

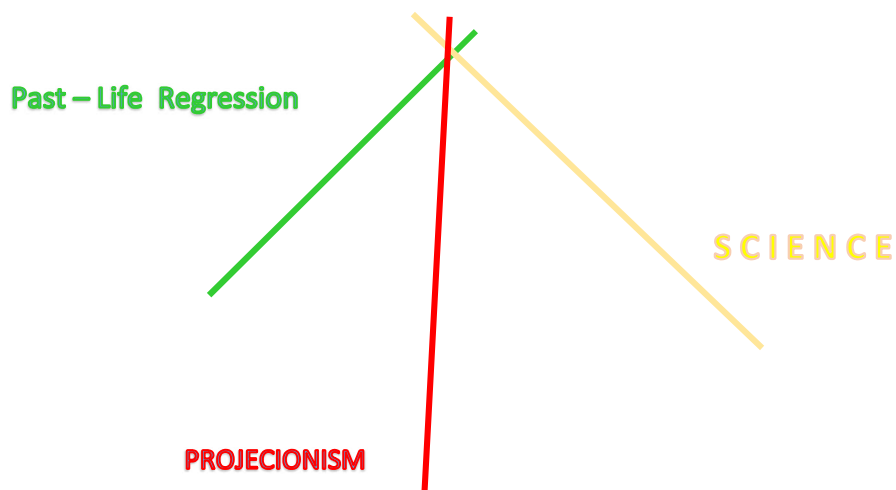
A STUDY ABOUT

SPIRITUALITY



X

A SOCIAL ALIENATION EXPERIENCE



The text is faithful to the cover, illustrating the tripod of science, projectionism, and past-life regression. It exposes two antagonistic convictions: spiritualist and materialist. The result is inconclusive, but the seed is planted.

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# **UNDERSTANDING SPIRITUALITY**

To better understand this study, it is necessary to define spirituality in line with the ancient principles of religion, which always rely on science and shy away from belief. With this in mind, spirituality is formed in relation to the existential environment and the individuality of self.

## **The existential spiritual environment**

The planet is teeming with a variety of deistic, theistic, and naturalistic religious doctrines and all of these have three common premises on the postulation of spirituality to the environment of the new existence. They are:

- The continuation of spirit elsewhere after bodily death
- The correlation between lived existences
- The existence of order and a hierarchy in this other place

All religions address these three principles in some form, either through explicit words, or in a logical way, or through implicit teachings. There isn't any religion that indicates a permanent end, nor is there one that suggests a disconnection between the present life and the new existence in an afterlife. In addition, no religion puts everyone as equal. The denial of them all sustains the truth that these three premises are the pillars of ancient religions.

Census statistics reveal that 90% of the world's population has some kind of religion, leaving only 10% for atheists and those with no religion. Therefore, 90% of the population believes in some kind of life beyond this world. These people think about what it will be like in the next life, how this new existence relates to their present one, and what other beings of greater or lesser power and understanding they will encounter. Any clash with any of these three assumptions obviously goes against religions in general, because they are the premises of religiosity itself.

### **Individuality of self**

As mentioned previously, the existential environment has three common and cohesive premises. Since there are different dogmas on how a person is represented in the afterlife, religions present discrepancies in the preservation of individual spirituality. A person can be a mineral, vegetable, animal, human, or spirit.

In addition to these varieties of natural realms for the re-existence of life that religions have, the foundations of the eternal life and the correlation between present and future lives are compromised by the dogmatic view that a stone, a tree, or a fish was once a physical life form.

Such complexities in re-existences go against the evolutionary direction of a species and the force of nature, which has intelligence as its apex. They impair the quantitative understanding of life. If a large rock were broken into smaller pieces, it would not stop being a rock to become parts of a being. Minerals are divisible, but life has individualized understanding.

Religions converge in an environmental aspect, but they become ambiguous when it comes to maintaining the individuality of human beings because it destroys the premise of the interrelationship between lives of the present and the afterlife. A tree or a fish is not aware of its existence. Therefore, it seems irrational to have the belief that it once had intelligence.

Thus, religious viewpoints favoring re-existence are not considered in this study, which focus on deistic, theistic, and naturalistic doctrines that emphasize life beyond in the form of rocks, plants, and animals.

From this delimitation, the broad connection among religions is reestablished not only to the existential environment but also to the individuality of the self. These go far beyond the physical appearance and the fingerprints that will cease to exist with the deterioration of the body. Lived experiences define one's personality, more precisely in the synchronism of events and intrinsic details of those experiences.

The sequential events of memory and their details create an unmistakable algorithm that defines the unique life of each person. Moreover, a stored memory in the brain constitutes an encrypted key to the experiences lived that makes each being unique.

Only deep memory preserves the absolute identity of an individual because no one else can be in the same situation temporally, physically, or emotionally. A lived memory is unique to each human being. However, if it is not accompanied by an element that confirms life, it is seen as a mere sequence of recorded scenes representing an existence that is dead like any other object.

The continued living of each person after the death of the body requires not only the preservation of the memory but also the preservation of the emotions associated with that memory, thus giving it identity and life to a new spiritual existence. This memory disconnects from the corpse and is now part of the new realm.

The scientific view has been inconclusive about this process of the separation between the spirit and the body. However, in the empirical world, projection allows one to separate the consciousness from the body because the consciousness can see its own paralyzed body, giving reason to think of life outside the body.

Also known as Astral Travel, projectionism occurs through meditation, breathing exercises, or a dream. However, it is important to know that in this state, the entire consciousness separates from the body, hovers in the three-dimensional realm armed with memory, emotion, perception, and then comes back to the body with information gathered from this realm where the bodily senses could not reach.

It is somewhat inaccurate to refer to this as projectionism because of the abstract concepts involved. It would be like trying to explain colors to someone born blind. However, the crucial point is not in its understanding nor experience but lies in the simple fact that the living consciousness can exist apart from the body as in the spiritual realm. The natural process will embrace everyone eventually, regardless of whether or not they have gone through a projection experience.

Finally, the understanding of spirituality can be defined as the living consciousness composed minimally of memory, emotion, and perception, which leaves the body to exist in a new correlated realm in a hierarchical coexistence.

# THE SPIRITUALITY

The newly born will be dead in two hundred years. Fictional films have portrayed what the world will be like in the future. Therefore, contemplating spirituality should not be limited to today's mindset and technology. It is necessary to add the insights of science that advance with each century.

In this futuristic vision, one must consider that the force behind the distance between scientific discoveries and spirituality changed in 1905 with the discovery of astronomical physics. This gave rise to a rational basis for the assumption of an existent spirit created by God, which was denied previously. The discoveries related to the Theory of Relativity and the String Theory have proven this shift in viewpoints.

For now, it is possible to observe four clues, four observations of relativistic nature that transcend everyday Newtonian physics. They give hints to forces in the universe where the preservation of the spirit could be a biological law.

First, it is necessary to remember there is a wall that blocks the view of the world beyond, making it inaccessible to the senses of the flesh. This blockage generates uncertainty about the time following vital organ failure or death. According to spiritualist beliefs, the individual conscience is lost forever, whereas according to materialist beliefs, it is redeemable. There are multiple interpretations; believing deists with or without the resurrection of Christ, theists with or without reincarnation, and naturalists, who can associate life to a seed, some of which survive while others do not.

From this point of view, there are only two possible realities: continuity or extinction. In other words, either the consciousness will survive after death, or it will not even know that it died. These are two eliminating hypotheses since the fulfillment of one disqualifies the other. They are also universal, that is, whichever one is true, it will be equal for all, or otherwise, it will behave on a case-by-case basis.

Therefore, if death is complete extinction, such a condition will cancel out all merits and demerits by giving everyone the same end, treating unequal ones equally. However, if the consciousness survives, it should align with and be attracted to common affinities, according to spirituality's premise of linked existences.

Beyond the uncertainties and speculations, the concept of spirituality is viable from a projectionism viewpoint because of its similar extracorporeal existence. Protectionism supports the hypothesis of the continuity of life in a condition independent of the body since in this state perception, memory, and emotions are preserved, fulfilling the requirements for the consideration of individualized spirituality.

Such an association makes one see spirituality as a transition, a passage from physical life to spirit life. It suggests a metamorphosis that transcends matter, no longer existing in the flesh, but in some unknown energy form, because life in matter form is only conceived from the movement of charges. Everything that moves, breathes, thinks, or minimally changes its state, demands a certain transformation of energy since nothing seems to live in an inert state.

Although electrochemical affinities that move energy in caloric measures provide a structural carbon life, the existence in spirit seems to deal with a new concept of energy, which is distinct from the conventional form of photons and radiation emanating from the sun, yet with some nuances beyond the comprehension of current science.

Therefore, the four clues to be presented have a certain degree of subjectivity because they deal with the unknown in physics, but they are connected through the compared grandeur, based on scientific consistency for the existence of spirit.



It is the same spirituality found in many religions, which present God or gods worthy of high respect, but God's value comes in spirit form as a condition relevant to all of them, which makes taking spirituality into account necessary and fundamental in the face of a personal choice of any religion. Agnostics, who subdue nature by thinking that it cannot surprise them as well as science starting to justify the foundations of religiosity, should have the same unpretentiousness.

It is beyond the comprehension of science whether in the great cosmos, Mother Nature is the begetter, or there is a God on a throne in the sky with clouds and angels. This was Michelangelo's interpretation in 1510 when the Earth was still seen as static.

The diverse religious interpretations of the vision of Olympus, Valhala, heaven, paradise, nirvana, cosmic nature, in short, spirituality, and the moments that follow death, limit any discussion without a good wine. The only thing to pay attention to is the unquestionable parameters of science because if it is for the truth, it will certainly be in favor of the most powerful force in existence.

It was through science, from the Enlightenment on, that many religions fallibly explained several unanswered questions. Some of these explanations or misunderstandings gradually became a common belief in spirituality. However, this classic dissociation between science and spirituality started in 1905, when Albert Einstein gave us the first inkling of the link between mass and energy in his famous formula rewritten years later as  $E = M C^2$ .

This formula was a sign of the existence of a transformation process of matter into energy and vice versa. Myopic science limited its understanding to the calculation of nuclear reactions. Science did not look beyond. It couldn't see the relationship between the mass of the body with the energy of the spirit, which is demonstrated by the mathematical bridge of the equation.

Later Einstein wrote the General Theory of Relativity, which integrated time and space into a single quantity. Since relativity is blind to the linear shortening of portals created by the curvature of space due to gravity, it allows us to consider time travel at an apparent speed greater than light.

Such portals originating from the folds of the universe connect points millions of light-years away, momentarily open the way to places unreachable by rocket propulsion technology. These portals are unimaginable for today's science, but they would provide a foundation for a surreal universe as in the passage from life to spirit.

Once rejected in his youth, the renowned scientist was invited to give lectures all over Europe after his theory was confirmed by the curvature of the light perceived in observatories everywhere in the world.

Currently, the Theory of Relativity is widely proven by the simple positioning of precision clocks at specific heights, by which the Earth's rotation puts them at different speeds resulting in causing distortions in the depiction of times. It is in this disruption of time that arises from the deformation of space. Science shows itself to be much more enigmatic when dealing with revolutionary concepts that give rise to innumerable questions to the new world that is being unveiled.

Einstein lived modestly up to the recognition of his work, devoting his last years to writing the profound equation of matter, which governs the four known fundamental forces: electromagnetic, gravity, weak nuclear interaction, and strong nuclear force.

This mathematical formula would later be applied to the behavior of mass, from black holes to the subatomic world of the most elementary particles. Unfortunately, Einstein died at Princeton in 1955 without being able to explore his profound equation's applications.

Future scientists continued working on Einstein's mathematical calculations until they reached the equation known as the String Theory, one of the three clues about the mysteries of the universe. These calculations are only possible due to a minimal system of ten degrees of freedom, equivalent to a universe with ten dimensions. There are only three known spatial dimensions, leaving seven others intangible to human senses.

This interpretation opens the realm of spiritual existence because it predisposes parallel dimensions where spirits would inhabit due to its locality. Those who have already lived another life in the flesh, but are now dematerialized living consciousnesses. Perhaps these seven dimensions impenetrable to matter are arranged in a growing form of understanding and light, announced by hierarchical religions.

The fourth clue is also a result of the studies derived from String Theory: the existence of multiverses. These are other universes cohabiting and colliding in a whirlwind. Powerful telescopes can detect these due to the bright and distorted light path. The intensity of the brightness and the distortion of the light are compatible only with another external universe.

Once again, science shows the extreme greatness of nature that man thinks he knows through the perceptible phenomena of Newtonian physics. The vastness of other universes is a large door that opens to the new, which has infinite possibilities. As a result, everything can occur in a complexity unreachable to the understanding of current science.

These four clues and four physical observations of relativistic nature begin to give scientific meaning to the contextualization of spirituality, specifically to the process, path, locality, and possibility of its existence. However, science cannot stand alone. It needs two other pillars to stand upright, and build real perspective to the existence of spirit.

Science supports this tripod in three areas. First, the experiences of Projectionism and Past Life Regression, in which science is the guarantor of truth. Second, projectionism of existence outside the body, and third, Past Life Regression associates the present life with other lives.

Projectionism deals with the immaterial existence, in which the living consciousness detaches itself from the body; such an experience, gives rise to sensations with subjective interpretations. However, this event achieves a scientific foundation in laboratory tests, where the consciousness detached from matter gathers information inaccessible to the perception of the senses, proving its veracity by the reliability of the details reported after the return to the physical constitution.

Hypothetically, if a group of five independent research institutions hid five individually chosen objects in a particular physical room so that the detached-from-body living consciousness could enter the room, see the objects in detail, return to the body, and correctly describe the five objects observed: a Queen of Diamonds card, a Rolex watch with the time marked 11:11, a book entitled Murder on the Orient Express, a Marlboro pack with seven cigarettes, and a red miniature Ferrari with Fangio's name on it, this would make it undeniable that consciousness is external to the body.

Memory, emotion and perception would make up the consciousness, which on leaving the living individual would probe places that are unreachable by the physical body. Through the exactness of the details perceived, this would provide full proof of its transcendental journey. And if the consciousness detaches itself from matter in the projection exercises performed in life, one wonders if the same would happen at death.

What seems reasonable is that if in projectionism the externalized consciousness exists without requiring any assistance from the brain, it will survive after the decay of the flesh, thus justifying spirituality. However, if in projectionism the exposed consciousness is supplied by the living energy of the brain; both will die together leaving nothing.

The answer to this dichotomy transcends to the early 21<sup>st</sup>-century technology. From the energy supply point of view, all memory, emotion, and perception deteriorate with the brain's lack of sustenance. However, it is not known whether some kind of unknown brain energy keeps the individual consciousness alive outside the body. Some religions call this aura, soul, or spirit. These have been shaped by lived experiences and are in line with related hierarchical environments.

Similarly, Past Life Regression also allows laboratory control to study how unknown information to the conscious person is revealed in a hypnotic state, proving a cryptic origin of such information.

Reports of expression in unknown languages, or outside information from everyday life, may be indications of communication between distinct experiences. However, it is not only prudent to distinguish between the notable regressions with such characteristics and the utopian yearnings to become famous in the past but also prudent to observe the cases of young children who mention episodes which occurred at another time, in another place, in circumstances never experienced.

Even if countless cases of Past Life Regressions show to be an illusion of a desired status, a single case that generates proof of the link between two timeless lives would be enough to garner all the credit, because the presumption is that the same process extends to all things being equal.

Rationale points out that the revelation of outside information to the hypnotized person immediately confirms the prior existence of such knowledge, which cannot be created out of nothing, nor was it acquired in that present life.

The next question deals exactly with the origin of such knowledge, and there are two ways to explain it. First, defending that the source of knowledge is in the subconscious mind and emerges under hypnotic treatment, predisposing it to be intrinsic to the person hypnotized in past lives, grounding reincarnation in a new life. Second, that the origin of such knowledge is external to the hypnotized person and consequently presupposes the presence of a generating source, which can be of material or spiritual nature.

And again, the answer to this dichotomy transcends early 21<sup>st</sup>-century technology because it has no guarantee that the origin of the information is correctly verified. There are two independent doubts and the combination of their answers can generate some interesting considerations because the possibilities of the projected alive or dead consciousness after the decomposition of the brain do not fit very well with the possibilities of the source of unusual information in the hypnotized person or being external in PLR. These are two considerations with two alternatives each and associated in four distinct ways.

The first form of association combines the supposition of the consciousness ceasing to exist brain death, with the option of the unusual information source being from the hypnotized person; which is a contradiction due to the ambiguity of its premises, of considering hypotheses that presuppose death and life simultaneously. Dead, because of the non-existence of consciousness with the deterioration of the brain, and alive, because it retains information previously lived. It is an association that should not exist due to the antagonism of its prerogatives.

The second association combines the possibility of the inexistence consciousness of brain death with the idea of the unusual information source being external to the hypnotized person. This external origin unfolds in two possible entities, physical or spiritual, which will give rise to different conceptualizations.

If the inserted knowledge comes from physical beings, it will be supporting the other being assumption and its plan of belief in spirituality through illusionism. They would be extraterrestrial beings who colonize the Earth and use the physical capacity of consciousness projection to implant information in the subconscious that, due to its uniqueness, would give the illusion to other correlated lives, feeding the belief in life after death.

And if the entity that inserts such knowledge is spiritual, it will ratify spirituality and may consider the presence of another being, but without an idea of illusion. Moreover, when refuting the possession of knowledge in past life foreseen in reincarnation religions, it finds support in deist religions with resurrection, which conceive THE supreme power capable of rescuing from dust what once existed and no longer lives.

The third form conjures up the possibility of the consciousness remaining alive after brain death, which would ratify spirituality, associated with the origin of the unusual information being external to the hypnotized person.

Such a connection again reveals that the knowledge inserted originates from carnal beings, referencing the other being assumption that is now committed to the evolution of humanity; if not, the entity that inserts such knowledge is of a spiritual nature, will adhere to non-reincarnation religions, since the hypnotized is not the bearer of the information expressed in the hypnotic trance.

Finally, the fourth association contemplates the possibility of the consciousness remaining alive after brain dead with the option of the unusual information source being from the hypnotized person. This option fully substantiates reincarnation spirituality, which states that the spirit does not die and renews itself in several lives with memory storage. Hypnosis has the power to access this subconscious memory.

According to the tripod suggested on the cover, these are four ways of associating science to projectionism with PLR in an attempt to understand spirituality. The first association is contradictory due to the antagonism of its premises. The second and third vacillate between alien illusionism and spirituality with resurrection, and the fourth association is rational to reincarnation spirituality.

Henceforth, personal preferences will dictate the path. If the choice is through reason, prospects for fertile and prosperous science will be remembered. Moreover, the foundations for the existence of spirituality come from observing nature, whose physical force will go far beyond the illusionist control of any civilization. This force assures the transition from living energy in the body to a dematerialized existence. Thus, personal memory is the only heritage that can be transposed to other dimensions outside the tangible three-dimensional universe.

From this perspective, the body is the holding cell of the spirit. Death frees the spirit of each person just like a mother's birth, to be reborn again in another dimension, in another understanding that is unreachable to those who are still attached to their bodies. Everything sustains the meaning of nature, which points to the deepest decay and the least probable to survive; for it is from the hard seed weakened by humidity that the tender bud is born; it is from the larva in a crawling cocoon that the butterfly is born; it is from the solid egg that the feathered chick is born. The deteriorating body, which functions as a massive vault, holds something internal, valuable, and always renewing itself is an observable trend.



# A SOCIAL ALIENATION EXPERIENCE

With the fall of the Roman Empire, the Church of Rome took control of the power vacuum in Europe, ensuring the unity of the continent; and in a world of papyrus, without a press, the voice of the Church was the only light and instruction that reached the people, determining the belief in spirituality. Its dominions expanded until the Middle Ages, when the violence imposed in the Inquisition made its decline evident.

Against the backdrop of the Enlightenment revolution, Nicolaus Copernicus unlocked science with a new heliocentric<sup>1</sup> world; Isaac Newton made everything seem predictable by deciphering gravitational mathematics; Charles Darwin was crucial in pointing out the origin of species; and Thomas Edison, inspired by electricity, literally brought light to the centuries of darkness.

<sup>1</sup>Heliocentric records are cited in the Alexandrian library in the BC era

The following centuries added strength to materialistic thinking, reaching its apex with the Urey-Miller experiment. This experiment created amino acids from inanimate matter, which are building blocks of living cells. These American scientists simulated the primitive conditions of the Earth in an environment of steam, hydrogen, ammonia, and methane under electrical discharges and heating cycles, proving the natural formation of primary amino acids.

This experiment demonstrates a certain organizational property of matter, like a natural order that is arranged by electrochemical affinity in an ancient process of trial and error that culminated in organic processing systems. Such carbon structures submerged in the sea, which is the great laboratory of life, gave rise to two kingdoms: animal and vegetable. Those vegetable species that extracted their food from the soil and those animal species that sought nutrients from the environment around them developed calluses, legs, and claws to move around.

This evolutionary process results from the sum of adaptations produced by genetic changes in each cycle. Such distortions between generations created fragile imperfections but occasionally became more dynamic with sophisticated commands, abounding more adequately to the natural environment, thus, perpetuating its generation.

Successions of mutations formed ecosystems, where the organisms that had better abilities to search for food and defend themselves from predators survived. In the selection of life, the weaker organisms served as organic mass for the stronger ones.

Those organisms that had a metabolism to process calcium into cartilage were able to grow to provide rigidity for the body, and the tentacle-moving creatures requiring a coordinated element from that would form a not-yet-thinking brain that still had the capacity to manage repetitious movement.

They also developed mechanisms of reproduction.

There was attraction, delight in emotions by hormones, the union of the bodies, ecstasy resulting from contact and friction, ejaculation, and the calming of muscles. The precious semen follows its gestational evolution, ensuring the genetic heritage that will confer similar form and function, restoring in nature that which was young and new, but which time makes old, fragile, and dead.

Selective circumstances weeded out the less adapted organisms for the more adapted ones to survive in the process of natural selection in an oceanic environment protected by less intense solar radiation. Only after a long period of underwater plant respiration could the stratosphere reach high levels of oxygen and form its derivative ozone, which served as a shield from solar radiation, allowing life to emerge onto the dry surface of the planet.

First, plants spread across the continents so that later animals could inhabit them. Plants build the system by transforming inorganic into organic. Animals destroy the plants by feeding on their mass. They coexist in an even balance that passes through the inversion of their respirations.

After a long period of the expansion of living species, a meteor caused the extinction of the great reptiles, giving way to the mammals, specifically to the primate. This biped with its hands transformed into homo habilis, which were attracted by fire on a cold night, grouped in flocks and discovered agriculture, resulting in attachment to the land, creating tribes, and nations.

All this development is based on the homogeneity of the genetic structure among living species. The similarity of the amino acids A, T, C, and G in their nucleotides, demonstrates their common origin in the same cauldron of the prebiotic<sup>2</sup> soup that originally existed when life began on Earth.

<sup>2</sup> term used by Carl Sagan

The experiment conducted by Urey-Miller in 1953 at the University of Chicago allows us to conceive a concrete and irreproachable theory by its reliable reproduction in laboratories. The electrochemical charges in the experiment will always behave in the same way throughout the universe by the presumption of homogeneity which, unlike exceptionality, does not need to be proven.

Although the forces of nature must favor the spontaneity of life as an invariable in all galaxies, intelligence in life is slow in the making. The determining condition for the success of life is the distance from the star to the orbiting planet, its temperature and atmospheric pressure must result in liquid water favoring in consistency and fluidity, the tilt in the axis of the rotating planet, and the magnetization of its core.

The weighing of difficulties and opportunities to the formation of life on random planets has led scientific thought to consider the Drake equation, a mathematical formula that attempts to predict the number of inhabited worlds in galaxies and the universe.

Although the variables considered in the equation assume subjective values, the claim that planet earth exclusively has intelligent life seems to be much more remote than its inverse because the scientific expectation is that there are  $10^{11}$  stars in the Milky Way, and about  $10^{11}$  other galaxies in the universe. This plethora of suns ( $10^{22}$ ) is larger than the sum of the grains of sand on the shores of all the oceans and seas on Earth.

One of these tiny grains of sand would represent the Sun-Star, whose gravity supports the Earth's orbit and is also the source of energy responsible for photosynthesis, forming a suitable environment for the development of life. Although many other prerequisites are necessary before civilizations can exist, the numerous stars and orbs under the precept of evolutionary similarity induce the acceptance of the existence of intelligent life on other planets.

Despite the UFO boom with the exaggeration of a Martian invasion that achieved panic on the U.S. East Coast in 1938, the idea of the spontaneity of life in the universe predominates in scientific circles. Their maps show abundant embryonic life on planets with possible intelligence.

And such thinking beings would have a human appearance or perhaps be formed from other organic structures since silicon-rich environments could also generate chemical bonds with hydrogen, oxygen, and other radicals. Silica molecules can form beings of an atomic weight more than twice that of carbon.

The set of lenses at 1:100 magnification three times in the picture below demonstrates the positioning of the Sun, a fifth magnitude star situated after the middle of Orion's arm, without any sidereal exclusivity. The imagination of a barren universe with life exclusively on Earth tends to crumble because being a replicable event in the laboratory, the discovery of asteroids and planets with embryonic life makes it commonplace. It is rational to think of varied forms and evolutionary phases of life in the vast universe.

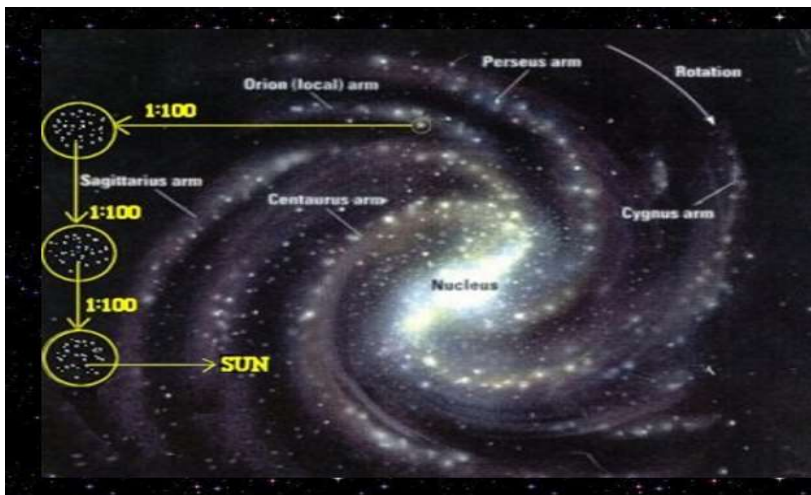


Photo of the Via Lactea computerized by NASA SEFEC VIE --- Magnification 3 x 1:100 author's interpretation

Due to this vast space of opportunities, it is fundamental to consider that the technological development of society demands time on a scale disproportionate to the evolution of a species, which in turn requires time disproportionate to the time of geological formation of the planets. Thus, increasing the existence of life in various stages.

Therefore, it would be prudent to hypothesize that the position of human evolution is ordinary because there are so many other stars offering equal possibilities for the formation and development of life, just like our Sun without a casuistic bias. Thus, confirming that we are also ordinary under the same hypothesis. Thus, it seems reasonable to consider that nature repeated the formation of life in a random distribution of successions, generating civilizations here and there throughout the centuries or millennia. The number of civilizations do not influence the magnificent order of the Universe but attests to a significant technological difference as incredible to the transformation of the world as was the discovery of electricity.

Civilizations have evolved in technological leaps: fire, wheel, agriculture, metal, electricity, and relativity. Although interstellar transposition is beyond the imagination of today's best scientists, it is not possible to limit its advances because the new science has always surprised the old world.

Previous generations could have made an energy cannon that could have split the Earth like an orange, or calculated the fruits of a harvest between the seasons, or predicted the precision of the mass, velocity, angle, and impact of the meteor that wiped out the dinosaurs and 90% of the living species 65 million years ago but they didn't. This meteor was too accurate to be the work of chance because too much energy would annihilate all life on Earth, and too little energy would permit the survival of predatory reptiles of the hominid ancestors of the human race.

The need for rare metals would have been enough motivation for colonizing expeditions to go to planets, pleasant or inhospitable ones, with the purpose of reaching intelligent life at the steel era, to exhaust the deepest deposits, stockpiling and making them available at the surface. And to extract precious ores from the soil, they carried out on Earth a social experiment developing animal life with metal valorization, which with the advent of markets became commodities, purified and piled up for plundering in their transport ships.

Perhaps they had a specific need for niobium, a rare and sporadically distributed metal on the planet. It has been absent from ancient civilizations and has recently been used in aerospace alloys. Its demand has turned it into a tradable and marketable asset. The assumption that it is equally available to be plundered is based on the astronautic expeditions undertaken by Russia, the US and China. They tend to achieve commercial viability in the capture of some rich asteroid landing in the desert. Thus, evolving pioneering civilizations that roam the universe in search of planets conducive to their mining.

Possibly, they could have already mapped the galaxies, establishing supply bases everywhere. Maybe, the Earth is on their list of strategic priorities. Such a possibility should not be a cause for concern, since it is not known whether the arrival of alien spaceships will be chaotic or prosperous. The only certainty is that the technological distance for beings capable of interstellar travel is greater than that between the Indians and the Europeans, who crossed the Atlantic Ocean in caravels to reach America. Moreover, today's propulsion rockets cannot even escape the Sun's gravitational pull.

Cave paintings of alien figures attest to the hypothesis of an extraterrestrial presence in the Paleolithic era, a time when cave people drew what they saw. The images of beings in space suits may signify a difference in their way of breathing, their outer identity, and their way of travel.



Utah/USA +/- 7.000 years



Val Camonica/Italy +/- 10.000 years



Niaux/France +/- 15.000 years

If there had been any extraterrestrial contact, it would have been with the astronauts since they would have been their closest contact. These astronauts would have told the world about them as spokespersons. Although the astronauts are filmed and monitored all the time, it does not rule out the possibility of extraterrestrial beings interacting with them whenever they want.

Planetary construction seems to have been a very complex creation, which at one time required the taming of the primitive animal at the beginning of civilizations. In ignorance of geocentric understanding, these civilizations saw the Earth as a distinct place, surrounded by the stars, without the presumption of other possible inhabited planets. Thus, to associate the sidereal sky with the celestial sky, implanting spirituality.

The motivation for creating the illusion of a spiritual afterlife is to generate tribal behavior as a force of voice and command to instruct humans to reach their common goals in building societies.

The possibility of the illusion is supported by nature itself that includes bluffing. For example, natural selection privileges the bird with the most plumage not only for beauty but also for the appearance of a more powerful body. When in fact, it is only camouflage since long feathers will not help it in combat.

In the same way, humans have also used tricks to achieve goals. For example, there are records from World War I of an attempt to build a false Paris as a decoy for German bomber planes; and later in World War II British illusionist, Jasper Maskelyne was responsible for creating false scenarios to deceive the enemies.

Also, in the history of the discovery of America, there are records that Columbus deceived the native Aruaques by threatening to extinguish the sun by his ability to predict eclipses. The Bandeirante named Anhanguera from the interior of Goiás deceived the natives by telling them that he could set fire to rivers and forests to get their cooperation. He ignited a fire of brandy, which the Indians were unaware of this, but from their point of view, they thought it was river water. Examples like these demonstrate the illusion as a domination tactic, capable of provoking collective fantasies, directing human behavior to the intended belief.

The variety of Earth's religions and their geographical distribution makes one see their emergence as the need for a moral element, productive to the development of societies. The spiritualist colonization society would be established in sectors. They would have the belief standards of a prophesizing protagonist born of a virgin, with healing and resurrecting powers, and a rebirth on the third day after death. This is an allusion to the reversal of the solar movement on the winter solstices, which points to the rebirth of life towards spring.



After the planting well with the moon in its correct phase, and satellites orbiting the planet, it seems plausible to think that the earth was made for the harvest to come. The harvest will come in its own time. Maybe distant travelers from another galaxy whose conditions are magnificently favorable to the happening of the first pop of life in the universe will do the harvesting. From then on, the patriarch civilization will have had time on a geological scale to extend itself throughout the galaxies, implementing its gene, in its image and likeness wherever possible, or as mutants on inhospitable planets.

Besides the desire for obtaining minerals, the study of primitive colonies could also make it possible for planet formation throughout the galaxies. If these colonies ever occupy Earth, they deserve no blame because it is the natural biology of the universe to act as culling nurseries of superior species taking advantage of inferior species.

Nor is it profitable to build armies to fight them because nature shows how fierce the fight for survival is. Where one being takes everything, even the life of another being to stay alive. This natural brutality cannot be exempt in outer space.

This is because technology thrives over the centuries, while the time of geological formation is billions of years, offering possibilities for evolutionary distancing in the universe. An advance that translates into technology unimaginable to the scientists of the 21st century, whose ancestors were deceived by tricks they didn't understand and attributed miracles to extraordinary endeavors. Thus, resulting in the belief in spirituality. For geocentric thinkers, spirituality was the only possible origin for the supernatural.

These thinkers would have promoted the illusionism of faith over the peoples of the Earth. Thus, resulting in thaumaturgists having the power to impose a strong cultural value that modified the essence of the being. Several conquests happened this way, in which the more evolved peoples deceived the savages.

Perhaps extraterrestrial life forms have been monitoring the Earth since the formation of the oceans. Paleolithic beings drew on the walls of their caves depicting something greater: the presence of superior beings in spaceships and wearing spacesuits. These drawings illustrate the unquestionable alien presence in the past, as well as their possible future return.

Such an unexpected visit would not be a surprise if seen in the light of the Earth's abundance compared to the shortage of minerals in the universe. Therefore, the time thief is estimated to come when the peak of demand and stockpiles is reached. Lucky for humanity if aliens don't take more than half of the Earth's deposits and compensate humanity with their technical knowledge.

The motivation for nurturing the illusion of the continuity of life in spirit could also be in producing an emotional outlet for the intelligence that perceives its own death. The genetic similarity between the various living species demonstrates a common origin, where the human being would only be a carbon structure more complex than an apple, and that everything derives from the thinking capacity that Homo sapiens have attained. Religions have also been used as a balm to numb the affliction of biological degradation and death.

Based on the link between the supposed divinity and the human protagonist, religions have been sowed in the Earth's various civilizations either as a numbing purpose, or as a means of control. They have gained their acceptance through their collective thirst for hope.

Alien rock paintings are proof of life arising from the organizing property of matter, as suggested by Urey-Miller's experiment, which took place on another planet, at another time, and its path of evolution passes through the colonization of the Earth.

## **ONLY INCONCLUSIVENESS VALIDATES FAITH**

Constitutions limit and dictate human actions by the conviction of punishments and rewards provided by law in organized societies, whereas the dominion of invisibility and uncertainty as to the outcome and consequences in the possible future life is present in a spiritual society.

The transgressions of the law in societies range from simple theft of a loaf of bread to unspeakable acts that the human mind is capable of imagining, while the transgressions of the spiritual world begin with everything that contradicts the truth, reaching a similar degree of negativity.

Success on earth will always be linked to the number of possessions because life, as it lasts, is a mechanism that seeks to satiate itself. However, virtue in the spiritual dimension is focused on eternal happiness that transcends the time of life in the body.

And since life in the body is counted in years and takes time for some vital organs to be compromised, the disproportion to eternity will always be infinite. Therefore, any pleasure or possession obtained in this life is rendered useless in the spiritual condition. But individual acts eventually disregard such a relationship due to incessantly constraining oneself for the pleasure of a short-lived wild instinct before spirituality.

It seems reasonable to think that people yield to a spiritual error by disregarding the consequences. No one jumps from the top of the cliff because he respects the consequences of the law of gravity. This person knows that the outcome will be relentless on his body. Their conviction is absolute and constant by their knowledge of the result of this instantaneous action. But the consequence of errors in the spiritual world is delayed, if not uncertain and unrecognizable to everyday life. Thus, allowing remnants of animal instinct to override civility and faith.

The mysterious way in which the spiritual dimension presents itself creates a force of uncertainty that acts on all those who ponder the re-existence in spirituality, differentiating obedience from faith. For if the spiritual world were visible and certain, life on Earth would be like a phase, embedded in a corporeal cocoon to be disconnected at death and inhabit another place. Such a differentiation arises because dedicated obedience to the Constitution is as respectful as those who stand on the edge of the precipice who are given what is perceptible. On the other hand, faith is related to what is hidden, distinguished from hope, which is a fraction of probability.

This condition of the existence of an invisible spiritual world, which is this force of uncertainty, is intentional since religions report occasional manifestations of the spiritual world. While almost all the time, it remains hidden due to the possibility of considering the state of uncertainty as a necessary element for the development of some useful potentiality in another world.

A visible spiritual world and the corresponding existential certainty would invalidate faith making it blind and servile obedience. Just as the employee is inferior to his boss and carries out orders, he works by performing tasks without excitement, and without energy synchronism that the animal species needs to become cogent. It would seem that the requirement of doubt, in relation to spirituality, denotes a specific and necessary effort to develop some unknown force, while certainty would totally nullify any effort.

Therefore, only inconclusiveness validates faith because it creates a state of uncertainty, which provides muscles to a particular survival animal instinct in spirit. The continuous effort to be connected to spirituality may be decisive in the transitional process of lives going to a spiritual world since material life forms a link with spirit, which is undetectable to the bodily senses. But attainable logic in silent reflection must create a bond to the spiritual world by the principle of use and disuse. Either the bond grows or it withers.

After justifying the title of this chapter, it is necessary to point out that religions refer to spirituality full of supernatural achievements. However, if the supernatural doesn't have the existence of spirituality as the origin of the creative force, it will be linked to another power. Either carnal and equally mortal, or alien. The supernatural infiltrates religiosity in a controlled way making humans transform the Earth into a less savage planet to live on.

Thus, in both materialist and spiritualist considerations, a certain zeal for innocence to the world after death is noted. Despite the required uncertainty, a physical and accessible sample of the supernatural provided by science is in the image of Our Lady of Guadalupe. The material used and the superimposition of the dyes on the cloth, as well as the tiny drawing in the reflection of her pupils give evidence to the fact that it is not the work of a man in 1531 when the cloak was presented.

By the permanent disposition of science, the Guadalupe mantle is a relic that advocates the existence of higher life cohabiting in carbon, or in spirit. There are two Antagonistic hypotheses about the provenance of the mantle. First, the mantle was created by a spiritual power in the form of a miracle using the hands of the Indian Juan Diego. Second, it was made by those who have the power to perform interstellar travel and have the ability to make a nanography in Guadalupe's pupils. If both hypotheses about the provenance of the cloak remain alive today in the face of current scientific understanding, then inconclusiveness persists.

The fantastic prophecy contained in the book of Revelation, chapter 13, points to a future time when "rich and poor, free and slave, will not be able to buy or sell unless they have the mark of the beast on their foreheads or on their right hands" foreseeing the insertion of electronic chips in the human body to carry out commercial transactions. This passage implies extraordinary knowledge in the field of humanity's social development. However, it offers no exclusivity as to the origin of the force that inspired the book's writing, whether material or spiritual.

Every supernatural event gives rise to two explanations for the origin of the force that produces it. Even if all the musical instruments on this planet spontaneously played chords at the same time, only those people who had an instrument in their possession could bear witness to this simultaneous and mysterious sound. They would be the only ones who could consider the existence of a power that made musical instruments sound by unknown means.

Ignorance of a physical principle capable of making the various musical instruments vibrate should not necessarily lead to the conception of spirituality since its effect does not restrict its generating force from coming from the spiritual realm, just as its origin is not exclusive to the material universe.

Thus, uncertainty prevails, favoring gaffes as an explanation. The current generation understands a universe with multiple possibilities, unlike the primitive human who reasoned in geocentrism. Primitive man had no alternative but to attribute the occurrence of possible tricks capable of creating false expectations of another life to spirituality.

Although there are viable explanations to the existence and non-existence of spirituality, there are occasions in the intimacy of each person where everything is so exact and the moment is so right that it makes them perceive something mysterious is happening beyond the limits of chance. It's like a gentle whisper to recognize that there is an interference of a higher power.

However, it is necessary to maintain credibility through science because in much smaller events than flutes and guitars mysteriously sounding, everyday life is susceptible to a wide variety of associations that eventually converge in curious situations.

Unexplainable coincidences occur when you meet someone you know unexpectedly in a far-off place, or when a thin piece of soap slips from the hand and falls on its edge, or when an object falls or bounces in the exact place it belongs.

And even in cases of catalepsy, those who have been cured of incurable disease, the sole survivors of accidents, or those who have made numerology a profession are not protected from the influence of beyond. They are just the personification of the apexes of chance, whose equivalent setbacks equally affect them. These can be part of statistics in which good luck and bad luck walk hand in hand, and in extreme cases, be considered as a blessing or a curse leading one to believe in the interference of good or evil.

The uncertainty expands when considering that the materialist and spiritualist convictions seek to understand where existence comes from as to chart its destiny in order to return to its origin.

If humans come from nothing, because it is a consequence of nature, then to nothingness he will return, ceasing to exist when he no longer lives. However, if humans are created in spirit, he likewise presumes to be reborn from death, returning to spirituality. These reasonings do not consider an inversion of position because having been created from nothing or having been created in spirit without returning to it from nothing a person is recreated.

Reason welcomes uncertainty and rejects all absolutism, because the materialist and spiritualist options are mutually exclusive, neither of which has a reason to be disregarded. The argument between these options is tied because of the scientific backing that the discovery of Relativity has given to the spiritualist case. If neither of them has an inconsistency that rules out the other, it is not possible to know which one is true.

Thus, in the face of the subsistence of two such exclusive and well-founded proposals, the doubt about the existence of spirituality will persist until science answers whether the consciousness externalized in projectionism is independent, as well as about the origin of information reported in PLRs (Past Life Regressions). These two questions open doors to a greater understanding of life, which has actuarial projection to end, highlighting greater temporal value in the eternal and correlated spirit.

Such correlation between present and future lives points to a certain discrepancy of justice between reincarnationist religions, which provide a sequence of opportunities, and resurrectionist religions, which call for all justice in a single existence. But regardless of ideology, the principle of correlation of lives makes one see that all temporal enjoyment is pitiful, if not senseless, in the face of the understanding that there is no justifiable probability to eternity.

This temporal disproportion puts spiritual offenders at a permanent and dangerous disadvantage. For if spirituality exists, any neglect of the short-lived pleasures of the flesh would jeopardize their condition in eternal existence. On the other hand, if nothing exists, there will be no winners or losers, simply no one will know.

For now, it is possible to perceive a certain stagnation, or even regression in the knowledge of metaphysics if compared to ancient Egypt, marked by extreme wealth capable of building pyramids and a strong cult with the transition to the world of the dead. This is because the cycle of wars and triumphs took precedence over the interest in spirituality, and even the spark of the revolving tables in the European nobility of the 19th century was erased by infiltrated charlatanism and justified by an ideomotor effect of involuntary and unconscious movements.

Eminent gentlemen of the time called for truth and lies on both sides about the supernatural mediumistic events, but the discredit for some unmasked frauds and the fear of ridicule was stronger, causing a successful peak of decadence, relegated from the attention of the high-tech society.

And such deviations have culminated in a new millennium of laymen about spirituality and about the power of the mind. These have been censored by superstitions since the times of the witches, the rabble-rousers and the paranormals, which give credence to undiscovered inner forces in humans. This delay in knowledge connected with the spiritual condition recommends prudence and not thought with the knowledge of now, but realizing that the new presents itself.



To evaluate the greatness of the unexpected, all we need to do is go to the year of 1873 and announce that in less than one hundred years, man will land on the moon. It was when Paris was testing the first balloon to carry cargo at the beginning of air travel. Alberto Santos Dumont was only a baby and far from carrying out his first controlled flight in his XIV BIS.

The idea of flight would have been readily accepted in 1969 but absurd for a time without electricity and horse-drawn carriages. Probably the understanding of science projected some 100 years in the future will reach a reality equally inconceivable to today's reasoning. Therefore, no amount of amazement will justify the incomprehensible because if spirituality exists, its principles must align with an eternal truth.

And truth seems to be misaligned between religious doctrines. They teach two destinies for one reality. The baby chick knows nothing about what is outside the egg, yet the outside world can germinate the egg and introduce improved semen into it to be a light for the people in the transition between worlds.

What seems reasonable to the present day is that only death can individually answer the great question of what is to come. Will we all meet in spirit, or will we be like spectators in a great hall of magic, not knowing that we are being deceived and shown the impossible as possible!

The inconclusiveness persists because neither spirituality invalidates the extraterrestrial existence, nor does the alien presence invalidate spirituality; it may have happened that the water element, air and dust, in catalysis with the fire element, gave rise to the fifth element, life, which animates matter until it reaches intelligence and perceives the possibility of the sixth element, spirit. The universe transcends the three perceivable dimensions, making the continuity of the law of evolution beyond matter possible. So, is the vector of nature mineral, vegetable, animal, intelligence, or spirit?

## AUTHOR'S WORDS

I come from a simple traditional family and I am a layman. I do not know anything in depth. I just gathered information from the internet to organize it according to the logic presented in this study, which does not intend believers and atheists to have opposite positions, but only **to give relevance to the theme of spirituality** that the disproportion of time imposes. I apologize for any boldness I may have had in expressing any understanding about good or evil, or touching on clerical matters. I was awakened from my slumber in the first half of my life to the astonished thoughts that I had written on scratch paper in previous years. The experience of reading them directed me to prioritize the existence of the spirit before worldly and transitory needs. Now that I am older, I have realized that everything I have, I will lose one day!

This experience of search and observation in times when life showed me dead ends and when the doors in life weren't opened led me to recognize that there is a Power from above. It has been a series of mistakes and incidents over the decades that have led up to the pages of this study and my realization that many coincidences are just coincidences.

It seemed that something led me to a transition without miracles or experiences of the supernatural, fruit of the maturing of the rude being. In the face of the re-existence claims and the existing religions, I recognize Our Lord Jesus Christ as the one, who pronounced Himself about the transition of the worlds with greater authority and understanding. His gospels have survived to report the meekness with which He gave Himself to martyrdom, demonstrating an ephemeral feeling for one's earthly existence of detachment, resulting in an awakening to the infinite temporal relationship with eternity in spirit.

By this undeserving enlightenment, I profess my faith in the God YHWH, a name hidden in the Septuagint, but who wants to reveal Himself to those who seek Him, as He did with Abraham, the father of Isaac, the father of Jacob, the father of Judah, the descendants of the tribe King David, Joseph the carpenter, who with Mary raised little YAUSHA. The name pronounced from his mother's mouth. However, transliterations have latinized YAUSHA into Jesus and then into Jesus.

Holy is the holy name, but my spiritual direction is from the gospels of Matthew and John that witnessed the owner of the vineyard, whose records were faithfully and physically kept by the Church of Rome, diverted from the primary congregation, without the performing of wonders. Their churches represent me well in the Eucharist that honors the Son and consequently honors the Father. With my knees to the ground, I recognize that the scourging of Jesus exclusively gives references to the world beyond, accepting the real pain He would have to go through in order to plant His vine, the way of all who will one day perish. If future generations achieve the integration of all Christian branches, in the face of the varying pronunciations in Google Idioms, their bond must occur under the original name, emanating from the mouth of His mother, YAUSHA!

I see meaning in the Good News, in the very pain necessary for the generations 2000 years after Christ came being justified by persecution, suffering, and death. Only the truth would sustain Christianity shortly after Jesus. I chose to believe and give Him glory, even if I don't deserve Christ's self-sacrifice for me.

# Thank You Lord YHWH

Without You, I couldn't do it. I'd be selling pizza in Largo da Piedade...

# Thank You Teresa Celeste

Maybe I could have done it without you, but I wouldn't have your touch!

And thanks to the friends who helped me.

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**What is most valuable?**

**Life in the body is a matter of days!**