

# ÌNIN HOLOGRAPHIC EVOLVING TOWARDS A CIVILIZATION OF SYMPHONY

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## ABSTRACT

*Until we make linear questions, we will receive linear answers.  
And when will we be able to see the nature of all that exists?*

## A NEW INTERRELATION with EACH OTHER and with the WORLD

This research proposes a new paradigm not based on new orders of ideas, but on essential human faculties and specifically on still unexplored qualities of intuition. Just as human beings started a new interrelation with reality within the shift from pre-linguistic to linguistic era, so today we can start to interface reality through an unexplored intuitive faculty, within the shift from logic thinking into an ‘analogic-intuitive’ consciousness.

## INTRODUCTION

The ÌNIN Holographic Evolving (IHE) cognitive research I have developed meets the symphony of information of the hologram: the ocean of frequencies and of implicit information we are made of, and in which we are immersed. Its invisible waves are un-veiled to us in a continuous signal: a wave of intuitive clarity, which our conscience can recognize and reveal, while giving it a visible form, in a constant process of creation, expansion of consciousness, and holographic evolving.

The ubiquitous information is present within the implicit or Akashic Field, which is not separated or “other” from our conscience, whose nature is holographic.

In the logic dimension in which we define life in terms of space and time, such information is manifest as the *implicit aspect* of the explicit visible phenomena: similar to the implicit *eloquence* of a lightning or of a glimpse. The IHE Research puts into focus how the implicit information can be recognized by our intuitions, and specifically through aspects of intuition which have not been explored until today. Such information is always available while it is constantly emerging from our relationship with the surrounding phenomena and events. Each flow of intuitive information shows its specific and precise eloquence, as any music expresses its own specific eloquence.

Such eloquence appears manifest while we decode it through two fundamental approaches of ours to the comprehension of our experiences:

The eloquence of any information is individuated as *meanings* of our experiences by our rational mind, which individuates the linear, logic, measurable, and functional aspects of our experiences. Our rational mind de-fines the events that we live, while it cuts them out of the vital flow on which they happen, in order to file them in models, concepts and categories of thought.

Instead, the eloquence of implicit information can be recognized as *signifiers* by our intuition, which is syntonized on the non-measurable aspects of our experience. The signifiers are manifest to us as the “interesting,” the touching, the inspiring aspects emerging from our relationships, as the qualities transpiring from the music while it is flowing.

The IHE approach proposes to integrate these two approaches to understanding reality, towards a radical shift of our conceiving reality and of our conscience of it, similar to the leap from processing bits to processing qubits.

## PRELUDE

*how does what is not there become what is there?*

IHE is the poetics resulting from my 40 years of a research on

- > the nature of the intuitive-discovering-creative and cognitive processes and
- > on the emptiness creating “how does what is not there become what is there?”

̀ININ is a symbol of the nature of all that exists, IN IN:

the symbol of two sounds, of their resonance, together with our awareness of the creating energy emerging from sound and resonance.

Such energy of resonance discloses our input for any creative movement, and it lights the human attitude of wondering, which leads us towards new discoveries.

## A NEW COGNITIVE HOLOGRAPHIC CONSCIOUSNESS

The IHE poetics discloses a new cognitive holographic consciousness about our experiences of life, where our interrelations do not happen ‘between parts’ from which we are separate, but belong to one unique symphony of interplay. Such consciousness is sparked by the human ontological qualities of intuition, multileveled vision, attitude of wondering, discovery, and creation. These are five aspects of only one process - the process of life itself, which is expressed by the interrelation of the individual with its environment, from which s/he is not separated. Such interrelation constantly transforms and regenerates the individual and collective conscience in a constant process of evolution.

Such poetics focuses on the unexplored aspects of the holographic intuitive human attitude to wonder and to comprehend reality.

AN EXTRAORDINARY INTUITIVE ANTENNA: THE PHENOMENOLOGICAL  
ELOQUENCE: QUANTA AND QUALIA OF INFORMATION

Each human being is fitted with an *extraordinary intuitive antenna*, which I call “the İNIN Antenna.”

Through such İNIN Antenna we are able to receive specific information from the implicit field while it emerges from the phenomenological eloquence.

In the rational and space–time dimension in which we define life, each phenomenon that we are interrelated to, manifests specific and precise quantities and qualities of information. The *quantity* of information - which I will call here *quanta* of information - is defined by logic even as the *meanings* of phenomena, which can be described for example through the analysis of the periods and the phrases of music.

Instead, the quality of information - which here I will call *qualia* of information - can be recognized by our intuition as *signifiers* emerging from any phenomenon. A signifier is not what the manifestation of a phenomenon is visibly expressing or ‘saying’ but what the phenomenon *wants* to say: what it *reveals* and transpires through its shape.

A signifier can be individuated, for instance, as the lightness transpiring from a simple gesture, from the notes of a violin, or from a scene of a movie. A signifier can be revealed as the hidden promises emerging from the words of an actor, or from the invitation to our most intimate silence disclosed by a musical phrase, or from the inspiring impossible challenge emerging from a never explored hypothesis in physics. Or from the light flowing of a narration, as well as from the light sailing of our boat while passing in front of the isle of Crete.

Such *qualia* of information or signifiers cannot be quantified or defined by logic, as the expression of music cannot be frozen and defined by a logical analysis. Such qualia do not involve the rational description of our experience, but rather they show their polarizing quality to orient us, our perception, our sensitiveness, our capability to be touched and surprised, our attitude of wondering itself.

They influence our understanding and our learning processes, and they enrich the wealth of our knowledge, which cannot be transferred through notions, concepts, and models, but which can only be grasped by us through our direct experience, contemplation, resonance.

While the meanings lead us to reason and to define reality according to the models and categories on which we use to think, the signifiers disclose our imagination, our attitude to see on many various levels of our insight.

In the İNIN process, while our Intuitive Antenna İNIN receives quanta and qualia of implicit information, we develop the ability

- › to orient and to create while being oriented and re-created: as the conductor of the orchestra conducts the music perfectly knowing the score, while his baton is conducted instant by instant by the unique colors and dance of the symphony
- › to be awakened into a holographic insight, and into a ‘vertical’ holographic perception of reality as a multileveled vision of our experiences. This is similar to various points of view from which an image can be seen, as if we would see, process and understand the same scene from many perspectives at the same time; or similar to a computer processing qubits instead of bits.

In such holographic multileveled intuitive vision the aim, the target, the archer, the bow, the foresight, and the outcome belong to only one reality and context.

In such İNIN intuitive process we reach and we are reached by precise frequencies of information, which we resound and with which we ‘oscillate in phase’, where information

and the consciousness that conceives it can appear to us as the light which has created and shaped the eye, and as the eye that always has been conceiving the light. The İNIN process, where our essential intuitive antenna receives information from the implicit field, discloses the experience of the poetry of the “hologram of life,” and of our daily life. In its specific broader exploration - which cannot be fully developed in this context - the İNIN process discloses:

1. the specific intuitive process where we are constantly recreated:
  - › by the implicit information which orients us towards vital (and not only functional) directions and choices
  - › by its surprisingly broader perspectives of perceiving and creating
  - › by its enlightening energy of wondering and discovery
  - › by its natural input towards creative movement and transformation
2. the re-generating process that entangles “implicit information-DNA-body-mind-soul-intelligence-‘*ananda*’ (‘beauty’~‘harmonic orders’~‘clarity’~‘bliss’)-health.”

Such İNIN experiences offer a fertile soil for a new human perception and comprehension of our daily experiences and reality; for a new conceiving and communicating; for a new grammar, ethic, aesthetics, and culture of comprehension: a New Narration. A precise shift from de-fining reality along a linear way of thinking, into recognizing the constant process of imagining, creating, while constantly being informed, updated, and transformed by the implicit symphony of information and phenomenological eloquence: towards a Holographic Era.

The İNIN poetics focuses on recognizing the human being both as a *subject* and as an *instrument*.

#### ABOUT THE HUMAN BEING AS ‘ SUBJECT ’

In Western culture, the Cartesian way of thinking has seen the human being as a subject who interacts with its environment according to its way of thinking, and according to ideas, concepts, and shared values that mold and create its behavior. In such context, the human being is the ‘subject’ of its will of acting and of its choices, of its models and definitions of reality.

The constant discoveries on the nature of life have created new paradigms, which mold new models to perceive and think of life, and to create new shared values and new social behaviors. Yet their fundamental frames are still rational and causal, and often still syntonized on linear ways of thinking. In Western culture, recent paradigms have substituted the concept of individuality with the idea of interrelation, and the cultural model of self-affirmation with the idea of integration and exchange, of interconnection and of being in a network, where the interconnections and the exchange of data are favored; but in a context where many layers of technology and systematic casual logic prevail, and the real exchange of experiences based on the (supposed) ‘*personal*’ empathic interrelation is missing.

The human being as ‘subject’ has individuated reality in the definitions through which the rational mind describes the experiences. The whole comprehension of human interrelations is essentially still interpreted on analytical, systematical and linear models that define the vital experience and its values. In such a description of reality in which we live, we do not distinguish our description and definition of reality from reality itself.

## ABOUT THE HUMAN BEING AS INSTRUMENT, RECEIVING SPECIFIC INTUITIVE IMPLICIT INFORMATION AND ORIENTATION

The IHE research recognizes that the human being is not only a supposed ‘subject’ that thinks, elaborates, and creates models and values that mold his or her life. The human being is ‘subject’ of his/her choices and acting when his or her mind defines reality through models created by a linear and causal logic, and when s/he does not distinguish such description of reality from reality itself.

Instead, the relationship of a human being with his/her surroundings and with his/her vital experience can be developed on several intuitive levels that Western culture and education has not cultivated for centuries. Such intuitive levels are not connected to experiences like meditation, mental techniques or altered states of consciousness, but they are strictly connected to our multileveled intuitive attitudes and vital functions, interwoven with our daily life.

In such vision of the human being as instrument, the İNIN process

- › recognizes that our nature of creative emptiness, of wondering, of a multileveled intuitive attitude and insight is disposed towards and creates a constant expansion of our seeing, imagining, conceiving 1) on various ranges of frequencies, and 2) from different perspectives, from which we can perceive our vital experiences.
- › and it points out how our intuitive levels function as an interface or an antenna by which we receive implicit frequencies or information from the implicit field, and we ‘in-form’ and we ‘in-put such information’ into new ‘forms’ which we mould, while we trans-form information into new creations, new discoveries, into explicit shapes.

Such dynamics create a local and non-local process of universal constant creation and evolution.

Given the many levels of frequencies received from its antenna, the human being is naturally oriented:

1. to shift from orders of ideas into a multileveled holographic clarity: multilayered orders of vision and perspectives disclose a wider field of imagining, wondering, and conceiving;
2. to develop a new insight, comprehension, and perception of life;
3. to create a new vital way to interrelate with each other, and to transfer, share, communicate and comprehend our experiences;
4. to interact with the environment through a broader sensitivity and “responsibility”: the specific “ability” to give “responses” centered on the emerging individual and social demand/needs and challenges, from an expanded intuitive consciousness.

The essential qualities of our intuitive antenna and INTuitive INTelligence, İNIN, naturally extend the individual field of perception, develop the sensorial and non-sensorial sensitiveness, and give access to an enlightened visionary self insight and understanding. Furthermore, the intuitive processes expand the ‘horizontal’ causal logic into a ‘vertical’ holographic field of multileveled expanded awareness, where opposite points of view appear as different aspects of a unique reality.

## THE INTEGRATION OF THE TWO PERSPECTIVES

The integration of the two perspectives - of the human being as subject and the human being as instrument - opens the access to a new visionary understanding that:

- › transforms a systematic thinking (similar to processing the binary codes of bits) into a systemic intuitive conceiving (similar to processing qubits), spread into many simultaneous orders of information and of holographic intuition;
- › integrates and transforms the logic of ‘either/or’ into the synthesis of and/and, where the so-called paradoxes appear as the holographic reality;
- › recognizes that the coexistence of linear time and timelessness integrates essential and vital qualities as beauty and clarity within the vital process where we are musicians, instruments, and conductors of the symphony of information; where we ‘in-form or give creative form’ to our reality while we are ‘in-formed’ by it.

When our logical thinking conceives the coexistence of linear time and timelessness, in a comprehensive vision of the flow of life, as well as part of our daily experience, we can recognize that:

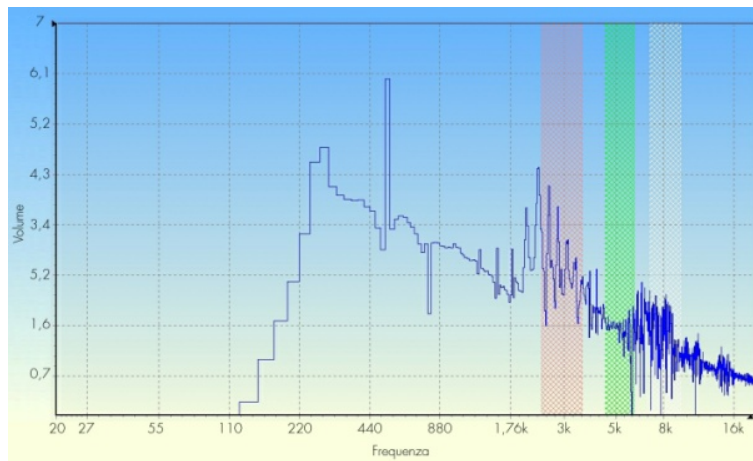
- › the process where we are oriented from information, the process where we are subjects of our choices, and the processes to be transformed and to transform, to be inspired and to give shape, are simply different points of view of a unique flow
- › and such processes are not separated but by “lines of time” created by the logic and rational exigency to measure and to define reality.

In such IHE context, the orienting implicit information on one side, and the free will on the other, lose their connotation of contradictory concepts, external to living beings, and they are simply different aspects of a unique holomovement of the deepest ground and breath of creation, of the process of life itself.

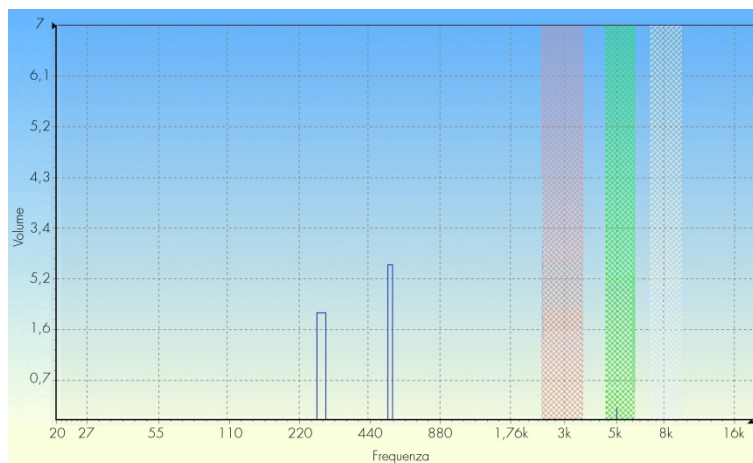
## PURE FREQUENCIES, A VITAL PARADOX

When the two processes (where the human being is subject-and-instrument informed by and in-forming reality), are integrated within the intuitive insight, the linear logic and timing, and the nonlinear ana-logic intuitive emptiness show their synthesis even in the expression of the human voice; in an expression which can appear as a paradox.

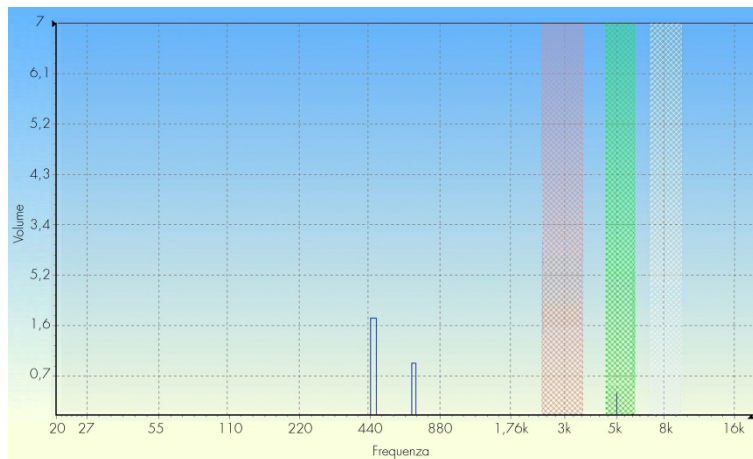
The vocal sound ceases to appear as the linear wave of the ordinary sonogram (Figure 1), and it reveals a specific uniqueness of such synthesis; visible as what I have called the “Pure Frequencies” of sound (Figures 2 and 3): perfect peaks of frequencies as pure as the frequencies of a diapason<sup>1</sup>.



*Figure 1*  
Example of the sonogram of an ordinary vocal sound emission.  
The human voice frequency range is ~80-1000Hz. All Figures  
recorded by the means of 'Lucchi-Il bel Suono' device.



*Figure 2*  
Still image of the recording of a sonogram of a single emitting  
voice during the mentioned ININ process. The ordinary sonogram  
appears completely transformed, and it presents only single peaks  
of 'Pure Frequencies' of the vocal sound.



*Figure 3*  
Still image of the recording of a sonogram of 5 voices singing a 5 voiced score during the İNIN process. The ordinary sonogram appears completely transformed, and only single peaks of 'Pure Frequencies' of the vocal sound have been recorded.

Such “Pure Frequencies” are the beginning chapter of a new holographic communication, understanding, and response-ability. The “Pure Frequencies” appear manifest when the human being is both subject and instrument of his/her INTuitive INSight and perception of life, and of his/her voice as instrument of an INTuitive Interrelation and expression of his/her emergent experiences of life. In other words, when the human being manifests both its will and its nature of empty interface between implicit field of information and the explicit field of interrelation, communication and creation.

The “Pure Frequencies” are the vocal expression of the deepest sense of interconnection between:

- › the human being involved both in linear local timing and nonlinear nonlocal experiences;
- › the human being as interface between the holographic or Akashic Field of implicit information, and the phenomenological field (which are not separable, but a unique hologram);
- › human beings of all times, whose ‘personal’ and collective consciousness always developed and focused their interrelations on such a deep perception of unity as the fundamental perception of life itself.

## RESONANCE WITH THE IMPLICIT FIELD OF INFORMATION

The manifestation of the pure frequencies is the expression of a *conscious* resonance with the Akashic Field.

Such resonance starts from a precise shift of our mind and of our conscience from logic thinking into the wider and wider analogic intuitive perspectives and processes that disclose to us the infinite and interwoven levels of orienting information always available and constantly emerging from the frequencies of the hologram of which we are made and are part of.



The source of such shift is created by an attitude of wondering, connected with a process of natural resonance effected by the phenomenological eloquence emerging within an intuitive perception, which generally we define as interesting, touching, full of meaning, and inspiring.

As explained above, the eloquence is the qualia of an implicit-invisible information emerging within an intuition; or directly from the interesting-touching, symbolic, or archetypical aspects transpiring from the visible aspects of phenomena.

The eloquence of information connected with intuition and with phenomenological images is similar to the eloquence of the words: such eloquence is not part of *what* phenomena express or *what* the words are saying, but it is interwoven in the *how* the words are said, within the *quality* of their *music*, which expresses ‘what they (*in-definably*) want to say.’

Such a shift, which opens the access to the implicit information, is similar to the leap of energy disclosed by the harmonics emerging from a process of musical resonance.

For instance, implicit information emerging from the eloquence of the phenomenological field can disclose the energy itself that generates and orients our creative movements and actions.

It can be visible in our daily life when we choose to follow that resonance brought to us from the image of a green island that we saw in the shop window of a travel agency, and we start to imagine ourselves there.

Sometimes the energy disclosed by the process of resonance between our self and the phenomenological field is consciously the source itself of our movement and of a creation process of ours. For instance, after having looked at the window of a book shop, we used to say that we have seen *one* book. This sounds strange at the moment that we saw almost a hundred books over there. But what we really saw is nothing but the eloquence of the frequencies emerging from the precise title of a book, which sounded their music and reached us, while our entire self mirrors itself over there, and re-sounds them, with a process similar to two diapason resounding each other.

When the energy of such resonance is rather high, it is able to put us in the precise movement which brings us near to the book and even to buy it.

The Cartesian way of thinking brings us to say: I have chosen to buy this, or to leave, or to participate, or to design something.

Really, the energy which gives us the input to create our actions can emerge basically and specifically out from the intuitive information emerging from a resonance process capable of orienting us to turn left rather than right.

The access to the implicit field of information capable of generating our creating gestures is not created only by our will or by a direct choice of ours, but by our vibrating (and by the oscillating in phase ‘*of the clusters of patterns of coordinated vibration*’ of which we are made) within an intuitive process of resonance between

- > our ontological quality of being oriented towards our unlimited possibilities, towards our expansion into wider perspectives;
- > and the intuitive information emerging from the field of infinite possibilities which is the nature of all that exists, including ourselves.

## CONCLUSION

This research proposes (1) the shift from ‘logic thinking’ (which we include while we transcend it) into an analogic intuitive consciousness, and (2) the necessity to look at both:

a new interrelation with each other and with the world, as well as an expanded comprehension and communication of our experiences, under a holographic point of view.

In such context we recognize the human being both as subject of his will and choices, and as an instrument processing the intuitive implicit or Akashic information into the constant process to in-form matter into gestures, shapes, projects and works, along a constant process of vital (not only functional) creation, and along a constant process where we are transformed and we transform and expand the 'self conscience' which is not 'other' from the 'self conscious allness': a process involving creative actions which do not request our energy, but gives us energy.

#### ACKNOWLEDGMENTS

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#### NOTE

1. For a comprehensive discussion on the Pure Frequencies, see Bacchia (2007/2013).

#### REFERENCE

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