

**TINYESSAY: MY PRIVATE TAKE ON SPIRITUALITY**  
*page# 1*

Aristo Tacoma

**MY PRIVATE TAKE  
ON SPIRITUALITY**

My private worldview and how I think science must  
be inside it and vaguely how I think religions fit  
in too

--A tiny essay attached to my photoblog,  
written April 7, 2026

NOTE: This is the first draft of this text; it is unedited; I  
don't intend at the moment to edit it or spell-check it either; I  
just felt like I wanted this summary somewhere and I felt good  
about it after quick-typing it in and quick-reading it once  
afterwards. For fuller info about my opinions read  
[yoga6d.org/library](http://yoga6d.org/library) and its subfolders Thanks

# ***TINYESSAY: MY PRIVATE TAKE ON SPIRITUALITY***

## ***page# 2***

--Aristo Tacoma

While Freud divided the human psyche up in Id, Ego and Superego, and Jung, Maslow and others wished to suggest that deeper or higher than the ego is also something which we may call the higher self or just 'the self', I have a slightly different take on it. Put simply, I think a human being exists on three levels--the level of the body, the level of the soul which we may also call mind and which has ego-processes, and the level of the spirit which is generally more pure, not so much ego, but requires a certain tranquility at the soul level to come through with its wishes and whispers and more. All these levels have sexuality. Sexuality I regard as not merely a bodily thing, nor merely a thing from a corner of the psyche like 'id', but it is also at soul level and at spirit level; whenever there is mind, there is sexuality; and, like mind can be tainted by too much ego so can sexuality.

The soul--which I regard as short-hand for 'soul level', because I intuit that the plurality is more appropriate than the singular form 'soul'--and that a plurality of souls can exist at the soul level of a single human being-- can have so much turmoil that it prevents almost completely the spirit level to come forth. When the spirit comes forth, and there is wholeness and coherence at the soul level and on the level of the body, there is joy, bliss; when there is orgasm through the spirit level, it is completely ecstatic, beyond anything else experienced. And this is what I call 'tantric', not referring to an ancient tradition but rather using an ancient word abstracted from traditions.

Now what is the role of the brain in this, and what is the role of that which I call the "EIP theory of consciousness in this"? As explained in depth elsewhere, and see the science subfolder at [yoga6d.org/library](http://yoga6d.org/library) for a full explanation, the EIP theory of consciousness involves looking not just at the well-known 'waves' of electromagnetic nature of the brain, also called EEG, but it involves looking in particular to the quantum feature of these waves, in particular that which is called the "probability cloud"

# ***TINYESSAY: MY PRIVATE TAKE ON SPIRITUALITY***

## ***page# 3***

associated with these waves. Looking at the available various interpretations of quantum theory suggests that there is extra information or activity associated with this cloud; this is organized according to a rather complex kind of dimensionality. This 'Extra Information in the Probability cloud' or EIP is postulated to represent a level of what we call, informally, "consciousness". While it is not in itself identical to matter nor measurable energy it is real. It acts to coordinate the nerves through its role in piloting subtle changes of the EEG. It requires a coherent and sensitive and holistically healthy brain to be fully sensitive to the EIP.

In case the EIP theory is correct, it means that in some states of the brain regions or levels of consciousness going beyond mere physical activity of the brain are available as experience and with effects for the brain. Going beyond the scientific informal theory of the EIP into a spiritual worldview, we can find that there is a non-conflict between assuming that a human being with a living healthy brain has this brain as active in consciousness and assuming that this same brain is affected by more subtle forms of consciousness going beyond the brain and which possibly may involve an even richer experience.

More precisely, the soul level of the human being can be asserted to exist beyond the matter and energy of the human body with its brain; this is a worldview option, though not part of the scientific theory of EIP. It is however clearly coherent and consistent with it. And once we open for one more level of existence, beyond measurable matter and energy, we can with equal consistency and logic assert that there may be more such levels, including what we can call a yet more subtle level, ie, the spiritual level.

This 'metaphysical theory' I intuit, indeed, as entirely correct. Moreover, I postulate that it is the natural goal of every healthy human being to have joys of transcendent experience which deeply, and eg in an orgasmic way, touches on or even exists at both the soul and the spirit level. While I call this a 'tantric joy', I do not subscribe to the view that the sexual energies belong chiefly to the body while compassion energies chiefly to the spiritual. Rather, it is about a compassionate kind of sexuality, which as a whole is a vibration or resonance linking body with soul and soul with spirit in what Patanjali called 'samadhi' and the Buddha

# ***TINYESSAY: MY PRIVATE TAKE ON SPIRITUALITY***

## ***page# 4***

'anatta' as well as 'nirvana'. It is this state of mind which also is most effective as prayer; and in case the theory that God and his divine beings exist is correct, it would obviously be in this state that a mere mortal human being is most able to feel this truth and act accordingly to the wishes of this source level.

Every child wants to know about fairness and every worldview theoriser has to have an opinion on human suffering. It is not enough to say that 'all life is suffering', that is too simple, and it is also obviously untrue. Since the doctrine that all life is suffering is part of buddhism I find that I must reject buddhism as having a falseness in it; while approving of the wholeness of consciousness as associated with a state of 'non-self' or 'anatta' and agreeing that as for \_local\_ desires these are eliminated in 'nirvana' as a state that goes beyond such desires; but I do not agree that nirvana is necessarily without higher forms of intent and I also do not agree that nirvana is necessarily only a meaningful concept in a godless pan-theism type of universe picture. Rather, it is a question of not just experiencing life through the body and its brain, but experiencing life at a subtler level, ie, through what I call the soul levels and spirit levels.

My postulate is that the experience of any person in terms of pains and pleasures cannot only involve the body and the brain but must involve also the soul level, just as the experience of the higher joys or nirvana or tantric orgasm cannot involve only the body level and the soul level but also must involve the spirit level.

As answer to the child's wish to see fairness in existence I wish to point out therefore that it is my opinion that when the pain is soon coming to an overwhelming level the soul withdraws from the body and its brain so that the pain is not really experienced in full, just 'touched'. Furthermore, since some bodies obviously have far more of some feelings than some other bodies in their life from one day to the next, the further answer is that the soul level is not having 'one soul pr body' but rather there is a flexibility in existence here so that the soul level is \_temporarily inhabited\_ by one or more souls and the same principle exists, I postulate, on the spirit level: The spirit level is \_temporarily inhabited\_ by one or more spirits. Beyond the spirit and the soul level is the level of God and his beings,

# ***TINYESSAY: MY PRIVATE TAKE ON SPIRITUALITY***

## ***page# 5***

and I intuit that a meaningful name for these beings are muses because I regard them as properly identifying, but in a flexible way, as female; and in a polarity to a God who also in a flexible way properly identifies as male.

Fairness involves a further principle, what I call 'goyon', associated with but not identical to any of the ancient 'karma' concepts that I know of. The goyon principle says that each soul and each spirit experiences what it deserves; and that the proper understanding of how the souls and spirits relates to the level of physical human bodies is that of 'day-incarnation'. In other words, the interpretation of Augustine and St Paul and other segments of the so-called New Testament which implies a one-to-one identity of soul with body I regard as wrong; and it is also practically impossible to explain to a child whose focus on fairness in the universe is strong. I believe more in the child than in St Paul or Augustine; and I believe that the sayings of Jesus in any case are either too sparse or too twisted or both to lead to clear-cut interpretations of what was the actual deep opinion of this fascinating being. In any case, if the stories of the Christian bible as to the the life of Jesus is anything to go by, he hardly had time to really find the right language for his deepest intuitions before he was rushed along with the chain of events leading to the 'cosmic crucifixion'.

I believe that what (in the classical method of transcribing Chinese) is called Tao te Ching, by Lao Tse, captures something of the EIP nature of consciousness as connected to the 'batteries' of vibrating polarities that are also sexual. And to cover yet more geographical territory in terms of approaches to the spiritual, I agree with the typical intense focus on dance and rhythm and physical playfulness and use of musical voice associated with numerous classical cultures on the African continent and also shared with such as the reggae approach of Bob Marley when it comes to understanding how consciousness vibrates through the levels of being including what I call the body level, the soul level and the spirit level. Further, the approach of a spiritual pro-feminine and pro-sexual culture as that of the pretty-footed horse- riding martial arts capable Amazon Seethian girls (as I call this culture, blending the Amazon myth with the scientific studies on the female Scythian warriors), I regard as something such as a spirit level inspired approach to living and staying healthy and winning over adverse elements in the environment.

# ***TINYESSAY: MY PRIVATE TAKE ON SPIRITUALITY***

## ***page# 6***

Indeed, again in my own private spiritual worldview, the Amazon Seethian girls have an affinity with how I regard the muses existing beyond the spirit level, informing the spirit level etc.

Let me add that I do not regard the spirit level as 'perfect'. I think it is generally correct to regard it as more enlightened, sometimes much much more enlightened than the soul level. Perfection or absoluteness in enlightenment, as I see it, only belong to the levels beyond all three of body, soul and spirit. Furthermore, still in my own private spiritual worldview, I regard it as unlikely that that the Buddha was enlightened though obviously he had glimpses as well as a serious attitude to expressing the content of these glimpses with some precision. This not only from what I regard in the errors of his teaching (which may of course have come by wrong representation of them by his followers), but from the general point of view that humanity leaps from their present state of obvious un-enlightenment to a state of more and more relative enlightenment in the coming millions of years, without end. A thousand millenia or so from now on will the first collective enlightenment, I sense it is right to say. This means that all souls will have more than occasional glimpses of the transcendent; it is a collective successful 'fighting' of own ego but it is part of the inborn characteristic of the human being that she is not only mortal but also having some egotism, ie, some self-destructiveness. Another thousand millenia, and still more enlightenment; and so on ad infinitum.

The EIP theory of consciousness:

can coherent water in the nerves partake effortlessly in consciousness processes given that the EIP theory, in its simplest form, is correct? I believe the answer is 'yes'. Let me explain why.

The EIP theory of consciousness speaks of consciousness as related to a likely real-but-not-quite-material probability cloud which is again associated with, but not identical to, the real EEG of a healthy living human brain and more generally the nervous system and in some vague sense the whole body. The way it is presented the EIP, or extra information in the probability cloud, thrives on such as coherent waves of activity of the nerves. In general,

# ***TINYESSAY: MY PRIVATE TAKE ON SPIRITUALITY***

## ***page# 7***

coherence, or a suitable form of wholeness, allows an 'amplification' of minute quantum impulses so that they have effects which are more obviously noticeable. Just as still water can show tiny ripples from very tiny events such as finger that touches on one side, and as such is a more 'sensitive' structure by virtue of its more obvious wholeness in being still yet fluid water, so can water of a still more coherent kind, which exhibits nonlocalities so as to lead one to talk of 'quantum coherent water', involve a still higher sensitivity and capacity for 'amplification' of minute quantum events. The combination of high order with high fluidity involves an harmonious sensitivity. Some research quoted here and there for decades and as far as I know not contradicted clearly anywhere by other findings suggest that inside the tracts of living nerves in the healthy brain there are pockets of coherent water. Given that this is reality, it is clear that any such phenomenon would at once be a 'vehicle' for EIP to manifest its own impulses so as to have significant effects on the nerve activity.

Water, when reasonably pure at least, refracts light like a crystal and refraction is a quantum property. It means that its transparency is not merely due to gaps suitable for photos to pass through. A transparent crystal is interacting with light waves in a way which permits descriptions by quantum electro-dynamic theory such as described by Richard Feynman. The changes of the wave-forms are holistically taking place on the whole motion of the light. In this sense, it is entirely appropriate, as far as I can see, to say that fluid and reasonably clean water has crystalline features. Salt does not distract from this feature, of course; and solid salt is of course well known to be a crystal. So oceans of salt water in a sense can be considered in the light of the 'crystal' concept.

It is easy to get carried away by poetic metaphors and associations once we open up the theme of water relative to consciousness. But in the context of me speaking of my own intuition (and hopefully not mere romanticism) let me point out a few more things which in my opinion are worth exploring in the area of consciousness and water. First, an evolutionary point of view--on this I am no expert, but it is my habit to try and pick out facts and try and distinguish fact from wishful thinking and also listen to contradictory evidence when that exists. As far as I know, it is regarded as somewhat given that in a fundamental

# ***TINYESSAY: MY PRIVATE TAKE ON SPIRITUALITY***

## ***page# 8***

sense, human beings are significantly more oriented towards water including swimming than what in evolution theory are considered genetically related forerunners of the human genome, such as chimpanzees. For instance, the hairs of a human being are said by some to be friendly towards swimming in their directedness, and also of course the whole skin of the human being permits water activities more easily in that there is less soaking of the more fur-like surface skin of chimpanzees.

Let us for the moment consider the possibility that the evolution of consciousness for the human being relative to predecessors involved a higher consonance in living near, and partaking in, such as oceans. I know of no research that clearly indicates that ocean water has pockets or elements of quantum coherent water. I repeat, I have never heard of such research. But my intuition is that there is quantum coherence somewhere in oceans and not little of it. In a certain sense it is pervasive. That is my postulate and I have no empirics to go on for it, but my intuition is clear on the point. At a later stage I may have done some enquiries about pro et contra as for this postulate relative to available empirics.

Let us think for a moment about the phenomenon of temperature relative to coherent water. Bodily temperature is known to very strongly affect brain activity in myriad ways, and for those who go into the science on the matter, they will see that it is not a consistent set of results. It is so that one is always dizzy at high temperatures or more awake at colder temperatures. Colder temperatures put something to sleep and sometimes higher temperatures than normal can be suitable for activations.

In looking at the phenomena of temperature relative to coherent water, one could imagine that since water when colder tends towards ice which is in a certain sense orderly and since high temperature is often associated with a whipping set of activities -- which near boiling becomes visual -- one could imagine that coherence requires low temperature. But there is something about the rigidity about the colder temperatures that defies the sensitivity criterion we see pervades the EIP theory of consciousness. Sensitivity requires a non-stiffness; coherent waves are okay: waves are of course movement; their coherence means that they can easily have resonances and at the quantum level that means nonlocality and EIP is all about nonlocality.

# ***TINYESSAY: MY PRIVATE TAKE ON SPIRITUALITY***

## ***page# 9***

Obviously too hot is a state of chaos for the brain just as too cold has other chaotic features and typically lead to a breakdown of the immune system functionality. A certain type of protein called A20 is found to have a trigger temperature that is around the area of mild fever, and higher than the more neutral body temperature of 37.5; and this protein is effective in fighting the chaos of invading micro-organisms. So in the light of A20, which, according to much-talked-about scientific studies, requires, temperatures above 38 to get into the immune action, a higher temperature can involve higher degree of wholeness at least in this sense.

My own direct experience of temperature is very clear: I am finding my thought processes to be far more fluid when the room temperature in which I do office work is considerably higher than some 18 or 20 degrees that often are preferred. The ripe creativity and self-awareness of my thinking is not just compatible with such higher temperatures (just as the healing activities of the legendary Marcello Haugen required such temperatures), but thrives on it. It is said that many of those with red hair, statistically, react almost physically to very hot rooms; indeed the pain thresholds are often found to be different between those who have red hair and everyone else--which is some of the more charming results of science. One could imagine that entirely different criterions that the color of hair would be more relevant here, such as the color of the skin, but no, the hair color turns out to be statistically pretty good in telling who is most uncomfortable about higher temperatures. In this regard, life style also affects who is more uncomfortable: since the body likes to have at least 37.5 degrees celcius as its inner temperature, it follows that skinny people typically more quickly feels cold in rooms with such as 20 degrees than fat people, who has a layer of extra cells, the so-called fat cells, which keep on producing extra heat and protects against the exterior temperature when it is cold. Also, those who drink alcohol quite often gets more easily dehydrated in their body and dehydration leads to a much lower threshold for accepting heat without pain. Also, alcohol suspends the conversion of sugar to energy so that sugar instead is stored as fat and so alcohol consumption in general, when done much, leads to need for colder rooms.

Again, here I have a simple but often-repeated experience: in many but not all circumstances, all but a few drops of wine is enough

# ***TINYESSAY: MY PRIVATE TAKE ON SPIRITUALITY***

## ***page# 10***

to dampen away much of the normal creativity of my thought. But a few drops of wine, under circumstances rich in happy good stimuli, can set something free of thought processes, and encourage and even stimulate. Add a few more drops than those few drops, and the process is reversed. Why this is so with me and how it compares with how others have it I have not done consistent research on, nor have I yet tried to find what science has worked out on the theme (I'm sure there is much to read there). But let us assume for the moment that my consistent experience over years with this reflects a more general reality for many of us, and is pretty much to the point. Let us muse together over the fact that alcohol instantly enters the blood and in that way becomes part of many of the water-holding organs and tissues of the body. And this effects consciousness at once. So the change, even minutely, of features of water changes consciousness. It certainly ties up with a sense that those who wish to understand something of the physiological nature of consciousness should also here have a pointer in the direction of water being at least one of the highly significant factors.

The meditators of all cultures often talk about oceans and those who meditate near the ocean often speak of 'feeling the ocean' and of course mostly all of them speak of 'feeling oceanic'. As one of the meditators, I do too. Feeling the ocean is something I regard as central to my being, so much so that I always work best when I feel I am fairly much a neighbour to the ocean, which in no way means I wish to locate my home a doorstep away from the ocean. It is rather the sense of the ocean as stretching out -- 'over there'-- as a pulsating, and, in a sense, living whole, that I am relating to, also by how the air is smelling. This doesn't require to be mere meters from the nearest waves; for me, I am happy with being one or some five thousand meters away but if the ocean is let's say twenty times five thousand meters away it is in my experience uncomfortably far away. Let me be clear now that I am not merely talking of some luxurious experience of being near enough to put on sandals and bathing shorts and to go swimming with ease. I am talking of how my mind works. It works better in some such mild and not overdone proximity than in every other circumstances.

The sense of other human beings is also stronger to me when I thus sense the ocean to be near: and I believe that this sense is part of the nonlocality of the EIP. This is my intuition: that EIP

# ***TINYESSAY: MY PRIVATE TAKE ON SPIRITUALITY***

## ***page# 11***

relates to water somehow; and that the deep nonlocality of the quantum aspect of EIP is involved in what consciousness is; and that the communion with others involves somehow coherent water; and that all this is enhanced by the more or less near-presence of oceans.

It is a short leap from such musings into sexuality of course, which beautifully and intensely involves water-rich interactions between human beings.

Ginseng, which is found to have virtually no side-effects also when given in large quantities, beyond effects slightly similar to that of testosterone, is found to be helpful to regulate temperature in both female and male athletes. While generally females are advised not to overdo ginseng so as not to overdevelop masculine features, both thrive on its energy. The fact that it regulates temperature in a pleasant way also involves the regulation of genital temperature and it enhances the sense of joy in these regions pretty fiercely, for most healthy people. Also, ginseng is found to stimulate mind; and I find it personally to stimulate both tantric and highly conscious and enlightened thinking, as well as tantric practice. In the future, I wish to seek research results (maybe make them myself) for whether ginseng has features which somehow evokes more coherence also in the structures of the body where possibly coherent water plays an important part. Indeed, orgasm can be considered in the light of EIP as highly coherent combinations of waves of activity and the fluid nature of genital ejaculations also for the female suggests that quantum coherence can be involved in the highest forms of orgasms available to the manifest human body--and from thereon, we may speculate about higher and higher levels of orgasms and something more subtle than the quantum level involved in this.

This leads me to a recurrent postulate in my own take on spirituality: that God is more like the seductive but fair-minded Zeus of the ancient Greek myths than the Deus or "God" whether of the Hebrew or Greek and Latin Christian texts. Both the Hebrew and these latter texts divide matter and divinity so as to pin sex on matter in a way that deprives divinity of it; while of course other religions don't necessarily do it this way--for instance, in the Islam religion it is spoken of the angelic lovely virgins flocking sensually around those who come to the Islam heaven as quint-essential part of the delights of heaven. Similar traits are

# ***TINYESSAY: MY PRIVATE TAKE ON SPIRITUALITY***

## ***page# 12***

found in some interpretations of every world religion including Buddhism, Taoism and Hinduism; and it is not impossible to re-interpret Christianity and also some traits of Judaism this way and indeed such has been done but not profusely as yet.

Copyright the author Aristo Tacoma alias Stein H Reusch, 2026. Please refer to [yoga6dserver.org](http://yoga6dserver.org) in case you redistribute; only when unedited, whole, without additions, and in respectful contexts are re-distributions okay.

\* \* \* \* \*