

Margaret A. Harrell  
Love in Transition  
Volume Seven

**Cranking Up**

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# **Love in Transition**

— Voyage of Ulysses: Letters to Penelope —

VOLUME VII

# SPACE ENCOUNTERS

## II



(HUNKING DOWN

THE 21<sup>ST</sup> CENTURY

## About The Books

Investigating unconscious threads of connected “Event” bytes, or quanta, this series, put together as through the loom of Penelope, follows the voyage of the Earth itself, through passages of the past (put into modern light), to the docking point where some new principles, as well as reminders in biographies of the past, come together to point where it is we have moved to. One can consider it illustrates the principle of consciousness’ finest hour—to cross into the unconscious and come back, as C. G. Jung did.

Tracking a single principle through the ins and outs it requires, this latest in the *Love in Transition* series goes a giant step ahead, into a second volume of *Space Encounters*—positing an entirely new theory interstitching itself into physics, which is the point. Slowly, till able to recount the steps—as in a detective story—this theory of an undeveloped side of chaotic-unfolding is then breathtakingly offered as one of the major general principles operating, till now, unconsciously, throughout the Earth. Inherited (it must be stressed), rather than discovered single-handedly or individually, it is reported, albeit tentatively, inside some mappings of the lives and ideas of famous figures, that reveal the workings of this insight.

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

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## On the Layout: A Word

To underscore about the pages of unusually formatted text: they were unprogrammed, spontaneous printouts—not one of which has been altered for this publication, but only put through the scanner and inserted as it originally appeared fresh off the printer, in Belgium in the period of creation of this work, which started in 1997 and comes to culmination, beginning in 2002. However, some of the letters on blank pages have been put into footnote position, when in fact they usually appeared in the corner of a full page, turned sideways, as if to be read vertically and not horizontally. The procedure might be compared to the painting of Jackson Pollock, except for the detail of using a computer, and not, as he did, dripping paint from a can. Or pouring it. Still, the pervasive human unconscious makes itself and its potential present.

Author's Note,  
a little long-winded but an essential touchstone

I finally understood something else. Why is it that when I now see people smiling (out there in the world) I might at the same time receive the impression that they are not, in a parallel or opposition way, aware of the suffering around the world, the people starving as they eat, the animals dying as they serve them on platters, or dying for lack of space, as they move into their territory, but are cut off from such reflections; why might I think in opposition—and despite my rational understanding it is not the thing to do—to that sight: “Those unaware smiles.” WHY might this focus jump out? I love the smiles. Why the intensity about the assumption—as if some innate requirement of human existence were being violated—that they don't, most likely, or on the surface (probably, evidently), simultaneously see and feel the other, distant sights, in parallel, as present? And then suddenly it was clear. My mind said: It's taking place right here.

Then I realized that that was the Big Bang syndrome, or consciousness, *the ability given to us to know and feel that what took place “outside” ourselves simultaneously took place RIGHT HERE.* Because once upon a time, billions of years ago, it did. And time was NOW at that point. And that Nowness still remained. That moment or position in “Time,” before there was “time,” was still possible to reach. Let's say, inevitable. It was an inevitable consciousness position. And it was a parallel to or part of the position of the consciousness which felt it was everything. But it did not feel that at the same moment, or focus position, when it felt this. When it felt the suffering, and starvation, in the “distance,” simultaneous (in an abstract way) to HERE, it felt it in a kind of abstraction. The other was an energy state. But the energy state, when not present, still carried, dormant or unenergized as an energy state, the awareness. Let's say, the consciousness. And the consciousness, not feeling the energy state as such, felt instead, with that correlated understanding, and certainty, the geography, the time sense, the everywhere-ness, of the fact that what was going on at a distance, or NOW, or THERE, was going on HERE, in the sense of

responsibility of connectedness.

Tracing like this, one sees how particles “think.” (This is not to say that “particles” think, or that they even are the most fundamental and elementary, because that is not the subject, though it is widely contended they are not—but that we can approach a principle of connectedness, in this way, at least to start the book. What comes later will be open to change.) How they are connected. How they trace back, as our genes do, to THE MOMENT TIME BEGAN. To, in fact, the moment that separation began.

So now I understand that the wave, or field (or principle or process), this implies is omnipresent, and without details, but with a sense of the meaning or existence of the rest of itself and some of the component emotional or meaning implications, and factuality, it gives to the self called the “jiva,” the particle of “God,” that sense that assures it of its DIVINITY. Its inclusion in the wholeness that is the divine nature of the universe, which, when it “phase-transitioned,” or expanded, or froze (Lee Smolin calls the big bang the big freeze, *Quantum Gravity*, p. 63) kept the connections by stretching them, not breaking them into pieces, but like breath which swells outward and can also shrink. But those concretizations never took the place of, or canceled out, the origins, the beginning point, the moment of eruption, which is how we measure our beginning point, whether in a Bang or not, and from there otherwise call it the inception or Alpha; yet that Alpha state encompassed and still does a correlative Omega, in all sizes of the same shape, the Beginning, which never forgets along the way and right up to the end state, what it was it set out to “do,” however vaguely “formed” or “dementalized.” Even if that errand, that mission, that accomplishment, was changed along the way, it would (in a certain sense) be as it was at the start (however transformed or delineated) at the finish. Even as the words on the Cross were “It is finished.” I.e., it is THE OMEGA. But even that Omega point had, in another layer, and many more layers, dimensions to unfold within itself, which WERE POSSIBLE, because it was the pattern of the Alpha-Omega which existed and had been presented.

This prefatory description is a fabric spread over the next volume of *Space Encounters*. Or spread under it. Depending on which angle one looks at it from. It assures us that dismissing or having no energy to see the qualitative events as details in any given moment, at that moment

one feels on the other hand the whole fabric of the universe or time AS ONE, as it was when it began. This being a consciousness of the world available to everyone, for it is a point of view. A point of view we associate with the God state. And that state being one available, if appropriate to the concerns, to anyone. Absolutely enter-able, because with no bars, except compatibility. There are no signs saying “Keep Out,” from such a state. Only to match the energy and the wave lengths. The ability to do so not denied to any human being. In fact, a kind of “spark” or “thread,” or “transformation potential,” or whatever the image, connecting, even theoretically, that portion of the universe, which is the person, to itself, in its divinity. This existing in the beginning and therefore existing throughout “time.” But to find it, having to disband in one’s consciousness the structure which says that things are different. To disband the stringent shape of things “as they seem to be,” and turn them all around, into the geometry of eternal forms and eternal unity, which is also a geometry, and allows and contains the three-dimensional, for our voyages and travels and enterings-into that state, not to forget it is ONE OF MANY. The Earth, up to now, and in recent times, offering such a possibility, of entering the three-dimensional state, not to forget it is an entering and an exiting, as has been stated. To continue then with the concept of visiting the Earth as a SPACE ENCOUNTER.

So then it was perfectly clear, from the above, that this “ability to remember,” to compare because of that memory—of what it had known, had experienced, been in a pattern of—was a capacity of the universe EVERYWHERE. And because of this, on that level, due to the existence of wave lengths, it could ignore distance. Act as if it were not there. Act as if it were being acted on BY GRAVITY.

**Picking back up inside the footnote where we left off in the first volume of *Space Encounters*, this time pursuing it to its end, which we stopped short of, before, setting the cornerstone note only with the following rumination:**

It’s not only a straight line that continues in the same direction. That is, we are positing that it isn’t. Those invisible psychological and collective locations we live in beyond the range of visibility also do. Not, however, necessarily beyond the range of perception. For instance, in that we invented psychology. BUT—patterns speak many more LANGUAGES.

However, before this subject, let us proceed in OUR Direction, building firmly up to it. Solidly planted and treated and elaborated on. Surveying the terrain from the right-brain window.

**To return then, now, to a very advanced initiation I had in Zurich, taking me in great surprise. An initiation introduced in a nutshell in the first volume of this series. Suffice it to say here that I was convinced, in many external, as well as internal, ways, that some presence, some consciousness, was teaching me. Then to go to some of what that period introduced. I say “introduced,” in the proper sense of the word, because it was no more than that. Brief, perfunctory, in the sense of understanding. At least, left-brain understanding, with ability to explain. That absorbed the next couple of decades, almost:**

The first thing he taught me was about sequence—without using the words below. Statistics were a matter of number and “repetitive events,” frequency and sometimes sequence, inside a collective. He planted a seed, saying nothing which included the word “Sequence.” Sequence was a matter of what followed what how many times, what “caused” what being often implied.

I.e., into the concept of “random” (related to sequence, percentage, frequency) was a balancing, and opposing concept, that tendency was established WHEN A THING WAS FIRST DONE. I.e., sequence, once established, even if no one picked up on it, now resides “somewhere”—provided of course that something did not overwhelm it into such a subtlety as no longer to be retrievable. So balancing randomness of sequential numbers or events or gestures or actions, was the interstiched memory of connection, that SOMETHING HAD HAPPENED BEFORE.

Now, when we think how often we feel secure in statistics and how often we have looked for the secret law of gravity, then we could stop and pause, asking if these two complexities belonged to be thought in the one clause. What did they have that might make one be the answer to the other, or relate to the answer? If things ALWAYS or OFTEN happened a certain way, and gravity was universal, was it there when they did? Of course. And if so, then what was its law? What new feature? What description? What about the description of content, as opposed to mere structure?

But universal gravity was THERE wherever we were, or any mass

was, or field, with any gravitational wave. So how could it have a cross-sectional or threaded-in relationship to generic content? If a mass bent light cones, creating gravitational waves (or, differently put, if gravitons were exchanged), how did that have anything to do with what was in the mass, except, of course, that light—when it made us see, as a photon struck our eye—made us see SOMETHING. I ask these questions because they “struck me,” or perhaps it was photons, carrying the question that did? If a star followed an orbit, surely that did not relate to content, as opposed to evident warping of space. But let’s agree on that, or put aside for a moment the questions on that, and jump. The question of content involved models. When a model existed, it formed a “fact,” a thing that was possible and had happened. We usually think of models as having duration, but here we might add that on some scales, that duration could be a “flicker.” If it, as in the accumulation of materials which finally made a planet or other body, accumulated enough to become a tendency, a probability in certain circumstances, then it was likely to become a statistic. Presence of one thing, in circumstances, governed or probabilized behavior. Response, action. This unit of action had command orders. It was a unit with structure, content response, probabilized. It was free, to the extent that a whole new learning situation could change its response, just as we changed ours. But then add in the energy level. It was not free of energy laws.

agf<sup>1</sup>

Pressures, etc. Which filled the atmosphere, where there were, with the other particle clusters, and so on, these tendencies, these habitual leanings, and responses. These invisible “pictures,” if we could visualize them, rather than their being invisible codings, as we would

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<sup>1</sup> We do not forget that Descartes pointed out that all things (regardless of form) could be added in the same way, and that Jung, on the other hand, was baffled by the meaning of number; how to say, for example, “if  $a = b$  and  $b = c$ , then  $a = c$ ,” in that “by definition” he could not imagine  $a$  to be  $b$ . (“No one could tell me what numbers were, and I was unable even to formulate the question,” when studying them in school, *Memories, Dreams, Reflections*, pp. 43ff.) And that, of course, before either of these, Pythagoras said all things were numbers. (Simple number skills in the majority of the population residing, to our present thinking, in the left brain.)

probably put it, of information. So they were information which would manifest tendencies or associational probabilities. And they could get to us. We could pick them up and act them out, because they were triggers. Invisible triggers which reflected secret (unconscious) structures of our own, which never having met the energy to activate them, in a formal way, lay dormant. They were archetypes. But perhaps with short histories. They had accumulations of past interactions, making inbred, but not yet genetic, possibility and probability. Why were they not genetic? Because genes held together longer and were a physical expression. These strings could change faster. They could break up. One physical manifestation of a broken path might take fire and incite the rest. They were shortcuts. Shortcuts to CHANGE, FOR US.

How? Adding it to my personal learning in associational context, I felt I was on to something so big that it took me years and even decades—yes, even half a century—HALF A CENTURY!!!!—to get to THIS DAY.

**Now, ignoring the fact that we put down one volume and picked up the next, the book, as if not knowing that, goes on with the footnote it was so abruptly and rudely interrupted in; and this time, in the new intention the whole series has, continues RIGHT TO THE END OF THE FOOTNOTE. What a relief. A good sign that such an intention will persist with us and guide our pathway in other such intentions throughout this series.**

**But one more nondigression before getting back into the normal “loop” of this series. I.e., the internal, experiential, joined with it:**

“The evolution of life-forms on Earth seems to move in the direction of organisms that are increasingly cognizant of the subdimensions of space and time” (Leonard Slain, p. 404). So begins, near the end of Shlain’s book *Art & Physics*

agf<sup>2</sup> a description of how the sense world came into hierarchical perceptive order in the realm of life: who was “sensitive” to which sense faculty and at what point that was superseded, in the next dominant species, by another sense. And why. The plant realm had no nervous system, as he points out. As for an amoeba, “Its sentience is so rudimentary that one can say it exists only in the first dimension of space: a ‘line’” (p. 404).

Step by step, length was joined by a sense of breadth, and then depth—in response to needs of interacting with the environment: acquiring information that the organism NEEDED TO KNOW. “From the vertebrates onward, all life-forms had the neurological equipment necessary to apprehend all three vectors of Euclidean space: length, breadth, and depth. Their world was contained within Euclid’s solid geometrical shape: a cube.

“Still missing from our story of evolution is a sense of time. None of the aforementioned organisms experiences duration. They need no awareness of time because their internal clocks are set by genetics and instinct alone. . . . All organisms up to and including reptiles live in

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<sup>2</sup> —which, in what kind of coincidence, mirrors the title of the essay largely sponsoring one aspect of these examinations, *Art & Life*—

the thin slice of the present. . . . “ (p. 404).

At this point, a great shift occurs. To evade the huge predatory reptiles, mammals grew small and evolved around a sense other than sight. “Under the cover of darkness, mammals needed a primary sense other than sight to inform them about the world. To this end they [that is, the early mammals] evolved a keen sense of smell.

“Whereas sight is largely a holistic *all-at-once* sense, the nose must process smells *one-at-a-time*. The ability to recall odors in sequence gave mammals the skill necessary to sally forth successfully in their nightly foraging for food. A place was established in their developing brains to hold the first memory on the planet[,] thus creating the first epiphenomenon of thought” (p. 405). At this moment, then, the mammal’s cerebral cortex achieved the “invention of sequence.”

Smell, then, succeeding vision as the (then) most-useful sense ability, at the same time brought sequentiality into the brain. Simultaneously, this “one at a time” perspective initiated the move out of the purely spatial apprehension of the world into the world in which there was a before and after, or there was TIME. Shlain’s marvelous reconstruction of this evolution is well worth looking into.

However, the above is from the species point of view, not the cosmological. That is, from the brain-capacity and perception point of view. Or, latterly speaking, in the language of modern times, from the point of view of what it was possible for us, the living species on the planet, TO OBSERVE. How we did it and what it was possible for us to do, in that line of potential. Meanwhile, as to possibilities available in the universe, or “out there,” the situation was proceeding in its own right, but beginning of course, much much further back.

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<sup>3</sup> It was Timothy Ferris who was in charge of creating our information, from the Earth, for any passers-by or stumblers-onto, who could receive it—in the *Voyager* phonograph. According to Ferris, in *The Whole Shebang*, the original cosmological question of whether the universe is expanding or not has been solved, with no doubters left. It is expanding. He calls the Big Bang the moment that time began, because prior to that, everything was in the same place. It was the singularity of being in one place that was affected by the Big Bang. Not that things moved from where they were, and not that that place where the Big Bang occurred was anywhere other than where you are now. It happened RIGHT WHERE YOU ARE. BUT the effect was to start TIME

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churning up. Time moved. It incorporated itself INTO SPACE. Space and time together, as spacetime, spread all possibilities into new relative positions; as the more space there was, THE MORE TIME. Then you and I got convinced

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about this separation of all things—forgetting that IN THE BEGINNING, all things WERE ONE. Does that have any importance now?

So we take up our topic of units. I am the Beginning and the End. How far is that? the Beginning from the End? to what *lengths* does it go, the beginning to unify with the end?