

# CONTENTS OF DIALOGUES WITH “HIM”

From dialogues with an immaterial being through N.R. in an hypnotic out of body state.

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Updates are highlighted in colour

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## INTRODUCTION TO CONTENTS OF DIALOGUES WITH “HIM”

The following contents are the result of, as at the 28th October 2020, 35 dialogues for a total of more than 36.5 hours, with an Entity referred to as “He”/“Him” channelled by N.R. while in an OBE induced by Luciano Pederzoli (LP) by way of hypnotic techniques.

This procedure is fully described in “Guide to OBE induction” (<http://www.evanlab.org/wp-content/uploads/2018/03/A-GUIDE-FOR-OBE-INDUCTION.pdf>)

A distinctive feature of this technique is that, apart from allowing contact with a non-physical Entity by people who have never experienced it before, it also allows direct dialogue with the channelled entity, establishing actual interviews about subjects of interest to the interviewer and collaborators.

Contact with the entity referred to as “He”/“Him” is described on page 3.

The contents of these various dialogues have been grouped into subjects for ease of understanding and are not in chronological order. It is possible that they may also be updated, if these experiences continue further.

As a cautionary note, although the channeller, interviewer, and other author of this introduction have little doubt that the contents reproduced herein originate from a real non-physical Entity, we should bear in mind that they could be a product of unknown mental processes of the channeller and/or the interviewer.

We therefore suggest assessing them based on their informational value, rather than taking them as absolute truths.

One certainty however, due to the other channellings carried out for a total of more than 76 hours with different channellers, is the perfect repeatability of the phenomenon.

***N. B.: Unless otherwise specified, while in deep hypnosis NR provides “Him” with her voice and hearing when conversing with LP, and does not interfere personally.***

## “HE”/“HIM”

FIRST TIME: asked to make herself available for contact with non-physical Entities who appear trustworthy and with a reassuring aura, NR says there is an extremely bright white light in front of her. Inside it is a luminous elderly man with a light white garment, long white hair and long white beard. When asked, “He” said “He” was available and appeared for this purpose. “He” also said “He” knows what we are doing and looks at us very benevolently. It is easy for “Him” to appear in our dimension, but “He” understands our difficulties.

SECOND TIME: This time “He” appears as only a white and yellow light and, when asked if “He” can talk directly with LP through NR, says it is not yet possible (*in that NR’s concentration state under hypnosis is not deep enough yet*).

When asked: “What is “He”, given that “He” doesn’t have the reassuring human appearance like the first time?”, “He” replied that “He” appeared that way to put us at ease and this time “He” appears only as energy, and is made of THOUGHT, as in intent – in this case intent for contact – and ENERGY, as in ‘density of thought’ and not in ‘force multiplied by distance’, like in physics.

LP asks “Him” if “He” is aware of LP’s contact with two other Entities who describe themselves as ‘Agarthians’ (<https://en.wikipedia.org/wiki/Agartha>) and “He” says yes: they have a material component and therefore are part of a different reality to his and that is fine. “He” has difficulty making contact with material components, because they are not a physiological part of “Him”: material things don’t exist in “His” reality. When asked if “He” is curious about experiences in the Physical Body, “He” replies: “A little, yes”. According to our conventions, “He” is eternal and in “His” state does not have emotional reactions; as a thought-form “He” is free to leave “His” dimension at will and can also incarnate.

When asked to clarify the difference between the essences of LP, NR, and himself, “He” states: “I could say: none”.

When asked if “He” is familiar with human cerebral physiology, “He” replies that “He” perceives us energetically rather than physically; this is why “He” inquires about the technical instruments we have been using. LP says it is what we have available and is scientifically accepted, therefore if in using these we can extract useful signals, the study will be widely accepted. Furthermore LP asks if “He” can tell us in which area of the human brain are telepathic signals more discernible and “He” replies that, from an energy point of view, the frontal area is better suited for receiving and sending that type of signal.

LP asks how do “They” tell themselves apart and “He” says that while communicating now, “He” is distinct from the others, but usually lives in a ‘blended’ dimension in which distinctions don’t matter, therefore identity doesn’t exist. Only when there are ‘thought intentions’ there is a type of division, which then once again becomes ‘blended’ and mainly undifferentiated, with differentiation occurring in the presence of a thought-intention. As a physical example, “He” says to look at clouds, which move and change shape, split apart and come together, but are always the same thing.

While “He” interacts with us “He” is also autonomous and smiles at the idea of being identified as an individual, because “He” is actually much less individualized than we think. “He” states that, like us, “He” has a certain amount of decision-making freedom – such as establishing contact with

us – which helps the Supreme Entity in its experiences by using original approaches to problems and their solutions, which stems from the freedom to make decisions. The Supreme Being is not static, but rather continually changing as it acquires experiences.

When asked what “His” interest in us is, or that of “His” super-unit, “He” says the request for this encounter was in a thought-form of the plan for our lives: in a certain way it was ‘planned’ as possible if certain conditions were met during various lives, particularly for LP – a long and complex ‘unveilment’ plan that right now reveals interesting things (*He says this with a satisfied smile*). The possibility of contact was also ‘expected’ in NR’s life.

LP asks if “He” can tell us something about what we need to do and our future – if, within the limits of our physical lives, we will succeed in doing something that will also help others, or will it only help us. “He” says the answer is certainly yes, even though we shouldn’t limit ourselves to just this bit (of experience) we are living (*in practice it will take several lifetimes...*). “He” adds that “He” is a thought-form of both LP and NR – albeit in different times – and has appeared as a single form.

“He” says that we humans have a longing for research, but depending on the level of consciousness with which one has incarnated, despite having intelligence and ability, a person is not necessarily able to place his/her discovery in a framework that is not egotistical. Some however have a higher level of consciousness (non-mental), who can ‘see the bigger picture’ and, with enough knowledge and equipment, proceed more efficiently, thus giving others impetus. In order to have a broader view of things, like “He” does, it is better to have a higher level consciousness rather than specific knowledge, because knowledge can actually become unproductive. Speaking directly to NR and LP, “He” states: “I am part of you and you are part of me: we are one group. At the moment I am your Psychic Bodies together and at the same time I see them separately, therefore I am above them, so to speak. When the intention to incarnate is set, it can be done by creating a type of plan, which doesn’t necessarily determine individual lives, but rather future life experiences – which don’t necessarily have to be in order of time – and it can be done through multiple manifestations, not always as parallel lives, in a way ‘interlacing’ with other realities: a rather complex experience, as in our case.”

There are intentions for simple lives and for more complex experiences. There have been many others involved in this experience: for example, those whom LP encountered in his past life in Nuragic Sardinia. There are still others. At this time “He” has decided to actively take part in this intention: it’s rather anomalous, because LP’s and NR’s plan, which is also “His”, is somewhat complex, allowing for experiences that others would consider strange, and LP and NR help each other, in turn helped by “Him”, because this was the intention. In this case it’s like their lives intersected. Usually at first an intention is launched that can normally be seen as a line that can go forward or backward, but in reality for LP and NR it’s more complicated and allows for an intersection, or better yet a branching of realities, like a tree, not necessarily planning for earthly realities; they can also be other types, because there have already been different, non-human intersections at other times. “He” is specifically alluding to LP’s encounter with NR during the Nuragic life, when NR was not a human entity: she was in another plane of reality, but her origin was alien, from another planet. She was an alien who was able to interact with more subtle levels of reality and come into contact with Earth beings. She had left Earth, but was able to contact its people again. She had come to Earth and then left. While on Earth she was in the northern parts, near the Pole: these beings were not physical, and later went away, but left their seeds on Earth. Some of the other 11 in the group who governed Sardinia were in contact with their very wise

ancestors. Another was in contact with an alien, but not like LP's one. Its particulars are unclear, but it was a different type of alien.

LP asks "Him" if "He" has ever been physical and "He" replies: "Actually right now it's as if I too were physical in you: I am outside, but I'm also inside both of you. From my dimension I'm also connected to another 'higher' dimension, to use one of your definitions. At the moment I have contact only with you: it's part of my and your intentions and fosters a greater understanding, a raising of consciousness." LP then asks: "When you are not us, and therefore within the All, what level are you? At the highest or a hierarchical one below the highest? I hope I've made myself clear, I don't know how else to put it, even though I know things are not exactly as I said."

"He" replies that "He" understands, but it's difficult to explain, and adds: "It's not that I'm here now and then I'm not here – I'm always here. It's simply that in this 'moment' we are in contact and having a rational conversation that you can then digest, but really I'm always around. For you it's difficult to imagine that when there is no OBE, contact is still happening, but it always is. This also applies to me: it's not that I'm then in another form, but that you are always where I am. What counts for you but not for me is gaining awareness of your current state."

LP suggests the idea of a conscious spark with its own identity, that enters a huge bright cloud of billions of other sparks like itself in which it acquires the identity and knowing of all the other sparks: in other words, a multiple identity. "He" says that from "His" state, "He" doesn't have the sensation of separateness, whereas we do. LP says: "I see separateness as a type of concentration: for example, if I am concentrating on a book that is for me extremely interesting, I am ignoring everything else, but all else continues to exist, I'm simply not paying it any attention." "He" replies: "Exactly right. The difficulty with the human body is exactly the sensation of separateness on a physical level to the extreme, whereas I don't feel it. It is two opposing energies, one separates and the other unites, ensuring motion – continuous variation – and therefore learning. We need to, as in alchemy, find its synthesis. Human beings feel separateness, whereas animals don't: they may seem ferocious, but they don't feel separateness, and so find more balance. Man, instead, is prone to these opposing energies, which are inherent. So for this reason, in some aspects, the human experience is so complex and precious." LP states that, in talking about the Supreme Being, he doesn't see how it can learn without being subjected to these two opposing energies... "He" replies that it is in fact just like that from the beginning and this is how motion (variation, change) began. LP asks if good and bad, positive and negative, can only be felt when incarnated, or also when not, and "He" clarifies that this separation is particularly strong in the human condition.

NR has the impression that we shouldn't ask "Him" about our current life and "He" confirms this is correct: "He" could answer, but what we're doing will bring us to a greater view of matters in this life. If we were to talk about them, we would tend to concentrate on them and lose the greater vision. Instead "He" says, regarding our research, that it can also affect others.

NR also has the impression that, in channelling, she is pushing against a type of physical 'resistance', which if removed would allow her to go deeper. "He" confirms and adds that there is the physical resistance of matter. In the OBE state matter has a different vibration which at first is related to the EGO, but it is also of matter itself, which is not accustomed to that state. The two are linked: it's true that there's a deeper level of the 'sense of oneself', which is not however purely mental, but almost at the level of the Subtle Body (<http://www.evanlab.org/wp-content/uploads/2018/03/A-GUIDE-FOR-OBE-INDUCTION.pdf>, page 6). But this too must be overcome.

At the Physical Body level there's the mind, the need to go beyond the EGO, and then an even more 'subtle' level – it's not quite the Subtle Body but close – that connects the 'feeling less

individual' with the Physical Body. It's like not being able to find a common passage between the more 'subtle' aspect, although always physical, and this mental aspect that is less individualized than the EGO. Of importance is the fact that "He" is also LP and NR, but affects the Physical Body on a more subtle level: effectively, NR notices a 'difficulty'. It can be overcome, but needs more time and she needs to work on two aspects: mentally metabolizing this situation – no mean feat for physical beings, so occasionally she needs to 'rest her mind' because she's unaware of a better way – and also rest her physical body. She also needs to be as clean as possible, including physically, because the two aspects need to be in harmony. It takes time, but her feelings are accurate. Maybe she needs to appease a deep part of her mind, in that it's normal – even after overcoming the EGO aspects of it – to be afraid of almost getting lost. At least a little of the EGO part needs to remain, because even if acquiring the identity of billions of individuals, one's own is still there, so this should be perceived as an enrichment rather than a loss. Nonetheless a sense of loss can be felt and, if this sense of enrichment is not adopted, a sense of vertigo may result.

LP asks what "He" himself needs to accomplish, since "He" is also part of our plan. "He" replies that 'our plan' is the correct term. "He" is an initiator, a type of assistant; in reality "He" is not an individual and serves as an accelerator. LP asks what "He" will do when his task is accomplished and "He", smiling, says that it's not necessary to know that now. LP then states that, in his opinion, "He" will return to having an overall identity, less defined than the current one. "He" clarifies that in reality even now "He" doesn't have a definite identity: "He" only has one when interacting with LP and NR. LP replies that, as the Nuragic people used to say, as a spark "He" will re-enter the great cloud made of all other sparks like "Him" and will acquire the identity and knowledge of all of them, billions and billions of them, therefore his identity will continue to exist but it will be very dilute. "He" confirms that this is a good analogy, even though it refers to something entering and leaving, whereas "His" reality is neither spatial nor temporal, because it is simultaneously individualized and non-individualized. We are the same, but we can't fully feel it, while for "Him" it IS like that. It's like looking at a cell under the microscope: when that single cell is being observed, it is simultaneously an integral part of the whole body with which it interacts.

LP asks how independent is "He" from our culture and beliefs (*of LP and NR*) and "He" says "He" can't be totally independent because if "He" were, "He" wouldn't be able to establish contact. For contact to begin "He" needs to connect to our intuitions. Intuition is the most correct concept and without it there would be no contact. Obviously, over time, our interaction will change, but this has to occur gradually and it relies on us. **What "He" states does not depend on us; how "He" expresses it depends on our conventions, culture and ability.** LP confirms that "His" statements sometimes coincide with his own thoughts and other times they don't; LP believes those that do not coincide with either his convictions or those of NR are more believable, because when one of "His" statements coincides with LP's point of view, LP wonders if it was his own mind transmitting it to "Him". "He" confirms knowing very well that not everything "He" told LP was convincing, and LP states that this is fine.

LP states that sometimes, when asking "Him" questions about our physical world, he senses uncertainty in "Him": is it because the world is far from "Him", or are the uncertainties not real? "He" replies that those things don't interest "Him". "He" is NOTHING ELSE with respect to us and IS NOT JUST us; "He" is not interested in highlighting things that could deflect us from our course. LP asks if we can assume "He" will understand a concept expressed in correct terminology but specific to a certain discipline, that for "Him" could be difficult to understand or even incomprehensible simply because "He" is unfamiliar with that terminology. "He" replies that we have, as distinctly physical beings, possible actions that "He" only sees as decisions made.

Regarding our concepts, “He” doesn’t know them since “He” has not undergone study as a physical being. “He” does know, however, what LP wants to know and answers his questions from another level. It’s better to say that “He” interacts with us in some way even when “He” is silent. “His” interest is in giving us what we desire, this being an extra push to our desire to know more about the intention launched for our ‘lives plan’: something rather rare. “He” won’t give replies on certain subjects because it would be a waste of energy.

When asked if NR and LP can make decisions that “He” does not know about beforehand, “He” replies that, as previously stated, “He” is in contact with NR and LP, but is in a different circumstance: under NR’s and LP’s circumstances there is an intrinsic margin of free will and “He” can only foresee their behaviour probabilistically. Being in a different dimension, “He” is close to the Subtle Body, but “His” presence is linked to a plan involving both NR and LP and is at a level above the Psychic Bodies: “He” is a type of incarnation of that plan, at a level higher than that of the Subtle Bodies, which are closely tied to the incarnation of the Physical Body and very individualized. “He”, instead, is less individualized and does not have a personality that identifies with NR or LP, but “He” doesn’t even have a double personality; often several people can ‘intersect’, but rarely is communication this direct. It is the intention of NR and LP to obtain more information that ensures this event occurs. The plan/intention is born at their Psychic Body level and unfolds above their Subtle Bodies in a form (“Him”) that has no actual identity and is there to communicate with two physical beings (NR and LP). “He” had already said that different levels with respect to the Physical and Subtle Bodies exist: even though “He” communicates with them and is part of them, “He” is not distinct.

LP states that “He” sometimes led us to understand that “He” does not have access to certain information and knows nothing about it. What information does “He” have access to - is it only our past, current, and future lives? “He” replies that through this contact “He” provides what is needed for the plan we launched. Even when “He” seems to not reply, “He” is not trying to hide anything: “He” is useful to our plan and accesses whatever is needed for it.

LP asks if, seeing as sometimes when talking about human evolution so far, “He” used words such as ‘maybe’ or ‘probably’, this is due to limitations of “His” knowledge or explanatory limitations, and “He” says that when “He” used the term ‘maybe’, it was appropriate at that time, because “He” was taking into account the range of existing possibilities for humanity’s development and chose the part that in that moment gave the best answer, but there could have been others too. Then LP asks if it’s to do with other recorded ones like our past history, or potential future, or a parallel one. “He” replies that it depends on what is talked about: we talked about many events on Earth, but it’s not a complete conversation. We could ‘lose our stride’, also because we must respect a type of boundary regarding questions about the history of the Earth, or we could truly become lost. It’s not that “He”, as an entity, doesn’t know: “He” is able to easily access that knowledge, but doing so would not serve a useful purpose.

When asked if it’s possible that what was said by Rudolf Steiner ([https://en.wikipedia.org/wiki/Rudolf\\_Steiner](https://en.wikipedia.org/wiki/Rudolf_Steiner)) is in agreement with what “He” is saying, “He” chuckles and asserts that “He” says what “He” says, but obviously someone else can also access the same information. Actually it is not that inaccessible: only a few access it, but it’s not difficult to do. LP notes that he has received information from several channels and can compare them, so much so that information totally unknown to him is very rare; however, although it may be easy to access, it seems that actually doing so is not at all simple.

LP understands that others can access the same information, even through other ways, and is not surprised that they do. “He” replies that they do so in other ways, so much so that these types of intuitions are common and, coming from different channels, create a type of contrast, but in reality the content is similar. LP agrees and cites a case that happened to him: he was surprised when, in researching the OBE, he found two distinct external bodies – those which he later called Subtle Body and Psychic Body (<http://www.evanlab.org/wp-content/uploads/2018/03/A-GUIDE-FOR-OBE-INDUCTION.pdf> , page 6) – then, a long time later, he noticed a similar concept also mentioned in the Egyptian Book of the Dead, which talks about a Ka that is much like the Subtle Body and a Ba much like the Psychic Body. He asks if it is correct to think that even the Egyptians had access to the same information 4,000 to 5,000 years ago. “He” confirms that they did access it. In reality many people have experiences like this, and often even reach their conscious minds, but if they took it seriously they would need to change their beliefs, and so they don’t do it. Sometimes they are afraid of what others think, but mostly they don’t want to totally change their way of thinking.

## THE OBE (Out of Body Experience)

When asked if “He” has any advice regarding the OBE state and how to make it more efficient, “He” reaffirms the importance of deep relaxation, which can ‘refine’ the coarser energies; both the Guide and Traveller must do so together.

LP asks if the information he obtained through controlled OBEs in hypnosis on Akhenaton’s Egypt, Nuragic Sardinia and ancient Etruria are correct and reliable and “He” replies that they are mainly true and the most important channel is the Sardinian one (<http://www.evanlab.org/public/wp-content/uploads/2015/12/THE-MEGALITH-BUILDERS-Psychic-archaeology-and-the-Nuragic-civilization.pdf>).

LP asks how far we can rely on information obtained - for example, the investigations of Psychic Archaeology - and “He” says they are as reliable as the memories of one’s current life; the reliability factor depends on the ability to detach from one’s own emotions and conditioning. Whether it is memories of one’s infancy or past lives, although basically true, it is easy for the story to become inadvertently romanticized.

LP asks about the reliability of a particular regression in which Akhenaton’s first wife was called Nefertari, or actually Nefertari, instead of Nefertiti as officially known, and described as having one pinkie finger shorter than the other. “He” asks why the need to know and what difference does it make if her name was not as officially known. LP replies that for him it changes the reliability of the entire series of Egyptian regressions; he is very interested from a cultural point of view, out of curiosity. “He” states that LP has some remaining doubt, but this type of investigation will not remove it – instead, it requires the purest curiosity, like that of a child, and not thinking about what it will lead to. This was his plan and should be followed. If he frees himself from what he sees as limiting, he will probably understand even what he now doesn’t know, but should not search for it. He should not take himself so seriously, and doing this would make him more self-reliant.

LP asks if in an OBE state it is possible to come into contact with original aliens of other planets and if it’s a good idea to do so. “He” replies that it is possible and in some cases, not only advisable but can actually be useful. The contact will come when it is required for a practical reason, or to satisfy curiosity, otherwise it is a waste of time.

When asked if a controlled OBE under hypnosis is true hypnosis or a state of consciousness different to the usual one that is not yet officially described, “He” replies, referring specifically to what is currently happening with NR and LP, that it is access to a different level of consciousness in which NR’s Subtle Body acts as the interface and the two of them combine their energies to come into contact with a higher psychic part of themselves. It is therefore neither suggestion to induce a person do things he may not normally do, nor therapeutic hypnosis, which is limited to finding a cause for an illness, but rather pure research, achieving a higher integrated state of consciousness which assists in going further. Individuals have different sensitivities and NR is more talented in the intuitive-mental aspect, whereas others tend to experiment with other aspects.

“He” says that during an OBE it is possible to enter the Physical Body of another person, but it is like seeing oneself from that Body. Some can do it, but not NR. What can be done while in that other physical body depends on the reason for doing it: ethics belong to physical beings and is part of their world. From “His” point of view, ethics pertain to the ‘lives plan’.

LP says that D.DC remembers having lived, during the 1700s, an event in which while travelling in a carriage she was attacked by someone wanting to kill her with a sword, while two other fellow travellers did not intervene despite one of them having two guard dogs on a leash which could have been let loose to save her. In an OBE with the other three protagonists from that event, who are also present in this current life, D.DC changed the ending of that event so that the dogs were unleashed in time to prevent her murder. If, during an OBE carried out together with other people, we look at a past life in which certain events happened that are causing negative consequences in the current life, is it possible to change those events to remove their current effects? D.DC claims that in Avenza (Italy) they did it, and LP would like to know what really happened.

“He” replies that each individual physical life should, under normal circumstances, conclude itself and leave with a totality of all previous experiences. When however, an experience does not conclude at the end of that life, it maintains a ‘push’ that prolongs its effects into the following life (*in terms of consciousness evolution*), which potentially occurs in the same place and same family/social environment. In “His” point of view this is an anomaly, and in an OBE to view the unfinished event of the previous life which has encroached into the following life, it is possible to act in that life, but it would suffice to just have a full awareness of that past event while in the current life; the event itself would not change. In the case of Avenza, it was a placebo intervention on the current life. The recording – ‘movie’ – of the 1700s life in which she died is archived and unchangeable, therefore we can create a new movie, but only a ‘virtual’ one, to process an event that can be fully understood even by working directly on the current life. In fact, when looking at that event, the current life’s situation can be altered because we have the possibility of intervening in its current effects, thus deleting that ‘residue’ from the previous life.

LP asks how is the Subtle Body able to only control the vocal chords during the OBE and “He” replies that control occurs at the beginning of the OBE when the Physical Body is still partially conscious, therefore the impulse comes easily. Once acquired, it remains, and unconsciousness can be total even if NR, as she has said, is not yet totally detached from her Physical Body, so some functions remain active; there are also physical memories which are not easily removed.

LP asks why so few people claim to have had an NDE (near-death experience): is it because they are not actually experienced or for another reason? He replies that although many do have them, upon re-entry into the body rationality takes over and acts like an anti-virus program, effectively deleting the event. For some the NDE is more intense and difficult to delete, therefore it is reported. LP then asks why some report the NDE as a terrifying experience, while for others, to his knowledge, it is very different. “He” explains that in an OBE a person is aware of what is happening and prepared, but an NDE is totally unexpected and so triggers emotional stress: basically it is fear.

LP asks if there’s a way for people who have no memory of their Near Death Experience (being declared dead and then returning to life, with associated memories of this period) remember it. Would an hypnotic regression do it? How can someone who studies NDEs know if someone has really had one but doesn’t claim to have had it? “He” states that the truth of the matter is that a person who remembers and reports it does so because he wants it to be known. Those who don’t remember don’t want to, and it doesn’t serve them, because they are scared and mostly because talking about it is not part of their plan: they are not ready. Those who talk about it make an enormous leap in consciousness which – as LP knows – totally changes their perception of reality.

Given that there are people who experience NDEs and then are 'resuscitated', but only a small proportion remember it – "He" said because of fear or other beliefs – LP asks if those who have no memory of it would remember if subjected to hypnotic regression, and if it's ethical to use this method. "He" reiterates that those who don't remember actually don't want to and shouldn't because it's not appropriate.

The concept of 'ethics' is essentially human, while from 'His' point of view having the experience is important and indeed, to reach a state of regression it's necessary to be willing, agreeable, and actively participate. LP mentions hypnotic techniques, which he doesn't like defining as 'hypnosis', which induce in susceptible individuals a state of forced conditioning for a given period of time: these could be used but surely wouldn't be ethical... "He" agrees and explains that that stage would not even be reached because it entails a very advanced level of consciousness, not attainable through simple suggestion, that would lead to irrelevant assertions. LP agrees that clearly we gain the most from hypnosis when there's total consent and collaboration between the two participants.

## CHANNELLING

LP asks if NR's ability to channel "Him" derives from a modification of her DNA and "He" laughingly dismisses it and says "He" is in that moment perfectly present in both NR and LP, in fact, that "He" IN REALITY IS BOTH: this 'meeting' was part of the 'lives plan'.

LP asks in what state is NR during the OBE while channelling, seeing as it is not in the official literature, and "He" explains that she is using her Subtle Body and "He" assists her; she specifically uses a faculty of her Subtle Body that allows detachment from the Physical Body. It is easier for her than for LP, due to the differences between their Subtle Bodies. She was unaware of it for longer than LP was, but now her Subtle Body's features allow her to access this faculty more easily than LP, which can be defined as the ability to use the Subtle Body's traits. LP notes that NR says that during an OBE gravity seems stronger: for example her limbs become sluggish. Is she actually more sensitive to gravity or is it something else? "He" clarifies this is because she is not completely able to 'purely' use only the Subtle Body's faculties: she is still a bit tethered to her Physical Body, not mentally but physically, and this causes some difficulty. It's only a matter of getting used to it: she will gradually succeed. There is a portion of physical memory that is afraid of complete detachment, but it's only physical, not mental. It will disappear with practice.

When asked to explain the differences in mental state between normal hypnosis, a regression, a controlled OBE, and even an OBE with channelling, "He" replies that when the subject is unconscious – such as when a bank employee has a brief lapse of consciousness and gives out too much money – it is a type of suggestion and cannot be considered hypnosis. The others are all types of hypnosis and perhaps there are no actual differences: it mostly depends on what the hypnotised person is focusing on and, in channelling, the degree of understanding between the channelled entity and guide. For example, regarding LP and NR, whether it's an OBE with regression or with channelling changes nothing – the only difference is the object of interest. They are all variants of the OBE. There are various levels of 'standing aside', with respect to the goal, for the channelled entity and also, in some way, for the guide, even if this is a bit surprising. This type of 'triangulation' occurring between LP, NR, and "Him" is rather unusual; it's not unique, but rare, because typically in a trio the necessary co-operation is not present. In our case though, the difference is in the object of focus. The voluntary 'loss of consciousness' that can occur during a cognizant hypnosis for better results, as happens here to NR so that LP can talk directly to "Him", is simply a 'willingness' to achieve a common goal – that of direct channelling.

There is also the mental state, either self-induced or externally-induced, wherein a procedure such as birth or an amputation can occur free of pain. It's not the same as the hypnosis discussed here, it's more a type of suggestion, and all in all is not complex; there are some who have developed the ability to easily 'attach' to certain processes in others, and this is easy for them, similar to interrupting physical circuits. In fact it is mostly physical, close to the Subtle Body, but 80% of it is physical, and this also applies in psychological terms; the influencer has significant psychological power and in a sense can 'transfer his/her own will' to the influenced. Some have more of this very physical ability than others. LP asks if for a successful channelling, the channelled entity should be within a few metres of the channel's Physical Body, or if the latter need only imagine the entity nearby, which doesn't make sense given that the entity is in a different reality. "He" says that, indeed, "He" doesn't have time and space constraints, but when NR channels she needs to

imagine “Him” beside her; she also feels “Him” near at particular moments of perception away from the OBE, but physical nearness does not truly exist.

Asked to explain how channelling works and why only some do it, “He” replies that channelling is connected to the Subtle Body and in order to channel, some of its features, as well as other features, are used. It does not work the same way for everyone and depends on both the entity and channeller, whose Subtle Body is used. It also depends on the ‘guide’ if the channelling is during an hypnotically controlled OBE, and so not all are the same; the depth of channelling also varies, as it also impinges on physical parameters.

Since LP states that the first channelled entity was somewhat reluctant and the channelling was indirect, in that EP was a go-between, or ‘interpreter’, then the second entity (also indirect) with D.DC stated he would talk to the first one, whom he knew, but nothing eventuated, then finally and suddenly NR appeared, “He” says that these are all connected – nothing happens by chance. It is directed by the extensive plan involving LP, together with many others, including NR, with whom contact can be described as exceptional based on a very rare and profound interaction between the three. In the first channelling LP reached a certain level, the second a little more, and much more in the third in terms of awareness. He should expect further advances.

When asked by LP to opine about claimed channellings with entities that seem rather odd, such as angels, archangels, the Madonna, Jesus Christ or even God, “He” replies that people do have contact with well-known figures, even from the past, because channelling exists, but they do not channel God. For example “He” is an entity with the advantage of using both LP and NR, however when translating “His” thoughts into concepts we can understand, “He” must take into account how we think. So these channellers channel a form of energy that, at a more subtle level but still linked to their personalities, identify as these symbolic figures; it’s actually difficult to have a total depersonification of the entity by the channeller.

LP asks if, during an OBE, it’s possible to talk to the deceased or to channel particular deceased people, the way mediums do, but with a greater guarantee of quality, and “He” says that it’s not so much quality than, if it is a recently deceased one, the surrounding ‘emotional field’ that the medium perceives, so reliability is not necessarily better during an OBE. They are two situations with very different objectives. It’s very much a matter of motivation of both the entity and inquirer; channelling does not occur by chance, and motivation is a fundamental element in ensuring its quality and outcome. LP then asks if it’s possible to talk to non-harmful aliens and hear what they think of our situation. “He” says this idea makes “Him” laugh and LP can imagine the answer, because are there any non-harmful aliens? Everyone is only ever concerned with themselves...

LP asks if it’s possible to measure a physical parameter relative to channelling while it’s happening, to prove scientifically that channelling is a specific state, and also different to a pure and simple OBE or regression as well as the normal state of consciousness, and “He” says that certainly some physical parameters will vary; we need to use the electroencephalogram to examine which areas of the brain are activated. The Psychic Body however is not instrumentally discernable; its composition is too different to be detected by technology.

LP asks how to prove that a channelling, such as that with “Him”, is really from an ‘external’ Entity rather than something else. For example, could it speak in a language unknown to us? “He” says no, because the ‘channel’ we represent is, in this case, an inefficient interface: it’s not possible,

not so much for “Him” as for us, especially not possible for NR. It’s not absolutely impossible, but not possible in this case here. However in “His” case we are dealing with ‘somebody’ who is ‘above’ us, in that “His” field of vision is greater and can access information that each of us cannot. It is not exclusively ‘our’ information, in the sense that it’s not our personal property. Our personal knowledge and abilities are important, however, to access that information, because without them we would not have had this interest and would never have ‘called “Him”’, as it were, and given “Him” the opportunity to come forward. Through “Him” we have access to a level of information that is normally inaccessible to us. Furthermore “He” states that, probably, other people would have reported about “Him” – because that is what we are actually doing – in a different way, perhaps more ‘specifically’ or ‘esoterically’, but we don’t because we can do without ‘frills’ in the narrative. Others, however, do need them.

LP asks what is channelling based on. Why can some do it and others not? Why do some channel ‘advanced’ entities and others channel ‘lower’ ones? “He” states that the basic principles are an individual’s capability, linked to the Subtle Body, on which channelling depends, because the physical part, with its personality, is very important, in that it influences the ‘translation’ of the Entities that appear. There is a large variation from person to person. It’s not a cultural predisposition, which can interfere with a description of the Entity, but rather the quality of what the particular channeller perceives and recounts, which is highly influenced by his/her personality, meaning evolutionary level.

LP asks if a higher evolutionary level translates into a better ability to leave one’s Ego aside and “He” says no: the ability to put aside one’s Ego has to do with the quality of transmission – the recounting – of the data. It is however evident that those better able to put aside the Ego have reached an evolutionary level that allows them to be more objective in describing facts. However, putting the Ego aside too much can lead to getting involved with others’ nonsensical thoughts... When speaking of personality, “He” means it as what we consider the deepest part within an individual, the consciousness: this makes a difference in channelling. LP notes that it seems to him a person should be culturally prepared, or secular – that is, not influenced by any religious, political, or philosophical creed, and therefore have unadulterated judgemental ability – and relinquish enough of the Ego to consider what is coming through without considering it a limitation of one’s self-respect. “He” states that this is so especially regarding LP’s intent, for which these characteristics are important.

“He” says “He” knows LP’s intention, because in a way it is also “His”, and is also based on a strong spirit of helping others. These characteristics are not always necessary for contact because contact can be authentic and still have other goals that are not necessarily ‘negative’ (by our definition): for example, channelling the deceased by some mediums.

LP then asks if there are other necessary traits for efficient channelling. “He” replies that the physical part is relevant too, so much so that, as LP knows, NR also has had moments of difficulty on the physical plane, because channelling also affects coarse matter, which must be sufficiently ‘intact’, also in terms of physical health, in that it is reflected in the Subtle Body. One must have a sound and healthy body and mind.

LP then queries: “Why are there spontaneous channellings and channellings in hypnotically controlled OBEs? I can clearly see the differences between them, but why do they both exist?” “His” reply is that it’s because in reality the possibility of having an OBE is quite common, even if most are unaware of it. It’s not particularly difficult, but for those who are aware of it, their ‘rational’ minds see it as difficult. LP emphasizes that common channellings are unidirectional,

meaning through a person usually in a trance state; an Entity presents itself and begins lecturing – sometimes saying interesting things – and the listener cannot ask questions or pose objections. He asks if there's a reason why it's rare to see spontaneous channellings during which interactions are possible. Furthermore, are unidirectional channellings real or are the Entities unreliable? "He" replies that some are unreliable and foolish, but many are authentic; nonetheless they are influenced by the medium's characteristics and type of request – and motive – to which they are responding; in other words, the context of the channelling influences its quality.

LP states that he suspects a channeller may feel more important if the channelled Entity is considered to be someone 'prestigious', which limits itself to pontificating, rather than one with which to converse. "He" says that's possible, but each case is unique. Certainly the possibility of conversation requires a more advanced level of communication, which is based on something very different and comes from a distant place. LP notes that, continuing as he has been for a while, he 'advances' and then disseminates (makes public everything he has discovered and how), if possible holding nothing back. If, eventually, OBEs and channellings become common, then instructions must be provided. In the same way as the OBE 'manual' was created, a similar one could be made for channelling and would require criteria for choosing potential channel candidates, and so are there physical characteristics that would distinguish potential channels, and among these are there individuals with psychic traits that make them specifically suitable?

LP does not intend to make any such selection, but in the event it is wanted, how should it be done in order to achieve what has been described here? "He" replies that, if the OBE is practiced for purposes of study, then it will be necessary to identify selection criteria for potential suitable subjects, but this is not yet the case – it will come in its own time – therefore for now it is important that the activity that LP has by now well organized, such that it is highly replicable, is disseminated and is commonly adapted for research. At that point, selection criteria will be needed; for now it's best to emphasize what by now has become the regular and easily replicable practice of OBEs and channelling, in order to make it interesting.

## THE THREE BODIES

When confronted with the Three Bodies theory, “He” seems dubious about the multiple identity of the Psychic Body and, when confronted with the Pyramid theory (a Being which creates others below itself, which in turn create others below and so on, forming a ‘pyramid’ structure), says there are ‘beings’ outside the progression of lives; LP states that the Psychic Body can also have a component that is not linked to this progression and that “He” could be LP’s Psychic Body or a Super Psychic Body. “He” says that it’s not just linear (succession of lives), there are also many other elements. LP says that to him it seems there are many ‘pyramids’, of which some belong to beings without a physical component and others perhaps belong to beings who are not exactly ‘good’; all the pyramids form a Super-Pyramid and at its apex is the Supreme Being whose task is to learn what it is made of and what it has created. “He” affirms that that concept is correct because in order to evolve, the Supreme Being needs to be in many different ‘dimensions’, such as the human one and as well as its own, which perceive different things. LP goes on to say he believes he has encountered other negative, evil pyramids, but doesn’t know if these are many realities or only one. “He” says that the creations go from one to many, for the purpose of experiencing, but individual identities yearn to return to the One. The return could be subjected to lots of contamination (return to darkness instead of light). LP asks whether or not this is natural, because it seems that in the absence of contrast there is no motion forward. “He” replies that ‘darkness’ is part of nature, because if it’s true that it is an experience, it’s also true that sometimes changes, or errors are created, which don’t form a pyramid itself but can greatly alter energy, changing it to negative; eventually it is cleansed but there are difficulties, there are dark areas at the ‘pyramid’s’ base. It’s not that the Supreme Being has ‘negative’ aspects, but when in contact with matter, in a certain sense it ‘needs cleaning’. “He” specifies that even ‘abstract’ things like the Subtle Body in this case are viewed as matter: the Subtle Body is in fact made of a very rough thought-form and is connected to a single physical life. When asked to describe the overall organizational structure, starting from the Physical Body, then to the Subtle Body, the Psychic one and so on further down, “He” replies that “His” position is closest to what we call the Psychic Body, which if it wants, can manifest in different dimensions up to the physical one, but it’s only just the one which differentiates itself as it descends towards the physical, and this ‘branching’ may or may not have the same identity, depending on themselves. Theoretically they may all have a single identity, but it doesn’t happen that way (*however, it’s the ‘pyramid’ concept seen from above instead of below, therefore is more complete*). Even if there is only one THOUGHT, when it divides it creates many offshoots, each of which have an autonomous identity: differentiation is necessary to establish contact, such as that with us. If there is only ONE, there is no need for contact.

LP asks if it is actually possible, as it seems from his interviews, to transfer individual consciousness from one of the three Bodies to another (Physical, Subtle, and Psychic) and “He” replies that the three Bodies are not in themselves entities, and the Subtle Body has more abilities than we use and is the one most suited to communication, because it acts as an interface and is closest to our physical and mental components. It also interfaces with the Psychic Body, which is a different and larger extension. NR’s Subtle Body is what acts as a communication channel during contact with “Him”, but it interfaces with a psychic part that is both NR’s and LP’s.

“He” says that in the ‘moment’ of contact with LP and NR there are only three entities: “Him”, LP, and NR. As physical beings, LP and NR are end products, the most distinct. Right now LP’s Psychic Body is concentrated on him, but it also consists of the identities of previous and future lives and, since time does not exist, we can therefore say it has multiple identities. Given the specific

characteristics of LP's and NR's current identities, at this time their respective Psychic Bodies are dedicated only to them.

"He" says that Physical Bodies can have intense interactions among themselves and Subtle Bodies do likewise, because the Subtle Body is very connected to the Physical: if the Physical Body is in a punch-up, the Subtle Body is not giving caresses, but the Subtle Body is not just a casing for the Physical Body, it's at another level, so the opposite is also true, in that if the Subtle Body enters an elevated state, the Physical Body does too, like in an OBE. If we arrange to meet in an OBE, such as while we sleep, the meeting occurs between the Psychic Bodies. The meeting can be in an environment that appears real, such as in a room that doesn't actually exist, but with a sofa on which the two sit exactly as they would with their Physical Bodies. It is, however, just a representation - a crutch that you all need. Psychic Bodies can do many things, which depend on need: they can be very 'strong', in the usual meaning of the term, but their interaction is rather complex. Information exchange could represent a lower level rather than a simpler one. Psychic Bodies are at a very high level, almost at the energy exchange level. So it's a transmission of deeper concepts and not just information, because even at that level individuality is very blurred.

LP asks for clarification regarding the Subtle and Psychic bodies of animals, and "He" states that animals have a Subtle Body and they also have a Psychic Body, but it is such that we can neither say they have one, nor that they don't. We have spoken about minerals, which can also be voluminous (such as the Himalayas); animals could, at the extreme, have an individual Psychic Body but usually it is a group Psychic Body. It's not impossible, but difficult for a Psychic Body to be linked to a single animal, because the goal of an animal experience is not individuality, but something else. This also applies to solitary animals: it is often a life aimed at experiencing nature's elements. The group Psychic Body of animals does not necessarily represent a preparatory experience for the human one: usually it does not, and in fact not all experiences develop in a linear manner. Animal experiences are very connected to natural elements. LP remembers a regression in which the subject talked about having incarnated as an eagle to have the feeling of freedom. "He" says this is a perfect example. The incarnation experience can also involve plants. However very specific sensations do not always require incarnation in human form.

LP says that in his book titled THE THIRD EYE and in his other books, Lobsang Rampa talks about having been a Tibetan Lama and been helped to take over the physical body of an English nurse, with the nurse's authorization, due to the serious deterioration of Rampa's Physical Body and given that the nurse wanted to commit suicide. "He" confirms that it is not absolutely impossible – it can be done. LP adds that Rampa was assisted in the transfer from the outside, in particular by his deceased teacher, when the nurse jumped from a tree branch and was temporarily unconscious. Here Rampa talks about 'cutting' the 'silver cord' connecting the Physical Body with the 'Outer Body' (*Rampa is unaware that there are two Outer Bodies, so he is probably referring to the Subtle Body*). "He" asserts that it is a representation. Representations are fundamental because this is how the physical brain works. This transfer is not a matter of technique, even though some steps should be adhered to: there are beings who reach very advanced levels of consciousness – especially through meditation – and are able to do things that appear incredible, but are really quite 'normal'. The only unusual thing is the use of a 'pre-used' Physical Body, but it is the same as when a new person is born. If the original occupant wants to 'exit', it is like entering a newly born Physical Body, skipping conception, gestation, and other stages.

LP asks if what are called 'ghosts' are in reality water molecules held together by an electric field to form a light mist, ignoring for now the fact that the field could be influenced by consciousness. "He" replies that, in the physical sense, water molecules are too 'heavy': 'ghosts' are more like the Subtle Body's aura [[https://en.wikipedia.org/wiki/Aura\(paranormal\)](https://en.wikipedia.org/wiki/Aura(paranormal))]. The Subtle Body has an aura. If one has the ability, they can be seen together, but only the Physical Body's aura can be photographed. Seeing ghosts has to do with the vibration created by the perceiver, 'projecting', similar to a holographic image, what is being perceived at the Third Eye level, so to speak; this is why only some people see them. To use an analogy, it is like having a spotlight that makes them visible. It's possible to see the Physical Body's aura through practice, but seeing the Subtle Body's aura requires a natural predisposition: some people have a type of image processor in the retina that allows them to see differently. LP states that, according to tradition, during his political meetings the Dalai Lama – Tibet's political head, Chinese notwithstanding – always has a Lama doctor with him who sees auras and is able to accurately assess them, and telepathically transmits what the other speaker is thinking. He asks if this is true or only hearsay. "He" replies that it's true, because those people are from afar and live in a particular area, and place particular importance on preserving certain techniques, passing them down a non-genetic lineage. Therefore they are able and trained. Rather than perceiving thoughts, they perceive one's intentions (truth, lie, evil, good, etc).

"He" is asked if at the Subtle body level we can talk about the plan relative to the Physical Body, or if the Physical and Subtle bodies are one thing and when talking about the plan we need to go higher than the Subtle Body. "He" advises us to consider when NR's Subtle Body was present at her first potential birth in this life and decided not to unite with the Physical Body, which died, and two years later the same Subtle Body did not decide immediately to enter the current Physical Body. When a plan to enter the physical is launched, it is known that certain experiences with the combined Physical and Subtle Bodies must be taken on, however at the moment the two are joined – in this case at birth, but can also be at conception – the Subtle Body prepared for that incarnation can decide whether or not to associate with that Physical Body. If it does, it remains anchored to it, because it doesn't have an actual life of its own and only serves to fulfill a planned union with the Physical Body. In the moment that the intent to incarnate is launched, the conditions required for it are created, and a Subtle Body destined to connect with a Physical Body is born so that the experience can be fulfilled. In some cases the Subtle Body does not correctly 'synchronize' with the Physical Body and remains detached, in a way, remaining for a while even after the Physical Body's death, but it doesn't truly have a life even though it can exist before and after the Physical Body. The Subtle Body has more 'subtle' roles than the Physical – about which we have spoken and which humans call 'paranormal', like telepathy, which would not be possible without the Subtle Body – and gathers extremely useful information for the incarnation experience; it is connected to matter but does not derive from it and seems to have been born 'misaligned' with the Physical Body, but it is closely connected to it and would have no 'consistency' without it, even though at times it has a 'real life of its own' such as after the death of a Physical Body which is very attached to the physical experience. While the Subtle Body gradually 'disappears', the higher-ranking intent of the Psychic Body can create another for a different physical experience within the sphere of the same 'lives plan', and all experiences drawn from incarnations related to the 'lives plan' merge into the Psychic Body. The Subtle Body can be likened to a software program which is unable to function without appropriate hardware.

LP asks if the Subtle Body is composed of matter with large spaces between individual particles (molecules, atoms, elementary particles), much more than in those – also mostly empty space –

that make up our Physical Bodies. “He” recalls having told us that the nature of what holds together the Physical Body’s matter and gives it its final form eludes us. The Subtle Body is the closest to the Physical, and in a way, LP’s insight is close enough to the truth: all Subtle Bodies also follow a rule that gives them a particular form and, although ‘similar’ to the Physical Bodies with which they are associated, they are, so to speak, very very rarefied and also for this reason their abilities are different to those that characterize the Physical Body. The ‘substance’ they are composed of is similar to that of the Physical body: the particles are more ‘elementary’ than those we know about, even more so than quarks, but not something altogether different – it is still matter. LP then asks if what gives the Physical Body its form can be systemized using Rupert Sheldrake’s ‘morphogenetic field’ ([https://en.wikipedia.org/wiki/Rupert\\_Sheldrake](https://en.wikipedia.org/wiki/Rupert_Sheldrake)). “He” says yes: it seems as if the Subtle Body is born before the Physical, but in reality they are part of the same plan. LP asks if these particles as yet unknown to us can be detected with current technology, since it appears they can be photographed: is this because they emit photons, or for another reason? “He” replies that not all Subtle Bodies have the same ‘density’: it’s not quite the right word, but gets the idea across. Although they are the same nature, their ‘densities’ may differ. It’s like some are more influenced by the physical and are ‘denser’, therefore more easily photographed. LP rebuts that it should be easier to photograph the Subtle Body of a boorish, rough person than that of a thinker who is always ‘in the clouds’. “He” says no, it has nothing to do with the mind or its abilities. The density is different from the moment the Subtle Body is formed and characterized by different properties depending on the Physical Body for which it is intended: in a manner of speaking, it is a technical choice at the plan level. Since they are connected, the Physical and Subtle Bodies exchange ‘abilities’, even though we, as mentioned, rarely use the Subtle Body and, apart from rare cases of those who regularly visit non-physical worlds, we usually do it when dealing with deceased people. In reality, those with the ‘densest’ Subtle Body have the most pronounced abilities, such as some mediums, because it makes it easier to use the Subtle Body’s abilities, bringing them ‘closer’ and more accessible. This is also the case with A.S. (*a clairvoyant*). A denser Subtle body facilitates contact with the Physical Body, but also enhances some of the latter’s abilities and helps it. It’s part of the choice related to the lives plan, but this characteristic does not necessarily have to be used in the way AS uses it – LP has a rather dense Subtle Body, whereas NR’s is less dense and she is learning to use its abilities, but hers is different and so has other properties, and in fact she is a channeller. She chose not to enter the body of what would have been her sister and later, after the birth, was undecided about occupying what became her current physical body. Her Subtle Body, the first miscarried Physical Body, and the second accepted body, were all part of the same plan and it would be incorrect to say that the Subtle Body was born before those Physical Bodies: they were all chosen by following the plan. LP and NR are tasked with being different. The density of LP’s Subtle Body has always helped him greatly in developing the faculties connected to the Physical Body, such as intelligence.

With respect to the reference “He” made to LP’s approximately 3,000 lives and NR’s approximately 2,000, LP notes that he seemed to understand that the Psychic Body was not always the same, and “He” specifies that when the Psychic Body is not the same one, it is not a higher entity: different Psychic Bodies may intersect and even interchange. The problem is that we tie the Psychic, Subtle, and Physical Bodies to identity, while the Psychic Body can take part in many plans: a plan can comprise of many branchings and consequently various Psychic Bodies. LP says he thought the Psychic Body included a whole series of Psychic and Subtle Body identities together in one ‘lives plan’ and understands that the Psychic Body can, in itself, be part of multiple plans simultaneously. As a result, the 3,000 lives mentioned cannot refer to the LP talking now with “Him”, but LP presumes they are talking about ‘his’ Psychic Body. “He” says it’s true that it is not the LP who is talking now, but it’s also true that it is something beyond the Psychic Body and

of which the Psychic Body is a part: a 'higher' plan of which different Psychic Bodies are a part, which is best described as 'branchings'. "His" interactions are at the level of our current Psychic Body: it is part of the larger plan and affects our Psychic Bodies. The situation is not as hierarchical as LP describes it, but rather more 'fluid'. The situation of LP and NR – with different intersecting Psychic Bodies – is infrequent: "He" can, in a sense, 'see' our branch and when "He" mentioned so many lives (the exact number is unimportant), it was in reference to the overall plan, which in our case is rather complicated. LP himself keeps these complexities in mind when thinking about these interactions. Think of a photographic camera with a zoom lens: if we adjust the telephoto lens, details become clear, but when zoomed out to wide angle mode details become less apparent, however the overall surrounding picture can be understood, and this is how it is for "Him". When "He" mentioned 3,000 lives, "He" was seeing this large picture of which we too are a part. It's still part of an even bigger picture, but already very large and complex. If we examine only one detail, the number of lives involved would be far less. LP then explains that when he first discovered the existence of the three Bodies, he thought – in seeing things from below – that the Psychic Body controlled different Physical and Subtle bodies (in trying to put together a rough idea about the 'lives plan'), but also formed a group together with other similar Psychic Bodies (a super Body) with its own identity at a higher level, and that these Super Bodies then come together to form Super-Super Bodies, also with their own identities at an even higher level, and so on. "He", however, says a view from above is the correct one, in which, starting from an initial idea (the apex), successive branchings occur, all the way to actual physical incarnations.

LP says he fully understands the '3000 lives' matter, but wonders if they apply to different Entities (not to mention identities), as if do they involve many Psychic Bodies or is there only one Super-Entity controlling many Physical Bodies. "He" replies that LP is asking if the 'consolidating of experiences' of many Physical Bodies refers to a single psychic Entity or many Entities who in turn 'consolidate experiences'. "He" confirms that there's no difference between these, because they are all offshoots of the same plan. It is the nucleus of consciousness appearing in LP's current physical life, the psychic part of which has consolidated, synthesized, many (including life) experiences, therefore as if it were more advanced.

LP asks if this means being able to access, as a physical being, a sufficiently high offshoot level (in the tree diagram, starting from a plan which branches into sub-plans, each of which in turn branch out, ending in physical lives) that encompasses a very high number of life-offshoots, one of which is the current LP. "He" explains that it's simpler to say that LP's current experience – also supported by his studies, and therefore by what he has learnt – would not have been possible without reaching that level of consciousness he talks about. In this sense it's as if LP had a bird's eye view. Otherwise he wouldn't be able to see this, which he feels deep inside. LP agrees and fully understands this, but wants an analogy to help others understand it... It's difficult to explain how someone can access a summary of so many experiences, unless we talk about 'personal' experiences over many lifetimes. Perhaps we can simply say: "I have had 3000 lives". "He" replies that usually we have the erroneous belief of a student who studies, makes mistakes, repeats the experience and learns, but there are those who repeat the same mistakes many times without learning, and those who learn quickly.

Broadening this example to its maximum to include many lives, the principle remains the same: with learning, consciousness expands. While in the life being lived we can learn from experiences, in the case of a summary of many lives it is a different type of expansion: the view of one's own life and that of others – the behavioural model - changes. The farther up we go, the greater the number of variables of which we can keep track. This isn't easy to explain because it involves both

the intellect and also a physical component, which not everyone has: those who don't have it must wait, while those who do don't need to explain it.

LP asks if emotional reactions only exist at the physical level, or also at higher levels, and “He” replies that emotions exist even in other non-physical dimensions, like, for example, the one in which NR was during LP’s Nuragic life 3,500 years ago. At that level there is something similar to emotions, but the physical is where it is most experienced. LP asks what use then are emotions: are they perhaps to induce decisions that would otherwise be unexpected, and therefore produce experiences that would otherwise not occur? “He” explains that that is the effect in practice. In reality emotions are the ‘lowest’ level – not in a hierarchical sense, but in that it is closer to the physical – to transform impulses (will) into action and consequently into experience. The fundamental experience is the experiencing of emotions.

LP asks for clarity about who creates the Subtle Body and “He” says “He” already said so: in the moment the intention for the ‘lives plan’ is emitted, it’s like the Physical and Subtle bodies are created at the same time, even if it appears the Subtle Body came first, and it has the responsibility of holding the information in a usable way – even if for us it doesn’t seem so – for the future task. Sometimes the Subtle Body can choose not to use a given Physical Body, but it doesn’t exist ‘by itself’. The Physical Body also has its own information relative to matter; it is also in contact with the Psychic Body, but the Subtle has to be the interface. Nonetheless a huge part of the Subtle Body’s potential is not used.

Since “He” said the Subtle Body can vary in ‘density’, LP asks if more ‘dense’ or less ‘dense’ mean the particles are different, or is there something else that distinguishes them. “He” replies that they are not different – the difference, so to speak, is their ‘force of attraction’: we can call it their ‘specific weight’. LP rebuts that therefore we’re talking about a number per unit of volume and not different features of single particles, and “He” says yes, but their thickening causes specific behavioural differences. For example, if they are thicker, they are more visible from the Physical Body. A higher density could mean more particles per unit volume, or ‘heavier’ particles. When asked if it’s possible to see these particles with a thermal camera, “He” says no and adds that in the visible and/or ultraviolet range, those with a ‘denser’ Subtle Body are more visible, not so much because of the Subtle Body itself, but because when it’s denser it has a stronger tie to the Physical Body and its sensory organs, therefore has a greater psychic influence and is more easily photographed.

In considering the Physical Body and its own memory relative to itself, LP asks where inside the Body it resides. “He” says that memory is absolutely in every single cell, at the most basic level possible: there isn’t a specific organ. The brain is like a processor, in that it assembles information from the periphery and senses and co-ordinates the data. LP then asks if, when the Physical Body dies, this memory is preserved elsewhere or it disappears. “He” replies that “He” had said we still don’t know why cells come together and assume a certain form rather than another: we can say that the memory of a single Body disappears. It remains imprinted in the Akashic Record (<https://en.wikipedia.org/wiki/Akasha>), but it’s not so much a physical memory as it is the experiences. At a higher level it all comes together.

LP points out that, according to their view of the afterlife, the ancient Egyptians spoke of Ka – that seems to correspond to what we call the Subtle body – and of Ba – that seems to correspond with what we call the Psychic Body – and he thinks they made the mistake of thinking that Ka should be made to survive at all costs, whereas we believe the Ka-Subtle Body should disappear after the

Physical Body's death (as soon as possible if the deceased was highly evolved), because once its task is finished there's no point continuing to exist. He asks if this is right or if it should be rectified. "He" says it's correct. The Subtle Body, as previously said, is closer to the Physical Body. It can also exist autonomously but, when the process is 'clean', so to speak, it also needs to dissipate. Its memory is different to that of the Physical Body: it records different data with respect to the Physical Body's memory, which is only functional for the experiences of the Physical Body itself. LP notes that "He" said the Subtle Body cannot exist without the Physical Body, but asks again why it appears to be born before it and dissipates long after the Physical Body. "He" reiterates that what is 'born long before' means that, when talking about it, it only seems to be born long before: when launching the plan to live a physical life, to become a human being as we know it, both the Physical and Subtle Bodies are required, but it is like underwear and clothes – to show yourself in public you need both. They seem separate, but what is seen by others is a body with its underwear and clothes: it's all one thing. However it can happen that, due to interferences and a process that is not 'clean', the Physical Body in particular can appear with certain defects, like when NR refused the Physical Body, which then miscarried but could have been hers, and then became a deceased sister. It was like trying on an outfit that wasn't suitable and was then discarded for another better one, so the temporal sequence of trying on the outfit, discarding it and choosing another seems long to us, but in reality was brief, and then NR appeared fully dressed because when we choose an incarnation, it's necessary to have both: the plan is not put into effect until incarnation and, if there is only the Subtle Body, it doesn't begin at all and is incomplete even when the Physical Body dies and the Subtle Body survives. When someone dies and the Subtle Body remains in a type of limbo, about which we have already spoken, it is almost always an individual who acquired a very low level of consciousness in that life. Conversely, in the case of NR's Subtle Body when it refused the first Physical Body, there was a very clear vision of and respect for the plan. The ancient Egyptians, with their belief that Ka must continue at any cost to the point of mummifying Physical Bodies, surely correctly perceived specifically the strong tie between the Physical and Subtle Bodies, then erroneously thought that it's possible to preserve the Physical Body. We already talked about the strength of the emotional impact on maintaining contact with a deceased person's Subtle Body. In this way, they amplified the Subtle Body's inclination to last longer, but in reality this was not crucial to the Subtle Body's duration; essentially it changed nothing.

LP asks what ability and what level of decision-making autonomy does the Subtle Body have when it continues to exist well beyond the Physical Body's death, and "He" replies that, from "His" point of view, it remains 'by mistake'. It can't do much by itself, however it can be, so to speak, 'fed' from the emotional charge of the living who have the need, will, or habit of feeding it, so it continues as long as it remains in the memories of the living. For "Him" this is not very desirable: it absorbs psychic energy that is dependent on the reason it is kept alive and represents an important interference with normality. Removing its 'nourishment' is enough to make it dissipate, but if it is continually fed then dissipation becomes impossible.

LP says that, when speaking of identity, we associate it with the Physical Body or possibly even the Subtle Body, but at 'superior' levels when it becomes a group or even mass identity, he asks if personal identity continues to exist as only a miniscule part of the overall identity, or does it totally disappear. The answer is that our term 'identity' only refers to the physical; at other levels, even 'His' own, it's possible to have a type of 'temporary identity', like 'Him' at that moment, but in reality it's not what we imagine as 'identity'. It's difficult to explain to those who think in terms of space and time: at the moment while interacting with us, "He" also has space and time, so to speak, but it's only temporary. LP asks if, supposing a physical being is like a bee, when interacting with us "He" is like the beehive, or like the genus "apis"; in other words, is it a partial or total

group identity. “He” replies that this analogy implies a more or less vast unit: this is true, but it’s truly another state, another dimension, in which there are both the beehive and the species (*apis mellifera*). LP points out that even a bee has its own partial identity, because its true identity is that of the hive’s queen, whose identity is part of the species. As we go up, we reach the genus and continue on, up to the Supreme Being. At what level is the multiple identity “He” referred to: the highest, or one of the lower branches? “He” replies: “not at the highest; none of you can even imagine the highest level.” LP notes that we’re talking about a multiple identity, but it’s still a partial identity... “He” agrees and understands that for us it’s virtually impossible to detach from the concepts of ‘low’ and ‘high’, but they are incorrect definitions. LP confirms his understanding and agreement of what “He” means by ‘group identity’, so much so that it has created difficulties in LP’s current life because there’s no effort in being part of a group and making his own personal identity disappear within this group. However, since this behaviour is considered ‘abnormal’ but other humans, he must frame questions so that others can understand the answers. If we consider a game of soccer, this would be the behaviour of a player who plays only so his team wins rather than promoting and marketing himself, ultimately to the detriment of team-mates and the result. “He” explains that this has much to do with the fact that, as physical beings – where there is the most experience and the division – there are two opposing forces represented as individuality and desire for unity, and this occurs at different levels starting from the soccer team up to multiple channelling, which requires time to get used to talking through a single entity. This also applied to LP and NR: “He”, indeed, is not a separate entity but part of both, and so does not have a personal identity. LP states that both he and NR recognize that they have two different roles and that when combined form an overall higher role, therefore they have a group identity, albeit it a small one; they have a clear concept of group identity, and see its advantages, but it seems as if in this world this is a sentence rather than a privilege, because others don’t have it. “He” replies that, at any rate, the creation of the entity uniting the Avenza seven is no different to what has just been described. Basically it means the resistance is not as much as LP fears, at least for those who are prepared. LP agrees and says he is referring to people in general: if group identity were a common trait, there would not be all the political problems there are now.

LP states that reproduction – sexual in our case – produces Physical Bodies, but is the availability of Physical Bodies interconnected with their occupants, or are they different things? Is it possible – and random or not – that the occupant is a Psychic Body or an Entity from some dimension alien to our own? “He” states that nothing is random and asks LP if he’s asking if, once physical reproduction is in effect, the newborn becomes a human being depends on the reproduction itself. LP replies that at least partial dependence is inevitable, but the question is: does the reproduction of lives that allow the human species to continue depend much on who occupies the new Physical Bodies? “He” states that the question is unclear. In reality it is a process which, starting from conception, involves many stages that don’t follow ‘mechanically’. We know that NR’s Psychic Body, before coming into this Physical Body, rejected the Physical Body of what became her miscarried sister. The full manifestation of a physical being goes through complex stages that even go beyond birth, because at the Physical Body’s birth, the Subtle and Psychic body may not be ‘aligned’: NR’s Psychic and Subtle Bodies only full accepted her current Physical Body when she was six years old. The data vary from one being to another. From ‘His’ point of view, the plan consists of the intention to incarnate. When this intention is launched, it finds a ‘channel’ for itself: the channel may not be ‘alien’ with respect to the intention. Indeed, if the process is ‘clean’, at each incarnation the memories of the previous life are ‘reset’ to zero, while the processing of acquired experiences – possibly from many lives – remains. Between incarnations, depending on the plan, the ‘summary of experiences’ may or may not occur depending on whether or not the transition was ‘clean’. Theoretically the choice of a certain

physical life may not be random: a succession of lives may be necessary to reach a particular level. LP asks if that Physical Body that NR's Psychic Body rejected could have been used by a Being from another dimension. "He" states: "Not in that case" and LP asks if it was reserved for the Psychic Body that became NR, or another reason. "He" explains that that experience, seen from the perspective of NR's Psychic Body, is seen from only one point of view, but by broadening the horizon it can also be seen from NR's mother's point of view, for whom it had to be that way, so it was appropriate for that Physical Body to be unoccupied. As LP asks how that experience is seen from the perspective of the miscarried Physical Body, "He" replies that that Physical Body had no awareness because even the Subtle Body had not yet entered it. LP highlights the importance of this, because it means that a Physical Body may be born without even a Subtle Body. "He" agrees and adds that the Subtle Body is always connected to the Physical Body: when a lifeless Physical Body is born, even the Subtle Body cannot be associated with it. LP attempts to summarise thus: "So there's the Psychic Body that dominates and can link a Subtle Body – an emanation of itself – to a Physical Body, but those Physical Bodies which are born alive are in themselves 'robots': they can be occupied by some other non-physical being that is not a Psychic Body, through a Subtle Body, but can these bodies live as robots even if they are unoccupied?" "He" replies that this is not correct. The occupation of a Physical Body is not the occupation of an 'empty' casing, which doesn't exist. When speaking of aliens, hybridization was mentioned, but not the occupation of an empty shell, and the term 'intention' refers to human incarnations. LP explains that the term 'alien' for him means that within the Physical Body there may be a non-physical Entity from an unknown place, outside our world and, possibly, even outside our universe. "He" has said that there are many with a human appearance, but are not human: so what is inside them? What is the situation? "He" notes that within the experience of that One of which we have spoken many times – which, in the definition itself we gave of the Supreme Being, actually has a boundary – and we consider it in its endlessness, aliens are likely to exist... LP has no problem with this point of view: he only asks how it is possible, technically speaking, for someone in front of him to have a human body and a metallic aura, which indicates that inside that body is who-knows-what, maybe an alien, in the 'from another dimension' sense, or from somewhere else in our universe – a non-human Earth Entity. "He" replies: "Now I see what you mean. Hybrids existed a long time ago..." LP has no problem imagining a being which is part human and part non-human (physically and also partly psychically), and asks 'Him' if this being has a Subtle and Psychic Body. "He" replies that it has both. LP then asks: "What about those who are neither human nor hybrid?" "He" in turn asks: "What do you mean not human? They have a human appearance and are subject to most of the same laws as humans: if they choose the physical human condition they much comply with its limitations." LP seems to recall 'Him' saying that there are some who behave like robots: they have no will of their own and are obedient to something..." "He" states that in reality their intention differs from the experience of self: 'obedient' is not the right word. Furthermore, "He" adds that LP thinks of aliens as something totally extraneous that comes and uses a human body, but that's wrong, in that the use of human bodies by different Entities – which, as "He" has just said, is happening – doesn't happen by chance, but it's like there's some room left for 'colonization' by them for a reason. LP asks then if these Beings, which he would define only as 'different', have a Psychic Body and "He" says no, not like physical beings: they are truly a different thing. So LP asks if they have a Subtle Body, and "He" confirms that in many cases they alter the Subtle Body of the being they are using. This could explain the metallic aura: they use and modify whatever is available. When LP asks if the Physical Body they use is born by chance or was intended by a Psychic Body, "He" replies that it's 'colonized' later – it is not born as a function of alien 'occupation'. LP summarizes by saying that it seems like Physical Bodies are the products of a type of 'assembly line', then Psychic Bodies decide amongst themselves which to occupy and leave the rest to 'aliens' to choose... Do aliens have something akin to a Subtle Body rather than a true

Psychic Body? “He” says they don’t have a Subtle Body: they use that of the ‘host’ Physical Body. LP assumes that the Physical Body already has a Subtle Body, given by a Psychic Body. “He” replies that a human is not ‘colonized’ by chance – there’s a type of ‘predisposition’, a weakness that is exploited, however its Physical Body has been given a Subtle Body according to a plan. LP assumes then that the human’s Psychic body wasn’t strong enough to truly occupy it, and “He” explains that the Psychic Body did not abandon it, but in a way left it available to the ‘colonizer’. LP asks if the Psychic Body can reclaim it if needed, but “He” asserts that it’s rather difficult, if for no other reason than that the ‘colonization’ doesn’t necessarily last an entire existence. So LP asks: “If the colonizer leaves, can the Psychic Body reinstate itself?”, to which “He” replies yes, but in a matter of speaking, because it’s obvious that a weak Psychic Body and that life too are a rather weak manifestation/experience. LP notes a similarity with exorcism, the purpose of which is to eliminate an unwanted occupant and allow a person to take back control of oneself, and “He” states that it’s an accurate similarity, even though it’s a bit comical, but it gets the idea across. When LP asks if there is only one type of ‘colonizers’ or multiple, “He” replies that they can vary. Certainly if a physical life originates from a ‘strong’ plan – independent of a person’s social success or his/her perception of their plan – it’s difficult for that person to be ‘colonized’ or ‘parasitized’: that happens when the primary intention is weak. It may require many lives before the acquired experience is ‘condensed’ and gives rise to a strong intention. Until then there is the possibility of ‘colonization’. Effectively a still weak Psychic Body (because it’s relatively unevolved) experiences ‘colonization’, and then, after several lives, becomes stronger and no longer susceptible to ‘parasites’. There’s a multitude of ‘colonized’ humans: if their consciousness were to rise, they would be free of ‘parasites’. Those whom you have called ‘robots’ are ‘controlled’, simply because their Psychic Bodies are unable to take charge. LP therefore asks if it’s possible to distinguish those who are ‘colonized’ from those whose Psychic Bodies are fully efficient, and if there’s a particular trait in the aura that can mark these ‘weaker’ people from the ‘normal’ ones. In reply, “He” states that a useful indication of full control of one’s intention is adherence of words to actions. Furthermore weaker people – and ‘parasitized’ – surely have fewer colours in their auras, which tend to be grey and even subtle with little vitality. In addition, as one gains more awareness of one’s part in the plan, words tend to lessen because other channels of communication are used: those with significant mastery of all Bodies don’t need many words and the few they use align with their actions. In conclusion, there isn’t a selective production of Physical Bodies destined to be ‘colonized’, but simply a Psychic Body choosing a Physical Body to use depending on its plan: those born into a particular family are chosen because that family probably helps the newborn to become what it planned to be. One destined to be a person of culture will tend to be born into a cultured family, able to steer the child in that direction, but even those who are ‘parasitized’ can produce new children and it’s very likely that they too become ‘parasitized’. It’s necessary to acquire the ‘summary’ of knowledge from many lives before being sure that successive lives will follow the path of the original plan: indeed the Psychic Bodies becomes better oriented, or ‘stronger’. Before the ‘experience summary’ appears there’s much scattering.

LP asks how is it that although Buddhists had such profound insights, the only descriptions of the two entities linked to the Physical Body that seem to correspond to the Subtle Body (Ka) and Psychic Body (Ba) were written by the Egyptians, and “He” replies that it depends on the culture, but it’s unimportant. What counts is the concept of the Mind’s continuity. LP notes that, if we pay attention to what is said by people during an OBE, we doubt that what leaves the Physical Body in this state is only one thing. On further examination we see that there are two and their presence better explains certain phenomena. He wonders why the Buddhists didn’t realize it, or simply didn’t write about it, despite their long experience with OBE, or at least for the Tibetans. “He” explains that what they call the ‘Observer’ is the Psychic Body. What they’re missing is the Subtle Body. In the very evolved Tibetan practice it is used, otherwise they could not

have the advanced abilities they display during deep meditation. For them it's all one: effectively they don't distinguish between the two. LP notes that Hebrews also distinguish the soul from spirit, but don't fully clarify the meaning of these two terms, so much so that to Christians their meanings are reversed, and "He" states that in monotheistic religions, the concept of soul may be close to the Subtle Body and that of God to the Psychic Body. (In reality the distinction between the Subtle and Psychic Bodies is clear when the OBE is controlled via hypnosis, not when it occurs spontaneously without hypnosis, as it is for the Tibetans. Perhaps the Buddhists did not write about it for this reason. – author's note).

## THE AFTERLIFE

When, during a past life regression, the person relives his/her death in that life, what occurs after detachment from the Physical Body is described differently in relation to the deceased's level of consciousness or awareness, and so LP asks if this corresponds to different interpretations of the same experience depending on the deceased's beliefs. "He" says the experience is the same, but the dead person projects his/her own beliefs onto what is happening and hence the different descriptions. The degree of matter and thoughts associated with it is very rough and also influences the interpretation of the experience post-mortem. The process is the same for everyone and consists of 'cleaning up' the matter in which we have incarnated, which is very 'heavy' also from a vibrational point of view – including associated thoughts – and is a difficult obstacle to overcome. The 'cleaning' purifies the matter and thoughts. The accounts differ due to different personal interpretations, but there are different procedures post-mortem that depend also on how the deceased is fulfilling his/her 'lives plan': some want a break and others want to return immediately.

Those who are excessively 'glued' to a life which was predominantly arduous tend to reincarnate quickly into the same family/friend environment and in this case, in the new life, the feelings of mutual recognition are very strong. So-called 'life companions', those people we meet during our lives whom we seem to have known forever, really are exactly that and we know because their vibration is closer to ours than that of others: many 'lives plans' can often be part of a larger plan and intersect even many times in different lives producing similar situations, which we interpret as being separate from each other but are not necessarily so. For example, LP's memories of his Sardinian life 3,500 years ago are indeed true – and this is especially important for "Him" – including the current friend who was then a colleague among the 12 leaders of Sardinia, another current friend who was his wife then, and the student on whom the book *THE MEGALITH BUILDERS – Psychic Archaeology and the Nuragic Civilization* is based (downloadable from: <http://www.evanlab.org/public/wp-content/uploads/2015/12/THE-MEGALITH-BUILDERS-Psychic-archaeology-and-the-Nuragic-civilization.pdf>).

LP asks how long after the death of the Physical and Subtle Bodies does the identity we had, and which is available to mediums, persist? Furthermore he asks for how long is it contactable while it is planning the next life. "He" states that there are two different situations. In the first, the Subtle Body is sometimes not well 'synchronized', especially in the stage represented by death, and both a better synchrony and revision period for the recently acquired experienced would be advantageous before the next incarnation. Rather often the Subtle Body remains, however, after the Physical Body's death. According to "Him" this is an anomaly because it shouldn't happen, but it's a momentary phase that can be easily contacted: it's actually the Subtle Body that is contacted. When there is strong emotion on the part of loved ones, the Subtle Body remains influenced by it and has difficulty disappearing. The second situation is when what we call a medium is able to contact 'people' whose Physical and Subtle Bodies have long gone, in a sort of neutral atemporal field, but who want contact with a medium just as the medium desires contact with them. In that case the identity that is in contact with the medium is part of the deceased's Psychic Body and usually it is that very identity that wants contact with the medium, not the other way around. It does so if it has something of importance to say. It is however easier for mediums to contact Subtle Bodies. Taking into account the basic lives plan, LP asks what happens between lives. Seeing as there is no need to work or eat to survive, do we meet beings we know (such as loved ones or pets)? "He" laughs and then says it is not necessarily the case that we pass from one

physical life to another in continuity – and it’s difficult to explain to us because we think in terms of linear time and therefore potential breaks – but not because there is an interval between two lives, which presupposes a new beginning... LP asks if, even considering simultaneous events, there is still a ‘reading’ sequence with an order of priority. “He” replies that it’s not like that and says to think of a radio which can be tuned to various stations: it can be on or off, but it is always able to be tuned and the stations can be listened to one at a time... Once, “He” said that LP has had many lives that can be read in sequence, but they are all present simultaneously (so as to not introduce the concept of time when speaking of simultaneity). It is better to use the concept of awareness, which becomes more refined with each life. LP has had lives in which this was very advanced, but the final objective is that of the plan that was launched, therefore while living a life experience it is necessary to reach the highest level of awareness (consciousness). Each life in some way contributes to this, and not just those involving incarnations, but also non-physical ones. They are lives too, of limited duration: “He” is forced to use a temporal concept to help comprehension. LP then proposes an analogy: “Let’s suppose we have an album full of stickers relating to my basic plan. If I want to see the plan’s status, I can look at each sticker one at a time, but they are all in the album at the same time and there are even spaces between them. Also it could be an album with each page devoted to a single plan and we could leaf through all the pages to see the whole super-plan. We could then have multiple albums, each devoted to a super-plan and extend this infinitely.” “He” says this analogy is useful to help understand the basic plan at an elementary level if we only look at one sticker (i.e. one life), and an advanced level if we look at everything together. It illustrates that we should enlarge our view to many plans, not just many lives, but it is flawed because it envisages spaces between the stickers. In reality there are no spaces: lives succeed each other without interruption. There isn’t a space for gaps, a place/non-place: only the ‘dimension’ changes (perhaps it’s better to say ‘setting’) and nothing stops. LP says he also thought about using the analogy of the tree image represented by computer files, but there is still a space between each ‘file’, whereas in the sticker album the spaces can be removed and the stickers placed over each other, like lives: in this way the sticker changes, but there’s no gap. “He” replies that the analogy of files arranged like a tree simplifies the transition from one level to another, whereas the album allows the gaps between stickers/lives to be removed. One is effective from a possibility point of view, the other from a space point of view, because removing the space between two stickers conveys the idea of continuity after transition. It must be emphasized however that the ‘succession’ of lives, not necessarily chronological, is of value in that it brings about an awareness of the intent behind the launching of an experience, the intention – first of all – to undergo the experience itself. It’s like the experiences, such as multiple lives, come together and give this awareness an almost material-like density and when this density – let’s call it that, as if it were ‘above’ when it really is ‘inside’ – is reached, the lives are lived more profoundly. As if in that moment all other lives reconnected. In this sense, sometimes many lives are sensed as having a very deep connection. Lives unfold in a certain way, but make sense in light of the highest level of awareness acquired through other lives, and at that point they become ‘usable’ as if they all existed simultaneously.

Since there is no interruption between one life and another, LP asks if to be reborn into another life after the death of a physical life, and even for non-physical lives, it is true that we should unconsciously ‘bring along’ only what is needed. “He” replies that it depends on the type of experience, which can either be physical or not, and on the different type: the strongest disturbances are definitely in the physical. There can be other not quite physical levels, but they are small: at the physical level it’s possible to often carry along disturbances. If the transition from one life to another is ‘clean’, then only what is necessary is brought along because it represents part of the overall acquired experience. LP emphasizes that, based on

experience from this current life, he realized that from an early age he would occasionally make arguments that could not have been based on his limited life experience at that time. Later in life he had access to some memories of past lives: he wonders if it would have been better to have had them from the beginning, or would they only have been irritating interferences. "He" states that, in reality, they have always been there: LP always had what was needed, even though it couldn't be viewed in movie form. Having memories too early could pose too much interference. There are some physical beings who had explicit memories of past lives; this resulted in unpleasant experiences and they became unstable.

LP asks, if there is continuity from one life to another, when do we process the previous life, and "He" replies that for us there is time and, if there is no break, there is no discontinuity, but it's not like this: there is no 'emptiness' between one life and another (lack of awareness) - there is the awareness to process the life just ended and to proceed to the next one. It is a 'period' of reshaping which cannot be measured in terms of time: for us it could be an instant or centuries. A 'period' in which we are neither in one life nor the next – which can be completely different – but we continue to exist.

## DIFFERENT LIVES

LP asks if it makes sense to say we have a succession of many lives and therefore to talk about a Collective Identity, which is like a belt with many little bags hanging on it, each of which is a life. “He” replies yes, when making the decision to incarnate, it isn’t once only, but a sequence of lives representing a consistent overall experience – an actual proper plan that can consist of a few lives or many tens of lives. The number of lives depends on the plan’s complexity and how fast the entity learns when faced with life events. LP then asks what happens to those who refuse to learn regardless of the number of lives, and “He” replies that this never happens because incarnation requires the will to do it and therefore to learn; it may seem as if a person isn’t learning, but it’s only an impression – it’s simply that more lives are needed, because it’s all part of the plan. Nobody can refuse to learn and cancel the process, because each plan always carries the longing to return to the One.

The query was raised about the possible existence of a fourth entity – the “lives plan” – that can be schematized like a belt with little bags attached, each of which is a life experience - that is, the parts of these lives that remain - the contents of which can be ‘read’ via regressions or OBEs. “He” replies that when the intention for the ‘lives plan’ is launched from its particular dimension, it is the intention to live an experience. This can have stages, such as different lives, but there can be obstacles or it can be accelerated, therefore the duration can be rather long and not pre-programmed. There is a certain amount of freedom that is exercised depending on developing conditions. The main objective is the plan, the experience, which has a moment of launching and a moment of re-entry and involves the Psychic Body. During the sequence of lives in the plan – not necessarily chronologically – experiences of previous lives can be accessed, either through regression or OBE, if this access is of benefit to the current life. It’s also possible though to access a higher, vibrational level, in other words an amalgam of all previous experiences in this ‘plan’, also if it is useful and not disturbing.

LP asks if shortly after death a villain were to examine his/her life and realize the errors made, would he then reincarnate into harsh circumstances, which we can liken to the religious idea of purgatory. “He” replies that hell is an invention and adds that, at the end of a life, this person would see a summary of the life just ended and then ‘densify’ into more or less pure thought, and would carry this state into the beginning of the next life (humans call it baggage, but it’s actually an energy stockpile); it’s as if the plan has been damaged, but it will not necessarily have implications for the following life (*contrary to the concept of karma, which assumes linear time*), although that stockpile of negative energy will eventually be refreshed even if it takes time and effort.

LP says it seems like in life we all have a task to do for other humans, but that most of them seem to have a low level of consciousness, and “He” replies that in reality there is never a task to do for others: everyone has a task for themselves, but at the end this also involves others, therefore there’s no point emphasizing helping others because they inherently help themselves and are helped; actually, at a higher level we are all connected even though at the physical level we are separated. Ideas still circulate automatically. LP then asks why this task for ourselves proceeds so slowly: our lives are brief and things need to move faster... “He” laughingly replies that it appears slow to us because we want to see our efforts rewarded within a short time.

When asked to what extent is our future pre-determined (totally, partially, or not at all), the smiling reply is that in the physical life we are living, our free will is always very limited, but when

we look at the larger view there is greater latitude for movement. Those with a wider view choose the 'restricted journey' of physical life because it is useful, but there is greater latitude than there would be without that view. Looking at previous lives may confirm some events, however everything that's needed is already available in the present moment – if it is accessed – but instead we feel the need to look at the past, like rewinding a video, in order to feel more secure. In reality we are not going back in time, seeing as time doesn't exist; it's more like a place in which a mostly mental backup is stored, but it's not needed because if what we call 'the process of acquiring awareness' proceeds without a glitch, every time we move from one state to another – not necessarily to another life – we gain something and bring with us everything we need, which is always available. Curiosity, however, is good. LP notes that nevertheless, to satisfy a curiosity such as whether the T. Rex was green or brown, we need to look at it directly in the Akashic records, and "He" agrees. LP also notes that, although most humans firmly believe that our current civilization is the most advanced that has ever existed despite there being proof of previous civilizations superior to ours as recent as 20,000 years ago, it would be interesting to access the recordings of these to see and better understand what happened then, so that we can copy the positive and avoid the negative; how can we avoid mistakes if we don't know that they have already been made? "He" rebuts that LP should drop the idea of avoiding mistakes or the necessity of doing good things, because he has access now to everything he needs, and it is always there for him. He shouldn't worry about validation, because it's not necessary and he can access other things while continuing to be curious because that is part of his 'lives plan' and is useful, without the need for validation that has already been given abundantly.

LP asks why is it so difficult to advance on Earth – is it the fault of others or our own, in that we create our own obstacles? "He" replies that it's a rather complicated matter: in this historical period a process that could be called 'broken awareness' is underway. In the manifestation of intentions, when transitioning from one life to the next, at a certain point a certain degree of 'rough' awareness remains, which ensures that certain 'individuals' (*i.e., those who give rise to a 'lives plan'*) feel the need to quickly reincarnate and this is not always a good thing because, between one life and the next, there should be a break to 'digest' the experience before deciding to reincarnate or proceed with the intention. Accelerating the reincarnation process creates 'negative' aspects: for example, a type of compulsion for reincarnation without adequate assimilation of the experiences gained. It would be convenient if, to the few of us who can sense it, we were to receive confirmation that something more than the life we are living exists, but that we should take things slowly before reincarnating. Physical beings' concept of time greatly interferes with how they live their experiences, preventing a proper analysis. Time as a linear progression provokes haste and this is a serious mistake as well as a senseless one, because time is only a perception. Experience must be lived slowly.

When asked if the people killed in massacres caused by, for example, Hitler, Stalin, Mao and Pol Pot were destined for this – in terms of the 'lives plan' – "He" replies that when an intention relative to the 'lives plan' is launched, individual steps are not all determined a priori; there could be the possibility of a horrible death, but it doesn't necessarily have to eventuate as it depends on the sequence of experiences during the 'lives plan', which is always purifying certain energies even when it appears cruel. In cases when the experience involves very many people, the effect is multiplied and creates very 'heavy' fields – the concept is essentially as expressed by Maharishi Mahesh ([https://en.wikipedia.org/wiki/Maharishi\\_Mahesh\\_Yogi](https://en.wikipedia.org/wiki/Maharishi_Mahesh_Yogi)) when he said the effect on reality from intention is proportional to the square of the number of people expressing the same intention.

The above massacres involved recognized groups of people; there has been an excessive individualizing that has caused overpopulation of some groups. Starting with a limited number they have gradually become too many and have grouped together. The Earth does not intervene with cataclysms to limit overpopulation, but the mental energy of humans can create an antibody-type reaction with tragic consequences unless higher energies are drawn on. At the moment there is a very high, but not necessary, number of people: two-thirds of this number at the most would be enough. Africans, for example, increase in number uncontrollably, also because Africa has a different energy, ensuring that its population remains at a lower level of awareness.

“He” states that, when we reincarnate, we forget our previous experiences and our true origin: the ideal process would be if the part about each single life’s story were deleted and only the acquired experience remained, so as to reconcile it with the larger plan, which usually consists of many lives. The profound learning – the essence – from previous lives always remains when the pieces of the larger plan are put together. If in a previous life someone was a king and currently is a pauper, the memory of those privileges is cancelled but there remains, to use a simple example, a larger view of things, which should typically be a king’s trait, or the ability to handle power, or brutality. It’s not just what we consider the good things that remain... Let’s suppose he retains the ability to see the larger perspective and to help others: these could be useful even to a pauper. What reappears from past lives is what is needed to learn a lesson – what is of use – without using the concepts of good and bad, which are typically human categories. If a ‘previous’ life (in the sense of evolution of consciousness) occurs in the future, it’s possible to see it in an hypnotic regression because in reality it is previous in terms of lessons learnt.

When asked to explain how we can know our ‘lives plan’, because this would help clarify many things, “He” replies that it isn’t an easy topic and LP is getting a glimpse of something: there is a larger intention that branches out like a tree, and we can consider a leaf at the end of a branch as being an individual personality. The highest intention is often the most complex, for example “He” is a branch of a higher intention and is in a different ‘dimension’ to the human one, but still part of that higher intention that doesn’t only involve matter, but non-physical reality too. LP proposes an analogy: Suppose someone capable of doing so considers constructing a huge ideal city. First there’s the need for people who can find the right place and evaluate the environmental impact, then these people need other specialists to oversee the project, taking into account the needs of the population and deciding where to put public buildings, green areas, roads, and residential areas. In turn, these specialists require urban planners for infrastructure, sewers, water mains, electrical and communication networks, public and goods transport etc. And not just that, there’s also building architects, who need an army of suppliers, bricklayers, installers, plumbers, electricians, and so on, up to the eventual inhabitants of the city. It’s a tree structure of intentional plans that goes all the way to the end users, those who actually live in and experience the city. Therefore we are like the end users and “He” is the project manager who supervises the construction of the building intended for us. Can the end user get some idea of his/her place inside the overall plan, and if so, how? “He” replies that the analogy is reasonable and yes, it is possible for the end user to get an idea of his place: using the above analogy, it’s wrong to think that a life as a manual labourer is necessarily inferior to one as a manager. Perhaps the former, during his life, may appear to have a low level of ‘objective’ awareness, but at a more subtle level he, like everyone else, can always connect to something higher because there are ‘channels’ allowing a type of ‘direct awareness’, rather than taking the longer and more torturous path involving many lives and which is the one usually taken. It is therefore possible access higher knowledge. For example, through his work it is possible for him to have an intuition/inspiration that represents the ‘feeling’ of a sense of wholeness while avoiding mental abstractions. This

possibility is inherent in physical life, but it's rare for people to access it. It is like the enlightenment spoken of by Buddhists and can be both impromptu and momentary, therefore not permanent. It's better to use the analogy of the tree that begins from a seed, grows, develops branches, leaves, flowers, fruits, and with this many more seeds, some of which will reach suitable soil and produce other trees with more seeds, eventually making a forest. It's a more accurate analogy, because it includes all the tree's details, its biochemical processes and interactions with the surroundings and with other trees. A plan can remain at the seed stage, but can also develop and give rise to new plans. Thus the Supreme Being sees its own experience expanding infinitely: this 'motion' is fundamental to the expansion of consciousness, and why the tree is the most appropriate analogy. The expansion of consciousness is by definition infinite; from a materialized idea many others are born in a never-ending process.

"He" points out that "He" could say things that appear to contradict what was said previously, but they are actually statements that are later modified because of the need to proceed one step at a time. First of all there is the need to live an experience (but this doesn't mean programming a set number of lives), and this then translates to lives that are not all necessarily the same kind (there can be lives on Earth or another planet, and even non-physical ones, not necessarily in chronological order), all of which require new resolutions as they unfold because of interactions with other plans; it's complicated to imagine not only a non-chronological sequence of Physical or non-Physical lives that are not all the same type, but also with their whole series of interactions. LP then asks: "If the Psychic Body has to incarnate, let's say 150 times, it assumes 150 different identities of Physical Bodies but the Psychic Body always remains the same. At the end of the first plan, another begins with a new Psychic body now having this experience with new Physical Bodies, but both plans can have another higher level Psychic Body in common which is managing the plan from which these other two derive. We therefore have an identity that branches into two identities, which in turn branch into multiple physical identities. Is this correct or not?" "He" replies that this could be the case and also, while the plan is underway, a change in level could occur by changing the Physical Body if it proves necessary. The initial intention could have one branch leading to 150 total lives and another with 40. For example, "He" said that NR was a non-physical entity during LP's life in Sardinia 3,500 years ago: that too is another level. Furthermore the branchings can even intersect. Speaking of them as identities may be too restrictive. LP asks how many lives has he lived and "He" says very many: around 3,000, certainly thousands. LP notes that it must be a long plan and asks if he is slow to acquire understanding or if the plan is particularly complex. "He" replies that LP considers it a single plan, but that's wrong. There's nothing more to add. There's a type of rebound: the intention, ultimately, could just be one that touches everyone in LP's group – including "Him" – but which depended on many Psychic Bodies. "He" tells LP to look at his own 3,000 lives in a linear way, but as an integral part of a higher entity. NR has also lived many lives. Fewer than LP has had, but still many – around 2,000. LP asks if these lives also occur in other universes or only in ours. "He" says "He" is referring to this universe and that it can certainly be said that virtually everyone encountered is part of that plan.

Prompted by the approximately 3,000 lives "He" mentioned, LP asks how can LP the person, while living a simple life, also identify himself with the highest level branchings. "He" replies that if LP had asked it at another time or in another life, "He" would not have told him about the 3,000 lives; this means, in fact, that LP is aware of a plan that is broad enough to have branched into series of sub-plans, including basic lives, in one of which LP is currently existing. Using the analogy of files and sub-files, it's like in telling LP about his lives, "He" rose to a branch level far above the basic one. LP the person is at the single 'file' level, but he can see the sub-files he's part of up to a branch level far above where he is now. His consciousness has risen sufficiently to be able to

'condense' the result of around 3,000 lives. LP then asks if there is a connection, or interaction, between the various base-sub-files of which he is aware, and "He" states that the lowest level interactions only occur through higher levels, therefore, when referring to 3,000 lives, it means the interactions involve levels way above the basic ones, right up to one comprising all those lives. It's like looking at a map: if we concentrate on one detail, that's all we see, but if we widen the view we can see larger areas of which that detail is a part, and all its relevant connections, even more so the wider we extend our gaze. The connection between lives becomes perceivable and 'useful' (meaning improved awareness) only when our level of consciousness increases.

LP asks what happens during a non-physical life. Is it possible to know? "He" replies that it's very difficult because even using the term 'life' is inaccurate. There is the awareness of existing as an individual. For us, "He" has individuality, but from "His" point of view it's much less apparent and very different to what we perceive. It could be defined as 'broader', but in the spatial sense – it's more in temporal, spatial, and functional terms. In a way, we see "Him" from below; we have to 'limit' ourselves in some way otherwise contact would be impossible. In reality, from "His" point of view, "He" is in a dimension that is not without boundaries, but is truly very, very large. "He" does not originate from a physical life, but something different. Let's take for example the instance when, 3,500 years ago, NR was an entity with which LP was in contact: as NR did, at the end of a physical life we transition to an energy state that is more 'subtle' than the physical one, but not like the Subtle Body, because the latter is specifically involved with the physical experience. The term 'Energy Entity' is appropriate because it is something that is not the Subtle Body, but rather an individual energy having an experience that is anything but transitory, of a different type but still limited, in that at a certain point it ends and another begins. LP asks with what does this energy Entity interact and gather information from, and "He" replies, referring to NR during LP's Nuragic life, that it also interacted with physical beings but at a different level and could even access one whom we would call 'more evolved'. In that situation it was a channel for LP to access a broader vision, which he needed to complete the task he had. It was a 'hook' that allowed him to get advice and direction from an expansive point of view. From the Entity's point of view, however, it did not need an earthly experience: it had decided to live the experience of contact with physical beings, which can be likened to telepathic contact, it being in another 'dimension' and without a Physical Body. Contact was habitual and very frequent. LP notes that at least one of them must have benefited from it, at least in terms of experience. "He" states that idea of 'benefit' always make "Him" smile and that yes, there was benefit in terms of experience. LP then asks what exactly was his task in that life, and "He" replies it was to contribute to wisdom, with a view that was detached from events and therefore was unrelated to his daily life, which was managing the construction of sacred villages and Nuraghi. That particular life of LP was one guided by a 'hook' into another 'dimension', something similar to the current contact with "Him" and that now also involves NR.

LP notes that "He" mentioned that previous lives, with experience accrued from future lives, acquire 'density', and asks if they acquire it while the lives are being lived, or afterwards, in a post-processing stage. "He" clarifies that they usually acquire it while being lived. With a sort of 'feedback', things become clearer than they were: there are moments when awareness becomes clearer. Since there is a 'succession' of lives and experiences, this almost always happens in the experience environment. The processing stage is not a form of limbo; in physical lives it usually occurs during a life. LP remembers that in his current life he has been through various bad times and only many years later did he realize why: consequently he has shed all emotional reactions to them because it is now clear they were lessons to be learnt. He asks if this understanding could affect his actual experience of those moments while he was living them. "He" says that LP has

described a psychological type of awareness, but “He” was not referring to that: it’s something that can become like that, but it’s on a different level. The psychological aspect makes us believe that we have understood and dealt with them, but this is, in a sense, ‘superficial’: there is something deeper, a deeper understanding that never enters the rational mind, therefore we can live a life with a profound level of awareness without psychological acknowledgement of it. “He” says that in this life LP also realized it psychologically, but even before this he still had a high level of awareness, meaning it was present even in other lives. It’s a level that allows one to successfully deal with trying situations, even without understanding the why, that otherwise would be intolerable. In fact there are people who deal with situations in a certain way that does not reflect their cultural or psychological level, but rather the level of awareness obtained from being more ‘subtle’. A person can therefore demonstrate wisdom even though not generally considered to be wise. Certainly when, during a life, all the pieces of the puzzle in the human being are in place, the impact of that life’s experience on the reality the person is living becomes very important.

LP asks if being unable to remember our past lives and, generally, who we are and where we come from is the price we pay for the freedom to make decisions in the current life: would we be less free if we remembered something? “He” explains that yes, we would feel less free. If the transition from one life to another is perfect, in the new life we shouldn’t remember anything about the previous ones: what is needed is transmitted unconsciously. It’s possible for someone to remember past life episodes like portions of a movie, but this happens when it’s useful for the current life. LP mentions having memories of past lives, which absolutely do not influence his freedom to make decisions: they only help him to better understand some aspects of this life, but they only appeared later in life... “He” agrees that indeed, sometimes children have clear memories, but then lose them and this is necessary so as to not heavily condition them in adulthood.

LP asks if repeated successive incarnations, each with vivid memories of certain acquired knowledge, can be used to more efficiently hand down knowledge over a very long time without physical support, such as books, and whether this is a real possibility or only a whimsical theory. “He” replies that there’s a sort of ‘concentration’ of acquired experiences that is passed on unconsciously to the successive physical life, but if an obvious and detailed memory is needed, this only needs to be present in one life, even at a distance of centuries from its occurrence; or, in order to know what is needed, access to the Akashic records is enough. A situation like the one LP describes could exist, but the real difference is in the processing of all acquired data and that is what must be conveyed along physical lives. Each of us can access much of this type of data when, at a deep level, we decide to do so. We can access all acquired and processed data.

Speaking of family constellations, “He” states that, assuming the facilitator is skilled, able, and works in good faith (traits which are rarely present), anything within a family constellation can be managed adequately, since the Morphogenetic Field exists and has its own ‘power’ which not everyone can oversee. That type of experience is necessary for some, and it functions mainly to settle old unfinished (polluted) situations; continuity, with respect to one’s genealogy, is not fundamental, however it is important for some.

LP asks about the conditioning of those who, during a family constellation, behave unexpectedly and unlike others, and “He” explains that they are conditioned by the Morphogenetic Field, which really exists, and the facilitator’s task is to access it. However access is not enough, it must also be used properly. LP then asks for further clarification on what comprises the Morphogenetic Field. “He” replies that basically it’s not too far from entering another reality: effectively it consists of

taking a part of the Akashic Records which is currently useful, therefore it is also affected by the facilitator's ability.

It's rather easy to 'open the door' to and access this partial reality and then 'close the door again', but it greatly depends on the facilitator's ability to handle whatever comes out of it, because it's not something banal. To his understanding, LP says that the facilitator must access the Morphogenetic Field, in that he must read the Akashic Records relative to that family and for a particular situation, but then how is it communicated to the constellation's participants? Telepathically maybe? "He" says no, they too access the Morphogenetic Field: in practice they go and read the Akashic Record itself but, as occurs in channelling, these experiences are very much influenced by participants' personalities and it's the facilitator's work to lead so that the experience is coherent and consistent. This is the interesting thing.

## THE MIND

“He” states that the memory of what the definitive individual has done in this life, the one who is currently LP, can be said to reside in the Physical Body. Access to memories of past lives and all else depends on the Subtle Body’s ability to connect to a different and larger memory repository – such as the Akashic Records. Even memory however has various levels: there is that relative to the current life; that for lives within the limited plan; that for lives within the broader plan, and so on up to the highest... The latter memory has no physical support, therefore in reality our memory abilities are unlimited. The only limit is the amount of information a human is able to evaluate. “He” states that people may remember events differently to how they actually occurred, and this is seen in the lives we are currently living, because we are conditioned by our perceptions and the filters through which we interpret reality. In fact, in broadening our memories we perceive the limits of our perceptions. The limits in reporting a perception, with the differences between memory and reality, allow us to sense, even in our circumstances, that perception is limited and can be deceiving, so much so that two people will remember the same even differently precisely because of the many possibilities caused by the limitations of that same perception.

Since Hameroff ([https://en.wikipedia.org/wiki/Stuart\\_Hameroff](https://en.wikipedia.org/wiki/Stuart_Hameroff)) states that microtubules are where consciousness resides in our bodies, “He” adds that from a physical point of view it could be considered true; they are also an interface but, in each physical life, a ‘container’ is needed to store what is required for the particular life’s experience and microtubules are the bypass for this to flow. They are, more than anything, a means of communication.

When asked if our essence, our Psychic Body, can be schematized as light, “He” replies that the mind is more than light... When it causes photons to appear at a distance it’s because nothing can arise from a void. In the moment when the mind focuses on something it is, to be clear, as if it makes this something visible. We obviously use the term ‘appear’ for something that can be seen. The human mind can visualize many things, but it can’t visualize what can’t appear. We should ask ourselves though: “Visualize where?” meaning at which level of reality. We could say that photons are seen in front of the photomultiplier in North Carolina [Tressoldi, P., Pederzoli, L., Matteoli, M., Prati, E., & Kruth, J. G. (2016) Can Our Minds Emit Light at 7300 km Distance? A Pre-Registered Confirmatory Experiment of Mental Entanglement with a Photomultiplier. *NeuroQuantology*, 14(3), 447-455] and we can prove that photons were created because they were detected in this reality rather than in another; for two people to see something, it has to appear in the reality in which both people are present. “He” therefore adds: “When, instead, you tell NR to visualize something, you know she does, but where? ‘where’ means ‘in which reality, which place, what time?’. When you instruct someone to visualize, you know that person will see something, and so it exists in a ‘location’”. LP adds that he has learnt of this problem since realizing that in an OBE there are infinite levels of reality and one of these must be chosen. For example, during an OBE we can move from one level to another. It is the direction in which we focus our interest, because visualization implies the presence of what is visualized... “He” agrees and adds, referring to photons, that these are what our minds can use at this stage to continue on this path, but it is only a means to an end. We can say they give us that little bit of self-confidence needed to make photons, rather than something else, appear. Therefore, also with respect to distant healing, some say they make light (photons) appear, but only because they are unable to make something else appear...

LP states that when we consider a quantum particle, or potentiality, a set of waves described by Schrödinger’s equation, let’s say that at a certain point they become real (‘collapse’) and there are 3 theories to explain this:

1. The observer, in the act of looking at the potential particle, makes it collapse into reality.
2. The circumstances of all surrounding particles influences and causes the collapse of one virtual particle in one modality rather than another.
3. The collapse of one virtual particle is spontaneous, very rare and random and, since there are so many of them, there's always one collapsing and this causes the collapse of the others.

LP wants to know if one of these is right, or if they're all wrong. "He" states that the first theory is like there were a 're-manifestation' of intention, minimal for us, but actually we have spoken of manifestation of intention as a flow of ramification – thus causing manifestation, or collapse – however the flow of intention continues as if a new intention were expressed consistent with the previous. LP asks then if it was the initial intention to have an observer at some stage watching the virtual particle, and in that moment cause a collapse in the appropriate modality for the intention itself to manifest. "He" replies yes and no: meaning that the act of observing is not foreign to the general context, and in fact is part of the process itself. It's like at that moment the situation is assessed: collapse consists of the observer emitting a new intention, which intervenes on the primary intention and modifies it without interruption, because the observer's intention creates a new situation and can interfere more or less significantly on the primary intention to the point of strongly altering it. LP mentions the double-slit experiment, where by observing one photon or electron at a time we see their particle nature, but observing many simultaneously they appear as waves. Is the outcome dependent on the observer's intention? "He" replies that in a way yes, the observer is fundamental in this experiment. LP asks if this is because the observer 'uses' the manifested particle, or because the particle is made to appear one way rather than another. "He" explains that in fact it is made to manifest by the focusing of intention. LP asks if making it manifest a certain way is part of a higher intention and "He" says yes, eventually it's a consequence of it. LP asks if, when an observed particle collapses a certain way, the neighbouring particles collapse consequentially and coherently. The answer is a definite yes. In a way we can say that there's some truth in all three theories, but the closest to reality is the first, which can be seen as the emission from an observer of a new intention that alters the flow of the baseline intention's manifestation: a sort of creation by the observer. LP notes that the Copenhagen Interpretation was largely correct in stating that it's the observer who causes a reality to manifest in one form or another... an excellent insight, given that it's over 90 years old. "He" says yes, that's true. Basically, there's nothing we can see or discover that did not originate from a higher intention. Nothing at all...

LP asks what emotion is and why it is confined to the 'lower' levels like physical lives. He knows what emotion is from his own perspective, and would like to know about 'His' perspective. "He" explains that it's a certainty about every physical being to feel many emotions of all kinds every day, even though can't be illustrated because we don't have suitable models: we can show emotions exist, but not explain what they are. As long as we can't prove something exists and explain it with agreed-upon models, we struggle to believe it, however we have demonstrated the impact of emotions even on the human body (for example, we can measure the physical effects of fear), therefore their existence is unanimously acknowledged, but we still don't have broadly recognised explanatory models to interpret them, so in a way from that perspective we pretend they don't exist and the meaning of the word 'emotion' may vary depending on the listener. Emotion is a type of passage from the non-material world to the material world, with a physical value. LP asks if emotions are a way of influencing the material world, or are there other methods? "He" confirms that there are absolutely other methods ALSO. In the physical state emotions is the simplest and 'propulsive' way, because they move easily from non-material into the physical. The disadvantage of emotions is that they pass so easily into the physical that few of us can handle

them. LP then asks: "If emotions easily cause physical effects, and since a simulated emotion is not an emotion, can we have physical effects with the latter as in a real emotion but without feeling it?" "He" explains that emotion has its function and, for us, its dynamic, and it is futile to try to reproduce its effect. If anything the question is: what other way is there to physically effect matter? The answer is the ability of our mind to focus – and not only that – that can bypass emotion. LP now asks what comprises 'our mind to focus' and "He" replies that 'mind' means something broader than just the brain, which in itself has many still unknown abilities in its neuronal connections. Someone who can manage emotions can use them as 'fuel' if the emotion's motivation is used, because emotion can cease quickly. Someone who is well-versed in emotional stability can move very 'subtle' energies which effectively influence matter. Emotion is an instinctive impulse which we can't eliminate without great difficulty, but the underlying motivation of emotion is something higher, very much linked to one's life plan: it is truly a 'life' motivation, broken down into small daily actions. If a person's emotional part meets a solid and important motivation – if need be, coming from more than one plan – he/she can use 'emotional fuel' (without which there is no 'drive') and find a channel, and also a mind able to focus something for good: in this case one can influence matter in an important way. LP mentions having obtained the first REG (Random Event Generator) influence results by simulating the emotion of relief and, it seems, this caused some effects, but it was still a simulation... He asks if that is what "He" means by control of the mind and use of emotion as 'fuel'. "He" says yes, if we want to look at this case, but earlier meant something more general. "He" had already said that it was important to find something that would emotionally move the experiment's participants because it is fundamental. We can, rather than simulate, imagine or make someone imagine an emotion and feel or make someone feel real sensations, albeit not as strong as authentic emotion. If, however, we find an emotion linked to a strong motivation, the effects are more intense. The emotion exists because it represents something similar to our fuel. It also exists at higher levels – or rather 'other states'; if it isn't there it's because it's not needed. Emotion moves human beings... yes, 'move' is the closest term to reality. LP asks if, at the Psychic Body level, emotion still exists and "He" says that certainly the Subtle Body is still permeated by emotions, but not the Psychic Body, or rather, using our terminology, it involves more 'advanced' emotions to do with feelings relative to a 'sense of belonging', while for us emotion and feeling are linked: we go from one to the other. LP state that, however, for us feeling could also be the product of choice, a more stable emotion, in that the latter, if instinctive, could be linked for example to hormones. Perhaps though this is too 'unusual' a concept to be 'digested' by most people. He asks if this is correct. "He" disagrees, because for us the process always starts from an emotion, which is what makes us 'vibrate': motivation is the stabilizer, like a container. We often separate instinct from more 'cerebral' feelings, but it's wrong and they should not be separated.

LP asks: "We often see people, mostly politicians, who strongly support ideas but once in power do the opposite. Is it only a matter of convenience, or are these controlled and 'occupied' by entities?" and "He" explains that it's not only politicians: indeed, when we exchange information we mostly use verbal communication and this is already very far from an actual practical demonstration of this information, and is "our of phase" with it: words are such an ambiguous modification of thought that even if there is sincerity, they are not identical to the original thought. When words are then translated into action, even in the best cases, they move even farther from the original though because practical needs are taken into account. Remember though, the current energies present on Earth (not exactly 'pure') and we can understand that the discord between words and action is even more pronounced. A sufficiently large and strong critical mass is needed so that sincere thought can turn into more honest faithful words, followed by actions better fitting the thought itself: it's the concept of 'intention' of which "He" already spoke

about at length. Currently the intention emitted by many physical beings is unfortunately at a very low level and everything that happens reflects it: it's no surprise, therefore, if there's a big gap between the words of not just politicians, but many others too.

LP is reminded of unconscious telepathy and says that the possibility of telepathic transmission is not in doubt: the question is only about how to record it via the electroencephalogram. If there's a signal in the Receiver, we can invent a way to detect it; if instead it's only a particular configuration of brain waves, it becomes more complicated because even though we can detect it statistically with many stimulations, this makes it poorly suited to rapid transmission of data. "He" replies that from His point of view it would be possible for example, to reduce space and time, transmit and receive an image exactly as it is, but this is theoretical because in the moment when we want instrumental evidence, we need to use physical things and we collide with all their limitations: for now we're unable to detect it instrumentally. We could say that the Receiver has an 'impulse' which isn't necessarily the same structure, or form, as the Sender's. For now we can fine-tune an indisputable way – a stronger statistical demonstration – to show that information does travel from the Sender to the Receiver, but we can't explain the means because we don't have suitable equipment. LP now asks if "He" has anything else of potential use to suggest, apart from increasing the stimuli to enhance statistical detection. "He" explains that, for greater enhancement, the stimulus shouldn't be just anything, but one which elicits the strongest emotion possible. A greater number of stimulations, to improve statistical integrity, will 'calm' the experimenters and readers of the results; but we need this to go further. LP asks which repeating stimulus will always generate a strong emotional reaction; indeed, repetition over time tends to dull emotional reaction. "He" says there are three requirements:

1. Test participants have to be as mentally and emotionally stable as possible, as well as able and trained in focusing.
2. Many stimulus repetitions are needed.
3. Identify something of emotional relevance for the participant.

If these 3 requirements are satisfied simultaneously, they work in synergy and produce a stronger effect. Once suitable participants for the experiments have been identified, possibly via the requirements above, they can be involved in choosing the stimuli to be used and the moment in which they are produced. The test supervisor must be a neutral observer of many repetitions. LP notes that it wouldn't even be necessary to measure the Sender's EEG: only the Receiver's is enough, with an added signal indicating delivery of the stimulus. "He" agrees and explains that LP's attention should only be on the method and results. Leaving the choice to the Sender could be useful: it involves a Sender freely choosing from a screen the image to be used – which at that instant evokes a certain emotional reaction – as well as the moment it is sent.

## AWARENESS

When asked “How do you see awareness?”, “He” replied: “It’s us, here where I am” and has to leave it at that; we humans need a definition of that concept but “He” can’t give us one, since where “He” is the question is nonsensical. LP therefore asks if awareness is the knowing acquired by the Supreme Being, which eventually realizes its existence but doesn’t know what it is made of, and begins to study itself to know about itself. “He” replies that it’s we who need awareness, whereas the Supreme Being only needs the experience gained from living through situations. When asked if the Supreme Being considers them one or many at a time, “He” says that it’s an infinite number at a time, and LP counters that there must then be an infinite number at a higher level and the Supreme Being needs infinite ‘time’ – or rather, an infinite ‘count’ – to consider them all. “He” says that the Supreme Being’s experience is different to ours, but that ours contributes to it, in that the Supreme Being needs to go through bodies and situations to perceive, otherwise it is all just abstractions. Humans are the experience and therefore need abstractions. For “Him” awareness is not only about one life, but encompasses many lives – those belonging to the ‘lives plan’. The closest concept to ‘awareness’ is that of ‘taking responsibility’ for one’s behaviour in this life, always keeping in mind the ‘lives plan’: it is about knowing this plan in its entirety and taking responsibility in accordance with it. Awareness cannot be measured. In human reality the degree of mental turmoil is an indication of the level of awareness: the less turmoil – the greater the control over mental turmoil – the greater the awareness.

The energy of the Earth in a certain location greatly influences the population therein. At this time on Earth what we call positive and negative energies are approximately equal, with slightly more of the positive, but the future is unforeseeable because of free will. There are areas of positive energy (small and strong) and areas of negative energy (more expansive but weaker) as well as buffer zones where neither predominates, which should become interface zones for communication. The negative areas are North America and many parts of South America, Africa, and large areas of Asia, including central India, which has overpopulation problems. Positive areas include a band of northern Europe, Tibet, and Australia, which has a very physical positive field. A very important large buffer area is in North Africa, up to the tip of Italy, and also extends into Asia. The positive field in Tibet is strong, but it only affects a small number of humans, however it has a strong attractive power.

Speaking of ‘vibrational level’, “He” clarifies that it is a concept regarding matter that we sense, but as yet are unable to measure: it is a type of ‘purification’, something like ‘bringing into focus’ a blurred moving line. It’s a matter/psychic combination: the Physical Body emits vibrations, some of which we already know and measure or intuit, but it’s ‘bringing into focus’ the mental ones too, the vibrations of our thoughts, which we sense but can’t measure. It’s the energy of an abstract thought and can cause, if strong enough, significant effects. This personal energy can be enhanced and ‘made clearer’, ‘more focused’.

There are people who, during their life, suffer from severe diseases – for example the scientist Stephen Hawking ([https://en.wikipedia.org/wiki/Stephen\\_Hawking](https://en.wikipedia.org/wiki/Stephen_Hawking)), who had Amyotrophic Lateral Sclerosis – and “He” states that they may be choices forming part of the ‘lives plan’, but when the intention for a particular experience is launched, one can choose a direct path or a longer one and decide to be born into a Physical Body with these strict physical limitations – as did Hawking - and this can, through the almost complete limitation of physical functions, assist in reaching other levels of reality. LP asks why Hawking remained as materialistic as he claimed and apparently did not understand, despite his exalted mental capacity, that there is so much beyond the mind. “He”

replies that this may appear strange to LP, but perhaps not to Hawking; perhaps, after a break, his next experience may be totally different. When there is a very restrictive situation, behind it there is often the desire to severely limit something in order to favour the expansion of something else. LP asks if it is then possible to reduce the many common sufferings linked to death and “He” says that it’s possible, because our sufferings mainly depend upon the fear of death: the fear-thought, which is the strongest regarding matter, creates such a strong vibration that causes much suffering. Those without fear have a trauma-free passing at the end of life.

We can become more aware of our ‘lives plan’ by taking advantage of curiosity. With respect to the oft-discussed voluntary or assisted euthanasia, “He” says that from “his” point of view it is insignificant, because if a person is aware enough to make such a decision, in the end he/she will do it anyway: termination of life is always our decision, whether or not it appears as suicide.

Given that there are plainly dark forces heavily influencing the planet, when “He” was asked if we can exert a positive effect or if it’s not possible because we can only influence ourselves, He replied that when we incarnate we can only act upon ourselves, but in doing this we also indirectly influence others, therefore we must better ourselves.

LP asks what are the angel hierarchies spoken of in some religions and “He” replies that it is difficult to explain some concepts and sometimes the intuitions of highly evolved minds have the important role of making certain ideas easier for the majority to understand. In reality things are far more complicated than how the angelic hierarchies are outlined: they are, however, different levels of consciousness.

“He” then adds: “You all link the concept of identity to the Physical Body and at worst to the Subtle Body, which is very connected to the Physical. The place from which I’m speaking is a very specific branching suited for contact with you, but ‘identity’ is a term used for physical beings because it’s nonsensical otherwise, it involves even more branching. “I”, being ‘above’ you, even though “I” AM YOU, as “I” said, am at a level that branches in both of your Psychic Bodies, which themselves branch.” LP notes that this layout is what we call the “tree diagram”, which allows a problem to be broken down into smaller details to it can be solved. We also use it in computer memory, where we have a parent file with many sub-files and so on, up to the ‘end’ files. In the subject of our discussion we have Physical Bodies instead of files. “He” confirms this and adds that in our case the branching is not only towards the bottom, but can also go towards the top, expanding the pyramid upwards and greatly increasing its complexity. The increasingly detailed subdivision into sub-files allows the living of given experiences in a particular way, without them being classified as ‘inferior’ or ‘superior’. The launching of an intention involving many lives, but not necessarily their details, ensures the intention remains, but during those lives more features are encountered and there is loss of cohesion, giving the appearance of slowing down. LP is reminded of this analogy: “If I wish to try a game of billiards, I have to shoot a ball, but if I do it with the intention of making it follow a specific path, my shoot can be slightly off or the ball’s bounce may be irregular, or the felt on the table is slightly uneven, and consequently the trajectory will be slightly different to what was planned.” “He” rebuts that the analogy is not exact, because the ‘slowing down’ of the plan alludes to a characteristic of the physical in humans that, because it is so connected to time, can sometimes appear to be lost; matter of which humans are made is in fact scattered, primarily because of time. Therefore at times reincarnation is not advantageous, and it is better to remain at another level.

Assuming that ethics is a behaviour that is beneficial to others and is predictable and trustworthy, therefore in effect it is altruism, LP asks how can we know whether or not we are following our 'lives plan' given that, at the Psychic Body level or higher, ethics as we know it does not exist and instead there is compliance with the 'lives plan'. "He" replies asking why this type of ethics should be subject to different rules. LP rebuts that it's possible for him to behave differently, selfishly and, for example, kill people for gain or do bad things, or steal, etc. This would be unethical behaviour, but still a possible choice. At "His" level, are there also behaviours that are good, and therefore ethical, and others that are best to avoid, therefore unethical? "He" says that this is a different version of 'positive' and 'negative' concepts and adds: "To simplify, where you are right now what you say is an abstraction, because you are unable to act differently; you have reached a level where you see the futility – the inefficiency – of negative behaviour. You have 'refined' your way of thinking because you have already experienced negative behaviour and understood the inefficiency. The specifics don't matter, but in some past lives you behaved negatively and were even intensely brutal. It was necessary – there's no need to go over it again. Your vibration is by now far from that level, therefore your contention is only an abstraction." In addition, sometimes certain events that occur provide an opportunity come face to face with oneself, usually with one's frame of mind, because not everyone has these same reflections. We return to the issue of positive and negative: positive is what is useful in the general (non-monetary) economy. The basic concept is to 'have experiences' in order to return to the One: some things make this return efficient and some do NOT. The difference is between the tendency towards the One and the tendency towards separation. Furthermore the tendency towards separation must exist otherwise we would not learn the tendency towards unity, there would not be 'motion' (*i.e., there would not be variation*), which is what counts in having experiences. Therefore the tendency towards separation is found everywhere, all the way to the furthest level.

From a learning point of view experiences that, from a human perspective, appear totally lacking in ethics can also be useful to help fine-tune intentions, meaning vibrations. In the moment the intention is launched it is devoid of cruelty, but since the physical experience is characterized by temporal and material constraints, the intention is fine-tuned and aspects which are considered unethical for humans many be tackled (potentially without evil intent), but which are not negative from a higher perspective because they bring useful experience. Without the practical experience of a behaviour, its negativity would remain unknown. Fine-tuning occurs on a personal level, but can eventually produce a sufficient critical mass to lead to mass changes in behavior - in other words a different type of energy. If a sufficient level of awareness is reached, it becomes apparent even during a single lifetime. From "His" point of view it is not necessary to do 'harm', but in physical life we are bound by many temporal and material constraints that cause fear and translate into behaviours defined as 'unethical'. Each single life should therefore be 'metabolized' once it has ended, in order to acquire sufficient awareness to properly deal with the next one.

A very small portion – less than 10% - of humanity has the means, and the obligation, to attain a higher point of view and what we're doing is also moving in that direction. A large portion however – almost 90% - is disconnected, unable to understand, barely above animals. This portion is a heavy critical mass, a real dead weight, and the small portion of humanity – which at the moment is not overly concerned about it – should resolve to take care of it so that everyone avoids potential harm.

"He" confirms that there is a critical mass on Earth with a 'positive spirit' that right now is forming and trying to move the barycentre of awareness, which at the moment is at risk of tipping towards the 'negative spirit' end. The important ones are truly few in number and are not amongst those in

charge: they do not hold 'political' office. As I said, about 10% of earth's people are sufficiently aware; these know it and by example influence others who don't have the same awareness as this minority, but who allow themselves to be guided 'positively' and increase in number. This is where the planet's destiny is forged: the mass has to altogether exceed 50% for things to improve. The result depends on the 'uncertain' 40%, who can swing from one side to the other. Emotions, which can also influence actions, should be a greater part of human feeling rather than, as they are now, only being incidental, and until they are, the barycentre won't move.

LP notes that recently in Genova (Italy) a bridge collapsed (43 dead) and makes him think that some tragedies don't happen by chance, but rather to inspire decisions at a higher level (eg, the government), and these can be positive or negative. LP asks who chooses those who die in tragedies. "He" replies that nobody chooses who dies and who lives, and it is not a part of the 'lives plans' of individuals. A plan is not created with either 'positive' or 'negative' intentions. This is something difficult for us to internalize, because for us in the physical plane experiences are judged 'good' or 'bad' according to the degree of physical pain they cause. This question has no sense where "He" is located and nobody launches a plan that provides for suffering or violence, such as attacks or massacres. Nonetheless, at the heart of the experience we also come up against maximum separation, so the plan is a high level one, but then we encounter the 'furthest' part of the initial intention and things happen, things that for "Him" are nothing more than 'interferences', which cause us sufferings that "He" can sense. LP then asks if the bridge event was an attack or a structural failure and "He" responds that it was a structural failure.

"He" points out that intelligent life, even in a form that is very different to what we are used to, is common even in other universe-bubbles and none are lacking intelligence, which can simply be more or less concentrated and in some universe-bubbles is extremely diluted.

LP would like to once again discuss the definition of 'increase in frequency', the common meaning being 'increase in consciousness': he asks how we can better define it and possibly try to measure it. 'He' replies that finding a method to measure the level of consciousness during a physical life is truly difficult. Even though it may seem banal, the most obvious effect of the level of consciousness reached by a physical individual is diminished internal conflict, and thus deals with life experience with greater serenity. We can therefore say that, with the means at our disposal, that individual will show very 'calm' cerebral activity. In a physical being, consciousness should appear as a serene demeanour: a 'soft' transition into matter that appears as cerebral activity (EEG) shifted towards lower frequencies, even while awake. It's not identical in everyone, but we should see a state similar to when one is very relaxed and at peace, like in deep sleep. Consciousness, when all is said and done, influences matter, the 'roughest' of all, but it is 'cleansed' by that very state of 'stillness', which ensures that all processes are optimized and give their most. If human beings were machines, consciousness would make them operate at peak efficiency. Consciousness, really, can also be quantified by measuring physical parameters and establishing as deep and long a mental relaxation as possible. LP notes that, paradoxically, what is habitually defined as 'increase in frequency' actually corresponds to a decrease in cerebral frequencies. 'He' agrees and LP says this is original and unexpected information.

LP recalls 'Him' saying that continuous change is needed to have experiences: if nothing changes there's no experience because there's nothing to evaluate. How do these changes appear at basic levels, are they like the waves of Schrödinger's equation? If they are vibrations, what type are they if there's no time? In what type of space are they? What changes at the most basic level? 'He' (smiling) replies that we can say there's nothing that doesn't change: nothing is fixed and

permanent, starting from the macroscopic to the infinitesimally small. Nothing is stationary, at any level. LP notes that therefore these are not vibrations as variations in space as a function of time (*eg oscillations of a pendulum*) but another type too. 'He' explains that what LP refers to have been explained in a way that is comprehensible for us, but there are others we still don't know. LP is curious to know what changes and with respect to what, in these instances, to which 'He' can't explain something for which we lack the necessary basics to understand. To give us an idea of what is beyond what we can represent, understand and explain, we are told that our aspiration as physical beings is to give form (*eg as an algorithm*) to what at first we sense (the closest to the unknowable), imagine or perceive, but it's like this: "Write an algorithm that represents a thought created in the mind". We intuitively know that there's something behind the creation of a thought, but are far from being able to describe it with an algorithm. We can see which areas of the brain are activated, measure and observe the interactions of electrical and chemical signals, but we do not yet understand how a particular image forms in the mind and the emotions it evokes. It's extremely subtle, but it exists and is fundamental, and indeed as 'He' explains something to LP and LP sees it in his way, but sees it while feeling emotion. In that there is motion.

LP asks how should we understand 'vibrations', as physical vibrations or as levels of consciousness? How can we increase them abundantly and personally? 'He' – For humans 'consciousness' and 'vibration' are synonyms, but they are two sides of the same coin: increasing personal consciousness means maximum use of one's discernment ability and realize one's individual judgement, giving the most weight to personal freedom. This personal experience is very important and is based on uncertainty not as a limitation, but as a stimulus to proceed, even when it involves one's freedom of judgement. LP notes that this is the typical secular approach, which consists of confronting a problem without the conditioning of religion, ideology, philosophy of various dogmas – in other words, without prejudice. It's extremely difficult, but it should always be done this way. 'He' emphasizes that it's very important for us and it's an individual conquest, because humans tend to easily adhere to shared preconceptions. LP notes that many are also discouraged because independent thinking means being alone in diametric opposition to the majority and this entails isolation, in that it becomes rare to communicate one's ideas. s that the conquest of consciousness we're talking about requires an individual path and, despite the isolation LP talks about, contact with advanced levels can provide help and increase 'vibrational level'. 'Vibrational level', however, acts directly on matter, therefore we should avoid all manifestations or possible interactions which may potentially have a vibration that we perceive as negative, since this would lower our individual energy level. Improving our discernment ability allows us to better see what to avoid. We should also keep our attention on our physical part, because unless it functions efficiently it is difficult, if not impossible, to maintain an advanced level of consciousness. LP says that we physical beings wonder: "How much time is left for me to finish what I want or should do?" Clearly, if our mind is predisposed to advance, we would have more time to do our tasks, but are limited by our physical component. We always doubt what to begin doing, asking ourselves if there is enough time to finish it.

'He' emphasizes that there are two interconnected aspects as we should remember both. Humans usually find it difficult to deal with this dilemma, because either they are unbalanced in a consciousness sense – exalting the mental part – or they concentrate on the physical, while the two should be balanced in order for them to mutually interact in the best way.

God, saints, and sacred figures also fall into this system in that they represent the inability to see one's own strengths and weaknesses as one's own: by projecting strengths outwards, we escape responsibility for errors due to weakness. This applies to miracles too, which also originate from strong points: negative and positive are the same thing. It's obvious that we are always responsible, but it's very hard to accept responsibility, and so most people don't.

## REALITY

LP asks what is that which we consider to be actual reality, apart from the 'software' we use to process it, and "He" replies that this is the question of all questions and in this case we could turn our attention to time, meaning a numerical progression which helps us to interpret something tied to our perceptions and which can't be separated from the moment, neither in this life nor the previous ones, because for an individual during a single lifetime – such as the current one – reality can vary widely, even perceptually (eg between waking life and sleep). LP states that it's like in the movie *The Matrix* ([https://en.wikipedia.org/wiki/The\\_Matrix](https://en.wikipedia.org/wiki/The_Matrix)), where a program creates a virtual reality in which those who are aware of being a character in this program can escape from it. But can we exit from our reality? "He" replies that what was said above about reality does not exclude being aware of being part of a 'program' – of a 'Matrix' – and the movie is based on a brilliant idea that did not arise by chance – because the two situations are not in opposition like in the movie; both can be lived simultaneously and still be in reality while being aware of the 'Matrix' we live in. Also, nobody is running the Matrix from the outside, like the movie. Actually, we define this 'virtual Matrix' as AWARENESS, based on the responsibility for one's own life, which in turn is a 'Matrix' that can modify the virtual one; the greater the awareness, the less weight is given to the 'virtual Matrix'.

Given that it's we who live in the real world within the Supreme Being's 'branchings' – at the so-called lowest level – and long for the final union, we now ask if our aim is to climb towards the 'pyramid's' apex. Initially "He" points out that it is wrong to call physical reality the lowest level, because for the Supreme Being living this physical experience is fundamental; MANIFESTATIONS become EXPERIENCE as they are 'kneaded' with matter and it all becomes polluted, which is then cleaned while matter itself is 'refined'. It's a two-way dynamic which is at the bottom of the continuous acquisition of experience; static things do not result in experience. Essentially it is curiosity and the desire to always see reality from a more advanced perspective that allows experiences to continually 'go higher'. LP notes that unfortunately Kant undervalued the term 'empirical', whereas in engineering (a practical field) we first MEASURE the properties of, say, a material, and then USE IT. Therefore experience is extremely important, without which we could not proceed to the next stage of interpretation and a full understanding of those properties, which could even take centuries and eventually result in better models for predicting the material's behaviour and consequently a better use for it. Lack of practical experience could lead to erroneous models and unwanted situations. The same applies to our daily reality. When we launch the intention for a 'lives plan', we often only remember the physical component and forget the other, also important, part. The 'refinement' process is in the balancing of these two things. "He" replies that there are many 'future' realities that actually exist. Humans perceive time as a linear progression, but it's not like that, therefore there are many realities. Whenever there is an action, it is seen as projected into a temporal direction, but there is also a non-temporal dimension and this in itself is enough to create multiple realities. LP rebuts that only choices made are memorized, not other potential choices, and asks if access to past lives – perhaps better to call them 'other lives' - means accessing a recording of choices made, or if other possible non-chosen ones are also accessible. "He" states that they appear as being recorded because they are in the past, but it is not really like that. During a regression they are perceived as one's own and recorded as previous, because they pertain to the regressed person as part of his/her broader lives plan. As a spectator it is also possible to access more.

LP asks if it's possible to see our reality as composed of many 'overlapping' realities, a bit like Schrödinger's cat ([https://en.wikipedia.org/wiki/Schrödinger%27s\\_cat](https://en.wikipedia.org/wiki/Schrödinger%27s_cat)), and mentally access each

one, taking into consideration only those recorded within our broader life plan. “He” replies yes, however in our own reality there are already other dimensions, such as the dream state, overlapping and contemporaneous with the one we perceive as living in physically. Our trait, as physical beings, is that of considering the reality in which our Physical Bodies are living as the only important one. If we acknowledge that apart from the Physical Body there is also the ‘mind’, obviously then realities become infinite.

LP asks if it is the Supreme Being’s curiosity or its desire to correct planning errors that makes it want to have experiences, “He” laughs and says that question is truly from an engineering perspective. No, the Supreme Being doesn’t need to correct anything; it is purely experience. The term ‘experience’ often implies, especially in adults, the existence of a theoretical stage followed by an empirical one, but in this case, simplifying the analogy, it is like the experience of a child who throughout life experiences many things and absorbs everything without correcting anything. Everything already exists, it only needs to be experienced. From a human point of view, the experiences may even be very tragic, because experiencing everything must include positive and negative events. However, for physical beings, positive and negative are definitions relating to good or bad, pleasure or pain. An intention or launched plan are not necessarily ‘positive’, but negative or even tragic experiences were not planned nor are they accidental: they can occur while ‘work is in progress’ because obstacles are intrinsic. LP states that, from an engineering point of view, tragic events could be considered a planning error – or are they simply events that must be experienced? “He” says that both theories are wrong, but it’s closer to ‘must be experienced’, because they are then used to ‘fine-tune’ and remove the need for them to repeat. A tragic event, if seen from a future perspective, can either change behaviour for the better or not at all: the end result may be a positive one.

Our world is spatially three-dimensional, with time being one-directional, but in an OBE there are at least 4 spatial dimensions and one of time which is two-directional; LP asks if there are any more dimensions. “He” states there are at least 7, of which 6 are spatial and 1 is temporal. LP

notes that this for us means there are  $\infty^3$  different three-dimensional realities – bona fide universes – and “He” confirms this. When asked: “How can we move between these universes? It’s easy enough in an OBE, so much so that it’s difficult to choose one and stay in it...”, “He” replies that, at the 4-dimension level, we can move around them even in an OBE, but the other dimensions involve a sort of intermediate passageway without which they cannot be accessed. We need to reach a particular level in order to get to the higher ones (*perhaps we are unable to handle more than four*). These are not, however, standard spatial dimensions with all axes perpendicular to each other, not even the fourth one, which “He” says is flat, as if it were at 180°. LP theorizes that it could be a huge spherical membrane surrounding the entire three-dimensional universe, which appears flat towards infinity. “He” tells NR that she once saw it, when during an OBE she saw coloured lines like laser beams, and in that instance saw them together with one of the three-dimensional realities, whereas now she sees them without the associated three-dimensional reality – that is, the view is coded differently, like the negative of a photo (*possibly better to use a holographic photo as an example*). The light represents electromagnetic waves (energy) that form fields: something similar to the idea relating to Schrödinger’s equation, where each particle is everywhere and simply has a higher probability of being in one location rather than another. “He” confirms this quantum view of matter: a variation in ‘density’, but present everywhere. When asked for help in visualizing the fourth spatial dimension – a very difficult task for us – the answer was that we should block out most of our rational part, which at first is needed to realize the existence of that reality but which eventually impedes us from going further.

With respect to the fourth spatial dimension, which allows for an infinite number of three-dimensional realities, LP asks if it's possible for two of these to 'intersect', forming visible two-dimensional images similar to projected images. "He" replies that it's possible: they are like interferences that can appear as images, sometimes also perceived as *deja vu*. Sometimes they are perceived in alternative states such as sleep; rather than interferences, they are more like 'encounters'. As an example, when looking through glass from a distance we see a panorama, but from much closer we see the glass itself. LP states that this leads us to think that the fourth spatial dimension is interchangeable with the other three, but if the three traditional spatial axes (x, y, and z) follow given geometrical rules, does the fourth axis (w) follow them too? "He" says it's like the fourth one includes the other three. To visualize it we mentioned the hypercube, which seems as if it has a centre and can rotate in all directions, with a range of motion otherwise impossible... LP rebuts that the hypercube is typical of a space formed from four interchangeable dimensions that are all orthogonal to each other. "He" however says that the fourth dimension is different to the other three. How? Aren't the equations used for the fourth dimension an extension of those applied to three dimensions? "He" says that the other equations have limits that don't exist here. LP notes that if there were four traditional spatial dimensions, a 'hyper-sphere' would be defined by the equation  $x^2 + y^2 + z^2 + w^2 = r^2$ . From what "He" says, we seem to have at least a fifth dimension. "He" replies that actually time is missing. Time, as defined by classical physics, does not exist, but we need something that is not just space as a point of reference to orientate ourselves, and this is lacking in the normal way of looking at things. LP states that in an OBE it's possible to see an object from the front, the back, right and left, from below and above, and even inside, all without moving and simply by zooming in; this can be explained by the classical four spatial dimensions. To change universes we need to move along the fourth spatial dimension until we reach a different universe, but this can be done by moving along any of the four axes. He can't get a grip on this or imagine this type of environment. "He" assures LP that it is not due to his mental limitations, but because it is something totally beyond our normal physical parameters. LP already has an inkling of this environment, which is a very advanced concept, but when LP says that in an out-of-body state we encounter four spatial dimensions, he refers to what is only a portion of reality, therefore, since there's more, we can at least talk about a fifth dimension. We can in fact sit in a parallel reality, or a temporally distinct one, or even in other states, like what we are using now, which is not part of another life or time, nor is it another spatial position. "He" understands that, as far as we are concerned, we are talking about a fifth or sixth dimension.

LP states that his first verification when he began doing guided hypnotic OBEs was that we are dealing with a different type of space to our normal daily life, a space that can be understood in terms of the standard fourth dimension describable by known geometry. If we move along the fourth spatial axis we can theoretically look at infinite different realities, however, if the fourth axis is like the other three and perpendicular to them, we can do the same by moving along any of the three axes, passing through many 'spheres', each of which is a universe. We can move around in time along the Akashic Record and view happenings as if we were there, or even knowing the thoughts of people present, the possibility of which cannot be justified by simply adding a spatial dimension but by having at least two extra 'dimensions'. "He" replies that the four spatial dimensions as described by LP do exist and are different, but have similarities: they are closest to our physical experience. The others, defined as the fifth and sixth dimensions by LP, use different reality fields, different mental energies, are also integrated and can be thought of as higher levels of refined consciousness, towards the top in LP's proposed pyramid analogy. It's we who want to separate them so as to understand them better. Up to the fourth dimension, as much as it is

outside our usual ability to understand, we are still in the realm of experiences which are, so to speak, 'close' to us. Beyond these we head towards the apex of the 'pyramid'.

Given that the Sefer Yetzirah ([https://en.wikipedia.org/wiki/Sefer\\_Yetzirah](https://en.wikipedia.org/wiki/Sefer_Yetzirah)), which dates back more than 1500 years, talks about expansion and contraction in relation to what seems to be a fourth spatial dimension added to the usual three, when asked if gravity has to do with the fourth spatial dimension, the answer is a resounding NO; gravity also exists in the fourth spatial dimension, but is not a distinctive feature of it. Nor is negative space, which can only exist mathematically. For humans, the closest to a fourth spatial dimension is the intuitive dimension, which is abstract to them because it allows perception without physically touching something.

LP asks 'Him' to better explain the fourth spatial dimension to try to make it comprehensible and therefore easier to use in all its many facets. 'He' replies that in the physical, the closest to it is the dreamlike experience, in which everything is clear and is lived in another reality which can be vivid and strong emotionally and physically (even changing physical parameters). For the dreamer that reality truly exists.

LP asks 'Him' to give us a better idea of how to schematize, or imagine, the fourth spatial dimension of reality which is accessed during an OBE. 'He' specifies "spatial and temporal". LP says, being used to a three-dimensional spatial reality, he has no problems imagining two-directional time or even non-existent time as a 'linear' way of analysing reality, but rather to be interpreted only as a numerical sequence with which to examine individual stationary states which all exist simultaneously (we can call them 'space-time quanta'). But is the fourth spatial axis actually as it is described by analytical geometry? We need a foothold to help visualize it. 'He' notes that clear understanding about time is rare because time and space are connected: speaking of the fourth spatial dimension, 'He' also alluded to the presence of time. LP replies that a fourth spatial dimension allows the simultaneous existence of infinite three-dimensional spatial realities. Time is common to all of them. Although LP can imagine a one-dimensional spatial reality, even a two-dimensional one, not to mention a three-dimensional one, he lacks something to help imagine a four-dimensional one: the only way is mathematically. LP just can't easily visualize a reality in which he can see a person from the front, back, above, below, right and left, and even from behind, and moreover to zoom around at leisure, all at once and without moving. He asks for help with this, because there are no analogies to refer to. 'He' says: "You said you don't have a problem with time, which in your reality is something very difficult to assimilate, while space poses far fewer problems. You say that it's normal for you to consider time in multiple directions, but actually that it the most difficult thing, therefore I don't understand why you find space so difficult." LP is able to conceive of time running backwards, even without real experience of it, by thinking of a movie or audio recording on rewind, and can even imagine its absence by referring to the analogy of a floor covered with hexagonal pictures (see: <https://www.evanlab.org/wp/wp-content/uploads/2020/05/11e-A-NEW-MODEL-OF-REALITY.pdf>).

Traditional four-dimensional space, however, requires four mutually perpendicular axes and LP is unable to visualise a reality where this is possible: he stops at the third axis and doesn't know where to put the fourth, except mathematically. 'He' states having understood that LP has an affinity for the temporal dimension – and so finds it easier to understand what is difficult for many – but no for the spatial one, which he finds harder to imagine. Since time and space are intertwined, 'He' advises to try to apply the same reasoning to space as that used for time: think about a shifting of space, not in space. Something like a numerical succession of spaces, like the numerical succession of space-time quanta for time. This method may specifically help LP, because 'He' feels that for LP it is strangely very easy (what for humans is usually very difficult) to reason

about time, whereas for space he has a mental picture – consolidated by time and study – which prevents him from going further because it doesn't move: LP is encouraged to make it move, to move space. 'He' also adds: "Try different ways, but really you should actually shift space. Your idea of space, linked to three perpendicular axes, should be at first stretched and shrunk, but then moved. Even if it seems a contradiction, you need to move space within space: try to use this abstract approach, also because, when you move in time, you also really move in space."

LP emphasizes that the non-existence of time reminds him of a reality made of an infinite number of 'frames' which can be connected to each other in any way to make a myriad of different movies of lives, as experiences with time (meaning that the frames are read sequentially). LP asks if this is accurate. 'He' replies yes: quantization means putting together sequences of one's choosing with the same quanta. LP now asks if time is also quantized, how long is the smallest unit of time, that of the single 'frame' (voxel) which we believe to be composed of space, time, and a type of energy; some say it is between  $10^{-43}$  and  $10^{-44}$  seconds. 'He' says that for us time is necessarily quantized and the smallest unit depends on our ability to fractionate, and indeed without a minimum unit as a base, we can't measure anything, however fragmentation is a technical matter; what really counts is the sequential reading.

When asked: "When considering that Schrödinger's wave function collapse lets us see, for example, a particle, in that moment what happens to the waves that comprised it? How do those two realities reconcile?", "His" answer tells us that in the instant the waves are seen as particles, the waves themselves don't disappear. It's like when we used to take photos with photographic film: when the shutter was activated an image was imprinted on the film, which was then developed and printed, but immortalizing an instant in time did not mean that time stopped – reality continued to exist and evolve.

Speaking of waves, we wonder what the physical support is for electromagnetic waves, in the way water is for ocean waves or air is for sound waves, and "He" states that space is not empty: we could say it's full of what we can call 'ether' [*something defined by the dielectric constant of a vacuum  $\epsilon_0$  and the magnetic permeability of a vacuum  $\mu_0$ , from which we derive the speed of light in a vacuum as  $c = 1/(\epsilon_0 \mu_0)^{1/2}$ , (author's note)], a matter/non-matter in perpetual motion in which waves are not exactly waves but things that are continuously being created and disappearing. It is that something involved in the continuous creation of virtual particles and anti-particles (absence of particles) that immediately cancel each other, a characteristic of the so-called 'quantum vacuum'. A wave is the sum of a very high number of appearance/disappearance microphenomena. LP notes that an ocean wave travels via the vertical motion of water molecules, but how can it travel in the ether? For example, for an electromagnetic wave, what moves within the ether to propagate it? We know that an electromagnetic wave travels longitudinally and is composed of two fields – an electric and magnetic one (but what exactly are these?) – both of which are perpendicular to the direction of travel and to each other. Does it travel through nothing? "He" replies that there is nothing that travels through nothing. There are so many waves in the ether that it's as if they were a mass, like one thing inside another: they are countless things that appear and disappear causing motion, and simultaneously waves created by the motion itself, like a mathematical function within another mathematical function. Therefore, a single moving electromagnetic wave contains an infinite number of these phenomena, just like an ocean wave is made from the motion of infinite water molecules... LP then asks if the ether can be depicted as a fluid with fluid properties, like viscosity, or is this not applicable to the ether? "He" states that it's more like a fine dust: viscosity is too 'heavy'. The motion is similar, but 'lighter'. The term 'fine dust' is used because it's more subtle than the fluid LP mentioned and is closer to the correct*

concept, even though it carries with it traits that do not apply, such as actual density and speed, which is a property of wave propagation; it does not have any material density nor speed in the normal sense. Thought has considerable power, but if we try to measure it with our current instruments we would get nothing. What does a thought weigh? The same goes for the ether. The speed of light therefore does not depend on the ether... "He" adds that it's correct to think of wave propagation in the ether like in the ocean, but there are many other types. It also depends on the relative strength of the waves: when a wave is formed, we can calculate how it will travel in the absence of disturbances, but its propagation may be affected by other waves. In the case of the ether we can't 'see' these other waves, and so we can't track them. The concept, though, is correct: the complication arises from the interactions.

LP asks if we want to send a spaceship out at 1,000,000 Km/s instead of 100,000 Km/s, exceeding the roughly 300,000 km/s speed of light, do we only need to push it harder, and "He" replies that at that point we have reached the photon stage and that is the maximum as far as matter is concerned. For thought, however, time actually does not exist. To exceed the speed of light would require an object with a different physical structure from space vehicles as we know them. It would also require a different means of locomotion and it will become possible to build it the moment we accept the possibility of exceeding light speed. Our current knowledge would not allow travel faster than this speed. LP then asks if it's possible to build a machine that can exceed the speed of light, or if it would need to dematerialize here and rematerialize immediately at a distant place, thus bypassing the speed of light and moving in 'leaps'. "He" replies that the latter theory is closer to the truth.

When asked to comment on whether or not waves other than electromagnetic ones exist, the answer is there are waves 'of thought', so to speak, made of more subtle energy than electromagnetic waves, that humans will be able to detect a long time from now, beyond the lifespans of NR and LP. This more 'subtle' energy is the support for what is called the 'Akashic Records', i.e., the permanent record of all that has happened, including actions and thoughts. This type of support is different to the ether.

LP asks what is gravitational attraction: is it a deformation of space-time, as Einstein said, or something else? 'He' says that Einstein's insight was significant, but does not agree with quantum physics: they are seemingly incompatible views, but LP notes that in a four-dimensional space with two-directional time they could in fact agree, and 'He' replies that this is an excellent insight: the two theories appear to oppose each other, but really don't. Furthermore we can say that gravity is also useful in daily life and makes the universe 'work'. LP now asks for confirmation that gravity respects Newton's laws even over great distances, or if small changes are needed for these large distances. 'He' agrees that for extremely large distances some changes are needed because other variables become involved.

Regarding dark matter (presumed to account for the excess velocity of outer stars of the galaxies) and dark energy (presumed responsible for the universe's accelerated expansion), "He" confirms that they exist: the idea is correct, but not the measurements, and in fact the interpretation of their impact on the universe's expansion is in error. The motions of stars and galaxies in our universe are not, however, due to the effect from the presence of other universes. Newton's law of gravitation is no longer stringent once we reach the limits of our universe. Universes are like huge molecules – three-dimensional bubbles – in a space with more than 4 dimensions, confirming what was stated previously.

It is difficult to say exactly what entanglement is, because it's like explaining colour to a blind person. There are insights about it and interest in it is increasing, along with research; the idea is correct. The difficulty lies in demonstrating something that is in apparent contradiction with what we normally see in humans' physical life. There are individuals who don't limit themselves to pondering this characteristic, and in some moments achieve something like an altered state of consciousness of which they are unaware, but in which they can access another dimension where certain ideas are almost obvious. Upon their 'return' to normal states they attempt to demonstrate the 'vision' they had. LP says that when entanglement was first demonstrated, it was done with two connected particles such that the resultant particle did not have a defined quantum state; then, when observing the state of one particle, it was shown that the other particle's state was instantly and conclusively determined, even though it had been moved a long distance away. If we reason in terms of Schrödinger's wave function and the Copenhagen Interpretation, according to which the observation of one particle causes the wave function to collapse, we must nonetheless note that at the instant of collapse, the function has infinite extension, and so should 'intertwine' with that of the other entangled particle wherever it is and instantly communicate its own collapse, causing the other to also collapse. "He" confirms that waves do not disappear: collapse for humans is a type of focussing on the particle-aspect at the expense of the wave-aspect, which continues to exist. Furthermore the ability to focus is, in a manner of speaking, limited by the uncertainty principle. The other particle's appearance (*entangled with the first particle*) has much to do with intention. At the moment for humans it almost seems to happen by chance: the effect is present, but they don't have enough control over it. There is also the psychological block caused by the dogma of the insurmountable speed of light. There are some who are fine-tuning their ideas, but many more are needed to reach a critical mass for the rapid advancement of study into this phenomenon. At the moment too many work against it, creating what could be called a 'negative field' that delays progress.

LP asks if there is only one type of entanglement (involving only two particles) or many, seeing as it has already been demonstrated even for a large number of particles simultaneously. We could therefore take a bar containing entangled particles that are sensitive to, for example, a magnetic field, break it in half, separate the halves and partially magnetize one of them. The other half should equally and reversibly also magnetize because each entangled particle can 'choose' whether or not to magnetize without collapsing, since only part of it needs to be magnetized. This would allow a system of two-way communication. "He" confirms there is only one phenomenon and occurs on only one plane, and the above example mixes multiple planes, pollutes the phenomenon with matter, and uses material methods of measurement; there is only one principle and it's not only involved with information transmission but which occurs on a different plane, one which humans are approaching but haven't reached yet – a dimensional plane in which relocations from one place to another are unnecessary and everything happens in real time. It's we, in our physical dimension, who see entanglement as a means and opportunity: in its own special dimension it just is what it is. "He" confirms that theoretically the method espoused by LP could allow information transmission in zero time using entanglement, but in practice requires the correct process. LP notes that this means that even in our physical plane, 'someone' can send and receive data in zero time from the entire universe, or even the entire multiverse, and therefore can communicate with all of existence with no delay: is this 'someone' the Supreme Being, or does it not exist? "He" says that for now, it's not possible for humans to communicate from this world with that Being, which does in fact exist, is only one and IS everything that exists.

LP asks how can we have experiences, since everything happens in real time and "He" says that, in that dimension, time has no meaning: in a way, experiences are counted numerically, but this is a

schematization needed by humans who, being physical, need something to cling to and have to break things down and rearrange them in temporal or numerical sequence. Therefore, if a piece is missing, they need another to fill the gap, whereas the experiences are comprehensive and timeless. Some people understand this, because it is part of their physical life plan.

A human being receives stimuli from the external environment through the sense organs, and these stimuli are transformed into electrical signals that run along nerve fibres and then processed at a higher level according to models supplying easily retrievable information that is defined as 'reality'. These models are similar to those used by a computer to translate a very long sequence of 0 and 1 logical states, such as in the images and sounds of a gripping movie. LP asks whether or not these models are the same for everyone, and if they are constructed by us or acquired for imprinting. "He" replies that signal filtering (the models) is affected by the human body's limitations, but it's imprecise to say it's the same for everyone because, depending on an individual's level of material 'refinement', the interpretation can vary in sophistication. While the 'hardware' represented by the human body is what it is, the 'software' may or may not be very able, and the better it is, the more subtle the contextualization of perceived signals. LP then asks if a more sophisticated 'software' allows greater efficiency in affecting and modifying reality, or does it only help in a better interpretation. "He" states that our work is to understand reality, not change it, although this can happen, even at a deep level, but more as a type of 'indirect' effect and not an interference with reality itself.

When asked if magnetic monopoles exist (with only either north or south polarity like electric charges) or if the two poles are inseparable, "He" replies that two poles are necessary for motion, but there are countless possibilities, including magnetic monopoles, however we are unable to perceive them – it's like they are in an unaccessible place. We can't use them physically because in the state we are in, which is created by motion, static things can't exist. "He" then says that even electric charge is not motionless and adds that something not losing its charge doesn't mean it is still: if an electrically charged conductive ball appears undisturbed, we consider it static; it's true that it is undisturbed, but it is influenced by (the ever-changing) everything in existence through the infinitely extensive field it generates. LP admits he always thought electric charge to be independent of time, in that if an electron is put inside a vacuum it maintains its charge and creates an electric field as large as the universe itself, but remains constant in time. These features of electric charge are commonly taught, however LP is aware that this theory is very much pushed and that a stationary charge in space makes no sense; stationary with respect to what, given that everything in the universe is moving? The charge must necessarily interact with its continuously moving surroundings and its electric field can't escape the effects. The electric charge can't be 'isolated' from the rest of the universe... The following analogy illustrates the point: assume we have a switched on light bulb on the surface of a lake. The emitted light is always constant and appears still. The bulb is suspended 10 metres above the water's surface, which is in constant motion from waves and producing a continually changing reflection of the light. If the bulb is enclosed in a glass ball with a diameter of one metre, we see it as something static, but if we consider the surroundings – the moving surface of the water, perhaps there's fog, it could be day or night, and so on – we have a perpetually changing luminous field created by the bulb, and therefore it is NOT STATIC.

LP asks if "He" agrees with Federico Faggin's theory ([https://en.wikipedia.org/wiki/Federico\\_Faggin](https://en.wikipedia.org/wiki/Federico_Faggin)) which states that basically, reality is like a book that communicates ideas between the author and reader (in his case between the different beings who interact with reality itself), assuming both are able to technically handle the communication.

The book's 'exterior' details and statistics can be scientifically analyzed, as well as many other books, but the ideas therein are not measurable, so the messages are only received by those who are able to access them. The author codifies a message and the reader may decode it either correctly or incorrectly, or – if more sophisticated than the author – even read a message that the book's author did not intend to write. The book doesn't change, but how well it's understood depends on the reader's awareness. "He" shares this position and, using the analogy of the book, we can say that the message it contains can go beyond what the author wanted to convey and the reader may take from it an idea that was originally unintended by the author. The communication occurs not only between two beings, but reaches many through different channels.

LP asks up to what level of reality is there a division of the sexes, given that he believes the male/female distinction technically serves to guarantee that the offspring are as different as possible to the parents; in fact, the transmission of a random half of the paternal and maternal genetic heritages not only guarantees that the children are different from each other, but also that neither of the two genetic heritages can predominate for a long period. This opens the way to greater differences among the offspring and therefore a greater statistical probability of environmental adaptation. "He" confirms that the division of the sexes guarantees the maximum possible distinction (and better result) in both a technical and experiential sense – it's the most efficient way. On a physical level however, the Subtle Body is also affected, even though it's neither male nor female, because it is very connected to the Physical Body. The male/female distinction only exists at the physical level to allow a greater variety of experiences. Above the physical level - which does not mean better - that distinction is redundant.

"He" states that virtual reality produced by a computer derives from a sequence of zero and one states which, in themselves, have nothing to do with actual reality, but they result in two-dimensional images on a monitor which our brains process and associate with a three-dimensional reality that our minds interpret as if it were tangible daily reality. This, however, is perceived by the brain as electrical signals produced in the nerves by electromagnetic waves through the eyes, by sound waves through the ears, by pressure or heat on the skin, by smells through the nose and taste through the tongue. The brain processes electrical signals and presents them as integrated reality. The 'software' that translates biochemical signals is similar, so that it's able to perceive the same things: the virtual reality in which humans live is roughly the same for everyone, and for example red is seen as red (more or less) by everyone, apart from the colour-blind, and cold is (more or less) cold for everyone. However, the 'software' from which abstract concepts arise does not solely depend on cultural background, but updates in proportion to the individual's degree of awareness. It's like having only one operating system that teaches all computers to process devices in the same way, but each one has different applications to process data. So starting from the 'apex of the pyramid' and descending along the branchings, when we arrive at the intention to experience as humanity reproducing itself on a planet, the members of this humanity must share a common base in order to begin as one, become a plurality and then return to the whole. Therefore, in order to experience individuality comprised of a myriad of separate units, they each must share a common data-acquisition program so that they all have the same view of reality, but individual interpretations will differ. This is so that communication has a common base and there is a feeling, to which humans are very sensitive, of a strong sense of individuality. It's like two opposing forces: a sense of the total uniqueness of each person's feelings and the possibility of something shared – the clear presence of something in common. There are infinite different realities, or parallel worlds, and we can speak of parallel worlds precisely because of a common base, otherwise we couldn't because nobody would even consider the issue. It seems like a paradox, but it isn't. The framework is similar to that of humanity as

mentioned already: to experience as a totality comprised of a myriad of realities, each must be different from the others while still having a common base, like each member of humanity. Parallel worlds are not viewed like individual human ethnicities, because they go beyond ethnicity, but there are also other non-physical entities: in all of reality everything possible exists.

LP asks if the real components of the Physical Body are what we know them to be – or a more detailed version of it - according to accepted science, or if they are something else entirely. There's also the problem of how the Subtle and Psychic Bodies connect to the Physical Body: do they act directly on its physical matter or use another vehicle, such as a sort of as yet unknown 'matter' that forms the basis of the Physical Body itself? "He" replies that what eludes us the most is the 'force' that causes matter to aggregate: it is identified with that which we call intention, which also acts affects other types of matter and the physical itself. At this stage we get clues from what we see, but we still don't know why matter comes together in a particular way rather than another. Intention is a type of blueprint for how matter should come together. Let's examine a Whole - the top of the pyramid, according to LP's analogy – a unit directed towards expansion which also becomes experience; the experience is not necessarily life within a human body, and can also be of another kind, and our level relative to the tree that grows from the initial seed/intention is very diversified and individualized, therefore in reality we sense what it means to launch an intention but we don't know why matter aggregates in its various ways. Tangibly, the form assumed by the physical body is in part due to DNA, but also to a basic idea, a sort of plan that is realized as a Physical Body made a certain way. A heart becomes a heart – and not something else – because the relevant stem cells abide by the plan and create it. All parts of the body have their own 'intelligence' and the brain does not occupy the primary position attributed to it, but rather is a 'co-ordinator': this true role is observed in scientific studies and has led to the brain being given its chief position. LP notes that, in relation to this, there is currently a debate among researchers, some of whom believe humans are born with a certain number of neurones that decrease during life, and others who instead believe that, at least, the hippocampus continuously produces new neurones. Who is right? "He" confirms that neurons can be reproduced and this is consistent with the 'plan'. LP agrees because he has noticed that, with practice, cerebral processing abilities improve with age and the opposite is false, unless the brain is always left 'at rest' and is never overstretched. "He" rebuts that this can even complicate interpersonal communication because those with a broader view see more, and more different things, compared to those with a limited view. The difference is their level of awareness and communication may not be possible even between those belonging to the same scientific community with the same fundamental knowledge.

LP mentions the concept of a bubble multiverse in which each bubble is a universe, and asks if these bubbles are in contact, and if our bubble is expanding or if the bubble multiverse is only a metaphor. "He" clarifies that it's a type of metaphor; furthermore when a bubble touches another bubble it doesn't 'burst'. The fourth spatial dimension allows the co-existence, in the same three-dimensional 'place', of infinite three-dimensional universes, each distinguishable only by a different co-ordinate in the fourth spatial dimension, and can all be simultaneously 'read' in four dimensions and individually in three dimensions. We perceive our universe as becoming bigger, but in reality it doesn't, although it's not stationary, therefore the idea of expansion is closer to fact but is not precise: space is always the same, but unlimited. When we talk about unlimited space it implies a limitation – it's a type of contradiction in terms – but the fact that there are always more events happening tells us that it's expanding. Here mathematics, with its symbolic value, is helpful because it gives us an inkling of a reality we could not otherwise see without a

huge leap of consciousness with respect to our current state as physical beings with our limited abilities.

We should think in terms of infinite unlimited three-dimensional spaces that only differ in the value of their identifying co-ordinate in the fourth spatial dimension. Each represents a reality in itself, so in a way it is limited because it is inside a space with an extra dimension, which can hold an infinite number of realities. Our universe can continue to expand in its unlimited three-dimensional space without removing anything from all other universes.

LP states that our universe has three possible outcomes: expand forever while continuing to cool down; stop at a certain point (virtually impossible unless it is static); or – after reaching maximum expansion – begin to contract until it implodes (Big Crunch), and then give rise to another Big Bang in an endless cycle, and asks which of these three applies to us. “He” replies that we could metaphorically think of the succession of individual lives as being comprised of beings that grow, have a physical limit, die and are reborn; the acquired experience is expanding. The model is basically always the same. LP notes that the problem of measuring vast distances in our universe still remains, it being based on the shift towards the red end of the spectrum of stars and galaxies, and is solely attributed to the Doppler effect. He is very doubtful of this: in his opinion the energy of photons decays over distance, which itself also translates into a redshift. “He” replies that LP’s idea is correct, but that science advances through trial and error and does so one degree at a time. The current interpretation is that which is best suited to our ability to understand, but will surely be superceded. What we call discoveries are also accesses to higher levels of consciousness and, to be accepted, requires a critical mass of sufficiently high awareness. It’s like this in many fields: there are ‘points’ that gradually create a field of increasing awareness which translates into an expanding consensus.

LP recalls speaking of ‘bubbles’, each of which is a universe: these bubbles are separated from each other only in the fourth spatial dimension. Can they touch and, if so, what happens? “He” points out that bubble is a metaphor and they bubbles do touch and permeate each other. When they do permeate they can simultaneously maintain the single three-dimensional reality of each one, or create a composite reality, in this case not three-dimensional, like watching two movies at the same time, one with the right eye and the other with the left, and they can be merged into one story and into one reality. Vibration is what allows – if it’s similar – two bubbles to be compatible and blend into each other. “He” uses the term ‘vibration’ because “He” doesn’t know a better term to describe the concept of ‘resonance of awareness’, which also applies to ‘bubbles’ that permeate only when this is present. This also goes for the leap in psychic level that allows entry into another branching.

LP asks if our universe, which is expanding and highly unlikely to stabilise, will end up collapsing into itself in a Big Crunch. Is it pulsating, i.e., undergoing an infinite series of expansion/contraction? “He” points out that the term ‘pulsating’ is close enough to reality, in that there is a type of ‘circularity’ in the image of successive expansion and contraction, analogous to individual lives in the ‘lives plan’ and everything else: the mechanism is the same. ‘Pulsating’ is the term that best applies: the analogy is confirmed, because if it were static it would be stationary, if it were dynamic it would either expand or contract, whereas it’s actually both simultaneously. LP rebuts that, since pulsation requires a maximum followed by a minimum, then another maximum followed by another minimum, it is natural to associate expansion with the maximum and contraction with the minimum, and asks whether it is space or something else that is expanding and contracting. “He” says if we consider a bubble of infinite dimensions, from inside it we perceive either expansion or contraction, but it’s still only a perception. LP states that, if we are in

a four-dimensional space, the bubble is what it is (i.e., one of the infinite possible bubbles formed from a three-dimensional portion of four-dimensional space dedicated to it), and asks if the matter inside it is expanding or contracting. “He” replies that it is a pulsation of matter within it, always as a perception, though. It’s not a physical motion as we know it, otherwise its state would always present parameters that are measurable with our current instruments. LP rebuts that in truth we measure a small part of the universe, that which is detectable via photons, which to us appears to be in accelerated expansion and therefore not subject to contraction, and asks what are we measuring incorrectly. “He” explains that effectively, the answer is: nothing. It depends on which (small) part of the universe we are looking at and measuring. Actually our universe certainly also exists outside the part that light, with its ‘low’ propagation speed, allows us to see; that small part is expanding, but not the remainder. LP confirms his understanding that we must go beyond the speed of light and asks if it will happen soon or a long time from now. “He” replies: decades.

LP states that he is perplexed by the term ‘dimension’ having two different meanings: one is the traditional space-time, examinable mathematically/geometrically, and another that can’t be examined that way, which rather represents an ‘environment’ or a ‘world’. “He” points out that, as “He” speaks, “He” also has a temporal dimension, otherwise “He” would be unable to talk with LP and NR: actually more temporal (“He” always exists) than spatial, even though NR needs to think of him as ‘close’ to her and “He” therefore acquires a type of ‘spatial presence’ to satisfy her requirements.

LP rebuts that the fact that “He” represents an autonomous ability of awareness puts “Him” at least in an environment of awareness, which as yet cannot be framed mathematically/geometrically. Perhaps it’s better to define it as ‘reality’ of awareness rather than ‘dimension’. “He” replies in the affirmative, also because for LP and NR the term ‘reality’ has the most facets and can also refer to something describable mathematically. One hundred years ago it would have been impossible to understand virtual reality through which we can view ahead of time any type of event because it did not yet exist. At the moment humans do not have the instruments to imagine a reality that is different to what they are familiar with.

LP notes that, in thinking of lives lived in the physical and those in non-physical, we come to the concept of ‘dimension’: we have a mathematical concept of dimension and in analytical geometry we describe our reality using three mutually orthogonal spatial axes (bidirectional x, y, and z), plus a time axis (one-way). We can make the time axis two-way and even add a fourth spatial dimension. Not difficult mathematically, but difficult instinctively. LP asks if we are talking about a ‘dimension’ that can be described mathematically, or a ‘situation’ or ‘condition’. For example, is the aforementioned sixth dimension describable mathematically or only as a ‘condition’? “He” clarifies that, in our state, we can’t understand what we can’t yet contextualize. “He” already told us that intuition is the closest we can get for now, because we can’t even identify the provenance of intuition, but it’s a link to something we can think about, if not perceive. There is no formula for intuition, but it’s possible that in the future, after discovering new concepts and analysis techniques, these dimensions can be logically framed: we simply don’t have the means right now, especially logical ones, because mathematical ones are an outcome and so they will eventually be discovered. LP asks if the term ‘condition’ may indicate something that is for now not describable, but that, by reason, will be and would then allow conditions to be distinguishable from one another. “He” replies: “No, not ‘distinguishable’, but ‘incorporating’ the others too: a process of continuous extension”. LP concludes by saying that now, in Physics, there are two dominating theories – Einsteinian relativity and Quantum Physics – that have both been proven, but that are

incompatible. There should consequently be a superior theory that encompasses them both and of which they are particular cases. "He" confirms this.

LP states that the rules of quantum mechanics are statistical, as far as is officially known, while traditional physical rules are well-defined and deterministic, and asks at what level does one transition into the other. 'He' replies that in quantum physics, beginning from what have seen so far, we have concluded that that world should be approached on a statistical basis, but it's not necessarily so. It's not that it isn't statistical, but this applies to what we have so far observed: it's not the only thing. LP replies that some think statistical behaviour depends on there being infinite universes, and others think it involves totally random behaviour: clearly there are several theories, but no proof of either one. 'He' states that we are not wrong in considering as random something which we can't properly explain. For now it's random in the way it appears, but it's not absolutely random. LP uses television as an example, in which there is a very close relationship (mathematically definable) between the pixel colours on the screen and electrical signals in its internal processing circuits. If we knew nothing more we could assume that those electrical signals we randomly generated by a designated circuit, however, with more knowledge, we discover that there are electromagnetic waves and that one of these is picked up by this very circuit inside the TV – which until then was thought to be a random signal generator – which decodes the message the wave carried and uses it to influence the electrical states we mentioned. At this point in knowledge we would then conclude that whoever sends and codifies that electromagnetic wave – and not chance – decides which pixels to activate and which colour they should become on the TV screen: a very orderly display – and definitely not random – of a higher will. L.P. asks if this similarity can give an idea of how things are. "He" answers that yes, it can give an idea.

## BEYOND THE FIVE SENSES

### THE AKASHA

LP asks at what level is the Akashic Record situated (the holographic recording of everything that has happened, potentially including the thoughts of those present), and “He” replies that it’s at a low level, essentially equivalent to where experience is lived. To acquire experience, this record can then be expanded at different, more or less higher, levels, keeping in mind that since time doesn’t exist, all experiences are present simultaneously and that which is explored is only one chosen sequential ‘course’ rather than another. A low level knowledge of things is necessary to solidify an experience, after which it is no longer needed and it can be encapsulated at a higher level. Finally, only the end summary is needed: the rest can be forgotten without a problem.

### EXORCISMS

When asked whether or not possession – as acted on by exorcists – exists, and if so, what is it? “He” replies that it is a very strong energy experience; it can even be ‘overlapping lives’, so to speak, at any rate it is a type of ‘mishap on the path’ of a person, therefore not a true possession but more like a multiple identity, a ‘knot’. The negative religious aspect given to this phenomenon is purely due to cultural conditioning but, since it is a very strong ‘energy knot’, it was also sometimes seen as a positive thing. The possessed person has enormous power and, in that moment, has no way to restrict it and is therefore easily capable of telekinesis. It’s like the person has bypassed social norms and does things that others would not. This, together with the power, produces the extraordinary outcomes we see. LP asks why these possessions often manifest in a violent way, and with religious references such as the devil. “He” explains that there are also other types, but those we are familiar with are unfortunately couched in religious terms, and so it creates hostility because of the lack of understanding towards the person, who becomes totally misunderstood. This is another reason for the violence. Usually those who experience this find it difficult to manage because it is seen as a problem. There are also non-physical entities who can control people if the latter are not consciously evolved enough to defend themselves against these entities, but they are only energy parasites: when some beings reincarnate they are weak and so are susceptible to this parasitism.

### INTUITION

LP asks if intelligence can be defined as the ability to see logical connections between parts which are usually difficult to discern. ‘He’ argues that that is intelligence linked to summary awareness. There is also rational ability, the logical mind, but this is also strengthened by summary awareness which, in ‘His’ opinion, is distinctly superior. Rational ability is also measurable. Summary awareness is a type of intuitive ability, and this leads to another, but this opposite is invalid because we can’t go from rationality to intuition.

When asked to explain how we can develop – or increase, for those who already have it – the ability of pure intuition, the answer is to throw away any type of attachment to old beliefs: not the easiest of tasks...

‘He’ states that often the most useful insights are those which don’t concern those who have them, because they are exempt from personal interest. If an insight involves oneself, during its development a person is not calm and detached. The best is an insight accompanied by a large study and deep psychological preparation. Insight on its own, when not unbridled can even be dangerous

## **PRECOGNITION**

“He” confirms that correct future predictions come from the excellent ability to ‘position’ oneself into the right future, where a subject with particular data-gathering and processing abilities performs a sort of statistical analysis of all available data that then allow a choice, among all possible futures, of the most likely one. When, however, while in regression, a person recounts a future life, it could essentially be acquired experience in terms of evolution of awareness, but it can also be a ‘positioning’ into a possible future life. “He” adds that we are equipped with a mental framework that makes it much easier for us to position ourselves in the past rather than the future.

## **MEDIUMSHIP**

LP asks if a medium claims to be in contact with the deceased, is it really what is claimed, or is it an interaction with a Subtle Body, or is the medium reading the client’s mind and saying what the client is wanting to hear. “He” replies that if the medium is truly gifted and honest, it’s possible to contact the deceased, not as if they were alive but in a reality beyond time. If the deceased has already given up his Subtle Body, he has ‘passed’ correctly and can access surprising information because he is in the summary stage, immediately following the latest life and at a higher level of awareness. When the deceased has had a proper passing over and the client’s anxiety is minimal, a medium can calmly make contact and obtain answers from a “zone of awareness” in which the deceased knows that he is, and has made the most of acquired experience.

Regarding communication with the deceased, LP asks if it’s possible to use technological means, or if it’s better to use mediums, and “He” explains that at the moment mediums are more useful than technical equipment, as long as they are reliable. LP says he has used such equipment in the past, but suspects that the results (eg the Raudive method - ([https://en.wikipedia.org/wiki/Konstantīns\\_Raudive](https://en.wikipedia.org/wiki/Konstantīns_Raudive) - as well as others) are the product of a type of psychokinesis from the listener rather than an outside entity, and asks what is really happening. “He” confirms that psychokinesis essentially has more to do with the Physical Body and therefore is more ‘ours’ than the deceased; however, as already mentioned, we can contact the Subtle Body that is sitting in a sort of limbo after the Physical Body’s death and in that state – which is still very similar to the Physical Body – a psychokinetic ability still exists. LP then asks if there exists a technology better suited to confirm this type of contact, and “He” replies that from “His” point of view, contact with the Subtle Body is not very interesting, especially with deceased people, whereas it could be much more interesting if done with living people, because the Subtle Body has higher functions than the Physical which, paradoxically, are often more used after death than during life. If we want to contact another person’s Subtle Body, for now a technological approach is not feasible because we don’t have the means. An OBE, for example, is better, even though some have a similar ability without needing an actual OBE and there are mediums who can do it. These abilities could be used to contact living people rather than the deceased. Regarding contact with the Subtle Body of those who have recently passed, which is still linked to the most recent life, there is usually a strong emotional charge in the living who seek contact. This is a form of energy and it’s important to note that the energy must be directed at something, so the medium can use it to make contact, but that energy can also be obtained from a group of people who emit a strong intention, instead of a single loved one with a strong affection only for the deceased one. Using a group it’s possible to contact the Subtle Bodies of both the deceased and the living, and thereby access their Psychic Bodies. Usually, for emotional reasons, we limit ourselves to the deceased, but contact with the living is potentially a very fruitful field of research and yet to be explored. LP states that he believes sometimes contact with the deceased is a product of the medium telepathically reading the client’s needs and knowledge, with the subsequent answers – consistent with the client’s

expectations – spoken in a voice similar to the deceased’s. LP asks whether or not this is correct. “He” replies that this is reductive: that sometimes happens, but there are often situations like those mentioned earlier, as in true communications. LP rebuts that, to be credible, it’s necessary that the client does not already know the answers that come through, otherwise how can we distinguish the ‘good’ communications from the ‘fake’? “He” reminds us that there have been cases of unexpected information that was communicated. The percentage of ‘good’ communications depends a lot on the ‘quality’ of the medium: the channeller is very important because in this instance, it’s the only one possible. LP says he doesn’t share the widespread interest in the deceased, but we always need scientific proof of the existence, in humans, of something more than just a body, because prevailing scientific thought reduces everything alive into purely material structure and interaction. The proof of the existence of something that is non-material is a fundamental contribution. Unfortunately, technological proofs are more credible than non-technological ones, although even the latter are acceptable if reproducible and are statistically sufficiently supported.

LP asks what is it that more gifted mediums actually do when they materialize an object: is it transferred or is it created? “He” replies that this has already been spoken about, but it’s best to emphasize that we still don’t know what holds matter together, and we intuitively know that something exists that causes a body to become a body, a heart to become a heart and a stone to become a stone, but the how eludes us. Although the medium doesn’t know it, he/she is using that process. He/she knows he/she can get a specific outcome and focuses all his/her attention on it, setting in motion a force that others don’t have, to ‘coagulate’ matter into a desired form. In that moment he/she is conscious, but unaware. LP rebuts that a medium can think of a small jug and it is created, but if he/she had thought of a jug with a defect, once it is formed it could break because, for example, it’s too flimsy. LP uses another example: he has sometimes worked on so-called ‘ghosts’ and has noted that they sometimes appeared with anatomical defects. It seems to him that the defects are because the creator of the ‘ghost’ is not familiar enough with anatomy and ‘designs’ it poorly; if the creator possessed the talent of Da Vinci, anatomical defects would likely not appear. Does this also occur when the medium ‘materializes’ something? “He” replies that this is partly true: it’s not related to a skill that the medium can better use if the detailed structure of the desired object is known. It’s true that the materialized object can have defects, but this is because the medium does not fully possess the ability to assemble matter. It may not be easy to enter into the right ‘state’, but if it is entered into perfectly, the materialization is also perfect. There’s a difference between the concepts of shape and structure: the latter allows a full understanding of the structure and function of a thing, and therefore the choice of the most suitable shape for proper functioning. This can be a useful metaphor for understanding the ‘state’ we are discussing. LP asks then why is it that the materialized object is sometimes hot and other times not, and “He” replies that, sure enough, it’s not always hot. Sometimes the Subtle Body’s energy is involved – the properties of which are very similar to the Physical Body’s, and can produce heat – because the medium is working hard to ‘envelop’ the object being materialized also with his/her own Subtle Body, which transfers part of its own energy and can sometimes heat the object.

LP asks if what causes the materialization of an object by a medium is something similar to Rupert Sheldrake’s Morphogenetic Field, and if it’s able to compensate for possible design errors using pre-existing models present within the Field itself. “He” replies that when the medium materializes something, he/she is using the Morphogenetic Field, which is needed for protection and for mobilizing his/her abilities and, regarding that type of experience, also for tapping into information he/she doesn’t have. This, indeed, helps to avoid design errors. When we talk about

'defective' ghost images, we must keep in mind that the image has a purpose and the error is always about the comparison with what is in the mind; if we see an image of a person that moves without walking, it could have been thought of like this, like a photo that is moved. Only an actual physical body should move in an anatomically correct manner. An image that floats about can still transmit correct information even if it's not anatomically perfect: it's not a materialization and there is much freedom of expression. LP affirms that, effectively, a sequence of photos of a female moving in front of paintings on the wall of a stately home, even if the figure is not perfect, still tells us about the presence a long time ago of a lady dressed, for example, in clothes of the 1700s. In closing, "He" says that in materialization, the laws governing aggregation of matter and the object's functioning require the use of more specific and detailed information and the Morphogenetic Field helps in supplying this useful information.

There are parents who have lost a child and would like to be able to speak to him/her: LP asks if such a thing is ethical, such as what some mediums do. Remember also that whatever can be done, will be done by somebody... 'He' says that, in effect, LP is asking how appropriate would it be and 'His' answer is relative to all that has been said so far: there is a type of plan of which, for the deceased, this experience was a part, and it happened, and even the parents' experience is part of their plan. Like for everything else, the motivation behind the desire to contact a deceased loved one is fundamental, motivation which must be the cleanest 'container' possible. Some (serious) mediums do it, but it's of little value because the contact is made with what remains of a Subtle Body: it's only to 'satisfy' the people whose strong motivation pushes them to contact the deceased, however we must still judge each case individually. 'He' suggests, from his perspective, to limit these contacts as much as possible because they don't make much sense. LP is thinking that, for example, parents who lost a child and contact him after death risk becoming used to that person's 'presence' and whose passing they must accept and deal with, so as to learn the lesson it brings for both them and the deceased child. According to 'Him', after everything that has been said, it's obvious that LP thinks of it like this, and perhaps always did. If seen from a different level to the physical, that choice is truly setback for both the deceased and the physical beings involved. We must never be in a condition of sufferance, because suffering is not necessary and, if possible, physical beings should avoid it, therefore such a choice may make sense immediately after death, when there are still lingering parts of the Subtle Body, but later would truly be 'stopping' what should evolve in another direction.

### **MIND-MATTER INTERACTION**

LP states that often even very small 'modifications' are enough to allow the mind's abilities to be 'measured'; for example, on this nearby blue desk there's a pendulum made especially to test psychokinesis and it's always still. Making it move even a tiny amount would be a very significant outcome because it would give reassurance. "He" says that it is possible, but at the moment it's not "His" task, given that "He" is not a separate entity from NR and LP, but rather one that is indistinct but more elevated (a sort of 'fusion' of their Psychic Bodies). It is unknown if in the future this type of action will be accomplished.

To improve the ability to interact with matter at a distance, "He" says that LP is convinced, erroneously, of having little, if any, influence on matter; not being able, in some cases, to measure the degree of influence doesn't mean it's absent. We need to be as 'clean' as possible and master of our thoughts, which inevitably derive from the perceptions reaching us from our Physical Bodies, and watch them flow from afar – a very difficult task for us – as if they were projected, without any emotional involvement. Once this ability has been mastered, we can even decide to 'be inside' a thought, but we must first learn to 'remain outside'.

LP asks if a single intention, if emitted simultaneously by a group of people, is more effective, and if it works just as well if each member of the group emits the same intention at different times. "He" says no: in our case the effect is not the same, because an intention launched simultaneously is more effective.

LP asks if we would be able to produce other photon types apart from the ultraviolet ones we caused to appear in front of the photomultiplier at the Rhine Centre in North Carolina, and "He" replies that other types can be created, but that photomultiplier required UV photons and we produced exactly those – it's a matter of focus.

"He" explains that, when influencing the Physical Body to produce a healing, various instructions are given to the already present particles. We could even create a gold ring on the spot, or transport it from another location by dematerializing it and then rematerializing it here, or take gold from a mine and instruct it to form a ring and make it appear anywhere we want. Such an action in our world would demolish our world view. Creating is not impossible, but it requires those individuals who can work at the boundaries of matter, boundaries that are, however, more extensive than we think. It really is a question of power: when LP mentioned creating photons, he implied a not insignificant force, because bringing together the matter needed to make a UV photon is no easy feat. It's hard to imagine the significance of putting together a gold ring... in any case, it's about condensing a primordial pre-matter.

### **THE PYRAMID SHAPE**

LP recalls it being said that a pyramid shape helps to mummify whatever is placed inside it, even if the pyramid is made of cardboard, and asks whether or not it's true. "He" replies that it's true and that this shape has a strong physical effect, even though the Great Pyramid is obviously much more powerful than a small cardboard pyramid. It makes sense therefore to confirm the existence of shape energies and "He" has already said that the power of shape as an aggregator of cells that become one organ in a particular way rather than another eludes us. Even a body's shape is specific, just like the geometric shape of a pyramid. The shape produces effects. Even a symbol diagram has value, albeit much less than that of a three-dimensional object. The inclination of a pyramid's sides has a focusing effect, in a way almost an acceleration of what the pyramid is used for: an effect that many intuitively know. LP then asks if we place an apple inside it to be mummified, will it become so, and if we place a homeopathic solution in it, will it become stronger. "He" replies that this is a true but mild effect, whereas when the pyramids were constructed they had pronounced usable effects, also due to their construction material, which was magnified by their shape.

### **THOUGHT-FORMS**

"He" says that shapes can influence things and uses the example of the pyramid; LP asks how they produce their influence. "He" replies that we always go back to frequency. LP rebuts that the definition of frequency is the "number of equal or similar phenomena per second" and implies time. Is "He" talking about this type of frequency or another type, such as a spatial one? "He" replies that, if matter is influenced, time is involved, therefore it's the type of frequency as given by LP. It also includes higher levels, but to produce effects it must be a 'normal' frequency. Nonetheless there is also a broader nature of frequency to which we have already alluded when talking about the impression of expansion and contraction, and of which for now we can only measure the part of it based on time - that is, frequency as it was defined a moment ago.

LP asks if we can consider 'thought forms' to be like Subtle Bodies created by the intentions of various people and left in a place to carry out a precise task, and "He" states that the analogy is close enough. They can become Subtle Bodies and, if negative, cause trouble: they can interact heavily with matter. They can be perceived and, when aggregated (always at a subtle level) to a point where they become stable, they act autonomously and can even influence Physical Bodies. The famous 'curses of the Pharaohs' have always existed and still do. If they are 'extemporaneously launched' intentions by single individuals and not continuously fed, they have a certain power but usually eventually dissipate. But if they are maintained by many people, they become dangerous and even cause substantial damage; an example is Nazism, which had very powerful Subtle Bodies created by mass intentions and were even capable of feeding themselves. When a Subtle Body becomes this powerful, it also draws from Physical Bodies; in the process they become bigger and at a certain point it's as if they need more energy and approach, almost in a parasitical way, the physical, but basically they greatly influence the intentions of individuals, who transform them into actions, which produce even very serious practical consequences. These thought-forms can only be disintegrated by much stronger and opposite mass thought-forms, like those that developed against Nazism during the Second World War. This should illustrate how important it is in the world to have less egotistical widespread thoughts. Right now on Earth the balance between 'positive' and 'negative' thoughts is rather unstable. The only advantage is that 'negative' thoughts are distributed irregularly; if they manage to coalesce, it will become dominant. Unfortunately even 'positive' thoughts are irregular and that's why the balance is unstable. Stability requires positive thought supported by a large number of people.

LP acknowledges that we've spoken many times about 'alien' beings with respect to our normal world conditions, and we've seen that there can be many types of them, but it turns out that some of them take advantage of, for their own ends, the intense emotional energy emitted by humans in certain situations, for example during a battle, the concert of a famous musician, or football game. Can 'He' confirm that this is real, and if they possible distinguish between positive and negative energy. 'He' confirms that undoubtedly, wherever there's a large aggregate of people concentrating on the same concern, there arises what humans call 'thought-form', characterized by a higher energy than the sum of individuals. As mentioned previously, depending on the reason for that mass phenomenon, this energy may tend to be positive or negative. LP mentions the huge mass gatherings for Hitler's speeches and 'He' agrees, adding that even a large concert of a famous musician triggers an emotion in the audience towards a common direction, which generates strong energy that can be either a positive or negative inclination, depending on human judgement. If this energy is oriented towards aggression, even individual behaviour in the audience will feel the effect of this conditioning. A large gathering of people may focus on a thought-form with its own energy, but there is also a relationship with the individual, in whom there is a reaction that is carried even after the concert has finished. This vibration continues and, depending on the emotional impact on the individual, it will influence behaviour. LP asks then whether or not there are beings outside human gatherings who exploit the generated energy, or if it only falls back on the audience. 'He' replies that, if we mean the 'mechanical', so to speak, exploitation of energy by some outer entity, as LP does, then no, but the influence of this energy is huge on the 'critical mass' it creates in terms of collective vibration. LP adds that we know about the existence of beings without a Physical Body but with mental and operational abilities: these beings require some sort of 'fuel', so can this be the energy generated in such occasions, or does this make no sense? 'He' explains that currently on Earth beings without Physical Bodies but with other levels of consciousness and in a relationship with the energy generated by humanity are all very connected to current living humans, even if this is not really necessary: they are not as 'alien'

as we think. When speaking of 'past lives' we have already said that, if everything is in order, there must be a type of memory deletion in the current life; however, for a while now, this process has not been so 'pure'. In the period around the second world war there were such 'strong' events that they still influence living humans today, and for example in Germany or Russia – and not just there, directly – also on future Western generations who will feel the influence of that energy. Speaking of which, LP asks if this dominating energy from the war will make the current Germans still try to dominate Europe – like they already did twice in the 20<sup>th</sup> century – or will it make them become 'friendlier' towards those they fought against. We should discard the concept of the Germans of then and those of today, just as for the Russians: more so in Europe this type of heavily negative energy has not been 'digested', or consolidated, and at the moment is still present, causing a sort of mental clouding, and so can produce a strong and dangerous push. LP adds that it seems as if the second world left behind a certain separation, such that old adversaries tend to remain so, but also notes that the negative effects produced by the war have fundamentally convinced everyone that being enemies is not worthwhile: LP thinks it is difficult to know which of these options will prevail in the near future. 'He' replies that in reality those who have figured out that war isn't worth it are a scant minority, but most importantly have figured it out rationally rather than a deeper level. The negative push now is very strong, but it needs to 'flake apart', empty out, however this process may not be painless because it's very 'engulfed'. LP confirms his understanding, but sees a great urgency; however it's not clear to him how Europe, which has always been apart from hostility, can rapidly unite, although if it doesn't within a short period of time it will inexorably die. He believes that these two opposing 'parts' should very soon decide how it will end. LP wonders what 'He' thinks of it and 'He' agrees, but adds that it's not easy to determine how quickly it needs to happen. The period in question is not extremely short, but in the range of months: Europe doesn't have the luxury of years, but there are other 'catalysts' of this transformation process that may influence Europe, but it's still very fluid. Really we shouldn't just rely on logical and rational reasoning, but perception at a collective level; a deep common feeling which is still not there. At the moment humans are prey to fear, which for them has a very strong grip, deeply intrinsic since birth, but being driven by fear means assured survival at a very low level, in which there is no 'construction'. Right now Earth is wrapped in fear, even beyond 'numerical' justifications; fear was already present and created a contrast based on itself, however, since it became collective, it is also creating a time of union at a very low level. To LP it seems as if there's a stupidity union, because he has seen all world governments make the same obvious mistakes: have they all become feeble-minded or were they already? 'He' replies that the mistakes are linked to the fear dynamic and even when leaders know that their choice is wrong, they don't have the courage to make a better one: they have simply let themselves conform to collective thought. This is causing harm, so it's time to change course. In truth there is a link to entities and histories that haven't been dealt with, closely connected to Earth's current inhabitants: as if it has now accumulated and offers, though, the opportunity to distill a higher consciousness. Currently everything is focused on the pandemic and there's no reflection on previous experiences: this is a big problem, also stemming from past collective behaviours, not so much ecologically but rather, fundamentally, in terms of the non-resolution of very strong and still unresolved genetic histories from a not very distant time, which are now re-occurring. That's not the only thing, but it's predominant. LP asks if 'He' is alluding to the negative legacies of the two wars and of the two opposing ideologies of the 1900s, and by 'ideology' means a way of thinking that does not factor in how things are, but only as they are desired to be, which usually is in contrast to reality and causes harm. For 'Him' there is a very strong tie to ideas, because ideas precede manifestation. From 'His' point of view ideology is a type of energy and the ideologies of the 20<sup>th</sup> century brought us to two wars: that type of energy persists now, like a wave coming back. It's now strongly present and even very connected to so-called 'family' histories, in the

reincarnation sense; lives close in time which have left deep markd, especially on our homelands: Europe is the epicentre of this very heavy energy. LP also points out that Europe has also been the location of continuous wars for at least 1500 years, so carries huge local legacies; it has many languages and peoples who feel divided, even though effectively having a common tradition – that left by the Roman Empire. ‘He’ says that to LP it seems normal, but in Europe is uncommon to make decisions that take others into account and this heavy energy wave that causes separation and declarations is very present, and it will also cause actions in that sense. It is important for a elevated sense of sharing to rise, which is currently not there: there is an excessive prevalence of momentary national/personal interest, a big sense of ‘vendetta’ separating people who would be better off coming together. We shouldn’t think this sense of ‘vendetta’ is only directed by others towards Germany, but also by Germany towards others. There are truly strong energies which will be troublesome if not changed: it’s not enough just to know the right choice, there must be action, but the energy of this is still weak and will find it difficult to realize. LP says that, pragmatically, it seems like Europe’s most important problem is that the ECB is not a true Central Bank and doesn’t print money for the European state, which doesn’t exist, and therefore the EU’s states look out for their own interests. Since the minted money is given out as loans with interest, each one tries to ‘swindle’ the others to enrich themselves at others’ expense: this is the wrong way to build a Federation. It can only be built if there’s a Central Bank that prints money, cancels debts and puts common interests first and foremost. LP asks how ‘He’ sees things, given that they may involve Entities without Physical Bodies. According to ‘Him’ of course, *in the moment that a more positive and profound energy prevails, a chain of events would begin that would be considered obvious*. It is this very divisive energy that prevents that from happening despite the fact that, at least practically, many realize it would be best, but the still dominant feeling is that of vendetta, especially in Europe, and less elsewhere: vendetta in the sense of the execution of an action as restitution for previous actions. It’s a totally erroneous idea, but still very common.

## **INTENTION**

In order to measure the energy of pure intention, humans need to start from the instrumental result of the intention itself, not the intention seen as an abstract thought. Power is necessary, therefore several people are required. We can use hypnosis to keep them synchronized, and in fact their effects are not added, but multiplied. A group of people able to create a mutual bond would be interesting, like that created by D.DC in Avenza (Italy). It’s best to avoid attempts at telekinesis, but instead find something that interests them too. It’s too soon for any medical topics: you need to find something that represents a common interest to achieve during hypnosis. This is fundamental because it keeps them focused on the intention; you need to start without preconceived ideas and let one come from the group.

Since ‘He’ states that intention does not go through a technological realization, LP wonders what part of living matter is influenced by intention. Since the discovery of molecules, scientists wanted to know what they were composed of, and then discovered atoms. Later, continuing along that path, they found elementary particles, hence Quarks and maybe, in the future, something else even smaller. At a certain point though we reach the limits of what we can call matter and beyond that limit we can no longer talk about matter; this is where quantum laws reign, which seem to be purely statistical, but the problem is: “What is it that acts on non-matter and turns it into one type of matter rather than another?” Seeing as how that level does not exist in a machine, is that where intention acts, or is it another level? ‘He’ replies that intention, in its most common and macroscopic part, acts by aggregating matter in a form suitable for its prearranged objective. LP says that it seems that this is possible and even ‘easy’ for living matter, but seems impossible to him for inert matter. ‘He’ states that in theory intention could also act on inert matter, but in

organic reality it only acts where possible and it seems that matter, at its most basic levels (base units), cannot be made into a car, while the 'base units' follow a well-defined program that is also characterized by billions and billions of possibilities, but always using something 'flexible' like organic matter. It's like 'base units' are not available for something fixed like a technological structure. LP asks if intention acts at the level of elementary particle aggregation or at the level of elementary particle manifestation into one form or another. 'He' explains that the action is at the level of elementary particle manifestation in one form rather than another, therefore at the level of transition between non-material intention and matter. Therefore what we call 'statistical randomness' is instead the consequence of an intention: 'He' can't find a more suitable word, so 'intention' is sufficient to describe the idea of a choice made from a myriad of possibilities. Any other word seems too limiting.

To LP it seems that life is something that puts order into what would naturally tend to be disorder, but asks what distinguishes life from non-life? According to standard evolutionary theory, life arose suddenly and by chance from a sludge made of organic compounds and soon became capable of reproducing itself. 'He' points out that the question derives from the idea that something that wasn't alive comes to life. It's not really like that: as mentioned before, intention makes the difference, and nothing else. LP replies that, since we don't have a better definition, we say it involves something 'spiritual'...

## MEDICINE AND GENERAL TREATMENTS

“He” explains that, at an energy level, food has an effect and urges us to pay attention to it. When asked to give a definition of ‘energy’ as “He” understands it, “He” needs to use our term ‘energy’ as something that is immaterial, just like “His” plane of existence; it’s essentially something ‘psychic’, but that can interfere with the physical plane.

When asked if, given that it’s possible to examine (in the medical sense) someone distantly, it’s also possible to treat them, “He” explains that it’s more than possible, such that even genetic modifications can be made, but external intervention may interfere with the patient’s ‘lives plan’, which should be taken into account. No individual entity (*people*) alive now should interfere in somebody else’s ‘lives plan’ and in whatever they have to do, and sometimes those who interfere appear as helpers or healers, however, this may impede the patient from a pre-determined experience of illness due to a short-sighted judgement of good/bad that is limited to the current life. The action may appear positive on the surface, but in reality is negative to the structure of the whole ‘lives plan’. The more we ‘purify’ – ‘refine’ – our vibrational levels, the greater the benefit to our surroundings, even with no physical intervention; the surroundings are harmonized and resonate with us, and it is not necessarily the healer who is of greatest advantage.

When asked if, so as not to change freedom of behaviour, it is ethically permissible to treat another only if asked, “His” reply is that much depends on the reason for treatment: it’s a matter of degree of awareness. It’s not even true that it’s permissible to only treat upon specific request, because some may ask even though it’s not the best for them, and others don’t ask even though it would be for the best. If we take cancer as an example, intervention should take into account the patient’s evolutionary path, and assist by means of harmonization, which can lead to healing or simply companionship, but at any rate the tendency should always be achieving greater awareness. Obviously a clear view of the aura may be of great help, but there are some who help others equally well even though totally unaware of it, because potentially there’s a ‘connection’ at another level and they ‘feel’ what is needed. Of course there are also many who are deluded and who, even in good faith – possibly with medical tools – don’t do anything much for the patient. Among healers, some believe that visualising a bright ray of light entering the body and going where needed gives better results. This is true in so far as intention and visualising a light, a protector figure or something else, creates a type of vibrational harmony and this has therapeutic effects; to illustrate, they are waves of thought that act on waves making up matter. Even if using a physical light, like a laser, we must determine what it will be, the intention for its application and what it means – this too is important. It may seem like a paradox, but some people need a physical light – it’s like going into battle with the belief that only a sword will do and unable to do anything until one is available. Humans use light, but do not yet have the ability to influence it.

In LP’s opinion homeopathy is based on erroneous principles that obtain correct results, because in the absence of a dissolved active ingredient, it is mainly based on intention, which acts on water molecules making them form ‘clusters’ of one kind or another depending on the desired result. “He” replies that this is a component of it, but in fact a substance that is so dilute it has ‘disappeared’ leaves a trace of its presence: it’s a message linked to the initial dissolved substance, to which intention has been added. It’s as if each thing has everything inside it, therefore we can extract an ingredient, or information, from a mineral or animal; it acts at a level that humans cannot perceive, the Subtle Body level. Homeopathy acts at the Subtle Body level. As LP says, water clusters can be influenced by intention and they can have different chemical effects, but the remaining memory of the initial dissolved substance has one effect and intention has another, the

latter being able to affect clusters; together they act on the Subtle Body, but they can't affect certain problems. LP notes that these clusters are especially fragile and can be modified by electric or magnetic fields, which destroy the information they hold. "He" confirms that yes, the message within the clusters is deleted; only the other remains, but it's much weaker. LP comments that clusters should be studied in depth, but it's difficult to convince researchers to do so because, after molecules were discovered, they wondered about their composition and this led to the discovery of atoms, followed by elementary particles, after which came quarks and they never asked themselves what happens to aggregates of polar molecules – known as clusters.

LP asks if it's possible to enhance the placebo effect or the ability to heal at a distance - that is, the power that one mind linked to another mind can have over physical reality, in this case healing, and "He" replies that what we call 'training' is important, because it tends to strengthen vibration, so it's possible to do, but the most important obstacle is our education, which makes us believe it's not possible. The obstacle can be bypassed indirectly with practice, since in reality it is necessary to know that it can be done, and how to do it.

When asked to explain what sleep is and its purpose, apart from physical rest, "He" says that physical rest is not trivial. For that kind of rest fewer hours are needed if appropriate techniques are used, but the physical body – meaning as matter – is fundamental for all other functions. However there isn't just physical rest (muscles and metabolism): during sleep there is the possibility of entering another state, the dream state, which for the majority is unintentional but can also be deliberate. Sleep has two purposes, a metabolic one and another 'mental' one, so to speak. The latter, for virtually everyone, is a low-level reprocessing of the day's events; certainly not trivial and indeed very useful. From that state the mind can access other levels, all of them different: this 'gear change' is indispensable for both physical recovery and psychic wellbeing, a fact of which few are aware and can sometimes persist even into wakefulness, sometimes causing the feeling of having rested and other times not. We can wake up tired after having had a busy OBE during the night; those with more control over their minds, such as regular meditators, are better able to use the body-mind 'machine' even during sleep, since the two states are interconnected, and even attain the ability – although there are few – to be less influenced by the physical body.

The 'operating system' of autistics is different with respect to 'normal' ones, as is their other higher processing 'software': all their 'software' is highly customized and process incoming stimuli differently, therefore difficult for them to communicate this to those with 'standard' processing. The outcomes of their processing (eg numerical) can be amazing and in some aspects exceptional, because they are inaccessible to 'standard' processing. Since stimuli processing is different between autistics and 'normal' people, there are great difficulties in mutual understanding. Those with 'standard' processing usually are unable to access certain data and faculties that are often attributed to the unconscious, whereas autistics can: they should be made use of, not marginalized. It would be easier to communicate if there were greater uniformity in stimuli processing; the real interaction issue with autistics is in finding a method of communication. From "His" point of view, there are illnesses that arise 'along the way' and illnesses that are part of the life plan. For example, being born autistic is a pre-birth choice, while most of our illnesses are not pre-programmed but due to interferences that are not only mental (human relations, time, human condition, etc) encountered during life and affect humans' physical component. Medicine attributes the cause of illnesses mostly to bacteria and viruses, but it's like analysing a book: the analysis may be superficial or in-depth. Bacteria and viruses exist and are like the letters in the book – the book's meaning is something else entirely.

Given that in psychiatry there are cases of 'multiple personalities', LP asks if they can all be attributed to a single explanation, or if there's more than one. 'He' replies that, putting aside the purely psychiatric aspect, which sees this syndrome as a type of pathology (and a rather serious one for us), and looking at it from another perspective, it involves something we spoke about regarding 'possessions', or rather, mistakes due to an 'imperfect' transition from one physical life to another, which manifest in this way. These do not live in different realities simultaneously: they are different personalities which manifest simultaneously. Even those who claim to live in other realities actually involve various personalities which have 'overlapped' with them, they collide with each other and the strongest at a particular moment emerges. All are connected to that same reality continuum, but create this problem. LP asks whether or not the problem can be resolved. 'He' states that it's very difficult during the individual's physical life: in several cases during life, it's a very serious problem often irreparable. It's possible to fix, but not within the space of a human physical life, but rather in the 'assimilation' after the end of a life and before the next – a type of 'intermediate life'. Often, though, this problem causes a compulsive reaction, in the presence of which the various personalities manifest more often. LP then asks if it's possible to make one personality the dominant one and for only that one to appear, and 'He' says it's truly difficult.

## THE AURA

The aura is, in a manner of speaking, between the Physical and Subtle Bodies. The part closest to the Physical Body is seen as an outline and it's more 'physical', as if the Physical Body were charging itself, becoming 'bright' and emitting biophotons – this part can be captured photographically. But there's also a part relative to the Subtle Body which is involved in perceptions and cannot be captured, and which some people can see. It's broader than the Physical part but also different: those who see them both view them as one only, but the Subtle Body part is really involved in the more subtle aspects of the Physical Body. Assuming he can obtain one, LP asks what would an aura-specific video camera show, and "He" replies that for now it would certainly show the part connected to the Physical Body, however, although the other is invisible to the eye, it is also coloured and mentally visible with the 'third eye'. For the part linked to the Physical Body, which is also linked to heat, viewing instruments can be developed. This heat is 'fainter' than that measured by thermometer, instruments such as photographic or video cameras for visible light, which function at frequencies higher than those typical of heat (infrared). Undoubtedly this part can tell us many things, even about the wellbeing of the areas viewed, and can be useful. The aura is in motion... LP explains that he is aiming to develop a video camera but asks if this would also be useful in understanding people's personalities (their psychic traits). "He" explains that it would show a person's traits in that particular instant: only by making multiple videos spread over a period of time would we get an indication of one's permanent traits. Such a video camera would be best applied in the medical field rather than for other purposes. If used methodically it could, most of all, show repeated specific chromatic characteristics. Humans figured out the meaning of aura colours fairly accurately, because they initially perceived the original 'vibration' of each colour, and what the first Agarthian said about colours is correct. Seeing them with the naked eye is not easy, but some have an aptitude for seeing them because their perceiving organs cover a 'broader' field. It's possible to learn to do it through training, but requires much dedication and focus.

With respect to the aura, LP says in Asia they talk about 7 non-physical bodies and asks if they actually exist, or if they are only a mental representation, a division of something that in reality is one single thing. "He" confirms the former. They arrived at these concepts through a different path. In the Asian world, contrary to the West, chakras are universally accepted, and these also represent the acquisition of a concept through another path. They are just ways of schematizing the same reality.

## ALIENS AND ANCIENT CIVILIZATIONS

When asked if those who appear in human form are real humans or aliens, “He” replies that, according to LP’s parameters, there are aliens among them – meaning beings from other realities and not just other planets, because different realities intersect and appear as a single reality. “He” uses the analogy of a railway station, where many people from different places converge, and in that moment are all mingled in the one location. With respect to LP’s level of awareness, in the current lifetime these beings are effectively fairly primitive.

LP asks if the civilizations called Atlantis and Lemuria actually existed ([https://en.wikisource.org/wiki/1911\\_Encyclop%C3%A6dia\\_Britannica/Atlantis](https://en.wikisource.org/wiki/1911_Encyclop%C3%A6dia_Britannica/Atlantis)), and “He” replies that Atlantis did exist: it’s that group of civilizations that were all more or less at the same technological level (but mostly a technology of mind) and that were erased at the end of the last Ice Age. Regarding Lemuria, however, “He” doesn’t know anything: the name means nothing.

LP states that there’s a theory of linear human evolution, from ancient ancestors to Homo sapiens, and another theory according to which there has been a succession of humanities, each of which reached an advanced level and then was wiped out, in a continuing cycle. At the time of Atlantis as a global civilization there were several advanced civilizations of extraterrestrial origin on the planet: how was terrestrial humanity inserted into this civilization? And LP wonders if it was formed from an enslaved ‘troop of apes’, or if they were active participants. “He” explains that on Earth at that time circumstances varied, but in general there were advanced entities of extraterrestrial origin inserted into human bodies through a long hybridization process that was not just a simple ‘colonization’ of human bodies, but also an evolutionary push. Nonetheless this did not occur everywhere. Hybridization means the extraterrestrials introduced a portion of their DNA into terrestrial DNA, and in successive generations individuals became less ape-like and better suited to civilization. We can call it ‘an accelerated evolutionary process’, at the end of which the human part prevailed. This did not happen in other areas of the world; for example, in South America there was a very aggressive alien civilization that used humans as slaves, with no interspecies contact. They needed the energy (and the minerals too) in that region to recharge themselves and had no interest in indigenous populations other than as work animals. These were comprised of less evolved hominids and not the current Indios. Those aliens were taller than humans and had a humanoid appearance, were erect, but their skeleton was different in that it was more flexible. Their skin was a dull brown and it seems they had four digits; their heads were different, like an inverted pear, without a nose, the eyes were large with no lids and they had an elongated skull. Their pupils were round, but their eyeballs seemed sunken – unlike humans – and their eyes looked like a very large crevice. They could speak, but usually used telepathy. In appearance, their eyes seemed to have a more restricted field of vision than humans, but they could actually see in 360°, perhaps using some other visual organ. They didn’t breathe in oxygen, did not have liquid blood and did not nourish themselves like humans.

Speaking of the Atlantis era, LP states that “He” had described an aggressive and cruel alien race settled in South America, and also mentioned another group without a physical body that had settled in the north and gradually incarnated, eventually leaving a positive trace of itself, but what other alien groups were there? “He” replies that those two were contemporaneous in the period between 10,000 and 12,000 years ago. There was also one in south-east Asia (Borneo and nearby areas), but the most damaging one was in South America. The cataclysm that we call Great Flood got rid of that group. The civilization in south-east Asia dealt with the consequences. The Borneo aliens were similar to humans – a little shorter, with 5 fingers and a slightly longer skull, ate the

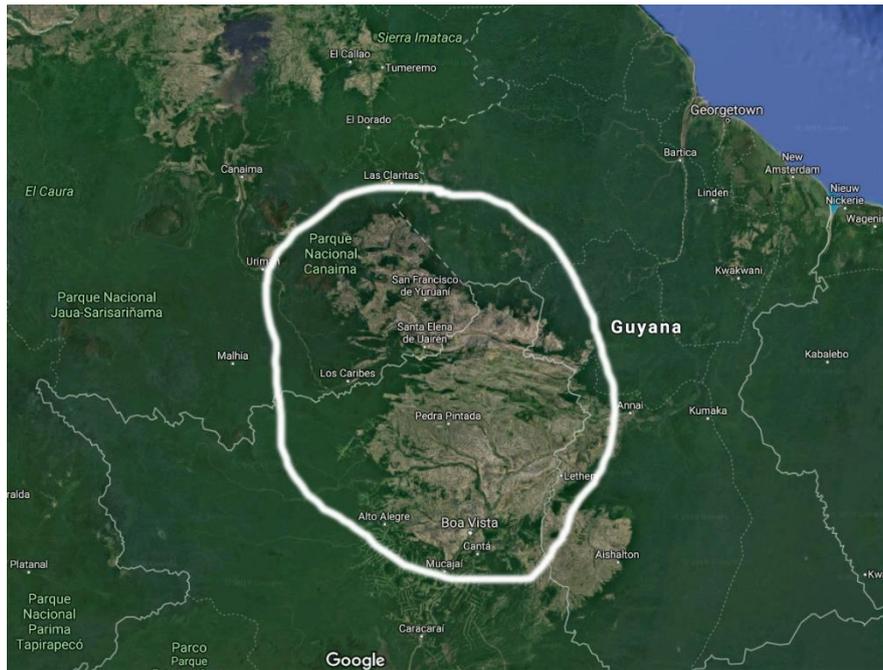
same way, but primarily had mental telekinetic abilities. LP asks if they had anything to do with Denisovans, of which we know virtually nothing: it is clear that Neanderthals and Denisovans were contemporaneous, but what did the latter look like? "He" states that they had nothing to do with each other. Denisovans were slightly smaller than Homo sapiens, stockier and with a longer and larger head. They were somewhat similar to Neanderthals, also having protruding brow ridges but with a higher forehead and a civilization level similar to that of Neanderthals and Homo sapiens. Denisovans and Neanderthals became extinct because they did not adapt to strong climatic changes. Denisovans were not adapted to cold conditions like Neanderthals, and it was the cold itself which eliminated them because they were unable to find a way to adapt. Both Neanderthals and Denisovans were genetically compatible and interbred with Homo sapiens, leaving with them their genetic heritage.

There was also the population of Atlantis, which had been hybridized and this is still showing its effects today, but currently there are no attempts to change humanity on Earth. It's almost like humanity is not interesting enough to aliens present here, who are able to create hybrids but live among terrestrials and have no intention of changing them. The phenomenon of alien abductions is rather stable and the abductees are used primarily for research; some aliens though are soldiers. They have learned much and some of them remain here because it's convenient and cohabit with humans without much hassle, like parasites, often without causing any harm. Those we're talking about are the same as humans, in significant number and with a rather low level of awareness and knowledge: they make up about 90% of the planet's (previously mentioned) less advanced population. Regarding the soldiers, the hybridization is also mental and highly solidified: their appearance is human and their mind is both human and, predominantly, alien. They are almost a distinct species: there aren't many of them, but they occupy many key places. The alien races they derive from are not all the same. Around Russia there are many. There they truly do go back a very long time, from outside our solar system; on Earth their original appearance was lost and only hybrids remain. The others returned to their planet of origin and no longer have bases here. The remaining hybrids sense and know they have an alien origin, but haven't had contact with their original population for a long time; with successive generations they are gradually losing their identity, despite knowing they are different. They were not created to behave ethically towards humans and still don't, nor do they behave in a human manner: their original manipulation intentions have, for the most part, remained, but they have little need to provide information to humans. This is how things are in Russia and it is very clear to "Him", but they are probably like this elsewhere too, even though the original colonizing alien populations were different. The South American aliens, however, did not produce hybrids.

Those from Borneo had both the ability to easily move very heavy objects and to make hard matter (such as stone) soft. In reality, most importantly they were not subject to gravity like we are, therefore heavy objects for them were not heavy at all. Within their region (a bit like a bubble) they were able to produce something like a magnetic field that opposed the force of gravity: they created a type of gravity shield but, as a consequence, they also increased the plasticity of matter – a sort of structural 'lightening' of matter itself, a lowering of density. For them it was an innate ability, not quite a cerebral one. Effectively with appropriate waves matter is lightened and opposes gravity. LP asks how many digits they had, and "He" replies there seem to be four, but for "Him" it's an unimportant detail "He" tends to disregard. LP states that all over the world there are megalithic structures made of enormous and very heavy stones, and moreover with complex shapes that interlock perfectly with each other, some even slightly curved as if they had been moulded together by pressure while they were as pliable as dough. Were they built in the traditional way or was matter moulded into shape? "He" explains that some were able to ply

matter but, especially in Egypt, those who were more gifted were able to also exploit the strength of many people in the traditional way, just because they had superior knowledge. It was a combination of methods. LP notes that, apart from Borneo, it seems they were also able to ply stone in South America: as an example he cites the Sacsayhuamàn fortress (<https://en.wikipedia.org/wiki/Sacsayhuam%C3%A1n>) in Cusco, Peru, that appears to be constructed from stones that were shaped using a different method from that of the simple chisel. “He” states that it’s possible, also because of the influence of the local alien population which could cause matter to be impervious to the usual forces that normally made it hard and heavy. In Egypt there were those who came from the north, initially without physical bodies, and who had chosen to hybridize with humans rather than behave like parasites. They also occupied the Middle East and Mesopotamia; it was all their territory, together with Europe and northern Africa. There was also a primitive population in Mongolia and China - the Denisovans, who were more primitive than the Egyptians. They didn’t have an ‘architectural’ civilization like the Egyptians, theirs was more based on a relationship with nature and atmospheric events in order to survive in their difficult environment. They had a reasonable level of knowledge because it wasn’t easy living in their area. Technologically they knew about metals and used them, but did not advance further: there were Denisovans and other populations, all more or less the same. In the Mediterranean between Malta and the northern African coast was Atlantis, a large island that suddenly disappeared due to a very powerful eruption. It was very influential, and its influence extended well beyond its boundaries. It is referred to by Plato, who was writing what was reported to him by someone who undoubtedly had been in contact with people from that area. The cataclysm destroyed Atlantis but not all its contacts, and so traces and stories have remained. The Atlanteans had a very advanced civilization, including engineering design, and could chart geographic maps. They travelled with ships and were excellent navigators. Their wooden ships were not large (*less than 50 metres long*), were made of multiple types of wood and aerodynamically well-designed sails. Oars were only for emergencies and maneuvering. They had enough sailors to use the oars if necessary. They used sails because they were functional for their type of journeys, and in fact they did not usually exit the Mediterranean – this is why their ships were not large.

LP recalls the Sacsayhuaman fortress in Cuzco, Peru with its perfectly interlocked polygonal megalithic stones, and that “He” had said there was help from the ‘bad’ aliens living in South America. LP wonders if by chance this fortress was built after those aliens had already departed – after the ‘Flood’. “He” explains that “He” wasn’t referring to the ‘bad’ South American aliens, but those of Borneo: they had in fact also settled in South America, not just Borneo. The ‘bad’ South American aliens did not have any contact with other alien civilizations, even though those in northern Europe especially were well aware of the others. The Borneo ones surrounded themselves with a sort of ‘shield’ that made matter within it insusceptible to our normal natural laws. They had also settled in Australia as well as South America. The South American population was hybridized and, even though they were different, used humans in the same way as did the aliens in Egypt. They had remarkable abilities and used them for maximum exploitation of the available humans, guiding them as they built architectural works. Those built in that period cannot be justified by the technological levels of humans at that time. The Sacsayhuaman fortress was made before the Great Cataclysm, and actually before this Cataclysm aliens with hybrid bodies had departed: the fortress is older than believed to be by archaeologists. After the Great Cataclysm the surviving humans no longer had a guide and practically started again from nothing. The fortress was built between 20,000 and 10,000 years ago and, in short, the aliens responsible for building it left before the Cataclysm and left the local humans – who had a primitive civilization - behind on the destroyed Earth. The ‘bad’ aliens were settled in the area that is now Brazil, in the inland area on the slopes of the Andes towards the Amazon.



The region in which, according to NR, the 'bad' South American aliens were living.

Today there are no visible remains of their works: they destroyed everything they built and that was only needed for themselves. They built using stone and obsidian - a black, very hard material – on which they also used tools, but they also had the ability to alter the consistency of stone. They went there because they thought it important to exploit local materials, especially minerals. They used obsidian, but also needed other substances from which, by means of their abilities, they extracted energy. They also took advantage of the energy/magnetic field in the region. Their intentions were predominantly predatory and took what they needed, until the 'northerners' intervened, provoking the Great Cataclysm. They left nothing, no trace, because they did not build cities: they lived in huge spacecraft and only had support bases on the ground. They wanted to stay on Earth permanently and would have, had it not been for the Flood.

Speaking of Sacsayhuaman, LP recalls that "He" had said that it was built during the time of the aliens who could soften stone, but who were they defending themselves against, if they needed such a fortress? "He" explains that it wasn't for defence: they were support bases for the spacecraft, for logistics, storage, etc.

LP asks if the Nazca Lines ([https://en.wikipedia.org/wiki/Nazca\\_Lines](https://en.wikipedia.org/wiki/Nazca_Lines)) are related to those aliens. "He" replies yes, they were all over that area. The lines represented a type of symbolic layout. The aliens in that area were able to use the forces specific to that place (it wasn't chosen at random). The lines were almost a catalyst, in terms of the motion they created from the significance of its shape, and allowed the use of energy and magnetic fields generated underground. LP then asks if the animal figures have any significance, or if it's just the lines. "He" replies that from a 'technical' point of view only the lines were important; the rest was decoration, but also a diversion to make the message more difficult to decipher.

LP asks if, when the 'bad' aliens left South America, they left behind human sacrifice as a cultural legacy, or did it arise of its own accord. "He" replies that those aliens did not leave behind cultural legacies. Human sacrifice mostly arises from local customs: they are 'experiments' from people whose level of consciousness regarding human life was different to that of today.

LP states that there's a place near Lake Titicaca called Puma Punku (<https://en.wikipedia.org/wiki/Pumapunku>) that has remains of particularly sophisticated constructions. He asks how old they are and who made them. "He" replies that they were all made by extraterrestrials, who left little behind... It wasn't the 'bad' ones, who left nothing behind and lived further north on the border of Brazil and Venezuela, it was another group. It wasn't even the ones who moulded stone and also lived in Borneo, and who didn't stay for long: they weren't really interested. They came from another solar system and made those structures about 100,000 years ago; Puma Punku was a support base for their spacecraft. At the time, Lake Titicaca wasn't like today – it was almost non-existent because things were different. "He" doesn't see the lake, and believes it formed later. LP asks why it is that today the lake has animals that appear to originate from Pacific Ocean fauna. It's odd, as if in the past the lake had been connected to the Pacific Ocean and then became separated from it, gradually becoming a lake and rising up to 4,000 metres either as the Andes formed or after. "He" replies that it could be something underground, but really doesn't know. However, "He" does know that while those extraterrestrials were present, there was no lake.

Regarding the Ica stones ([https://en.wikipedia.org/wiki/Ica\\_stones](https://en.wikipedia.org/wiki/Ica_stones)), given that they seem to correctly record the basic cycle of dinosaurs, and also heart – even brain – transplants, LP asks if this is possible, or if it's all bogus. LP also asks if they describe such a highly advanced civilization and humanoids so large as to straddle dinosaurs. "He" replies that there were no humans that big, but that their outlook was different, and were able to do remarkable things. When talking about heart and brain transplants, it's not as we know them today – and we don't even have brain transplants; they had not invented anything, it's that the depiction tends to be symbolic. They came after those of Puma Punku, between 50,000 and 12,000 years ago. The stones with the dinosaurs are authentic: we can assume they discovered dinosaurs. We could look at the inscriptions as a dramatization; for example, their noses were not as big as in the pictures, and everything is highly exaggerated. They too were alien-human hybrids. Regarding transplants, they had a sophisticated ability to handle matter and the human body. LP then asks what technique was used, on such hard stone, to draw these particular black and white images that have survived for so long. "He" sees that it was easy to handle that black material: the production, the engraving, was fairly easy, they used rather simple and rudimentary tools. It seems to "Him" that at the time they were made, the stones were not as hard as they are now. LP notes that the drawings were not etched deeply; they are very superficial. "He" agrees that the engraving isn't deep and stresses that today the stones are very hard, but when "He" was watching them being engraved, they were quite the opposite. It seems to "Him" that the stones were different then and the people who engraved them were talented artists but not very evolved. Maybe something happened, possibly an intervention, which gave the stones their present hardness. In any case, the authors depicted fictional, 'symbolic' scenes. That population copied figures they had seen drawn by others from a place that no longer exists. The people who drew the original lost images lived a very long time before, during the dinosaur era, which they depicted. LP asks why then don't we find fossil remains of a humanoid population dating to the dinosaur era and "He" says that "He" doesn't know, but sees the image of a cave – that's no longer there – with pictures that the Ica stones artists later copied, reproducing them easily onto the stones. Something, not the Ica people, eventually hardened them to what they are today, perhaps irradiating them somehow inside the cave in which they lay, the cave then opened in later times by the action of water from a river.

LP asks if "He" has any more to say about the 'northern aliens' and "He" says that we (LP, NR and "Him") are linked to them and descend from them, in that when they departed they left behind

seeds. Apart from the journey that also took them to Sardinia, they left behind 'hybrids' and we, as part of our plan, are strongly associated with them and very little with the others; we are part of those seeds. LP recalls that these had reached all the way to Egypt. The Pharaohs traditionally intermarried – was it to preserve the legacy of the 'northerners', or another reason? "He" replies that hybridization is a complex process and in some ways limiting: if an alien being acquires a body to use as a casing, it can be used quickly and easily as needed, whereas hybridization is slow in producing results, meddles with genes and, even maintaining some aspect of an advanced awareness, it is nonetheless heavily influenced by the Physical Body's limitations. Reproducing within a small inner circle limits this difficulty.

LP notes that "He" has said the Great Pyramid was built before the Flood, however, it seems that according to evidence, Cheops (Khufu) also worked on it – what did he do? "He" says that the term restoration would be an overstatement. During Khufu's time (<https://en.wikipedia.org/wiki/Khufu>) the Great Pyramid no longer had the original white overlay and was in much disrepair: that Pharaoh strengthened and expanded various connected parts, also by relying on the energy emitted by the pyramid and in a way still emits now – it's a different vibrational field. LP then asks if "He" confirms that the Great Pyramid was built under the direction of the Greys using local manpower, which was fairly primitive and whose labour would have been useless without instruction. The information was imparted in a way that the workers could understand, so that their brute force could be precisely focused. LP then asks whether or not, while the Greys were managing the construction, the 'northerners' had arrived after having occupied all of Europe. "He" replies that the extraterrestrial population that had settled above Iceland (the 'northerners') knew about the presence of the 'bad' South American aliens and had left Earth before all the others, about when the Great Cataclysm occurred, which was caused by the giant sphere sent by them (*This refers to a 2017 hypnotic OBE by NR in which she said that a giant metallic sphere was launched at the Earth from space, which penetrated the earth's crust and was intended to provoke a cataclysm.*). The 'northerners' couldn't 'colonize' the planet and hybridize the population, despite their protective intentions towards the terrestrials, so they left their 'seeds' in the area of Tibet when they developed very differently to other places; then also in the peoples who occupied all of Europe and Sardinia, up to North Africa and finally Egypt, where subsequently they chose to hybridize. By the time the Great Pyramid was built they had been gone a long time and the Greys were their hybrids. LP asks if they were the traditional Grey aliens (small with thin limbs, pear-shaped head, very large black eyes, a very small mouth and nose and four fingers including an opposable thumb) or something different. "He" explains that they had an almost-human appearance, an erect posture, elongated head and greyish skin similar to ours; they lasted a short time because hybridization produced an even more human-like appearance. They later became the dominating class – the Pharaohs. Perhaps they were chosen because they were easier to hybridize... After the Flood, Egypt started again from scratch; technologically they lost everything. In the meantime only the largest pyramid was built. The second was still in draft mode – a concept, but not yet built.

LP recalls that inside the Great Pyramid the king's chamber and adjacent parts are made of huge blocks of granite, while the rest of the pyramid is limestone. Mario Pincherle believed that the granite parts formed a Zed – a type of tower with particular properties – and that the pyramid existed to hide it. LP asks whether or not this is true. "He" replies that yes, it was a type of tower able to produce specific effects, but the presence of hybrid beings made the pyramid more efficient: it was as if they 'activated' it.

LP says that by way of advanced equipment, a large compartment was found above the Grand Gallery of the Great Pyramid and another smaller one above the entrance shaft a short distance from the entry itself. LP asks if these chambers are really there and, if so, what is inside them. "He" replies that they're there and currently they are empty and don't even have inscriptions. The big one is a type of parallelepiped, sloped like the Grand Gallery. Perhaps at first the large compartment was intended as a tomb, but was instead used to mislead. The small compartment wasn't used as a tomb either. LP then asks, since it was intended to deceive thieves to protect the remaining chambers, is there a shaft or conduit somewhere that leads to that compartment, or have they all been blocked? "He" replies that they are now blocked, so access to that compartment is only through excavation or drilling. Given that some people claim there is a chamber under the Sphinx's front legs, LP asks if it exists and if that is also empty. "He" explains that the chamber was there and is there now, because an exit had been planned. There are no rooms, anywhere, that tell us about the technological level of the civilization that created them; all evidence was purposely eliminated.

LP states that during Egypt's first dynasties there were diorite vases (an extremely hard rock) with necks that were too narrow for hands and large bodies with thin walls, as if they had been turned with a laser tool; we probably couldn't even make them today. How did the Egyptians do it? "He" replies that it involved using the powers of the mind over matter, like the 'Borneo ones' did; Egypt had a hybrid population that couldn't make an object from nothing, but knew how to make matter soft and easily pliable. LP says: "But how did they work inside the vase through the very narrow neck, even if the material had been softened?" "He" explains that it was similar to using soft concentric vases that could then be removed. Starting with a small one, they would cover it with a larger one and remove the small one inside, then repeat this procedure until the desired size is reached – similar to a Russian doll. Then these beings departed and those remaining were unable to soften rock, after which the diorite vases ceased to exist. Initially there was an elite that used the available labourers, but they were also able to pass on important information. When they left, the remainers couldn't remember and use that information: they couldn't even remember that diorite could be softened to the same consistency as clay and shaped into vases.

LP recalls "He" talking about various aliens present on Earth in the 100,000 years prior to the great cataclysm that occurred around 12,500 years ago, and asks if there had previously been aliens on Earth. "He" replies that there had been extraterrestrial visitors in previous eras, but not in the form we have been discussing: they did not influence terrestrials so directly because they were uninterested in interfering with Earth. LP mentions a report regarding the discovery of a hammer inside a lump of coal dating to 200,000 years ago, and elsewhere shoe prints dating to millions of years ago. Is it true, in that do they point to the passage of aliens? "He" explains that aliens did not pass through that place. Previous aliens did not intervene this directly, because Earth held no interest for them in terms of resources to exploit.

LP states that mainstream science is inclined towards a 'linear' evolution of man from hominids, albeit sometimes with 'jumps', but continuously advancing; on the other hand we know that advanced civilizations existed before 12,500 years ago. LP asks if these two realities can be reconciled by assuming that the advanced civilizations were of alien origin and the hominids gradually became modern humans via natural evolution and a series of alien interventions of their DNA. "He" replies that we ourselves know by now that hominid evolution wasn't so 'linear' - on the contrary, this is only an illusion of perspective. In reality, it was the exceptions that pushed evolution, not natural selection as is commonly thought. These exceptions were, for the most part, artificially provoked, at least the fundamental ones. There have been direct interventions, but

mostly hybridization, a much slower and complicated process but one able to create exceptional and especially influential 'peaks' from an evolutionary point of view. Finally, some left 'seeds' and this initiative produced different results because it acted on the consciousness of human beings rather than the physical plane. This intervention was made when humans had reached a certain level that was suitable for it. LP states that even mainstream science has realized that, apart from Homo sapiens – which seemed to originate in Africa – there were also other species of Homo, such as Neanderthals in Europe, Denisovans in Asia, and perhaps even an Australian version, all of which were overtaken by Homo sapiens after their interbreeding. LP asks if the 'others' were less suited to 'stimulated' evolution or hybridization, or simply less suited to survival. "He" explains that the most consistent hybridization occurred in Africa. Formerly even the Greys were hybrids, then they disappeared because the hybrids left. The remainders were primitive, so much so that their civilization came to a stop. The Borneo ones dispersed, but their method of hybridization consisted of either intermixing or simply occupying a body, depending on the area. Homo sapiens was probably the only one present in the region chosen for greatest hybridization impact.

LP notes that there are texts, for example Vedic books and some Taoist books that according to tradition are thousands of years old: who provided that wisdom so long ago? "He" replies that they are seeds left behind by civilizations before the Great Cataclysm.

Seeing as we have already spoken many times about the great world cataclysm, LP now asks what exactly happened. 'He' replies that it occurred between 12500 and 15000 years ago. LP now asks if it's possible, as some believe, that about every 13000 years (*half way through the precessional cycle*) such a cataclysm occurs. 'He' says no. LP asks if the last great cataclysm caused the poles to shift and 'He' says yes, a little, but not significantly. LP is talking about a sizeable shift, perhaps around an order of thirty degrees. One theory (Hapgood) says that due to an imbalance, the earth's crust slid into a new position by sliding over the semi-liquid mantle like the skin of an orange sliding over the orange itself. This would have suddenly moved many areas from a temperate climate to a cold one (and vice versa). This is why we still find frozen Siberian mammoths with undigested food in their stomachs. What really happened? 'He' explains that the shifting of the earth's axis was not as significant nor as fast as that theory suggests, such that it can explain the rapid freezing of a mammoth with food in its stomach. LP notes however, that there are many of these mammoths: they are not sporadic. LP asks why they froze. 'He' replies that, living in an environment with freezing temperatures, it's possible for an animal to die of hardship and then to freeze: it need not occur suddenly. It was a series of long and repeated storms which worsened the climate (*eg due to large volcanic eruptions with strong dust emissions into the atmosphere [author's note]*), not a sudden pole shift. LP notes that the food in the mammoths' stomachs was typical of a cold temperate climate and, since frozen from that time, this means that the climate remained cold even afterward. 'He' says that, indeed, temperatures became colder and more intolerable and in the meantime animals died. Consequently, LP asks what caused this gradual cooling: was it a consequence of that great cataclysm? 'He' says yes, it was a series of very powerful actions causing equally powerful reactions over a long time, until gradually conditions settled. It wasn't just one action nor was it immediate, but rather a succession of actions and reactions including on the earth's crust, and so some areas gradually became less hospitable: as slow as it was, the process was still too fast for animals to adapt. LP states that, according to some, the North Pole shifted multiple times and one was in Hudson Bay, another previous time around Iceland and another even earlier time on the Alaskan-Canadian border. Is it true that poles moved in this way, by tens of degrees? 'He' explains that the poles have moved, yes, but by around 15 degrees, not 30, and over a period of thousands of years, not suddenly. LP asks if the formation of mountain ranges was associated with these shifts. 'He' replies that the

earth's crust has undergone huge disturbances, but not powerful enough in this last cataclysm to generate new mountain ranges with large shifts in tectonic plates: only small hills. It was a succession of earthquakes and eruptions, with subsequent darkening of the sky and cooling of the earth's surface. LP concludes that the fact that between 20000 and 10000 years ago sea levels – which were 120 to 130 metres lower than now – rose incrementally to today's levels is proof of multiple small cataclysms bringing us to today's situation, with the ice cap forming in waves. 'He' agrees, but with continuous uninterrupted phenomena. The power of eruptions, with subsequent earthquakes and seaquakes, produced a type of shudder that moved through the entire planet. These events killed most of the people present at the time because they couldn't adapt

LP asks if "He" knows whether or not humans have been travelling through space without chemical propulsion for a long time, and "He" asserts that they haven't with the Physical Body. LP therefore asks if there are bases on other celestial bodies with humans, and "He" replies not in our solar system with humans like us; there are different, non-human beings of non-terrestrial origin.

LP asks for how long in the universe has the human form existed, with two limbs for motion, two for general uses, a trunk for vital functions and an elevated head (with erect posture) that allows broad stereoscopic vision with eyes positioned near the top. They are actually logical choices precisely because they aren't too specialized. "He" states that several alien races have that form, like those from South America, however initially the 'northerners' did not have it. It could even be a form most appropriate for Earth. Nonetheless, "His" knowledge is only relative to a fairly recent period of Earth's history, and is unable to comment on when and how the human form originated.

LP asks "Him" a question: when and where did the first human being (broadly speaking) in our universe appear? As in the beginning of life. 'He' replies that, in connection with this question, 'He' sees a strip of light crossing something black, like the deep universe, but it's the total absence of everything, and sees something like a comet's trail, a bright trail. In this instance 'He' is unable to define when. It's like it comes from nothing, or better yet from the all, but they are virtually the same thing. The particles forming the bright trail are carriers of life.

## MISCELLANEOUS TOPICS

### ARTIFICIAL INTELLIGENCE

LP points out that, in the Artificial Intelligence (AI) field, a computer creates a model of the reality it is examining, performs accordingly, studies its errors (the difference between the model and its executions), then modifies the model, and then repeats this cycle until the model is perfected. Does the same apply to the 'lives plan': is it a process of trial and error with subsequent corrections? "He" replies that artificial intelligence, in which great strides will be made and will prove very useful, does act through trial and error and model correction, but it is free of the shackles that bind humans – such as fears – and which cause mistakes; however, it is limited to carrying out human projects. The 'lives plan', though, stems from a much broader planning vision. The artificial intelligence analogy is helpful, but it lacks higher planning, even though in the future a combination of multiple AIs will soon simulate a super-consciousness.

LP asks if a machine sophisticated enough to reproduce itself can be considered to be alive. 'He' replies no, it can't be considered to be alive, and that LP is assuming that there's no difference between organic and inorganic matter, but in our world there is a difference, even if the basic components are the same. From 'His' point of view, the real difference – it has already been said many times and we've missed it – is the 'arrangement', as it were, that holds together organic matter, when referring to humans or animals. LP asks if a virus can be considered living matter, given that it lacks certain traits we consider to be those of living matter. 'He' replies that a virus can be considered as living matter, but different to what comprises humans, or even animals, which have what we call 'life cycle'. LP explains that actually it's a twofold question: one part regarding humans and another regarding lower beings, so as to understand what allows us to determine if something is living or not. It's true that we consider living beings as carbon-based, but are we really sure that the definitions given by science are all accurate, or is there something deeper that distinguishes living beings from non-living ones? 'He' explains that our definitions are sufficient for our level of knowledge, but there's still a piece missing: the reason why a certain 'intention' manifests as a cat or a human being. LP asks if it can manifest as a machine. It feels counterintuitive to us, but we are dealing with something that is anything but intuitive; on the contrary, if we look at the signs from materialistic science, which even sees us humans as machines, we are justified in asking about the difference between a human being and a machine. 'He' states that for now, none of our machines reproduce and that is the difference in our world: that is where intention comes in. Extending this concept of life to a machine requires an intention that deems it necessary to live an experience as that machine. At the moment 'He' sees it as a purely intellectual exercise, but at present 'He' doesn't know about any experiences of this type, nor in any other realities to which 'He' has access. There are types of experiences that occur in bodies that are neither human nor animal, but they have nothing to do with the assemblage of inert parts. LP states that reproduction, in a practical sense, means having dominion over nature, in that it means being able to find mines that provide raw minerals, produce the energy required to refine them, and complete all the steps needed to make and assemble the final object: this needs a real technological civilization. There should be machines created by intelligent living beings equipped with all the necessary programs and technical traits to survive in a world without those same intelligent living beings. It is science fiction to us, but LP is curious to know if 'He' knows of any experience of this type. 'He' replies that LP was thinking of artificial intelligence and

LP agrees – he considered this the upper limits of artificial intelligence. ‘He’ in fact has seen what LP was thinking of... Right now ‘He’ has an awareness of this fear materializing. ‘He’ says that we fear some machines could develop autonomous abilities. It’s understandable, but some ‘super-traits’ could develop, even quickly, and perhaps create some distress or glitch, but the difference is that intention does not go through that type of creation, because it always arises from humans.

## **MATHEMATICS**

LP asks if mathematics is indeed, as some suggest, the universal language with respect to our entire universe, and “He” replies no, there are other ways of communicating; for us, mathematics is the most symbolic language, but there are others, such as telepathy, that allow a direct communication of ideas.

## **ENGLISH**

“He” predicts that in the coming decades English will become a common language, but there will be a revival of individual languages: there will be two trends, one will be the use of a common communication language, and another will be people identifying with different linguistic groups. Most will see them as contradictory, but a fusion of them must be sought.

## **FREE ENERGY**

LP says he believes that currently there are ‘humans’ who have access to so-called ‘free energy’, a very advanced technology, as well as antigravity, all acquired from aliens. “He” disagrees and doesn’t see that as the case. There are certainly some alien ‘interventions’ (hybrids) in very important positions of power, but no aliens in their own bodies, as some suggest, or who are using the human body as a puppet. These human-alien forms are by now a distinct ‘race’, with a human appearance but alien mindset. Defining them as either alien or human is becoming more difficult. LP explains that ‘free energy’ means the production of energy from nothing without burning fuel. He believes some have it and asks for confirmation. “He” explains that the US military, and even the Russians, have secret technology such as free energy and antigravity and have been working on it for a while, but in reality don’t have total control over it. The Chinese, for the time being, do not have these technologies.

## **ORBs**

LP states that a while back he described his own interpretation of the nature of ORBs (<http://www.evanlab.org/wp-content/uploads/2015/12/8e-PHOTOS-OF-GLOBES-ORBs-AN-ANALYSIS.pdf>), which he considers compositions of spherical aggregates of water molecules held together by their polarity. These aggregates can then sometimes be ‘controlled’ by heavy entities. However, his interpretative model could be wrong, having thought that since water molecules are polar, they tend to assemble into hexagonal (apparently the best) or pentagonal (not as good) macromolecules and that these in turn form clusters, or spherical aggregates, each of which is unique and can be easily destroyed, such as by heat.

Since they are visible under UV light, a photographic camera flash – with its short wavelength components – can be enough to make them photographable even with lenses and sensors poorly suited to UV light. This is his scientific interpretation of standard ORBs, but sometimes in photos, within the ORBs, are human figures or faces of people who were never present at the scene of the photo. This could lead us to think of some ‘paranormal’ phenomenon. LP asks whether or not this interpretative model is correct. “He” replies that the model undoubtedly makes sense and is acceptable. What is seen within the ORBs – the human images that are also created on the sensor – is also influenced by the viewer; however, with respect to the human images, which at the moment are less important, LP’s model prevails. LP then says that, since ORBs appear to differ

from each other, he presumes the process is similar to the formation of ice crystals from snowflakes and asks if it's connected to the formation of hexagonal and/or pentagonal water macromolecules. "He" replies absolutely so, and also especially the fact that hexagonal structures tend to come together into aggregates (clusters). Shape is important, especially the hexagon, which has particularly distinct aggregating properties. LP asks if the clusters created by this aggregating tendency have different chemical properties – in other words, if a cluster formed from hexagonal macromolecules can adopt one particular trait or another, such as the water tasting like wine, or perhaps lemonade, influenced by the observer's mind... "He" explains that the properties described by LP are sensory and do not apply here, whereas homeopathic properties – of which LP is thinking – are much more 'subtle', and they do indeed exist. The hexagon shape is particularly important: the pentagon is 'weaker', as it were. When water crystallizes into ice it assumes a hexagonal shape, while in a liquid it is mainly pentagonal, therefore the hexagon has a lower density and the pentagon a higher density (*at 4 °C water is at its maximum density; when it forms ice its density lowers by around 8%, which is why ice floats*). Liquid water has a mainly pentagonal structure which becomes more hexagonal as it cools until it's mostly hexagonal when it becomes ice... Water with a hexagonal macromolecular structure has a lower density than its pentagonal structure, and "He" suggests we verify it; furthermore, hexagonal water should have a much higher ability to transmit and store information. The transmitted information depends on the hexagon/pentagon composition, and the information is easily destroyed because the connections are not very strong. LP asks if at 4 °C water only forms pentagonal structures, or if it's something else, and "He" explains that it should mostly be hexagonal. LP then asks if the structures become more hexagonal as it turns to ice. "He" replies yes, they become more hexagonal and the ratio of hexagons to pentagons changes. LP states that there seem to be 15 types of ice and asks if this is due to the hexagon/pentagon ratio. "He" replies yes and states that water is a medium that is extremely sensitive to information and it's not by chance that we are mostly composed of water. LP asks what happens to the hexagon and pentagon structures when the water temperature exceeds 4 °C. "He" states that they progressively break apart and are almost completely destroyed at just under 10 °C: they form other structures that are not hexagons and pentagons, because the latter require higher density. They form rounder structures, similar to a squashed circle – in other words, elliptic.

#### EXTRA

LP notes that it seems as if there is a change occurring in current world politics. Is it known how it will end? 'He' states that it is still uncertain: He would like to say there is, but it's just not so. LP asks, out of curiosity, if the reason the Chinese went to the dark side of the Moon is purely scientific or something else? What do moon's alien occupants say? 'He' explains that the Chinese did it for financial profit. This doesn't bother the moon's residents for now, but they avoid any contact. But the Chinese are not worried – their goal is only financial. LP also asks if the many probes that strangely did not reach Mars were destroyed by aliens or if it was planning errors. 'He' replies that they were errors, not alien intervention.

Given that the magnetic North Pole is shifting rapidly, LP asks if the significance of this is only physical or something else. 'He' assures that it's purely physical.