



What is the World like? Responses from two modern mystics

Cindy Beadman and Rolf-Ulrich Kramer, introduced by Chris Clarke

The aspect that I most value in the SMN is its celebration both of those who come to know reality by direct acquaintance and of those who know through the logical questioning of the scientific method. Alongside both of these is often a process of purification enabling you to see what is before you, rather than what you expect or hope for. The SMN is a place for exploring that vital ground on which these two knowings meet – often within the same person. Though my own training and profession has been scientific, a few glimpses of actual being have been important: in my adoption of and practice in Christianity, in meditation, and in “seeing” aspects of mathematical physics.

While some of these experiences have been visual (such as a new insight into the Mandelbrot-Julia set) those that have influenced me most have been those that I am least able to describe, because they were accompanied by a shutting-down of external senses and thoughts. Some took place during sudden encounters with particular trees and habitats, leaving me with an indelible awareness of the intrinsic worth and the being of these entities. Others occurred during meditation, of various forms, and left me with a sense of an integral vastness. I now see my own work as a process of allowing these insights to inform and shape my scientific work, alongside its rational criteria of verification. Central to my outlook is the conviction that the propositional approach to the world has to be pluralistic: individual stories (including the story told by science) are views through different windows and so are necessarily distinct.

Because of this background, I was excited when, at an SMN meeting, I met two people whom I would describe as modern mystics; whose discoveries echoed my own glimpses, while being very much more detailed. Cindy Beadman had “seen” (and drawn) a whole intricate cosmology including the unfoldings of beings in the process of creation that were remarkably like Julia sets, whilst her writings bear an uncanny resemblance to the implicate order of Bohm.. And Rolf-Ulrich Kramer, in his work as a therapist, had heard from his clients accounts of the emergence of matter from Being which shone a quite different light on my own experience. Although both were learning about the origin and nature of the cosmos, their spiritual quests were uniquely their own. Cindy’s was an extended inner journey, which she subsequently discovered had similarities with Hermetic practice; Ulrich’s path was based on a form of psychology-based exploration of deep seated memories (called “MindWalking”) done with individuals as well as on himself. I was keen to see how our different insights complemented, as well as reinforced, each other.

I proposed to them this joint article and, following Ulrich’s suggestion to do it in the form of an interview, I started it off with three questions about their knowing, listed below. The first asked for a synopsis in the hope of bringing out some key strands that could be compared between us.

The second explored their own conceptions related to the mystic-scientist dichotomy (if such there is). Here I was looking for ways of increasing the interactions between these different ways of knowing. The third was about time, because I have found it to be a concept or experience whose study often discloses deeper aspects of the world. (Physics has many strange variations on the subject!)

1. *What aspects would you yourselves most like to stress, concerning the information you have received about the world?*
2. *How far do you think the conventional Western dichotomy between objective-external and subjective-internal is relevant to your experiences?*
3. *Noting that spiritual traditions have many approaches to time and eternity, while science ambivalently combines evolutionary time with the purely geometrical approach to time, my third question (echoing St Augustine) is: What, then, is time?*

Ulrich’s knowing:

Re 1: I cannot say that I have received information about the world, this sounds much too distanced. It is rather that I have had a series of insights (and keep having them) which amounted to a knowing rather than knowledge gained through information. The most important aspect to me is that the world was created by spiritual beings and is being continued to be created by us who we are spiritual beings despite and beyond our human appearance.

Re 2: I find it difficult to see this dichotomy. Certainly there is a world out there, but it is me who creates this world, speaking in the psychological sense. And as long as I insist on me being a Me, as long as I identify with this Me, there is indeed a dichotomy between Me and It. This is what it is like most of the time, practically speaking, out of sheer habit. Yet if I sit down and consciously tune in to the objective-external world it seems to become transparent, or perhaps non-solid. It is like there was only space, non-ending space, the void, and that the void was populated by flimsy transparent images. Solid objects such as trees, houses, trucks, mountains appear as existing in a way, but in some other way do not. The solidity, the cohesion of particles, the pull of gravity, all of this happens by agreement only, and

can be looked through as a pretense in the same way you as an adult can look through a game played by children. It is a make-believe reality, it is not there by his own account. It is put there to be there.

Re 3: Time is the consideration that events happen in sequence. Depending on the level on which a given sequence of action is executed, time appears to be long or short. You could postulate yourself to be a stage performer, and leave it at that, on the level of postulates, but people might call you a dreamer. You could also work on it and do it with everybody watching, and then people will say it was real. The latter (doing it for real) takes longer than the former (dreaming). Both take time, because there is thought and intention. As long as there is no thought there is no time.

Cindy's knowing

1. An aspect I would like to stress, regarding the information I received about creation, is the wonderment at the sheer simplicity of the system, as well the ease with which it all fell into place in my mind. It seemed I climbed a ladder of consciousness like a wide-eyed child embarking on a grand quest and there it was in all its perfection, dove-tailing so naturally into the atoms of my being, that it was as though I was merely remembering something I had always known - like a child finding its way home after a very long journey.

I gazed up at the stars and found them within.

Another aspect that impressed me were the numerous magical moments of synchronicity that occurred as the information was revealed. It felt as if I could step right through a crack of time and into that greater timeless moment of potential beyond, where all the secrets of creation were hidden. This was truly awe inspiring, but again it was as though I was merely remembering a future already written in the stars, or that my reality was not subject to the usual strict time line, or indeed that I lived in a world that is sometimes not quite formed. As such, it seemed that I was creating those magical insights at the same time as I was remembering them.

The point of surrender is also the point of power.

Lastly, I have to say that my journey was nothing less than the most sensual, erotic love affair. It began with most beautiful visions and dreams and these continued to tantalise and tease me until I became so distracted with yearning, that I had no choice than to conjugate this all-consuming love.

For if wonderment was tangible enough to spin into the lightest thread, I would weave a wedding veil of finest filigree lace to become one with the Divine essence of, it's truth..

2. The dichotomy between the objective and the subjective was utterly relevant to my experience and paramount to the clarity of the information that was revealed. However being a natural mystic, definitely helped in the initial stages of the process, as did my practise as a healer and psychic diagnostician. Yet this was like a child taking its first stumbling steps, in terms of how sharply I had to hone my tool of intuition to crystallize the experience and thus travel from the finite to the boundless with all the precision and clarity necessary. I would say it required the same obsessive degree of focussed, dedicated experiment and the same healthy doubt, self doubt and questioning, as any of the most rigorous scientific investigations.

At total odds with scientific experiment however, was that it was also vital for me to explore the furthest reaches of my own consciousness and become one with experiment, whilst also staying vigilantly objective and without. This naturally involved doing a huge amount of inner housework on my own unconscious shadow: After all, I was venturing somewhere very beautiful and complex, so I had to be sure my own vessel was light enough to receive its truth. In this way, the more polarised I became, the more adept I was at holding the whole in balance, through my 'third eye' and thus 'ride' that breath-pause of being, the void, the still point, the eternal moment of truth, where I could 'see' creation still

playing with its own whole wondrous potential.

It was also important that I knew nothing of others journeys, either scientific or mystical. Only in this way could I trust what I saw and thus describe it in my own language. Just as when I was healing, I preferred to know nothing of anatomy and physiology so that I could travel in my own innocent state anywhere in the body or mind, and only see what the intuition of my heart saw, not what my mind predisposed me to see.

For to go on a magical journey into the unknown, you must take nothing with you but the light of your fearless trust and your expectations only of truth..

3. If I am to talk about time, I must also mention eternity, for both co-exist at the same timeless interface of creations point of whole wondrous potential and each is dependent on the other. As such, I see no distinction between time and eternity or the boundless and the finite, for each is an expression of the other. Time is merely the tool that eternity uses to become more aware its own infinite boundaries, likewise eternity is not linear it is timeless, boundless and directionless and blind to its own eternal truth.

Thus I see time as the result of creation's awakening consciousness, as it moves from its inner impression of consciousness, towards its outer expression of consciousness and subsequent universal flow. Which leads me to conclude that time and consciousness paint the universe and all its parts into being, including myself, as they embark on their eternal evolutionary journey. Just as I paint my own reality by each conscious or unconscious choice or surrender I make. Thus time is just as much of an illusion as the universal flow, merely a result of creation's own self-conscious expression as it bursts forth from its whole and perfect moment of potential into its myriad lesser forms. Moreover, if I can access this same moment of consciousness and leave time behind, then I must also have a mirror place of potential within myself, a point of play that 'exists' at that self-same interface of opposites and where my quantum state is still in flux between the subjective and the objective, the conscious and the unconscious, the expression and the impression.

For as without so within.

This must surely be that same place where our distant ancestors first began to lay down that veil of separation all those millennia ago, when aware for the first time of being separate from the whole, thus birthing time, as we know it. For this feels like the same veil of illusion I am breaching as I explore my own duality of heart and mind, light and dark, left and right hemispheres - and the more I do this the more whole I become, and the more I am able to intuitively perceive the corresponding whole quantum void without, as a reflection of my own.

Thus to talk of time I must go back to the eternal, to the place I call the whole moment, the void, the nothing, the play-station of suspended potential before the something. It is here that I find the birth of time sitting at the interface of the eternal nothing, and this vast flow of time and space and matter that I perceive, is merely creations way of separating itself from its own oneness in order to chart and thus re-define and log its own infinite boundaries. For with each subsequent journey, not only does it add to its own conscious knowing as it filters down to all levels of expression, but this knowing also precipitates it out into yet another outward thrust back from behind the veil of unconsciousness into yet another linear journey of expression. Ultimately however, creation is self-regulatory and primed to seek balance within its own wholeness, thus it will never cease to search for its own perfect order. In this way it is kept in a perpetual motion of potential expression and impression within its whole cycle of wonder. For just as consciousness is infinite so too is unconsciousness, and both must be explored to their furthest reaches by it's eternal self-curiosity to explore its own infinite boundaries.

Herein lies all the magic and synchronicity of the most exciting story ever told, for both are one in this eternal cycle of birth and death, of impression and expression, and both

co-exist in the same timeless eternal moment of whole potential, at the cross roads of all opposites in creations wondrous suspended adventure of potential.

Where to seek is not to find and to find is not to seek.

Finally, it is impossible to talk of time without also mentioning light, just as it is impossible to mention light without including consciousness. For light is the vehicle that consciousness uses to seek its own truth and light is also the vehicle that carries us beyond time to a place where light no longer needs time because it enters its own whole state, just as time itself enters its own eternal timeless moment and just as I enter my own whole moment of potential where time no longer exists. Thus consciousness is not limited by the speed of light or time, but exists in its own whole quantum state, where it is ultimately 'timelessly' retrievable through the finely tuned intuitive consciousness of our own quantum place within.

Postscript. It is this sense of being 'one with,' of being joined by an umbilical cord to the whole of creation that made my journey worthwhile.

For I gazed into the light and saw the void, I gazed into the void and saw the light, and creation became the nut within the nut, a magical point of whole, perfect wondrous potential where nothing is quite what it seems.

Yet the new sense of peace it has given me, is not

woven out of such heavenly things as love and light and wonderment and beauty, but out of a deep sense of knowing that I am not separate, that I am part of that 'nothing' as well as its something, an intrinsic part of the whole, its light and its dark, its black holes and its stars, a point of potential in the vastness of eternal void.

I dreamt I saw the birth of time, and it burst forth out of the vast eternal ocean of unconsciousness like a twinkle of light in the eye of a little silvery fish....

Rolf-Ulrich Kramer: graduated from university with a diploma in clinical psychology (MA equivalent), has practiced in the field of personality enhancement and coaching for some 30 years, and in the course of that, has developed a self-exploration method called *MindWalking*, see <http://www.mindwalking.de/>

Cindy Beadman: visionary, alchemist, artist, writer, designer. Just showed a ball gown at a major exhibition at V&A from May 2012 to Jan 2013, titled, 'Ball gowns', British glamour since 1950. (Coincidentally a story of Divine union is stitched into the fabric).

website www.cindybeadman.com. See also http://www.scispirit.com/waking_giant/

Chris Clarke: former physicist at the University of Southampton, now writing freelance on science and spirituality. <http://www.scispirit.com>

