

Selection of questions and answers

March 1975 – March 1994

1)

Question: You sometimes quote Jesus and Krishnamurti (Jiddu).
Do you have a right to quote them?

Ruben Feldman Gonzalez: I like that someone says something intelligent, which does not happen so often.

If Jesus (Kristos) and Krishnamurti said intelligent things, then any one of us has the right to quote them, because intelligence is of all (although not all want to use it). Also I want to remind you that neither of them is here and it is of no value if they were intelligent if we, who are conversing now, continue insulting intelligence, friendship and freedom of expression.

(Recorded on 26th October 1991 Ateneo de Caracas, Venezuela)

2)

R.F.G.: If we see what we see (when we see) we understand that the life that we lived yesterday is gone and this life of now (in Unitary Perception) does not engender a project of change nor a project of gain, but engenders a complete change in the mind of the human being, which is the only way out that the human being has. The way out is not to escape. The way out is Unitary Perception.

(Recorded on 22nd May 1992, Inauguration of the School “Verde y Vida”.
University of Northeast Chaco, Argentina)

3)

R.F.G.: Luckily one day in 1978, sitting in the Frankfurt airport, Germany, waiting for a plane, “That” happened for the first time. It lasted for just a few minutes but was enough for me for the rest of my life.

I am here to attempt to tell you something fantastic but very real. The story of an individual psychological mutation. And I hope that it does not turn out to be incredible for you because in my life reality surpasses fantasy.

(May 1989, Lima Peru. Introduction to Dialogue)

4)

Interlocutor: What do you speak about Dr. Feldman Gonzalez?

R.F.G.: Mr. Hernandez we have to deal with psychology in a new and different way, holistic or total. There is a nucleus of the I which is a product of memory and that nucleus is the potential suicidal or homicidal person hidden in our divisive thought and in our divisive culture.

There is also the nucleus of Unitary Perception, which is observation without distortion, with the five senses consciously active at the same time, right now, perceiving everything that is accessible to them now, without future.

(May 1978, Miami Florida, USA. Televised Interview.)

5)

R.F.G.: The horror grows and my comprehension does not. I will leave psychiatry to go back to pediatrics and to the education of children.

Jiddu Krishnamurti: Do not leave psychiatry, change it. It is not possible to leave the world, but it is possible to change it. If you change, you will do it.

(March 23rd 1975. San Francisco, California, USA)

6)

R.F.G.: In a scientist, the necessity to discover can be as destructive or insignificant as that which maintains a belief at the mere level of necessity.

Passion is energy, which can be very painful, to make us question ourselves right to the end (even though we do not get an immediate response). Passion is not the necessity to discover, in the same way that love (caritas), is different from mere desire (cupiditas).

True education is to create in children the capacity to make this distinction.

Another education is needed if we want to pass from our conflicting, confusing and corrupted life to a harmonious and sane life.

(February 27th 1983. Fresno State University, California USA)

7)

Student: Is Unitary Perception what Zen calls “Satori”?

R.F.G.: Maybe. I do not know. I only know that it is not necessary to follow any man or any woman, whether they be terrestrial or extraterrestrial.

Student: You are not saying that you are very different or invulnerable is that right?

R.F.G.: I am not so different and for certain I am not invulnerable. I would say that I am more vulnerable now than ever. I am trying to share if that is possible, a tremendous change in observation that has occurred in me, something that I have called “the nucleus of Unitary Perception” or simply “That”.

“That” is the most important thing that can happen to a human being and in me it happened completely. I believed that it occurred because I did not put up any barrier to it, I did not hold back its emergence with ideas, blind acceptance of dogmas and authorities, affiliations, fear, sadness and anger, the biological escapes from reality like television, drugs, alcohol, loud music, excessive or stimulating food. You cannot achieve, possess or control “That”. The task that is possible is a task of negation, that is, that “That” happens not because you do something, but because of the things that you do not do, through “That” which you do not do. And “That” can happen to anyone. It is a reality so beautiful that we cannot even imagine it.

(Recorded in English on January 2nd 1987.San Diego State University California USA)
OMNI Magazine was publishing the article on Group Mind by Prof. David Bohm (University of London)-Jan. 1987.

8)

R.F.G.: We have to understand that man has broken contact with the totality of the mind and that the mind is in the totality.

(March 19th 1990, El Centro, California USA. Dialogue on “Superconductivity”)

9)

Question: Why not simplify what you say and call it an altered state of consciousness? There are monks who pray to God after getting drunk and get responses. Metzner, Alpert and Leary have used LSD and have written about this and we know that hypnosis also achieves altered states of consciousness.

R.F.G.: You forgot to say that epilepsy and schizophrenia also present themselves as altered states of consciousness, something that also occurs in Haiti and Brazil with bloody voodoo rites. It is obvious that in the blood of bullfights and boxing the consciousness of the observers is also altered, but that which I try to share is not a state of trance, another altered state of conditioned consciousness.

I am talking about an unconditioned transformation of consciousness. Unitary Perception is an intermittent and facultative de-conditioning that occurs when one pays intense and un-concentrated attention, when one realises that all of the sensorial brain is functioning NOW at one hundred per cent. We have to stop thinking about observing and start observing.

If we are serious we have to drop the philosophical and metaphysical metaphors, the terrestrial and extraterrestrial guides, the buying and selling of mantras, crystals, horoscopes, mandalas, incense, Tibetan techniques and the use of substances (LSD, alcohol, marihuana, etc). It is a disgrace that the bestsellers of Aldous Huxley, of Leary, Metzner and Alpert, of Castenada, etc have left the unfortunate impression or belief or assumption that a drug (soma, peyote or God knows what) will help man to transcend his profound misery and approach God.

(October 20th 1989. Xochicalco Centre for University Studies. Ensenada México)

10)

R.F.G.: If you are a serious therapist, in the first place you need to know what Horizontal Conflict and Unitary Perception are in your own experience. Then for your own love of the truth, you will attempt to transmit it.

(Chilean Psychology Magazine Vol. 5, No. 1 and 2, 1982. "Dialogue on the significance of Psychotherapy.")

11)

R.F.G.: Dr. Pribram, what is the secret of your energy (at seventy years of age), of so much intellectual activity and of your permanent joviality?

Karl Pribram: I am completely attentive but without effort.

(Saturday 6th May 1989. Autonomous University of Baja California, Mexicali, Mexico).

12)

R.F.G.: Unitary Perception in the first place implies the understanding that, as observers, we separate ourselves from everything that we observe. I call this separation horizontal conflict. Horizontal conflict is the psychological separation that the observer makes from all that he observes, whether what he observes is external or internal.

In this way we separate ourselves from our sadness and also from one another when we say: Me and you, Venezuelans and Columbians, us and them, white and black, communist and catholic etc.

(Catholic University of Caracas, Venezuela. 1980)

13)

R.F.G.: We need peace and joy. We do not need to look for them. Peace and joy occur when our manner of observation is transformed, when we stop looking with future, when we stop seeking prestige power and gain.

(May 1988. Radio Interview in Esperanza, Argentina)

14)

Question: Who can listen to this teaching?

R.F.G.: He who believes that he has lost everything and he who realises that all the known is disorder.

Can we investigate to the end like friends in peace, in harmony, with a certain humour, in flesh and blood (not in papers nor in laboratories)? This energy is for all of humanity.

It appears that there is not the fundamental and generative understanding that all that we know is disorder. All.

(November 1987. Meeting of three days in San Antonio de los Altos, Venezuela.)

15)

J.A.: And everything is down to observation then?

R.F.G.: The total transformation of the human being starts at the level of observation, of that specific form of observation that I call Unitary Perception.

(November 1986. Television Channel 13 "The Earth and its People". <The most difficult programme of the year>. Santa Fe, Argentina)

16)

R.F.G.: As Lao Tse said... “for the tree to be cut down it has to have grown completely”.

Facundo Cabral: Of course, you are not going to cut down a sapling. Why not accept the challenge of Jesus? Why not be what you can be right now? Does a greater wealth exist?

Diogenes was sleeping his siesta, when a gentleman passed and said to him from his horse, “Master, how can I be of help to you?”

Diogenes replied to him: “With just one thing you can help me, take yourself aside, you are blocking the sun from me”.

Diogenes went to the market and they laughed because he said, “How many things there are here that I don’t need!”

(Dialogue with Facundo Cabral – Friday 22nd July 1988. Mexicali, Mexico)

17)

Question: Can you speak to us about the evolution of consciousness?

R.F.G.: To speak about the evolution of consciousness would be the same as speaking about the evolution of potassium or of chlorine or of carbon. You have consciousness now or you don’t.

(August 1978. University of Costa Rica, San Jose, Costa Rica)

18)

G.R.: Is there anyone who is excluded from Unitary Perception?

R.F.G.: Only those who cannot pay total attention, for example someone with attention deficit, because of brain damage or for genetic reasons, someone who suffers from epileptic attacks or chronic schizophrenia, someone who is in a diabetic coma or post traumatic coma, someone who suffers from a learning disability. Someone who has destroyed their brain with alcohol or drugs.

But you and I are not excluded. Unitary Perception is the natural right of every healthy human being.

(October 13th 1990. Radio LT28, Rafaela, Argentina)

19)

Call from radio listener: I suffer from glaucoma. Can Unitary Perception help me?

R.F.G.: Unitary Perception can help you with any illness. But also as a doctor I remind you not to stop seeing your ophthalmologist.

(July 5th 1990. Radio Metropoli, Guadalajara, Mexico)

20)

R.F.G.: Jesus said: “Having ears we do not hear and having eyes we do not see.”

Are you listening to all the sound, as well as my voice right now?

(July 6th 1990. Masters Hall, Jesuit University ITESO. Guadalajara, Mexico)

21)

Question: Why is it necessary to understand time to be in Unitary Perception?

R.F.G.: Because in Unitary Perception time is irrelevant and happens without the observer realising. That is understood now (in complete attention) or is not understood. You are not going to understand time by reading Isaac Newton when he wrote about absolute time, nor by reading Albert Einstein when he spoke about relative time.

(May 18th 1992. Faculty of Psychology. University of Rosario, Argentina)

22)

R.F.G.: Deceit and plunder have become established in society and are being legalised in many countries. The deceit that we be not aware of anything.

In this alienation there arises a society without head, that like a beheaded chicken walks by reflex, but not because it has true life.

(Sunday 24th May 1992. “The Capital” newspaper, senior member of the Argentinean Press, Rosario, Argentina)

23)

Question: What works of epistemology do you recommend?

R.F.G.: As well as the epistemological investigation of observation there exists a forgotten investigation of observation: that is the investigation of observation in observation, right now.

(March 8th 1988. Faculty of Pedagogy, Xalapa, Veracruz, Mexico)

24)

Question: Do you take seriously the possibility of the extinction of the tiger and the cow in seventy years?

R.F.G.: If human society continues basing itself on gain and increasing consumerism, on the sale of arms, drugs, women and children, if the ozone layer continues thinning out, and global warming continues to increase, then, as has been stated by The American Academy of Sciences and scientists of the calibre of David Bohm (collaborator of Einstein), all of the mammals will become extinct in seventy years. The human being without Unitary Perception may also disappear in seventy years.

(Wednesday 9th November 1988. University of Biology, Cordoba, Veracruz, Mexico)

25)

Interlocutor: When I believe that I understand what Unitary Perception is, you say something that causes me to trip and I continue not to understand it.

R.F.G.: I hope that none of you have taken diazepam or cocaine or amphetamine to be able to come to class, after a long day of work or after a bottle of beer, as it happens unfortunately in many universities. Do not make an effort to understand. Stop seeking.

Can you leave television, the radio, the telephone, alcohol, tobacco for a few days? Investigate observation in observation in great peace and silence!

If you become bored, see the boredom to the end, all the desires that arise in that boredom. Continue in silence, observing, listening to everything from right now. You do not need to study or practice anything, just observe well, without the observer who becomes bored and desires and thinks without cease. Unitary Perception occurs without the observer who practices meditation, who repeats mantras, who purchases pyramids, crystals, amulets, tickets to fly to the star Andromeda, massages, imagination techniques, regression to supposed past lives, metaphysics, astrology, hypnosis, tarot, collective prayers....none of

that is needed to be in Unitary Perception. Can you live, listening completely and without effort?

(October 17th 1991. Autonomous University of Nuevo Leon, Monterrey, Mexico)

26)

There are those who are afraid to share Unitary Perception because they believe that if they do so with two friends, they are going to end up with a third part of Unitary Perception. That infantile way of thinking is part of our millenarian fragmentary perception, which creates opposition, division and conflicts.

That fragmentary perception also believes that it has to have an “observant I” (as it were, behind Rubén looking at what it makes Rubén think). In this way the bunch of images which has our personal name is complicated even more.

Instead of allowing without effort the dissolution of the I in Unitary Perception, what we do is “complicate” the I with an “observant I” or with a superior I as the gurus in India, Tibet and Korea teach.

Does it appear to you very little to have just one I? Is that “I” not sufficient torture with its memories, attachments, beliefs, ideologies, habits, fears, anger and sadness?

Could it be that Unitary Perception is the fundamental action?

Could that inner peace of Unitary Perception be the action that would introduce order in the disorder?

Could that Unitary Perception be the only way (without ways) to the order of a new culture and could it be that not all the ways lead to order?

(Saturday 9th April 1989. meeting in Santiago Chile.)

27)

Interlocutor: From Samadhi, it just remains for you to receive Nirvana.

R.F.G.: On escaping from the vacuum the ego is confirmed and this confirmation of the ego is the earthly hell or the daily life of conflict.

(January 15th 1990. “Dialogue between two Venerables” Bangalore India)

28)

R.F.G.: Do you understand my English despite my Spanish accent?

Audience: Yes, there's no problem. Sometimes towards the final part of a phrase, the thought disappears. (Laughter)

R.F.G.: In the apocryphal gospel of Thomas one of the friends of Jesus ask him: "Please, tell us how we will end." Jesus replies: "Is it that you already know how to start?"

(Audience Laughter)

R.F.G.: This laughter is Grace.

We were saying, before taking the break, that intelligence is the ability to see that sensible and rational thinking is not always necessary. This does not mean that we need more insensible, irrational or homicidal thought. Sensible, rational thought is very necessary but it is not permanently necessary. This understanding is intelligence.

(28th September 1991. Recorded in Krotona Institute, Ojai, California, USA)

29)

Question: Do you believe that in this journey of yours from Ojai, California in September 1991 to the Cono Sur of Latin America, passing through several cities of Venezuela and Mexico, they have understood more?

R.F.G.: I have seen that many believe that they have understood me and others who believe that they have heard or read what I say from other people, God knows where or when. By comparing they believe they exist. Some are overjoyed, others become angry, but very few really listen.

But he who understands, understands now or does not understand.

(December 24th 1991. Mexicali, Mexico)

30)

Question: Is it possible to delay aging and prolong life?

R.F.G.: There are many witnesses who will tell you that once Unitary Perception is understood and adopted as a form of life, a regeneration occurs. My high blood pressure has normalised from 1980 up to the present.

A neighbour of yours who took Unitary Perception seriously (Prof. R.C. from Maracay, Venezuela) has the records of his high blood pressure before he took Unitary Perception seriously and of its normalisation once he took it seriously.

In England I met Mr. N (Principal of a school in India) who was about 60 years old but appeared as if he were 30 or 35. Even if it were just for the physical regeneration (which is just one of its innumerable contingencies) one should take Unitary Perception seriously.

(May 22nd and 23rd 1987. Third Age University – Valencia, Venezuela)

31)

R.F.G.: Do you fear for your prestige and your survival if that life that you lead changes completely (in Unitary Perception) and if the way in which you practice psychotherapy changes?

In that case know that I have never felt so well as in the last ten years, never have I enjoyed so much being with the woman that I love, never have I had so many friends and so many patients (and income from my profession) since the day that I took Unitary Perception seriously in June 1978.

I have a waiting list (for new patients that oscillates between two and three months) and no one taught me the psychotherapy that I practice. I discovered it in Unitary Perception.

(May 21st 1987. UCV, “Dialogue with Psychology Professors” Caracas, Venezuela)

32)

Question: Are you hinting that it is necessary “to abandon or to stop being oneself” psychologically, even though one continues to work to survive?

Are you hinting that one should abandon all feeling of self-importance and the desire to be remembered and respected by family, friends, and humanity? One could become depressed like that!

R.F.G.: Ok, even though you might be an important official, you don’t have to smoke tobacco in a public place and even less in a university class. The more responsibility society assigns us, I believe the less that we can give ourselves the luxury of insulting intelligence, as for example by smoking tobacco. But our discouragement, our guilt, our shame, our immense sadness to see what the human being could be and does not want to be, is what we want to hide by seeking alcohol, television, tobacco, drugs, gain, prestige, power, etc.

Even sex can be an escape from the conflict and the anguish that arise from living a life without Unitary Perception.

If one is listening, seeing, feeling, living right now, egotism disappears in that listening.

There is Prof. B.G. conversing with the person beside him. Prof. B.G. teaches you Plato in Greek (a luxury that is only seen in Merida, Venezuela) and has handed over his class to me but he is not listening to me. Prof. B.G. knows that he is one of the greatest professors of America.

Did that make him to stop listening?
I remember an ancient poem that says:

“My I of times gone
Does not exist in nature,
It has nowhere to go when it dies
Nothing at all.”

The I does not exist now (right now). It only existed. And memory creates the future to its taste and believes that the I is going to exist in the future.

The I is nothing at all, because the I is our collective condition. The I is the product of memory, of thousands of conditionings and circumstances of the past. “Absolved” and “Absolute” (paradoxically) are words that have the same etymology.

(11th to 14th May 1987. Recorded in University de Los Andes, Merida, Venezuela)

33)

R.F.G.: Function is not separate from Unitary Perception.

Functional, operative, predictive and classificatory exchanges are not necessarily separate from Unitary Perception. Is that what you are saying?

Interlocutor: Of course. It’s all in the way that one is moved in perception, with which we make the difference between behaviour or process and perceptual movement in Unitary Perception. Behaviour or the lineal process is divided, it has become separated from the totality of reality.

R.F.G.: Yes...

Interlocutor: It does not integrate, it does not go beyond...

R.F.G.: And also there is a behaviour that is pure action, which is the basis of all action, which is a contingency of Unitary Perception.

M.E.: It means seeing what is, simply.

Without separating myself from those things that I can see because in the movement of Unitary Perception, they stop being things, things that I classify in the lineal process of thought.

R.F.G.: Have you seen how in Unitary Perception things loose the quality of things?

M.E.: Yes.

(July 10th 1981. seminar in Metropolitan University Caracas, Venezuela)

34)

Question: Why do we separate ourselves and perceive fragmentarily, separating ourselves from all?

R.F.G.: Horizontal conflict is the source of fragmentary perception and of all conflict.

Whilst he who sees exists there is no seeing. "I see the seen" must disappear to give way to "seeing". It is absurd that 99% of what we think, do and say refers to the I and there exists no such a thing as the I in the present moment.

(December 13th 1979. California School of Professional Psychology, <Class of Professor Steinhauer>Fresno California USA)

35)

R.F.G.: Unitary Perception is a specific form of perception, but it is not sensory or extrasensory perception.

Unitary Perception is the total movement of consciousness in which the unconscious, the I and time are irrelevant.

The essence of this perceptual movement is unity.

In Unitary Perception one goes from the unknown to the unknown, from fact to fact.

One of my sons, who is ten years old, summed up Unitary Perception for me saying, "It is when everything is always one". Unitary Perception is not to be gods.

Unitary Perception is not to be like gods (the order that the Biblical serpent gave to Adam.)

Maybe it is to be God in the active present, right now, until the image ceases (God) and there remains only the being in a new style of life which in Greek is called “Metanoia”, which is “Beyond thought” (Metanoia) and for that reason is not a known, well formulated style of life, but a constant moving to the unknown.

But take care that Metanoia is not just another thought, one more idea, and that this known idea receives the grandiose name of “Faith”.

(October 13th 1982. Recorded in Faculty of Psychology, Andres Bello Catholic University, Caracas, Venezuela)

36)

Interlocutor: When I say “anger” I feel a subtle inner tension.

R.F.G.: The word can evoke a “neurovegetative seed” of anger itself.

Thought is what is reflected in the consciousness of the total movement of the material that constitutes the body. Emotion, thought, memory, imagination, idolisation, ideology, belief, muscular, visceral and genital reaction constitute a unitary process. They are not separate. If you say the word homeland each person that listens to you will have a representation, an idea, various emotions, reactions of muscular tension and visceral responses, all at the same time.

Some will represent the homeland as a concept that unites, others will think that it is something for which it is necessary to kill and die.

The root of anger is neurovegetative. It is subcortical memory.

The visceral responses (palpitations, perspiration, dry mouth etc,) are a part of all the anger.

Interlocutor: I do not remember what made me angry but I remember something of the accelerated inner movement in which I found myself when I felt anger.

R.F.G.: We do not look at the movement through the content of memory. We do not think about observation to substitute for observation in itself.

(December 2nd 1980. Simón Bolívar University, Caracas, Venezuela)

37)

Question: You state that the collapse of the industrial civilisation has created a fragmentary perception that divides human beings and that even the survival of humanity is in danger?

R.F.G.: No! Fragmentary perception has been there for thousands of years and has created and destroyed several civilisations but never allowed the final consummation of the human being.

At the moment we have technological, neuropsychological discoveries, discoveries in Physics, Mathematics, Biology, that allow for the better understanding of Unitary Perception but above all to live it, because there is no better way to understand Unitary Perception than to live it (live in it).

Unitary Perception is the start of a new Era.

The industrial civilisation will fall as the Roman Empire, the Medo Persian, the Incan and the Aztec empires fell, simply because the industrial civilisation did not allow the consummation of the human being.

Unitary Perception has to penetrate Education, Science, Psychology, the entire culture, the home, daily life.

Meanwhile fragmentary perception continues (the only thing we know) and the only thing that is known in the written history of humanity.

The individuals who appear to have spoken about Unitary Perception in the last five thousand years were ignored or destroyed.

A vision that is partial, particular, partisan, discrete, dividing and breaking up the world and life (fragmentary perception) causes us to negate the apparently discouraging fact that industrial civilisation is in global collapse. The divisions of all types continue amongst human beings, the exploitation, the corruption of young and old, the fatal epidemics (AIDS appears, tuberculosis resistant to all known treatments reappears), the economy is militarised, brutal vulgarity penetrates the entire culture, the environment is degraded, plunder is legalised, the news becomes a farce, five per cent of the people possess ninety per cent of the Earth and of the products of the Earth, bloody social explosions are increasing all over the world, legal or not. The way out is not to escape. The way out is Unitary Perception.

(October 27th 1991. Experimental Pedagogical University “Libertador” UPEL., Maracay, Venezuela)

38)

Question: Could you elaborate more on the necessity to polish the language?

R.F.G.: When this brain made contact with universal consciousness I realised that language allows us to refer to events of the personal consciousness or of the collective consciousness (or of the more studied personal and collective “unconscious”) but I realised that I did not have language for that “Insight” or “moment” or flash of universal consciousness and not even for its contingency, which is Unitary Perception.

Then I saw that each time that I spoke I had to correct myself.

I continue to believe that Unitary Perception is something about which it is necessary to speak and have dialogue because it is the most important thing of human existence and we have to be capable of referring to Unitary Perception without falling into deliria or any pretensions.

One day I saw, with intense feeling, that geniuses like Aristotle, Descartes, Newton, Skinner and Freud had become aware of all things in a certain way.

Other geniuses like Heraclitus, Heisenberg, Einstein, Wertheimer, Perls and Rogers became aware of all things in another and different way.

Newton, for example, perceived in a way that was geometric or lineal.

Einstein, for example, perceived fragmentarily in a gestaltic way.

But many still talk of either one or the other, mixing the languages of both ways of seeing.

After I met David Bohm in England in June 1978, I entered into Unitary Perception and I realised that there was no language for Unitary Perception. Also (and as the last straw) the languages of lineal perception and gestaltic perception were being mixed.

When I started to talk about Unitary Perception (in Europe and Latin America), I saw that it was being confused with many concepts that were already known in psychology like “identification”, “individualism”, “gestalt”, “extra sensory perception”, “introspection”, “intuition”, “inference and reification”, “epigenetic regression and the oceanic experience”, “a psychological regression with LSD or some otherunfortunate drug”, “a mystical emotional or sensational exultation”, “transcendental meditation” and other reductionist distortions.

I wonder if an extraordinary intelligence quotient is needed to understand Unitary Perception. Jean Piaget and Karl Pribram helped us to understand that only 15 % of the population can understand Unitary Perception.

Also, of that 15% the majority will refuse Unitary Perception because of fear of the change that it implies in daily life.

Others will reduce Unitary Perception to the concepts already mentioned or they will change the name to give themselves personal prestige. And the majority will not become interested in Unitary Perception through ignorance or through laziness.

That is to say that those who resist, reduce or ignore Unitary Perception, will fall, whether they want to or not, into various forms of linguistic vandalism, mixing the languages of the fragmentary paradigms of perception (geometric or gestaltic) with the language that is being polished in Unitary Perception.

It is also difficult to introduce Unitary Perception (even as a mere concept) when the geometric and gestaltic perceptual paradigms have already provided a degree of certainty in science.

Despite that, even though we can operate with energy and matter, we know very little about what energy and matter are.

1. In the geometric paradigm of lineal perception time is absolute and perception is another specific piece of knowledge of the observer.
2. In the gestaltic paradigm, the observer is being transformed in the study of perception as a concept that is being reorganised cognitively in the observer. Here there can be change in the observer but not in the intimate nature of observation.
3. Unitary Perception transforms observation itself, and also the human condition in all the planet. He who does not know the experience of Unitary Perception, has evidence in technology (the hologram of Keiths and Upatniks), in physics (the holokinesis of David Bohm and the experiment of Einstein Podolsky Rosen), in mathematics (The Theorem of Bell), in neuropsychology (the shuffled brain of Pietsch and the holonomic memory of Karl Pribram), and biology (the morphogenic fields of Rupert Sheldrake and the orchid that imitates the butterfly in order to reproduce).

That is to say, that in Unitary Perception personal and collective consciousness are transformed and the contingency of making contact with Universal Consciousness is favoured. Unitary Perception and Universal Consciousness are a contingency of one another.(Universal Consciousness lacks known language).

Unitary Perception is not sensory perception. In reality each one of our senses reduces Universal Consciousness (or the unique Holokinetic energy), to a visual conciousness of light, auditory consciousness of sound, cenesthetic consciousness of weight, etc.

If I apply electricity to the eyelid, the retina registers light, and the cochlea registers sound. The electricity (one of the manifestation of universal Holokinetic energy) becomes light in the retina and sound in the cochlea.

If I press my eye, that gravitational energy becomes light in the eye. The eye transforms gravity into light (in the form of a phosphene).

Interlocutor: Chlorophyll is an expression of the vegetal sensation of light.

R.F.G.: Epistemologically, the criteria to define the word “simple” are not known.

The simple is the unknown. In Unitary Perception we understand that on seeing simply and without effort, we do not ignore anything that is accessible to our senses and less distortion exists in our contact with reality.

If we are listening right now, at the same time, to all sound (not all the sounds), we are in the simple, which is the unknown.

This listening in Unitary Perception is the source of all knowledge, is fundamental action, is the end of conflict, is peace in relationship.

In Unitary Perception conflict does not exist. For that reason it is so important for you, the psychologists, to understand as a fact (not just as a concept) what Unitary Perception is.

Interlocutor: On not ignoring anything in the known, the unknown arrives.

R.F.G.: We do not arrive at the unknown. We are polishing the language as we go along. We do not “arrive”, we do not “reach”, we do not “manage”, nor “control it”.

All of these are habitual expressions that detract from and distort Unitary Perception.

Search, technique, effort and hierarchy are the inheritance of the fragmentary perception of reality.

The lineal geometric and gestaltic paradigms of reality allow us to explore, predict, operate, speak, interact, etc, but only Unitary Perception energises us and gives us true life.

Unitary Perception allows lineal perception to occur without distortion or conflict.

(Thursday 24th May 1989. School of Sciences of Education, Autonomous University of Baja California, Mexicali, Mexico)

39)

Question: What is your mission in speaking in universities in almost all the world?

R.F.G.: The mission is not different for all of us. Promission (Promise) is “that which comes before (pro) the mission” The promission (promise) is resurrection.

And what is the mission? The mission is “meta-noia”, which is translated as conversion and means, “to go beyond thought”. The mission has to do with facts and not with just words.

The mission is to have a complete perception of the inner situation and of the situation of the entire planet, of humanity divided ideologically by belief, by nation, by race, by social class, the woman against the man etc.

Seeing how we escape from boredom and sadness with gain, prestige and power is part of the mission. To see all of the escapes is the mission. To be in peace completely, without effort, is the consummation of the mission. The love of austere silence is the mission. Unitary Perception (in you and I) is the mission of all).

Do you know that the word “sacred” means “secret”?
Contact with the sacred is the most secret, intimate and silent act. Of that contact in Unitary Perception I travel all around the world to speak.

(July 27th 1978. Catholic University of Sante Fe, Argentina)

40)

Question: From what tradition does your focus on Unitary Perception come?

R.F.G.: “Unitary Perception” is the name that I have given to something that occurred to me and that has regenerated me physically, has transformed my way of relating (now I relate, not before).

Unitary Perception is not of any tradition. When I was in India in 1990 and commented on my experience of “That”, they told me that in 1986 I had received the so-called “Satori” that I had passed through “samadhi” etc.

One Rinpoche in India told me that I was a Bodhisatva Viriadika. Do not ask me what that is, but the Hindus give a lot of importance to it. All of us give a lot of importance to words.

I recommend you to read my books: “The New Paradigm in Psychology”, “Unitary Perception”, “The Psychology of the 21st Century” and “Christian Psychology” (all of these books are presently in Spanish). Read them without translating, without interpreting, read them without words, really seeing what happens within you without words. If you are not tied to words, you could discover Unitary Perception right now, which is the natural right of all.

Unitary Perception does not occur gradually, it occurs now or it does not occur.

I wish you luck. Your letters with questions and comments are more than welcome!

(July 1st 1992. Letter received)

41)

Interlocutor: It is hard to believe that in ten thousand years there have not been more humans capable of receiving this breeze of the supreme energy, That Holy spirit, that “That”, as you call it. I find it discouraging to fall into such pessimism.

I see the urgency that there exist a larger number of human beings who are consummate or whole, integral and honest.

R.F.G.: You have returned to thought and its “extremes”, its opposites, its dualities, its oppositions. But the wordless order of universal consciousness always exists, it has no opposite nor does it have a cause.

We live between the extremes and the extremisms of thought, which cause is the brain.

Do you see that the disorder that has been produced by fragmentary thought has a cause and that because it has a cause it can come to an end?

In reality I am talking to you about rational optimism for excellence. If we stop thinking when it clearly is not necessary, the order without cause of Universal Consciousness ends any disorder produced by fragmentary Perception.

(August 8th 1992, Bakersfield, California USA)

42)

Question: Why not call Unitary Perception “reason”?

R.F.G.: Reason is also necessary, but reason just integrates the material that the senses provide, according to a pattern (both conscious as well as unconscious) preordained by the memory. Reality is already integrated and Unitary Perception perceives that integration without the distorting intervention of memory, thought and language. For this reason Unitary Perception has to complement the fragmentary perception that is found in thought and language. Both language and thought are inexorably limited.

(“First Interview in Alaska” – Anchorage – March 1994)