought... because if you just take a look at the pictures of the planet Earth that have been taken from space high above... we see how the green of the tropical forests is disappearing very fast... it’s more than obvious that what we need is not independence, we need *interdependence*. We need to understand that we, human beings, are interdependent, and we are very much dependent on that tropical forest to be able to survive.

Another example of incoherence is, “I’m in this *bag of skin*,” which is of course “Rubén’s body.” “Consequently *I’m separate* from everybody.”

Now if I say “*I sleep well*”...Do you see the incoherence there? Or “I breathe,” or “I grow.” *Do I grow?* No! Is growing or sleeping something that I do? Do you see the point?

Well, you know that I came here to have a friendly dialogue with you to discover things together.

In summary:

1. Mankind as a species doesn't have much *time left* to survive if we live as we are used to.
2. Fortunately there are some *insights* that may help us if we heed them: Krishnamurti, Jesus, Buddha... had insights... a tremendous understanding of what *everyday life* can be: something joyous, full of love, peace, silence, and compassion... instead of the constant turmoil we live in.
3. Then we have recent insights in Physics and Neuropsychology (in the last twenty years) like Holokinesis which are helpful in understanding the source of the problem: *Time*.

When we know now that time is absolute, relative and also *irrelevant*, and when we know that *mammals* are at serious risk of dying very soon (all of them)... then...what can we do?

1. There is a fundamental action that may save us a lot of trouble. Is there such a "thing" as a *fundamental action* that can take us away from this morass, from this chaos? I think there is.

I have discussed this matter with Krishnamurti almost for eleven years, from the moment I met him in March 1975, through the moment he died in February 1986.

We discussed these problems very deeply, sometimes David Bohm joined in my conversations with Krishnamurti (England 1978 and California 1982 and 83), I continue meeting with Bohm when he comes to Ojai almost every November...

So... if there is a fundamental action, is that action not attached to time and not attached to self?

Does it mean that we have to start by understanding the fabric or nature of memory and how memory is both unconscious and incoherent?

Do we have to understand or see our unconscious and incoherent behavior, etc.?

Is that a good way to start our dialogue?

AUDIENCE: If mankind doesn't survive, *what will survive*?

R.F.G.: That's a very good question that I myself discussed with Krishnamurti. He said, "Will only the *stream* continue?"

I recommend you to read a short dialogue that Krishnamurti had, with Mary Zimbalist and Alan Naude, published recently in the Bulletin of the Krishnamurti Foundation under the title "*The Stream*" (Krishnamurti Foundation -P.O.Box 1560, Ojai, California-93023).

What is it that continues? The stream of unconscious fragmentation and incoherence!

AUDIENCE: Life will continue and it may be something better than man.

R.F.G.: The stream of vulgarity, divisiveness, and incoherences continues and it may not be, necessarily, in this bag of skin... because if it gets to the point of man disappearing, possibly some lizards and cockroaches will survive and some very few other forms of life, right? But...what does it imply?

AUDIENCE: Just to make it clear in my mind, this question of "*incoherence*"; can the word "*incoherence*" be substituted by the words "*incongruence*" or "*paradox*"?

R.F.G.: Incongruence is just one aspect of incoherence, but *paradox* is something different...*A paradox* is an apparent

contradiction, a form of incongruence that only appears to be so, because a paradox can be a bridge to transcendental understanding.

See how often Christianity uses the paradox like, “Real life starts after death.”

I read that Jesus used the Aramaic language and in that language there is no past (and no future). Do you see the beauty of this? Jesus was always talking about now! When he would say, “True Life starts *after* death,” the word *after* means *now*. There is a paradox here, but not an incoherence!

AUDIENCE: Thank you, it’s clear now.

AUDIENCE: God is the projector of every created particle in the Universe. There is Projection...

R.F.G.: I don’t like the word “*projection*” used in that context. If we are attempting to understand Unitary Perception, we are talking about a precise type of undistorted perception which doesn’t view *creation* as a *projection* but as a movement from here to here which is happening *right now* in the whole universe (and of course right here too) and we have to start thinking and speaking in a new way...

There is a possibility of understanding what Unitary Perception is, but it is *not* through the process of thought. The word “*process*” implies a movement in time, and if creation is happening now from here to here, then time becomes irrelevant (in observation), even when time may continue as absolute in our watches and clocks.

If we don’t understand time itself, we won’t be able to go beyond the morass and the chaos.

So the word “*process*” implies a movement from here to there, (which is what thought does in comparing), and the word “*projection*” implies also a movement from here to there. But if *Holokinesis* occurs from here to here (a movement from here to here), then the word “*process*” and the word “*projection*” don’t apply to what we are trying to understand: the totality of what can be perceived right now.

No comparison is compatible with the totality of what can be perceived right now. Do you see?

AUDIENCE: What is that totality?

R.F.G.: Well, that’s the reason why we met today, to attempt to find out what Unitary Perception is, right?

(Laughter from the audience.)

R.F.G.: So what is Unitary Perception? It is not what we know, right? What we know is fragmentary perception. But when I say fragmentary Perception, *I’m not* saying that we have *fragmented selves* (or that the observer is divided).

What I’m saying is that perception is fragmented by time, by memory, and by that product of memory which is the self.

So fragmentary perception is not only the fragmentation of the self but something much more basic, more fundamental, which is the *fragmentation of observation* derived from time.

I mean we are never here, we are never in the NOW, and we are seldom completely incarnated in our own bodies now. We are constantly “promoting” the observer, the self, or Rubén, into observation itself and so observation and perception get fragmented.

In other words, when the observer becomes relevant to consciousness, (re-elevated to consciousness), then observation suffers and gets distorted, limited, divided, and fragmented.

I have a friend who tells me: “Rubén, you have a head with two eyes to look at me, but I’m very lucky because when I look at you, I see you and the rest of the world, but I don’t see my head or my eyes; I’m simply the world that I see. I’m that”...

Well... Unitary Perception partly means that everything observable can be observed right now without the interference of the observer. Undistorted observation occurs only when there is no consciousness of the observer.

AUDIENCE: Unitary Perception is consciously being here right now.

R.F.G.: Of course, but if you are here and now controlling yourself, trying to achieve satori, concentrating with effort to understand something simple and obvious as the flow of life itself, then “the observer is more important than observation and everything you see here and now will be tarnished with distortion, the distortion of images, memories, prejudices, beliefs, ideology, etc.”

(A bird is chirping outside.) In other words... Are we missing the chirp?

(Big silence now.) Well, now that I said that, the little thing stopped chirping, we don’t get any help from the birds.

(Laughter from the audience.)

Are we missing, as we have this dialogue, the line of the mountains over there, the beauty of the scene, the beauty of being together as friends? All this is Unitary Perception, which is here and now (totally)...

In other words, can I observe so intensely, meaning listening and seeing so completely and so intensely that Rubén (the self, the observer) gets dissolved in that observation? If I can, as I can, then I'm in Unitary Perception.

So everything I see and hear is less relevant than observation and perception itself. So observation is fundamental action and whatever is going on in the flow of observation is perceived right now, and now... and now, intensely.

In this intense *observation*, the *observer* is dissolved and whatever is being observed (heard, seen, felt) at the very same time, is not as relevant as listening and seeing itself.

Observation is more relevant than the *observer* and that which is being observed.

AUDIENCE: So what is seen and heard is not being interpreted?

R.F.G.: Exactly. What is it that interprets?

What interprets is the incoherent and unconscious memory. Memory is busier with images, interpretations, and *representations* than with whatever is *presented* to observation itself.

AUDIENCE: And memory fragments what is seen.

R.F.G.: Memory, being incoherent and unconscious, *inevitably* fragments what is seen or heard. So, if I see you, can I see you *completely*, without any interpretation, without any judgment, any image, without any preconceived idea, which is prejudice?

In that perception we could have a very intense, fundamental interaction. So *fundamental action* (Unitary Perception) is the source and foundation of *fundamental inter-action*...

That's why if we don't have Unitary Perception (Fundamental Action) we are lost, no matter what we may do or say...

As a token... what does it mean to have babies without fundamental inter-action and without fundamental action (Unitary Perception)?

What does it mean to be president of a nation, or of a corporation without the fundamental action of Unitary Perception?

It may mean that I will protect only Brazil, or that I may abuse and even destroy the tropical forest in the Amazons...

If I'm the executive director of a car company that sells fifteen thousand cars to Mexico City, when Mexico City is choking already... I make money and a prestigious name for myself... but there is no fundamental action and I will be lost with Mexico City perhaps sooner than we think.

I gave you tokens of fragmentary perception, which is the foundation *now* of human life on the planet Earth. You can see why human life may disappear in seventy years or less.

Without fundamental action (Unitary Perception) now, can we have fundamental commerce, or a fundamental relationship within a couple or a family, or fundamental politics and religion?

AUDIENCE: How can you observe without thinking?

R.F.G.: Every time we ask "*how*," somebody will emerge with a method or a *technique*, and that somebody will try to create a group to become the *technocrat* in the group, in other words to become *powerful*.

My answer to your question, "*How* can we observe without thinking?" is: *Right now!* My answer is not "*Do this, Do that, or do not do that, etc.*"

All this leads us into *intelligence*. I know we have reached break-time, but before we break let me say a few words more, and after the break we may go into a more participatory dialogue among us.

Intelligence doesn't mean that you have an I.Q. of 180. Intelligence is not I.Q. Intelligence means "to read between lines" (*interlegere*). Intelligence is the ability to discriminate between these two lines... between *when* thinking is necessary and *when* it is not.

Now, what happens when thinking becomes nonfunctional and you continue thinking and *thinking with no use* whatsoever? Can *then* intelligence step in and say: "*Rubén, stop!*" Of course not in that manner, talking to yourself, not in words... but intelligently, spontaneously, right away... start Unitary Perception...

Unitary Perception is beyond thought, other than thought (not that we don't need rational thinking direly) but Unitary Perception occurs beyond and on top of functional, rational, and necessary thought.

AUDIENCE: Can we do anything without thinking however fleetingly?

R.F.G.: Ah! We are in the habit of doing so... We are induced since babyhood into the habit of thinking so much that our head becomes like a drum... thinking, obsessing, thinking with anxiety, fear, anger, sorrow, anguish, guilt, thinking and thinking *all the time*.

I see myself coming back from the hospital (I'm a Physician) after twelve to fourteen hours of work and my head is like a drum...

So... what do you do? Intelligence says, (without words and very, very fast) “Rubén, you don’t need to think about your patient Johnny anymore.”

Of course, this is a dialogue with oneself, but a *wordless dialogue*... In Unitary Perception you may “see *the drum* of continuous thinking” and also see at the same time how useless thinking has become...

Can thinking stop, and awareness of what is going on start right now? Unitary Perception is *simultaneous* awareness of the weight of your body, all sounds that are being heard, all color and movement that can be seen... all at the same time... and then what happens to thought?... In pure observation, thinking may continue yet for a while. From the point of view of observation we may say simplistically that thought continues in the brain as saliva continues in the mouth; let’s put it that way simply, or even simplistically...

(Laughter from the audience.)

We cannot stop saliva, but thinking can be stopped by the intelligence intrinsic to Unitary Perception. Intelligence is saying (without words), “Well, thinking about Johnny, or this or that, is not necessary anymore. So now it is possible to start listening and looking and feeling the weight of the body, *all at the same time.*”

AUDIENCE: So we get rid of unnecessary thinking and start to focus on Unitary Perception.

R.F.G.: *Un-focus*... we start to *un-focus* in Unitary Perception.

AUDIENCE: Meditating without concentration or goal nor any control at all...

R.F.G.: Yes! Now... It's time for a fifteen-minute break and later we can have a dialogue about intelligence, thought, and Unitary Perception.

(Fifteen-minute break.)

R.F.G.: Are we doing OK with my Spanish accent?

AUDIENCE: Yes, yes, no problem.

AUDIENCE: Sometimes by the last part of the sentence thought disappears.

(Laughter from the audience.)

R.F.G.: This reminds me of the word *meta-noia*, which in Greek means “*beyond thought*”...But which was mistranslated five hundred years ago as “*repentance*” or as “*conversion*,” but in five hundred years no institution “repented” from the tragic mistake in translation. In the Gospel of Thomas, one of the eleven or twelve friends of Jesus asks Jesus: “Lord, how are we going to end?”

Jesus answers: “So it means *you know* how to begin?”

(Laughter from the audience.)

R.F.G.: This laughter is grace...

We were saying that *intelligence* is the ability to see that sane and rational thought is not always necessary. This doesn't mean we need more insane and irrational thinking... Sane and rational thinking is very necessary... but it is not permanently necessary. That understanding is intelligence.

Unitary Perception is what happens immediately and contingently to the operation of intelligence which says (wordlessly) “Rubén, you don't need to think about Johnny -the patient- *now*.”

Unitary Perception is the ability to perceive intensely without interpretation, without judgment, without concentration, without control, with no particular goal in mind, which means without the interference of incoherent memory (without Rubén, the observer)...

Now, is *incoherent memory* what we are, what I am, what *the observer* is?

Well, aren't we a mosaic of conditioning? See, even if we called ourselves "Christian," we are inevitably conditioned also by existentialism, Marxism, Buddhism, consumerism... pop culture songs, television commercials, and news (if you are so silly to watch them).

Have you seen the T-shirts written with the statement "Born to shop" on them?

So, we are indeed a mosaic of conditioning, and many of the ideas, beliefs, and ideologies that we incorporate are *incompatible* with each other.

All these "things" are stored up in memory, which becomes both unconscious and incoherent.

So, with that memory we see, with that memory we judge, with that memory we limit ourselves and with that memory we fragment the understanding of life and death. Inevitably. Incoherent memory inexorably dooms us to fragment, to perceive in fragments.

AUDIENCE: What is it that Unitary Perception has that is different from having thought?

R.F.G.: *There is no split observer.* The central nervous system simply may operate fragmentarily or unitarily.

Remember the friend who told me: “Rubén, you have a head with two eyes in it to look at me, but I’m much luckier than you are because when I look at you, I see you and the rest of the world, but I don’t see myself, I don’t even see my eyes, I’m simply the whole world that I see, *I’m that* totality of emptiness.”

Saint Francis of Assisi said, “What we see is what sees.”

Krishnamurti said: “The observer is the observed”...

The Brahmins used to say, “Tat vam asi,” before the translators messed Brahmanism up.

One of the ways to mess things up is the millenary endeavor to search for the nature of ego... because, of course, if we realize that the root of *evil* lies in the ego... the intelligent, burning question arises: What in the world is *ego*?

Unfortunately, right then and there, incoherent memory starts to answer:

- 1) Ego vs. the superego of Freud
- 2) Ego vs. superior ego of Brahma
- 3) Ego vs. observant ego of Gurdjeff
- 4) Ego vs. multiple (or complex) ego of Jung
- 5) Early (immature) split ego of Kernberg

And so on...

We can say: will the question help us? Is it necessary? Will all the answers above help us to understand Ego and evil?

Or is there a simpler, faster short-circuit, which is *perceptual* in nature (now) and which *is neither* an answer from thought nor from incoherent memory (yesterday)?

So... is there a simple answer from *now* which is not a complex answer from yesterday?

The latter is also an intelligent question.

The nature of ego is anger, guilt, sorrow, fears, anxiety, anguish... now, how will I understand all that?

All that will be understood in a flash, very rapidly, at the very moment that I'm afraid and there is Unitary Perception of fear.

Let me give you an *anecdotic token* of this, which I think is very relevant, taken from my own life (same as whatever else I'm saying today). In one of my many trips to Latin America, I was flying from New York to Caracas (Venezuela). The plane was crossing the Caribbean Sea, when suddenly an air pocket or something made the aircraft lose five thousand feet or so, very rapidly, in a few seconds. It created havoc among the passengers. People were screaming and vomiting. I was afraid as perhaps never before and I thought: "This is my last minute."

My heart was like a machine gun, going 150 per minute or so. Then I said to myself... what about Unitary Perception now?

(Laughter from the audience.)

You see... I was fortunate enough to remember Unitary Perception. I thought: "If I'm going to die, why not die in Unitary Perception?"

I started by simply listening... the whole structure of the aircraft was rattling, then I felt the weight of my body and at

the same time I smelled coffee. So with the perception of the rattling, weight, and coffee *at the same time*, I completely lost track of Rubén (the observer).

I was in pure and total observation. Rubén was not there, I mean it from the point of view of perception...

Right then the stewardess comes to me and asks: “Sir, are you OK?” I said: “Yes, I’m OK.” When the incident finished and the plane went back to normal altitude and normal flight, I could talk to the pilot and the rest of the crew. Then I asked the stewardess: “Why did you ask me whether I was OK?” She goes: “I thought you had had a heart infarction and that you were dead...”

Do you see the beauty of this? I was so peaceful in the midst of havoc that I seemed to be dead. If I had asked: Am I going to resurrect? Or Am I going to enter Nirvana? I would have been even more afraid!

(Laughter from the audience)

Now I see some connection between this anecdote and what Krishnamurti once told me: *“Attempt without effort to live with death in futureless silence.”*

AUDIENCE: Would you repeat that please?

R.F.G.: Of course, this is what I told Krishnamurti myself: “Please repeat.”

“Attempt without effort to live with death in futureless silence.”

Perhaps this kind of effortless attempt is what I call Unitary Perception or fundamental, basic action.

See, I was in Cuba in 1984, I think it was February 1984, trying to talk to Fidel Castro about Unitary Perception. But suddenly, Andropov died in Russia and there went Fidel Castro to the funeral of Andropov in Moscow, and the day of the interview

passed and Castro was very booked out, and I ran out of money, so I left the island without meeting with him.

If I had talked to Fidel Castro, I would have asked him: Is it possible to place Unitary Perception within socialism? Why not introducing a clear sense of reality in the *NOW* with a sensible plan for economy and ecology? Why not? I did not see much uniqueness in the people of Cuba after twenty-six years of socialism and revolution. I mean they are not different from the adolescents in California that drink beer, smoke God knows what, lead a promiscuous sexual life, watch television, dance rock and roll, listen to very, very loud radios, and talk nonsense. Some of them offered to buy my USA jeans for a lot of money because USA jeans are a status symbol in Cuba.

So they may eat better than when Batista was there, the mafia is not there anymore with drugs, gambling and prostitutes, like in the rest of Latin America, children don't die of diarrhea and neglect, they have free education and medical care, they may feel better overall... but there is not truly a fundamental change, a deep change in the mind and spirit of the people.

What I mean is: There will be no true change in everyday life without Unitary Perception, and true change in everyday life is urgently necessary.

AUDIENCE: (Inaudible comment).

R.F.G.: So, again summarizing, I'm saying there is a fundamental action, which in my lexicon I call "Unitary Perception," and whatever we do (even *revolutions*) is completely irrelevant without that fundamental action (Unitary Perception). Psychotherapy without Unitary Perception is also irrelevant. Is that clear?

So, please see that all this has to do partly with our confusion regarding the word *identity*.

Let's not underestimate the question: What is it that Unitary Perception has that is different from having thought?

The answer, which is implied in the question, is that there is an *entity*, or an *identity* with Unitary Perception.

But please let's go further into this apparently confusing problem which is so simple:

In Unitary Perception there is no entity as an observer. The observer gets dissolved in intense awareness and observation.

So if you ask: What Am I? You may answer: I'm one (identical) with cosmos and nature, or with universal consciousness. (If this was true!)

In Unitary Perception of identity you feel the resonance (or rather the Holokinesis) of mind with mankind, cosmos, and nature. You are aware, in Unitary Perception, that we are one with mankind, nature, and the whole universe. We are movement within the universal movement, or consciousness in universal consciousness.

The confusion arises when *identification* becomes so important for the society we have built; you have to be an identifiable *entity* for the bank and the police computer.

Fragmentary perception determines the need for *identification*, for belonging, for *being the same as others*, or for being the same as something else.

So in fragmentary perception I'm taught: "Rubén, you are an Argentinean and you have to die for Argentina. Rubén, you are good, you are a Catholic, you are poor or rich..." All that is implied in "identification," something that separates me from all those that are not "Argentinean," "good Catholics," "well mannered," etc. Do you see the incongruence?

This fragmentary identification that Rubén is told to develop looks for personal or national prestige, wants to be remembered, wants money or resurrection, etc.

This personal and divisive identification is part of a society based on fragmentary perception. Fragmentary perception is destroying mankind because it is emphasizing ego.

“I want to be somebody” can only be said by the person that is not aware that he or she is already incarnated in a body.

Are we aware that we perceive what we are in a *piecemeal* fashion? We perceive ourselves in pieces. It is only in Unitary Perception that we may enter collective and universal consciousness, not gradually, not in fragments, not in pieces, not if we are divided.

Our true identity is that one is the same as the universe and the universe is never the same because it is constantly changing and moving.

We need to explore together, then, what Unitary Perception is and what it is not.

AUDIENCE: I think you are talking about a very *focused* state of being in the present, right?

R.F.G.: *Unfocused.* Unfocused in the present.

AUDIENCE: Well, but during a crisis with a patient (in psychotherapy), in order to attain Unitary Perception, you at least for a period of time focus upon an object, like you did in the airplane with coffee?

R.F.G.: Ah! No. No. Again, if you say “attain” you introduce time (the future attainment) in perception and again you fall

into fragmentary perception, which is the source of conflict itself.

AUDIENCE: No focusing?

R.F.G.: No! I'm glad you bring it up! Going back to the anecdote... What happened was the sudden emergence of peace during the Unitary Perception of fear, after I (wordlessly and rapidly) realized "this is my last moment and I will die in Unitary Perception."

So there was listening and feeling the weight of the body *at the same time* with no expectation of attaining anything in the future, no goal, no focusing, no concentration.

You don't attain Unitary Perception, it simply happens when the right awareness (total awareness) is there (or here, rather).

AUDIENCE: So there was a multisensory awareness.

R.F.G.: AH! I LIKE THAT. MULTISENSORY AWARENESS OF WHATEVER IS GOING ON RIGHT NOW INWARDLY AND OUTWARDLY AT THE VERY SAME TIME.

AUDIENCE: I called that "focusing."

R.F.G.: Now I see. That's why dialogue is so important.

What I understand by "focusing," like in the anecdote I told you, would be: "Now I'll listen *exclusively* to the rattling of the structure of the aircraft." No other sound, no weight, no coffee would be sensed...

AUDIENCE: Obviously this open dialogue helps to clarify language, concepts, and facts.

R.F.G.: David Bohm has some good points about *true dialogue*. He says something like this: "In a meeting of people there is

something more important than the meeting itself, which is the awakening of the process of dialogue itself as a free flow of meaning among all the participants.

A new mind emerges in this group. A mind with a common meaning that is constantly changing in the process of dialogue. People no longer fight or quarrel with each other, they simply participate in this pool of common meaning which is constantly developing and changing. Purposes may emerge and change.

No speaker is excluded. No theme is excluded.

In this kind of dialogue, relationship between people changes, but more than that... the very nature of consciousness in which these relationships arise also changes..."

AUDIENCE: But Unitary Perception is not a product of thought.

R.F.G.: Of course not, but one has to be effortlessly aware to the possibility of Unitary Perception being merely a good idea, a good thought, but it may not truly be happening right now, as a fact and not as an idea.

AUDIENCE: Does it include spatial and time relationships as well as physical-sensory?

R.F.G.: See... my understanding of it is: if you pay attention completely... the discovery of space occurs, you incarnate in space so completely that you disappear as an observer... you look with no frame, with no awareness of your eyes and yourself. That is pure awareness of space.

In Unitary Perception you are space. When you are space, then time is irrelevant. Irrelevant time means that when you are space, time does not enter into awareness; it is not re-elevated, it is not made relevant to awareness.

If I'm in Unitary Perception and you ask me for the time, I'll have to look at my watch to be able to answer. Time is in my watch, but not in my awareness during Unitary Perception.

Unitary Perception is a complete perception of space because sound is in space, color is in space, the weight of the body is in space. If you can be aware of all that *at the same time* (as you can), then Unitary Perception starts.

Not the *idea* of Unitary Perception, but the fundamental action (Unitary Perception) without which any action is irrelevant.

AUDIENCE: For me it was like having an out of body experience in my body.

R.F.G.: That's a paradoxical way to put it. Forgetting your body while you are totally incarnated in it?

AUDIENCE: Yes.

AUDIENCE: Did you say that the mind is not present but consciousness is present?

R.F.G.: There may be a concept of consciousness and mind as being separate. We should have to explore that concept together. Why separate consciousness and mind?

AUDIENCE: Just to see what your response would be.

(Laughter from the audience.)

R.F.G.: In Unitary Perception there is no separation between consciousness and mind that Rubén is fabricating.

You are simply "in touch," simply feeling the weight, listening, (*at the same time*).

The first time I was in Unitary Perception I entered space for the first time. I was thirty-four years old. I had lived thirty-four years within space and I had been unaware of it. I think most of the population (mankind) is in that predicament.

I was talking with Krishnamurti and he made me aware that I was in space. I was thirty-four years old.

I think it is a disgrace! Imagine living for thirty-four years without awareness of life. *LIFE IS IN SPACE. IT IS NOT IN TIME.*

Why not teach Unitary Perception from the first grade, then!

(Not to say at home, you know...). At least start teaching Unitary Perception since the first grade, place it in education, introduce it into the culture (which is so obviously fragmented, divided, and degraded without Unitary Perception).

AUDIENCE: How do you teach it?

R.F.G.: There wouldn't be a formula, because formulas are the product of incoherent memory, but there is one thing that has to inexorably happen: the teacher has to live in space in order to be able to transmit what the experience is.

Unitary Perception can be transmitted *verbally* to anyone over age twelve, and then it's up to the one who listens to start listening, right?

But Unitary Perception is transmitted *nonverbally*, even *holokinetically* (energetically) by the one in Unitary Perception. When you see in Unitary Perception, there is only the seeing.

I mean in Unitary Perception there is no personal wish, no personal fear, no personal anger; no personal sorrow. That's why Unitary Perception is felt as peace, as quiet, as joy.

Another aspect of this: When I am with my dog... is the consciousness of my dog separate from mine?

Who says it is separate? In Unitary Perception there is no difference. But we have been taught to think that there is a difference, right?

AUDIENCE: You said Krishnamurti helped you to incarnate in space... had you imagined or thought about space before that?

R.F.G.: Whatever happened that day, March 23, 1975 (hard to forget) was completely new for me. I had not imagined that somebody whole, complete, inwardly beautiful, and full of integrity could even exist, let alone discovering space...

AUDIENCE: That experience changed you...

R.F.G.: At that moment I was full of sadness and anger. Some of my friends had disappeared in Argentina and I felt I had to go back and enter into politics (so-called party politics)... All that ended in one minute or less, as soon as I entered space in Unitary Perception. As soon as fundamental action started, whatever I had imagined I had to do or to be, immediately dropped by itself without effort. Now action had a different meaning.

When you enter a room at night and you turn the light on, light is in the room and no darkness is left (suddenly)... something like that happened...

Now action is from moment to moment. Am I making any sense?

AUDIENCE: You entered the consciousness of all-ness?

R.F.G.: Entering consciousness means that you enter the consciousness of the flower, the dog, the stone, Jupiter, the

sun, the stars, life and death as one... Entering consciousness means that death will find you alive, fully alive...

AUDIENCE: So it's not that simple as it sounded in the beginning. It's very deep...

R.F.G.: It's both the deepest and the simplest thing: Unitary Perception. Fundamental action means you start to act from the unknown, you go to the unknown, and you follow no formula (that we *know* about).

Fundamental action comes from no place in you that you know about. We have been told that we are bags of skin separate from each other; we believe we are limited within the boundaries of our bodies, beliefs, countries, ideologies, etc. Now, is that true? Can we stop accepting or assuming and can we start to discover intelligently together?

The boundaries are established “conveniently” by thought which is born of incoherent memory. Thought “believes” it is convenient to establish boundaries.

But is our consciousness truly split or separated? Is it true that I have *my intelligence* and you have *yours* and that I have *my consciousness* and you have *yours*?

I have had three or four days encounters in Mexico, Venezuela, Argentina, Chile, Peru, Costa Rica, Puerto Rico, India, England, Germany, etc., and it's very seldom, if ever, that at least one (out of forty to sixty people) will not remember the past of someone else in the same encounter, someone who is a perfect stranger. David Bohm is talking about group mind as a phenomenon within Unitary Perception. Well, I have the witnesses all over the world, including myself, that group mind is a fact. It is a fascinating thing, nothing to make a big fuss about, because of course, it is merely a contingency of what truly matters, which is Unitary Perception. Unitary Perception

taps the *collective consciousness* of mankind and eventually, sometimes, as it has happened with me, Unitary Perception taps *Universal consciousness*. We have been trained to disavow both the collective and the universal consciousness. There is *nothing* in education that relates to these things.

No wonder that in this self-made *isolation*, man-made isolation from nature and other men, mankind is finally facing its own end, possibly in seventy years or so... we do not approach the immediate with the immense, we worry about going to work, going to war, what to wear, what to eat... but we never ask ourselves what is happening to the human mind or to this Earth!

(Long pause.)

AUDIENCE: Group mind is just one component of the unity or of the wholeness in which we are, there are other facets that...

R.F.G.: That we can't even imagine! We can't imagine the multiple implications of Unitary Perception!

AUDIENCE: Right! (Laughter.)

R.F.G.: I have the strong bias that we are just beginning to tap collectively the immensity of the possibilities of man and individually I have been undeservedly privileged with a few contacts with Universal Consciousness, the first time for a few minutes at the Frankfurt Airport in June 1978 (after having spent two weeks with Krishnamurti and Bohm in England) and the last time at Death Valley Desert in California between June 21 and 28, 1986. In both cases I was by myself. I'm still trying to balance my everyday life with those experiences of immensity and it's quite hard to do that. I have to avoid crowds, for example, because I get so many perceptions that even my physiology changes...

I have the feeling that we live in a social furlough. You know, *a furlough is a prison* where you are allowed to work, get paid, and then you use the money to pay for the food and lodging at the furlough. Working at the furlough is seen as a privilege, not as a punishment. The furlough is a psychological device to make you feel you are not in a prison, even if you definitely are!

We live in a social setting (all over the planet Earth) that *we believe* has to continue as it is, dynamically and structurally, without even a hint of an idea that it can be completely different: joyous, cooperative, friendly, compassionate, non-competitive, without the so-called “values” of profit, personal and national power and prestige, etc.

If we start by being sane ourselves (only in Unitary Perception) then *we will* have a sane society.

See, with the technology we have... how can we accept as sane the idea of going to an office for eight hours a day during forty or fifty years?! It's very silly! We are not using our intelligence!

AUDIENCE: But some people like it that way!

R.F.G.: Well, some people may like cancer, because they are suicidal and cancer will do the job for them! If we don't see the totality of the possibilities of life, (something that can only happen in Unitary Perception), then we condemn ourselves to live in a self-made furlough!

AUDIENCE: It's hard to give up the security of the furlough!

R.F.G.: The illusion of security which is leading mankind to extinction! The blind and stupid search for profit, prestige, and power is leading mankind to extinction! *Ego is destroying mankind!*

AUDIENCE: But I insist that some people like to work for profit and prestige for sixteen hours a day! But I know what you mean.

R.F.G.: Well, what I mean is that there may be a series of actions or activities that may continue to occur in a relevant way *if there is Unitary Perception*.

That very same series of actions and activities in a fragmentary, divisive, competitive, antagonistic perception will lead mankind to extinction.

AUDIENCE: I had a transformational experience, which seems to be what you call Unitary Perception that has changed my life...

R.F.G.: Yes, you may tap collective and universal consciousness if you really are in Unitary Perception, it definitely changes your life forever... but *now* you have to let the experience go and attempt again, right now and without any effort to live peacefully in Unitary Perception (right now!)

It was hard for me to let go of the experience and I thought I was something very special because I had gone through that.

After the experience I had in June 1978 I met Krishnamurti. That was in Ojai in the spring of 1979. I told him: “That immensity touched me for a few minutes... I still feel different!”

Krishnamurti said: “I know, so what? Are you passively attentive now? Did you walk for an hour yesterday?”

Well, my friend Krishnamurti brought me back to my senses then, but now we only have each other and ourselves to do that. Even the experience of the sacred, once gone... it becomes part of incoherent memory, no matter how integrative and healing it may be while it happens...

Now, once it becomes part of memory, it may even be used to reinforce your ego... and let me repeat it: *Ego is destroying mankind!*

AUDIENCE: The caterpillar that becomes a butterfly is changing from one dimension of consciousness which is merely *linear* for the worm to a different dimension; let's say *spatial* consciousness, for the butterfly. What we are talking here is that in time there is an expansion of consciousness... from one dimension of our being to another...

R.F.G.: *Not in time!*

AUDIENCE: Not in time... right... that's the beauty... that time now is merely the linear aspect that is no longer necessary...

R.F.G.: Time is no longer necessary in space... Time is precisely what keeps us where we are. It keeps us in a very... I would say, *bound* state... in a Psychological furlough... in a very limited way of life... In a very divisive and competitive way of planning and remembering, etc.

So, it is *not in time* that Unitary Perception happens, it happens *now* or it doesn't.

And Unitary Perception happens when we are aware of sound, color, movement, and weight *at the very same time...*

It looks as if language itself has to change, right?

(Here Dr. Rubén Feldman González attempts again Unitary Perception with this international group of students.)

R.F.G.: So... Is it clear now what to do when fear or anxiety comes, what the fundamental action is?

AUDIENCE: Why do we have to be ready for it?

R.F.G.: Right! But we have been taught to escape from conflict when conflict arises: watch television, have a drink, go for therapy... *Do something*. Well, you may not have to do much more than being fear (completely for the first time)... and you may be free from fear forever. Then a complete life starts for you. Fear may return, but it will not last for more than a very few seconds.

AUDIENCE: Fear is dissolved in attention, without doing anything else...

R.F.G.: Right! Does it make sense? Why is it so important to be free of conflict, free of fear, anger, anxiety, and sorrow? Because if we are not *completely* at peace, whatever we do is going to create more havoc, more fear, anger, and sorrow.

(Long Pause.)

Can we go back to that fundamental wish... *the wish of being remembered*? Is it something that we can die to?

Can we right now, end completely the wish to be remembered by God, by my son, my wife, mankind, my nationals, etc.?

If we can relinquish the wish to be remembered, then we are ready for true action. We will have more energy, because the wish to be recognized, respected, and remembered is a tremendous load on our shoulders, an exhausting load...

Action after relinquishing the wish for profit, prestige, respect, or the wish of being remembered is *not* going to be something dishonest and petty like participating in a little political party...

Action then will be something vocational, devotional, passionate, and real, something that you will do for the sake of

it and not for the wish of being remembered...

AUDIENCE: We need to have the right motive for action.

R.F.G.: And also action without any motive. How can you have the right action if you just want to be remembered?

AUDIENCE: That's what I meant.

R.F.G.: But then you have true action, which is action without motive and without formula.

We are not talking about the right motive for action but about the right action without motive or formula.

AUDIENCE: You're saying we have to let go of goals and compensation desires.

R.F.G.: Yes, and the wish for reward or the fear of punishment... all that corrupts thinking and action.

Can we act for the truth of what we are doing? Can we act for the goodness of what we are doing? As a token: I'm starting now a lecture tour of two months throughout Latin America to have encounters, university conferences, etc., partly to build schools. Why? Because I see there is no true education. Nobody seems to be talking about Unitary Perception, collective consciousness or universal consciousness, let alone experiencing that...

So there I go... let's see if we can get some schools going, not schools as we know them, but something real... like the seven schools Krishnamurti founded...

AUDIENCE: Somebody out there suddenly triggers fear or anger in you, insulting you, invalidating you, etc...What do you do with him or her?

R.F.G.: You do nothing with him or her. Can you totally perceive what's going on within you? Can you completely be that anger or that fear? Of course you can. Then anger or fear ends rapidly. The second time he or she “triggers” your anger, see how the movement within is much less prolonged, less disturbing, less disrupting...

But you have to see the movement within, rather than try to respond to the movement externally.

We are seldom if ever told that unless we are completely free from conflict within we are going to create a lot of trouble...

I was never told that: “Rubén see your anger, sense it”... I was never told that by parents or teachers. I was told: “Rubén, you have to change your country.” “Rubén you have to work and die for your family and your country.” “Rubén, you have to have a lot of children.”

They forgot to say “It doesn't matter what your children may become in this world, the way it is...”

So, we are taught to act externally... never, never a glimpse of what goes on inwardly...

AUDIENCE: If someone wanted you to give them a formula to start living in Unitary Perception...what would you say?

R.F.G.: I would tell them what I said before: Do you want the truth from me, or do you want me to repeat the same lies we hear every day everywhere?

Remember what I said after the break about the word “*Metanoia*” which in Greek means “*go beyond thought*” (and formula) but it was mistranslated into English, Spanish, etc., as “repentance” or “conversion”? Some people are still elaborating formulas and techniques for “conversion”...

Okay... Just take a look at mankind... what do you see? Do you see any conversion?

What happens when you allow yourself to be guided from the unknown? Can you know now what you are going to do tomorrow if you allow the unknown to guide you? Of course you don't know. Then you move from the unknown to the unknown. This has been taught by Jesus-Christ; read the third chapter of the Gospel according to John and see for yourself... this has been taught by Buddha and by Krishnamurti too... but who listens?

Parakoe is another Greek word used in the New Testament of Christianity (in the Bible). Well, "parakoe" means "not to listen well" and it was considered to be a "mortal or deadly sin" (a very severe mistake).

Are we listening well right now?

AUDIENCE: Can I see my fear today in Unitary Perception (that means complete perception of fear in my body) and then the following day (*whenever*) remember that I can truly do that and in that way help myself?

R.F.G.: Well, that is one of the things that are being done in what is called "psychotherapy" nowadays. I think it's terrible... why? Because taking you back to memory to show you that "you're able to deal with fear as you did yesterday" will not allow you to see completely in Unitary Perception the new fear that comes, which may have different associations in a different context and the only similarity between this fear now and the one you felt yesterday may be merely the word "fear"...

AUDIENCE: Is not fear, fear?

R.F.G.: Yes, but it's like Sodium. Sodium is universal, it is even in the stars, but it may connect with chlorine and it behaves as Sodium-Chloride. Nevertheless if it connects with other atoms, it behaves differently... So today what we call fear is one thing, but tomorrow it may have different connections and then it has to be seen completely *afresh*.

Fear tomorrow will have a different nature. It may express itself differently (with sweat and not with tachycardia, for example).

Of course we are discussing how to be completely free of conflict and we understand that Unitary Perception is the only way there is.

AUDIENCE: But you used memory when you told us an anecdote about your fear in the airplane. Can we be free of memory?

R.F.G.: What I'm saying is that obviously memory has its very valuable place as the source of rational thinking. Nevertheless memory is being used through visualization, imagery, free associations, etc., as a psychotherapy tool. Memory will not "cure" its own incoherence. Memory is also the source of conflict in thought, behavior, etc., because it is incoherent in nature.

Only Unitary Perception in the now restores coherence to memory allowing intelligence to operate freely.

It is a pity that the only thing that psychology studies is memory under different names. Even Perception is seen as memory by modern psychology.

That's why the need to introduce the word "*unitary*" when we talk about perception. Unitary Perception is not merely

sensory perception or *altered* perception... *Unitary Perception is coherent, undistorted perception.*

Memory is the problem itself, so it's disgraceful to use memory (even in linguistic disguise) as a "device" of psychotherapy. Memory is the problem itself, that's the tragedy of psychotherapy.

AUDIENCE: You are not talking of abolishing memory?

R.F.G.: Of course not; that would be amnesia. Amnesia is a terrible problem. In Unitary Perception memory gets coherent and contingently *sharper*... do you see the difference?

Our culture has *overemphasized* the value of memory and has even *misplaced* its role.

Unnecessary memory can even become *pathologic* when it becomes compulsive in the form of an obsession. Even psychotherapy has become a cultural obsession. I'm not saying that it is not necessary in some cases.

AUDIENCE: Memory can be used to escape from the present into the past.

R.F.G.: Right. And such a thing is incoherently considered to be "*entertainment*" or "*torture*." Several "*entertainments*" and "*tortures*" are considered to be "psychotherapy."

If I tell you a *true anecdote* (like the one on the airplane) it may have tremendous didactic value, or if I tell you that two plus two equals four, then I'm using memory sanely in its right place.

AUDIENCE: Working with substance abusers I found myself going back to memory as an empowering tool when you remind them that one of them got rid of drugs or alcohol. That can be very empowering...

R.F.G.: Do you see the disgrace of the process?

What is the very thing that made them addicts in the very first place? The search for pleasure or sensation, escaping from conflict! So, it's memory itself that brought them to the predicament of being addicts.

AUDIENCE: But by reminding them “You have been able to go for three days without drinking or drugs”... I’m empowering their fragile egos...

R.F.G.: What I tell them is: *Are you listening* completely right now? I don't tell them about the joy and beauty of Unitary Perception, I attempt for them to find out by themselves... If you talk about “*empowering them*,” you are bringing the person back to the problem.

AUDIENCE: Is that incorrect?

R.F.G.: I'm only asking: are these memory-techniques a solution, or are they part of the problem? My bias is that they are more part of the problem. The solution is Unitary Perception.

In Unitary Perception you are not only teaching something new, you are *allowing* the person to learn something of tremendous value which is *listening*. In true listening the person will discover the *stupidity of power*, so you don't need to empower the person.

A person that learns the fundamental action (and interaction)... Is that person going to go back to a substance to sense life?

AUDIENCE: You substitute by giving them a more positive experience?

R.F.G.: Not more positive...it's the only real thing we have! Fundamental action and interaction... don't you see?

Sound is here. Sound and silence is the only thing the ear has, so let's be in touch with sound, let's not separate ourselves from it, that's what I'm saying.

AUDIENCE: Are all your patients clear, able, and willing enough to go into Unitary Perception?

R.F.G.: Not all of them may be clear, able, and willing enough, which doesn't mean we have to tell them lies, or that we have to forsake true psychotherapy, which is not separate from true and total living.

I try to find a way to ask these patients in their own language: Are you sensing your life completely? If the person does that, intelligence starts to operate by itself, nobody has to do anything in particular... and *where there is intelligence* there is no drugs use or abuse, because there is no conflict at all.

AUDIENCE: We have to emphasize the *positive elements* in the life of a person to strengthen the person to go on.

R.F.G.: That's what is being done. Should we *continue* doing that which is such a fragmentary and unintelligent thing to do? Why is it so terrible? Because you overvalue memory over experiencing itself (living itself)... Life is only now. If you take a person to the past, you are allowing that person to waste energy.

When we say "empowering" we are using a language that is polluted with a world-vision which is completely fragmented, divisive, and corrupt. Energy is not power.

It is true that some people have more energy than others, but in a sane society there is "communion" (let me use this old word) which means that the one with more energy will share it with the one that has less.

Let people gather like we did today, sanely and in a friendly way and energy will be exchanged in a healing manner. But going back to the past so obsessively is a corrupt way of dealing with problems.

In other words... *energy* heals but power corrupts... Real psychotherapy *energizes* but it doesn't "*empower*"... Please. Let's take all this seriously.

See how much energy we may tap into just by simply being completely alive and aware right now. Energy is always here and now. Energy is not in the past.

If you listen completely and you feel the weight of your body right now *at the same time*, see how much energy emerges from your own body right now. The brain frees energy in Unitary Perception and you feel the flow of energy in your own body, presently, actually... Energy comes from your own body, not from somewhere else!

Please don't take this as a matter of faith; simply do it and see it by yourself. We are talking about Unitary Perception.

If you look for energy ten days ago, you will not find it; energy is flowing only now and here from your own body. Memory only hinders the energizing effect of a silent mind in Unitary Perception.

Memory may be taken as torture or as entertainment, it may be labeled "imagination," "free association," "visualization," "mind control," it will still be memory... but there is one thing that memory is not: a source of energy. The source of energy is now.

AUDIENCE: And will that energy give me confidence?

R.F.G.: Energy is action and movement, so energy will give you everything you need, but memory will not.

In Unitary Perception everything you do is full of energy.

AUDIENCE: But if you live only in Unitary Perception you may lose the ability to recollect necessary information!

R.F.G.: Again the fear of amnesia, the fear of dementia!

Let me tell you what happened to me: After I met Krishnamurti in 1975 I started to take what he told me very seriously, as much as I could.

I immediately started to feel like a dynamo, my nervous system started to liberate much more energy and I found much more energy available to do anything I wanted to do. In the five following years I became a pediatric surgeon, a neurologist, a psychiatrist, and later, while teaching graduate physicians at the University of Miami, I became the Chief of Residents in Child Psychiatry. That means five major diplomas in five years... As I did every year, I met Krishnamurti and Bohm in 1980/81 and I tell them: "I started to see auras, I suffer from telepathy, and I gathered five major diplomas in five years and I don't know what to do with so much energy since I started to listen to you two."

Bohm told me: "Have you thought of doing something different?"

I asked: "Something like what?"

Bohm said: "Find it out!"

(Laughter from the audience.)

R.F.G.: I mean what I say: In Unitary Perception you start to live in space, and time becomes irrelevant, but memory gets sharper! If I ask your name you'll tell me from your memory, but you don't need to use the memory of your name before

I ask for it, you don't need to worry about memory being available to you... The same thing happened to me during the many examinations I went through. When the information was requested from me by the examiners, I went to memory and I found the information easily. It was all there, I mean here.

The same thing will happen to you if you need examinations. Well, when I stopped needing examinations: after my conversations with David Bohm in 1980/81, I started to feel the immensity and beauty of life which had been unavailable for me, partly due to my own stupidity and partly because no one had talked to me so intelligently, so openly and so sincerely as Krishnamurti and Bohm had done.

AUDIENCE: Now I really understand how memory attaches me back...

R.F.G.: Isn't that torture though?

AUDIENCE: Yes! Of course it's torture! And the more I try to let the past go it still takes me back, because I'm trying to let go of the past in the past, I'm not doing it now! I'm back there instead of being here now!

R.F.G.: Exactly.

AUDIENCE: Thank you, this is wonderful!

R.F.G.: And if you are really here now, actually present in space, in Unitary Perception, then *the past lets you go*, it's not you letting go of the past. It happens effortlessly and you'll feel more energy. I'm talking from my own experience.

AUDIENCE: What's the function of tradition and ritual?

R.F.G.: None! Why do we place so much emphasis on things like those? We idolize the past because we are not taught

Unitary Perception, so we don't know about it and later we willingly believe we are unable to live in Unitary Perception.

Paradoxically, if you go to tradition and read the Four Gospels in the New Testament, mainly if you read The Gospel of John in Greek... What is the constant call of them to us? It is "Live now, live now, eternity is now, you don't listen, you don't see now and now the end of the times (the past and the future) has come (now!)." Why are we so stubborn to persist in the past?"

Ritual is just a series of behaviors devised by incoherent memory to create the *illusion* that we are in touch with the Sacred, right? The Sacred is this gathering and... just look through the window! (The distant hills are seen dignified under the California sun.)

AUDIENCE: But if we develop this ability to be here and now completely and really get that energy going... would that be the one sure way to check out tradition and ritual?

R.F.G.: (Laughing) That's what happened to me!

After I met those beautiful people, like Krishnamurti and Bohm, I met Karl Pribram at his laboratory in Stanford University, California (in 1979) and he advised me to read St. John in Greek. I have been doing that intermittently since then and I was flabbergasted to feel like a twin brother of *John, who was confirming* in every verse of his, whatever was happening to me then! It was so beautiful to retrieve and to re-discover my own experience in the Greek language that John wrote almost two thousand years ago!

So the Gospel of John may be like any other tradition of truth, *not* something to follow but rather a *confirmation* of the truth of the sacred experience for those few who take the sacred

experience seriously. John was tapping into the very essence of the mind (universal consciousness) and whoever does it now will see that essence reflected in his Greek words:

Metanoia *Anoten*

Pneuma *Udatos*

Amne, Amne *Logos*

Fotizo

At one point John says: “Another four months and the harvest is here? But now I tell you: *Look at the fields* before your eyes and see how they are white for the harvest” (chapter 4, verse 35).

Obviously the emphasis on the NOW emerges once and again!

John also writes: “So that the sower may rejoice *at the same time* with the reaper”... The understanding of time by John was very deep!

Somehow we have the belief that *energy* is stored in *the past* or that we have to acquire it *gradually* in the future by some esoteric technique of our incoherent memory. If I tell you the truth: *Energy* is in Unitary Perception, which is a very specific, coherent, and undistorted way to pay attention now... will you believe me? Energy is electricity but not only electricity. But see what happens if you touch the electric wires hidden in the wall. That energy is always in the NOW. It is Holokinesis, “the source of all manifest forms of energy: sound, heat, light, electricity, gravity, nuclear power, etc.”

Our brain is an accumulator of energy, all forms of energy... if our brains are allowed to open up in Unitary Perception,

then they release energy. It's always here (that energy) but not released unless Unitary Perception is happening.

In epilepsy, for example, a very little part of the brain may be damaged and it will release energy fragmentarily in such a way that you'll see the convulsions or seizures.

You see then very clearly how much energy a little damaged part of the brain is able to release... What happens in a brain that is very healthy and is in Unitary Perception? Much more energy is released, but not as convulsions, in paroxysmic disorder...

A healthy brain in Unitary Perception releases energy orderly and in harmony with the needs of the body. That is tremendously healing energy, *much more intense* than the energy released by the epileptic brain, simply because the *whole cortex* of the healthy brain will release energy, not only the little damaged portion of it.

Nevertheless, the release of energy by the whole cortex of the brain is less dramatic and less obvious (to outsiders!) than the epileptic release...

But see by yourself... the new life you'll live with that tremendous energy of Unitary Perception!

AUDIENCE: Then we have to become examples for our patients in psychotherapy...

R.F.G.: No! That would mean I should have to follow a formula or a technique because I have to become *like you* are. In fact I only need Unitary Perception to free the energy of the brain and re-establish coherence in memory.

AUDIENCE: I guess I meant: "I want what you have"...

R.F.G.: Ah! Watch out!!

AUDIENCE: No, what do I mean?

(Laughter from the audience.)

AUDIENCE: I run clearly out of words!

R.F.G.: Watch out, because that is the way in which the corrupting process of the follower and the followed starts. Jesus said: “If you listen to my words, even the stones will teach you” (Thomas 19).

When I told Krishnamurti that I felt like a condor in bliss for several hours after every time I was in his company, he said: “For how long do you want to be infected?”

Unitary Perception comes from inside, not from outside!

AUDIENCE: But how do you transmit Unitary Perception to your patient?

R.F.G.: Well, you’ll have to find the way at the moment you are with him or her, because if you develop a formula or a technique, then you kill Unitary Perception and you are left again with a product of incoherent memory.

Now if Unitary Perception occurs and the brain frees its pristine energy, it *heals* the whole body (if too much damage has not been done already!) but healing is not the only thing that happens:

Unitary Perception brings regeneration (fundamental action), *Katharsis* (End of Conflict), Communion (Fundamental interaction) and you better be warned that you may tap collective consciousness (nothing very amusing!!) and Fotizo (illumination from universal consciousness). As you see I’m deliberately using the same words of the Gospel of John in Greek.

I know all this to be true from my own experience. It has to be very clear that formulas, prescriptions, recipes, techniques, or guides will not help us to “enter into” or “to be” in Unitary Perception.

Formulas are good for chemists.

Prescriptions are good to buy necessary medicine.

Recipes will help us to cook a good loaf of whole bread.

Techniques are very useful to learn piano or the Chinese language.

Guides are necessary for tourists who may want to get back to their hotel.

But none of them are necessary to discover the unknown... and to be in Unitary Perception.

(Rubén Feldman González Attempts Unitary Perception for the third time with this international group of students.)

R.F.G.: Once you attempt Unitary Perception with someone and you notice the beginning of *unwanted relaxation* (a relaxation that comes without expecting it)... then you may ask that person: can you go to work this way? Can you talk to your wife (or a boyfriend) this way? Can you talk from silence? Can you talk as you listen totally? Can you learn, or teach, or operate surgically in this Unitary Perception?

Of course you can... and with much more excellence, with more energy and with less effort!

AUDIENCE: Thank you!

AUDIENCE: Can you call this state of perception “ecstasy”?

R.F.G.: “Ex-stasis” in Greek means “to be outside” or “to stand outside.” I heard from David Bohm that the Eskimos have a word for “thought” which means “to go outside.” So in the Eskimo sense Unitary Perception wouldn’t be “ecstasy” or “exstasis.”

Maybe the same “thing” was verbally expressed in opposite ways in different cultures.

But if Unitary Perception is the energetic joy of feeling life completely in your body... then we may call it “ecstasy”...

Ecstasy in Unitary Perception is not something “outside” like the word “exstasis” implies etymologically (originally), but it is something right here, within, now...

AUDIENCE: Is it a *celebration*?

R.F.G.: I like the word! *Celebration of life!* Something that nobody had told me about for thirty-four years of my life!

But let’s remind ourselves that if we are content for something we are not content...

So Unitary Perception is a celebration in which everything is being celebrated at the same time, not one particular thing or event.

Do we have to wait until December 25 to celebrate universal consciousness? Can’t we feel it right now, on September 28?

It’s easy to be content for being here in Ojai with this kind of company and this physical or natural environment!

But can I be content for nothing?

Unitary Perception is being content just for listening! Some people meet and they say: Let’s celebrate with a glass of wine!

Celebration is then “externalized” in the glass of wine. Can we meet and be content together without the wine? That is true celebration! The celebration of the silence of being together without the frontiers that we have created (and continue creating!) with thought.

See, your consciousness is mine and vice-versa, whether we like it or not. We share consciousness whether we like it or not.

You may believe I’m talking about a very “passive” type of celebration but there is tremendous movement and energy in the silence of communion.

AUDIENCE: But if I’m in my office, a place full of negative noise, do I only have the positive silence of Unitary Perception to heal it?

R.F.G.: You are separating (fragmenting) in your perception the so-called negative noise of your office from the energy that heals it. In Unitary Perception, which is healing, noise and energy are only one thing. The silent mind in Unitary Perception is listening to the noise and the listening, total listening, heals you.

AUDIENCE: The Noise is displaced by something more positive which arises?

R.F.G.: The *fragmentary perception* lies, (for example) in the words “*more positive.*”

You leave your office with a chattering and noisy mind because the mind has been overworked and energy has been “pushed” to become only noise and chattering.

Now you get into your car and getting home may take some time, absolute time of the clock. But in the trip home you may be in Unitary Perception, which is the fundamental action

healing the chattering mind. Unitary Perception and the silent mind are only one.

Driving home is secondary action, the fundamental (and healing) action is primary: Fundamental action is Unitary Perception.

I have discussed all this with David Bohm many times. We were discussing Holokinesis and I was trying to see how a new psychology could emerge from Holokinesis, not just to be original, but simply because one understood clearly that *a new psychology had to emerge from Holokinesis* (and of course a different type of psychotherapy).

I asked him, “What is the movement of a truly meditative mind in absolute silence and quietude?” I told him that we couldn’t call that *quietude* “movement.”

He said something like this: “What happens in Unitary Perception is that you are entering into a type of movement that has the quality of repeating itself in a certain way that is perceived as quietude...”

If a naive individual sees someone in the quietude and silence of *true meditation* (without concentration or goal) he may think: “This meditator is behaving like a dead piece of stone, just sitting there”... but he is wrong! There is tremendous intensity, vibrancy, and energy in the *silence of Unitary Perception!*

Unitary Perception is true life!

If we have been here together in Unitary Perception then we have discovered the celebration of true dialogue between friends and also the true celebration of being together in energetic silence.

DIALOGUE ABOUT ENERGY, MIND, AND MATTER

Los Angeles, California, February 3, 1996

RUBÉN FELDMAN GONZÁLEZ (RFG): The reason I'm inviting people to friendly meetings like this is to share something I discovered, something that I believe is the most important fact in the human experience, something I call Unitary Perception. Unitary Perception has to do with Energy, Mind, and Matter.

The findings in Physics in the last one hundred years tell us quite clearly that the whole cosmos is an undivided reality which we interpret as made mostly of energy, with a little bit of matter here and there in the form of planets, stars, etc., which are constantly moving. Not only is matter constantly moving, changing, exploding, imploding in black holes, etc., but also matter is constantly becoming energy and energy is constantly becoming matter.

But it's becoming more and more obvious that there is "something in between matter and energy" which has received the name of mind.

Cosmos is mostly energy, the whole Universe is mostly energy, but matter is spread in the whole universe as well, so, obviously, "Mind" is everywhere in cosmos. So, mind is also here in the brain. I don't mean the brain of Rubén (myself), but every brain in the totality of mankind.

So, mind is in you and in me, but it is also in the flower, in the sea, in the stars and the moon, in the sun, in the whales that migrate together constantly, in the wasp that is deceived by the orchid, the orchid which takes the shape of the wasp, to reproduce the orchid, etc.

The mind is in the worm (the caterpillar) and it is also in the butterfly, when the caterpillar becomes a butterfly, after a mysterious and complete transfiguration, before death.

After a lifetime of investigating the mind I was lucky enough to go through some experiences of enlightenment. The first time it lasted for a few minutes, (in 1978). The next time it lasted for a few days (in 1986) when I was living by myself in the South California desert. On both occasions I was alone.

I have discovered that mind is matter and energy, but the only aspect of the mind that we know is the aspect of the mind that relates to matter through symbol, word, and language; I call this "*fragmentary perception*," the kind of perception inherent to the process of thought, which is memory, emotion, fear, anger, sorrow, imagination, language, the neuro-vegetative reactions, which regulate heat, sleep, wakefulness, appetite, sex, breathing, circulation digestion, sweat, elimination, balance, muscular movement, growth, etc.

The mind relates to reality through the fragmentary perception of symbol, word, and language, which is thought, which is all we know.

What I discovered, nevertheless, is that mind also relates to reality in a way that I call Unitary Perception, which is the relationship of mind with energy, energy as sound, light, heat, cold, gravity, etc., all perceived at the same time.

Unitary Perception is the perception of sound, weight, and light at the same time. When it truly happens, even willfully,

without effort, there is a great sense of peace, which is the foundation of all action. Unitary Perception encompasses thought, but thought doesn't know about Unitary Perception.

That's why I say that thinking about Unitary Perception is not Unitary Perception and that Unitary Perception, consequently, can't be merely known, which doesn't mean that it can't be taught.

If one is living in Unitary Perception, one can describe it to others. To describe it to others is not merely defining it with thought and symbols and words. So, teaching Unitary Perception is not a lesson or a definition to be memorized, but rather a way of life that may be shared.

What I'm saying is that our mind is in contact with cosmic reality, human reality, interpersonal reality, the reality of nature, etc., only through symbol. Period.

This kind of contact is what I call the fragmentary perception of thought. I may be in touch with this fellow sitting here beside me in fragmentary perception merely through symbol, image, and name, or I may be relating to him completely in Unitary Perception, without word (even if we have a good dialogue).

If all I know is fragmentary perception, I never truly see him. I can only see him truly and totally if I'm in Unitary Perception.

This means that in Unitary Perception I see him while I see the totality of the visual field, while I listen to all sound, including his voice if he talks to me, while I feel my weight under my feet, which is your weight too, all at the same time.

This, no matter how silly it may sound, is the foundation of relationship without image and without conflict. If you are not doing it right now, you can't see whether this is true or not. I know it's true.

See, we seldom see the sky full of stars. We only say “sky,” we only say “star.” Most of the time we only relate to symbols and words, not to reality itself, not to the star itself.

So, thought, memory, language, and symbol are all we know.

Unfortunately, this is what we call “mind.” Nevertheless what I discovered in those moments of true life that I have lived, those moments that I call “That,” and which came while I was in Unitary Perception, is simply that mind is much, much more. The discovery of mind that I made goes beyond my intelligence, that’s why I want to meet with my friends, wherever I go, just to discuss what Unitary Perception is and what it is not.

In those meetings that I have been having since I had my first experience of true life (or “That”) in 1978, my friends and I discover new things together. We discover new things through dialogue in Unitary Perception (not only about Unitary Perception) regarding the incoherences of memory and thought (which is most of our life). We may also discover the depths of Unitary Perception.

Unitary Perception is the aspect of the mind that nobody is talking about, or, if it is talked about, it is only talked about, but not truly found, not truly discovered, not truly understood as the most important thing in human life.

We are seldom if ever in touch with the aspect of the mind that is in touch with cosmic energy, the cosmic energy which is received (not necessarily perceived), accumulated, transformed, and released by our brains.

We are seldom aware that if we listen together to all the sound at the same time we are in electromagnetic communion, in energetic communion, real communion of the brain.

We may hold hands, sing, and pray together and even say that we are in communion without really being in the communion of Unitary Perception.

If we are all now feeling our weight at the same time, we are all in communion with gravity, without saying “gravity,” without thinking of Newton or the “graviton,” the particle of gravity which has never been found, which is only an invention of thought.

The totality of what is seen has to be seen right now, while I feel the weight. Are you all doing this, please? Let’s truly discover Unitary Perception together!

Are we listening to all sound at the same time, in silence, while we listen to each other in dialogue?

See the change that immediately happens in our mind as we do this! Immediate relaxation; immediate peace. In Unitary Perception the mind is like a mirror that retains no-thing! In Unitary Perception the mind is like a mirror that detains no-thing, because everything is in movement and the mind can’t stop the total movement of matter and energy.

Unitary Perception encompasses language and symbol. Without Unitary Perception language (and symbol) is the only thing we know. Language and symbol do not encompass Unitary Perception which is the aspect of the mind which is in contact with energy. Unitary Perception is not in our culture, it is not in our education and it is not at home. Unitary Perception has to be part of our everyday life if we want true life.

Without Unitary Perception we only have thought and its inventions, its enemies, its absolute time, comparisons, methods, formulas, and its dead end, which is paradox.

In Unitary Perception paradox is understood beyond itself, it is transcended. In Unitary Perception comparisons are used to understand, but true understanding goes beyond all comparisons!

In Unitary Perception we may communicate with words but communion happens beyond words.

In Unitary Perception space is one, time is irrelevant and mankind is one.

Without Unitary Perception there is no solution to any human problem, be it the sale of weapons, the sale of drugs, tobacco and alcoholic beverages, the sale of women and children, the adoration of fast and permanent profit, etc.

I truly appreciate your presence today (sorry for the ones I didn't mention), so we can have a dialogue among us to confirm that we are truly neglecting the most important aspect of the mind, the aspect of the mind that I call Unitary Perception and that is in touch with cosmic energy (energy as one).

We have given different names to energy: electromagnetic, gravitational, nuclear, "weak," etc., but... we are afraid to consciously tap into it with Unitary Perception. We don't see the importance, the value of doing it, really doing it. How can we truly be aware that such aspect of the mind really exists?

Now, this may sound contradictory, but... can we have a good dialogue after we suspend language? Can we have a direct relationship to each other beyond symbol and language? Can we discover today the communion of our brains in energy through Unitary Perception?

Not that we feel weight and later sound and later light and color and form but rather... Can we at the same time, sense sound, light, and weight, without word and symbol?

Unitary Perception is the foundation of all true action and the foundation to understanding the totality of the mind.

Even professional psychologists believe that mind is thought, memory, language, and symbol. Period.

Even the elements used in psychotherapy: free association, cognitive therapy of Beck, visualization, imagery, hypnosis, Behavioral Modification, transactional analysis, etc., all come from fragmentary perception, trying to solve the same problems that fragmentary perception itself has created through the accumulation of mistakes, distortions, and incoherences of thought and memory and language in the last thirty thousand years of human history.

The paintings in the caves, from thirty thousand years ago show that man has been in war against man for at least thirty thousand years. The brain has been inventing enemies and weapons for the last thirty thousand years and presently man continues to do the same. This corruption of thought which is the invention of enemies and wars is not clearly recognized as a product of thought (and its fragmentary perception) because thought itself is overvalued and divinized or deified.

The words “intellect” and “spirit” mean the same to many people!

So, thought has been overvalued (at least since Plato), and we know we need rational and sane thinking and rational, friendly, and sane dialogue.

But we have neglected Unitary Perception (mind as energy).

So, can we have dialogue in Unitary Perception and not merely dialogue?

So, in summary, before we start dialogue: The mind now is only what we know and all we know is thought, memory, language, and symbol.

To complicate matters, we have overvalued thought and its products like the self, its enemies, its memories, its words. We say we believe in God and we don't see that the word "God" is not God.

Now, can we today discover together Unitary Perception, what it is and what it is not?

Can we perceive the totality of the body as only one sense (a common sense), sensing all forms of energy at the same time without words and symbols?

Can we live, starting right now, without insulting intelligence and that common sense which is our body?

Can we live, talk, and listen to each other sanely?

Can we change the way we survive as human beings in the whole planet without hurting ourselves and each other?

Can we survive without hurting the planet, other animals, and ourselves?

I have discovered that we could do that only if we live in Unitary Perception without insulting intelligence and common sense.

A mere change of thought, ideology, belief, and behavior will not be enough. We need to change our perception. We have to discover Unitary Perception and then we have to teach it.

Some people mistakenly believe that because Unitary Perception can't be known by thought it can't be taught in school and at home.

We can teach Unitary Perception by describing it in words (while we are living in it) or without words by simply living in the first silence of Unitary Perception.

The divine experience of enlightenment which happens in the second silence of Unitary Perception is “That” which cannot be described, and it can’t be taught or even expected.

Please, let us discuss these things very seriously.

AUDIENCE: It seems you are proposing a method. You are saying “Feel the weight of your body.” Then you say “Feel the sound, all sound at the same time without words.” Then you say: “see all you can see in the visual field without focusing on anything, without naming anything.” Meaning: by posing these ideas, aren’t you in a way, following a method?

R.F.G.: If you present it verbally like that it truly sounds like a method, because it seems that Unitary Perception becomes sequential and progressive, like a process at the end of which there is enlightenment or God or Peace or Bliss.

But when I say: Listen completely, listen to all sound, not only to one sound, at the same time and please feel your weight at the same time that you listen without symbol and thought.

And when I add: If thought emerges to consciousness, please listen to thought as if it was another sound, while you listen to all sound at the same time...”

Then, by saying “at the same time,” if you are really doing it, the sequential process ends, everything that has been thought ends, all effort and goal ends, so, technically I don’t think we can call Unitary Perception “a process” or “a method,” simply because it can only happen right now, without effort. The very suspension of language, even if it is for a minute,

has a tremendous effect on our mind, which only knows symbols and words. Can I see you without saying your name, simply seeing you without an image, without saying, “He knows more than what I know,” etc.?

So, Unitary Perception is not a method of seeing, it is seeing completely and without bias while I perceive everything perceivable at the same time, without saying or thinking any words. That is not a method, the way I understand the word “method.”

If you want to learn Chinese, or violin, or film-making, or marketing, then you need to achieve a knowledge in the future, well, that’s a method. The very definition of method is “something by which (the means by which) you achieve something in time gradually.” Unitary Perception can only happen right now. That’s why it is the foundation of all action. Unitary Perception is not gradual. Methods need teachers, guides, preachers, rappers, gurus, etc. But Unitary Perception is right now.

AUDIENCE: On your own?

R.F.G.: I cannot do it for you!

AUDIENCE: Would it be a method if you practice Unitary Perception all the time on your own?

R.F.G.: It would be a method if you are not aware, or rather, if there is not awareness that each moment is different and fresh, that you are eternally a beginner (an apprentice of life).

If you take Unitary Perception as something “fixed,” then you’ll look for a follower to teach your method, to achieve something (God knows what!) tomorrow! Your student of Unitary Perception will have a knowledge of Unitary Perception but the experience of Unitary Perception goes beyond knowledge and time.

That's why I say that Unitary Perception can't be merely known, but it may be taught to someone who is deadly serious.

We know about light, but the perception of light happens only right now; the knowledge of gravity may be in the books by Newton and in my memory, but the perception of our weight on the chair can only happen right now! I know gravity is true because I feel the weight of the body on the chair! I feel it under my feet on the ground at the same time!

AUDIENCE: We are here to discuss something that maybe I haven't experienced myself (Unitary Perception).

R.F.G.: What I'm saying is this: Rubén (myself) learnt about Unitary Perception at age thirty-five, took it seriously and then discovered it truly at age thirty-eight! I think that is a disgrace.

I believe that every child should be told about Unitary Perception (by those who are living in Unitary Perception) at a very early age. We have to teach them Unitary Perception verbally and non-verbally (like when we are silently and peacefully doing whatever we have to do in Unitary Perception).

If people lived in Unitary Perception at home, in school, in college, at work, walking in the park or in the mall, we could create a new civilization in Unitary Perception!

We could live in communion with each other (silently or in dialogue), but we have chosen to live a life of isolation and vulgarity, based upon the economy of war and the psychology of fear and intimidation!

Unitary Perception is the most important thing in life, then, why should anyone wait for thirty-five years to learn about it, to start living in vibrant silence, in communion, in bliss, and at peace!

Why don't we have Unitary Perception in education, available for people to understand what it is, then they may take it or leave it? Now everybody simply ignores Unitary Perception, simply because nobody knows there is such a blissful fact of life, such a reality in the human mind!

We have overvalued language and thought so much that the only way we learn and know is through symbol and language and thought. All we know is thought, as if there was nothing else in the human mind. Unitary Perception encompasses symbol, thought, memory, and language but goes well beyond them!

By neglecting or rejecting Unitary Perception we are rejecting the highest possibilities of man and woman on Earth!

AUDIENCE: Why is that? Why do we educate only in this way?

R.F.G.: Is it easier? Is it handier? Of course it is easier to go from what we know to what we know. People feel afraid and uncertain when faced with the proposal of something new.

Of course Unitary Perception is not new. We have simply forgotten it, at least for the last thirty thousand years. That's why we have so many and so compounded problems.

So there we have one problem: 1) Unitary Perception seems to be new and we may be afraid of it!

The other big problem is: 2) It is much easier to teach math with only symbols and formulas than teaching it in Unitary Perception (and symbols and formulas)!

Of course we need a tremendous amount of energy to be in Unitary Perception (to live in Unitary Perception, constantly and without effort).

If you eat too much, if you don't sleep well, if you smoke tobacco and drink alcohol... how can you live in Unitary Perception or try to teach it (silently or with words)?

We have all chosen to forget and neglect Unitary Perception. We have chosen to live in the dimension of thought and its very fragmentary and incoherent perception, and thought has been overvalued by mankind, and after taking the place of God (or a god) thought has invented ideologies, formulas, beliefs, habits, rituals, institutions, etc., that have become the very problem they pretend to solve.

AUDIENCE: When you are in fragmentary perception, like most people are, including myself, you are always seeking something. My experience is, that when you see without bias, when you open yourself up, and truly learn to know the truth of what is, the truth of what we are, without any pretense, when you see in such a way, you truly see what is there and there is nothing to seek.

You are what you are! That's my experience of it.

R.F.G.: A nurse in Alaska, recently asked me: "Rubén, are you happy?"

I told her: "My understanding of happiness is that you are content being right there where you are and that I'm content being right here where I am. I'm here. Wherever I go, I continue to be here and I can't be anywhere else, so I better be happy!"

(Laughter from the audience.)

AUDIENCE: I don't believe Unitary Perception can be taught. Everyone has to come to it by him or herself.

R.F.G.: Unitary Perception can't be merely thought about. So Unitary Perception is more than thought, but it can be taught!

To teach Unitary Perception is not only talking about it or thinking together about it (something which is also necessary).

Nobody can do Unitary Perception for you, but the tragedy is that Unitary Perception has been extirpated from the planetary culture, so very few people know that Unitary Perception is the most important aspect of the human mind.

I met Krishnamurti when I was thirty-four years old, and he introduced David Bohm to me and the three of us maintained dialogue for more than a decade about Unitary Perception. We saw it was the most important thing for mankind.

So, why did I have to wait for thirty-four years to get in touch with the most important thing in life?

Nobody ever had talked to me about Unitary Perception in thirty-four years!

AUDIENCE: But the truth is that truth comes to you when you are ready and not every-body is ready for the same thing! I think we are here simply because we are closer to Unitary Perception; others are not interested at all! Unitary Perception is something that you have to find by yourself!

R.F.G.: We have to help each other to find it.

We are all eternal students and we have all to teach each other without anyone becoming “the student” and without anyone becoming “the teacher,” “the master,” or “the guru!”

If you live in Unitary Perception, it is your responsibility to talk about it (once in a while) for those that are passionately interested without expecting anything. *You speak and expect no-thing!*

Let me insist: Unitary Perception can't be known, it is beyond language *and knowledge but it has to be discussed and it has to be taught*

AUDIENCE: I wondered: why does Ruben say Unitary Perception is so important!

Finally I had to give in, probably like one year and a half ago and I started to try Unitary Perception as a “method”; I would look at it as a method. Now I realize it is not a method, but rather a way of life. I found that on my own. But how do you start?

Besides the transformation of perception, which is crucially important, there are other factors outside, which make you want to change yourself.

R.F.G.: And you have to understand those factors in Unitary Perception!

AUDIENCE: You have to give up so many illusions that you were conditioned with at home, in school, etc.

R.F.G.: I heard since I was this tall (speaker places his hand two feet away from the table) that we have to have a better life.

I heard it from my parents, from the Nazis in Argentina, from the communists in Argentina, from the catholic priests, from devoted and honest teachers in school: “We have to be better; we have to have a better life.” But I didn't know what it was to be good, because being good was so different for each one of them!

They ended up killing each other before I decided to leave Argentina, believing that “some other place would be different and better.”

But wherever I went I found similar Nazis, similar Communists, similar priests and teachers and gurus.

When the enlightened experience of “That” came to me in 1978 and later in 1986 for almost a week I saw that true life, a good and peaceful life starts with Unitary Perception, something very concrete, something very precise, nothing esoteric, vague, mystical, occult, philosophic, metaphysical... nothing very academic.

The good and peaceful life starts with something very precise, very clear, and very simple, something that has to be done, that has to do with perception, something I call Unitary Perception.

Obviously, as we see today Unitary Perception is something very difficult to talk about and perhaps that is the main reason why nobody is talking about it, let alone doing it!

AUDIENCE: How did you come to learn of that perception? How did you start?

R.F.G.: I ask you. Are you sensing (what is the word?) are you sensing or feeling the weight of your body under your feet and on your chair at the same time?

AUDIENCE: How did you learn that for the first time?

R.F.G.: Forget about that! Are you now, I mean right now, perceiving all you can perceive at the same time without symbol?

I'm telling you how to start Unitary Perception right now and you want to discuss the history of my life? You asked: How did you start?

I'm telling you how to start right now!

Are you doing it please? No matter how stupid it may sound in the beginning... until you feel the... flavor of bliss... until old centers of the brain start to wake up again and give you a totally new perspective of life and death and cosmos, matter, energy, society, money, work, and re-creation (which is not entertainment)...

The second silence of Unitary Perception follows the first.

The first silence starts right now, so you can really listen!

Did you start already or will you continue asking how I started?

Thought may be divine (as we have been told since Plato) but the way to find God may not be through thought!

AUDIENCE: There are different gradations of clarity. If there is a clearer picture, I would try to seek that picture.

R.F.G.: If you seek it you lose it, because you are again in the greed of time, telling yourself “I’m going to achieve something” “I’m going to be famous,” “I’m going to get wealthy,” “I’m going to become a saint, or a teacher, or a guru, someone to be respected, etc.”

AUDIENCE: Well, I became extremely clear in terms of observation, very clear, since I’ve been attempting something...

R.F.G.: Look at this (this is a good dialogue, since we are clarifying concepts): *clear is not certain*. People believe that being certain is to be clear.

AUDIENCE: I went through an experience in which everything became very clear.

R.F.G.: Let me say this, if I may:

Some groups are proposing formulas of things to do, *very clearly*, as clear as “we have to do point number one and point number two, three, etc.,” to achieve a more compassionate society, or a pure race of men to dominate or terminate all other men, or to achieve the third spiritual level in a spiritual fraternity or sorority or this or that. The result of this alleged “clarity” in belief, ideology, and intellectual formulation is the utter chaos of society, economy, ecology and the division of man, like here in Los Angeles, where the gangs are divided like “Latinos” here, “Afros” there, “Whites,” “Orientals,” etc. All killing each other (very clearly) because they clearly want fast and permanent profit in the sale of drugs, women, weapons, etc. This is happening everywhere. They all say they are very clear. Jews and Arabs kill each other, same as Bosnians and Serbs and the Left and the Right, and the Catholic and the Protestant, and the Brahmin and the Muslim. They all claim to be very clear, but they are killing each other.

I’m not talking about being so clear. I say: there is something very precise, something I call Unitary Perception which starts with the wordless awareness of energy, energy being the perception of sound, light, and gravity (gravity perceived as my weight under my feet) at the same time.

Unitary Perception is clarity, but not the clarity of the Führer or the commissar, or the terrorist (legal or illegal terrorist).

AUDIENCE: But you said there was a clarity that you call “That,” which came to you while you were silently and peacefully in Unitary Perception, and you say you can’t talk about “That” clarity.

R.F.G.: No, I can’t talk about “That.” “That” is clarity well beyond words, in the second silence of Unitary Perception. “That” may happen at some moment in Unitary Perception, a moment that you can’t predict, achieve or control.

AUDIENCE: I see. So, when you talk about Unitary Perception you are not talking about “That.”

R.F.G.: Of course not. Unitary Perception (let me insist) is something very precise, something clear that can be done, something that may be taught. Unitary Perception is the foundation of all other actions. Unitary Perception is the fundamental action of man or woman.

There are not different “paths” to the most sacred. There is Unitary Perception or no-thing. From Los Angeles I can’t go to Mexico taking Highway 5 North; I have to take 5 South.

AUDIENCE: I have to do Unitary Perception to get to “That.”

R.F.G.: Ah! Then it’s not Unitary Perception because you are seeking, you are trying to achieve and to control something that you don’t even know what it is!

AUDIENCE: So “That” is what should be!

R.F.G.: “That” is what is, nothing less. I believe “That” is true life, energetic life, coherent life, intelligent life. We simply don’t seem to want “That.”

AUDIENCE: We are constantly seeking, we seldom let go for true life to happen! When we drive the car, we want the red traffic light to become the green light.

R.F.G.: In Unitary Perception the red light is the red light and we don’t seek the green light.

AUDIENCE: In Unitary Perception everything is so peaceful! That is what we really are! But we are afraid of what we don’t know. We don’t know Unitary Perception and we don’t even want to know Unitary Perception.

AUDIENCE: The meaning of life has become “money.”

R.F.G.: So, we can't walk out from the horror of life as we know it; we have to emphasize that we are all beginners and we are all teachers, trying to learn and attempting to teach Unitary Perception at the same time. It's like being careful while you are being caring.

In fragmentary perception there is “*only myself.*”

In Unitary Perception there is only energy, being received, perceived, and liberated by the brain at the same time.

AUDIENCE: The fear is that if you live the true life you'll be crucified.

R.F.G.: Right. That is the myth we bear in the Judeo-Christian culture! But since I took Unitary Perception seriously (after I met Krishnamurti), my life became better, with less conflict, less financial problems, better health and relationship, deeper friendship, more energy, better sex, etc.

So, we have to liberate ourselves from *the idea* that if we live peacefully, we are going to be destroyed.

AUDIENCE: And if we go to the cross, let it be in Unitary Perception!

(Laughter from the audience)

R.F.G.: I think we are touching the flame without burning our fingers in a friendly dialogue like this. Let's have dialogues like this about Unitary Perception and in Unitary Perception, friendly, exploratory, non-authoritative dialogues, without anybody pretending to have the final truth of anything, simply exploring for the truth together.

We mentioned a religious myth a moment ago. I have recently published (in Argentina) a sixty-page book in Spanish about The Gospel of John in Greek. My book is entitled "*The book of Ephesus*" (it took fifteen years to write those sixty pages!) and I did it because I think the Christian teaching has been mistranslated and misinterpreted and we have to re-discover the teaching of Jesus in Unitary Perception. That, of course, is only a token of all the things we have to start doing and are not being done.

AUDIENCE: The word "God" is not God.

R.F.G.: Of course, but that fact is compounded by many important words in the Christian teaching which have been degraded, mistranslated, and twisted in their meaning!

AUDIENCE: There are no dialogues in communion in churches. There is always a guide with some pre-fabricated goal and some prefabricated meaning for all the words.

Even the sense of sacred silence has been eliminated within the so-called churches. The young are being "attracted" with popular music and a lot of noise which passes as "a happy moment."

AUDIENCE: People are getting angry at each other just because of Christianity, that's a fact. I just prefer to read the Gospel (the alleged words of Christ) or Krishnamurti, it's simply so right, all the things they say.

AUDIENCE: I believe Christ said we have to leave everything we have behind.

AUDIENCE: Is there a difference between the material world and the perception within the mind?

AUDIENCE: But do we want more of the material world or less of it?

AUDIENCE: Can you simply be with what you are thinking through the end of it?

AUDIENCE: You don't have to become "*a somebody*," even the one who leaves the world and is respectfully called "*a sannyassi*."

AUDIENCE: If you leave everything behind you are truly leaving nothing. You are still there, doing "*the leaving behind*." In Unitary Perception the observer ends, so the observer starts no trip at all in any direction.

In Unitary Perception there is only observation without the observer, and action without an actor.

AUDIENCE: Different actions will be necessary once we understand Unitary Perception, and each one of us will do different things, but without neglecting the fact that we are all interdependent and part of the whole.

R.F.G.: The liver and the heart work together for the benefit of the whole body. Now what is missing are different people working at the same time in the whole planet for the benefit of the whole of mankind!

AUDIENCE: In Unitary Perception all unessential things drop away without any effort, without the need for you to leave anything behind.

The more things drop away, the more comfortable I am with myself. I can't follow the path of Buddha or Christ, I have to follow Sharon's path to truth in truth.

R.F.G.: Unitary Perception is the foundation of all behavior and action! Nobody can do Unitary Perception for you! But in Unitary Perception you are not the most important thing in cosmos. Mankind has neglected Unitary Perception and if

we don't take it very seriously (constantly and seriously), the problems and tragedies of mankind will grow.

As an example, man and woman are making more people, they are not creating a man of integrity and a woman of integrity (of themselves).

We don't need more people. We need men and women of integrity and compassion and responsibility.

If you don't make more children, much less you'll destroy them!

We don't need more work and more wars. We need to start using our intelligence, for a change!

AUDIENCE: We are making more men (as matter) but not more spiritual men!

R.F.G.: Right!

AUDIENCE: But of course, we have to be well fed and have a roof before we do more inspiring and spiritual things, don't we?

AUDIENCE: Without stepping on other people. But why don't I truly give more value to someone else's happiness than to six million dollars? Do I miss Unitary Perception or is it something else?

R.F.G.: Without Unitary Perception human sensitivity collapses completely, as we can easily see in us and around us.

AUDIENCE: People are becoming like things to be used and manipulated.

R.F.G.: Krishnamurti used to tell me: "Be sure you don't become anything, not even a thing."

AUDIENCE: He also said: “Don’t become a saint, because then you become somebody.”

(Laughter from the audience.)

R.F.G.: Tom gave us a poem of his today, and I think what he is trying to say in it is that Unitary Perception has to be “*present*” in everything we do, going from fact to fact. Unitary Perception is the source of all actions, the source of all real change, and the source of real peace, no matter what we are doing in Unitary Perception.

AUDIENCE: If you suspend language, do you still need Unitary Perception?

If you are completely silent, without any spoken or imagined word or symbol... do you still need Unitary Perception?

R.F.G.: He is asking a very important question!

I have been in India and I met very religious individuals of different sects and religions. They all speak of silence, but *excuse me*; I have heard many silly things in reference to silence.

They very incoherently tell you: “To be in silence you have to repeat some words, or mantras, or prayers.” I have seen some gurus repeating words for hours.

Silence is in Unitary Perception when you are listening to thought as if it was another sound.

AUDIENCE: When you are completely silent you simply listen and see what’s going on (what is). When you suspend language, you don’t think about listening.

R.F.G.: Well, you are almost talking shyly about Unitary Perception. I believe we need the words “Unitary Perception” to communicate about something that is lost for mankind. If Unitary Perception continues missing, mankind is doomed to suffer even more.

I know it may sound paradoxical, but we need to talk about a very specific and concrete form of the silent mind: Let’s call it Unitary Perception. Just not to create further confusion!

Let’s remember we have invented a planetary society which is meaningless for mankind and dangerous for all forms of life, including human life. Let’s remember the twenty-first century is right here!

Our sense of security is full of despair. Do you see our incoherence? You can do that only in Unitary Perception!

Man continues to be the worst enemy of man, but you don’t even need Unitary Perception to recognize that fact!

In the peace of Unitary Perception everything is possible, but we don’t know what these possibilities are yet. Let’s meet again on March 23, at noontime.

FRAGMENTARY PERCEPTION OF THOUGHT

(And Unitary Perception or Silent
Observation of Reality)

Fragment of Dialogue with Mental Health Professionals in Fairbanks,
Alaska, November 3, 1995

RUBÉN FELDMAN GONZÁLEZ: I have come to believe that Unitary Perception is the most important thing in life.

Let me introduce the subject, so we can have a good dialogue to explore together, as friends, and not merely to exchange our personal opinions. In exploratory and friendly dialogue we may discover new things together, and we may even see the old things in a new, refreshing way.

When I met Krishnamurti in California in March 1975, I knew something new had started in my life, even when I was not very sure of what it was. I told him I wanted to drop Psychiatry and go back to Pediatric Surgery. He said: “Don’t drop Psychiatry, change it.”

After three days of face to face dialogue with him, he invited me to a series of dialogues at the Carnegie Institute of Endowment in New York, dialogues which were held in April 1975 and 1976. Only twenty-five Mental Health Professionals had been invited and I didn’t miss any of the conferences with Krishnamurti.

Krishnamurti told me I had to meet Prof. David Bohm, something I couldn't do before 1978. The three of us met in England to discuss the three sentences you see on the board.

1. "IN UNITARY PERCEPTION THERE IS THOUGHT, BUT NO THINKER."
2. "IN UNITARY PERCEPTION THE OBSERVER IS THE OBSERVED."
3. "REALITY IN GENERAL AND CONSCIOUSNESS IN PARTICULAR MAKE A COHERENT WHOLE, WHICH IS IN MOVEMENT AND NOT STATIC. REALITY AS KNOWLEDGE MEANS HAVING A PARTIAL OR FRAGMENTARY PERCEPTION OF REALITY. *WE BELIEVE WE KNOW* REALITY AND WE TALK ABOUT REALITY, BUT THE WORD IS NOT THE THING. MAN MAY NEVER FIND THE FINAL THEORY OF SCIENCE. KNOWLEDGE IS LIMITED AND IS CONSTANTLY CHANGING."

I attended dialogues of Krishnamurti with a Buddhist scholar in June 1978 at the Brockwood Park School, a Secondary School or High School, which Krishnamurti had founded in England with a group of his friends. At the end of the dialogues I asked Krishnamurti what was his opinion of the scholar. Krishnamurti told me, "He repeats the words of the Buddha, but he doesn't want to be one."

At this point (in 1978) I had the insight that every new and beautiful thing that had started in my life, had to do with Unitary Perception (a new perception).

Well, let me go back to the meeting at the Carnegie Institute of Endowment. Both during the meetings and in between them, I had enlightening dialogue with most of the participants. Some of them resisted the dialogue. One of them at the elevator, said, after the last meeting in 1975:

"But, after all, we need an ego."

This re-action came after discussing sentences similar to the three we have on the board:

1. "IN UNITARY PERCEPTION THERE IS THOUGHT, BUT NO THINKER."
2. "IN UNITARY PERCEPTION THE OBSERVER IS THE OBSERVED."
3. "REALITY IN GENERAL AND CONSCIOUSNESS IN PARTICULAR MAKE A COHERENT WHOLE, WHICH IS IN MOVEMENT AND NOT STATIC. REALITY AS KNOWLEDGE MEANS HAVING A PARTIAL OR FRAGMENTARY PERCEPTION OF REALITY. *WE BELIEVE WE KNOW* REALITY AND WE TALK ABOUT REALITY, BUT THE WORD IS NOT THE THING. MAN MAY NEVER FIND THE FINAL THEORY OF SCIENCE. KNOWLEDGE IS LIMITED AND IS CONSTANTLY CHANGING."

After three days of dialogue in New York, I made a point of getting in touch with all the scholars and teachers mentioned by the participants. My personal exploration took the next five years of my life. In those five years *I learnt* a lot, but *mostly, I had to give up many things I knew*.

It was very painful to give up ideas, beliefs, and relationships that were based on shaky premises, fantastic expectations and fragmentary principles.

It took me a long time of an inner struggle that *I thought* was necessary, to understand that the very selfless observation of the fundamental, underlying, unbroken reality of which consciousness is only a part, is itself a movement, and not something static or ecstatic.

For more than three thousand years, and even before Plato, who influenced mankind so deeply with his own *thought*, the history of human knowledge has been a constant emphasis on overvalued thought and words.

In the Christian Gospel of John (the Fourth Gospel), the word *Logos* (Christ) was translated by some Platonist monk as “word,” because words and thought had become so important. But *Logos* was a Greek word written in Greek in the town of Ephesus, where Heraclitus himself had used the same word (*Logos*) meaning: “*The fundamental, moving, underlying, unbroken reality from which every form emerges and vanishes again in the total flow.*”

All forms are interdependent in the unbroken reality which has been thought about in many different ways and has been described in so many words: *Logos*, Creation, Plenum, Void, Atom, Cosmos, Brahman-Atman, Christ, Tao, etc. *What we forget is that thought itself is one of those forms. So knowledge is a flowing movement which we take as fixed to communicate about reality (which is itself in flow).*

Knowledge has its concrete existence in the process of thought. Thought takes memory, ideas, emotions, and organic functioning as independent and separate from each other. The perception of thought is fragmentary. That is: Thought thinks the Cosmos in fragments. But thought is an electrochemical process determined environmentally and genetically; the environment is Cosmos, not only society and the planet Earth. There is thought but no thinker.

The words “*I*” or “*me*” are a product of thought. We say “*I think*” because we don’t understand the process of thought.

Intelligence *is neither* a product of thought nor a product of the knowledge I may have in Biology or Physics. Intelligence is not a product of memory. Intelligent perception is Unitary, not fragmentary as happens in thought.

In intelligent perception, which I call Unitary Perception, the brain responds to an autonomous order within the Universal flux, in a way indefinable by language or symbols or any knowable structure or form.

We have almost three thousand years of an order in knowledge based on thought. Man thought that planets moved in *orbits around the Earth*, which were *perfect circles*. Kepler observed by himself, without prejudice and *saw* that orbits were not perfect circles but really ellipses.

Before accepting the observable elliptical orbits, men had to *invent epi-cycles*, because it was painful to give up the belief that in the heavens everything was perfect and every *perfect form and movement had to be spheres and circles*.

Copernicus didn't dare to publish his book, where he placed the Sun at the center of the solar system; it was published after his death. The book started the so-called Copernican Revolution.

Man thought for five thousand years that in sex the male impregnated the female with a small version of a human being (*the homunculus*). When Leeuwenhoek invented the microscope, people started to look at *spermatozoids*, but they didn't see "*spermatozoids*," they saw only what they knew they had to see. They saw the homunculus that wasn't there!

When Galileo built his sixty centimeters (two feet) long telescope and saw *Jupiter's moons*, he showed them to Cardinal Bellarmine and other Dominican priests. *Cardinal Bellarmine could not see* what Galileo saw, because Aristotle (and perhaps his teacher Plato) had said that "*Jupiter doesn't have satellites*." In spite of his difficulties in observation, Cardinal Bellarmine *was canonized* as a saint in 1930, more than three hundred years later.

All this, I hope, shows how much we overvalue thoughts and beliefs and how little we value the observation of facts. But as I said before, the idealization and emphasis on *thought* began before Plato (three thousand years ago). The emphasis on unprejudiced *observation* started only *three hundred years ago* approximately.

One of the exceptions was *Roger Bacon*, a Franciscan monk, who read Aristotle until he was twenty-seven years old (in 1247). But suddenly after that point, he started to attempt *observation* in astronomy, math, and optics, becoming a *skeptical critic of all rational deductions*.

Roger Bacon observed light with passion and was well known for carrying mirrors and lenses with him. He was probably the first person to say that a beam of white light became the rainbow under certain atmospheric conditions and angle of observation.

He even used a camera *obscura* (which projects an image through a pinhole) *to observe* eclipses of the Sun. His brotherly Franciscan friars attacked him constantly, mainly when Roger Bacon asserted that a deeper observation of nature would only confirm (experientially and not merely in belief) the reality of Christ.

He wrote the “*Great Work*” (*Opus Majus*) for the Pope Clement IV. He told the Pope that his work didn’t come from *vain speculation* but was, rather, the product of *true observation of facts*. Later he wrote “*Communion with Nature*.”

Roger Bacon is not Francis Bacon. Roger Bacon saw Nature as a bridge to Christ. Sir Francis Bacon came later. He saw Nature as a slave to man. He said: “*Nature has to be hounded in her wanderings, bound into service, and made a slave*.” The aim of a scientist should be “*To torture Nature’s secrets from her*.”

Roger Bacon was fifty-seven when he was jailed by his fellow Franciscans, who used to call him Doctor Mirabilis (wonderful teacher). In spite of this admiration, Roger Bacon died in prison around the age of seventy-two, after fifteen years of Catholic incarceration, accused of being “*suspiciously innovative*.”

For a tremendously long period of time, measured in millennia, thought and words were highly respectable, much more so than the unbiased observation of facts.

At some point in history, the word “*intellect*” was a synonym of the word “*spirit*!” If thought was spirit, then there couldn’t be anything higher than thought (or intellect).

The idea that heat was the product of an “*entity*” or “*demon*” or “*ghost*” by the name *phlogiston*, who “entered” the bodies that were “heated,” accompanied mankind for thousands of years. Now we accept that heat is the product of a *faster movement of molecules* within the heated mass.

Nevertheless, the Animistic Spirit continues even in the minds of scientists today. In many literary circles, thought is still considered to be equal to “the divine.”

It has been for less than three hundred years that mankind is more open to accept an order of knowledge not exclusively based on thought, but *also on observation*.

The concept of “*luminiferous ether*” (the cosmic substance that was able to transport light) had to die after the experiment of Michelson-Morley. The idea of luminiferous ether died in 1881. In 1905 Albert Einstein introduced the *Theory of Relativity*. Einstein asserted that different observers *see* the same movement (and even the same laws in physics) in a different manner, depending on the position and velocity of the observer himself. Thus, in 1905, *the observer* became relevant for philosophy, science, and the philosophy of science.

In my *dialogues with David Bohm about all this*, dialogues that began in 1978 in England and continued in California, almost every year through 1989, he told me that twenty years after the Theory of Relativity came the Quantum Theory (1924). Bohm made me understand that both theories in physics (Quantum

and Relativity) miss the concept of an unbroken reality. The unbroken reality is taken as another fragment of thought.

The concept of Holokinetic Psychology by David Bohm was inspired by the technology of hologram. He said: If we project the flat hologram into space in movement, then we have Holokinesis. Everything in the Universe goes to Holokinesis and comes from it too. The last acceptable idea, closest to the unbroken Reality, was the one of luminiferous ether, the idea that died in 1881.

But after 1970, David Bohm himself had been proposing his evolving understanding of the fundamental unbroken reality of universe in Physics. He called it “*Holokinesis*” (or total movement). This concept implies a different order of human knowledge. Holokinesis is not luminiferous (light-transporter) but *luminigenous* (light-creator) since all forms of energy and matter are born in Holokinesis.

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Talking to Bohm and to Krishnamurti was a mystical experience in itself. They introduced me, not only to a different perception of cosmos and life but also to a new (and

very intense) life itself. Emboldened by the new intensity and energy I could find in myself, I told Krishnamurti that he shouldn't use the word "*meditation*."

I told him that what he meant was Unitary Perception, since meditation had become mere business for profit in most places of the world. Krishnamurti told me, "You use Unitary Perception, but I've been using the word meditation for more than fifty years, so I'm stuck with it," Krishnamurti added: "People will have to understand that meditation is not the 'meditation' that they know."

I understand that Krishnamurti and Bohm were talking about the same thing: Unitary Perception of the unbroken reality.

Krishnamurti had discovered Unitary Perception under the pepper tree in Ojai, California. David Bohm saw the hints of it, while looking at the bubble chamber, while observing the behaviors of the subatomic particles.

I had my first flavor of Unitary Perception under the Dome of the Frankfurt Airport in June 1978, shortly after my visit to Prof. Karl Schultz at the Max Planck Institute of Brain Research in Köln, where we had discussed human memory, the holographic paradigm and brain tumors. I had also been having lunch with Krishnamurti and David Bohm for days in a row, until a few days before.

I was sitting at the Frankfurt Airport by myself, waiting for a flight to Argentina, via Africa, when *I felt "That"*: complete energy, complete joy, complete order, and the feeling of being one with every person I saw or met. Time became irrelevant and the whole of space was one.

"That" was the auspicious beginning of Unitary Perception in my own life. But my life was not my own anymore!

It looks like we encounter *paradoxes* and even the outright *absurd* each time we try to think about the unbroken reality. Thought itself is fragmented or broken, so it is inevitable *not* to be able to think about the fundamental undivided reality of cosmos, nature, society, and man without fragmentation. This impossibility is, in itself, a paradox.

Both quantum physicists and Zen monks (the monks that need a guide or a leader) know this fact very well. But we need to remember that *Zen koans* and quantum theory are still forms of thought! Information is an exchange of forms of thought. But intelligence is not information as some new forms of language want to make us believe!

Unitary Perception is not in any form of thought. All forms of ordinary language and thought are limited and fragmentary, even the ones we need and use every day. Werner Heisenberg and Niels Bohr both stated that no precise formalism of thought or language would describe atomic phenomena. This is the key factor to explain why, in spite of their truth, fundamental insights into the unbroken reality, seldom became part of everyday life.

These fundamental insights received different names like the *Tao* of Lao-Tse, the Logos of Heraclitus, and the *Christ* of the Gospel of John. Interestingly, Heraclitus talked about Logos in the town of *Ephesus* five hundred years earlier than John, who, in the same town, wrote his Christian Gospel (the Fourth Gospel of the New Testament).

It is also interesting that the only book that Heraclitus wrote was burnt and what we know of him is by his disciples (or his enemies). Many theologians claim that Jesus Christ also wrote only one book (Egoemes), which was destroyed by those who thought that his insights into the unbroken reality were extremely revolutionary.

When I was in India, a Brahmin friend told me that there is no difference between *Brahman and Atman*, words which have been mistranslated as “*superior self*” and “*inferior self*.” Cosmic consciousness is the only consciousness there is.

The awareness of a healthy body is Unitary, which means, the body is felt as one indivisible reality. Only when the heart is sick, it is felt as separated from the body (in pain or palpitations). The healthy body is perceived as one unbroken reality with *no perceiver*.

Cosmic consciousness perceives the healthy body as one. This (in part) is what I call Unitary Perception. Our roots are wherever we are, and that is “always here.”

I discovered that being completely here, without thought, the observer Rubén gets dissolved in intense observation.

The intention to observe something is necessary to operate and predict. The intention to observe something is functional thought (fragmentary perception). But there is also *observation without intention to observe something*.

In this type of observation, everything perceivable is perceived at the same time, without intention to observe something. This is Unitary Perception without observer (without intention). In other words, in Unitary Perception you don't want to see *something*, you want to feel the totality of energy with all your senses at the same time. In my view, this is the foundation of wordless psychotherapy. Nothing to preclude excellent dialogue. In this kind of observation the only “*thing*” there is, is “*the observable*.”

The observer dissolves in Unitary Perception. In this new perception time becomes irrelevant. The announcement of

the flight I had to take from Frankfurt to Buenos Aires was the “*thing*” that made me return from the Unbroken Reality to the reality I had always known (the reality of apparently disconnected people and things).

In being with Krishnamurti and Bohm, the sense of “*disconnection*” was absent. Both Krishnamurti and Bohm seemed to read my mind. They were clearly connected to the essence of my mind. I discussed this phenomenon with both of them. Krishnamurti said something like this: “Don’t get entangled with telepathy, there is much more!” “If you get fascinated by telepathy, you’ll never find out what is beyond!” Bohm agreed with Krishnamurti: “Telepathy and group mind are secondary phenomena, but there is no reason to dismiss them, when they happen. Group mind is not to be feared,” Bohm said.

Related to the Collective Consciousness there is a secondary issue, which is *group mind* or the same thought (or memory) being present in two or more persons at the same time, independent of the distance between them.

We know by history that *Integral-Differential Calculus* was “*discovered*” or thought by Newton and by Leibniz, before the year 1700, without them being in touch with each other. The *spots in the Sun* were “*discovered*” by unconnected people almost at the same time: Galileo, Fabricius, and Scheiner, as well as Harriott. The existence of *Neptune* was predicted by Adams and Leverrier, two people without connection. The *liquefaction of oxygen* was done on the same year (1877) by Cailletet and Pictet. The *Periodic table of Elements* was elaborated by Mendeleiev in 1869 but three other serious researchers claimed to have thought of it after Mendeleiev published it. Same happened with the *Chemistry of Carbon*

and Oxygen, water and cerium. The theory of *Evolution* was thought of by Darwin and Wallace almost at the same time. *Photography* was thought of by Daguerre and by Talbot, both in 1839. *The telephone* was thought of by Bell and by Gray, both in 1867. There are many other examples of group mind in Action.

Since 1978 to 1995 I had encounters and retreats to discuss Unitary Perception in different parts of the world and almost in all of them group mind was present in our meetings of more than forty people (sometimes two hundred or more). From the dialogues with Krishnamurti and Bohm, as well as from my own observations in the encounters I had for more than fifteen years in the United States and Latin America, I could *repeatedly confirm* with others the fact of the unbroken reality perceivable in Unitary Perception.

About my experiences of everyday life in Unitary Perception by myself I should have to write a new book, but people would have to believe it and since that will be impossible, I prefer not to work in such a book.

Everything flows and all objects, events, entities (atoms or selves), conditions, structures, etc., emerge as forms in that flux of the whole.

These forms emerge and vanish again in the total flow of the unbroken, underlying reality and no form has independent existence as such. Let's read the three sentences on the board again:

1. "IN UNITARY PERCEPTION THERE IS THOUGHT, BUT NO THINKER."
2. "IN UNITARY PERCEPTION THE OBSERVER IS THE OBSERVED."

3. "REALITY IN GENERAL AND CONSCIOUSNESS IN PARTICULAR MAKE A COHERENT WHOLE, WHICH IS IN MOVEMENT AND NOT STATIC. REALITY AS KNOWLEDGE MEANS HAVING A PARTIAL OR FRAGMENTARY PERCEPTION OF REALITY. *WE BELIEVE WE KNOW* REALITY AND WE TALK ABOUT REALITY, BUT THE WORD IS NOT THE THING. MAN MAY NEVER FIND THE FINAL THEORY OF SCIENCE. KNOWLEDGE IS LIMITED AND IS CONSTANTLY CHANGING."

So, our consciousness has an explicate order, which is the fragmentary perception *in* thought, order of which we are aware by a series of images, symbols, and words. But consciousness also has an implicate order which is Unitary Perception. Unitary Perception may encompass thought but Unitary Perception is not a product of thought. *Unitary Perception is movement or energy itself in consciousness.*

It was a tremendous shock I felt when I had the insight that science, philosophy, and psychology today *ignore Unitary Perception*. The nature of reality as an unbroken whole is irrelevant for Quantum or Relativity Theories.

So the only "*connection*" we know between matter, energy, and mind is the limitation and the fragmentation of thought, including language as thought. *Not only* that we seldom think about Holokinesis in our scientific education *but also* Holokinesis can only be inferred by thought!

I literally lost my sleep once I recognized the enormous implications of all this perceptual fragmentation. I remembered the *tragedy of the Titanic*. The Titanic was a great ship which was *thought* to be unsinkable. When it struck an iceberg in the middle of the night, its Captain was asleep. Members of the waking crew asked each other: "should we tell the captain?" "The ship is sinking, *as we can see*, but it is *thought* not to be able to sink!" It sank in only 2½ hours. Hundreds of people

drowned simply because there were not enough saving boats included in the ship. *It was thought* it couldn't sink.

I asked myself: Is mankind as a whole now in the same predicament? We see hundreds of thousands of species disappearing year after year but we believe (we think) that *we* are going to survive, no matter what we do!

We believe wholeheartedly that problems and people are *independent* of each other. Fragmentary perception in thought assumes that things are disconnected. And not only that but things (reality) can be sub-divided.

I became aware of the great paradox of man today: Fragmentation is now universal and is culturally maintained. When I told David Bohm in Ojai (in November 1989): "I'm that tree," he said: "That is a coherent perception." Later he added: "In the domains covered by Quantum Theory and Relativity, the notion of atomism leads to confused questions, which urgently calls for new forms of insight (and paradigms). These paradigms will have to give up the notion of 'Atoms as building blocks.'"

"There is, rather, a universal flux of events and processes. In Psychology, the basic element is the flux of awareness in which thoughts constantly form and dissolve (like waves do in a river)."

"AN ATOM IS NOT ISOLATED—BOHM SAID—IT IS NOT AN INDEPENDENT AND A PERMANENT ENTITY BUT A RESULT OF THE UNIVERSAL FLUX OF PROCESSES, WHERE THE ATOM ULTIMATELY DISSOLVES."

"THE NATURE AND THE DURATION OF THE ATOM DEPEND ON ITS PLACE AND FUNCTIONS IN THE WHOLE UNIVERSAL FLUX."

I told him: “This may mean I can’t understand myself as an independent, permanent entity, the same way that I can’t understand sodium as an independent, permanent entity.” He said: “Of course.”

Immediately (and quite emotionally) I screamed: “Then we have to change psychotherapy 180 degrees... people are wasting their time!” He said (imperturbably, as usual): “Yes.”

(Pause.)

It was kind of easy for me to see that man is not separated from man (except only in thought). It was easy to see that man cannot be separated from nature. Ecology was easy for me. But I couldn’t believe David Bohm when he made it clear for me that Atoms exist only in human thought or that electromagnetic fields are not isolated from gravity.

I could see in myself that my thoughts are not separated from my emotions and that both “melt” completely in Unitary Perception. It was also a shock for me not to be able to see separate neurons in brain tissue under a powerful electronic microscope and Karl Pribram laughed at me when I told him to show me “a neural-receptor.” “Receptors are only theory.” Pribram laughed.

Again I was perplexed: receptors, neurons, emotions, energy fields, and atoms exist only in human thought!

David Bohm added: “And so do nations.” Nations do not exist on the planet Earth; they only exist on maps invented by human thought. One of the consequences of this is war.

(Pause.)

The fragmentary perception of reality is present in the structure of language itself. Language is a type of order (a divisive world view) which is imposed on the communication about reality.

The sentence “*I see you*” implies a fragmented structure with its origins in Sanskrit: subject (I), verb (see), and object (you). All action arises in a *separate object* and operates in a *separate object* or reflexively on itself. All entities are fragmented, separated, and static.

If I say “*I see myself*,” language has invented “*myself*.” I can even think of “*myself*” as a separate “*entity*.”

If I only say “*seeing*” I say much more. And I don’t have to invent myself!

By using the gerund (“*seeing*”) I’m using a flowing, selfless mode of language, something that Bohm called “*the rheomode*.”

By the way we use language every-day we end up assuming that different parts of the whole are merely fragments (or disconnected, non-functional pieces) like “*self*,” politics, religion, ideology, nations, and races. We also end up believing that apparently different problems are disconnected: overpopulation, tuberculosis, lack of education, AIDS, absolutistic beliefs, wars, a recessive and inflationary economy, unilateral commerce, ecologic degradation, the sale of weapons, alcohol, tobacco, human organs, women, and children, stupid TV and entertainment, the invalidation of free art and poetry, etc.

If we took the word “*thing*” as a verb, then “*thought*” could be seen as a participle of the verb, with no separation between them. The thing becomes the thought.

In Latin “*Res*” means “*reality*” or “*the quality of being a thing*.” In Argentina a “*Res*” is a cow (literally). “*Res*” in Latin means “*a thing made by thought*.”

“*Reri*” in Latin means “thought.” In English “*a fact*” is a thing manu-fact-ured by thought.

To try to separate thought and thing (in thought) has no meaning. The big danger is being able to think about the Unbroken Reality, since then “*the unbroken reality*” can be taken as merely another thought, another concept, an old (or new) meaningless idea.

Krishnamurti used to say “if there is a God, the word God is not God.”

We have overvalued words and thought. Thought has ascended from Heraclitus to Galileo, Newton, Copernicus, Kepler, Albert Einstein, Werner Heisenberg, Niels Bohr, Schroedinger, Max Planck, and David Bohm. But *we dismiss* the descent and the degradation of thought visible in a growing social, political, religious, economic and ecologic chaos. Thought can degrade human life and reduce it to the sale of weapons, drugs, alcohol, tobacco, women, children, and kidneys.

Descartes made the thinking self the sole foundation of reality. He believed (and made us believe) in melioration. Melioration is the thought that “*man will improve gradually with time.*” It is a false belief. We only need to look around. Man has not improved with time.

We believe in the absolute necessity of growth and profit, which may have reduced the quality of human life and made war our way of life.

We believe in the absolute necessity of discovery, which brings corrupt research at the academic level in the universities.

We believe in the absolute necessity of belief to provide the thinking self with relief and comfort, not recognizing that the self is only a product of thought.

We have to find the value of Unitary Perception as the way to see the process of thought in operation and the only way to transcend thought itself.

Unitary Perception is energy itself in consciousness. Unitary Perception is being one with energy. Matter, mind, and energy are one in Unitary Perception.

A mind in Unitary Perception is a silent mind that is listening, but not listening to something. In Unitary Perception there is listening to all sound at the same time, without thinking.

If thought emerges to this silent awareness, silence is listening to thought as if it was another sound. A mind in Unitary Perception is so silent that it has suspended all non-functional language and verbalization, all spoken or imagined symbols of reality.

In Unitary Perception the mind is in direct touch with reality as energy (sound, light, gravity, and heat at the same time). In such a perception time is irrelevant, space is one, energy is one, and mankind is one.

(Pause.)

Do you have any questions or comments?

AUDIENCE: If I was deaf I couldn't listen to sound.

R.F.G.: In Unitary Perception observation is not bound to any particular perception. If you are deaf there is still Unitary Perception available for you. Then silence can be perceived, at the same time that darkness is perceived (with closed eyes) or light is perceived (with open eyes) and weight and cold at the same time, in great silence and peace of the mind.

AUDIENCE: It looks that you are talking about a transpersonal perception of reality as a whole. Stanislav

Groff has said that LSD can be a *bridge* to the transpersonal experience, LSD can be like a *microscope* or a *telescope* of the unconscious.

R.F.G.: Sir, you should be able to understand this problem in Unitary Perception without resorting to any external “*agent*” (including alcohol or LSD). You don’t need to destroy your brain and your liver with a toxic substance to understand what the unconscious is. You only need to attempt Unitary Perception, constantly, without a big effort.

Let me tell you a story: You go to Disneyland and you meet Mickey Mouse there. He even gives you his card. The card says “*Mickey Mouse.*” You look at the card with a microscope, you can’t read it; you only see “*big lumps of ink*” and “*waves of paper.*” You may even send the card to the moon and look at it through a telescope. But Unitary Perception could have demonstrated to you (without telescopes or microscopes) that Mickey Mouse is a product of thought and that his card is too!

(Pause.)

(Laughter from the audience.)

AUDIENCE: In Unitary Perception you transcend time and space.

R.F.G.: Don’t get carried away by language! In Unitary Perception time becomes irrelevant and space is finally and fully “*occupied*” moment by moment. In Unitary Perception time is irrelevant and space is one.

AUDIENCE: I have tried Unitary Perception after I talked to you a few months ago. I try it and I feel much more in conflict.

R.F.G.: If all symbol and word is suspended and all sound is heard at the same time, in silence, conflict stops immediately.

Let me use a metaphor familiar to you, even when I don't like metaphors to explain facts!

You may feel comfortable like a fetus in amniotic fluid. You are not aware that your life is embryonic, that you don't even breathe. Unitary Perception is a new birth. You may feel "*pressured*" and you may not see "*the exit*" (in the beginning). But the exit is "*not to exit*"; the solution to a problem is not to escape from the problem! That is the last sentence of my book "*Unitary Perception*" (*published only in Spanish Language*).

Suddenly, after the new birth, you will find space, light, the relief of breathing by yourself freely, in your body, which is cosmos. When I say suddenly, I mean: you can't expect what you don't even know! When Unitary Perception happens, you won't wish to go back to the miserable psychological prison in which you are still trapped.

AUDIENCE: Is Unitary Perception the bridge to the transpersonal dimension?

R.F.G.: Everything "*personal*" ends when thought is suspended, with all symbol and word. All symbols used for reality have to stop. The real contact with reality *is* transpersonal and it only happens in Unitary Perception. You will want to change that, but you can't.

AUDIENCE: The experience of "*That*" is the place where mystics swim and schizophrenics drown?

R.F.G.: "*That*" may understand what schizophrenia is. But schizophrenia can't understand "*That*."

AUDIENCE: Are you proposing some new kind of transpersonal psychotherapy?

R.F.G.: We have to start by contemplating very disturbing facts. Quantum Theory, the most relevant aspect of today's science

is more interested in statistical predictions of the behavior of subatomic particles *than* in understanding the nature of matter, energy, and their interface: the mind!

We still have a vague understanding of matter and energy and almost *no understanding* of the nature of mind! Those are the *facts*.

If we have a Unitary Perception of these facts, then we may want to understand what Unitary Perception is and what it is not. Only then we will have psychotherapy based upon Unitary Perception.

AUDIENCE: I still don't get how you connect the hologram with a new perception of mind.

R.F.G: The hologram tells us a good story. In each point of the hologram (a type of photographic negative) there is information of the whole object being photographed. The universe is a spatial hologram in movement. Each cubic centimeter of space in the whole universe condenses more energy than the energy that could be liberated by the whole matter of the universe.

Each cubic centimeter of our own body functions in at least four different autonomous orders. Autonomous here means "*with its own laws*": 1) Holokinesis, 2) Energy, 3) Mind, and 4) Matter.

Present Medicine and Psychiatry barely understand the order of matter, which includes thought and emotions. Matter, thought, and emotions move in the same order of reality. Some pioneers have understood this apparently difficult new notion and have started to talk about the body-mind or the mind-body, an indivisible whole.

But in the very same space we have energy and its source, Holokinesis.

Now what I'm saying is that in the interface between matter and energy *we have "mind."* Or rather: *there is* mind as a (cosmic) interface between matter and energy.

Now mind can be studied from the point of view of perception, as I have been doing.

Fragmentary perception is the way mind connects with matter and thought. In other words, the perception of thought is fragmentary. Fragmentary perception makes contact with particles, mass, forms, "*identities,*" selves, emotions, beliefs, ideologies, absolute time, mapped space, comparisons, correspondences, and (ultimately) paradoxes, quantum paradoxes, religious paradoxes like "*true life starts after death,*" etc.

The interface between matter and energy that we call "*the mind*" has only one way to be in contact with cosmic energy and its source (Holokinesis): I call that way "Unitary Perception" or rather: Unitary Perception is the way used by the nervous system, to make contact with the unbroken reality, which is mostly energy.

Unitary Perception, as I said before, is energy itself, consciously perceived. This insight has been the most important in my life. Is this clear?

AUDIENCE: Yes! So, matter, energy, and mind itself are being created all over cosmos, at the same time in the cosmic movement of Holokinesis. And that is happening right now in our own body!

R.F.G: Creation has not only happened, creation is happening right now!

That is what observation has been telling man, even at the very bubble chamber, but it has been disavowed by thought.

The same thing happened when Cardinal Bellarmine faced *Galileo* (1610) or when the Franciscan Friars placed *Roger Bacon* in prison (1277) for being “*suspiciously innovative*.”

Today, by the end of the twentieth century, we are still emphasizing “*the thinking self*” as the foundation of reality and as the main concept in present psychology.

We can’t go beyond the “*self*” because all we know is the fragmentary perception inherent in thought.

Everything in fragmentary perception is disconnected. In fragmentary perception, matter is separated in atoms, energy is separated in fields (electromagnetic field, gravitational field, etc.), energy is separated from matter, man is seen as disconnected from nature, women, and children are becoming commodities again, and human organs have become commodities for the first time in history. No wonder we have fragmented families, a fragmented society, and global ecologic, educational, religious, and economic collapse!

AUDIENCE: Now, how do you use these insights in everyday life and psychotherapy?

R.F.G.: If creation itself is happening right now, then, the complete transformation of man can happen right now! We don’t need to start by changing our behavior, our ideas, our belief or our unconscious! We need to start right now with a global perceptual transformation. I call it “*Unitary Perception*.”

In Unitary Perception a new life starts: a life of constant regeneration. It doesn’t mean we are not going to die. It means that the quality of our life begins to change. The way we live and die begins to change in Unitary Perception.

This means something extraordinarily important right now. Unitary Perception means we are listening to the totality of sound right now, without words, thoughts, and symbols; you are not only listening to Rubén but to all sound and silence, you are (now) aware of your weight, at the same time that you listen silently.

Can we live our life so intensely (in energy, with energy) with a very silent mind which is not always reducing reality to mere thinking and words? Consciousness can't tap gravity with thought. You have to feel your weight silently to tap gravity consciously. Only in Unitary Perception one knows what gravity is.

AUDIENCE: Without memory though, sound doesn't make any sense.

R.F.G.: What about listening to Sebastian Bach without saying Sebastian Bach?

AUDIENCE: So, in music we could listen to only one note at a time...

R.F.G.: No, that's either impossible, or irrelevant!

We could listen to a note at a time only if we have a big space of silence between the notes. But if you are a good musician, then you place the notes quite close to each other in time, in order to deceive people into believing that notes are not independent entities but really a whole, hopefully a beautiful whole, so-called music.

So, what you are tapping in music is also an order of the whole, a coherent whole which is in movement and not static. Please see the third sentence on the board. In Unitary Perception there may be music, but not a listener.

In Unitary Perception of music, Rubén is music. Rubén doesn't think of the difference between you and me and C and D while he truly listens to music. And if one listens to music in Unitary Perception (or to the totality of sound without music) then time is irrelevant. You look at the watch and say "God! I listened for an hour and it seemed like five minutes!"

But we talk about "*progress*" so much (like "*progress*" in psychotherapy, for example) that we emphasize the absoluteness of time.

In Unitary Perception time is irrelevant because the now is what matters, without thinking about the now. Unitary Perception can only happen right now.

In Unitary Perception there may be thought, but no thinker; there is the observed, but no observer and words are not the real things (or the things in reality).

In intelligent Unitary Perception the brain responds to the mind as a universal "*thing*" in movement.

Intelligence may not follow the same laws as the Newtonian laws in matter or the laws applicable to the electromagnetic field, since intelligence is part of the autonomous order of reality that we call "*mind*" (an interface between matter and energy).

I'm repeating things in a different context to make them clearer. Mind is an autonomous order in the totality of the flux of energy-matter. We will have difficulties to discover forms of language to describe accurately "*the mind*."

AUDIENCE: In Mental Health Services today we are supposed to follow the Diagnostic Manual (DSM-4) for the sake of *Third Party Payers like Insurance companies,*

the State, the Corporations, and the Banks. Third Party Payers are “protected” by Managed Care Companies that tell Mental Health providers (like the Psychologist) what to do, how many times he is allowed to see a patient, etc. So the Third Party Payers don’t spend so much in Health Services and they can make a profit. Profit is the sacred cow, the untouchable idea. Quality of service has become “a secondary issue.”

R.F.G.: Maybe secondary for the profit-makers! But poor quality of Health Services is not cost-effective. We will end-up spending much more in the future because of the poor health education and services we have today.

Now, DSM-4 tells us how to diagnose, so Third Party Payers can trust us.

A good Psychiatrist in Unitary Perception can save a lot of money, a lot of words, a lot of pain and sorrow and a lot of time to his patients. For the first time in the history of man and Medicine we are *tackling the source* of an energy deficit (in the brain) and not the symptom (like constipation, treated with laxatives in the guts).

AUDIENCE: I have been thinking and playing around with what you said about the fragmentation born in language when we say “*I (subject) see (verb) you (object).*”

And I also thought about the “*invention of myself*” when I say “*I see myself.*”

Cognitively the verb “*seeing*” connects “*I and you*” but it also separates them in my mind, because I do see them as separate.

R.F.G.: Well, precisely, we have to see what the meaning of “*cognitively*” is... Had you finished?

AUDIENCE: No! I want to say that I can't eliminate the subject (I) or the object (you) from my discourse!

R.F.G.: No! It would almost be impossible at this point in history, when we want to have precise *limits*, to eliminate subjects and subjectivity from language!

Eliminate means “*let's get rid of the limits.*” We like to be “*thinking selves*” and believe that we are separate, independent and even isolated from each other. We like to define man as “*the animal that speaks and thinks.*” Our language *has* to represent our fragmentary perception and it has to re-inforce our fragmentary perception. At least that is what we are doing.

But *as long as we know what we are doing* with our thinking and our *divisive linguistic cosmovision*, there is no problem!

See, the news, the political and the religious propaganda, the commercials in magazines, TV, newspapers, and computers, all of those tell us *what to think*. Even education tells us *what to think* and *what to say*, but very seldom *how to think*, very seldom education or the news tell us how to have a complete, *Unitary Perception of the way we think!*

We don't think enough about thought itself and how much damage and divisions it creates among human beings!

We don't have a perception, which is beyond thinking (the primitive Christian “*Metanoia*”) of the totality of thought as a movement. We don't have a Unitary Perception of language as a totality and how it separates human beings.

With my wife, we have an experiment going on, for the last ten years or so, and *after ten years* it is starting to create a different atmosphere (lighter, more peaceful) between us two. Everytime one of us says “*I,*” “*you,*” “*never,*” “*always*” or “*that,*” we stop the conversation. If I say: “*you* are talking

too loud,” she is supposed to stop me and say with a dramatic finger-snap: “Did you say you?” We laugh a lot, we have a good time, and then we find the right expression: “Is a higher volume of voice being created in this dialogue?”

On other occasions one of us goes: “*I’ll never understand you,*” “*you always misunderstand me,*” etc. The other is supposed to snap the fingers and say: “*Did you say never?*” “*Did you say always?*”

“*Did you say that?*” Because the word “*that*” may mean something different for you and me! Now, if she says: “*Rubén, I’ll love you always*”, I don’t stop her, because I like the idea.

(Laughter from the audience.)

See, if we are not aware of all these traps of language in which *time becomes absolute* (always, never), the trap of language in which subject and object become *absolute and static* “*thinking selves,*” like “*you and I...*” If we are not aware of these confusing rigidities of language, we are in for a lot of trouble!

If we are not aware of how “*things*” are connected with “*thought,*” how “*you and I*” are connected with thought, we are going to have trouble, we are not going to transcend personal, interpersonal, international, and inter-racial conflicts!

AUDIENCE: And all this is related to time?

R.F.G.: In the fragmentary perception of thought time is absolute: I have to be in Children Services at noon. Now I know that. I’ll be there at noontime, unless I die in the trip.

But Unitary Perception encompasses thought. I know I have to be there in time, but *in Unitary Perception now, time is irrelevant*, what matters now is the enormous meaning of our dialogue, the critical meaning of our dialogue now!

“*Dialogue*” means “*going through meaning together,*” a *vertical dimension* discovering together, without the necessity of discovery, without any necessity of meaning.

I hope there is no absolute time, absolute belief or absolute thought in our dialogue.

I hope we are discovering together as friends, a new meaning of perception, a new meaning to our life! Unitary Perception is a new life!

AUDIENCE: What are we discovering?

R.F.G: Is there such a thing as a coherent whole, an unbroken whole, made by reality in general and consciousness (or perception) in particular, which is not static and which is not a mere word or symbol for the coherent whole?

Is there an unbroken coherence in everything we do and say?

Is there an attempt, at least, to perceive a coherent whole in everything we do and say? Are we aware of the incoherence and distortions in our thought?

Is there a totality, from which we appear to be disconnected, that we can tap in Unitary Perception, in order to approach the immediate with the immense in our everyday life?

Can we go beyond the pettiness, the greed, and the mediocrity of the “*thinking self who wants to be better tomorrow?*” (Beyond the self who wants to be “*rich and famous*” tomorrow!)

AUDIENCE: Even if I could transcend the egotism of the thinking self in Unitary Perception, I’m afraid that as a therapist I’d lose the richness of having “*the self and the other*” in the process of psycho-therapy.

R.F.G.: This is what we have been taught and we seldom if ever dispute it!

I found true life and relationship when I took Unitary Perception seriously.

We are kind of leery of what might happen if Unitary Perception became an “*infectious thing*” that every-one would suffer!

We are so much in love with our familiar miserable pettiness and mediocrity that we fear what kind of life we would have if we took Unitary Perception seriously.

“*What kind of life would that be?*”

You don’t know! We can’t have an idea of thought!

You may ask: “*Will my life be different?*” For God’s sake, yes! But it will not be the anxious and miserable life that 90 percent of mankind lives nowadays!

AUDIENCE: What if the moon falls!?

R.F.G.: Well, just *see* that it doesn’t! Don’t *think* that it will fall!

Let’s start asking the basic questions!

Was Newton’s mind different or better because he asked the question “*why doesn’t the moon fall?*”

AUDIENCE: He just asked the question!

R.F.G.: Yes, he had the *courage* to ask the question without the fear to appear stupid and then he had the *energy* to maintain the question through to the end...

We need an education to give us that kind of courage and that kind of energy, an education that incorporates Unitary Perception.

AUDIENCE: There is a vertical dimension of the human being that we may be missing with Unitary Perception. Great individuals like Jesus and Buddha may not be able to teach much in a group of non-hierarchical dialogue in which people endlessly talk to “*discover together.*”

R.F.G.: What we have to discover together in dialogue (but mostly by ourselves) is precisely the Unitary Perception and the experiential dimension of “*that level*” of peace, understanding, love, and wisdom which has been tapped by Buddha, Jesus, and Krishnamurti in the history of mankind, but which is present in all of us, potentially.

Unitary Perception has been maintained hidden in culture through empty words. (Sunya, Meditation, Metanoia, Logos, Tao). We’ll have to retrieve the experience of Unitary Perception behind all the words. So, let’s find out what Unitary Perception is and what Unitary Perception is not.

Unitary Perception is not at the top of any chain of beings to exercise control and domination over other beings.

BRAIN INTERNET AND MENTAL EASE AND DISEASE

Last of five dialogues in El Centro, California (1989)

“How is that, after all those millions of years, human beings, are not at peace?”

Aren't we aware that we are all responsible for the horror that is going on in the world?

We are responsible for every form of violence, terrorism, wars...

If we are not aware of the most important thing in our lives, that we are all one psychologically, we will always be in conflict.

And no organization in the world will change that fact.”

Jiddu Krishnamurti at the United Nations

April 1984

The following dialogue was the final one of five dialogues in El Centro, California, USA (1989). The first dialogue was regarding “The Stream” (Jiddu Krishnamurti with Mary Zimbalist and Mr. Naude). “The Stream” may be obtained from: P.O. Box 1560 Ojai, California 93024-USA.

The second dialogue was regarding an “*Interview to David Bohm by OMNI Magazine*” (January 1987-USA).

The third dialogue was regarding “*The Group Mind*” chapter from the book “Unitary Perception” by Rubén Feldman González.

The fourth dialogue was regarding “*Socioentrophy*” chapter from the book “Unitary Perception” followed by hearing the audio “The Book of Oneself” (K, J, and P). “The Book of Oneself” is also available at: Box 1560, Ojai, California, 93024-USA.

The fifth dialogue:

AUDIENCE: The group mind may have something to do with mental disease? Does it?

RUBÉN FELDMAN GONZÁLEZ (R.F.G.): The question is only answered when you *know* that the group mind is a fact, in your own experience. The group mind is not a mere idea or a smart hypothesis.

You will experience the group mind in your own personal consciousness, only if your brain is profoundly silent, in constant Unitary Perception. Have you read my book “*Unitary Perception*”?

AUDIENCE: Yes. I think I understand the definition of “group mind”: One brain communicates with another brain and it can “silently remember” the memory recorded in a

different brain. It looks as if memory is electromagnetically “registered” in every brain and when both “registers” and “programs” interfere with each other (energetically), then group mind happens.

R.F.G.: That is a fact. It can be reduced to the word “telepathy.” When a brain is aware of its contact with other brains, what it does is, generally, *to ignore* the fact.

The possibility of a brain internet or group mind is discarded by the brain. Why?

Simply because the whole idea of “ego, self or I” seems threatened by such a possibility. “I may not be so unique, after all,” “my fear, my anger, my sorrow, my envy, and my greed may not be different from yours, after all.”

Awareness of group mind may awaken the fear of being placed in a straitjacket, if you merely talked about it!

I have shyly discussed this fact in my books “The New Paradigm in Psychology” and “Unitary Perception.”

I only hinted or insinuated the fact of group mind, because family members, colleagues, and friends called me “back to my senses and to the sanity of keeping my mouth shut.”

AUDIENCE: Are you saying that Schizophrenia (for example) is a form of being aware of group mind as an experiential fact, and later the reactive conflict overwhelms, overcomes or distorts such an awareness?

R.F.G.: The conflict prevails because nobody at home or at schools or at work tells us to see every event, and to understand every fact calmly, without the reactions of fear, rage, sorrow, suspicion, distrust, blind acceptance, etc.

Let's say that a brain born with some idiosyncratic genetic "bias" or conditioning (like the Schizophrenic brain), suddenly one day makes conscious contact with the group mind of mankind.

He is afraid to discuss it. He doesn't know what has happened.

Then he interprets the fact with his baggy baggage of memory contents, that's to say "with the little he knows." He doesn't calmly think: "I heard several brains at the same time." He says: "I heard the voices of several people insulting me."

AUDIENCE: Why "insulting"?

R.F.G.: Because if you have a quarrel or at least a strong disagreement with your girlfriend or wife, you release an enormous amount of energy, much more energy than the one your brain releases while you say a pre-formulated or half-hearted "I love you darling."

It's much easier to make contact with explosions of rage-energy during arguments and quarrels, than to be in touch with some peace or some "love" that may not exist in any human brain nowadays.

We have developed a "culture" (if we can call it that) with no peace and no love. It's time to start wondering whether there is anyone at all, living or perceiving in peace and in love.

AUDIENCE: Now, let's say a young girl becomes schizophrenic, or rather her schizophrenic genetic predisposition becomes manifest while being in touch with group mind... then... what happens?

R.F.G.: Once she gets in touch with the vigorous vulgarity and brutality of other brains, while watching TV or perhaps, while attending a birthday party, her brain starts to interpret the fact as "*a hallucination*"; first the intellectual reaction: "voices are

talking in my brain” (the brain or our brain), then the habitual emotional reaction emerges simultaneously as “protective fear.” “They are all against me, they all insult me, they all spy upon me, they all truly despise me.” At that point *paranoia* starts.

In many cases, the persistent conscious contact with other brains favors *incoherence* of thought. Hallucinations, paranoia, and incoherence are symptoms and signs of schizophrenia.

Of course, all brains are unconsciously in touch and all brains produce incoherent memory and thinking; it merely becomes more severe and explicit in a person who suffers from the schizophrenic pre-disposition.

Once hallucinations, paranoia, and incoherence are uncomfortably “nestled” in the brain, a *behavioral paralysis* occurs which renders the person *disabled* for productive work and even for harmonious and stable interpersonal relationships.

This may get to the point of *catatonia*, at different levels of intensity or severity. Catatonia shows itself even emotionally, in a very flat and cold affect.

Emotions become both inappropriate and “pale.” This particular trait is also seen in the so-called “depressed” people.

AUDIENCE: Well, I have seen schizophrenic patients, saying they *get messages* from the CIA, the KGB, from Christ, or from UFO’s (unidentified flying objects).

R.F.G.: Of course, that makes “more sense” than saying, “I’m in the group mind and I don’t know what to do about it, because nobody accepts that group mind is a fact and consequently nobody knows what to do about it.” There is nothing really to do about it, except keep your cool and a quiet mind.

You realize that in the contact between brains in the group mind, an enormous amount of energy is released.

You know that people living under huge power lines may lose some memory, since memory is brain energy. I discuss this problem in “The New Paradigm in Psychology” (Paidós, Argentina). This book is now in English.

A manic episode may be the way in which brain-energy is released, as long as the genetic predisposition is present. Different brains release energy in different ways, but the underlying molecular processes are essentially the same with minor variations.

The individual “modalities” depend upon genetic and epigenetic variables, which are relevant also in the personality development which we call by our names. Rubén’s ego and personality are inventions of thought and memory, interacting with the social environment.

After a sudden contact with a group of brains, a brain may create a “symptomatic picture” of *agitation* (so-called mania).

Insomnia may also happen, even in those who are neither “manic” nor “schizophrenic.”

It’s hard to discuss these facts in our social environment, because *facts* are seldom discussed. We generally talk about the *interpretations* of the facts.

“Maniacs” feel there is an avalanche of multiple and racing thoughts. On top of one’s own thoughts we have to deal with the thought of other people. It often happens that, unknowingly, the person gets distracted, loses “control,” and behaves inappropriately.

AUDIENCE: I know a schizophrenic patient who can spend hours listening to the voices in her brain. She says that “they are talking to each other.”

R.F.G.: That can get to be so “interesting” that studying, working, and relating to others become “forgotten themes.” Lawyers still call such a person “disabled.”

AUDIENCE: The contact with group mind may happen during an intoxication with stimulants like cocaine, LSD, amphetamines, and even those drugs produced “at home” (home LABS), which are synthetic drugs without even a name and that are sold as “heroin” or “cocaine” or “whatever name.” What happens with those people?

R.F.G.: The intoxicated brain creates further chaos in group mind, since there is gross molecular damage and the release of energy by the brain is grossly interfered with.

But people at the “home-labs” care nothing about people or group mind. They just want some extra money producing toxic substances for those who just want “more” sensory sensation, something mistakenly called “pleasure.”

Please, take only medications your doctor prescribes for a good reason.

AUDIENCE: You are not invalidating the theories which are trying to explain the origin of Schizophrenia (genetic, biochemical, micro-circulatory, etc.). You are not saying there is not such a thing as an inter-hemispheric disconnection, at the fronto-occipital level, are you? You are not saying that Schizophrenia is not a bunch of diseases under the same label, are you?

R.F.G.: Of course not. I say that brains may not be all genetically the same. There may be less of an enzyme in one particular brain, etc. This makes a difference in the way a brain makes contact with the group mind (among other differences).

AUDIENCE: Does group mind explain Mental Disease?

R.F.G.: No. It may only explain some symptoms.

AUDIENCE: What's the difference between "racing thoughts" and "hearing voices"?

R.F.G.: The difference might be in the intensity or depth of the contact with the group mind. The *conscious contact* with group mind may last longer, if we stop ignoring it, or fearing it.

AUDIENCE: What about "depression"?

R.F.G.: "*Depression*" is another *misnomer*, like "*self-esteem*" or "*anorexia nervosa*."

I would call it "hypoergy" (low mind-body-energy).

Hypoergy would not happen (or it would be less intense) if every individual knew what's going on in Unitary Perception.

AUDIENCE: Will Unitary Perception change the way we treat mental disorders?

R.F.G.: I would give the "depressed" person anti-depressants in the right dosage for a long time. I would use neuroleptics with the so-called psychotic schizophrenic person.

Of course the diagnosis has to be good, before we use medications. We may have a more true pathophysiologic diagnosis and a more visionary medicine in the future, as we know more about the genetic, energetic, and molecular roots of some physical problems.

Once the person returns to the balance of health, there has to be a *re-education of perception*, which I call *Unitary Perception*.

A good brain is a peaceful brain, but peace is only a myth without Unitary Perception.

A peaceful brain contributes to the peace of the group mind.

My inward peace is the best contribution to your peace and the peace of society and the world.

Our inward peace is the best politics.

AUDIENCE: Will Unitary Perception help us understand Mental Disease better?

R.F.G.: Yes. We can't investigate Mental Disease or the group mind or Unitary Perception merely by thinking about these things.

We have to see that all human beings are one, as a fact, not as an idea.

If you don't *experience Unitary Perception* by yourself, if you don't make *conscious contact* with the group mind by yourself you'll only *defend yourself* from insight.

David Bohm talks about this problem in his interview with OMNI Magazine in January 1987. We don't want to give up egocentric activity. If you are constantly (without effort) in Unitary Perception, you will make conscious energetic contact with other brains, sooner or later.

When that happens, you'll see your tendency to *disavow* it, or to *interpret* it. You'll interpret it either the way you want or in the way you have been taught to interpret, but both are irrelevant.

If the conscious contact with the group mind is too clear, you won't be able to deny it, but you may panic and you may want to escape from the fact with a drink, with TV, with sex, with gossipy meetings, with work, etc.

AUDIENCE: The contact with the group mind doesn't have to be a conflict, right?

R.F.G.: Of course not. You can be in group mind in Unitary Perception, that is, silently and peacefully perceiving the fact without interpretation, without rejection, without any emotional or behavioral reaction whatsoever. At home we only learn to react, we are not taught Unitary Perception. If you lose your fear, group mind will hold less fear in itself.

The collective fear and terror will eventually become a collective celebration of silence, as more and more people live in Unitary Perception, in complete peace of the mind.

The group mind disease of fear, rage, sorrow, and increased divisive isolation (including the gross schizophrenic isolation) will become the group mind ease of friendship, peace, compassion, and even collective joy, as long as we live in the alert and vibrant silence of Unitary Perception.

AUDIENCE: But noise and words is all I know, whether they are functional or not.

R.F.G.: Conflict, psychological noise, symbol, words, and numbers... that's all we know.

Final comment

Reality overcomes fantasy; reality is much more intense, but our fantasies and thoughts distort and diminish our contact with reality. Group mind is only an aspect of Cosmic Consciousness.

Reviewing the book and videos of “Life on Earth” by David Attenborough, one must go beyond amazement to understand the *orchid*, which takes the shape and the color of a female wasp, to attract the male wasp. The male wasp “copulates” with the orchid, believing the orchid is the female wasp. The male wasp’s body gets impregnated with the orchid’s pollen (which is truly the pollen of the male orchid) and the male wasp will later (unknowingly) impregnate the female orchid, so the orchids may reproduce.

Mexican people in Baja California claim that the whales are Mexican, since they go to Mexican territorial waters to mate and deliver their babies, before they return to the Arctic Zone.

Sonographic registers of the so-called “whale songs” show rare repetitions of sounds in every “song.” Their songs are never the same, year after year.

Obviously, the necessary communication between whales to migrate together for thousands of miles goes beyond a possible “whale language” or a mere exchange of sounds.

The movement of plankton and “crowds” of small fish happens simultaneously and without sound to escape from predators at great speed.

As we see, group mind is only the tip of the limitless Iceberg of Cosmic Consciousness.

TO TEACH UNITARY PERCEPTION

Universidad Autónoma de Baja California,

Tijuana México, December 12, 1994

AUDIENCE: You have repeatedly said (or hinted) that it is not easy to teach Unitary Perception. Very few human beings seem to grasp the tremendous and deep meaning of Unitary Perception and there seems to be little interest to live all one's life in Unitary Perception -as you propose to do-

RUBÉN FELDMAN GONZÁLEZ (R.F.G.): It is not easy to teach Unitary Perception. But to attempt it is the most important thing.

Learning Unitary Perception requires an absolute time which depends upon hidden variables.

Nevertheless I repeat that time is irrelevant in Unitary Perception. We have to understand the paradox that it is necessary to speak about silence.

We also have to understand *what Unitary Perception is not*.

Unitary Perception is not to assume something about Unitary Perception. If you let me speak about Unitary Perception, you will inexorably establish comparisons.

You may say: Ah, that is what John Smith spoke about! (I'm inventing the name John Smith.) I will have to clarify then: *to compare* what I say about Unitary Perception with something that was said before is not Unitary Perception.

The act of comparison is the essence of fragmentary perception.

When you represent Unitary Perception verbally or symbolically, you limit and reduce Unitary Perception. In such a manner you distort Unitary Perception.

In summary: If we merely verbalize, we do not stop fragmentary perception.

AUDIENCE: You want to say that remembering Unitary Perception is not Unitary Perception.

R.F.G.: Yes. And comparing Unitary Perception with something else is not Unitary Perception either.

To change its name, to adjust Unitary Perception to what I believe is not Unitary Perception either.

That is to say: Unitary Perception is not only a knowledge. It is to discover moment by moment the totality of that which is perceivable without comparison, without symbol, and without word.

AUDIENCE: You describe it as “to look and to think like the star looks and thinks.”

R.F.G.: Yes, like the sea wave thinks and looks...

With this poetic metaphor I want to catalyze the *understanding of the fact which is Unitary Perception*. We have the tendency, both inborn and taught by our education, to re-present Unitary Perception but Unitary Perception has no representation.

To think about Unitary Perception is not Unitary Perception. Unitary Perception occurs only in the present (right now), that's why it cannot be re-presented.

As you see, to teach Unitary Perception is, above all, to discover together what Unitary Perception is not. It is not to study philosophy or metaphysics.

AUDIENCE: But one needs to know oneself.

R.F.G.: Let's wait a minute. There is nothing solid or permanent that could be called "oneself."

That's why I prefer to talk about realizing that there is no thinker, but only thought...

It is also necessary to realize that apparently different words really mean the same, when we observe and understand.

For example: *thought, time, oneself, I, etc.*, mean the same thing ultimately.

AUDIENCE: So teaching Unitary Perception is only teaching the knowledge of Unitary Perception, which is not Unitary Perception?

R.F.G.: We may share only the knowledge about Unitary Perception or we may go further and share also the experience of Unitary Perception.

AUDIENCE: Can you share an experience?

R.F.G.: It is possible once we understand there is no self to protect, no "oneself," no superior or inferior self. Then group mind may start and only in group mind the experience is shared.

AUDIENCE: Is sex (intercourse) group mind?

R.F.G.: Generally it isn't but it can be. It doesn't mean to share your wife with a third party. But all the defenses behind which the illusion of "the self" exists... have to fall.

AUDIENCE: If we understand that Unitary Perception starts only in a very silent mind... what is the place of dialogue when teaching Unitary Perception?

R.F.G.: Dialogue has a very important place. Dialogue can't have taboo themes (untouchable themes), but it has to move around what Unitary Perception is not.

Dialogue has to catalyze the Unitary Perception of thought and thinking, its nature, its incoherences.

We have to be aware of the emergence of each representation, each image (which is thought, emotion, and visceral reaction at the same time).

It's very important to perceive each representation at the very moment in which each representation is emerging to consciousness and not after this has happened: Unitary Perception is not introspection. Introspection is merely remembering images or representations which have already occurred.

Of course a type of dialogue without argumentation is necessary; a dialogue that is peaceful, friendly, exploratory, and inquisitive.

When there is constancy in the Unitary Perception of thinking, the mind gets quieter and life moves from silence to silence.

AUDIENCE: Then one speaks very little?

R.F.G.: Then you speak and think when it's necessary. The rest of life moves in ecstasy and the peace of silence.

AUDIENCE: Then one achieves the mind transformation you propose?

R.F.G.: At the very moment in which Unitary Perception starts, right then a transformation begins. Of this transformation you can't have an idea, a representation, an image or a knowledge.

AUDIENCE: Then I will have no clue of my transformation!

R.F.G.: You'll have many clues: No conflict, peace of mind, physical regeneration, increased energy available, improved relationships, etc.

You'll communicate beyond words, when words can't be found. It's not possible to have a complete idea of the benefits of Unitary Perception. Your sensitivity will grow and you'll find great difficulty to insult intelligence.

Perhaps you'll agree with me that we have learnt to be incoherent and to insult intelligence moment by moment.

You are insulting intelligence right now smoking your tobacco cigarette. But it's not enough if I tell you. If you don't see right now what you are doing (in Unitary Perception) you'll never stop smoking.

AUDIENCE: I have to see that smoking is incoherent and unintelligent. But I see it and I don't stop smoking.

R.F.G.: *You don't see* that smoking is unintelligent, *you think it is*. When *you see* what smoking is you'll stop smoking immediately. To see is not to think.

Let's have another example of incoherence: "To procreate more children and earn more money is good for mankind."

In reality intelligence shouts to me that overpopulation and greed are destroying the livable surface of the planet and are endangering the life of all mammals, including my little dog and mankind.

For the first time in the written history of man we face the possibility of the end of mankind.

There is interpersonal incoherence, incoherence between ideas and belief, incoherence between man and nature, between the use of technology and the survival of man, incoherence between belief and action, etc.

AUDIENCE: I believe I understand that part of the problem is to have overvalued thought, the self, and even our gross fantasies as if they were something "spiritual."

R.F.G.: Yes. But we don't see (in Unitary Perception) that the ecological and economic collapse of the industrial civilization (both capitalist and communist) have their root in overvaluing thought.

We are all going to die. You know.

The understanding that we are mortal, that nobody avoids that fate of man, brings great sorrow. That's why we spend our life avoiding thinking about death and denying (unconsciously) the sorrow of thinking about our own death "when everything goes OK."

We don't talk about the man who wants to die because his cancer hurts.

When everything goes okay we deny the sorrow of *knowing* we are going to die.

Then we escape from that fundamental sorrow (which is also anger and fear).

The escapes are the search for profit, prestige, fame, power, pleasure, entertainment, etc.

Those escapes are easier when we believe the moment of death is far away.

I say we have to understand paradox, because it is a necessary paradox to talk about silence. To talk about silence is not incoherent; it is a paradox.

There is something specific to do in silence. I call it Unitary Perception.

Another paradox is to understand that we live fully only when we accept that we are going to die and when we stop avoiding the sorrow of knowing we are going to die.

To live with death is to renounce the habit of verbalizing. Unitary Perception starts right here.

AUDIENCE: But... if it wasn't possible to transitorily stop the habit of verbalizing?

R.F.G.: Then Unitary Perception would not be possible.

If you believe it's not possible to see and to listen without internal verbalization or speaking you will not discover the most important fact of life: Unitary Perception.

To think about silence is another thought, but it is not silence.

AUDIENCE: Is that silence happy or sad?

R.F.G.: You'll have to find out. Sadness is true. To be sad is a lie. That is to say: If I attempt without effort to listen to all sound and at the same time, I feel sadness (if there was sadness)...

that is intelligent action. But to say: “How sad I am!” is an act of self-pity, an act of corruption of observation. You have to be interested in being free from the growing degeneration of mankind. If you are not interested, then you are already degenerating.

I have a friend who tells me: “Life is like a two sided coin, one negative, the other positive. I have to think positively, otherwise the negativity of life will destroy me.”

I tell him to see the totality of life, not to fragment it in two or more sides... and to see our reactions (emotional, behavioral, intellectual) at the same time that we see “all sides of life.”

This is all we have to do to initiate a transformation of consciousness without dividing, fragmenting or reducing reality.

This is the beginning of feeling the joy of being able to see the totality of life without reactions.

I tell my friend this, which is something I have found to be true (not mere philosophy) but the next time I see him he continues to emphasize “positive thinking.” He has not yet dared to explore into the Unitary Perception of life... the beauty, the delicacy, the subtlety of it all...

AUDIENCE: The subtlety of the exploration in Unitary Perception... but I may not want to see that there is a “negative side” or that mankind is degenerating.

R.F.G: The word may be different and perhaps we will have to discover together what is happening to mankind, which is facing its own end.

The American Academy of Sciences has stated recently at the US Senate that mankind may disappear in only sixty years.

AUDIENCE: Mankind wants only pleasure.

R.F.G.: That desire (wanting only the pleasure from life) is part of fragmentary perception. It's very important to see the constant desire for pleasure, experience, and entertainment. That desire can't be seen if the mind is not in complete silence. I mean to see the desire for experiences in Unitary Perception. The desire for experience stops us from seeing the experience right now.

AUDIENCE: And if you don't see that desire in Unitary Perception... then what?

R.F.G.: It is clear that the wish to repeat what you know is in the way of understanding or discovering what you don't know. Your life will be a constant repetition of "the old"... the past.

The completion of human life requires one's wish to go to the unknown, from silence to silence. It is like dying moment by moment.

If the unknown is not present, the best that can happen to you will be to improve your vocabulary, but you will continue being merely an animal with language.

(Long Pause.)

AUDIENCE: You don't mention music.

R.F.G.: If you are still looking for music you have to ask yourself if you hate silence.

The love of silence (the very necessary silence) will not arise until one sees completely the hate one feels against silence.

AUDIENCE: Very necessary silence...?

R.F.G.: Very necessary! Listening silently, listening to silence in silence, one discovers the disorder of what we know and the order in the unknown.

In the planetary “civilization” we have built there is no order, not even physical security or dignity.

AUDIENCE: With so much silence I can isolate myself.

R.F.G.: Then you believe you are not isolated right now. Ask yourself whether you are related to anyone or merely to the image of someone, which has been inexorably produced by yourself.

Are you related to anyone or only to a thought of your own brain?

We all have to ask ourselves this question. In other words: Do I love anyone in this planet?

AUDIENCE: Well, you certainly started to teach Unitary Perception to us already!

R.F.G.: Do not avoid exploration! Do not avoid the void...

Unitary Perception is the greatest benediction of life and the way all we can really be expresses itself.

The mind that is completely silent may discover “*That*” which is beyond all thought.

If you imagine what is beyond thought, you are still within thought. Unitary Perception includes thought. Fragmentary Perception is only thought.

In some languages like German, the words “perception” and “thought” are synonyms.

That's why it is important to clarify that "*Unitary Perception*" is the kind of perception that goes beyond thought (even when Unitary Perception includes thought).

It has to be clarified, as well, that Unitary Perception happens only "*right now.*"

When I say that Unitary Perception happens only right now, I mean that Unitary Perception is not "a final goal" to be achieved, or to be controlled. In the best of cases *Unitary Perception happens constantly in the now.*

Unitary Perception is a way of life: true life.

Unitary Perception can occur constantly, because rational thinking is not permanently necessary. What we need is not an ideological mind, or a believing mind, not even a very informed mind. What we need is a completely silent mind.

In Unitary Perception one understands the great value of silence, that's why one allows, tries, attempts, and maintains silence, the silence which is alive and alert.

It is very important to see what happens if one listens to everything that can be heard at the same time and without any effort, without the ideas of "I" and "you," of "we" and "they," "East and West," "internal and external"...

Passive awareness is the foundation of action.

When we are aware of our body in space (in Unitary Perception) we realize that life, as we lived it yesterday, is no longer possible.

Unitary Perception does not start a project of change; it initiates a complete change in the mind. (This is not a mere change of mind.) This total change *IN* the mind is the only solution for mankind.

AUDIENCE: Solution to what?

R.F.G.: I have summarized what we have to solve as “*the human conditions as we know it*,” as “*the horror of an infectious life*,” but not only infectious because of AIDS, cholera, and tuberculosis... as “*the horror of a poisonous life*” but not only poisonous by alcohol, drugs, and tobacco, as “*the horror of a miserable life*” but not miserable only because of poverty, which is growing, because of recession, legalized plunder, inflation, unemployment, homelessness, hunger, malnutrition, exploitation, prostitution, war, and the ignorance of the sacred.

When I say ignorance of the sacred I don't mean not knowing anything about the sacred, but rather not experiencing life as something sacred.

All we know may cease in three ways:

1. With death.
2. With orgasm, if there is great love between man and woman.
3. With Unitary Perception.

All the past, all that is known, ceases in Unitary Perception.

This is not amnesia; it is the temporary suspension of language and thought.

If we pretend to repeat what we have lived in the past five hundred years, then mankind will disappear in less than eighty years by economic and ecologic collapse even without a nuclear war or many conventional wars, like the one in Viet-Nam which lasted forty years, the one in Central America (seventy years now) and the one in Ireland (a hundred years), etc.

We move between the poles of like and dislike and generally we are not interested in knowing all we can be in peace (and we are not yet).

When we perceive all that is perceivable at the same time, one realizes that the brain creates “a noise” which we call “thinking.”

As long as we perceive that “noise” which is *thought*, as part of everything that can be perceived at the same time, then there is no problem.

The problem arises and is also compounded, when one believes that the completion of man depends upon that noise of the brain, which is called thought and which assumes that everything happens “in time.”

But “That unknown,” which is the sacred, is happening now all over cosmos, that’s why the unknown and the sacred can be perceived only “right now” in silence.

That noise of the brain, which is thought, believes that it has to *adjust* to a corrupt society, which means to become corrupt.

Or else, that noise of the brain, which is thought, believes it has to *oppose* the social environment, which creates more conflict and more horror.

AUDIENCE: Then, if I am in Unitary Perception I do not adjust, I do not oppose, I don’t accept or reject, I’m not swept by likes and dislikes, by “positive” or “negative” thinking, etc.

R.F.G.: Of course, because Unitary Perception starts in the silent mind.

Let me repeat that we don't need a mind full of ideology, belief, or information but rather a completely silent mind.

An ordered mind is not a mind in order. A mind ordered by orders, ideologies, beliefs, programs, habit, formulas, addictions, obsessions, traditions, rejections, and predilections *is not* the mind that lives and moves in the order of Unitary Perception.

WHAT'S YOUR CULTURE: FELDMAN OR GONZÁLEZ?

Fairbanks, Alaska, March 11, 1995

AUDIENCE: What is the culture you identify with?

RUBÉN FELDMAN GONZÁLEZ (R.F.G): My name implies unity: Rubén Feldman González. But in Unitary Perception one can see there is no culture anymore.

Once I read a good definition of culture: “Culture is the sense of communion, goodness, refinement, enlightenment, and excellence of insight acquired by education and coherent intellectual, esthetic, and spiritual training.”

Habitual conversations are mere exchange of opinions which distract us from seeing, truly sensing, that there is no culture whatsoever, only an incoherent and divisive multiplicity of activities.

Why should I then identify with any illusion of “culture”?

To see that there is no culture is a silent, reflective act of high energy, requiring our total and excellent perception. It doesn't require explanatory words. Look and see.

AUDIENCE: Whites, blacks, Asians, and Hispanics equally enjoy the same movie. Isn't that culture?

R.F.G.: Getting together to escape from reality is not culture. Many antagonistic or disconnected groups have no sense of communion, not even of community. One is a danger to the other. Is that Culture?

There are not enlightened individuals. Is that culture?

If one looks at the people in governments, allegedly there by vote, one sees no excellence of insight, no refinement, and no goodness.

There is no excellence if one drinks alcohol, smokes tobacco, uses street drugs, participates in corruption, in prostitution or in the sale of weapons.

There is no wholeness or thoroughness in education. Is that culture?

There is no training in art at the schools, no education of the spirit, no integrated families, and no coherent discourse in economics. Is that culture?

Children and elderly people are homeless in the streets. Let's not even talk about lack of compassion. Is that the excellence you need in culture?

There is no spiritual or esthetic sensitivity. Without those you can't define the word culture.

Are we going to substitute with police or welfare agencies, the culture and excellence that can only be taught in a good home and a good school?

No agent can do that job. The agent himself is a symptom of a culture in collapse, in which a good home and a good community are only good memories, when not merely doctrinal fantasies.

Communion based upon compassion, friendship, and peace was substituted by basic survival based upon usury, profit, personal prestige, and the search for mundane or spiritual power.

AUDIENCE: You say that if mankind goes on like this, it disappears in seventy years or so. Nevertheless you say you are not a pessimist.

R.F.G.: I'm not. The American Academy of Sciences has said that mankind is not yet free from the danger of massive suicide, due to economic, military or ecologic collapse. If you are not afraid of looking around you, it doesn't seem to be such a crazy statement.

What I say is: Only a profound psychological revolution in each one of us can free mankind from the danger of self-extermination.

AUDIENCE: And the psychological revolution means to learn to be in silence.

R.F.G.: I wish it was so easy. It is a psychological revolution based upon Unitary Perception.

Unitary Perception starts in the second silence.

There is a first silence (just to call it some way) that occurs after suspending the spoken and the unspoken word.

If you take that seriously and you remain consistently in this first silence, then a second silence comes, in which the windows of universal reality are widely open.

Those windows are the senses: hearing, sight, smell, proprioception.

If you are aware that the five senses are functioning at the same time, right now, then you are in Unitary Perception, in that second silence which allows you to see that the Universe is one, and that you are one with mankind (among other things that are only seen in Unitary Perception).

In reality, that second silence is the contingency of a true molecular change that happens in the brain neurons.

Without this neuro-physiologic change there is no second silence, there is no Unitary Perception and there is no awareness that cosmos is one.

AUDIENCE: It's hard for me to see how the neurophysiologic change I can achieve is going to influence home and community.

R.F.G.: Before going on let's clarify this confusion.

You don't *achieve* a neurophysiologic change. It *happens* by itself when the second silence *happens*.

This is the only beginning of the individual psychological revolution without which no change will be seen at home, in politics, in economy, and in the rest of human activities.

We have been trained to think in separate compartments. We have been made to believe that it is possible to solve isolated problems one by one.

There are no isolated problems. To see this is Unitary Perception.

I gave a nephew all the books I wrote that were published in Spanish. He never read them. My nephew doesn't see the relationship between those books and me (the author) or the relationship between what I say in those books and the relationship between him and me.

This is an example of what I call fragmentary perception.

You can't look at the sky while you are sinking in a quagmire.

By the same token, there is no Unitary Perception as long as you live in fragmentary perception.

AUDIENCE: If it is true that mankind may disappear in sixty years, how come we don't hear more about it in the news, schools, etc.?

R.F.G.: We are trained from early age to deny unpleasant realities. Sigmund Freud denounced this tendency under the title "Unconscious Defenses of Ego." These defenses become very obvious in our dreams and in the free association of thoughts.

The unconscious is made of everything we don't want to see. Not wanting to see is one of the sources of fragmentary perception.

I expand on all this in my books.

AUDIENCE: But your books are about psychology. I don't understand that subject.

R.F.G.: Do you see your own fragmentary perception?

You consider psychology as a "subject" or "specialty" separate from the rest of our life. Another compartment.

The books I wrote may be an open gate to a total and true life. They are not "subjects" separate from life.

They are not problems alien to you, me, and the rest of mankind.

No subject is separate from any other subject. Seeing this is intelligence.

In true dialogue we may develop a deeper, more complex language, more refined and “polished,” more “shared” than the one we speak now.

We have to go beyond a mere exchange of opinions, and beyond words, no matter how important words may be. For this to happen we need intelligence, good will, and communion.

AUDIENCE: Otherwise, the same word may mean something different for you and for me.

R.F.G.: Yes. We have to share meaning when we talk about “dying in life.”

It only means the second silence, Unitary Perception, true and intense life.

“Dying in life” is the beginning of life.

When words and thoughts are suspended, there is contact with all sound, including the universal sound nobody listens to. How can they listen in the midst of internal noise?

In Unitary Perception you consciously enter the immense space of the universe (where you have always been without being aware).

Then there is awareness that space is one, that you are the universe.

To die in life means that in the second silence there are no words, gossip, promises, or lies.

To die in life is the second silence and it is a universal adventure.

AUDIENCE: You speak like a poet guru.

R.F.G.: Comparison will not let you be even in the first silence. Comparison is made of words.

Can you temporarily die to words?

I you *do it*, you know the first silence.

If you do not attempt (without any effort) that first silence, then the second silence will never happen.

AUDIENCE: I'm afraid that if we suspend dialogue, the present tendency to separate human beings according to religion, race, and nation will only get worse. In a short time we'll end up all against all.

R.F.G.: The second silence doesn't preclude necessary dialogue. Not only that: I believe that dialogue is only possible in Unitary Perception. Otherwise, we have only a meaningless exchange of opinions.

The second silence calls for intelligence, not for the terrorist homicidal manias of fundamentalists, racists, and nationalists.

In the second silence, intelligence and sensitivity are awakened.

We will need tremendous intelligence, peace, and Unitary Perception to solve the present world situation from all points of view: ecologic, economic, military, etc.

The second silence will provide the individual psychological regeneration that will dissolve our growing affinity with violence, drugs, alcohol, tobacco, the chaotic greed for money, prestige, and the illusion of power and status.

In the second silence it is possible to see all human problems as one problem (Unitary Perception).

It is necessary to see hunger, overpopulation, lack of drinkable water, fatal epidemics, deforestation, war, etc., *not* as American or Russian, Christian or Muslim, Arab and Jew, white and

black, Serb and Bosnian, and all the rest of the divisions we invent. We create new divisions every day. It is necessary to see all human problems as human beings (in Unitary Perception).

AUDIENCE: The second silence is Unitary Perception and the threshold of universal consciousness?

R.F.G.: Let's say it is. But those two words "universal consciousness" are not universal consciousness itself, right?

Definitions and words are part of the perception in parts, that's to say, fragmentary perception.

Man has spent at least thirty thousand years in the fragmentary perception of thought.

In those thirty thousand years war has been *the way of life* for mankind.

That's easy to see. It's more difficult to understand that the concepts of space, time, cause, method, and paradox are all aspects of fragmentary perception and that it is the origin of war.

I discuss all this in detail in my written work, so I recommend you to read it.

Now, if you are conditioned by all you have learned about "self," by how "everything is solved gradually in time" by "all of us living in separate space," by the idea that "if you know why you are sad, you are going to stop being sad," etc... and if you do not see the illusory and distorted character of these innumerable overvalued ideas, you may easily believe you are in Unitary Perception, simply because you can define Unitary Perception with words. It is not so.

When you define Unitary Perception you have brought Unitary Perception to fragmentary perception, which is the familiar “area” in which you live.

AUDIENCE: Not wanting to leave the “familiar area” of fragmentary perception precludes the completion of man and so his transcendence from the human condition.

R.F.G.: Exactly. That also means that without a facultative de-conditioning there is no flowering for human beings.

To pretend to flower within the known area of fragmentary perception is to condemn mankind to disappear.

AUDIENCE: To disappear or to become a zombie...

R.F.G.: Of course, intellectual zombies entertained by computers and TV, building weapons and prisons, for whom “the spiritual” is only a bunch of words, opinions, rituals, and hierarchies of power.

For those people, life means conflict and effort and their education consists of teaching that life without conflict and effort doesn’t exist. That is the education we have all received. Only Unitary Perception allows the understanding that true life is a life without conflict, without fear, without anger, and without sorrow.

To live without conflict doesn’t require any time, it doesn’t happen gradually.

That’s why we say that there is no Unitary Perception without a profound psychological revolution.

All we know about human life is based upon fear, even religion.

The true church is an invisible communion (spiritual) of good and peaceful men all over the planet; it is not a concrete temple of stone that I can visit weekly, close to my house.

AUDIENCE: It is not a place to brainwash people.

R.F.G.: Quite. The true church is not the hidden violence of persuasion to push man into a pattern.

That's the violence of the priest and the good politicians, if politicians can be good.

Goodness starts when one discovers that there is no thinker, but only thought.

This is not philosophy. This is part of living in Unitary Perception.

Great, internal silence is needed to see (not only to repeat) that thought exists, but not the thinker.

In other words: There is Unitary Perception, but not an observer practicing Unitary Perception. This means to go from fact to fact without looking for anything in particular. It doesn't mean not to make a good plan for the day or throwing the watch to the garbage can and becoming unpunctual.

One can see one's spouse, one's parents, son, friend, without any association of thought in complete silence, without opinion and prejudice.

It's possible to purely look, without the distortion of the past, which is personal or collective memory.

Generally, when we see someone we love or hate, 80 percent of what we see is memory and only 20 percent is pure looking.

Nevertheless, it's possible to look in complete silence, which is one hundred percent looking and one hundred percent living.

Can you look at me without the past, pure looking without memory?

AUDIENCE: Perhaps I can, I have to try...

R.F.G.: If you don't attempt Unitary Perception seriously, constantly, there is no chance for you to live a true life, in this world or the other.

AUDIENCE: (Laughter).

R.F.G.: It's good to laugh at the most serious thing in life.

TERRORISM, THOUGHT, AND SILENCE

Fairbanks, Alaska, April 21, 1995

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

RUBÉN FELDMAN GONZÁLEZ (R.F.G.): Let's not gossip. We can't do much about that particular problem. Let's talk about *what we can do*: Unitary Perception.

AUDIENCE: 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.

AUDIENCE: Why Unitary Perception?

R.F.G.: Society is going to pieces all around the world, not only in the United States.

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.

AUDIENCE: Their thinking was wrong.

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

AUDIENCE: 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?

AUDIENCE: They better correlate well. Those contents.

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

AUDIENCE: We need creative thinking. Like the one of Einstein or Galileo or 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 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.

AUDIENCE: 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!

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

R.F.G.: Yes. 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.

AUDIENCE: 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.

AUDIENCE: 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.

AUDIENCE: So thinking is not the ferment of regeneration.

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

AUDIENCE: So, what is?

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

AUDIENCE: 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.

AUDIENCE: 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.

**AUDIENCE: 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.

AUDIENCE: 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 may live in the First World without being greedy, without fostering imperialism. You may live in the Third World without having children, without fostering overpopulation, hunger, and misery.

You may 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.

CREATIVITY AND CREATION

Everything is being created in the whole cosmos right now, at the same time.

We can't imagine creation.

The word creation is not creation.

Real and total contact with creation is only possible in Unitary Perception.

Real contact with creation starts when there is a serious attempt to suspend spoken and thought language, while one listens to everything that can be heard and while one sees everything that can be seen, without any effort.

Listening in this total way, one doesn't allow anything to interfere with the act of seeing. Seeing is action. *To see is to do*. Seeing doesn't need *to be* anything. Seeing doesn't need *to do* anything.

The suspension of spoken language (but also of thought or imagined language) constitutes a first silence, in which everything is heard and seen at the same time.

This is the real contact with creation, which can only happen right now.

Total contact with creation occurs in the second silence of Unitary Perception (a much deeper silence) which arrives without it being sought, as long as one constantly maintains the pure seeing and listening of the first silence, without words.

In the first silence of Unitary Perception one doesn't name what is seen or heard. This Unitary Perception of the completely silent mind favors creativity, which can be defined as the latent capacity of rational thinking to discover relations between things, people, and ideas. These relations generally go unnoticed.

That's why I say that there is no creativity of thinking without Unitary Perception (that's to say, without real contact with creation right now).

For example:

1. Isaac Newton was creative when he discovered the relation between the falling apple and the moon that never falls. Newton asked himself: "If the apple falls, why doesn't the moon fall?" That was the foundation of his Theory of Universal Gravity. A non-creative person fears to be seen as a fool if he asks a question like that. A fearful person may ask valuable questions, but he will not pursue them to the end. Generally the question is: what relation is there between an apple and the moon? *I see none!*

2. A feudal Lord brought to Archimedes a crown of gold, to know whether it was pure gold or not. Archimedes knew he had to find the volume of the crown, to see if the weight corresponded with that of pure gold.

But the crown had a complicated shape and Archimedes couldn't find the way to discover the exact volume of the crown. One day while taking a bath in a barrel, he noticed the

level of the water had gone up, after he went into the barrel. That was the solution. A body pushes away so much water from a recipient, as its own volume is.

Archimedes measured the volume of water pushed away by the crown and so he knew the volume of the crown.

Generally, the question is: what relation is there between the weight of a crown of gold and the amount of water that crown pushes away from a recipient? *I see none!*

3. Helen Keller was born deaf. She had never developed language, until one day she found out the lip movements for the word “water” and how that movement could be associated to the water in a glass, in a pump or in the river. The day she discovered this relationship, she started to develop and use language and her life changed.

4. History tells us of tragic examples of situations in which the lack of thought-associations brought many disadvantages. One of them was *the aeolipile*, the first steam engine, invented in Alexandria (today Egypt) in the AD first century 2,000 years ago. The Roman Emperor invalidated the invention, delaying it for 1,700 years when he said that the *aeolipile* was “only an amusing toy.” What’s the use of a steam engine?

5. The human being needs three years after birth to *discover the relation* between his or her name (Rubén) and the word “I.” Very few discover in their lifetime that the word Rubén (name) is not Rubén.

6. One may ask: What is the relation between the Sun and my bones? *I see none.* Nevertheless, it is known that the Sun activates skin substances which themselves favor the absorption of calcium and phosphorus in the bowel, which is necessary to build and maintain good bones. It was a creative

act of the human mind to discover the relation between the Sun and the bones. That connection had been hidden for millennia, since fragmentary perception separates everything in isolated compartments.

“There is the Sun and here my bones; I see no relationship between them.”

7. The magician’s task is to perform “miraculous tricks” by hiding the connection between each one of his movements. This is the function performed by “the observer” within the process of thought: maintain things, people, emotions, events, etc., in isolated compartments.

Unitary Perception allows us to constantly discover the process of thought and its distortions (the Mnemonic, Eidetic, Thymic, and Autonomic process). Unitary Perception also constantly discovers the “hidden” connections between the different contents of thought.

That’s why I say that without Unitary Perception there can be no science. In Unitary Perception I discovered that memory is unconscious and incoherent, as well as the source of thought. But comparison, which is the essence of thought, is not permanently necessary. That is, we don’t need to accept or reject all the time.

We don’t need to think all the time, but only when it’s necessary to predict, operate, discriminate and compare. I can understand Unitary Perception with words, as another idea or as a belief. Or else, I can live in Unitary Perception moment by moment, as the way to really live.

8. Paradox is the final culmination of the act of thinking. A paradox is an apparent contradiction. Paradox may either be a bridge to Unitary Perception or a dead end for the process of

thinking. The quantum paradox establishes that the subatomic particle behaves all the time as a wave as well. Fragmentary perception relates the particular to the particular.

Unitary Perception allows contact *with cosmic energy*, which the brain perceives commonly as *sound* through the ear, as *light* through the eye, and as *gravity* through muscular and skin proprioception.

Unitary Perception goes beyond sensory perception and *discovers* that energy is one, right now. That's why I say that the real and energetic contact with creation is only possible through Unitary Perception.

It was in Unitary Perception that I discovered that all human beings are one. It was in Unitary Perception that I discovered that space is one.

It's only the fragmentary perception of thought that divides space as "up and down," "within and without," "East and West," "Arab and Jew," "Pakistani and Hindu," "Bosnian and Serb," "American and Russian," "Black and White," "Protestant and Catholic," etc.

In Unitary Perception I found out that the time of the watch can be, at the same time, irrelevant. One can be punctual without effort.

In pure seeing, not interfered with by words or imagination, time is irrelevant. In the pure observation of Unitary Perception, the observer is dissolved. That's why I say that "seeing doesn't need being."

If one purely sees, one doesn't need to do anything else but seeing, since seeing is action.

It is clear we don't see well, (one hundred percent well). Only fifty centuries after the discovery of writing and twenty centuries after the birth of Jesus Christ, a man (Isaac Newton) dared to deeply explore the question: "Why doesn't the moon fall?"

For fifty centuries nobody had dared to ask this question, let alone explore it deeply!

We shouldn't be surprised that, for three hundred centuries, nobody has yet answered the question: "Why don't human beings live in peace?"

Pure listening, in Unitary Perception, which happens in the deeply silent and peaceful mind, doesn't allow the act of seeing to be distorted by memories, beliefs, images, and ideologies.

In pure listening, which is pure only in Unitary Perception, compassion emerges, which is the passion for all, not only the passion for the one who suffers and is afraid.

In Unitary Perception it is discovered that thought occurs, when thought is emerging from silence, but that there is no thinker. In Unitary Perception it is discovered that the word "chair" is not the chair. It is also discovered that the word may stop when it is no longer necessary.

In Unitary Perception I have discovered that human beings live with many unnecessary words and these words usually distort the act of observation.

When there is no good observation, energy is wasted, human relationships get disturbed and hate, sadness, and anger emerge.

That's why I say: If we like to feel tremendous energy, if we understand the value of communion and if we realize the great value of individual and social peace, then we have to explore together, constantly, day by day, moment by moment, what Unitary Perception is and what it is not.

The brain has a constant, natural tendency to produce restlessness and "noise" (words). That's why the attempt to live in Unitary Perception with a very silent mind has to be also constant, and without effort.

Unitary Perception is the beginning of individual and social regeneration, communion, and peace. That's why I say Unitary Perception is the most important fact in human existence.

Each one of us has the final responsibility to discover by him or herself the truth of this.

SOCIETY, YOU, AND YOGA

Dialogue after the show of the Krishnamurti video:

“To be deeply honest.”

Bakersfield, California, February 1993

AUDIENCE: There is a profound degeneration of the individual and society in the whole world.

If we want some kind of regeneration we have to understand the relationship between the individual and society.

RUBÉN FELDMAN GONZÁLEZ (R.F.G.): You talk about the individual and society as if they were two abstract and discrete entities.

As such they do not exist.

The individual and society exist only in thought-knowledge.

Experience creates knowledge, which is incoherent and unconscious memory. From memory emerges rational or irrational thought. From thought emerge the “reactions” which we call “action.” Reaction is only imitative action to conform.

AUDIENCE: Well, but what is the relationship between the individual and society?

R.F.G.: There is not such a relationship!

The brain is only related to itself, to security, to the continuity of the self tomorrow, or in the hereafter, to sorrow and to the image which the brain has created of the son, of the wife, of society.

There is no relationship between the brain and the wife.

The brain is only related to the image of thought which it counterfeited of the wife.

There is no “other” for the brain, except within the brain.

The brain relates only to itself, to the products of the activity of rational or irrational thought.

AUDIENCE: That is selfishness!

R.F.G.: Of course. You have heard the definition of selfishness. Selfishness counterfeited life. The self creates fear and from fear emerge conformity, fashion, obedience, and imitation.

AUDIENCE: But how does this self-centered and automatic activity come to an end?

R.F.G.: How does the process of imagining idiotically end? “Idiot” means “within oneself.”

If someone tells you that you are enclosed merely in what your brain knows, from sensory reaction to motor reaction (so-called action)... How do you respond?

Is there a way to imagine *not idiotically*?

If you respond in any known way, there is no true response, but only mere reaction.

You go from what you know to what you know. Like a true idiot. Is it possible not to do anything with energy?

AUDIENCE: Then there is no freedom or creative action. We are doomed to stupidity.

R.F.G.: If freedom and creativity exist, they do not exist in knowledge.

Knowledge and action based on knowledge has polluted the rivers, the sea, the atmosphere, the Earth, and it has degraded human relationship (but not only through wars).

The question: “What makes the idiocy of repetitive and automatic selfishness end?” emerges from the wish to end conflict (to end the fear, anger, and sorrow that emerge from selfishness). If that is so, the whole cycle repeats itself. That means the cycle of going from the known to the known.

If the cycle gives me pleasure or comfort I say: “Let them continue selling weapons, drugs, alcohol, tobacco, women, and children, I see no problem in that... I see no degeneration... I’m comfortable.”

AUDIENCE: There has to be a way to simplify that matter of the individual and society.

R.F.G.: The individual creates society and society conditions the individual. There are not two separate entities: “individual vs. society.” It is one thing.

Collective consciousness (that means yours and mine together), creates abstractions like “the individual” and “society” and then it separates them as if they were separate “entities.”

It is lazy and irresponsible to believe that only a social, scientific or economic revolution will suffice to transform and satisfy the individual.

We need a specific transformation of perception (Unitary

Perception) and this requires all our energy, all our intelligence, and all our responsibility.

AUDIENCE: I don't see how pure observation can end the idiotic action of automatic selfishness.

R.F.G.: Unitary Perception is the fundamental action. But if you merely think *about* Unitary Perception, you are only in the cycle of idiotic, automatic selfishness.

AUDIENCE: In Yoga it is said that the senses and their materialistic activity have to be overcome. Unitary Perception sounds materialistic.

R.F.G.: Because you are not doing it.

Fragmentary sensory perception is not Unitary Perception.

To complicate matters you come talking of what you know about Yoga. Again the cycle of the known.

Are you listening?

Is there Unitary Perception now? Without Unitary Perception there is no contact with the unknown.

If you realize that you can listen, see, and feel *at the same time right now*, you transcend the human condition, you transcend matter. This is not anything mystic or esoteric. This is very easy and you can do it right now! Then you will see that you dissolve and you perceive all human thought as one thought in your consciousness.

This happens not only while you sleep. It also happens during wakefulness. You make contact with group mind.

You realize that *you are* group mind.

Without a very peaceful brain, that experience cannot happen and you will continue repeating book paragraphs. Nothing that you really discover. Then the observer who asks how to stop being so idiotic, ceases. Then the observer is intense observation moment by moment.

Unitary Perception is the essence of religion, psychology, and true politics (not the politics of one or many parties) because Unitary Perception is fundamental action.

Without Unitary Perception, all action is only reaction.

For example, if you talk about Yoga but you cannot *leave everything* that a corrupt society offers, you can't teach Yoga.

You can't leave everything (profit, fame, status, trivial activities and distractions, etc.) without the energy which only emerges in Unitary Perception.

If you tell me that Yoga is to eat *satwic* food, stretch the body in certain postures (*asanas*), to breathe deeply (*pranayama*), and to say "Aum" (*mahamantra*), you have corrupted Yoga as well.

THE UNDERSTANDING OF CONSCIOUSNESS IN THE TWENTY-FIRST CENTURY

You don't want to *think* that civilization is in collapse. You *believe* that if you do you will be so depressed that you would start thinking about suicide.

So don't think about it.

The perception that human society is in fragmentation and collapse, all over the world, is a nonverbal, subtle, immediate, and total perception.

It can only happen in the second silence of Unitary Perception, from a highly awakened sensitivity, in order for the perception to be safe and useful. It is not a perception mediated merely by belief, words, and thinking.

In other words, you need to start living a true life and to develop a new mind in order to wake up and smell the coffee.

Without this new awakening, human civilization will not be regenerated and the fate of man is meaningless.

This new awakening is really a revolution in consciousness itself, a mutation at the core of the mind.

When we attempt to even define "consciousness" we inevitably fall into paradoxes or vagueness, since consciousness transcends conceptual intellect and language.

It has been said that consciousness is to be aware of *everything perceptible* at the same time. This includes being aware of the workings of thought and language.

The advent of the computer has brought complications in language. Its activity is called “algorithmic activity.”

In *computing* “to understand” doesn’t imply “to be aware.” This differs from psychology where “to understand” also means “to be aware.”

In Math “to understand” goes beyond the “*algorithmic activity*” of the computer.

In modern research these three languages interact, so obviously we have a serious problem to resolve.

Even in the realm of *religion*, hasty, superficial or fragmentary translations have created pervasive and long lasting confusion.

It took me a trip to India to discover three thousand years of unresolved problems in the translation from Sanskrit within the spiritual discipline *Yogachara*. I had written a book (“The Book of Ephesus”), still unpublished, where I clarified similar confusions in Christianity, born from hasty translations from Greek.

Today we have at least six basic cosmovisions (world views) to study the relation among consciousness, computer, brain, and behavior.

The fragmentation of cosmovisions gives birth to a much more lavish fragmentation of theories, beliefs, ideologies, systems, formulas, and methods, as well as nations, races, and other inventions of thought.

A SENSIBLE REVIEW OF THIS MULTIPLE FRAGMENTATION IN THE PERCEPTION OF HUMAN CONSCIOUSNESS MAY PREVENT CENTURIES OF CONFUSION IN THE FUTURE AND MAY FACILITATE THE UNDERSTANDING OF WHAT THE CREATION OF A NEW MIND IS.

Summarized “equations” may facilitate the review:

C = Consciousness

T = Thought

A = Algorithmic Activity

FMB = Physical-Molecular functioning of the Brain

B = Human Behavior

SB = Simulated human Behavior

1) Technologic Cosmovision:

$$C \ \& \ T = A$$

This vision sustains that the computer’s algorithmic activity (A) replicates consciousness (C) and Thought (T).

This means a robot may have “consciousness.”

Perhaps before the year 2030 the computer robot will achieve “human equivalence,” that’s to say it will perform all functions of a human being, including sex, and it will overcome the ability of man in mathematical operations, speed, and general efficiency.

Some adherents to this form of thought dare to say the robot will have legal responsibility. There are already legal specialists in this area.

2) Scientific Cosmvision:

$$A \neq C$$

$$C + T = f(FMB)$$

$$Self = f(T)$$

FMB Simulated by A

$$B = f(FMB)$$

$$SB = f(A)$$

According to this vision, the algorithmic activity of the computer is not consciousness ($A \neq C$).

The physical-molecular functioning of the brain (FMB) is associated with consciousness and thought. Thought creates the self in order to provide continuity to memory ($C+T = f(FMB)$, $Self = f(T)$). This supplies a new meaning to the sentence: “I think, therefore I am.”

The sequence of events is as follows: The gene synthesizes protein and so helps to create the shape of body and brain.

Brain functioning gives place to thought and thought produces the complex concept of “self” (a cluster of concepts).

Other cosmvisions, as we will see, reverse this sequence of events.

Algorithmic activity can only *simulate* consciousness, thought or human behavior.

Implicit in the above equation is the concept that human behavior (B) is independent from consciousness and thought ($B \neq f(C)$, $B \neq f(T)$).

Human behavior depends directly on the physical molecular activity of the brain (electrochemical activity translated into behavior).

Human behavior also depends on occult variables like chance, environment (weather, food, culture, etc.), heredity, and the unconscious as described by Sigmund Freud and Carl Jung. Occult variables operate through electrochemical changes in the brain.

According to this, human behavior is unpredictable. Present legislation doesn't contemplate this fact in an integral fashion.

3) Biologic Cosmivision:

$$C + T = f(FMB)$$

FMB Not Simulated by A

According to this vision, the robot has no consciousness nor can it simulate it. Consciousness and thought depend on vicinal water in the neuronal microtubules.

4) Mystical Cosmivision

$$C + T = f(\text{Self [Ghost]})$$

$$C \neq f(A)$$

$$C \neq f(FMB)$$

According to the mystic, there is a spiritual self that incarnates in the body. From this self both consciousness and thought depend.

This makes consciousness incompatible with algorithmic activity but also even independent from the electrochemical activity of the brain (FMB).

This is the oldest cosmivision in mankind and therefore the most influential in all human activities, including language. The subject-verb-object structure of grammar is based on this cosmivision.

From this cosmivision emerges the notion of free will and present punitive legislation.

Since cosmivisions are further fragmented as beliefs, ideologies, theories, etc., the mystical cosmivision gave birth to ideas like “self-esteem” and “reincarnation of the self”—among many other.

Atheists and believers alike accept the ideas of self-esteem and reincarnation, since the idea of God is not necessary to promote these ideas.

The only necessary belief is that the self is a permanent entity, which is also invulnerable, absolute, and unchangeable.

If the self can be permanent, it might continue as a ghost, after the death of body, under certain conditions.

5) Religious Cosmivision:

There is no place for an equation here, since this vision has changed through the centuries. If the scientific cosmivision is adequate and valid, then current ideas about Christ, Creation, the Holy Spirit, the ontology of self and the reality of selfishness ought to be thoroughly reviewed.

I made an attempt at hermeneutics, updating the understanding of the Fourth Gospel, in a book I entitled: “The Book of Ephesus,” written between 1979 and 1994, and published only in the Spanish language in September 1995.

John and the writers of the Fourth Gospel claim that Jesus came to take men to His home. But first a mutation of the mind is needed, since men and women can’t enter His home.

The new mind makes you “A Child of God,” a new kind of mind whose cosmivision or perception is described as “*Opsetai*” or “*Eiden*” (in the original Greek language of the gospel of John).

The fragmentary perception of men and women is described as “*blepen*” or “*teorein*.”

Unfortunately, the four words in Greek are superficially translated with only one word in English: “To see.”

That’s why the Fourth Gospel in Greek is an altogether different book from the Fourth Gospel in English.

My attempt to compare or combine the scientific and the religious cosmivisions became four books in Spanish (published in 1994).

Ancient errors and Vagueness:

I went to India in 1990 with the idea of clarifying old concepts about “consciousness” and “self.”

I participated as a panelist in the Seminar “Time, Space, and Psyche” organized by the Krishnamurti Foundation India and held in Madras (January 1990).

Later in Bangalore I went through the experience of “Mind Cessation” under supervision.

Mind cessation is not sleeping or fainting. It lasts several hours and some call it “the second birth.”

In India it’s called “*Nirodha-Samapatti*.”

While “emerging” from “cessation” I asked the friend who supervised the event: “Is it morning or evening?” He laughed wholeheartedly and said: “Nirodha.”

My second question was: “Where Am I?” He said: “Nirodha.”

It is easy to confirm that the notions of time and space have to change or stop to be able to live the experience of “mind cessation.”

In my written work I insist upon “*Unitary Perception*,” which is a new way of living much more important than the transitory “Mind cessation” (*Nirodha Samapatti*).

Unitary Perception is constant re-birthing.

After the experience of cessation, we went into the *Mahayanasamgraha* by Asanga, which could be translated as “Summary of the Great Vehicle.” We also discussed the *Abidharma-Samucaya* (“Summary of Metaphysics”).

Asanga claims, like the Egyptian hermetics, that Cosmos is only mind or mind-events. Those have to *cease* in *Nirodha-Samapatti* to have access to the ultimate spiritual reality.

Communication among human beings is seen by Asanga as a collective hallucination, similar to a dream.

“He who has not awakened doesn’t understand that what is seen in a dream doesn’t exist.”

When I wake up, I'm aware that Rubén of the dream is not the Rubén who dreams. But a second awakening is necessary for the Rubén who dreams also to stop.

I call this “second awakening” Unitary Perception.

The Yogachara tradition of Asanga claims that the seed gives place to a tree, but first disappearing as a seed. By the same token we may know there is no absolute and permanent self. There are only lasting psychological events (or tendencies) that were originated in a transitory event that we call “self.”

Thus, to imagine cosmos starting from the relationship observer (transitory)-observed (lasting) is to fall in complex illusions sustained by a series of transitory observers who believe “themselves” to be a lasting self.

This belief is sustained by memory, as any other belief. The image that the husband (observer) inexorably creates of his wife is the only relationship between the transitory observer and his wife who lasts only as an image.

The transitory observer drags lasting images that he (or she) calls “self.”

So, for a *true relationship* to exist between the observer and his wife, the observer has to psychologically stop in Unitary Perception.

That's why I say that Unitary Perception as a way of life is more important than the transitory cessation (Nirodha-Samapatti) of mind events.

The overvaluation of Nirodha-samapatti occurred in India to sustain the belief in reincarnation, even when, paradoxically, Nirodha means the end of all belief.

Orthodox Buddhists accused Asanga of trying to reintroduce the idea of permanent-self in the Yogachara tradition, but only under the name of “stored-consciousness” (the memory of a whole life that goes into a different body after death). “*Samtana*” means stored consciousness that continues.

Asanga followers responded to criticism saying that “*Samtana*” is not the permanent-self of mystics, gurus, and Brahmins, but only a series of transitory tendencies able to reproduce in a lasting manner, unless they cease in Nirodha-Samapatti.

The concept of “*Samtana*” in the Yogachara tradition covers all the elements of the unconscious as described by Sigmund Freud and Carl Jung.

Asanga also wrote “*Yogachara bhuni*” (“Stages of spiritual practice”) with the intention to guide monks to mind-cessation (Nirodha-Samapatti) and eventually to Nirvana, the end of all incarnations in matter.

I have seen in Europe copies of this book which only have the fifteenth stage or chapter.

There were originally seventeen stages to achieve the level of Bodhisattva. Today pieces of sacred books are sold as if they were the complete books.

In my lectures, seminars, and retreats around the world since 1978 I have seen groups that were paralyzed in the fragmentary study of consciousness.

In Unitary Perception space is perceived as one. This is conscious access to infinite emptiness.

In Unitary Perception time is perceived as irrelevant and one becomes aware that all human beings are one. This is not a mere thought, idea or belief.

In the Theravada and Baivasika traditions there is no difference between the words: *citta* (mind), *manas* (thought), and *vijnana* (consciousness).

In the present stage of psycho-neurology we can't allow this type of vagueness to continue.

Asanga describes "mind-cessation" stating that "only conscious -not unconscious- events of the mind cease."

Unconscious mind events configure *Samtana* or "stored-consciousness" that can't cease unless one lives constantly in Unitary Perception.

Unitary Perception happens only now and it is simply to be aware of everything perceptible by all senses at the same time (right now) without language.

Unitary Perception starts right now and to think about Unitary Perception is not Unitary Perception.

The soteriological value of Nirodha-Samapatti stops in Unitary Perception and Unitary Perception reappears as the most important action in the life of the human being, that's why it is fundamental action and the foundation of all action.

Obviously, we need to have dialogue about Unitary Perception, even when we know that Unitary Perception starts when we suspend language.

This is a necessary paradox.

“TRUE DIALOGUE”

(March 1991)

Dialogue weaves its own pattern in the flow of insight, beyond the mere exchange of opinions and argumentation. True dialogue is the expression of Unitary Perception, beyond all forms of fragmentation and division.

Dialogue, like music, needs silence in its nature and its flow.

True dialogue sharpens intelligence and beyond mere thinking there is alert perception of all the sounds that get to our ears and all feelings that flow within during the dialogue itself.

Impersonal insights emerge from such a dialogue with a quiet mind.

No dialogue is possible without basic good will, freedom of communication, and a spirit of friendship.

Dialogue may be defined provisionally as: “One or more people gathering together in seriousness to ask one question and explore the simplest answer.”

If a few illumined or liberated men discovered something inexpressible in words all along man’s history, we should be able to explore that liberation in dialogue, trying to re-discover the “unknown or inexpressible” in the crystallized words they have left for us.

If we could ask a question while we feel it deeply, while we feel our weight and listen to all sounds at the same time, that question would have a different quality in itself.

Higher and higher leaps into insight may only emerge from deeply felt questions.

True dialogue is not debate, but leads to a sudden form of learning that we may call “insight.”

The teacher is the deeply felt question itself. The question may emerge from oneself, from a child or from a historical sage, but what matters in terms of getting an insight from a question is simply whether it was deeply felt or not. Was the question ardent and passionate?

A passionate question unites the questioner with the collective consciousness of mankind independent of time. From that Unitary Perception of consciousness emerges insight. A dialogue in Unitary Perception is audible meditation.

History claims that the quest for truth and insight can be carried out either through a sage or teacher, through a teaching or doctrine, or by oneself.

If one is able to ask deeply felt questions with intelligence, then truth and insight will emerge in the serious dialogue with oneself and others equally serious.

Teachers and teachings are of no value if there is no one left to ask deeply felt passionate and burning questions.

In true listening to a question and the many answers to it, there is true learning. It doesn't matter where the many different answers come from.

Learning occurs even in good natured teasing and witty joking, because bantering is one of the many answers a question may get.

Good will in dialogue means listening to the sound of words without the word, which is only total unbiased listening in unitary, global perception of space without time.

If you state what is happening, you can't go beyond, but if you see and perceive "what is," then you immediately go beyond. In Unitary Perception you go beyond.

If you start a dialogue without being in Unitary Perception, in total unfocused attention, you only start a monologue.

Monologues occur constantly both with oneself and with others whenever you stop listening to all sounds at the same time.

If you ask someone else whether he or she is asking a deeply felt question, then you fall into monologue and away from true dialogue. You have to ask yourself which is your most burning question right now in order to start a true dialogue.

You may believe you do not even have a burning question to ask.

Having dialogues about dialogue is an intellectual sterile conversation. True dialogue starts with a burning question and a simple answer, even when the answer is silence.

Silence is more meaningful than an intellectual exchange of opinions or a debate, if one is truly listening to silence.

In true listening both the one who "knows" and the one who "doesn't know" disappear.

In true dialogue we may ask whether we are in Unitary Perception and if we are not... why not?

If you are not at peace... why not?

In finding out "why not," peace comes.

But if you believe you are at comfortable peace and pose the question “Why am I not at peace?” then you are just an intellectual, only good for metaphysics or epistemology, but not good for true dialogue.

True dialogue is based upon burning, raw, real questions, of a sincere person living a true life.

“Why Am I not at peace?” is a raw and burning question only for those who have been at peace at least once and *know* the meaning of not being at peace now.

A true dialogue may not be possible among those who know no peace.

A true dialogue may not be possible among those that are not interested in leading a true and whole life.

Waiting for your turn to speak is not true dialogue.

Great space, distance, and silence between words and sentences are necessary for true dialogue. Silence then pervades true dialogue and is part of every sentence. Silence is not only at the end of a sentence.

In every dialogue there has to be logic, rationality, and continuity but also the insight, which is a deeper and sudden understanding. Insight emerges from intelligent and living silence.

Sudden insight in true dialogue is not arbitrary rejection or whimsical acceptance of anything. Acceptance and rejection are intellectual forms of indulgence, or emotional resistance to truth, but not true dialogue.

Any escape into irrelevant subjects may transform true dialogue *into* a desultory and superficial conversation and so both indulgence and resistance recur.

A different form of intellectual indulgence, or laziness, is to answer from previous knowledge or previous analysis, formulas or conclusions.

In true dialogue only present discovery (or seeing together right now) occurs, in this way insights and discoveries have tremendous vitality.

A sage or a seer discovers fresh answers in a dialogue but a scholar simply lays down a story or a previously respected conclusion.

A sage starts with a burning, real question; a scholar will tell you a story and the story may be real or imaginary, interesting, or boring.

A seer has no direction: he will avoid pitfalls, but a scholar will lead his followers in the way with a pre-conceived direction, even if it is into the pit itself.

A clarification of meaning is only a theoretical fragment of an answer.

A clarified theory or concept is only an opinion but not a true answer.

Sometimes we have to get to the ultimate reasoning, or paradox, to have a direct perception or insight. But insight is not the result of sequential thinking, nor is it the result of a very bright speech or definition.

Insight is not a contingency of the logic of reason but rather of the logic of truth and the life for truth.

Communication in true dialogue comes out without any effort. This absence of effort is the hallmark of the supreme energy evoked or liberated in Unitary Perception.

In Unitary Perception discourse and dialogue are not separate.

After the emergence of a burning and real question, the difference between discourse and dialogue is never relevant. What matters is the burning question.

A burning question will not be answered by Socrates, Buddha, Jesus or Krishnamurti; it will be answered only by the questioner himself in the very silence of a mind engaged in true dialogue.

A mind in the silence of Unitary Perception will not separate between the one who knows the answer to the burning question and the one who doesn't. The answer emerges only to the listening silence of the mind.

THE LISTENING SILENCE OF THE MIND ENCOMPASSES EVERY WORD AND, OF COURSE, GOES BEYOND ALL WORDS, ARGUMENTS, OPINIONS, PREJUDICE, DEFINITIONS, IMAGES, SYMBOLS, AND THOUGHT.

No doubt will be necessary for a mind which is burning with the intensity of a really agonizing question.

The burning question will make "the vessel of the mind open, free or empty, stable and whole" to be able to receive the answer from the unknown, no matter whether the listener likes the answer or not.

The burning question cannot be taught, suggested, hinted or imposed; otherwise it would not be truly burning the questioner himself.

Using a metaphor we can say the question is the ocean and the answer is the rain. Peace of mind is seeing the unity of water.

Man doesn't live by bread alone and the need for the introduction of true dialogue in human life becomes more obvious every day.

The main thing to give in true dialogue is listening.

If any emotional reaction occurs in dialogue it has to be perceived fully and quickly before one starts to talk. Talking from an emotional reaction is the end of true dialogue.

When one listens fully, there is vast silence and the body is very quiet. So a still mind and a still body are the hallmark of true dialogue.

Listening fully implies being aware of the depth of sound when one listens to the sound within sound.

Can we listen to a burning question in total stillness without contriving a response, but simply energetically listen like a seed bursting with life under the ground ?

If you only think about the question, you may not be receiving it; you may not be listening to it.

Awareness of all the physical, emotional or intellectual responses to a question is part of the answer to the question.

Total awareness of the question, and the many responses to it, is necessary before any answer is given in true dialogue.

See what happens if we ask ourselves: Are we afraid to love without defense?

Are we afraid of being alone?

Am I related to anyone?

Am I at peace?

Do I think a lot about money and prestige and respect?

Am I afraid of acting?

Is mankind degenerating?

Am I using philosophical or superficial questions to avoid true dialogue and my own real regeneration in true action?

Do I have any burning question to start dialogue?

A CASUAL DIALOGUE

INTERLOCUTOR: As we discussed on the phone, I'm coming today just to talk about Unitary Perception. You said it's very important to know what it is and what it is not.

RUBÉN FELDMAN GONZÁLEZ (R.F.G.): The most important thing in life is experiencing Unitary Perception because if you do, you feel completely alive. Without Unitary Perception, nothing will be solved. Without Unitary Perception, the very human condition itself becomes meaningless.

Are you aware of the deplorable spiritual condition of mankind and the subsequent deterioration of planet Earth?

INTERLOCUTOR: I think I have an idea.

R.F.G.: But if you *are* aware beyond any idea, then you have had the first glimpse of Unitary Perception.

Unitary Perception is not always fun.

By wishing to see and hear only what we like, we end up blocking everything that we don't like, inwardly and outwardly. In such a way we create a state of "deliberate deafness and blindness" that I call "fragmentary perception."

Are you also deaf and blind by choice?

INTERLOCUTOR: I may be. I hope I'm not... deaf and blind by choice...

R.F.G.: Can you stop word-bound perception?

INTERLOCUTOR: And that means...

R.F.G.: To see and listen without words, without naming what you see or what you listen, or what you feel.

INTERLOCUTOR: I tried it after you recommended it last time... It happens for a while but then I see myself thinking about my girlfriend or my next exam or that I need to buy a suit, etc.

R.F.G.: Then you make a note to yourself “I’ll buy a suit next Saturday” and you stop thinking about it.

But when you see yourself thinking incoherently and uselessly... do you feel the weight of your body on your chair or under your feet, at the same time that you see and listen without a focus?

INTERLOCUTOR: No, I generally go with the flow of my thought.

R.F.G.: Unitary Perception requires constant awareness without effort.

Unitary Perception requires a lot of energy, even when it happens without effort. You need to exercise and eat right, do you?

INTERLOCUTOR: Yes, I try to take care of myself.

R.F.G.: And are you a caring person?

INTERLOCUTOR: I hope I am!

R.F.G.: Well, you said you take care of yourself, but are you also a caring person?

INTERLOCUTOR: (Laughs)... I see... I see.

R.F.G.: Do you care about anyone?

INTERLOCUTOR: My girlfriend...

R.F.G.: Have you ever seen her without words?

INTERLOCUTOR: Well...

R.F.G.: You have to see her at least once spontaneously, without effort, without ideas, without thought, lightly, without any word whatsoever.

INTERLOCUTOR: I'll have to!

(Pause.)

It will be a peaceful relationship with a lot of silence.

R.F.G.: Yes. And also with a lot of real dialogue.

Real dialogue without the fear to see or hear anything.

Such a dialogue is open to reality as it is...

It is a door to reality.

INTERLOCUTOR: Real reality.

R.F.G.: Without the fear of being honest.

INTERLOCUTOR: It seems too good to be true.

R.F.G.: Do you want truth or do you prefer just to believe in truth?

(Laughs.)

(Pause.)

R.F.G.: You are not *saying* any word... but are you *thinking* any word?

Are you attempting not even to think a word?

INTERLOCUTOR: Well... we are so used to words... and thinking!

R.F.G.: We are in love with the spoken word and with the word that is thought.

We hate silence without words.

We want words, fantasy, ideology, belief...

We want to find the meaning of life because we don't live life to the fullest.

INTERLOCUTOR: A full life is a sacred life... but see... those are mere words. And eventually...

R.F.G.: The sacred has been invalidated. We have only words in its place. But even intelligence and common sense are insulted daily.

INTERLOCUTOR: Common sense for you means...

R.F.G.: It means that you appreciate love, friendship, laughter, peace, and harmony as the most important things in life.

It also means that you don't spit on the potentialities of the human condition, ignored by culture and education. It means that the usual injunction "let's do something" is balanced by "let's do nothing." We rarely do nothing! We are always so busy!

The collapse of civilization and even the end of mankind may come because of what we do and because we do so much of it.

INTERLOCUTOR: (Laughs). We are so very busy doing something meaningless or destructive! We continue going to war and getting ready for war, even when the Soviet Union is gone!

R.F.G.: It may be gone but we continue creating new enemies.

We have a *process* to create enemies: incoherent thinking with its greed and its fear.

We have new materials to create enemies: continents, class, race, religions, age, gender, nationalities, ethnicity, languages, etc. Anything that makes me think I'm different and separate from others is a good excuse to create enemies that are also "irrevocably different and separate from me."

We have *fuel* to feed the process of enemy creation, and it is the overvaluation of words that become "sacred words" like "nation," "God," "honor," "communism," "the self," etc.

Once the brain creates an enemy, this "enemy" will live within like the heart or the liver live within, it becomes a necessary part of the living organism, even when it pushes the organism toward conflict, rage, war, and death.

INTERLOCUTOR: Well, much more should be done to study the intimacy of this process by which we manage to create enemies so often and so consistently.

Nevertheless, we have very respectable new technologies and even commercial activity that by their very nature may be damaging for the planet and for mankind...

R.F.G.: A world government that sensibly regulates commercial activity among nations, as well as the new technologies, is very necessary.

Without this sensible, scientific regulation of banks and commerce, for example, the violence against nature and against people will become uncontrollable, since it will be exercised by new, very cruel feudal lords: bankers, military warlords, Landlords, corporations whose only interest in life is "moneymaking" or profit. Slaves in the Roman Empire could

buy their freedom. In the coming Empire of the Banks, slaves may not be able to buy theirs. Workers are not allowed to retire before age sixty-five and that is too late for freedom.

Sales for quick profit include the sale of weapons, sale of drugs, sale of alcohol, tobacco, women, children, hearts, kidneys, and eyes.

The Earth is less green and more brown every day; good education and adequate food is only for the wealthy; poverty will soon encompass 90 percent of mankind; 30 percent of the population may soon live in the new prisons that are being built, while another 30 percent may be homeless (without a roof and without a family) and not even able to read completely well.

Suicide rate has doubled in 1995 since 1970.

Depression rate has tripled in spite of an increasing number of preachers and rappers, which means an increasing number of words, words, and words...

Spiritual apathy and cynicism may be both a source and a consequence of all this situation mankind is going through.

INTERLOCUTOR: All this may also mean that democracy doesn't have a future.

R.F.G.: The word "democracy" means many things in different contexts but it is generally used to hide the lack of genuine and intelligent people's political power.

True democracy is in danger due to rising fundamentalisms terrorizing each other and unopposed media concentration in the hands of the affluent few, which leaves us without reliable news or ideas for change.

Unless you get very serious you'll not see the value of Unitary Perception in the midst of this chaotic situation.

INTERLOCUTOR: You need to concentrate energy to meditate upon all this and understand exactly what Unitary Perception is.

R.F.G.: Yes. And we have to start seeing our conflicts, our fragmentation and how fragmentary and divisive our perception has become.

INTERLOCUTOR: Sometimes I feel I'm losing all sense of balance... or perspective...

R.F.G.: Then you have to balance activity with inactivity, occupation with emptiness (not mere vacations), competence with cooperation, self-expression with compassion, freedom with responsibility and being careful with being caring.

INTERLOCUTOR: But to be caring we have to stop being so busy and so greedy.

Greed and fragmentary perceptions of reality and life won't allow us to treat nature (and its peace and balance) as model and mentor.

We see nature either as a resource to be exploited or as a nuisance to be eliminated.

R.F.G.: The totality of cosmos is in Unitary Perception, choicelessly. Only man chooses to live in the desperate isolation of fragmentary perception.

INTERLOCUTOR: Why do you say "desperate isolation"?

R.F.G.: Let's see... please listen carefully. We are seldom in touch with what is going on right now. There are three types of mind nowadays: the *mind of routine* goes from the known to the known. There is never anything new in that mind, which is

the mind of the majority of people. They function with words, beliefs, ideas, formulas, techniques, they overvalue words.

Then the *mind of science* is the mind that goes from the known to the unknown, whenever a sparkle of insight happens in that mind. That's the mind of Leonardo, Galileo, Newton, Einstein, Schrodinger, Planck, David Bohm...

And then we can talk of the *unitary mind*, the mind that moves from the unknown to the unknown.

This is the mind of the few, simply because the majority chooses to neglect or reject its blissful movement...its intelligence.

The unitary mind doesn't belong to anything known: nations, churches, parties, factions, beliefs, ideologies... the following of respectable leaders and all that millenary circus which is lethally dividing men from men and which is worse: it is separating man from reality.

The unitary mind can only exist in the right now, when perception of the fresh and new constantly happens.

You cannot procrastinate until tomorrow; you have to start doing it right now.

There is no formula, method or technique that will take you (in time) to the unitary mind. Nobody can do it for you!

If you seriously and constantly (even when not permanently) attempt Unitary Perception, you may come upon that, but then you'll not say "I have come upon That..."

INTERLOCUTOR: How do I start? Once I see my fears, my anger, and my fragmentary perception...

R.F.G.: See everything visible and listen to everything you can hear at the same time right now, without naming... without any word whatsoever. Feel that peace and then perhaps you will feel That.

FINAL DIALOGUE

INTERLOCUTOR: If I understand what you say, Unitary Perception is the new mind capable of action, regenerative action.

At present the human mind is operating only through knowledge and thought, thought being in constant activity.

So, in summary, we have merely the *activity* of thought which will, sooner or later, degenerate the human mind completely or we may have *action* based on Unitary Perception which will regenerate man. Action of Unitary Perception may include some activity of thought, but the reverse is not true.

RUBÉN FELDMAN GONZÁLEZ (R.F.G.): Yes Sir! I hope you understand very deeply what you have just said, because it is the most important thing to understand.

Man only knows activity. Activity is destroying man.

But not “sooner or later.” Activity is destroying man very fast. Man and woman are degenerating.

The deterioration covers each and all activities of man. It is quite obvious.

So, obviously the present mind of man has to stop. A new mind has to start.

How do we do that?

INTERLOCUTOR: We must stop thinking.

R.F.G.: But you are thought. Do you see that?

INTERLOCUTOR: That's what you mean when you say there is only thought, but not the thinker...

R.F.G.: Yes. Now you see you can't stop thought. Why? Because you are thought.

INTERLOCUTOR: "This looks like a catch 22 or a double bind."

R.F.G.: Whenever we are at the verge of having an insight, thought presents itself as a paradox.

INTERLOCUTOR: What do you mean?

R.F.G.: I mean I'm thought and only thought, and thought can't stop itself.

INTERLOCUTOR: I'm more than thought.

R.F.G.: Like what?

INTERLOCUTOR: Intelligence, energy, etc.

R.F.G.: Those are not a product of thought, but you are.

INTERLOCUTOR: No, Sir.

R.F.G.: Well, you see, you started very well in terms of summarizing the terrible predicament of mankind but those were only words, which apparently were spelled without any understanding.

INTERLOCUTOR: I know mankind needs a new mind to solve all the growing problems in all areas but...

R.F.G.: If thought doesn't stop (not that you stop it) then there is not a new mind.

No thought means intelligence in operation.

No thought means you are not being conditioned by anything you know, by anything you believe.

INTERLOCUTOR: It seems impossible.

R.F.G.: Do not block the new perception that is bound to emerge: Unitary Perception.

Thought and the products of thought (including yourself) will try to block Unitary Perception until the day you die.

Can you perceive without word, without thought, all you can see, all you can hear, at the same time, right now?

(Pause.)

INTERLOCUTOR: I still think with words, even if I don't speak.

R.F.G.: Silence is listening to thought as if it was another sound.

INTERLOCUTOR: But then thought didn't stop...

R.F.G.: Perhaps not yet, but it is not conditioning you to continue any activity, or to repeat any activity. The kind of listening that starts happening in Unitary Perception is a full stop to conditioning.

INTERLOCUTOR: But then...

R.F.G.: Are you afraid of the new mind? That fear is still an activity of the old mind.

TRILOGY

- 1) The value of silence
- 2) Space is one
- 3) The end of ego

Partial transcription of dialogues with the same interlocutor
(a co-worker)

Alaska, 1995

THE VALUE OF SILENCE

(Fragment of Dialogue)

INTERLOCUTOR: What do you mean when you say “silence is listening to thought as if it was another sound?”

RUBÉN FELDMAN GONZÁLEZ (R.F.G.): That is Unitary Perception.

When you decide to listen without language, without any spoken word, what happens? Have you tried it?

INTERLOCUTOR: No, not yet.

R.F.G.: See by yourself. When the spoken word stops, only the unspoken words remain. The unspoken words are what we call “thought.”

Then, when you listen in complete silence of the mind, that listening is also perceiving thought as if it was another sound.

Unitary Perception is perception of everything perceptible “outside” and everything perceptible “within” at the same time.

If you live constantly and consistently in Unitary Perception, without much effort at all, you will see that at some moment thought comes to an end.

That moment is “the crucial moment,” the moment of bliss.

That is the beginning of the second silence: a joy which is wordless. That second silence, totally wordless silence, is the beginning of true life (or Zoe in Greek).

In Spanish they call it *Bienaventuranza*, but no word ever will be able to describe what happens in a wordless state or movement of the mind.

Such a mind is in touch with timeless reality.

Time can be understood as absolute, as relative, and as irrelevant.

When time becomes irrelevant in Unitary Perception, then timeless reality starts.

I can meet with you punctually in timeless reality.

INTERLOCUTOR: But you will not meet me in timeless reality unless you have a good reason.

R.F.G.: Of course. It will not be to gossip or chatter over a cup of tea.

INTERLOCUTOR: What about just being silent over a cup of tea?

R.F.G.: That could be a good reason!

INTERLOCUTOR: (Laughs).

(Silence.)

But then, whatever thought produces will not be the timeless reality, right?

R.F.G.: No, because thought is bound by time. It evolves and moves within time. Thought is the creator of time. Thought is the accumulation (in time) of knowledge, memories, experience.

Thought is always seeking some kind of experience: sex, entertainment, planning to achieve pleasure, position, profit...

All that happens within time.

When you ask: "How can I achieve the second silence?" You are only stimulating your thought and not wordless silence.

If you want to be free to listen, to look and to understand anything or anybody... then you need a completely silent, wordless mind.

INTERLOCUTOR: But I can't be free of everything my mind knows.

Everything my mind knows has become language and words.

R.F.G.: You can suspend language and everything your mind knows, just to be able to freely see and freely listen and freely read and freely understand and freely reject what is false.

Nobody will tell you what is false. You'll have to find out by yourself, in great silence.

INTERLOCUTOR: Sometimes, very rarely though, my mind is very quiet, without any desire to keep quiet, without any fear, without any wish to do or plan anything, without any wish to explain the silence to anyone.

R.F.G.: If you can see the value of that, you know what true life can be. But if you want that quiet mind, then your mind is not quiet. If you continue remembering, longing, pushing, comparing, interpreting, seeking, and asking there will be only agitation, not a quiet, silent, peaceful mind.

INTERLOCUTOR: Then you live like a monk.

R.F.G.: You are comparing, because you don't know the value of silence yet.

You don't need to be a monk; you don't need to be anything in particular if your mind is wordlessly silent and listening to all sound at the same time.

Living with a silent mind is a new life for which no word can be adequate. The new life of the silent mind is beyond words. That mind is intelligent, sensitive, alert, honest, truly fit for a true life.

Such a mind is very quiet but it is the source of all action, the foundation of every action.

A mind without conflict creates no conflict.

INTERLOCUTOR: There must be something that you can do to facilitate silence of the mind.

R.F.G.: Yes. Suspend language. Listen without your own words. Let me ask you a very important question: What happens when nothing happens?

(Pause.)

See... we generally go to sleep (in wakefulness) when we have no sex, no fun, not watching a movie or a game of football, or starting an argument or a war. Well, when *nothing* happens we can still be living a full life, so every moment is full of life when the mind is completely still, completely silent. A silent mind perceives everything with no words and no images.

I can repeat to you the description of Unitary Perception and tell you it is the beginning of joy, energy, peace, true relationships, and perhaps even contact with the most sacred... but if you don't do it, you don't do it.

INTERLOCUTOR: It looks like my own mind wants you to repeat all this endlessly but it doesn't start the right action by itself.

R.F.G.: Which tells you what?

Do you see the importance of what you have just said?

Our mind has been conditioned during millennia to be busy-minded, never to be empty-minded.

Everybody and everything tell us to be busy, to achieve, to be successful, to look for profit, to seek pleasure, prestige, position, influence... anger, fear, and sorrow are not seen as the poison of life, but rather overvalued as something wonderful.

They tell you (and you believe it) that if you don't show your teeth in anger a few times every day you are nothing or you will become nothing (which is seen as something terrible and not as reality).

INTERLOCUTOR: You don't mean we are nothing.

R.F.G.: I hope you are not getting defensive.

Simply see that we are constantly seeking to be something or somebody.

In such a way there is never a moment of peace in the mind. The mind is forever full with its own projection (words and thought, words and thought, desire and fear, fear and desire) and so it can never be in true contact with anything or anybody.

Only a completely silent mind can have a relationship with someone. A good dialogue is impossible without a silent mind.

We stuff our minds with ideologies, beliefs, information, rejections, and predilections and in such a way we isolate ourselves.

Men built cities not to be lonely and now they are lonely in the cities. Or else they gather in gangs to sell drugs and kill each other.

We are so full of words, words, words, that nothing else can enter our mind.

We want to be somebody, but we are not even aware of our body in space. This awareness or incarnation can happen only in Unitary Perception.

This incarnation in Unitary Perception is the beginning of love but thought cannot recognize love. As soon as the word “love” emerges to the mind, love ends.

The word “love” is not the reality of love.

And only this reality beyond words, call it Unitary Perception or love or Christ... only that can solve the problems of mankind.

But we want to solve problems created by words and thought (like war and hunger and overpopulation) with more words and thought.

When the brain stops creating words and thought, only then can it be in complete touch with creation.

That contact with creation is the beginning of a New Life without conflict.

INTERLOCUTOR: How can the brain stop verbalization?

R.F.G.: Do you perceive the question?

I say the how is the empty, silent mind without words.

If you still ask “how,” then the mind is repeating the only process it knows: verbalization and thought.

The word silence is not silence.

The truly inquisitive mind is completely silent.

You have to be completely alert in Unitary Perception to see how the mind repeats itself through words and thoughts that it knows.

If you do this subtly and sensitively, then “silence is listening to thought as if it was another sound.”

When the only thing left is listening to sound then thought has come to an end.

If your house is on fire you don't ask “How will I stop the fire?” You simply run for water!

If you have the same sudden and intense insight about the need for ego to end and if you understand that a silent mind is the most important thing in life, you will stop asking “how” and you will stop all verbalization.

But do you truly see the need for a silent mind?

INTERLOCUTOR: I fear I may not be able to survive in this crazy and cruel world with a mind like that.

R.F.G.: In Unitary Perception you will be more able and you will not *merely survive*; you will live a true life without conflict.

Do you need to live with anger?

Do you want to keep your sorrows and your fear of death, fear of unemployment, fear of war, and fear of loneliness?

A peaceful mind is not a pacifist mind.

A peaceful mind is the true source of peace and economic balance in the whole world.

The purpose of life is the creation of a complete man. Present society barely helps us to *survive* without any consideration for the creation of a complete man, able to transcend himself.

Without a silent mind there cannot be completion or wholeness for the mind. The creation of a silent mind is not a goal of present so-called education.

You may only have a belief, a theory or an idea about wholeness or holiness or consummation, but that has little or no meaning at all.

If you are sad and angry and lonely, you can only relate to yourself, to your own thoughts, to more of the same: more words.

If you live in fear and rage, you live in isolation.

Don't you fear to continue living in fear?

INTERLOCUTOR: (Laughter).

SPACE IS ONE

(Fragment of Dialogue)

INTERLOCUTOR: You keep saying that space is one and I don't have the slightest idea of what you mean by that.

RUBÉN FELDMAN GONZÁLEZ (R.F.G.): Thought creates limited space.

American thought creates the space between Canada and México. Catholic thought creates the space between the Jew and the Muslim, or the space between the Protestant and the Protestant.

That's how mankind managed to create a horribly divided world, full of wars: German against Russian, Capitalist against Communist, black against white.

Thought is quite inventive, so it continues to create more divisions every day, in spite of the lethal or destructive consequences of those divisions.

Between the many flaws and incoherences of thought, this is probably the most important: the ability to endlessly invent divisions between human beings.

Now, if you daily and consistently attempt the wordless silence of Unitary Perception, listening to all sound, without words, at the same time that you feel the weight of your body and see everything that can be seen, without effort or concentration, starting right now, you may eventually come upon a second silence, a very deep silence of the brain, compatible with highly energetic action.

In this second silence of Unitary Perception it will become spontaneously obvious to you that space is one, because you will see every human being as such, without any label, without any overvalued word attached to him or her.

So, when space is one, every man is one with humankind, and time is irrelevant.

In this second silence there is intense communion with creation, in which everything is being silently created, right now.

When the mind is able to be so sensitively and deeply in touch with reality, it's only because it is in the second silence of Unitary Perception.

Only a deeply silent mind can truly see a person or a tree, or the rain, or the sea, the cloud or the star.

When the mind is projecting thought and words, it can only be in touch with that thought. And so the mind is isolated from other minds or from the ultimate reality of creation.

(Silence.)

INTERLOCUTOR: (Silence.) I can intuitively sense that you are saying something very important... but... uh... I don't seem to be able to fully understand it.

R.F.G.: Right! That happens to all of us.

See, we are used to go from what we know to what we know and we call that process of thought “understanding something.”

What I'm telling you now is to start with the second silence of Unitary Perception, something you don't know and from there, the unknown, to go into the unknown, which is creation.

How could you *ever* understand such a thing with more words and more thought?

INTERLOCUTOR: I need to *experience* the second silence of Unitary Perception.

R.F.G.: Do you truly see the need for it or is it merely dialectics?

INTERLOCUTOR: Well, I have the sense that without the second silence of Unitary Perception I will be very isolated in my own mind and will only *imagine* what reality is, but I'll never be in it.

R.F.G.: Exactly. But to be aware of the process by which the mind gets caught in thought is the first silence of Unitary Perception. You get instantly free from that trap, the very moment you listen to all sound without words.

INTERLOCUTOR: I have to start by concentrating on sound.

R.F.G.: No, not concentrating but *listening*.

Concentration is another trick by which thought excludes one little thing from the rest of all things.

If you truly listen without words, without naming what you are listening, you will sense the weight of your body at the same time and you will see everything that can be seen in the visual field at the same time. If you attempt Unitary Perception daily, you are opening up to the second silence of Unitary Perception, the end of isolation from reality, the end of isolation from space, which is truly one.

INTERLOCUTOR: Can I do it with prayer?

R.F.G.: There you go again! Back to words.

You are in love with words. You may be afraid of silence. With words you can condition yourself or another to be quiet or to kill.

With words you can hypnotize yourself or others to be very quiet, even cataleptically quiet. If you condition yourself, you're again in the trap. Catatonia may be conditioned by either hypnosis or by brain disease (schizophrenia).

Catalepsy or catatonia is not quietness. The trap is thought, mediated by word.

INTERLOCUTOR: The second silence may come to a mind that is conditioned to be quiet.

R.F.G.: I wish it was so easy!

Creation is happening right now and it happens in great silence.

Thought cannot create creation *nor* can it be in touch with creation.

The process of thought excludes the mind from the beauty, the silence, the space in which creation is happening.

INTERLOCUTOR: But what if the only thing I know is language and thought?

R.F.G.: And what if the only thing *you are* is language and thought?

INTERLOCUTOR: Does it mean I have to stop being?

R.F.G.: It means you have to stop being *merely* as thought and language. It almost implies a form of psychological death, but nothing to be really afraid of. Once it happens it is so good that you'll want more of it. It is being fully alive.

Now, wanting more of it is nothing less than "being thought" again, which is being half alive, to put it some way.

INTERLOCUTOR: Now, I know that some thought is necessary to function: I need to know what time it is,

where I am, etc., but is there any thought that may favor or facilitate the second silence?

R.F.G.: Oh! You are not even attempting Unitary Perception! If you start to live in Unitary Perception right now, without procrastination, without effort, you'll see that your thoughts wander.

It happens simply because you want to focus exclusively on one or two thoughts.

But if you don't avoid *any* thought that emerges to consciousness, at the same time that you see and listen to everything perceivable... then what?

INTERLOCUTOR: No concentration, no exclusion, no focusing, nothing to achieve, nothing to gain... nothing to control...

R.F.G.: Nothing! See every desire, see every fear... And let it go! Fear and desire are only fuel for thought: always more of the same.

If you understand that *you are thought* funneled by fear and desire, then you will not be concentrating on any thought *nor* will you be distracted by any thought.

IN UNITARY PERCEPTION YOU SIMPLY LISTEN TO THOUGHT (EVERY THOUGHT) AS IF IT WAS ANOTHER SOUND.

Then, suddenly, unexpectedly, with no second thoughts, the second silence comes and you are in touch with creation. In creation there is no personality, no ego.

So with thoughts and words there is no second silence but in second silence, the realm of creation, there may be a good dialogue or simply further silence.

INTERLOCUTOR: It is up to me...

R.F.G.: NO! You simply follow the flow of reality and creation. You let yourself be. You stop seeking.

Fortunately or unfortunately, nothing can be said about the happiness of the second silence in Unitary Perception, since it is so far away from thought and words.

INTERLOCUTOR: So I start by listening to all the sound.

R.F.G.: Yes. The first step is the last. The second silence follows the first.

THE END OF EGO

(Fragment of Dialogue)

INTERLOCUTOR: I want to kill my ego.

RUBÉN FELDMAN GONZÁLEZ (R.F.G.): Bring it to me and I'll do it for you.

(Laughter.)

INTERLOCUTOR: (Not laughing). I forgot you don't even believe in Ego.

R.F.G.: Ego is thought. It's not that "I think something." I have to see that I'm thought.

That basic understanding is the beginning of the end of ego and of nonfunctional thought, which is most of thought.

INTERLOCUTOR: I would be lying if I told you that I understand what you are saying.

R.F.G.: I'm trying to use simple words, but please recognize that I'm using a very polished language (polished by a long series of insights in Unitary Perception).

INTERLOCUTOR: I know ego is thought and that ego is conflict. But I don't know how to stop that.

R.F.G.: If you truly understand that you don't think, but rather that *you are thought*, you have a very fundamental insight.

Then you will not be observing any thought. There will be only observation of everything observable (including thought). This insight is very relieving and fills you with energy. You stop concentrating.

Our conflict is not only *unconscious* in origin nor merely *learnt*.

The fundamental source of conflict (something I have called “horizontal conflict”) is *fragmentary perception*.

INTERLOCUTOR: Try to make it very simple for me.

R.F.G.: I’m trying to avoid every complication. Look at this: “I” as an observer, am looking at something. I’m concentrating my attention on one thing. Since I know I’m only thought (knowledge, memory) it is thought creating a limited space between the observer (Rubén) and the observed (a sports car). The observer, who is concentrating, is bound to the thing (or person) observed by all the products of thought: desire, fear, comparison, rejection, justification, condemnation, anger, sorrow, frustration, etc.

The limited space (observer-observed) created by thought is a hell of conflict.

Now, you cannot stop thinking because you are thought.

The only way out of the trap of horizontal conflict is Unitary Perception.

When you perceive everything perceivable at the same time without words, in silence, in a very passive awareness that is full of energy, then there is only observation.

That Unitary Perception or total observation is not limiting space.

In Unitary Perception space is one because everything in life is happening in space: sound, color, shapes, gravity, and the process of thought which is you yourself, but which is not anymore limiting observation to a sports car and limiting space merely to the space between the observer and the observed: “I want that car” (desire), “I’m angry and sad because I can’t buy it” (frustration), “This car is better than my jeep” (comparison), “People shouldn’t buy those cars while others are hungry” (condemnation), “I may die in that car if I speed” (fear), “I’ll accumulate money gradually to buy it” (achievement), etc.

So thought has created a very limited space which is only thought and conflict, the source of all conflict (horizontal conflict): the limited space between the observer (Rubén) and the observed, (a sports car).

Have I made it simple?

INTERLOCUTOR: And the same process repeats itself every time I see some-thing or some-body, right?

R.F.G.: That’s all we know. Everyday hell.

INTERLOCUTOR: If I simply listen in silence and look in silence I can stop the hell.

So then, how will this idea of Unitary Perception help me to be free from ego (and so free from conflict)? And how is it different from my concentrated intention to change and be virtuous?

R.F.G.: Good question! Unitary Perception is not an idea. It is a fact to experience without ideas.

Let’s suppose you are a businessman.

You are smart, you go to church to help your business, and you want to be respectable for all the other churchgoers.

You don't want them to know that you are very dishonest in all your business, that your first priority in life is profit, pleasure, and prestige.

You go as far as appearing honest, you may admit publicly that you are ambitious, but you take care not to say that you are greedy and that you are a big liar. You are a liar just to make more money and to deceive your wife whenever you can.

One day you say to yourself (after *seeing* that lying brings you a great deal of conflict, anger, sorrow, and fear): "I'll stop being a liar." What have you done?

You have fallen into horizontal conflict, the source of all conflict.

You have limited your psychological space to the very narrow space you created between the observer (businessman) and the observed (the lies).

After a lot of effort, concentrated attention, and a waste of energy you may stop lying.

Now what?

You have not gone beyond the thought that creates you as the businessman and also your lies.

You have created a very narrow and superficial solution for one particular problem -one part of the problem- which is your lying.

But the problem is not your lies. The problem is thought, the creator of you and your lies.

In order to transcend thought you need Unitary Perception.

Unitary Perception is the deep and final solution to thought, lying, and ego.

If you could just be in Unitary Perception for only one minute, then you would know freedom and you wouldn't have to ask me -or anybody- any more questions.

INTERLOCUTOR: So, to know that I should be honest and to strive to be honest is of no use.

R.F.G.: Everyone knows they should be honest. VERY FEW ARE. Self-assertiveness might make you honest but essentially you continue to be in a subtly deceptive, superficial mind.

Only Unitary Perception can give us the silent new mind, a mind of depth that has deeply changed, the mind we all need.

The matter is not merely to change beliefs, words, language, and thought.

We have to go far beyond beliefs, words, language, and thought.

We need a completely silent mind that is able to listen and see without any distortion, without any incoherence.

Truly seeing (not recognizing) that you are a liar, right now, that's all you need to start being honest.

INTERLOCUTOR: Are you saying that if I intensely try to be honest, if I make an effort to be honest, I'm repeating the pattern of horizontal conflict -the source of all conflict- and then there is not true change?

R.F.G.: No change! And you continue deceiving yourself by trying to be honest. We have to be aware of the totality of the mind right now, all day long. That can only happen in Unitary Perception.

Unitary Perception is the source of energy and virtue.

Ego is always seeking and controlling. Ego wants to lie and ego wants to be honest.

Ego is afraid of lying and ego is afraid to be honest.

Unitary Perception is the only possible end for ego.

Ego is absolved and resolved in Unitary Perception because it ends in Unitary Perception.

INTERLOCUTOR: So, I will be psychologically as *nothing*!

R.F.G.: And I cannot do it for you!

Happiness and true life start then. To be as nothing is the beginning of bliss.

If you simply listen without words, *there is only listening*, there is no thought-ego there to create the hell. You are not listening to something, you are simply listening.

INTERLOCUTOR: (Laughter) I'm doing it, it's beautiful.

R.F.G.: Of course, we live isolated from beauty and love because we only think. Thought has created the meaningless routine of the office, its boredom, its brutality. People wanting to be famous, to be wealthy and in such a way wasting their lives... *missing life!*

INTERLOCUTOR: The end of ego is the beginning of happiness.

R.F.G.: There is no other way. The way is Unitary Perception.

A SUMMARY OF UNITARY PERCEPTION

Unitary Perception is to be aware of the activity of at least *two senses* (e.g., hearing and proprioception *or* hearing, sight, and touch) at the *same time*, without words or concepts, *constantly* (even when not permanently) *without* effort, and *not as a technique* of one hour per day, but as a way of life.

Unitary Perception is the contingency of Universal Consciousness, which itself encompasses personal and collective consciousness.

Experiencing Unitary Perception in facts (factually) is *not to think* about Unitary Perception or imagine that one lives in Unitary Perception.

Time, language, sequences, search, methods, comparisons, and paradox cease in Unitary Perception.

The observer ceases psychologically and consciously becomes part of space in energetic silence. This silence is orderly and very deep. This is *not* the silence between two thoughts or two words.

This is cosmic silence, which can only be perceived in Unitary Perception.

Universal consciousness (“That”) is the contact between the mind and the implicit order of cosmos, the deeper consciousness of space and silence.

Unitary Perception is direct contact with *what is* without the interference (nor the distortion) of *what was*. *What was* is partly encoded in language.

Personal consciousness moves between the dualities of *winning and losing* (love is won or lost, work is won or lost, money is won or lost, life itself is won or lost in personal consciousness and its limited and fragmented perception).

Collective consciousness moves between the dualities of *dependence and independence* (love, work, and money may make me dependent or independent). This can be perceived as a paradox.

But there is a Unitary Perception of life in society which allows for the understanding of *interdependence* between all human beings and all forms of life on planet Earth. This is ecologic understanding.

Universal Consciousness is non-verbal (which doesn't mean pre-verbal).

Unitary Perception may give place to "That." We may live all our life in Unitary Perception. Universal consciousness encompasses personal, collective, and ecologic consciousness.

In my books I call universal consciousness "*Nucleus of Unitary Perception*" or "*That*" or "*Zoé*."

Personal consciousness also has a nucleus of fragmentary perception which is the potential murderer or suicidal agent who carries the name of "I" (self), or my name and yours.

Without Unitary Perception, personal consciousness becomes more easily destructive, that is to say, murderous or suicidal. The best examples are the thirty-three wars occurring today (April 2013) in the whole world.

There was an average of three wars per year in the last two thousand years. The history of man in the last five thousand years shows a lifestyle based on war-making and enemy-invention.

We have said that Unitary Perception occurs in space *right now* and that fragmentary perception occurs in time, sequentially in the *I-self*, (in us).

Unitary Perception doesn't occur gradually or with effort. It may occur now, without effort.

I said in my book "Unitary Perception":

"In the same way as wakefulness solves a nightmare, Unitary Perception solves conflict, which emerges from fragmentary perception."

The essence of fragmentary perception is *Horizontal conflict* which was defined as "the separation that the observer makes between him or herself and everything he or she observes." For example: The observer separates himself from thought without acknowledging he himself is thought (a product of thought).

Unitary Perception doesn't allow for a new form of relationship, but *it is the only possible relationship*.

Unitary Perception is not sensory, extrasensory or extraordinary perception. It is the most complete and natural perception, not interfered with by language.

To think about Unitary Perception is not Unitary Perception.

Unitary Perception is perception without the interference of memory. The great confusion in which we live is the product

of innumerable distortions of thought which have accumulated in the last five or ten thousand years.

Those distortions result from our past seeing and listening mediated by language. Since there is no language in Unitary Perception, the observer can't become something or somebody. In Unitary Perception the observer doesn't interpret or distort reality; the observer is present only to operate and predict.

Unitary Perception is the foundation of action for the creation of a New Culture without which the whole of mankind may disappear.

UNITARY PERCEPTION AND THE POTENTIALITIES OF MAN AND WOMAN

Fairbanks, Alaska, May 1, 1996

PRE-FABRICATED MAN:

A man has to become a man in Unitary Perception.

A woman has to become a woman in Unitary Perception.

But we have invented a certain type of human being which is fabricated and “produced” by behavioral and social training at home and at school. It may eventually even be “designed” genetically.

So, we are men and women who have been “produced” by a series of formulas, beliefs, and ideologies. We have been invented.

This “fantasy-man” that we are is predictable and controllable, so there is no need to talk about the dignity and the potential of “fantasy-man.”

“Fantasy-man” (and woman) believes he does not need Unitary Perception.

A true education will have to provide information about Unitary Perception and eventually Unitary Perception itself (as an experience and not only as new information) will uncover the incoherencies of our way of thinking.

Unitary Perception is defined as “the perception of everything perceivable at the same time without words.”

But we should not assume we know Unitary Perception because we know how to define it. We should not assume children are born with Unitary Perception, because if that was true, they soon lose it anyway in our society.

Religious, psychological or behavioral indoctrination, even when necessary, is not a substitute for Unitary Perception.

IMAGINARY MAN (SUPERMAN AND RAMBO):

In the same way that we have been invented by human thought and have become “fantasy-men” and “fantasy-women,” we have also *imagined* paradigms of human completion or “perfection.”

So, the potential of man has become “another idea produced by human thought,” something that may be summarized by the word “Superman.”

Since we do not learn Unitary Perception or live in it, we do not know yet what kind of man or woman will emerge from living in Unitary Perception.

My constant attempt to live in Unitary Perception has refined my understanding of life, has reduced conflict, both personal and interpersonal, has given me an extraordinary amount of energy, and has healed me from arthritis and high blood pressure. So, I should not be blamed for insisting on the revival of Unitary Perception in human life.

In spite of my own scientific and medical training, I discovered that telepathy is a fact, same as group mind, as described by Professor David Bohm, who collaborated with Albert Einstein at Princeton University.

I also believe that Unitary Perception opened my brain to receive fotizo (for a few days), something that I prefer to call “That,” since it is the nameless experience.

In India they call it “enlightenment” and in Spanish they call it “bienaventuranza.”

It may just be the real way to be alive!

Before discovering Unitary Perception I was a nightmare with legs and now I feel at peace. I have gone from misery to peace due to Unitary Perception.

I have been asked in India whether I consider myself to be a man of integrity.

I answered that there is no integrity as long as we imagine *anything* about ourselves.

This thinking about being somebody operates against all evidence and elaborately complicates itself in complex concepts such as:

- Self-esteem (“I’m good, I’m respectable in spite of all evidence”).
- Self-actualization (becoming yourself).
- Self-maintenance (somebody keeping the brainwashing digestible). Here a profitable business is looming!
- Self-enhancement (you become Superman, you transcend the status quo of your environment, you become better than everybody else, you start to wear customized clothes, etc.).

This is the way that language operates for all of us to become liars without even knowing it.

Words, concepts, and beliefs substitute the real life that starts only in Unitary Perception.

Very grossly, children want to become somebody like Superman or Rambo, and girls want to be Superwoman or Xena.

Men and women are not different; they also have an image of themselves. It carries your name and mine!

MEDIOCRE MAN:

Mediocre means not excellent. The mind is mediocre when it doesn't manifest itself freely, generously, and intelligently.

But, the dictionary says you are mediocre when you have nothing to write home about.

In other words, "I am mediocre when I do not live up to the fantasies I was trained to have about myself."

When a little girl tells you she wants to be "a rich and famous model," you already know she is being trained to become somebody.

That is "imaginary-woman" or "Superwoman" or "fantasy-woman."

She is being pre-fabricated by human thought, to be just mediocre.

If you want to be a saint or a champion you are also pre-fabricating yourself.

How can you live a life of integrity if you have an idea about yourself?

This idea or goal will only limit what you may become.

You may be generous and intelligent only if you don't want to *become* generous and intelligent.

Integrity is Unitary Perception. Then you don't want to impress anybody nor seek any social recognition.

In Unitary Perception the nightmare of what one is ends, fear, grief, anger, and sorrow end, and real life begins.

Real life is the life you know nothing about.

To be a nightmare is to believe something about yourself.

So, do not get angry if somebody asks you, "What do you think you are?"

Simply see what you are thinking!

That is what you are!

Unitary Perception is the end of the nightmare.

A man or a woman of integrity is as beautiful as the flowers, the sun or the sea.

Let me invite you to live in Unitary Perception, which is a life of silence and peace, a life of compassion and intelligence.

If you live very peacefully you may discover universal consciousness, which is what you are already, but you simply do not know what you really are.

ENLIGHTENED MAN:

I discovered, rather late, at age thirty-four, that Unitary Perception is a psycho-neurologic fact.

It is not a theory; it is a fact of the human central nervous system. I also discovered that Unitary Perception will heal the atrophy of the human being and the planetary socio-economic and cultural collapse.

Even if hunger and malnutrition were not a problem for mankind, there would be a bigger problem still:

The lack of men and women capable of living joyfully and at peace.

But we still produce hunger, sorrow, and wars.

We need an urgent mutation of the mind. We need Unitary Perception.

If we ask what Unitary Perception is, we have to define it: *“To perceive everything perceivable at the same time without words.”*

If, then, we ask: “how do we do that?” “How do we live in Unitary Perception?” Then... we are calling for words and we depart from the Unitary Perception.

How does the mind mutate? When we wake up in the morning all dreams end.

It would be silly to say “I was in my dream and I disappeared when I woke up.”

Dreams are a product of thought while we sleep.

The Rubén that was in *sleeping-Rubén’s dream* is a product of thought.

The Rubén who wakes up is the one who needs a leap of consciousness or a mind-mutation to end as Rubén (Rubén as a product of thought).

The leap of the mind that allows *waking-Rubén* to end is what I call Unitary Perception.

Rubén exists only if I think. Rubén exists only in Rubén's perception (what I call fragmentary perception).

Unitary Perception means that you are aware that you are the only thing there is: cosmos.

I AM RUBÉN (THE WRONG MAP):

Dream-Rubén is not sleeping-Rubén.

When Rubén wakes up, the *dream-Rubén* goes to memory, which is both unconscious and incoherent.

Dream-Rubén did not disappear.

That is why *waking-Rubén* may remember his dream.

Dream-Rubén is a cluster of thoughts or images.

Every image in Rubén's dreams is only Rubén.

But *waking-Rubén* is also a cluster of thoughts or images. When I say "I think," incoherent thinking is in operation.

Thought creates Rubén; Rubén is not thinking.

Thought creates the image that Rubén is separated from his body, from memory, from emotions, from language, from other people, nature, and cosmos.

It is okay to say "I'm Rubén" as long as Rubén does not believe it.

Thought is all we know!

Thought creates the fear to talk freely, honestly, and coherently.

Thought creates the wish to be “somebody” and so it gives strength to the belief that Rubén is real, that Rubén is independent from thought, something “spiritual,” something that has to be over-valued.

Thought is all we know, but we seldom realize that:

1. Rubén is a product of thought, an invention of thought.
2. Rubén is not independent from thought.
3. Rubén is not spirit. Spiritual awareness starts when Rubén ends.
4. Rubén is a map without a territory.

THE WRONG MAP AGAIN:

In Unitary Perception Rubén does not exist (in consciousness).

Rubén may continue to exist in his passport even if he is in Unitary Perception, but Rubén disappears from consciousness in Unitary Perception.

In Unitary Perception there is consciousness of space (as one) and there is awareness of the constant movement of consciousness.

In that movement (Unitary Perception) there is sound, color, weight, fleeting thoughts and wishes, fleeting fears (rage and sorrow at times), memories and plans, etc.

One of those thoughts is “the self” (Rubén), which is also constantly moving and changing, with so many images about itself and ideas of what he should be or become.

So Rubén is a changing invention of thought, nothing fixed or permanent, not constant or solid, even if he looks for solitude.

We want to believe that Rubén is fixed and permanent, because we feel more certain when we think something is permanent.

We study definitions of “self and ego” which are more thoughts about the cluster of thoughts which is Rubén (self and ego).

We believe we understand Rubén (self), once we define and classify Rubén and self.

The best way to understand Rubén or the self is Unitary Perception, in which we discover that Rubén (or the self) is a map without a territory, since in Unitary Perception Rubén is dissolved.

Unitary Perception is intense observation, in which Rubén and anything that is observed are less relevant than observation itself, while we perceive everything perceivable at the same time without the habit of language.

WHAT UNITARY PERCEPTION IS NOT:

1. Unitary Perception is not sensory perception or “*emphasizing the senses.*” It is to be aware of *the fact* that all the senses are “operating” right now at the same time.

Sound and weight may be perceived at the same time

Are you doing it (at the same time)?

2. Do not try to be aware of your breathing which is a widespread *wrong advice.*

Breathing is regulated by blood gases, and “breathing awareness” interferes with the biochemical regulation of breathing which happens unconsciously and should be left alone.

3. Yoga Pranayama, practiced for fifteen minutes a day may favor pulmonary capacity, but it should not be practiced for a longer time than that.

It is good to sit quietly, in silence and solitude, attempting Unitary Perception for at least thirty minutes a day, but it should not become a rigid practice. If one makes of Unitary Perception a way of life, the *increased sensitivity* that will unfold will naturally call for the need for silence and quietude in the midst of greed, envy, violence, vulgarity, and a *meaningless fast pace* in all that is done.

4. Unitary Perception is not a technique or a method to practice for thirty minutes a day.

Unitary Perception is a way of life.

Unitary Perception is the foundation of all daily actions. Brushing your teeth, taking a bath, going for a walk, having a meal, working, friendly dialogue, sex, rest, driving your car, etc.

5. There is no need to know philosophy, psychology, metaphysics, Tao, Zen or Vedanta Advaita, lamas, shamans, gurus, and sufis to attempt Unitary Perception.

“That” (enlightenment) came to me by surprise, several times, and it lasted almost for a week in June 1986 and in April 1996.

When that “sacred event” happened, there was nothing that I knew before.

It is important to discover what Unitary Perception is and what it is not. In Unitary Perception observation is so intense that “Rubén” becomes part of all that is observed, at the same time.

SELF-DESCRIPTION:

I have been asked how I was walking when “That” came to me in 1986, in the south California desert, where I was living.

I have been asked what I was doing in April 1996 (in Alaska) when it happened.

In June 1986, I was walking by myself, with long steps, rather fast, with a wide swing of the arms, very energetically, since *everything* becomes intense and energetic in Unitary Perception (same as the perception of sorrow when sorrow consciously unfolds).

I have been asked about my daily life after “That” happened.

Well, after “That” happened in June 1986 I met my present wife and my life became more peaceful and much simpler.

I could describe myself today as a Latino, working, married male, living in Alaska, who has gone beyond belief and skepticism, after Light inundated my brain for a few days and who is feeling like a dynamo at age fifty-five (twenty-one years after Jiddu Krishnamurti taught Unitary Perception to me and eighteen years after I took it seriously and started to attempt it without effort.)

I have come to believe very whole-heartedly that society is not held together by religion, education or the family anymore, but mainly by the *meaningless image of permanent profit*, which masks the reality of fear and despair in 90 percent of mankind.

The only factual and sane glue to hold society together from now on is Unitary Perception.

Politics and elections have become escapist and vulgar entertainment.

Racism is subtly promoted by the media and it implies the industrialization of genocide, as recent history shows.

The solution to the economic and ecologic mess that mankind has created is only Unitary Perception.

Unitary Perception is also the beginning of individual peace and regeneration.

THE DEPTH OF UNITARY PERCEPTION:

Words are only barriers for Unitary Perception to happen.

So, the second silence of Unitary Perception cannot be discussed, since it is well beyond words, but it will happen after you attempt the first silence.

The second silence follows the first.

If all centers of your brain “open up” again in Unitary Perception (as will happen) and you start seeing auras or start suffering from telepathy, the best you can do is to leave it alone. Do not try to make it profitable!

Sadness that will unfold when you see auras or when your memory overlaps with someone else’s, has to be quietly, peacefully and silently observed in Unitary Perception.

The best help for a corrupt and degenerating society is to live in Unitary Perception (without effort) with the mind in complete silence and quietude. Such a mind is the only help for other minds.

Resurrection is not merely a legend. Resurrection starts with Unitary Perception right now.

True life starts with Unitary Perception, right now.

Unitary Perception is not a final mental state; it is something to discover every day, at every silent moment (moment by moment).

You start to constantly learn from life in Unitary Perception.

The true life in Rubén is not Rubén's life.

The true life of Rubén has not been invented by Rubén; it has to be discovered, constantly, in Unitary Perception.

The true life of Unitary Perception allows you to be completely alive at the moment of death.

A life without Unitary Perception means you are dead well before death comes.

Start to live right now by suspending the habit of language and listening to all the sounds at the same time.

FRESHNESS OF FREEDOM:

In Unitary Perception you stop fearing the loss of your house, your spouse, your car, and your bank account.

In Unitary Perception you stop fearing death and not being remembered after you die.

In Unitary Perception you stop trying to preserve memories and the invention which is yourself.

In Unitary Perception Rubén stops trying to preserve memories and the invention, which is Rubén himself.

When you recognize your existence, egotism starts.

When Rubén stops, the silence of Unitary Perception starts. True life starts.

In intense observation the observer is dissolved, so the observer will not be present in a *séance*, either before or after death.

Unitary Perception is consciousness of the void, the awareness that space is one, since the whole universe is in space right now.

The awareness of *space as one* starts when we listen to all the sound at the same time and we feel our weight at the same time.

In this awareness of space, life is seen as one with love and death, in great silence.

In this awareness, one sees the present predicament of mankind (deplorable), but one also sees the real potentiality of man and woman: absolute intelligence and compassion.

Hispanic revolutionaries used to shout “It’s better to die on your feet than to live on your knees.”

A free man (a man in Unitary Perception) lives with dignity, honesty, sanely, and very simply, refusing all forms of profit, power, and prestige.

Such a human being will know the full potential of a human being, including the spontaneous reconstruction and regeneration of society.

THE POTENTIAL OF MAN AND WOMAN:

Some people ask “Why did we come to the world?”

Well, we simply did not come to the world; we are a product of cosmos.

We are not independent and separated from cosmos.

We are cosmos, since we are constantly, right now, and moment by moment, being created at the same time with the stars, the Sun, the planets, the trees, oceans, animals, etc.

We are destroying animals, trees, etc., since we believe we are independent beings.

Not only do we perceive distortedly and fragmentarily but we also get a lot of wrong information, some of which has become dogma, or uncontested thinking.

We believe that life needs to have a purpose, simply because we have been conditioned to value the future more than the now, but life is happening only right now.

We have supervisors, because we do not trust ourselves, others, and life itself.

We over-value what life will be. So we miss life right now.

Part of living life silently and intelligently right now (Unitary Perception) is to get rid of conditioning dogmas, which are seldom seen as destructive, detrimental, and inconvenient.

Let us just contemplate shortly two very influential popular dogmas (without even considering yet the three dogmas upon which post-modern science is based).

THE CARTESIAN AND THE ROMANTIC DOGMAS:

The Cartesian dogma makes us believe, without anybody disputing it, that:

1. We have to trust only rational thinking.

2. The self is a reality (more than a mere invention of thought) and that “persona” or “self” (or “Rubén” in my case) is the primordial fact of life, “something” that interprets, presupposes, and conceives of all other realities correctly.
3. The self gets better in time. Present man is better than Homo Erectus or Australopithecus, and man will get better still.

This is an interesting conclusion, since few living humans were born before the year 1900 and we are not better than men in 1900.

In just a few words, this progressive and gradual amelioration of the self is the third uncontested dogma formulated by Descartes before his death in the year 1650

THE ROMANTIC DOGMA:

The romantic dogma penetrated culture in the last five hundred years and states that revelation is different for each person and that there is a “path” of salvation (to God, or to resurrection) that is different for each person. More than that, each person may invent his or her own path.

So, according to the romantic dogma, I could doom myself by inventing “Rubén’s path to resurrection.”

Only Unitary Perception will take care of all these dogmas, distortions, and incoherent inventions, including the fact that we over-value them in our everyday lives.

THE SCIENTIFIC DOGMA:

I discussed this in my book “The Psychology of the 21st Century.”

FIRST SCIENTIFIC DOGMA: Man assumes there is a reality that is separate and independent from the observer.

SECOND SCIENTIFIC DOGMA: Man believes he can extract valid conclusions (so-called scientific) simply because we may make consistent observations in repeated experiments.

THIRD SCIENTIFIC DOGMA: There is no influence between universal bodies that may happen at a speed faster than light. The theorem of Bell in math (1964) destroyed that premise and Professor David Bohm proposed his theory of Holokinesis in 1986, stating that there is a movement from here to here, everywhere in cosmos (so called Holokinesis), between the explicate and the implicate orders of matter-energy.

Evidence is mounting that every point of the universe is in contact with all other points, right now, and that creation is constantly happening right now in the undivided reality of cosmos.

It was amazing for me to hear from Professor David Bohm, in 1991, that the undivided reality of cosmos is not taken into account by either the relativity theory of Albert Einstein nor quantum theory.

THE HISTORY OF MAN AND WOMAN (MUTUAL SLAVES IN LONELINESS):

Christianity proposed the end of the slavery of woman under man, stating they should live under the same roof as “mutual slaves.” This was one of the most revolutionary statements in the history of mankind, and, as such, completely ignored and forgotten nowadays. (1 Peter, chapter 3).

It was a more potent statement when family and religion were the real glue for society, and it becomes almost meaningless for us, today, who believe that the search for permanent profit and prestige are the only meaningful things to do.

Behind the image of permanent profit, though, the specters of despair, loneliness, and fear are looming, no matter if man encounters woman in a disco, in church or (as it happens in many poor countries) through deals between the two families, midwives, matchmakers, or astrologers.

At least in the last five thousand years of written history, man and woman have been unable to destroy (or at least cover) the illusion of loneliness and isolation.

That illusion stops only when Unitary Perception begins.

But very few know what Unitary Perception is, and those who know do not realize that it is the most important thing in life, since they know only the definition but not the experience of Unitary Perception.

In the present global juncture of history, the United States has become enormously influential in the whole world, this influence affecting all activities of man and woman.

Unfortunately, however, this is happening at *the* historical moment in which the relationships between *men and women* are the most deeply impaired in the United States of America.

To complicate matters, before the two big World Wars (1914–1940), there was the universal expectation that technology would reduce the work hours of men to only two or three days a week.

Not only that this was not so but now even women have started to depend on salary for work, the salary coming mostly from the national state or from private corporations.

What happens in the United States repeats itself in other countries after ten to twenty years, the time depending on the infrastructure of those countries (economy, education, media information apparatus, etc.).

Whether we like it or not, the USA culture is obviously influencing the whole world.

ILLUSIONS DIE AND HORROR MULTIPLIES:

THE SIXTIES:

In the decade of the 1960's, a hard to define, ideologically incoherent mosaic (not a coherent synthesis) spread in the United States, despising marriage and glorifying total independence between men and women.

This mix of myths overflowed the psychological limits of the "hippie communes" and spread throughout all levels and other divisions of society.

Sexual promiscuity became respectable and was biochemically secured mostly through contraceptives and also surgically through vasectomies.

We may speculate that the post-war Cold War, as well as the wars in Korea, Vietnam, Ireland, Philippines, Lebanon, and all Latin America, may have had an impingement on the psychology of sex in North America: the anti-life attitude.

The grace of having children became the disgrace of having a child.

THE SEVENTIES:

In the decade of the 1970's, there was a rapid resurfacing of "narcissism" in the United States. The cult of pleasure was followed by the cult of personal success and social and economic prestige.

"Career women" started to emerge (most of them under salary) but soon a few of them formed feminist banks where profit and power were not condemned, in spite of the alleged Judeo-Christian background of the United States.

Some of these female bankers bought TV spaces frankly proposing the slavery of men and the punishment for fatherhood.

Men were completely expelled from the family and judicially obliged to sustain that very same family, in the majority of cases, as the only possible activity of a man under salary.

Fatherhood became a prison. The role of man as a father was invalidated. The single mother was glorified from Hollywood to New York.

Teenage pregnancy grew enormously with a high social cost.

Millions of men seek surgical sterilization (vasectomy) to avoid further "victimization" by the tacit alliance between the opportunistic woman and the insensitive judicial system.

The slogan "women's liberation" inundated the media in all its forms (TV, papers, magazines, radio, etc.) and the word "liberation" was understood as only feminine in gender. This fragmentary liberation, since it was so limited, could not offend the state or the financial-industrial corporation.

Men were confused with these paradoxes that antagonize so blatantly the Judeo-Christian education they had received in

America. They tried to play cute with the feminists rapidly affiliating themselves with the coarse ideology or with the subtly terrorist strategy of feminism. Other men, more perceptive of the type of thing feminism is, were simply terrified, and they stopped their attempt of relating to women seriously: men either antagonized women, or they accepted to degrade themselves to the point of mutual utilization for pleasure, prestige or profit, when not merely for “comfortable” survival.

Young men started to seek the protection of powerful and wealthy women. Bio-psychological differences between men and women became unworthy of consideration during this reductionist era of personal and sexual narcissism. The vernacular expression for these relationships was “the meat market,” which partly implied that mutual exploitation was quite okay.

THE EIGHTIES:

This decade fell like the Black Apocalyptic Horseman announcing that immunity in the population is deficient. The AIDS pandemic emerges in the whole world, mainly in the United States, tuberculosis grows almost geometrically, and bouts of plague, mononucleosis, salmonella, cholera, herpes, and malignant flu appear everywhere, where a malnourished person lives (the whole world).

Marriage becomes again respectable and the word inter-dependence substitutes the word independence in sexual and international relationships, at least at the level of lip service.

Family is not a topic anymore. It is a thorny one and no one knows what to do with the children. *The world is not fit for children during the last eighty years.*

THE NINETIES:

This decade is clearly showing the collapse of industrial civilization (socialist or capitalist) in all forms: work and production, distribution of goods, health care, housing, environment, education, finances, politics, and even organized religion.

The main “support” of national economies is the sale of weapons internationally and also the selling of street drugs.

The disjunction of thinking shows itself in the following updated question: “Who cares about the human couple when we are facing the biggest risk in written history?” The biggest risk is the disappearance of mammals (including man and woman) before the year 2060.

But we are told “it is an ecological risk, and man is independent of that mess” (or so it is believed).

In these extreme circumstances, some serious men and women have started to talk about living under the same roof, with or without marriage, to transcend human conditions, including “loneliness,” which appears to be quite a painful one (whether admitted or not).

Couples do not talk about the Christian revolution of mutual slavery.

They talk about two people conspiring to die to all egotistic interests and so to transcend all human conditions.

They are starting to conspire to live in Unitary Perception and to study very profoundly what Unitary Perception is. I have seen this in my last twenty years of lecture-tours to discuss Unitary Perception throughout the whole world.

The extreme bio-psycho-social conditions are not compatible with the romantic love of the troubadours of the twelfth century.

This romantic love is the one promoted by the cinema industry from Hollywood during the last fifty years.

It had been immortalized by Wagner's "Tristan and Isolde" a kind of love which, according to Tristan, was greater than death and hell, state, king, church, and feudal lords.

The disjunctions and fragmentations of thought become too obvious to deserve any comment.

Tristan had his own suicidal version of that love which St. Paul defined as "the love that bears all and everything."

The new erotic love attempts to transcend the hell of these conditions and even death.

This love (or true relationship) is "the cell" of a different "organism" of social relationship.

"If God is love, then love is God," and neither of those can be found without Unitary Perception.

UNITARY PERCEPTION:

A new transcendental and transforming relationship cannot exist in the perception we have learned: a divisive, limited and partial perception. Unitary Perception allows us to live without ideologies and without conflict in the flame of discontent.

Discontent is not unhappiness.

Unitary Perception transcends polarities and paradoxes.

Conflict starts with the search of personal security, prestige, and power.

Discontent arises when one is aware of what man can be and is not. The awareness of what a human being can truly be happens only in Unitary Perception.

Unitary Perception is true relationship. It may be the Sanskrit *Sat Chit Ananda*: “Being in complete consciousness, in the ecstasy of benediction.”

Without Unitary Perception, we are condemned to die in the human condition as we know it, which consists mostly of conflict, isolation, vulgarity, and violence, and eventually even stress, indifference, negligence, depression, and despair.

Man and woman may live together under the same roof just to help each other in the most important thing in life: to live in Unitary Perception.

We do not need more children; we need men to become true men and women to become true women, but we do not know what these words really mean. There is a growing disjunction or fragmentation between words and their meaning.

A true human being may emerge only in Unitary Perception. Unitary Perception is not a method or a technique; it is a way of life.

THE OLD STALE WINE:

A new prophet and profit-making entity, so-called spiritual supermarket, has emerged. It has to devalue and denigrate Unitary Perception, since a human being in Unitary Perception does not need anything from that kind of “supermarket.”

I have had many conversations with the many victims of the spiritual supermarket. A young couple came to me in anguish to consult regarding sex. Should they abstain from sex or should they seek orgasm?

I told them: "I recommend a life lived in Unitary Perception."

If any of you has to abstain, see what happens during sexual abstinence in Unitary Perception.

If you are seeking orgasm, something is wrong in your mind.

What kind of orgasm is the one that has been sought?

Let us call it fragmentary orgasm. Full orgasm is the one that was not a goal devised by thought; full orgasm is the spontaneous outcome of sex in Unitary Perception. But you will not have sex in Unitary Perception if you do not live in Unitary Perception for the whole rest of the day, every day.

We are so busy seeking for pleasure in a hurry, that we miss pleasure when it comes, since we are so busy, so talkative, and in such a hurry!

If you only have one hour of freedom to see your wife (I told the young man in the couple) simply do not touch her. Any limitation or goal will corrupt the relationship.

If you are too busy, angry or sad, do not touch her.

Speak to each other *AFTER* you are effortlessly in Unitary Perception, with long pauses of silence, without any haste, both discussing the same things at the same time, hopefully without both talking at the same time.

Do not touch each other if you do not have plenty of time and a lot of burning desire.

We had a long dialogue and we went much deeper than that.

We discussed why (or rather how) they had needed the “spiritual supermarket.” They were both afraid of being left by the other one. They both wanted some kind of “self-sufficient sanctity” to be able not to need each other. They both wanted each other, but they were both afraid of not being with each other, so they decided to become “tantra-saints” or “renouncers” or God knows what else they were sold, on top of mattresses, mantras, dishes, fetishes, prayers, pyramids, diets, circular dances, “self-awakening electronic gadgets,” etc.

We could see that thought is fragmentary perception, constantly building fences of separation and not recognizing that desire and fear go together with fragmentary perception, which is thought.

We saw that desire-fear are old and complex neurologic reflexes that become habits of thought.

We saw that love is not there when anger, sorrow, and fear are there. In other words there is no love without Unitary Perception.

In Unitary Perception we shall see that men and women will not be able to separately liberate themselves. They are not “machos” or “females”; they are both part of mankind, and mankind is one.

FEMINIST IDEOLOGIES AND THEOLOGIES

(Fragment of Dialogue with Feminists and
Christian Ministers)

Caracas, Venezuela, February 1994

AUDIENCE: I read your book “Christian Psychology” and was amazed to discover that there is no mention of any feminist theology.

Feminist theology will be decisive for Christianity in the twenty-first century!

RUBÉN FELDMAN GONZÁLEZ (R.F.G.): When you say “feminism,” you are not talking about a singular, discrete, and coherent ideology.

It is easy to coincide with the kind of feminism that proposes the end of socio-economic oppression or the liberation from political or interpersonal “slavery.” Of course, the “slavery” has to be real and not merely imaginary.

The legal rights of women should be the same as the legal rights of men (if men have those rights).

Women should be able to vote, get educated, and work, without the fear of being harassed or raped.

But why should we dismiss the fact that most *men* do not vote and do not get educated?

Many *men* do not work and some are even raped in the many prisons we build!

I never hear anyone discussing these matters!

The problem with feminism starts when “a feminist” says that “women are not born, but made” or when the crying is heard for a “unisex or hermaphrodite” society without sex and/or every day abortions.

Do you see the incoherence in the proposal itself?

I have heard some women saying that “to be a lesbian is the only defense against AIDS, pregnancy, and the family.” This is quite superficial and hyperbolic, but people do not see this, they only complain about “extremists.” There is no dialogue about the nature of thought and its incoherences and distortions.

Like all merely ideological or premeditated solutions proposed by human thought, these are also fragmentary and the seed of conflict.

I am proposing Unitary Perception as the solution for these (and other) problems.

Through techniques and formulas of thought, a boy could be conditioned to become effeminate.

Some feminists say this is a “necessary social correction.” The amputation of man should not receive the label of “feminist education.”

AUDIENCE: Some women want revenge for the many amputations they received by men, like the intentional atrophy imposed to Chinese women’s feet by feudal lords, for centuries.

R.F.G.: Possibly so. But a fragmentary perception of reality leads to the bigger horrors of an atrophy of the mind and the insults against intelligence.

The confusion of man now (in the twenty-first century) is the worst that has been registered in the last five thousand years.

It seems we continue to produce children, but we have not discovered yet what a true man or a real woman is.

AUDIENCE: As a Catholic woman I want women to have more power in the church and also a revision of the male-theology in the Bible.

R.F.G: So you would be happy with a big Mom in the Vatican, substituting the Pope. Have you ever wondered why you need to follow anyone? Have you asked yourself whether there *is* a religious fact beyond mere words, rituals, organizations, and personal hierarchies? True individual religion is free of dogma, leaders, words, and concepts!

AUDIENCE: It is unacceptable for me that women are not allowed to become priests.

R.F.G: First: Why do we need to become something or somebody?

Second: Why do we need male or female priests or ministers?

AUDIENCE: The image of God as a man has to be complemented with the image of God as a woman.

R.F.G: All over Latin America people adore and worship the Virgin Mary.

It used to be a heresy within the church to do just that, but it is not anymore.

There is a Christian commandment, which I believe is the first commandment, “You will have no image before God.” Now, if I have an image of God (male or female), do I have an image before God?

The word “God” is not God.

The images of God are not God.

AUDIENCE: I want to pray to God the male and to God the female.

R.F.G: You could do that without too much noise.

AUDIENCE: Because Jesus was a feminist, but today that is not recognized as such.

R.F.G: We do not have Jesus to ask him the question, but according to Jesus, he has left the Holy Spirit in us to answer.

In New Zealand they have translated the Bible as “God as Father” (not “God the Father”). This is meant not to propose artificial insemination to completely eliminate the presence of man, trying to justify such an act with the Bible.

AUDIENCE: I am a Lutheran minister and I feel the need to say that biblical reasoning invalidates the feminist theology.

The will of God, according to the Bible, is to provide very clear roles to the man and to the woman, in harmony with their biologic and psychological natures.

To deny the will of God brings obvious and disastrous consequences into the life of mankind.

We should not exercise arbitrary reflections when directing the destiny of man and woman.

I propose not to lose this chance for dialogue and to see the relationship between man and woman under the light of the sacred Christian scriptures.

R.F.G: I agree, but I propose myself a free dialogue first, a dialogue which is based upon our own intelligence.

A friendly and intelligent dialogue cannot be invalidated as “an arbitrary reflection.”

We could at least ask some basic questions today:

1. Are there any differences between men and women that go beyond their form, that is to say, as an example, beyond penis and vagina?
2. Do the differences in physical form and the biochemical differences condition other differences: psychological, legal, behavioral, intellectual, emotional, etc.?
3. How should men and women relate to each other if they want to live in harmony with the teachings of Jesus Christ?
4. Do we have many different answers today for each of these questions?
5. Or is it that there is *only one* correct and comprehensive answer for each of these questions?
6. If there was a single correct answer... will it be acceptable for all the ideologies known as “feminist”?
7. Or is it that we have a non-verbal but intelligent way to answer to all these questions and we refuse to even consider it under the name Unitary Perception?

The way is Unitary Perception.

AUDIENCE: Man and woman may have the same spiritual dignity but different natures and different roles.

R.F.G: If we have good questions we may have a good dialogue.

But without Unitary Perception, this dialogue will only be verbal and we will continue using women as “prostitutes” in bed, in porno videos and books, or in commercial ads.

Without Unitary Perception there is no recognition of male or female dignity.

AUDIENCE: As a minister I say that we cannot separate human body and human soul. The body is not a sexual corpse and sex is in the mind also.

The human body is not mere physiology, since the spiritual nature of man finds expression in the body.

I am not only a male body. I am a man.

Human love is not only the union of two bodies, body and mind have sex.

The man has his social roles: father, husband, citizen, and Christian (“as a partner of God”) -Luther said.

A man cannot be a mother. The role of “mother” is not separated from the nature and identity of being “a woman.”

A man cannot choose to be a mother.

A woman cannot choose to be a father.

Not only is it not her role, it is not even her nature.

A feminist family and a feminist society may make man more effeminate and may make woman more masculine, but they cannot alter their nature, they cannot change nature.

In summary, human beings may correct human beings, but they cannot create a man or a woman.

God creates man and woman and God limits their nature, because of nature.

R.F.G: I have discovered that all human beings are one.

This is not a premeditated idea, it was a sudden, spontaneous discovery I made in 1978, during my “first episode of true living,” which I call “That.”

It was a profound perception of life.

Above and beyond all their differences, men and women are human beings first. Whenever a woman is exploited, or abused, or paid a miserable salary, we have a human problem.

Whenever a woman prostitutes herself or gets drunk, we have a human problem, for which all human beings suffer.

When a single teenager gets pregnant and goes (with her offspring) into misery, malnutrition, exploitation, isolation, and illiteracy, we have a human problem, because all human beings are one, whether we like it or not.

So, when a man enjoys being a man, we have a reason for joy.

Only a woman who enjoys being a woman may eventually know what it is to be content without a motive.

AUDIENCE: As a Christian minister I associate the joy of being human with Genesis 1:31: “God saw everything he had made and saw it was good.”

There is no contempt for sex and woman in the Bible, the contempt for sex was popularized after Plato’s teachings were spread by Guttenberg’s printing machine in the sixteenth century.

God sees sex as good. Both man and woman manifest mankind to God.

Verse 27 says that both are created as an image of God.

In Hebrew the word for man is “*ish*” and for woman is “*ishash*.” They both share man’s nature “*ish*” and the difference is “*ash*.”

“*Ish*” is eternal but “*ash*” is temporary.

God created woman to complement man; she is not “something more complete to replace man.”

Genesis 2:18:“God said: it’s not good for man to be alone, I’ll make a helper who is in harmony with him.”

The woman is the helper of the man, who is in harmony with him.

This is the difference between woman and Satan.

Satan is an arrogant and selfish angel who does not want to help man nor is in harmony with him.

Satan only wants to help himself and God.

There are many theological subtleties in all this. These are not mere words invented by men to dominate women; it goes much deeper than that.

Genesis 2:24 states: “And they will both be one flesh.” Little else could be said to clarify that they are one to God.

Man is made from earth (Adam) and his function is to cultivate (culture) that earth.

Woman is born from man’s rib and her function is to help man, who himself has to protect her (under his arm) and to provide food for her.

This is a poetic lesson in its form. The gifts of one are complemented by the gifts of the other.

This is well seen in Hebrew: “Ish/Ishash” or in English “man” (male) is complemented by wo-man (fe-male).

Theologically this implies that it is more important for a woman to help her man spiritually, than to be a mother.

R.F.G: Some feminists may even agree with that. But the so-called Christian feminists may fall into conceptual incoherences if they read paragraphs like 1 Timothy 2:11: “Woman has to learn from man in silence, in complete submission to him.”

Before that, we read Genesis 3:16: “God says: your husband will have to reign upon you.”

Paul insists in 2 Corinthians 14:34: “Women are commanded by the law of God to be under obedience.”

The first letter of Peter, chapter 3 goes: “You women obey your husbands. Same as Sarah obeyed Abraham, calling him Lord” (as a slave).

Paul is far from disagreeing (Ephesians 5:22): “Women, obey your husbands, the same way you obey God.”

AUDIENCE: In Genesis, chapter 20, and Exodus, chapter 21, we read in the Bible in Hebrew that the woman called her husband “Ba-al,” which means “landlord” or “lord and owner.”

Those are the words that slaves use to address their masters.

There was also the word “*adon*,” with the same meaning, and also used by women to address their husbands.

Those writings were simultaneous with legal polygamy in society, so men could not be unfaithful (adulterers) to their wives, but only to other men, whose wives were not supposed to be touched or even addressed to in a conversation (Deuteronomy, chapters 21 and 22).

AUDIENCE: Is it true that God created man “androgynous” according to Genesis?

Some homosexuals misinterpret Genesis 1:27 “man and woman, God created them.”

This is clarified, though, by Matthew, chapter 19, when he tells his story of how Jesus answers to the Pharisees, who had asked him whether there was a legal way (according to the law of God) to commit divorce.

Jesus answers (according to Matthew), “Haven’t you read that they were made man and woman, so they have to leave their parents and both become one flesh?”

Clearly, by saying “both,” Jesus was not justifying homosexuality, or any other perversion, and there is no reason to believe that there was originally one sex that became two in time.

R.F.G: It seems to me that to be “the head” of a woman is more a responsibility than a privilege.

Feminist males obviously want to stop taking this kind of “heavy” or “sacred” responsibility.

I believe that Jesus even made *men* responsible for women becoming prostitutes. There were no excuses for males being “seduced by terribly bad women.”

AUDIENCE: The body was seen as a temple by Jesus. The body is not an instrument to obtain pleasure.

This implies a full responsibility of men towards their own bodies and for the body of their wives.

I have heard feminists say that Paul saw sex and body as “evil.”

Nevertheless, if you read 1 Corinthians, chapter 7, you see Paul did not approve of an ascetic marriage and he indicates that sex is something for which both spouses ought to be always ready.

To abstain from sex is advisable only on a temporary basis and only by mutual agreement between the spouses.

Paul sees chastity as a gift from God. Chastity cannot be chosen or commanded.

Paul clarifies that a non-religious spouse can be “sanctified” by the religious one whose conduct is coherent with his or her own words and thoughts.

Some feminist theologians (so-called) see Paul as a misogynist who hates or despises women. They never seriously read Paul in the New Testament of the Bible!

In Galatians, chapter 3, Paul says “now there is neither Greek nor Jew, there is neither slave nor master, there is neither male nor female, for you are all one in Christ.”

So why do we have today so many divisions, even among so-called Christians?

We have national, social, financial, and so many other premeditated differences!

It is obviously very difficult to establish some coherence between identity, ideology, belief, word, and deed!

R.F.G: Do we need Unitary Perception?

AUDIENCE: Paul clarifies that *TRUE LIFE* (Zoe in Greek) means “to be created again, born again now, to be forgiven, to have free access to God in one’s mind now, to be resurrected, and to receive the grace of internal light.”

How could a woman call herself a Christian if she does not obey the man (her husband) who loves her and his family, his children, and all mankind?

Such an “obedient” woman is the gift of God to man!

Such a man completes his spiritual understanding and development with her help!

Such a man does not fear to denounce all kinds of oppression (to men or to women), but he also feels the responsibility to criticize and reprimand the feminist defiance against the will of God.

R.F.G: We all have premeditated opinions based upon a mosaic of ideology and belief.

These products of thought may be whimsical or incoherent at times, but we seldom discuss the incoherences and distortions of thought.

Our opinions may be, many times, inconsistent with our behavior in everyday life, but we seldom discuss these inconsistencies.

Our actions now are shaping the future of mankind.

The future is not pre-established; we are shaping it right now, all of us, at the same time, now.

So the future is now!

If our life now is full of lies, incoherences, inconsistencies, whims, and impulses, based merely upon seeking profit, pleasure, and national or personal prestige, we cannot expect a future full of honesty, friendship, generosity, joy, and peace.

We have to complement the rational, everyday activities, based upon language, with the profound silence of Unitary Perception.

Verbal perception is fragmentary and divisive perception.

The religion of words has to give place to the religion which is in the heart of the most profound silence.

WE ARE ALL ONE: SELF ESTEEM REVISITED

If we understand Holokinesis and its hermeneutic implication, then: the self endures only in memory because in the flow of the now the only thing we can perceive is change.

The self doesn't exist in the now.

It continues only in the past or in the future.

Socrates says in the *Cratylus* by Plato:

“Knowledge of things is not to be derived from names. No, they have to be studied and investigated in themselves.”

In *Theaetetus*, by Plato, Socrates insists:

“Becoming is by us incorrectly called being, but being is really becoming, for nothing ever is, but all things are becoming.”

Thomas Aquinas wrote *Summa Theologica* trying to answer questions about Resurrection. People worried whether they would be the same (*identity and integrity*) after death. Questions as “Will I have my same nails and hair in resurrection?” were quite common.

Aquinas tried to please “the self” of questioners, but at age forty-nine he stopped writing altogether after suffering some kind of enlightenment. Urged by people to complete the *Summa Theologica* he said: “I can do no more. Such things were revealed to me that all I have written seems as straw.”

Montaigne seems to have read David Bohm, who coined the concept of Holokinesis in physics between 1979 and 1990.

Bohm was born four hundred years later than Montaigne but Montaigne wrote: “Stability itself is nothing but a more languid motion.” “I do not portray being, I portray passing.”

GROUP SELF OR GROUP MIND?

Professor Mc Dougall started experiments with rats (Wistar strain) at Harvard University in 1920. Mc Dougall tried to prove the Lamarckian theory. The task imposed on these rats was to escape from a tank of water by swimming to one of two exits which led out of water. The wrong exit was illuminated, the right one was not.

The experiment was continued for 32 generations and took 15 years to complete.

The 1st generation of rats made 330 errors to leave the tank.

The 8th generation of rats made 56 errors to leave the tank.

The 32nd generation of rats made 20 errors to leave the tank.

This seemed to favor to the theory of Lamarck (that acquired traits can be passed to the offspring).

The experiment was repeated by Crew in Edinburgh and by Agar and colleagues in Melbourne, Australia. Both Crew and Agar had criticized the Mc Dougall experiment.

Their rats learned the exit to the tank with only 20 errors in the 1st generation.

It appeared that the white Wistar rats in the whole world had learnt the behavior of leaving the water tank.

Is there a group-self or a group-mind for each species that improves its learning every time a member of the group learns something new?

For humans in the twentieth century it should have become progressively easier to learn to ride a bike, drive a car, play the piano or use a typewriter owing to the accumulative learning of the group-mind (or group-self) from the large number of people who had already learned these skills.

DOES THE SELF THINK OR DOES THOUGHT CREATE THE SELF?

We have been trained to believe that some spark of God within us should be called “self” (Exodus 3:14: “I am what I am”) and that self creates thought and the accumulation of thoughts builds “memory.”

Today we are told that memory is first (genetic memory in us creates our shape through synthesis of protein) and memory creates thought in the exchange of organism vs. environment and this thought itself created everything that we see made by man, including the idea of God and the idea of self.

Now, if God is something *not* created by human thought, certainly we will not understand God by the workings of thought or the accumulations of memory (like religious tradition). The understanding of God will require an unprecedented and extraordinary refinement in our perceptive skills.

To see if self is real or just a product of thought we will have to study and investigate the subtle workings of thought itself.

We have been trained in *what to think*, but seldom studied *how to think* or how *thought operates*.

The media tells us to think of the Middle East and we think of

the Middle East. We are never told how to think.

We seldom think of how the Middle East problems have been created by thought and beliefs.

The dictionary defines the word “reification” as treating the non-real as if it was real.

The “self” could be a re-ification since nobody ever saw a “self.”

The “self” might be an intellectual abstraction mistakenly understood as something “substantially existent.”

If reality is something in which I can think, then unicorns are real because I can think about unicorns. But is “the self” real, also because thought can think about “the self”?

If we overvalue thinking as something godlike, as something spiritual, we will also overvalue “the self” as a product of thinking.

The fundamental assumption that “self” is something spiritual may stop us from discovering that “I” is only an illusion created by thought.

If “self” is really something spiritual (and not the source of egotistic or self-centered activity,) then the expression “self-esteem” is very meaningful.

But if self is an illusion of thought, then “self-esteem” is an expression that is not in correspondence with the important concepts it represents and we will have to substitute it with a more accurate verbalization.

We have to resolve two important problems:

The words “self esteem” are not the real self-esteem, but more important yet:

1. What is called “self-esteem” may have nothing to do with that which is called “the self.”
2. The self may not exist.

HOW THINKING WORKS:

1. Thought produces “things” that do not seem to be thought:

E.g.: *The self*.

The self is a thought or a cluster of thoughts. The self is not independent from thought and the self is not superior to thought.

2. Thought divides things that are one:

Out/in. If I listen to the chirp of the bird, is the chirp in the throat of the bird or is it in my ear?

Body-Mind, North-South, Matter-Energy

West-East. If I walk towards the east at some point I’ll find the West.

God-Man. “I am” is infinite and unlimited (God). “I am Rubén” is finite and limited (man).

Absolute time-Relative time.

Thought-Emotion. There is no thought without emotion or emotion without thought.

Thought-self-time. Are these three words representing the same “thing”?

You think about it, take your *time*...

3. Thought divides self: Observant self, superior self, split self, complex self, superego, etc.
4. Thought takes as one what is divided:

E.g.: Society.

Society is made of different religious and political groups, sects, races, and sexes, the poor and the rich, employed and unemployed, educated and illiterate, etc.

5. The self cannot act. So when I say “I sleep” or “I grow” or “I breathe,” I need to be aware of the incoherence inherent in language which makes me believe that the self grows or sleeps or breathes.
6. Thought generalizes:

“I am *good*.” Here *good* is a generalization.

“Blacks are *good*.”

“*Men* are good.”

“*Women* are good.”

“Serbians are not good.”

“Hispanics are...”

“Anglos are...”
7. Thought created (re-ified) *self* (as real).

The same thing happened when thought decided to create the *homunculus* to explain reproduction.

Some people *saw the homunculus* instead of the spermatozoid under the microscope because *that* is what they expected to see! Thought created the *phlogiston* to explain heat before it was discovered that phlogiston was not the “self” of heat, but rather that heat was simply a faster movement of the substance that was heated. Hot water was *not* phlogiston coming into water but simply faster moving molecules of water.

Now: Are we doing the same with the concept of “self”?

If “self” is really something spiritual (and not the source of egotistic or self-centered activity,) then the expression “self-esteem” is very meaningful.

But if self is an illusion of thought, then “self-esteem” is an expression that is not in correspondence with the important concepts it represents and we will have to substitute it with a more accurate verbalization.

We have to resolve two important problems:

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1. What is called “self-esteem” may have nothing to do with that which is called “the self.”
2. The self may not exist.

PERSISTENT MISNOMERS:

“Self-esteem” is very possibly a misnomer. But it wouldn’t be the only misnomer today.

“Anorexia nervosa” stands as the name (wrong name) of a very real disease that can be lethal.

But “Anorexia” means “lack of appetite” in Greek.

Lack of appetite doesn’t happen in “anorexia nervosa.”

Further study and investigation will give us the right name for that which we call “self-esteem” and which is not the esteem for an illusion of thought.

And now I’ll end with a last thought: “There is thought but not a thinker.”

Please think about this. But don’t say “I think,” which is a delusion.

You are a product of thought (individual and collective).

If you are more than thought, you will not discover *That* with thought. *This* thought has to end for *That* understanding beyond thought to happen in Unitary Perception.

PARADIGMATIC CHANGE: “NEW LIFE”

Summarized Dialogue with two hundred people

(Ojai, California, February 24, 1990)

Introduction:

Dr. Rubén Feldman González was invited to this dialogue. Many literary celebrities attended it and they mostly were the ones that held the dialogue with sporadic participation from the audience.

A growing number of people in the whole planet are becoming aware of the need for a deep change in perception and values for the survival and welfare of mankind. Men and women themselves are endangering the species and the life of the planet through their emphasis on fast profit, power, prestige, and pleasure.

RUBÉN FELDMAN GONZÁLEZ (R.F.G.): One of the aspects of the needed “paradigmatic change” is transcending the Cartesian duality and fragmentary perception. *Fragmentary perception* makes us believe that we have to solve problems that are all isolated from each other, without recognizing that we are part of the problem itself, and perhaps the whole problem!

We need a new way of coherent and intelligent life to end all incoherences, be they political, religious, social, economic, ecologic, educational, and psychological, that exist today.

AUDIENCE: All divisions among human beings are falling. The Berlin Wall fell because a solid leader like Gorbachev opened up to sensible, reasonable dialogue. Obviously, all the problems of our time are interconnected and they are all inter-dependent. Each problem is a facet of a deep planetary crisis. The crisis is essentially a crisis of perception.

R.F.G.: Fragmentary perception has divided and degraded mankind.

AUDIENCE: That is so. The crisis will be resolved as a cultural change. Now we have a fragmentary, mechanical cosmivision. We need an ecologic, holistic cosmivision.

R.F.G: Perception has to be Unitary, not fragmentary, as soon as the fragmentary approach stops being functional.

AUDIENCE: Exactly. Our value system is based on profit, domination, and violent intervention. We need a value system based upon sharing.

R.F.G: Last November (1989) I met again with Prof. David Bohm (here in Ojai, California) and he said that the life of mammals, including mankind, may not continue for more than eighty or a hundred years if mankind continues to live in the same way, without changes.

AUDIENCE: A paradigmatic change is crucial to build a sustainable future. Many individuals understand this but they feel isolated by disinformation and they don't see how their tasks are related. They feel surprise when they find other individuals as concerned and insightful as they are.

A healthier cosmivision is emerging. We have to understand and spread it. We have to catalyze the process of change at all levels.

A “Paradigm” is a constellation of concepts, values, a new perception and practices which form a cosmovision of reality. It is also a collective attitude, which is the foundation for a new social organization.

Let’s remember that everything in Universe is connected with the rest of the Universe. As an example, Dr. Rubén, the word “doctor” means “teacher” and you have said that all disease is a mental disease if we understand that “mind” is a process and also the total sum of relationships based upon the structure of the brain and the body.

R.F.G.: Health and disease are the outcome of a balance between the organism and its environment. Environment is the cosmos, with the totality of its relationships. The organism is the individual body-mind with thought, attitudes, behaviors, etc.

“Disease” is only a way for the organism to go back to its balance with cosmos, once the balance is lost.

AUDIENCE: If we take the heart from the body, the body dies. If we say “spirit” we are fragmenting man. If we say “mind” we are fragmenting man.

AUDIENCE: That is so, but every time we speak or write we do so in a temporo-sequential mode which is called “linear.” That mode is implied in language.

AUDIENCE: The brain can’t be separated from cosmos.

AUDIENCE: But a library is part of the planetary brain. Process and structure emerge together at the same time, not before or after. Mind is a dimension of life.

AUDIENCE: “Information” is the form within us, of something which is “out there and form-less.” With

information we shape within us things that are without a defined form.

R.F.G.: And fragmentary perception separated “within” from “outside.” The chirp of a bird is “out there on the tree” and also in our brain (within) at the same time that we listen unitarily (at the same time).

AUDIENCE: We have to emphasize the role of meditation in our expansion of consciousness and in the new planetary action.

AUDIENCE: Consciousness and language go together.

R.F.G.: And there is consciousness beyond language and beyond everything we know. Consciousness goes beyond collective or individual consciousness. Consciousness is more than the expression of the collective or individual unconscious. We could discuss cosmic consciousness in the human being. Of course there is no identifiable cosmic consciousness in the human being now or in education as we know it.

AUDIENCE: We can communicate about communication, but we seldom try to communicate about cosmic consciousness.

AUDIENCE: And what is politics?

AUDIENCE: Democracy, green politics, ecology, openness to sensible diplomatic dialogue, the end of expansionism, imperialism, interventionism, the end of war...

R.F.G.: And the reunion of mankind in a unified whole. There is no politics without Unitary Perception.

AUDIENCE: The world is not separate from what we are and from what we do or say.

Co-creation is the fact that we are being created with the world and we create the world as well. From the collective unconscious emerges individual consciousness.

R.F.G.: And what is collective consciousness? Is it a group mind as defined by David Bohm? I have many witnesses, all over Latin America that group mind is more than telepathy, not merely a concept, but also a fact based upon our own experience. In several encounters since 1986 people have remembered each other's past, after meeting at the workshop for the first time!

AUDIENCE: For centuries, the consciousness of GAIA has been described, which is the consciousness of the planet Earth, beyond human collective consciousness.

R.F.G.: If we don't even explore Unitary Perception... how will we know, in our own organism, what group mind is and what GAIA consciousness is?

AUDIENCE: Some day we will know...

R.F.G.: That day will never come if we don't live in Unitary Perception right now.

AUDIENCE: Human life is only one aspect of life. We probably will need new words to go deeply into these things we are discussing!

Eskimos have twenty-seven words to say "snow." They know twenty-seven aspects or presentations of snow.

R.F.G.: We only know water, steam, snow, and ice. We have to complete, clean, and polish language with each spark of understanding or insight.

AUDIENCE: For a token: it's a pity that the word "mind" is a noun.

R.F.G.: It should also be the gerund of a verb (“minding”). But when collective consciousness changes, language changes too.

It is the personal limitation of consciousness (on top of the fragmentation of consciousness) which determines the limitations (and misuse) of language.

The Greek word “Metanoia” means “consciousness beyond thought and/or knowledge”!

The Sanskrit word “Vedanta” means “the end of knowledge” (the end of Veda).

AUDIENCE: Is love an emotion?

R.F.G.: In the monastic tradition, the Greek word “*apatheia*” was used. It was mistranslated as “no feeling or indifference.” It really means “no disease” or “*no emotion as disease*” like *fear, sorrow, and anger*.

Apatheia was a very high spiritual level, not “indifferent apathy,” which is the way we understand “apatheia” today.

Apatheia means: “Absence of disease (*pathos*) as fear, anger, and sorrow.” When the disease of emotions stop then love may start.

AUDIENCE: Cognition implies memory, idea, emotion, conduct. Words are limited. We need to understand beyond words.

We could extend the definition of “mind” to include the mineral kingdom, but scientifically rocks and atoms don’t know the way I know.

The pattern of relationships in human life differs from the one existing in atoms.

R.F.G.: In my dialogue with David Bohm, last November '89, we saw that the electron behaves as if it (had) a mind: it appears and disappears, it comes back to the same place, it communicates at a distance, like in the Einstein-Podolsky-Rosen experiment, etc.

AUDIENCE: Body and mind are one. Cancer in the human body is another expression of cancer in expansionist, imperialist, interventionist politics. This type of politics is exported the same way as cancer is exported when there is a metastases.

We also have the cancer of TV, religion, and economics based upon unlimited growth, profit, and accumulation (same as cancer). This cancer creates an immense external debt or the death of the whole organism. We have to ask: what kind of life ends with death?

AUDIENCE: How do computers relate to life?

AUDIENCE: They simply don't relate to life! Computers shouldn't be allowed to take decisions!

R.F.G.: It's a pity we are jumping from subject to subject without deeply exploring anything. If we understood *something completely*, we would probably understand everything completely. We would probably understand everything well.

We see mind in atoms, cells, flowers, bees, dogs, cats, dolphins, and whales. Some people seem to see mind in computers, because they are so fragmented and limited as the computers themselves.

Unitary Perception is the essence of the cure for man, nature, body-mind, society, economy, religion, education, etc. All that is one. All cosmos is life.

But we need energy, intelligence, insight, and penetration to really understand all this.

AUDIENCE: The totality of cosmos is alive. The biologist Margulies says that all the necessary conditions for life emerge periodically in different parts of cosmos.

R.F.G.: But many still don't want to face the fact that human life may end in less than one hundred years if we don't change our perception and our cosmovision!

AUDIENCE: Perhaps because I'm a monk, many ask me what spirit is. Spirit is the "breath or blow of life," same as in Greek "Pneuma" or in Hebrew "Ruah."

Vivacity, or the quality of being lively, has many degrees.

Spirit is rooted in the body but it doesn't depend on the body.

Spirit means to have an intense contact with reality but T.S. Elliot said, "Men don't bear reality."

Spiritual man can bear reality. Abraham Maslow spoke of Peak Experiences, something that happens unexpectedly, and when you wait for it you'll be disappointed.

There is a poem by Yates which says something like, "The body was lit, I was blessed and I could bless..."

Spirit flows through you. You dance the cosmic dance and you are the dance itself.

I would feel happy if I could get rid of the word "spirit" and change it for "common-sense."

Common sense is a good foundation for action but not for being too active.

Action based upon common sense is that the world is our house and all human beings live in it. Some authority uplifts people, because it is the firm foundation of knowledge in action.

But there is also authority that enjoys power and that is the kind of authority that degrades people, making people feel degraded.

Some people ask me about death and reincarnation as if I knew the answers. I know something about death: Jesus is dead, but when I think of him or of someone like him: brave, lively, zesty, kind, responsible, sensible, wise, intelligent, and peaceful, I feel full of life.

That is the life of “common sense” (the life of the spirit).

If spirit is not in you, it simply is not.

If the body is not where one is, we are not aware, and there is no common sense.

You may think about common sense, but common sense is beyond thought.

R.F.G: That is the Greek “Metanoia”: Be aware beyond time, now in space, of the space the body occupies. Space is one.

AUDIENCE: Life is bigger than logic, even when logic is necessary.

AUDIENCE: After I got my PhD in Physics, I got in touch with Krishnamurti. Krishnamurti told me: “Free yourself from thought. First be a man without fear, sorrow, and anger, then be a physicist.” What does it mean to know your own bones?

AUDIENCE: It means “common sense.” The body shines with the transfiguration of Common sense.

Christians celebrate August 6 as the day Jesus Christ went through transfiguration. That very day in 1945 the first A-Bomb fell on Hiroshima. Many went through gross transfiguration, without common sense.

Spiritual transfiguration (from common sense) has been represented by some painters as Jesus flying over a mountain.

That is silly. Jesus had his feet well placed on the ground when he went through transfiguration. He knew his own shining bones.

That knowledge gave him true authority. The Bible says: “Jesus spoke as those who had authority” (the good one). If you argue with someone who has authority you may make a serious enemy. Love your enemies. Don’t be a newt without enemies.

AUDIENCE: We have been on this planet for more than one million years. We have learnt to fly as birds and to swim in the ocean as fish do. But we still didn’t learn to stand on Earth as human beings of integrity. Be present now.

(Break.)

(A small group of ten people sat under the trees.)

AUDIENCE: Dr. Rubén, tell us about your experience of enlightenment. Was it common sense?

R.F.G.: Perhaps it was! All my senses were one at the same time. I felt tremendous energy in all my body. Peace, order,

joy. Space was one and I was one with mankind. I wish I could say more... I can't.

AUDIENCE: Why the word “enlightenment”?

R.F.G.: Perhaps because it is close to “total energy.” Light is associated with joy and energy.

Psychiatry today knows very little about *light and vision and telepathy and enlightenment*, but these words may be truly associated with each other within the brain.

The cycle of wakefulness and *sleep* is regulated by the action of *light* upon the *serotonin* of the brain, which becomes *melatonin*.

When this “mechanism” goes wrong, people lose sleep and get depressed, they feel without energy.

That's why I used the word enlightenment. In South India the wise men were called “Rishis” which means “those who see and have vision, telepathy, and enlightenment” (seers).

My experience of enlightenment was maximized between 1978 and 1986.

I went to India for the first time recently (I returned only a few days ago). Only then I knew about the Rishis and the meaning of the word.

Only then I knew I had a word to associate with my experience of 1986: *Enlightenment!*

AUDIENCE: Man has a contracted consciousness from cosmic consciousness, or is it that he expanded consciousness from animal consciousness?

R.F.G.: Contracted! But you can't *define* the cosmic consciousness. It has to be experienced in Unitary Perception and *then described* as it happens, as far as the description is possible.

AUDIENCE: Did you see the Entities of the chain of being?

R.F.G.: Plato invented the hierarchy of the chain of being which was a convenient idea for elitists like Plato.

Mankind could never yet free itself from this invention because some people benefit from ideas of separation (and superiority) from others.

You are a fragment of thought invented, delineated, limited, and bound by your imagination. You believe in the permanent existence of yourself as a *separate entity* in spite of the daily evidence of the mirror of intelligence against such a thing.

No wonder it persists beyond death and people will call it "your ghost."

AUDIENCE: Shamans relate to ghosts.

R.F.G.: Of course, otherwise nobody would need a shaman and they would have to go out of business.

AUDIENCE: Are shamans liars?

R.F.G.: Not necessarily, but cosmic consciousness (which is only accessed in Unitary Perception-silently) merely becomes part of fragmentary perception, that's to say, it is inexorably represented by culturally dependent forms of thought and imagination.

There are as many possible representations of cosmic consciousness as the number of thinking human brains unwilling to attempt Unitary Perception.

For me it is Christ, for him it is an angel, for her it is the Sun, for the shaman it is the spirit of the wolf, for an astronomer it may be the idea of the electromagnetic field of the milky way galaxy.

For a mind in Unitary Perception it is the nameless and shapeless experience of Universal intelligent space and silence. I call it “That” because it was too big for words when it happened to me, or rather when it happened in the awareness of the space Rubén was occupying.

That can’t be placed in a temple or in a tradition of ritualized belief, or in any type of symbol or mandala without reducing it to a meaningless form of thought or imagination.

Thought and words are good to operate, predict, learn, and communicate, but thought and words have nothing to do with “That.”

AUDIENCE: Does this mean that Religion and Science can never meet?

R.F.G.: The very nature of science has changed and it is very hard to understand without Unitary Perception. Religion is no longer in the churches (if it ever could be there) and true religion is also discovered in Unitary Perception.

The present emphasis of chaos in physics depends more on the socioeconomic trends than on science or the search for truth.

I have discovered the secret of true life: There is no secret.

True life has nothing to do with the psychedelic mushrooms or street drugs, nor its many profitable cults. True life starts with Unitary Perception.

True life will not come by mixing science with Judaism, Islam, Christianity, and Plato.

True life is happening now when you drop all you know for a moment.

True life in Unitary Perception is not the New Age supermarket; it's not starting a new "hippie movement or commune, a new party of shamans, drug users, new crusades or jihads, new pilgrimages or marches, or new holy wars."

True life means to be a good and honest person that works daily for the unity of mankind in peace (on top of working for daily bread).

This doesn't sound appealing for the immature, childish mind, conditioned by Hollywood heroes like Superman and Batman who fix problems in a few minutes on screen. Are we identified with Superman's quick fixes?

But *being* a peaceful and honest person (in Unitary Perception) is the fastest way to make an honest and peaceful world.

You can't say "*I'll be* peaceful and honest *tomorrow*." It's now or never. I can't make war to achieve peace. It's too idiotic!

Living in Unitary Perception is the most important thing, even more important than the spiritual revelations and the scientific inventions that happen in that kind of perception.

AUDIENCE: Are you saying that the Native American Cultures had nothing to offer to mankind?

R.F.G.: The greedy, power-crazed Spanish Conquistadores and the greedy, expansionist English gold-seekers destroyed all Native American Cultures, with alcohol, slavery, plunder, and genocide. We don't know what they were before the Europeans came.

I imagine the Eskimos were very extraordinary people to simply be able to survive happily in a freezing land like Alaska. Someday I'll have to visit them. You know I have worked with the *Mapuches* in Argentina and the *Coahilas* of Mexican California.

But we simply don't know what these people were thirty thousand years ago!

Trying to retrieve *what we believe* they were is another exercise in fantasy and futility (and childish arrogance!).

We have to concentrate all our energy in understanding Unitary Perception, not in adoring or even overvaluing the hubris of mushroom-intoxicated shamans!

The future is not in the past. The future is in the way we live the present.

AUDIENCE: Those Native Americans loved and respected the environment, and we don't!

R.F.G.: I can accept that. But they didn't have overpopulation and alcohol! We do!

They didn't sell weapons, women, children, and body-organs! Now it is done!

If you make a green party I may even join it, as long as you don't mix it with smoking tobacco or adoring native shamans or using psychedelic mushrooms, LSD, and marihuana.

An environmental movement should respond to the challenges of the present world and not try to overvalue the myths, vices, and mistakes of stale old European or native cultures.

AUDIENCE: How would you educate your child if you had one tomorrow?

R.F.G.: I wouldn't have a child tomorrow! I'm attempting to be a good man today, so I can be a good man tomorrow! But if you gave me *your* child to educate him or her, I would introduce him to knowledge and to how to know, but also to the balance between man and nature, to a balanced economy (not an economy of growth!), and to the spiritual synergy of life in communion with his peers in the whole planet.

But all that has to be done in Unitary Perception!

AUDIENCE: If you keep believing that happiness is to make more money, rather than doing something you love and doing it with excellence... your life will be wasted in making more profit.

R.F.G.: And doing it fast and permanently! But unfortunately we have people, including celebrated PhDs, talking about introducing religious rituals in schools or even intoxicating children with LSD and mushrooms so they can have a "sacred peak experience" to remember for life! Well, these are all tokens of fragmentary perception!

Children will *see* the sacredness of life if they see honest and peaceful teachers around them, teachers (and parents) who attempt all day long, without effort, but constantly... to live in Unitary Perception, without insulting intelligence or common-sense.

AUDIENCE: It will be hard to teach children Christianity, Buddhism, Islam, or Marxism, since these are not profitable subjects and the main value today is profit.

We probably need to teach Unitary Perception in workshops as you are doing, Dr. Rubén, but also teach Christianity in Unitary Perception.

R.F.G.: Yes, study the sacred and any subject with an unconditioned and peaceful mind, a mind in Unitary Perception!

I'm thinking of creating a Center of Workshops, for Higher Studies in Unitary Perception, as part of the International Academy of Sciences.

That is not easy when your salary is only good enough to survive.

People with a higher level of consciousness should help to create a non-profit center of enlightenment free from the influence of governments, parties, churches, and any special interest groups and will help to go from the consciousness of Bios (Life) to the consciousness of Zoe (true life). This means a crisis of tremendous magnitude in the mind of the individual.

AUDIENCE: What would you say to the Christian fundamentalists that are talking about the impending end of the world?

R.F.G.: Revelation (in Greek “Apocalypsis” meaning: beautiful vision at the summit) can be something healthy, or it can turn to be paranoia, or mania. We have waited for the end of the world during two thousand years!

The idea of creation having a beginning and an end has to be complemented by the Unitary Perception of creation: It's happening right now!

Right now we can go from Bios (life) to Zoe (true life). But it can only happen in Unitary Perception!

STARTING A TRUE LIFE

The life of man has become a dreadful mess.

In order to live a true life, man has to understand, first of all, that he lives in a mess.

Some people say that true life is a religious life. But there is a confusion between the word “religion” and the word “church.”

Church originally meant “a spiritual circle in which all good people are gathered.”

But “spiritual” means invisible; it doesn’t mean a temple of stone or an institution ruled by men. So, religion is (originally) the activity of man that makes man good.

A good man is a man without conflict, a man of peace, who lives without fear, anger or sorrow. The same goes for a good woman, of course.

A good human being creates a good society, a society without divisions or conflict, where men live in communion and peace, allowing each individual to develop his or her own potential, including, ultimately, the freedom from all conditioning, the freedom from human condition itself.

This ultimate freedom from the human condition was intrinsic to the idea of “*Resurrection*” in Christianity and “*Moksha*” in India.

This *perception* of true life (or religious life) is not the mere *idea* of true life.

Without a deep mutation of the human mind, there is not true life.

This total mutation of the human mind starts with Unitary Perception.

So, it seems very obvious to me that our dialogue has to be centered by the understanding of what Unitary Perception is and what Unitary Perception is not.

I also state that a good human being and a good society will not emerge without Unitary Perception.

Unitary Perception is the fundamental action of a good human being. So, I'm not overvaluing any particular action or any particular experience. I'm saying that for a human being to be good (not better) Unitary Perception has to be at the core of every one of his or her actions and experiences.

The personal computer has brought all human knowledge to the living room at home. The explosion of knowledge, which led to specialization, can be found in the personal computer in millions of bits of fragmented information.

So, anyone can spend the rest of his or her life absorbed in the multiplicity of information the personal computer offers (including endless entertainment with games, etc.).

Now: Is this true life?

And also: The explosion of knowledge and information will continue to grow. Will this bring true life?

Without Unitary Perception, knowledge will fragment human life more and more and human beings will continue to invent more and more divisions among themselves.

This fragmentation and division knowledge creates may eventually supersede the superficial equality and comforts it has brought about.

The wellbeing of comfort will not be enough for true life when fundamentalists of all ideologies, beliefs, and types terrorize each other and the world.

The illusion that if we *know more* we will end up knowing God, or ultimate truth, has become a widespread assumption.

But we all know that knowledge and information have been *misused* for the production of weapons (for example) and that the explosive growth of knowledge may become a *distraction* from a peaceful and true life.

Without Unitary Perception and a religious life, knowledge will destroy mankind in a few decades (for example: the knowledge of cutting trees by the acre, fishing by the ton or killing by the million).

The knowledge to monopolize, control, and distort international information to “benefit” only a small group of people is not helping mankind.

The knowledge to increase profit fast and geometrically by the sale of alcohol, drugs, tobacco, weapons, babies, women, hearts, kidneys, and eyes is not helping either the few or the many.

Let me insist that a religious life is not what we know of religion.

Now, do we have any tool or instrument to discover what a true (or religious) life is?

We have our senses, reason, and logic, and we have Unitary Perception.

That means I'm going to find out what a true life is if I'm sane and free to look.

That also means that if I'm full of belief, ideologies, illusions, fears or psychosis, I'll not find out.

So with a sane and free mind we need to start looking into what Unitary Perception is and is not.

We have to see the life we live in Unitary Perception.

In Unitary Perception we have to see our wish for profit, money, possessions, prestige, position, status, the search for mundane or spiritual powers, the wish to dominate others, the search for entertainment and pleasure and so on.

I have to see how I relate to people around me, whether I ever look at them with a free mind, without word, without thought, purely looking, purely listening.

When I start doing it I see I fall back into the habit of verbalizing and thinking (memories, prejudice, belief, ideas, etc.).

So I have to start it again: to look and to listen at the same time without word and without thought, in complete and deep silence.

I have to do it. You cannot do it for me.

STARTING A NEW MIND

We see the need to be clear, sane, responsible, intelligent, honest, austere, and compassionate.

But very few people seem to be able to see how to do it.

If one lives consistently in the attempt not to insult intelligence, honesty and sanity, one rejects completely and finally the notion that any ideology, system, organization, institution, leader, dogma or belief is going to create the necessary new mind which will save man from his own destruction in sixty years or so.

The collapse of industrial civilization, both capitalist and communist, has left us with an industrialized, fragmented, uniform, and degenerated mind, which is used to repress or suppress the emergence of an integrated, creative, unitary, totally new mind.

The so-called traditional cultures have either suppressed the new mind or have overvalued it as a mere idea (not a possible reality).

When consciousness is without content, a new dimension of consciousness starts. I call it Unitary Perception.

Unitary Perception emerges from what we may call “a first silence” and then “a second silence” occurs in Unitary Perception.

The first silence is simply the absence of thought and words at the same time that one listens, sees, and feels the weight of the body.

If one attempts the first silence constantly during the day and every day, one may come upon the second silence in Unitary Perception.

I like to call the second silence “molecular silence” because one feels the totality of one’s body very differently during the emergence of second silence.

In the second silence of Unitary Perception space is felt as one. Mankind is felt as one and one is not separated from mankind.

Time becomes irrelevant in the second silence of Unitary Perception but this doesn’t mean one is not punctual or that one has to throw the watch to the garbage can.

In this deep silence of Unitary Perception one sees that every problem is related to every other problem, which means no problem can be resolved as long as we see it separated from all other problems.

For example: We will not solve hunger and overpopulation as long as we try to solve it as Catholics or Jews, black or white, Arabs or Russian, or American or Muslim.

The same goes for the problems of world ecology or economy.

As long as you are greedy, arrogant, fearful, and angry, the new mind is only a good idea (not a fact).

Unitary Perception of your greed and fear and hate is the beginning of the new mind. When verbalization stops, the selfless new mind is conceived, the same way as when the caterpillar stops, the butterfly begins.

The true life starts with the new mind.

We might call the true life “a religious life,” but the new mind has no influence from anything that the human brain has produced.

This means that all I know about society, morality, religion, politics, philosophy, metaphysics, etc., is not conditioning me any further.

If this is still a hard pill to swallow, it means that the new mind is only a thought, a word or an idea for you, but not a fact.

If you maintain any habit of verbalization, it means you are still functioning with the fragmented, uniform, standardized, and degenerate perception you have been reared with.

Language is good for communication but the new mind means perception without language: Unitary Perception.

Civilization (when there was one) was influenced with the idea that there was a sparkle of God in man which created thought and language. This idea led to the magnification and overvaluation of thought and language which were considered to be of “divine origin.”

This meant that the word God was as important as God the Reality, and so the belief in the word God substituted the desire to be one with the Reality of God.

Now that we know that “self” is just but one more product of thought (and not its source), we have to discover the reality of God beyond words in the second silence of Unitary Perception.

This may mean a reinterpretation of the word “Metanoia” (Greek for “going beyond words and thought”), but we will have to go beyond the word metanoia itself.

The philosophical tenet “know thyself” has to be understood in terms of Unitary Perception. It really means know *by* yourself.

If you say “I’m greedy,” you are not perceiving or ending your greed. Your greed -which is not only yours- can only be perceived and stopped in the deep silence of Unitary Perception and only so can you (and I) get rid of greed.

But how can you perceive the speedy flashes of greed in your daily life, unless you attempt Unitary Perception constantly and every day?

By the same token, how will you see your fear and your sorrow and your anger, unless you live in Unitary Perception?

I had never been told that silence is the most important thing in life. That only tells me how much overvalued importance mankind has assigned to the spoken and the unspoken word.

Silence eventually “listens” to thought as if it was another sound. That is Unitary Perception.

COLLAPSE, FAMILY, AND EGO

INTERLOCUTOR: You talk about the collapse of the industrial civilization, both Capitalist and Communist. What is the place of the family, as you see it, in this extraordinary situation?

RUBÉN FELDMAN GONZÁLEZ (R.F.G.): The collapse is psycho-social, educational, cultural, economic, environmental, religious, and political, and its nature is so deep, its scope is so wide, that the family can't be out of it.

First of all we are talking about “the family” as if there was such a thing, something homogeneous, universal, and clearly definable. There is not such a family anymore.

We have families in *bankruptcy*, *homeless* families, families that do not own their house and still pay rent, and *immigrant* families. These are groups of people bound by name, but the functions of the family are lost in the havoc. It is almost unfair to call them families. The farmer that lost his farm to the bank, the suddenly unemployed military man or woman, cannot hold their family together anymore as such.

If we talk about the homeless, let's remember that families are the fastest growing segment of the homeless in inner-city USA in December 2012.

The bankrupt family, the homeless, and the immigrant family are all very disorganized. It's hard, under those conditions, to maintain identity, intimacy, values, and adequate nutrition. It's hard even to have a decent shower once in a while.

INTERLOCUTOR: Fortunately these are not all the families.

R.F.G.: Well, these are the families “*with no roof*.”

Now, the families with a roof are not doing much better. The man whose wife dies becomes a single parent. He is “the lonely-widow-father.”

Will he have time to provide a quality relationship to his children? I doubt it.

Fortunately, this situation is rare.

But the lonely mother is a very common phenomenon. *Seventy percent of couples* go into divorce; there you have a lot of single mothers...

Adolescent girls are getting pregnant from the age of fourteen; by age eighteen they have already four children and most of them don't have a recognizable father for their children, because most of them have been very sexually promiscuous, some of them with AIDS, TB, alcohol and drug addiction, depression, extreme poverty, malnutrition, dental catastrophe, suicidal thoughts.

And the children grow in that atmosphere!

More lesbian women get pregnant and nine months later the man has forgotten the encounter and the woman.

The single Afro-American or Latin-American grandmother playing the mother's role has become very common in the United States (as it has in Latin America and Africa). They are generally physically disabled, depressed or diseased, and can hardly take care of the children.

It is more and more common to see a divorced mother with a visiting male lover, who has to play (willingly or unwillingly) the “father role.”

It is a tense and sad situation, mainly when the “birth-father” doesn’t want to stop visiting his children in spite of mom, “step-dad,” the lawyers, and the social workers.

Again, what is frequently the quality of human relationships and fathering under those circumstances? Zero!

Many times these children end up in foster or adopting homes.

Foster and adopting parents are generally very frustrated.

They have to deal with children who have suffered prenatal stress, malnutrition, and alcohol intoxication in the uterus!

Their mothers are many times prostitutes, alcoholic, very young, very uneducated, and drug-addicted. And foster and adopting parents many times have to deal with these “birth-mothers” too!

The children generally have lived in other foster-homes before.

They are used to bonding and separation being frequent and they end up having no trust in adults, they find difficulty to love anyone, and they “test” everybody with very inappropriate behaviors. If left unattended, these children develop serious personality disorders like the so-called antisocial, narcissistic, borderline, and histrionic.

Almost three million children live like this only in the United States!

They believe they have two families and they believe they have none.

Foster parents get very frustrated, dealing with supervising social workers, dealing tensely with birth-mothers and having very superficial, fragile, and transitory relationships with their children.

If society and family are not ready to take good care of children, why do we have children?

Anyone can get a vasectomy or a tubal ligation without pain in only fifteen minutes. In the same amount of time two people can make another child!

This child will be unhappy, uneducated, untrained, even dangerous...

In the majority of cases the child will be a slave or a cheap employee... perhaps unemployed and indigent...

INTERLOCUTOR: May the families produce children that are not so unlucky and violent?

R.F.G.: Again, what kind of family are we talking about?

Women, children, and elderly people are commonly victims of violence in the home. I mean in the home.

It is also *in the home* where 40 percent of homicides occur in the United States... Sometimes these homicides are committed by children, or the mothers themselves against their own children. This is happening more and more frequently. It is happening everywhere (town and country) and it is happening among the poor and among the wealthy.

INTERLOCUTOR: How can we make virtuous children?

R.F.G.: If you push children into virtue, they become righteous (activists of virtue). Righteous people are a pain for themselves and others, because they are more interested in activity than in

virtue, they are more concerned with your honesty than with their own honesty.

Virtue without effort and silent honesty simply happen when there is a home, an environment, and a school where silent virtue is a way of life and not a goal.

Can the child feel free without becoming self indulgent or selfish?

INTERLOCUTOR: The question could be: Can the child simply “*be*,” without conflict or struggle?

R.F.G.: Exactly! The child can be allowed to “be” without the permanent struggle to become “somebody” or to become “virtuous.”

A healthy child doesn’t have to become a righteous, isolated self.

I think we can teach children religion without so many words and symbols.

There is a point in which you have to drop all words and symbols, and after which you start to live a religious life which is silence, bliss, peace, excellence, tenderness, and beauty in Unitary Perception.

If you love somebody, you love the person for what she is, not because she is an expression of God.

Without complete honesty, there will be no freedom, welfare, and peace for man, woman, child, and the whole of mankind.

The essence of honesty is Unitary Perception.

And there is no Unitary Perception in present education!

That's why we don't take time to patiently observe each child and offer what he needs. We simplistically want to throw him into a pattern of action, into a pre-formulated system or ideal. But we seldom relate to the child and seldom really educate the child, because that requires time and we are too busy and too impatient to be tender, calm, unhurried, equanimous, loving, and honest in Unitary Perception.

In Unitary Perception, the mind is very quiet, very silent. In such a perceptive mind, there is no problem with the child discovering himself what a silent, peaceful mind really is.

But do we truly want a healthy and peaceful child? Or is it that we want a child who will become a very efficient, "successful," powerful, important, and wealthy man?

It doesn't matter how miserable, how angry, how stressed, how competitive and hostile or war-oriented that man will be, right?

INTERLOCUTOR: We know both us and our children are not happy with a horribly competitive, hostile way of life based on the search for power, status, and profit. But if I have no guideline to educate my children, no formula, no system, how will I start to educate them?

R.F.G: You start to reeducate your own perception. In Unitary Perception you discover that there is no thinker, but only thought. After you find out such a fundamental, basic fact, then you'll easily find the way to teach that to your children, or to the children of others.

You start by suspending the habit of language and so you are much more able to listen to all the sound at the same time, without any distortion whatsoever from your own thought or language.

By listening silently and thoroughly to all sound, with no naming, evoking no terms or words as you listen and see at the same time, then you start living a whole life, full of joy. Then you truly start to listen to what others have to say!

In such a beautiful life you don't want to be or become anything, you simply are what you are.

INTERLOCUTOR: So, then, what's the relationship between me and thought?

R.F.G.: Thought seeks permanency by inventing the thinker. But neither thought nor the thinker are permanent.

There is only thought and thought is transitory.

You don't need me to find that out. It's too obvious!

That's why I often repeat that there is thought but no thinker. Every time I repeat the sentence I get a new insight about it.

It may seem hard to understand or rather mysterious (or even crazy) simply because it is against everything we have been taught about the process of thought!

INTERLOCUTOR: So, there is no permanent ego, no eternal self...?

R.F.G.: If it *does* exist, it will not be discovered by thought, which is a transitory process. What is readily obvious to us is the existence of a transitory ego, created by thought, which is itself transitory too. That "ego" is partly the belief that you and I are separate, that we have nothing in common, that each one has to defend himself.

So, that "ego" is both transitory and isolated, in relationship with nothing, except intellectual images and representations.

In the second silence of Unitary Perception there is contact with the vibrant and energetic silence of Universal Consciousness.

Universal Consciousness is what every living creature has in common with other living creatures. We are seemingly separate in different and distinct bodies. I think that is what the Gospel of John means when it talks about “Christ.” “Christ” is the origin and common denominator of all beings.

I think that is what the Brahmin meant (before degenerating) when they talked about Atman. Atman was mistranslated as “superior-self.” Atman meant Universal Consciousness “hidden” in everyone as “soul.”

The soul can’t be saved independently and it can’t save itself, but it is part of that totality (Atman), that Universal Consciousness, that Cosmic Christ.

Jesus Christ himself said, “He who wants to save his soul will lose it.” I think he was talking about the ego-belief (a product of thought) in a separate soul, something not really existing. Luckily, ego is transitory, same as its desires and fears. But ego can do a lot of harm and it does it.

My answer to the question “Is there an eternal self or a permanent ego?” is as follows: Obviously not, fortunately, because ego is constantly being produced by transitory thought and thought believes it is separated from everything and everybody.

I say we don’t need belief or ideologies; we only need a silent mind, which is the only mind that can make contact with universal consciousness. That contact is beauty, order, light, peace, bliss, and joy.

I also say that without Unitary Perception, there is no deep silence of the mind.

INTERLOCUTOR: Ego changes constantly, that's why it is not permanent.

R.F.G.: Of course! The only thing that remains the same is the word "I" or "ego." But ego itself (without the word "ego") is a series of memories, plans, wishes, fears, thoughts, and emotions that are constantly changing.

You can easily see that by yourself (in yourself). Do not take it as an idea of Rubén. See if it is true, from now on.

Don't read Zen or Tantra, don't read New Age books; start to live in Unitary Perception every day and all day long.

Universal consciousness doesn't stop being a totality because it is manifested in your intelligence and mine.

Our common denominator is Universal Consciousness (or Cosmic Christ, if you prefer those words). If intelligence separates us, it may not be intelligence. It is not intelligent to invent enemies.

STRONG BASICS FOR THE TEACHING OF HOLOKINETIC PSYCHOLOGY

1. Beginning of the Bible: Kosmon and Ouranon: Grow and multiply in Ouranon.
2. There is an inactive (asleep) brain function. It is not new, lost or forgotten.
3. That function (Unitary Perception) can be reactivated. It gives peace, energy, love and regeneration. Many other unspeakable benefits- auras, group mind, pneumaterapis and clairvoyance.
4. Thought is hypnosis.
5. Human beings die without knowing anything beyond egocentric, cyclic, repetitive, incoherent, unconscious, dual and fragmentary thought.
6. It is impossible to mix Holokinetic Psychology with the prior 34 psychologies, made of ideology without science.
7. Holokinetic Psychology is not born from psychology.
8. The worst enemy of Unitary Perception is Precinct C (necessary for survival). ABC brain is possible.

9. Humankind is the seed of what? Caterpillar-Cocoon-Butterfly-Death (C-B-A).
10. The ending of time is not the end of the world.
11. Mankind is in danger: ecologic, atomic, military, epidemiologic, and economic (hunger).
12. 2050: Need of 70% more food (impossible in 2013).
13. 328 % increase in suicide by 2011.
14. 1-Cor-2:16- We all have the mind of Kristus-Precinct A of the brain function.
15. War, misery and crime increasing in 5000 years of human history.
16. Two thousand years of Christianity without Kristus. Mankind degenerating in constant crisis.
17. Regeneration is not gradual (in time).
18. An individual in Unitary Perception is opening the narrow gate of peace for all mankind, due to Holokinesis, mathematically formulated by David Bohm in 1986.

BEING ONE WITH ENERGY

A mind in Unitary Perception is a silent mind that is listening, but not listening to something.

In Unitary Perception there is listening to all sound at the same time, without thinking.

If thought emerges to this silent awareness, silence is listening to thought as if it was another sound.

A mind in Unitary Perception is so silent that it has suspended all non-functional language and verbalization, all spoken or imagined symbols of reality.

In Unitary Perception, the mind is in direct touch with reality as energy (sound, light, gravity, and heat at the same time). In such a perception, time is irrelevant, space is one, energy is one, and mankind is one.



HOLOKINESIS
• B O O K S •

ISBN 978-970-9775-09-X

Printed in :
Impress Color
Tetela 182,
Unidad Habitacional Fovissste,
C.P 78150 San Luis Potosí, México.

First Edition
March 2013

The Great Leap of Mind

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Through a series of profound, vital dialogues between the author and diverse international audiences, *The Great Leap of Mind* introduces the reader to the most ground-breaking -and ignored- scientific revelations of the 20th century and their impact on our understanding of the mind, and consequently, on all fields of human activity.

In these dialogues, the author attempts to introduce the previously unknown notions of Unitary Perception and Holokinetic Psychology, among others.

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ISBN 978-970-9775-07-3



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