THE IMMUTABLE LAWS OF THE AKASHIC FIELD

Universal Truths for a Better Life and a Better World

ERVIN LASZLO

FOREWORD BY
MARIANNE WILLIAMSON

EPILOGUE BY
JEAN HOUSTON

WITH CONTRIBUTIONS BY
KINGSLEY L. DENNIS, MARIA SÁGI,
AND CHRISTOPHER M. BACHE

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FOREWORD

Marianne Williamson

As I write this the world is gripped by panic, beset by an unprecedented global pandemic. Fear, even hysteria, prevail in places usually immune to such oceanic emotional factors.

The greatest scientists in the world are working to find a cure, a vaccine, any successful treatment at all. Using all the tools at the command of modern medicine, doctors display acts of sacrifice and heroism in their effort to save the sick and dying.

The most unsettling part of it all? That the crisis was previously unimaginable to a modern civilization that for the most part thought it had things pretty much figured out. What science had not yet mastered, surely it would master within the next hundred years. Despite clear evidence—namely, that the twentieth century, while awash in scientific progress, was still the bloodiest in human recorded history—modern humanity continued its delusional trajectory of thinking we were so smart, so scientific, so advanced, and so economically sophisticated that instant karma never gets us.

As it turned out, we were only halfway right: it took more than an instant.

But, boy, it's got us now. While some believe the virus is a purely random event, with no deeper significance than that which is revealed by hard data, there are many with an even deeper suspicion that nature seems to be telling us something. As a friend of mine noted, "It's like a Divine Mother said to humanity, 'Go to your room. And think about

what you've done.'" Isn't that the truth. Some cosmic balancing seems to be occurring now, some necessary self-correction on the part of a universe that would simply no longer tolerate our irreverence, irresponsibility, lack of humanity, and lack of compassion toward people, planet, and animals. In the words of *A Course in Miracles,* "There is a limit beyond which the Son of God cannot miscreate." Free will is one thing; self-destruction is another. We can do whatever we want to do, but ultimately we will not be saved from the effects of what we have done.

That is where this book comes in.

Do we need science to help us now? To heal diseases? To repair the earth? To create the infrastructure for a sustainable world? Of course, we do. But can science explain to us the mystery of creation, the higher purpose of it all, and the working of the universe in a way that guides us to a better world? No, science cannot. That is where spirituality comes in.

Ervin Laszlo has long been a leading voice in the evolutionary movement toward a sustainable, even thriving, human consciousness for the twenty-first century. What has now become a mainstream movement in the social sciences grew in large part out of his work over the last few decades, both with the Club of Rome and the Club of Budapest. Now, in *The Immutable Laws of the Akashic Field,* he brings to a mainstream audience some information that perhaps it took the shocking events of the current day to prepare us for. The coronavirus has rocked our world, and it could be argued that we needed to be rocked. Rocked so hard that perhaps we are ready at last to surrender some delusional prejudices that are both hallmarks and limitations of the modern worldview. Perhaps now we can open our minds, with greater understanding, to ancient wisdom now seen anew in light of its relevance to our contemporary experience.

Such spiritual insight is not antiscience. Rather, as Laszlo explains so well, truly modern science has actually prepared the way for greater spiritual understanding. And vice versa.

The enlightened twenty-first-century mind does not choose between science and spirituality; it marries the two. And there is no better guide for how to do that than Ervin Laszlo.

In Laszlo's words: *To find our way toward a better life and a better world we need science as well as spirituality. Science without spirituality misses the intuitive elements of human experience; elements that many great scientists have valued on a par with, and even above, reason and logic. But spirituality without science cannot offer reliable guidance for confronting the problems we face in the world. We need both science and spirituality, and we need them together, coherently linked. The need is for a dedicated and lasting alliance between science and spirituality.*

While most of us have a pretty good understanding of what science means, the word *spirituality* seems fuzzy to many. What makes this book so intriguing, and relevant, is that it presents spiritual laws in the context they deserve: as discernible, unalterable laws that prevail within our internal experience as fundamental as the scientific laws that prevail within our external world. Though invisible to the physical eye, what Laszlo refers to as the Akashic Field is no less a fundamental factor in human experience than is gravity or the weather.

In addition—and incredibly—not only the human spirit but even the human brain is coded in ways we had not previously realized to mine our spiritual secrets. Both science *and* spirituality are only beginning to reveal their greatest secrets to the twenty-first-century mind. In the words of Albert Einstein, "The more I know about physics, the more I want to know about metaphysics." Reading this book, you will understand why.

The coronavirus pandemic will cast a specter over life in the twenty-first century, long past the time when the current crisis ends. It will leave in its wake not only a greater search for scientific answers but also a greater search for meaning. And as is eternally true, humanity will mysteriously have been blessed by opportunities made available by even the most terrible thing. In the deepest

parts of the night lie the invitation to morning.

Read this book and you will understand why.

INTRODUCTION

Our Quest for a Better Life and a Better World—in History and Today

The wish to understand and to improve the world are perennial aspirations of the human psyche. The search for this understanding and improvement has a long history.

In times past, our fathers and forefathers conducted their search under the influence of the religious and spiritual doctrines they inherited from their own predecessors. But today, the problems of everyday life have overshadowed this search. Except for deeply religious and spiritual persons, the probability of gaining enlightenment from the wisdom evolved by previous generations has been seen as insignificant. But today, as we pull out of the virus pandemic and seek the way forward, this is no longer the case. The search can be, must be, and is in fact, revived.

The quest in modern-day thought

In the history of modern-day thought, more and more people have freed themselves from the constraints of preconceived doctrines. This process has reached a new milestone in our day. Now we are looking around, and asking ourselves: who are we? And what kind of a world is it that we live in? Before we enter into the substance of this book, we should look back for a moment, and ask about the history of our answers to these perennial questions.

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In the early Modern Age, our quest was inspired by the power of our imaginations. We found ourselves in a universe replete with meaning but also with mystery. This was the era of eighteenth- and nineteenth-century romanticism and metaphysics. We lived in a universe watched over by higher powers and intelligences, both benevolent (divinities and angels) and malevolent (evil spirits and devils). We attached meaning to everything we saw and everything that happened to us and those around us.

We soon realized that we cannot grasp everything in this meaningful but deeply mysterious world. We recognized that there are things in the world that surpass our understanding. Some of these things are beyond the scope of the world we can perceive with our bodily senses because they are too small or too large, or too far from us. But there are also things that are beyond human understanding. We did not wish to attribute these things to the inscrutable mind of God; we preferred to place their source in a deeper dimension of reality. We envisaged a cosmic source beyond rational understanding. This tenet inspired many great philosophical schemes, and a plethora of masterworks in literature.

The order of nature turned out to be a great and mysterious reality, and so are the vagaries of human destiny. Who are we in this world—and why are we faring the way we do? Is it karma, or just accident? These questions did not have a clear answer. Nonetheless, we pursued our search.

Then came a time for caution, for second thoughts. With the advance of science, we witnessed the birth of the scientific world picture, and that picture was less mysterious, but also more disappointing than the fruits of unbounded imagination. We had to choose between what we instinctively and intuitively believed was the real world, and the purified world of the theories and findings of modern science. Many of us opted for going with the tenets of science. This called for weeding from our established world picture the speculative elements, and affirming only those that science could warrant as an aspect of the real world.

A new phase opened in our quest for living a better life and a better world, an age dominated by down-to-earth thinkers: the positivist philosophers. They told us to get the facts, and only the facts. Under "facts" they meant data we could measure, repeat, and record. Find what the data tell you is the real world, and ask neither why what you find is there, nor what else could also be there.

The fact-reduced world of positivism proved to be a grounded but sterile world. The "facts" we encountered did not allow further questioning and proved to make for a meaningless world. Positivists themselves said that the real world is "just one darn thing after another."

Our search entered a further phase. We realized that our data-reduced world is sound, but not adequate—it is devoid of meaning and likely only pierces the surface of reality in the world. The real world lurks somewhere in the background of the data, but little of it can be known by the purified data-reduced world of positivist science.

Some of us ventured beyond the limits of positivist science and found ourselves in a strange universe. It contained things and events that were inexplicable in light of common sense, and even in terms of the concurrent scientific worldview. Science moved beyond the commonsense world, but society as a whole did not. The mainstream's world picture remained dominated by the Newtonian concept, where all things are ensembles and combinations of material particles, obeying unchanging mechanistic laws of motion. There are no exceptions to this state of affairs, and no grounds for denying its truth.

This turned out to be insufficient to explain what science was beginning to tell us are the contours of the real world. Scientists have come across experiences that appear as physical things and events, but are not confined to specific points in space and time. They have found phenomena of consciousness that are not limited to the brain. These findings were anomalous for the dominant world picture, yet they cropped up insistently in the wake of the ever wider and

deeper investigations undertaken at the leading edge of science. We could no longer either ignore or deny these paradoxical findings.

We had to resolve the conflict between science's findings and what we could believe is the real world. The difficulty in accepting science's account of it was compounded by the fact that more and more of the world described by scientists shifted beyond the scope of human experience. It turned out that Shakespeare was right: there is more to this world than you and I can even imagine.

Where we are now

How can we account for the extra- or nonsensory elements of our experience of the world? We cannot go back to the wonderworld of speculative philosophy—that era has now been left behind. We have to recognize that the scope of the world discovered in science is wider and deeper than we thought. It includes elements that are inexplicable both for the classical view of the world, and for the emerging view in science.

Throughout the twentieth century, science's world picture kept expanding; it embraced more and more in space and in time, as well as in depth and complexity. This expansion remains in full swing in the twenty-first century. Positivism performed a much-needed service, a thorough housecleaning. It swept away the unprovable assumptions and speculative theories of the previous era. But the purified world it bequeathed us was full of gaps. It could not account for the phenomenon of consciousness, and for things and events that exceeded the known bounds of space and time. It forced us to admit that some elements and aspects of the world are not rooted in experienced "facts." In the past, we regarded these elements and aspects as esoteric, spiritual—in other words, unreal. We excluded them from our concept of the real world. But by the dawn of the twenty-first century more and more evidence has accumulated that suggest that

some of these aspects and elements belong to the real world. We need to accommodate them in our world concept.

The gap between the world concept suggested by the investigations of scientists and by our own experience of the world has shifted from the terrain of scientific-philosophical theorizing to questioning our most basic concept of who we are, and what is the world around us. Science renounced the positivistic reduction of theories to facts, but it did not produce a comprehensible world picture. The injunction of Niels Bohr's Copenhagen school of quantum mechanics—that science is not there to solve problems of meaning, and so if you work in quantum physics, "just solve the equations and don't ask what they mean"—did not help. It merely sweeps the problem under the rug.

We had to admit that in understanding the world, the new science, first and foremost quantum physics, substituted one set of puzzles for another. Without an intelligible framework, phenomena such as wave-particle duality, time-and-distance-independent nonlocality, and a host of related findings are just "phenomena," floating in the limbo of an implied but profoundly mysterious world. Quantum physics proved to be even more mind-boggling than the speculative metaphysics of the eighteenth and nineteenth centuries.

Where do we go from here?

It is time to move on. We should no longer proceed on the assumption that the findings of science offer a full and final answer to our query regarding a better life and a better world. We need to go beyond science, but not fall prey to unfounded speculation. The answers we seek could be harbored in the millennia-old accumulation of wisdom in the spiritual traditions. Can this wisdom be injected into the insights offered by science? This could be important because there may be more to the accumulated wisdom than illusion and fantasy. If there is indeed more, our search for a better life and a better world would be enriched by a new and

profound resource.

There are many spiritual insights to which contemporary science could fruitfully be connected. To cite but the most immediately relevant, there are insights such as the intrinsic interconnection among all things, the conservation of the trace of all things, and a consistent trajectory in the developmental path of all things that are common to both science and spirituality. These insights are present in the body of inherited wisdom the ancients called the Akasha. The Akasha is not a random sphere of being, but a highly ordered and consistently evolving sphere. It is governed by immutable laws. These laws can guide our search for a better life and a better world. This book is dedicated to facilitating our access to this guidance by examining these laws, and understanding how they can help us to live better, in a better world.

PART 1

THE LAWS OF THE AKASHIC FIELD

THE CONNECTIVITY LAW

With remarkable insight, five thousand or more years ago the Hindu seers spoke of a dimension of the world that would be prior to, and more basic than, the others. The Akasha dimension, they said, is the fundamental dimension of reality —it is more basic than the dimensions of *vata* (air), *agni* (fire), *ap* (water), and *prithyi* (earth). The Akasha harbors the immutable laws and regularities that govern existence in the world.

The laws recognized by the Hindu seers as governing existence in the world include the law that accounts for the interconnection of all things with all other things, and the law that accounts for the conservation of the interconnected things. Together, these laws define a world that is seamless and whole, with all its elements connected in space and conserved in time.

These laws apply to the universe we inhabit, but they do not account for all the processes that take place in this universe. Specifically, they do not take account of the coherence and consistency of fundamental change and development in the world. Unlike some Hellenic thinkers, such as Heraclitus, for whom change was the predominant feature of existence, coherent and consistent change was not recognized by the ancient seers. They held, as Parmenides did later, that existence is fundamentally *being; becoming* is a secondary and possibly illusory phenomenon.

However, today we know that in the universe change is fundamental, coherent and consistent, and real. The world not only *is,* it also *becomes.* This was recognized by the

renowned yogi Swami Vivekananda in the early twentieth century. He described the Akasha as the ground of a cyclic process of continual change: evolution followed by devolution, and then by renewed evolution. The Akasha, he said, *becomes* all things in the universe, and at the end of the phase of becoming, all things return again to the Akasha.[1]

Following in the footsteps of Vivekananda, we can complement the two principal laws of the Akasha with a third law: the law of change. This law, the same as the others, does not apply to itself. Unchanging, immutable laws govern change in the world. Thus there are three immutable Laws of the Akasha dimension: the time-honored Connectivity Law; the equally ancient Memory Law; and the third law, which takes account of coherent and consistent fundamental change: the Coherence Law. We now describe each of these laws in turn.

UNIVERSAL INTERCONNECTION IN SPACE AND TIME

Connection among the things and events in the world is a perennial intuition. In contemporary science, it is borne out by the principles of quantum physics. There are no entirely disconnected things and events in the universe. All things are in some way and to some degree interconnected. Although the Hindu seers did not call it that, "nonlocal" interconnection is a basic feature of the true concept of the universe.

Until quite recently, nonlocality was metaphysics and not science. But with the advance of cutting-edge physics, this has changed. For today's quantum sciences, the nonlocality of events is a valid proposition. Quantum physicist Henry Stapp called nonlocality the most profound discovery in all of science, and French philosopher Pierre Lévy pointed out that "the recognition that our universe is nonlocal has more potential to transform our conceptions of the 'way things are,' including who we are, than any previous discovery in the history of science."[2] The universe, it appears, is a

nonlocally whole macroscopic quantum system.

Matching the new and the old world concept

The world concept of the quantum sciences is radically different from the mainstream world concept of the Modern Age. The world is not an arena for the motion of solid, indivisible particles in passive space and indifferently flowing time. This is not a world of separate and separable parts, where things occupy single positions in space and time. It is not a complex mechanism fashioned of matter. If we were to define it with a single concept, we would say that the world is a *hologram*.

In a hologram, as we know, all the information that constitutes the image is present at all points. That which is here is also there; it is basically everywhere.

The world as a hologram is even more fabulous than this. It is not only beyond limitation in space; it is also beyond limitation in time. What is here today was here yesterday and will be here tomorrow. All the information that codes the system is present in each of its parts, and this information does not vanish. The information that makes the universe what it is, is both spatially and temporally nonlocal. And it is present in every particle and in every atom—and in every organism, including you and me.

This seems like a fabulous idea, but there is solid reasoning behind it. The world is not "material"—it does not consist of anything we could call matter. Physicists have not found anything in space and time that would correspond to the idea of a material substance. What research on the universe discloses is information and energy. The entities of the physical world are clusters and configurations of *informed energy*.

The world "runs" on information, but on what it runs is not the garden variety of information we think of when we read a newspaper or talk to a neighbor. The world runs on "in-formation." It runs information that is correctly spelled

with a hyphen. [3]

The concept of in-formation comes from quantum physicist David Bohm. In-formation is an active impulse that acts on, "in-forms" things and events, but does not convey energy in the usual form. It is not the kind of energy that can run down and dissipate. It is a "nonvectoral" dynamic impulse at the core of the universe. It forms all things; in fact, it forms the universe. It is what makes the universe what it truly is, a sphere of coherently structured configuration of in-formed energy, and not a random swirl of inert gases.

In-formation corresponds to the classical notion of a vital impulse, or perhaps divine law or cosmic consciousness, that would shape the observed world. Today in-formation is a new and essential tenet of physical science.

In-formation accounts for the presence of the particles that make up the basic entities of space and time. These entities are "in-formed" by an impetus that is itself beyond observable space and time—beyond the manifest domain of the universe. This extraordinary impetus brings and holds together the nucleons that constitute the core of the atom, and brings and holds together atoms in molecules, molecules in crystals and macromolecules, and these again in cells and organisms. Max Planck was so impressed with this impetus that he said that we must assume the presence of a higher intelligence in the universe to explain it.[4]

The world is a system of systems of in-formed energy, constituted and maintained by a nonenergetic cosmic impulse: "in-formation." Some systems of in-formed energy are sufficiently stable and coherent to appear as material things, but to assume that this is what they are, as Einstein pointed out, is an illusion.

In addition to positing the presence of a nonenergetic impulse in the world, and negating the existence of matter, a further revolutionary insight is shaping the world concept of contemporary science. *The universe we observe is not all there is in the world.* This is a revolutionary tenet as well, because the

idea that there would be a world beyond the observed universe is strange and unacceptable for mainstream science. For the past 250 years, scientists maintained that everything that exists is material, and all material things are part of the universe. Now it appears that there are no material things in the universe at all—there is no such thing as "matter."

We know that the universe we observe and inhabit is not all there is in the world. The universe we inhabit is not *the* universe; it is only *our* universe—just as *this* solar system and *this* galaxy are just "our" solar system and "our" galaxy. There may be millions or billions of other solar systems and galaxies in the larger context of the cosmos, and perhaps many universes as well.

The current understanding is that the world did not come into being when *our* universe did: there was a pre-space in the world before our universe was born, and there may be a postspace as well, persisting when our universe has left the stage.

According to the currently accepted cosmology, the universe we inhabit was born in the aftermath of the cosmic explosion known as the Big Bang about 13.8 billion years ago. It will vanish when the processes that make up its quasi-material furnishings have run their course. Stars and galaxies will either become part of an eternally expanding "dead" universe, remain balanced at the razor's edge between expansion and contraction, or become part of a universe collapsed to quantum dimensions—to a dimension smaller than the head of a pin.

Regardless of the ultimate destiny of *our* universe, it is clear that it emerged in the embrace of a wider, perhaps infinite and eternal world, the world the Greek philosophers called the *Kosmos*. Our universe is a local and temporary domain of the Kosmos.

Interconnection: the "meta" physics

We turn now from the exploration of the old and the new

world concept—or "metaphysics"—to the specific features of the presently validated world concept. One such feature is interconnection. The tenet of interconnection tells us that throughout the universe, things and events are intrinsically interconnected.

In the quantum sciences, this tenet is not metaphysics but physics. Universal interconnection has a revealed physical basis. This exceeds the scope of classical physics: that body of thought cannot explain it. For an explanation, we need to turn to the theory of "in-formation" proposed by Bohm. In Bohm's concept, there is the manifest universe (the explicate order), and there is also the nonmanifest but equally or perhaps even more real "implicate" order. The perceived explicate order is in-formed by the underlying implicate order.

In simple language, the implicate order "in-forms" (shapes and structures, creates and orients) the explicate order. The explicate order is in principle observable, and the implicate order is not. Its existence can only be inferred from the observation of the entities and processes that appear in the explicate order.

Now we apply this world concept to our understanding of the world.

Quantum researchers find that there are no categorical breaks and separations among the things that furnish the world. These things (considered "events") constitute a seamless whole: a continuum. It is best conceptualized as a *field.* The concept of a field is the simplest and most logical way to map the continuum disclosed in the quantum sciences.

"Field" is now a basic element in science's understanding of the world. It has become basic since the publication of the so-called Yang-Mills theory in 1954.[5] In this "gauge" theory of physical reality, the elementary particles of the universe are not tiny billiard balls. They are intrinsically interconnected excitations in a universal field.

The concept of a universal field is consistent with the

vision of the ancient seers. What they called Akasha is a dimension or order of the cosmos with field-like characteristics. We distinguish three characteristics that match the traditional Akashic concept with the current understanding: universal connectivity (discussed above), systemwide memory (to be discussed below), and continuous coevolution (to be discussed in the next section).

Universal interconnection in the field

Avant-garde quantum science makes clear that the objects we observe are not what they appear: they are not separate entities but excitations in a universal field. They are not separate objects, and they do not even exist unless and until we observe them. With a slight overstatement (often committed even by quantum scientists) we can say that their existence is due to our observing them. The things we observe are embedded in a sea of potentiality; they are "fished out" from this sea by our observation. Our observation "actualizes" them.

It is sometimes claimed that the observation—and hence the observer—"creates" what he or she observes. This is the somewhat exaggerated creation doctrine of quantum physics. (The phenomenon is more correctly termed the observer effect.) It encourages countless speculations. Some researchers (Martin Rees among them) claimed that the universe itself came into existence because it was observed. It does not matter that the observation took place billions of years after the birth of *this* universe. The principle maintains that the universe exists, and has existed all this time, because we now observe it.[6]

In a more technical vein, what quantum physics tells us is that the observation of an object collapses its wave function. This collapse means that the object's wave function (which consists of the superposition of all its possible states) is reduced to a single so-called *eigenstate*. Then we can describe the object as a classical entity with determinate properties

and a unique location in space and time.

The observation-induced collapse of the wave function appears to "create" the object—it lifts it from potentiality into actuality. Here the idea of "creation" is an exaggeration and is not to be taken literally. It is not as if the observer would create the object ex nihilo, out of nothing. The observer merely lifts the object from the level of potentiality into that of actuality.

Let us consider now how this seemingly abstract theorizing relates to interconnectivity in the real world. Quantum theory holds that the objects our observation calls up from the level of potentiality into actuality are intrinsically interconnected. They are not separate objects linked by some form of connection or energy, but seemingly separate excitations in a continuous field. They are interconnected since they are embedded in the field. This seemingly abstract postulate has time and time again been tested in controlled experiments by physical scientists. Nonlocal connections have come to light between quantum particles even when they are separated by considerable distances. It turns out that every particle that has ever occupied the same quantum state as another particle remains instantly and enduringly connected with it: their quantum state remains correlated.

Nonlocal correlations are not limited to the micro-domain of the quantum. Nonlocal connections have been discovered within living organisms, as well as between living organisms and their milieu. The universe as a whole manifests fine-tuned spatial and temporal connections that correlate the state of the entities that exist in it. Physicist Erwin Schrödinger called the persistent correlation between the state of distinct and even distant particles "entanglement." The expression enjoys wide currency. We can conclude that the quantum world is an entangled domain, with instant interconnection in the form of nonlocal correlation between all its elements.

Nonlocality, considered as intrinsic universal

connectivity, is inexplicable for the Newtonian world concept; it defies its limits of space and time. However, the mystery of nonlocal connectivity is mitigated, if not entirely eliminated, when we realize that the Akashic Field of nonlocal connectivity is actually a hologram. The hologram offers the simplest and the most logical explanation of nonlocality. A hologram contains all the information that creates the image in all its parts. Hence the parts are holographic projections, and not separate entities. The connection between them is not the connection of one separate entity to another, but the connection of one part of a set of projections to another part. Separation between the projections is illusory: after all, they are parts of the same hologram.

The illusory nature of separation between things was already recognized by Plato and illustrated in his famous Allegory of the Cave. Here prisoners are chained to a cave in a position where they cannot turn around; they can only see the wall in front of them. They see shadow figures on the wall that move and interact, and they mistake them for separate individuals. In reality they are shadows cast by one and the same light source—a fire burning behind them.

The surface on which the holographic images we take for separate objects are projected is the explicate order: the manifest dimension of the universe. The projections that appear to us as separate things and events are projections of the cosmic hologram which is the implicate order, on the explicate order, which is our manifest reality.

The universe, the totality of the reality we observe, is an embracing information-and-memory field, governed by distinct, and as far as we know, immutable, laws. These laws include the three laws that define that aspect of the universe we call the Akashic Field.

THE MEMORY LAW

We now turn to the second immutable law of the Akashic Field: the Memory Law. This law accounts for the conservation and recall of the content of our experience—the content of all human (and presumably also nonhuman) experience.

This ancient tenet is likewise borne out by the findings of contemporary science. In the worldview of the quantum sciences, the entities to which our experience refers are not material things and events, but by *information.* It is information that structures the vibrations we experience as material things and events. The Memory Law accounts for the conservation of this information, and for its recall. In the language of the information sciences, we can say that everything that happens, everything that emerges and has ever emerged in space and time, is "saved"—it continues to be present in the Akashic Field. Information in the universe cannot be canceled or obliterated; it can only be transformed. And it can also be "saved."

This insight is an integral element of the wisdom traditions. Everything that happens in the world, the yogis maintained, is vibration, but not everything is vibration on one and the same plane. The things we experience are vibrations on various planes, and when they shift from one plane to another, we may no longer be able to perceive them. But they do not disappear—they continue to exist on a different plane.

The Swami Vivekananda affirmed this concept. He said that the universe is an ocean of ether, made up of layer after

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