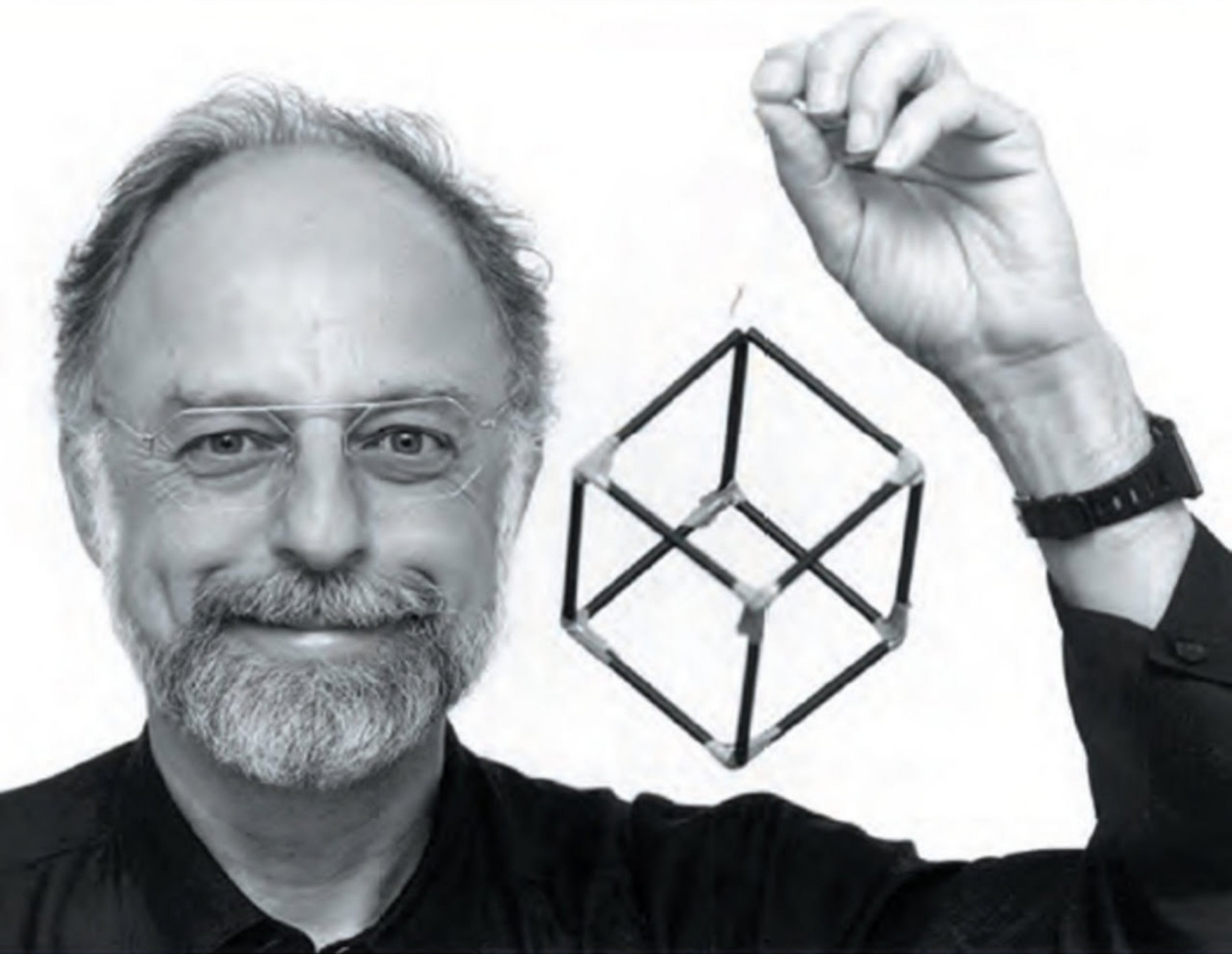


# Mind into Matter

A New Alchemy of Science and Spirit

“... one of the most important pioneers in the field of consciousness.”

Deepak Chopra, Author of *How to Know God*



## Fred Alan Wolf, Ph.D.

American Book Award-winning author of *Taking the Quantum Leap* and *The Spiritual Universe*

Copyrighted material

# **Mind into Matter**

*A New Alchemy of Science and Spirit*

**Fred Alan Wolf, Ph.D.**

Moment Point Press  
Portsmouth, New Hampshire

Moment Point Press, Inc.  
P.O. Box 4549  
Portsmouth, NH 03802-4549  
[www.momentpoint.com](http://www.momentpoint.com)

*Mind into Matter: a new alchemy of science and spirit*  
Copyright © 2001 by Fred Alan Wolf

Cover photo © Krister Nyman  
Cover design by Metaglyph  
Typeset in AGaramond  
MG

M. C. Escher's "Drawing Hands"  
Copyright © 2000 Cordon Art B. V. —Baarn — Holland.  
All rights reserved.

All rights reserved. No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews.  
For information please address Moment Point Press, Inc.

Library of Congress Cataloging-in-Publication Data

Wolf, Fred Alan.

Mind into Matter : a new alchemy of science and spirit / Fred Alan Wolf, Ph.D.

p. cm.

Includes bibliographical references and index.

ISBN 0-9661327-6-9 (alk. paper)

1. Mind and body. 2. Matter. 3. Philosophy of mind. I. Title.

BF161.W65 2000  
110--dc21  
033245

00-

Printed in the United States of America

10 9 8 7 6 5 4 3 2 1

This book is printed on recycled acid free paper.

# CONTENTS

[INTRODUCTION Awakening the Mystery](#)

[CHAPTER 1 Void: The Impossible Life/Death Principle](#)

[CHAPTER 2 The Word: Something from Nothing](#)

[CHAPTER 3 The Mind in Body: The Desire to Move](#)

[CHAPTER 4 Inertia: The Mysterious Resistance](#)

[CHAPTER 5 Life: The Body in Mind](#)

[CHAPTER 6 Endless Fertility: Is the Force with Us?](#)

[CHAPTER 7 My Time Is Your Time: Anything is Possible](#)

[CHAPTER 8 Meaning and Manifestation: The Great Gathering](#)

[CHAPTER 9 Structure and Beauty: Spirit and Soul](#)

[APPENDIX Existence: Mind in a Box](#)

[ENDNOTES](#)

[BIBLIOGRAPHY](#)

[INDEX](#)

## INTRODUCTION

### **Awakening the Mystery**

As a scientist and writer I am often concerned with how to offer new, speculative, and exciting concepts to my readers while staying true to my profession as a scientist. Apparently scientists who write books are expected to stay within certain limits of respectability; they should not stray too far from what their peers accept as established dogma. If they do, they are likely to be dismissed as cranks or just plain kooky.

But today as we enter a new millennium we are also entering a whole new way of existing in the world. The modern computer, the advent of quantum computers, breakthroughs in biology, high-speed global traveling, and near-instantaneous communication have opened up wide ranges of human knowledge. People from the various scientific, religious, and philosophical disciplines have begun building bridges between science, spirituality, shamanism, ancient magical practices, metaphysics, and the functioning of the human body, among other areas. So many bridges are being constructed, in fact, that it is difficult to determine just what we should believe. Should we only read and accept what card-carrying scientists tell us? Perhaps we should accept only the words of Nobel, Pulitzer, and other prestigious prize winners. Good sense tells us that if we do, however, we are in deep trouble, for often these writers are no better than the average person when it comes to imaginative or speculative venturing. Worse yet, sometimes even the best minds become far too conservative or far too prejudiced.

While I am not saying that we should dismiss so-called “great minds” attempts to explain their ideas to a public eager to have them, I do say that there is much room for good, inspired speculation by scientist-writers such as myself, who in explaining the workings of science also offer their unabashed vision of what's to come—even if that vision takes us far beyond the borders of acceptance, and particularly if this vision offers some basis for hope and inspiration.

In this speculative and imaginative book I attempt to go further than I have gone before by offering new ideas based on some ancient visions. The old alchemists, in their attempts to make sense of the world, alter it, and discover its magical secrets, first brought forward the seeds of these ideas. Today, the modern form of these same ideas arises from quantum physics, neurobiology, and

information theory. Such concepts deal with human beings, their minds and bodies, and their attempts to control, alter, and cope with their environments, whether those environments extend as far out as a distant galaxy or are as close as their own hearts and brains. The goal of modern scientists echoes that of the ancient alchemists.

## Ancient Alchemy

Old legends preserved by authoritative teachers of Judaism assert that the angel at the gate of Eden instructed Adam in the mysteries of both Qabala and alchemy. In fact, the tenets of alchemy, Hermeticism, Rosicrucianism, and Freemasonry are all inextricably interwoven with the theories of Qabalism.<sup>1</sup> And, they all had one common goal: the transformation of the base or common into the pure or rare. Or, to put it simply, *transforming mind into matter*.

Qabalism greatly influenced medieval thought, both Christian and Jewish. It taught that within the sacred writings there existed a hidden doctrine, which was the key to those writings. Eventually, however, the simple Qabalism of the first centuries of the Christian Era evolved into an elaborate theological system, which became so involved that it was next to impossible to comprehend its dogma.<sup>2</sup> Possibly, alchemy and Qabalism split off here. Certainly we can date the principles of alchemy back in time to the ancient Egyptians, for whom it was the master science. The Chaldeans, Phoenicians, and Babylonians were also familiar with the principles of alchemy, as were many people of the Orient. It was practiced in ancient Greece and Rome, and during the Middle Ages it was a science and a religion as well as a philosophy. Often seen as rebels against the religion of their day, alchemists would hide their philosophical teachings under the allegory of gold-making. In this manner they were able to continue their art and ways, receiving only ridicule rather than persecution and death.

Most modern dictionaries popularly dismiss alchemy as an immature, empirical, and speculative precursor of chemistry, having had as its object the transmutation of base metals into gold. But, although chemistry did evolve from alchemy, the two schools of thought never really had much in common. Whereas chemistry deals with scientifically verifiable and objective phenomena, the mysterious doctrine of alchemy pertains to a hidden, subjective, abstract, and higher order of reality. This reality constitutes the basis of all truths and all spirituality. Perceiving and realizing this reality is and was the goal of all alchemists. They called this goal the *Magnum Opus* or Great Work—the Absolute Realization. It was seen as the Beauty of all Beauty, the Love of all Love, and the

Highest High. To witness it required that consciousness be radically altered and transmuted from the ordinary (lead-like) level of everyday perception to a subtle (gold-like) level of higher perception, so that every object is perceived in its perfect archetypal form—the Absolute, the Holy of all Holies.

This transmutative process, the *Magnum Opus*, is at one and the same time, both a material and a spiritual realization. This fact is very often overlooked. Some commentators claim alchemy to be wholly a spiritual discipline, while others seem interested only in finding out whether gold was actually made and by whom. Both attitudes are misleading. It is essential to keep in mind that there are precise correspondences, fundamental to alchemical thought, between the visible and the invisible, above and below, matter and spirit, planets and metals.

In his book, *Transcendental Magic*, Eliphas Levi wrote:

The Great Work is, above all things, the creation of man by himself, that is to say, the full and entire conquest of his faculties and his future; it is especially the perfect emancipation of his will, assuring...full power over the Universal Magical Agent. This Agent, disguised by the ancient philosophers under the name of the First Matter, determines the forms of modifiable substance, and we can really arrive by means of it at metallic transmutation and the Universal Medicine. <sup>3</sup>

The processes of “the creation of man by himself” begin with a primary or archetypal image of that *man*. Creating this image requires some doing. It appears to me that we must use symbolic tools to do so. I have discovered that the Hebrew letters themselves are just the tools needed. Cris Monnastre, in her introduction to the fifth edition of Israel Regardie's *The Golden Dawn*, explains:

...I would suggest...begin the task of memorizing the Hebrew alphabet. Within this system, the Hebrew alphabet has no connotation of religion or sect. Its letters are considered “generic” and “holy” symbols—powerful doorways into the inner world—and are not associated with dogma or esoteric religious organization. <sup>4</sup>

The ancient mystics first saw these Hebrew letters, these symbolic doorways, as a universal code and thus they set out to completely grasp their meaning. Their goal was to create the image of the primordial human being, and to do this they had to allow the symbols to come alive within them and connect, providing new

insights into spiritual and material existence. If they succeeded, they would become fully realized human beings.

This realization comes directly from the Biblical word that man and woman were created in the image of God. Hence, divine life must exist in the human being; and this divine existence must appear and be realized in each part of the human body. A fully realized mystic then becomes, in the image of God, the *Adam Kadmon* (iunse OSt). According to the mystics, from this Adam all human life originates.

Throughout its long history, Qabalism has attempted to tie two worlds or stages of human development together. The first world is primitive mythology and the second is spiritual revelation.<sup>5</sup> To attempt becoming spiritually enlightened without realizing the world of mythology within us is a serious mistake. People who attempt this often find themselves “in battle with the devil” or “in fear of evil.” Carl Jung referred to this mythological avoidance as the “shadow.” Isaac Luria's sixteenth-century school of Qabala based in Safed (in what is now Israel), clearly emphasized this. According to Isaac Luria, creation began when God withdrew Himself into Himself in an impossible to imagine self-referential loop.<sup>6</sup> From this withdrawal a divine light emanated and flowed into the first space ever to exist. Our own three-dimensional space was a later development of this primordial space. And the Adam Kadmon—the first being—came from this light. From his eyes, mouth, nostrils, and ears, unconfined primal light emanated. In a great overwhelming mystery, special vessels containing this primal light then appeared out of nothing. These vessels were primal or seed-like matter. But the primal material vessels broke, and chaos was liberated. From this, ultimately, man fell into space-time as a kind of mental projection of the Adam Kadmon.

## **Creating a New Vision out of Science and Spirit**

And so today the mysteries still persist. As smart as we are in the modern world, we apparently can never pass behind the veil which divides the seen from the unseen except by engaging ourselves in the way appointed by the ancients—the *Mysteries*. The questions are as vivid today as they were to the early minds that first thought them. What are we? What is intelligence? What is our source? What is the point of Life? We still look for the tools of our personal transformation. Self-help books fill our shelves. And even with our material needs covered, many of us feel lost and hopeless, driving our way through an objectively stuffed universe with a vacancy in our hearts.

Did the ancients answer these questions? Who are we to say



that they didn't? With our modern, “objective” science-oriented minds, are we even capable of understanding the discoveries of, the wisdom of, the ancient alchemists—even if it's right before us? Physicist Wolfgang Pauli once put it that scientists went too far in the seventeenth century when they attempted to make everything understandable strictly as objective science. By denuding the subjective view from any firm ground, much was lost. In much the same way that modern dictionaries make alchemy a mere shadow of the chemistry to come, modern science has attempted to make the study of the subjective a mere reflection of the objective and reducible science of matter. Some of us, including many scientists, don't agree with the new objective materialism. We believe in our heart of hearts, as did the alchemists that came before us, that something far richer than materialism is responsible for the universe.

So, can we in the modern world pass beyond the veil? In this book I affirm that we can. That armed with the ancient knowledge and the modern vision that comes from modern physics, particularly quantum physics, we can rediscover what the ancients may have known. All we need are a few basic concepts—a new way of seeing the old way. I have given a name to these new ways of seeing; I call them the *new alchemy*. So, perhaps we can call ourselves *new alchemists*.

You can certainly think of me as a new alchemist. Indeed, I find myself in complete sympathy with my ancient forebears. As I search through my memories, many recollections of this interest flood my mind. I realize that I have always been interested in magic and transformation.

I remember a particular day when I was playing in the front hallway of my apartment building. I was barely eight years old. I stood at the top of the stairwell and looked down wondering if I could fly down the nineteen or twenty stairs reaching to the ground floor from our first floor apartment. Without thinking, I skidded down the stairwell with my feet only barely touching the leading edges of each step. I was on the ground floor in a flash, and I had not slid down the banister, nor had I placed my feet on any of the steps.

When I grew older and remembered what I had done that day, I realized it was impossible. My feet just were not long enough to go from one step edge to the next without my falling flat on my face. Was this just a dream of super powers, or had I actually skidded down those stairs?

Throughout my early years I maintained my interest in magic and fantasy. That interest carried me into thinking about the world a little differently from my fellows. It led me into quantum physics and to my eventual writing of this book.

I am certainly not alone. I want the reader to realize that today, just as thousands of years ago, many individuals are attempting—

sometimes together and sometimes alone—to discover the magical, arcane solution to the enigma of the universe. They seek a hidden, abstract and higher order of reality that would include the subjective as clearly as it does the objective.

## **This Book and the Story of You**

In *Mind into Matter* we will explore how the mind enters into the body at the cellular, molecular, and neural-molecular levels and becomes ensnared, almost—though not quite—believing that it is the body. The reality that mind dimly senses itself as beyond the body will offer a new insight into how the mind and body work as elements in an alchemical laboratory. Like no lab you may have ever realized, the alchemical lab appears very naturally in the world of our dreams and preconscious thoughts. In this lab we learn to develop a magical but ever-movable boundary, called real/imaginal, that divides our mind-body into separate selves, selves which appear to be body images in a real world around them.

Then, we will learn how to conduct experiments at the frontier of the real/imaginal realm. The outcomes of these experiments will result in new information and new transformational possibilities. We will experience this information entering our dreams and, possibly more importantly, during our waking thoughts. And this will lead us into a new vision of life and time. We will see how our brains act as time machines reaching into the future to obtain information and into the past to confirm the validity of these data. We will see how meaning arises from this future-to-present-to-past-to-present information transfer; and how this meaning alters and changes what we believe and what we experience manifesting physically in the world, both personally and globally. And finally, we will complete our journey with a new vision of mind, body, spirit, and soul, and a new alchemical understanding of how the forces of purpose, creation, and transformation within each of us, when used consciously, can enhance the meaningfulness of everyday life.

In short, my goal with this book is to show that within your own mind and body lies a majestic story filled with drama, pathos, humor, intelligence, fantasy, and fact. It is no less than the story of the entire universe, particularly its own creation, transformation, and ultimate purpose. And while most stories require a separated listener and a storyteller, in your story the listener and the storyteller are one. Here you will see that the way in which you go about telling a story to yourself—a story that includes *you*—actually points out that *without you* there wouldn't be a universe! And we shall see how this story called *you* unfolds into a panorama of life, literally a *you-niverse*—our ultimate goal being to understand the

sacred transmutation of mind into matter.

## A Word about the Chapter Headings

Because of their symbolic meaning, as explained earlier, I have opened each chapter with a Hebrew letter-symbol. Each letter's sacred meaning will, I believe, enrich our understanding of the material within its corresponding chapter, as well as our overall understanding of the new alchemy itself. Briefly:

t **aleph**: the impossible life-death principle, the void out of which everything emanates<sup>7</sup>

C **bayt**: the first or primordial container, the first act which distinguishes one thing from another

d **ghimel**: the first or primordial movement, a seed-like spasm or discontinuous jump

S **dallet**: a doorway and a resistance to passage or movement, the first resistance or property of inertia<sup>8</sup>

V **hay**: the first life form

U **vav or waw**: endless fertility or ability to clone endlessly

Z **zayn**: the first possibility, the concept that possibilities can arise

j **hhayt**: a gathering or pooling of these possibilities

y **tayt**: the first actual structure that comes from such a gathering

There are twenty-seven Hebrew letter-symbols in all. (The first twenty-two form the standard Hebrew alphabet. The next five repeat five of the original letters but are written in a modified form to signify their use at the ends of words.) They are arranged in three rows of nine letters with the top row containing the first nine letters. The other two rows are taken to be projections of these first nine and consequently have similar meanings. The difference in levels depends on the evolution of the symbol. Thus free spirit aleph (t) evolves into yod (h) trapped spirit or existence, and at the next level into qof (e) the cosmic aleph where the reconciliation of spirit with its trapped self occurs.

And thus we see that the Adam Kadmon in Hebrew, iunse Ost, has a symbolic meaning. Reading this name in Hebrew from right to

left, the letters are aleph-dallet-mem (Adam), qof-dallet-mem-vav-nun (Kadmon). In brief, aleph meets resistance (dallet and mem) and finally transforms this resistance of consciousness into cosmic possibilities. The resolution of this is the impossible life-death principle merging with its cosmic destiny and quantum leaping through resistance and the existential resistance of consciousness in endless fertilization of cosmically enlightened Human Beings. Thus, the full realization of Adam Kadmon comes from the sacred transformation of mind into matter.

## **And, a Quick Word about the Chapters**

The chapters in *Mind into Matter* each contain a particular thought concerning the overall process of mind's transformation into matter. As such, each chapter can stand alone as, say, an essay. As the ancient mystics knew, this material is difficult for the human mind to comprehend, probably more so for us today when, as a culture, we're so steeped in the mindset of "objective" science. So, I hope you'll take the time to read and reread those chapters which you find the most difficult. I believe the recursive process will ultimately lead to your understanding of the science and spirit of mind's transformation into matter. More importantly, I believe that once you leave the safety of our old, accepted beliefs, you will begin to see yourself and the story of your life from a new perspective.

**aleph**

à

*Aleph represents the supreme energy—subtle, alive, but not existing as itself in the space-time world we know, because it is imaginal. It is the primal energy in all; and all that we know is in aleph.*

*Aleph is beyond definition, incapable of being defined or limited. It moves at infinite speed and thus evades time. It is primal consciousness unknown to itself. Its action in the temporal is explosive and discontinuous.*

## CHAPTER 1

# Void: The Impossible Life/Death Principle

*For behold, the kingdom of heaven is within you.*

Luke  
17:21

The main idea of the new alchemy, the cord that binds together all of the ideas presented here, lies in the concept of unity: *the great inseparability of all things*. Taken literally, as we shall see, this means that the very notions of heaven being separate from earth, mind separate from body, free will separate from determinism, life separate from death, and in fact all duality, all opposites, wherein we pose an inside and outside, a boundary line, a nation, an island, a membrane, a distinction—all and more, are not primary facts.

Yet, we unconsciously strive to keep this secret buried inside ourselves. We unwittingly work at maintaining the status quo. In other words, we unconsciously choose to live under the illusion that everything is as we see it. This is not only a fundamental truth for you and me, it is the deep secret of the universe's existence: Hide from one's essential self. It is God's great trick; and it only works because we agree to believe the trick. If we can stop believing it for one minute, one second, even one millisecond, and allow our consciousness to become aware that we have stopped, we will see the trick revealed.

At some point in our lives, somehow, somewhere, just for an instant, the unveiling of the great mystery comes to pass. God, the magician, raises the curtain, reveals the trick just slightly, and we glimpse the illusion. But, we don't shout, Wow! No gasps of wonderment fill the theater. Something becomes distinguishable from nothing in a single creative act, but we trick ourselves into not seeing. And so it goes. No applause fills the air. We sit back, watch the show, breathe a sigh of relief, and say unconsciously, "We'll never figure this one out, might as well just accept it."

In fact, all distinctions arise out of such actions. And most of us habitually remain unconscious and cling to the illusion until the last nanosecond of our existence. We watch the boundary between ocean and land, between air, earth, and water. We watch the effervescent crust of sand, water, and air and remember the

distinctions. And likewise, we live our lives in the comfortable notion that an invisible membrane separates us from that world “out there”; that “in here,” in our minds, our inner worlds of imagination, we are safe and alone. In no way can any person or thing intrude into our individual mind worlds. Every sense in our bodies continually tells us that this is true, that we are each alone. We ignore any information, any thought, any perception, any imaginative tale, anyone else's story that confronts our sensory presentation of the separated “out there” and “in here” worlds. We look skeptically at people who tell us a different story, probably dismissing them as misguided fools, or even lunatics.

Many of us today, caught in this dilemma of illusion and reality, would like to believe that separateness is an illusion. We are, then, in luck!

## **What the Alchemists Knew**

Distinctions are not real. They are fleeting whispers of an all-pervading, subtle, non-expressive potential reality. The world is not made of separate things. Mind is not separate from matter. And you are not separate from any other being, animal, vegetable, living, dead, or seemingly inanimate matter. The kingdom of heaven and the island of hell lie in you. In you lies everything you have always wanted to know. A vast potential urging itself to arise and become something lies in you. In you, like a coiled serpent waiting to spring forth from your deepest shadows, lies every creative moment that exists, has ever been, and will ever be.

But like the ocean washing ashore, the tide eventually wanes. The water returns to the sea. The shore asserts itself. Eventually all distinctions disappear. No boundary lasts forever. Nothing lasts. Everything returns to the great ocean of oneness. Life, death, and all patterns move vibrationally. You can think of this as the *impossible life/death principle*.

Even space and time—the arena in which we spend our lives—are not real but projections coming from something far deeper and mysterious. Even this arena will disappear. This impossible non-spatially extended, non-thinking thought that lasts not a second nor an eternity, not even the smallest iota of time nor the grandest eon, this deepness, this light/darkness beyond anything that can be pictured as empty, this paradoxical life/death principle, this deep yearning appears as a cloud, a memory, a slight perturbation, and, like that, it grows. But to us, it seems to just pop into existence without a thought or notice.

Ever undulating, the great surge asserts itself once again. The ocean washes ashore. It is an illusion brought on by the very necessity that the action that brings the universe into existence

requires this illusion.

Or does it? What if the notion of finding the truth itself is purely imaginary?

## **The Ancient Alchemists Who Sensed the Void**

Inseparability is elusive, most times invisible to our senses, and hard to describe. Yet throughout the ancient world many isolated alchemists sensed the presence of this impossible undivided simultaneously existing life/death principle.

Not unlike some deeper-thinking modern scientists of today, who in their discoveries of new principles of inseparability<sup>1</sup> seek the hidden meaning of life and answers to the mysteries of the universe, alchemists sought ways to bridge the apparent gap that every distinction implies. Behind every good, they sought the evil. Behind every new idea, they sought the ancient principle. Once convinced of their vision, they believed that any separation, discovered or sensed, was illusionary. And, thus they sought a way that would lead them into the realm of inseparability. They desired to hold the paradox of existence in their hands. They desired to see both sides of the coin at once. All of their work, all of their experimental efforts had one goal: shatter the membrane of separability. To do this meant not only working at their alchemical craft, but also working on themselves by continually confronting their own comfort zones of acceptability.

## **Dissolving the Ancient Membrane**

Thus ancient alchemy had as much to do with self-mastery as with mastery of the physical laws of Nature. Such mastery required patience, observation, and, above all, devotion. In the fourteenth century, an ancient alchemist, John of Rupescisia, wrote that alchemy is “the secret of the mastery of fixing the sun in our own sky, so that it shines therein and sheds light, and the principle of light, upon our bodies.”<sup>2</sup> To discover this secret, alchemists had to learn to master the art of dissolving all barriers of separability. These barriers particularly included any ideas or concepts indicating a sensory distinction between “out there” and “in here.” Thus the most significant membrane they had to dissolve was the one separating mind and matter. They sought to make clear to themselves the invalidity of the distinction between the *real* and the *imaginal* worlds.<sup>3</sup> To do this they had to discover how to cross over willfully and consciously from one realm to the other. This was no