

How matter is an illusion

From conversations with extraterrestrial Zeta beings speaking through the medium, Paul Hamden, I came to realize how our physical universe and all it contains is an illusion. These conversations are documented and discussed in several freely available [books and articles](#). The realization was strongly supported by Edward Close in his book, *Transcendental Physics*. Close explained how modern physics requires that the observer's awareness creates physical reality moment by moment. By definition then, our experience of reality is illusory, not what it seems.

This new understanding was soon followed by the discovery that it was not all that original. The Hindu metaphysics of Advaita Vedanta has a similar concept called *maya*. It is explained briefly in the next section, followed by a discussion of the mechanism of the illusion of matter.

The Vedanta concept of *maya*

The Advaita view holds that *Brahman* is the one and only reality and all else is mere appearance or illusion. The concept that the physical universe is an illusion is called *maya*, and it is introduced in the following select quotes from discussions of the Advaita metaphysics.

An [Advaita Vedanta](#) website explains the concept of *maya*.

According to the Advaita philosophy, this world we live in, the space as well as time is a projection of your consciousness or your awareness. In fact your mind, your thoughts as well as your physical attributes are just a projection of that consciousness into the state of waking. Advaita Vedanta calls this projection as **Maya**. Maya creates apparent multiplicity in a universe where only *Brahman* really exists.

Another source, [Indian Philosophy Simplified](#), explains the concept of the *Brahman* and how it is related to *maya*.

Brahman is the ultimate reality behind all world-objects.

Brahman can be considered as Pure Consciousness.

Maya is the unique power (*shakti*) of *Brahman*.

Brahman manifests itself in the world with the help of *maya*. The world and the world objects come into existence due to the power of *maya*. *Maya* and its creation is termed illusory. ... *Maya* is dependent on *Brahman*. *Maya* has created the world of appearances. So the world is illusion.

And another source entitled "[Sankara's Doctrine of Maya](#)" offers the following nuggets of information.

Why does this illusory world have an apparently objective homogeneity? Because the world is not an illusion of each particular individual, in which case each individual would 'dream' a different world, but of the human collectivity. The empirical and objective 'solidity' of the world proves not its reality but the collective nature of the illusion.

The 'mechanism', as it were, through which the illusion is generated and sustained is *adhyasa*, the super-imposing of limitations and multiplicities upon *Brahman*.

All attachments, aversions, dreams, fears and thoughts, all memories, cognitions and mental modifications of whatever kind are grounded in *maya*.

Any attempt to explain the 'creation' or 'origin' of the world is bound to fail not only because the mind is trapped in *maya* but also because the very notion of creation is an error.

These quotes from the Vedanta metaphysical literature give us a basic understanding of *maya* at a philosophical level. The next section proposes a mechanism for the illusion of matter that has a connection to the theory of quantum mechanics.

A mechanism for the illusion of matter

The Zeta cosmology has a concept of source consciousness that is equivalent to *Brahman*. A Zeta explained, “*There is nothing that can be created that is outside of it, all forms, all shapes, all existence is determined by this process. All matter would disintegrate without this. There would be no planets, there would be no universe, it is held together by consciousness.*” It is multidimensional, so we could imagine it as a mathematical entity. Our familiar 3D space and its contents are constructs in this consciousness space.

Source consciousness is described as the void by a Zeta when he said, “*The void is a living entity of total consciousness, oligarchical in nature, and is partially living as an experience in separation, through illusion, of self through the vesture of matter.*” The entity of total consciousness has configured itself so that parts of it appear to be in separation from other parts. The separation is an illusion partly accomplished by the appearance of matter. The illusion of matter is meant to provide different and independent experiences for source consciousness.

The Zeta added, “*Each separation of consciousness is layers to perform many functions. Some levels of consciousness pervade the worlds of matter, whereas others are multifaceted in energetic form, each having the ability to exist as a race of beings in every form.*” Distinctions in levels of consciousness form souls or spirits having different vibrational states and living an “*experience in separation*”. Some are beings that “*pervade the worlds of matter*”.

A Zeta said, “*Consciousness has all information, but how consciousness reveals it to itself is a different process, nothing is created.*” Definitions of all possible constructs exist in source consciousness. They are selected and activated as seeming acts of creation by conscious beings. The mechanism of creation was discussed in an earlier article entitled “*The creation process and states of love*”.

A set of activated definitions are located in a dimension of consciousness space known as the etheric realm. The Zetas suggest that the etheric templates were created by a race of beings “*that are much older, wiser and advanced than yourselves and us.*” The templates allow beings like us to create illusory physical experiences. The set is finite and that limits the forms of the physical illusion that are possible. The limitation is reminiscent of “*the super-imposing of limitations and multiplicities upon Brahman*” which was given earlier as the mechanism for *maya*.

Beings of races such as ours participate in creating the illusion. A Zeta commented, “*Now remember that without matter, consciousness has no reflection, and so all consciousness exists from one source entity, but exists in matter as multiple races.*” A being of a race sees itself and other constructs in the physical illusion only because they are equipped with the proper etheric sensory mechanisms. Even the physical sensory organs that make up the visual system are illusions created from etheric forms which define their special function. Physical illusions are experienced when the sensory information from the etheric templates is reflected back to awareness in consciousness.

The templates existing in the etheric realm are activations of source consciousness. A being having the physical experience perceives/decodes these etheric templates, and the resulting perception is registered and interpreted by the being’s consciousness. Since its consciousness is a facet of source consciousness, the process of perception closes a feedback loop. The experience by the being is consciousness observing itself.

The relation of this process to modern quantum theory was discussed by Close (2000). An object is presented to an observer as a spectrum of potentials or possibilities according to a quantum mechanical process. Further, all processes at the scale of the atom are quantized, and these include the sensory mechanisms underlying the observer's perceptions. A chain of such quantized processes are defined by the observer's etheric body, and can reach an end only when a non-quantized receptor is encountered in the consciousness of the observer. Close suggested, "*The final receptor completing an observation must be something real, existing beyond physical quanta, capable of receiving and properly organizing the distinct impressions of form and structure relayed by the effects of the quanta of matter and energy that we perceive as existing in an objective physical world. Since the interpretation of form and structure as information with meaning is a function of the conscious observer, this something must be closely related to, if not the very substance of, consciousness itself.*"

Close concluded, "*Every observation is an instance of reality/primary consciousness observing itself. It is the completion of a self-referential loop. Structure and form, originating in primary consciousness, is projected as a spectrum of potentialities. The process is completed when one specific structure or form is selected by observation and confirmed again in the nonlocal space of consciousness.*"

According to Close's view, source consciousness presents the physical universe "*as a spectrum of potentialities*" that can be calculated by a well-known equation in quantum mechanics. The observer selects particular potentials from this spectrum and transmutes them to the non-quantized individualized consciousness. The observation is "*confirmed*" by comparison with the original defining construct in source consciousness where it has always existed. Like the Zetas, Close could say that the experience by the being is consciousness observing itself.

A Zeta agreed that matter is perceived when "*intention selects possibilities projected by etheric objects to create the physical illusion.*" The *possibilities projected by etheric objects* are like Close's *spectrum of potentialities* provided by primary consciousness. So the etheric template for an object may be understood as the collection of wave functions defined by quantum mechanics as probabilities. The observer selects components of the wave function from the possibilities projected by the etheric object.

A being's physical body is defined by the etheric body and is experienced by the same process as any other physical object. A Zeta said, "*The physical body is a potential. The way that its potential is perceived and used is directly a response from the entity working with the physical body.*" When asked about the entity receiving the sensory information, the Zeta replied, "*There is capacity for the local consciousness to participate in this process, but the greater process is the higher-self heterodyning, as you call it, back to the local consciousness and beyond.*" According to the Zeta, the sensory information is communicated to the higher self, the higher-vibration entity associated with the local consciousness of the observer. It is the higher self that feeds back the information to source consciousness so it can observe itself.

In summary, the etheric precursor of matter is presented in consciousness as a spectrum of quantized potentials. Particular potentials are selected by the consciousness of an observer and reconstructed in a non-quantized form in consciousness. All takes place in consciousness, so to believe that matter has an objective existence independent of consciousness is an error.

The physical illusion is very powerful. A Zeta observed, "*The illusion is the physical life, but others seek to define the physical life as being the real reality, which it is not.*" He added, "*Humans do not like to know the truth, they like their own physical constructs because that provides them with a level of safety. You are in comfort within your illusion.*" People feel safe with what they know, so they shy away from accepting that consciousness forms the illusion of a physical reality.

The mechanism for the illusion is complex, yet relatively easy to grasp. But we are indoctrinated with the concept of materialism from an early age, so it is difficult to accept fully that the true basis of reality is hidden by the very convincing illusion of matter.

Bibliography

Close, Edward R. *Transcendental Physics*, toExcel Press, 2000.

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