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Newest developments of the Quantum Buddhism Association.

By François Lépine

Note: The level of dialogue of our presentation will be adapted to the level of those who listen. This paper contains reference to quantum physics.

Introduction:

There was a time when scientific, politic and religious powers were held by the same people. They operated a single function, which was: Holding the truth. They held it tightly so that no one could come and steal it. It was a time when new ideas coming out of the boiling brain of a genius mind were literally... set aflame... tied to a pillar. While new ideas were discouraged, it was not tempting for anyone to discuss spiritual topic out of the dogmatic rules set in place. However, questions regarding the scientific study of the world were also shut, which displeased the objective seekers of the truth.

From argument to confrontation, a battle started where science had to reject spirituality as a whole, in order to be released from the hand cough of religious dogmatic beliefs. This battle raged for a few hundred years, and only recently calmed down. During the mental war between religion and science, it was not acceptable to ask questions of spiritual nature amongst the scientific crowd. Now that science triumphed from this raging battle, science can now readdress the questions that it dared not at the time, when questions about consciousness were forbidden. You couldn't shake hands with the enemy.

Where science now allows for philosophical and spiritual questioning, a new need grows for a form of spiritual teaching acceptable by the scientific community. Quantum Buddhism is such an approach, that promotes self-mastery and free-will. It is an approach that places an accent on the individual discovery of unified consciousness, so that we may now address this question: What is consciousness ?

Ok then, what is consciousness? And mostly, where could the scientific and spiritual definitions could come so close as to become the same, while retaining all its freedom of interpretation.

The confusion of dialogue

The words we use to communicate are void of sense if not tagged to a conscious experience. One cannot explain what is "snow" to a child living in the desert. You can try explaining to him that "snow is white cotton falling from the sky, it is cold, and when it touches your hand, it becomes water". Such an explanation cannot possibly convince the child of what is the nature of snow. However, get this child to touch snow, or bring him to a northern land where snow is abundant. Then will he understand what is "snow". This child will understand only by touching snow, by having an experience.

Considering the need to experience something before we can understand it, apply this concept to “consciousness”. We like to speak of consciousness. We like to use the word in many ways. But who experienced consciousness? The medical world will limit themselves to saying that consciousness is simply being able to be aware at the moment. However, the spiritual crowd will put much more value in the concept of consciousness.

It is close to, if not entirely, impossible to have a conscious experience for someone else. Thus, while we speak of consciousness, how much do we know of it? How many people really became aware of the full potential of their consciousness? Do we have sufficient reference points to tangible experiences to keep referring to consciousness and still know what we are speaking of? How long will one seek to understand something that he cannot refer to as a tangible experience?

The lack of spiritual experience

Buddhism offers many ways to elevate and expand one’s consciousness. In time, one will experience a conscious moment. Spiritual studies and meditation are the most popular means to do so. However, the scientific crowd is not necessarily interested in practicing meditation for long periods of time if it does not deliver quick and guaranteed results. Often, the promise of happiness is not sufficient.

The Quantum Buddhism Association provides a platform for objective seekers to quickly experience a phenomenon of a non-tangible nature, in order to support the seeker’s interest in spirituality for a longer period. We observed that an artificially sustained interest in spirituality will eventually develop into a true quest for happiness. We consider our work as an expedient mean to transmit the Dharma.

The scientific version

What Buddhism calls the *Pure Land*, or the *Infinite Light Awakened* (Amitabha Buddha), the scientific crowd, especially in quantum physics, will call it the *Unified Quantum Field*. There is a possibility of attaining a conscious spiritual experience of the Unified Quantum Field discovered in quantum physics, so that we may know what we’re talking about when we go back to the laboratory.

Mental and Physical reality is composed of the same thing. While neutral monism points out that both the physical and the mental realm is constituted from the same abstract component, a Zen Buddhist approach would suggest a non-understandable concept such as non-monism monism, where we would seek to un-define our understanding of reality, so that reality can teach or reveal us its true nature out of experiencing it in a state of meditation or contemplation. This monistic composition of all things is what science calls the Unified Quantum Field, or unified geometry, as a non-geometric un-intellectualizable concept.

The teachings, the act of observing and of understanding are common ways of acquiring knowledge. Yet these methods are still filtered by our conditioned human experience. Embedded in the universal monistic entity is the pure wisdom of the Supreme, Unified Consciousness. Every bio-molecular process (life form) is an observed classical view of an intrinsically more profound Quantum experience. We human beings are intimately linked with the Supreme Consciousness, much more than we “think”. We’re made out of it. We are continuously in relationship with it. We are it.

Consciousness as we know it, or being conscious as a human, is a series of coupled point of views, from the Supreme Self observing human self, and human self observing, or ignoring, the Supreme Self. This oscillating point of view takes place both in the tangible brain, and the un-definable self that created and manages the brain. Self exists in the brain as well as everywhere else, but the nervous system is the major gateway between the limited human self, and the Supreme Self. At least, this is so in the scientific view.

Samadhi is a Sanskrit word used to describe the state of awareness when references to conditioning and sensory perception are not taken into account. Thus, the acquiring of knowledge at this point comes from the revelation of the Pure Knowledge by experiencing one-ness. The practice of meditation aims at developing the ability to retain memory of this experience of once-ness when the human identification to the limited self comes back in our range of awareness. (When we come back from a meditative state).

From this new perspective, one can develop a balanced approach to scientific study and observation from both a causal and non-causal point of view, shifting our awareness from the created to the “creating”, or knowing one self as a part of the creator event without separation from the created observable reality. Karma and the experience of it is one.

The Quantum Buddhism Association was progressively imagined and founded in early 2007 when a few Buddhist priests, counting myself, realized that the dialog held by Buddhist elders and meditation adepts were speaking about the same experience as what Quantum Physics refers to, from another point of view, using a different dictionary. Everything being unified, it was obvious that a combined approach had to be offered to the general public so that they could approach the fundamental questions of life from both a scientific and spiritual approach simultaneously, in a seamless unified manner.

The Buddha instructed us to adapt the wisdom to the culture we address our dialogue. (Lotus Sutra, Chapter 1: Expedient Means). Quantum Buddhism is such an adaptation of Buddhism, available to a modern society, where the quest for truth is done via objective observation in a laboratory. We wish to spread the Dharma that “those who study in the laboratory, are the laboratory”, seeking outside what they would find inside themselves.

Current applications

These are a few applications of Quantum Buddhism, currently in research.

Bliss: A few Buddhist meditators are able to put themselves in a state of conscious bliss, at will, without waiting for it anymore. We aim at studying the physiological and neuronal phenomena related to this experience so that we can understand it better.

Ancient and modern ways were tried to attain a state of bliss using artificial means, and only resulted in the degradation of the subject using these tools. If we could understand the phenomena of bliss, and reproduce it, we could ease the last days of a dying person, help drug addicts to freedom, ease chronic pain in the healthiest way.

One-ness: Quantum Physics mathematically suggests that there is only one unified consciousness. The only consciousness scientifically observed yet, is isolated consciousness, limited in a body. Quantum Buddhists train at expanding their awareness of self beyond the physical body, while retaining a sufficient level of physical awareness, beyond the body, that would provide observable proof of the one-ness of consciousness.

A One-ness theory could serve as a base to research further into the fields of the forces (gravity, electromagnetism, strong and weak force...), communications, travels and teleportation, knowledge acquiring, trans-galaxy observation, and more.

Life force: In classical science, Life is a function observed in limited and isolated biological organism. If life force can be transferred from one biological unit (body) to another, without any physical, mechanical or chemical interaction, then Life is not a function anymore, but a substance, pervading all of the universe.

In our research, we hope to demonstrate that Life is a substance closely linked to a non-substantial state of consciousness. We wish to demonstrate a difference between electricity and Life, and repair a confusion that was spread with the concept of bio-electricity. We also work on the development of tools that will later permit us to observe the substance of Life with more ease.

Observation and measurement problematic

There is a need to observe an experience in order to acquire conscious knowledge from the experience. In every-day life, our senses usually suffice. In a laboratory, sometimes observation tools are required if we wish to observe phenomena that take place beyond the scope of our biological senses. As an example, in the case of our study on *Life Force*

Transfer, we do not have tools capable of observing Life Force. Thus, the need comes to develop new tools of observation.

Observation tools are usually built on the biological senses. A telescope is built on our eye sight. A stethoscope is built on our sense of hearing. Now comes a dilemma as to which sense could be use to start with, if we hope to build a device that could measure Life Force. Not only did we not define yet what exactly is Life as a tangible substance, but we can't even perceive it with our senses. Except for specially trained people, it is close to impossible for the common seeker to perceive Life Force.

If we are to discover what is Life Force, we need tools to observe it. So that we can build tools to observe Life Force, we need to be able to perceive it, or its emanation, or at least the by-product of its presence. Many humans discovered or developed a sensibility to Life Force, more often known as Chi. Thus, the sense of touch could become a good base for the creation of a more advanced observation tool. For this, we require to have a sufficient amount of people to be trained in sensing Chi with their sense of touch.

Traditional Chinese Medicine, Daoism, Qi-Gong, Tai-Chi... are all practices that sometimes lead to the awareness of Life Force, in the form of a substance. However, the length of time required to develop sufficient sensibility is quite long; too long for the establishment of scientific basis. As for Buddhism, when the concept of feeling Chi is addressed in the form of a supernatural ability, we find a lot of resistance from the part of the elders, who discourage any type of supernatural activity. However, when looked at as a potential tool for objective observation, the concept of feeling Chi is not so displeasing anymore.

Now we have a philosophical basis to establish our need in developing a new sense. We prevent ourselves from saying if it is natural or supernatural, since it is not our role to do so, and it is not so important to us. As long as it works, our research can move on.

The main difficulty was to find a way to awaken the sense of touch of a participant, to perceive Life Force, at a speed that would not discourage the participants during extraneous training periods. Considering the cultural background of our first participants, this was a necessity. Our main research center is based in Canada, North-America, and our participants are issued from a modern industrialized world, with a low level of religious openness.

Since 2004, we have developed a training plan that is successful enough for our needs. Within a short laps of lime, we can train a full group of participants at a time, and awaken their sense of touch to the presence of Chi, and sometimes, even of its nature. At this time, 50% of participants will feel the Chi at its most basic level during their first training period. Another 40% of participants will develop this enhanced sense of touch after up to six months of weekly training periods. 10% of participants will never feel the Chi.

We ask questions to our participants in order to understand what could be the factors that influence the development of their Chi-sense. We have established a few guidelines to

understand what hinders a few participants to feel the Chi, when so many others do. The following list contains parameters that hinder the development of the Chi-sense.

- Intoxicants (drugs, alcohol, cigarette...): inhibits the brain functions
- Drugs that affect the nervous system (anti-depressors, tranquilizers...)
- Working in contact with metals, electricity or electromagnetic fields: nervous system gets used to energy charge variations. Electric sparks will not help.
- Various mental health issues, but not all

Another interesting fact is that experienced meditators and martial artists are almost unable to feel Chi on their first attempts. A side effect of meditation and practice of martial arts is that the level of Life in the body increases. If someone increases his level of Life but does not train in feeling Life force (the usual situation), the body gets used to higher levels of Life, and it then takes a much stronger variation in Life force activity to trigger a response from their nervous system. Martial artists that also train in sensibility and enhanced awareness of their surroundings tend to keep their sensibility to Life.

Now that we know how to train participants in sensing life, we also need to train them in perceiving its variations, so that they can be useful in further research. Interestingly enough, this second-level sensibility training is easy and gives results within a few months to almost every participant. However, we do not train our participants in becoming holistic healers, since this is not the scope of our work.

Our goal is not to have a large base of people capable to give diagnostics. Once we will have a sufficient amount of participants trained in Life sensing with a high level of accuracy, we will be able to start our research in the development of tools that will allow the un-trained observer to perceive Life using a tool. However, all along their training, most participants eventually discover a quest for happiness that they did not have before.

Life containment

Now that we can feel Life, we can start to work with it. We can exchange it from one body to another, and we can manipulate its nature (make it more refined and pure). This is not a mystery for all practitioners of Vajrayana Buddhism, or holistic healing practices. What is interesting for our research is that we can build Life containers.

We have discovered that what we describe as Life is not only contained in human or animal bodies, but any biological mass. Even if the organism that managed the biological mass is not functioning anymore (it is dead), the biological mass is still capable of holding a certain amount of Life. Plants, bones, leathers... are capable of holding on a small amount of Life for a certain period of time, if Life is put back into it artificially.

The more a bio-mass was implicated in the process of Life, the easier it is to put Life back into it, and store it for a while. Thus, a big plant seed, like a rudraksha seed, that was meant to reproduce life, is more suitable to transport Life than a piece of bone. We can

observe this by measuring the length of time it takes for a charge of Life force to diminish depending on the nature of its container.

Research in Life containers can lead to a number of useful applications. We have not yet found a Life container that was time-proof enough to be suitable for large scale Life transportation. Such a discovery would find its usefulness in almost any field.

About François Lépine

Bishop MahaVajraDas

François Lépine was born on the 7th of July, 1972. François Lépine has memories of spiritual experiences, expanded bliss states, and inner conflict with his human nature, as young as the age of 4. He was soon trialed with many deaths in his family, including the assassination of his brother, during his teens.

Raised in a community disappointed by religion, and fond of materialism, he spent most of his time studying on computer science, software programming, while developing his spiritual path by himself. He has been consciously on a Buddhist path since the age of 12. He also studied the Jewish and Christian Kabbalah, Hinduism, Daoism and many other paths, but his heart vibrates strongly to the Buddhist wisdom, from the simplicity of Pure Land to complex esoteric practices.

In the last years, he had the pleasure of working with the scientific crowd, giving talks, conferences and sharing with some of today's leading researchers in the field of Quantum Physics. He currently operates his small scale laboratory, with his students.

He was recently ordained as a Bishop (Acharya) in the lineage of Pure Land Buddhism, in Canada. His lineage came from the United-States, and before that, from Japan, leading up to Chih-I and the Ten-Dai tradition. He now teaches Pure Land and Vajrayana of Japanese influence on a weekly basis, to a growing group of students and disciples.

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