

QUANTUM **COHERENCE**

QUANTUM COHERENCE

IN HARMONY WITH THE
CREATIVE FORCE

How you observe yourself out of the realm
of all possibilities into a fulfilled life

by

Marcus Schmieke



Important Note:

This book serves the purpose of general education, self-reflection, and personal consciousness development. It conveys a philosophically and scientifically grounded view of the human organism and of options for inner practice, but in no case does it replace medical, psychotherapeutic, or other professional advice, diagnosis, or treatment.

The exercises described here – especially the coherence practice from Part IV – are intended as offerings for self-experience. They are not medical therapy, and they make no healing claims in the sense of the Therapeutic Products Advertising Act. Anyone suffering from physical complaints, psychological burdens, or other health limitations should consult an appropriate specialist before starting an independent inner practice. In cases of acute psychological crises, severe depressive moods, dissociative tendencies, or trauma reactivations, professional psychotherapeutic or psychiatric guidance is indispensable; the book explicitly names the situations in Chapter 16 in which the described practice is not appropriate.

The application of the content takes place under the reader's own responsibility. The author and publisher assume no liability for damages or disadvantages that could arise directly or indirectly in connection with the implementation of the book's content.

The twelve fields presented in Part V are a reflection framework, not a clinical diagnostic instrument. Anyone wishing to use the fields clinically is referred to the specialist work “Integral Coherence Medicine,” which is primarily aimed at doctors, alternative practitioners, and therapists.

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Table of Content

Preface	7
Prologue	13
Part 1: The Landscape	17
1. Three Forces, One Life	19
2. Pointer States: Where You Are Drawn	37
3. Three Worlds: Matter, Psyche, Self	49
4. The Geodesic: Your Path	59
Part 2: The Eternal Self	69
5. Who Am I? The Three Answers	71
6. The Avatara Insight	79
7. The Common Self	89
8. Death and Rebirth	97
9. Samādhi	105
Part 3: Four Paths	115
10. Nobody Moves the Water	117
11. Path 1: Resolving Incompatibilities	125
12. Path 2: Loosening the Obscuration	135
13. Path 3: What Moves Freely	147
14. Path 4: The Question “Who Am I?”	153
15. What Does Not Work	161
Part 4: The Coherence Practice	169
16. The Coherence Practice	171
Part 5: Twelve Fields	191
17. A Map of One's Own Life	193
18. The First Level: How Are Things in the Foundation?	199
19. The Second Level: How Do I Move Through Life?	205
20. The Third Level: How Do I Maintain Myself Through Time?	211
21. The Fourth Level: What Carries Me?	217

Part 6: Lived Consciousness	225
22. The Grown Week	227
23. Crises	233
24. Encounters	241
Appendix	
A Glossary	251
B Index of Exercises	253
C Literature References	255
About the Author	257

Preface

There are many books on consciousness development. Some promise that you can create your reality through visualization. Others teach that you live in a quantum field of infinite possibilities and only need to believe in it deeply enough to attract wealth, health, or the right relationship. Still others mix terms from modern physics with concepts from ancient spiritual traditions into a language in which every word sounds profound and nothing means anything precisely anymore.

This book does something different.

It is the practical fruit of a mathematical theory I have been working on for many years – the Quantum Blueprint. Loosely translated: a quantum physical blueprint of the inner form of life. This theory shows with precise clarity how a human being is structurally built in their three layers – physical, psychological, and in their deepest self. From this structure, conditions emerge under which inner movement actually occurs.

Whoever recognizes these conditions and carries them into their life will experience what becomes possible. A growing coherence between body, psyche, and deepest self, in which the everyday friction of life noticeably subsides. A calm clarity about one's own inner form, from which decisions become easier and more accurate. A genuine effectiveness in action – not from more effort, but from the cessation of the inner counter-force with which we stand in our own way. A new quality of encounter with the people who are important to you. And, if the practice of this book is sustained long enough, a real

touch with what the ancient traditions called the eternal self – that which has always been in you and carries you through all the changes of your life.

That is not a small thing. It is more than what popular books on consciousness development usually promise – and it is more substantial because it is not based on the idea that one could reshape the world through inner images, but on the fact that every person has their own structural form that can unfold if you give it the right conditions.

Who should pick up this book

This book is written for you if you bring one of the following concerns with you.

You are looking for an approach to consciousness development that is not based on belief, suggestion, or a claim to authority, but on understandable structure. You are prepared to think a little harder, but in exchange, to get something into your hands that lasts.

You have experience with various meditative, therapeutic, or spiritual practices – some have worked, some have not – and you want to understand why. What distinguishes an effective inner movement from an effort that ultimately fades into the sand?

You have read the first volume, “The Quantum Code of Life,” and now want to know what follows from this theory for your own inner life. Then you have arrived at a second step – and this second step is more concrete than the first. Both volumes were published by Momanda Verlag and are intended as two sides of the same work: the first volume develops the theory, the second volume shows what it means for you.

You are a teacher, therapist, coach, or simply a thoughtful person who does not want to leave the vocabulary “consciousness,” “self,” “identity” standing around indefinitely, but is looking for a more precise language for it.

What this book achieves

It shows you with precise clarity who you are structurally – not as a spiritual speculation, but as a logical consequence of what modern mathematical physics can say about the nature of the self. It gives you a language for what is happening within you that is more accurate than the terms you have used to grasp it so far. It imparts to you a practice that works in the narrower sense – not because it produces a good feeling, but because it acts on the structural conditions of your inner architecture.

What it can open up for you over the years of a serious practice is a different way of being. One in which you see the geodesic of your own life more clearly – the path that is truly yours. One in which you stop fighting against your own inner form and instead create the conditions under which it unfolds. One in which the inner movement that has always been occurring within you no longer remains invisible through the usual covering of everyday consciousness, but shines through in practiced phases – and with time, also in everyday life.

This is more substantial than what a manifestation doctrine promises. A doctrine that tells you that you could draw your car, your relationship, your career to you through the right imagination promises something that does not work structurally in that way – and it is often enough at the expense of the real possibilities that lie within you. What this book describes is the other direction: not the manipulation of the world through inner images, but the clarification of one's own inner form, from which that which belongs to you can unfold. In other words: instead of trying to reshape the world through imagination, you learn to recognize what inner form you yourself carry – and what reality thereby becomes accessible by itself. The manifestation doctrine makes the human being the creator of his world. This book shows that the human being is first the receiver

of his inner reality; what he receives then shapes the world that becomes possible for him.

How this book deals with ancient traditions

The serious spiritual traditions of humanity – the Vedic and Yogic, the Christian-contemplative, the Buddhist, the Sufi – have developed insights into the inner life over millennia which today, in the light of modern mathematical physics, find new confirmation. What the old texts described as Atman, as eternal self, as Avatara, as Brahman, can be structurally recognized in the language of the Quantum Blueprint. This kinship is not talked into existence. It shows itself when one thinks the mathematical theory through consistently.

In this book, I take up from the old traditions what carries itself structurally – and I translate it into a language that is accessible to a modern, thinking person without losing its depth.

How this book relates to the first volume

In “The Quantum Code of Life,” I told how the Quantum Blueprint – the theory that underlies this book – came into being. How I began to work with the Italian physicist Giuseppe Vitiello on dissipative quantum field theory. How the twelve life fields and the life equation developed. How an observation about the nature of the vacuum became a theory that reaches from the cosmos to human self-consciousness.

If you have read this first volume, you will recognize in many places what I have developed there. If you have not read it, that is not a problem – this book is written to stand on its own. Where prior knowledge from the first volume would be helpful, I briefly summarize it. Those who want to know more will find references in the appendix.

The difference between the two volumes is simple. The first volume explains what the theory is. This volume shows what it means for you – when you apply it to your own inner life.

How you can read this book

The book has six parts. The first part introduces the landscape: the three fundamental forces that act in every inner life; the stable patterns into which we are repeatedly drawn; the three worlds or layers of which we consist; the geodesic as our optimal path. These four chapters are the conceptual foundation. Those who skip them will not be able to fully open up the later parts.

The second part unfolds the teaching of the eternal self – structurally arguably the deepest statement of this book. This is about the question of who you actually are, beyond body and psychic history. It is about what remains when everything else passes away.

The third part develops four paths of inner movement. Each of them answers in its own way a paradoxical question: who is actually practicing when one practices? These four paths are not alternative; they are the four structural possibilities for moving in the inner field.

The fourth part is the heart of this book: the coherence practice. A single meditative exercise that summarizes the four paths in a uniform form. It is the center between the theory of the first three parts and the application of the last two. If you want to engage with only one element of this book, then with this one.

The fifth part applies the twelve life fields from the first volume to one's own consciousness. A clinical tool becomes a self-reflection framework.

The sixth part finally shows how all this practically comes together in a lived week, in crises, and in encounters.

Each chapter ends with an exercise and a short summary. The exercises build on each other. If you want to take this book seriously, do not read it like a novel, but like an exercise manual: in peace, with

time between the chapters, with the willingness to actually do the exercises – not just read them. That is the difference between a book one knows and a book that works. If you do not read the book strictly from front to back – which is possible – at least read the respective previous exercises attentively so that the thread holds. And do not skip any exercise because it seems simple to you. The exercises that appear simple are often the most effective – precisely because they are simple.

One last note. This book is concentrated. It takes you by the hand and leads you step by step through a certain view of your own interior. If you follow this path, at the end something within you will stand differently than at the beginning – a more accurate perception of what you are, a more practiced habit, a more mature relationship to the great questions of life. What this book describes has shaped my own life in a way that, in retrospect, cannot be detached. I pass it on to you in the confidence that it can also carry you.

Marcus Schmieke, Schloss Kränzlin, in the spring of the twenty-sixth year of this century.

Prologue

The Night I Stopped Practicing

It must have been during the first half of my studies. I was twenty or twenty-one, living in a small student apartment in Heidelberg, and I had just started to become interested in meditation. A friend of mine at the time – he had already practiced the Raja Yoga of the Indian saint Paramahansa Yogananda for many years and was one of those people by whom you could tell that there was really something to this whole thing – sat across from me in his kitchen one afternoon and said a sentence I have never forgotten.

“You can see God within the shortest possible time.”

I was young enough that this sentence provoked me more than it irritated me. I asked him how that was supposed to work. He answered quite simply that it was already written in the fifth chapter of the Bhagavad Gita. He explained the technique to me as he had understood it: sit upright half an hour before going to bed, with eyes half closed, half open, looking at the tip of the nose. Breathe deeply and slowly, in and out. Direct your attention to the transition between inhalation and exhalation – to that brief moment when neither is happening. Then go to sleep immediately. In the morning, as the very first thing before anything else, do the same thing again: sit upright, look at the tip of the nose with eyes half open, breathe slowly, concentrate on the transition. “If you do that consistently for a few weeks,” he said, “you will see God.”

I took that seriously.

In the evening of that same day, I began. I sat up straight. I tried to close my eyes halfway. That was harder than it sounded. They constantly wanted to either fall completely shut or open wide. I breathed deeply and slowly. That too was harder than it sounded. As soon as I paid attention to it, my breathing felt unnatural, forced, intentional. I tried to concentrate on the transition between inhalation and exhalation. But no sooner had I found the transition than it was already over, and I had done something wrong: too early, too late, too strained.

Sitting hurt after ten minutes. My back protested. My eyes burned. My breath became shallow because breathing deeper consciously fatigued my ribcage. After half an hour, I was more exhausted than if I had been chopping wood.

I went to sleep. Slept poorly.

In the morning, it was exactly the same. Sitting upright, eyes half open, looking at the tip of the nose, breathing slowly, concentrating on the transition. Another half hour of effort. Another feeling that it wasn't working. Another instance of the same exhaustion.

It went on like this for three or four days. Possibly five – I don't remember exactly. I suffered more from the effort than I experienced anything that was even remotely related to what I had been promised. No light. No depth. No vision of God. Only a stiff back, burning eyes, and a growing inner frustration that I was apparently too untalented for something my friend had described with such absolute certainty.

On the morning of the fourth or fifth day – I still do not know exactly to this day – I sat on the floor again and prepared myself. Upright. Eyes half open. Breath. And in that moment, just before I began the technique, a wave of inner fatigue washed over me. Not physical fatigue – a fatigue born of the effort. I thought: Enough. I give up. I will just sit however it is comfortable for me. I will just close my eyes completely. I will just breathe the way I breathe. I will

forget about the transition. I will stop doing something that doesn't work.

And in that moment of giving up – and this is what I remember as if it were yesterday – a stream of light washed over me. I cannot describe it any other way. A vastness I had never encountered before. A bliss that did not come from anything, but was simply there, like a room I had suddenly stepped into. My consciousness opened up in a way I would not have thought possible before. It was my first real experience of meditation. Perhaps – if one can even say such a thing – my first experience of God.

And the paradoxical thing about it was: it came at the moment I had stopped using the technique.

It didn't come because I had breathed more precisely. It didn't come because I had hit the transition between inhalation and exhalation better. It didn't come because I had sat straighter or kept my eyes more accurately half open. It came when I let go of all that.

It took me many more years to understand what had structurally happened in that moment. In fact, I only understood it when, after returning from twelve years as a monk and turning back to mathematical physics, I began to write the equations that today form the core of the Quantum Blueprint. Only then did it strike me that that morning in Heidelberg had been a very precise illustration of a mathematical fact.

The fact goes something like this: inner movement – the movement of consciousness, the movement of sensation, the movement of what we call the “practitioner” – is not something that needs to be set in motion from the outside. It is already in motion. The fundamental dynamics of the self never stop; they are not a consequence of our effort. Our effort can even obscure them. When we imagine ourselves as someone applying a technique to a passive mind – when we separate ourselves as the practitioner from the practiced – then we create an artificial tension. This tension costs energy. It leads to nothing.

When this artificial tension collapses – whether through exhaustion, through frustration, or through a clever teacher who hits the right moment – then what lay beneath it the whole time becomes visible: the movement that was already there all along.

This book is about how to facilitate, rather than force, such visibility. It starts from the mathematical observation that inner movement is structurally eternal, that no “practitioner” needs to set it in motion, and that all effective practices can be traced back to loosening the imaginary separation between the practitioner and the practiced.

By “imaginary” here, I do not mean “imagined” in the colloquial sense, but rather: not real, not structurally present. This separation is a construction of the waking consciousness, which distinguishes an actor (the practitioner) from the action (that which is practiced). Structurally, however, there is no one generating the inner movement – the movement is already there anyway, and the supposed practitioner is themselves part of this movement. Practice means: loosening this construction without destroying it.

That is the main message we will unfold in many ways. I am anticipating it here so that you know what this is about. If the rest of the book only had the task of explaining this one sentence, it would already have enough to do.

PART I

The Landscape

Before we turn to the central concern of this book – the question of the eternal self and the paths that can lead to its experience – , we must know the landscape in which all of this takes place.

This landscape is not spatial. It is not the inside of your head or your ribcage. Nor is it abstract in the sense of a philosophical construct. It is the mathematical form in which the events of your inner life can be described – precise, concise, and in a language that you will find strangely familiar after a while.

The following four chapters introduce the four most important concepts. They get by without mathematics – where formulas appear, they serve only as visual anchors, not as calculation instructions. What you should have at the end of this part is an inner map that you can use for everything that follows.

Chapter 1 shows that every inner life consists of the interplay of three fundamental forces. These forces are so basic that they cannot be broken down further. They are the atoms of inner movement.

Chapter 2 introduces the stable patterns into which we are repeatedly drawn. They are not a defect; they are the structural consequence of the fact that the world – and our inner self – has a specific geometry.

Chapter 3 shows that we are not just a single layer. Matter, psyche, and self are three layers that interact within every human being – and they cannot be reduced to one another. Those who understand themselves only as a body overlook two thirds of what they are; those who understand themselves only as a psyche overlook one third.

Chapter 4 finally introduces the concept of the geodesic. A geodesic is the natural path of a being through its landscape. Health, illness, crisis, and growth can be understood, if you look at it that way, as different relationships to one's own geodesic.

Anyone who has worked through these four chapters is equipped for everything that follows. You can then proceed to the second part – the teachings of the eternal self – or to the third part – the paths of inner movement. But do not skip this first part. It is the foundation upon which everything else rests. Without the concepts of this first part, you will stumble at later points and the book will give you less than it could give you.

CHAPTER 1

Three Forces, One Life

1.1 What This Chapter Is About

Imagine you are observing a river. You are sitting on the bridge, looking into the water, and watching it pass by. What you see, at first glance, is a single movement – the river flows. But when you look closer, you notice different components.

First, there is the slow, steady pulling of the water toward the mouth of the river. That is the fundamental direction. You barely see it when the water flows calmly, but if you throw a leaf into it, it moves inexorably in a direction that has to do with the slope of the river.

Second, a few meters below you, there is a circling current. A spot where the water does not move forward, but turns in a constant vortex around itself. That too is movement – but it is a movement without progress. It goes in a circle.

And third, there are the small, irregular jolts with which the water runs along the stones. A surge to the left here, a surge to the right there. If a beetle drifts on the surface of the water, it constantly trembles slightly back and forth because the water pushes it in ever new, small directions.

Three movements. A directed current. A circling. An undirected fluctuation.

This is not just an image for the water in the river. It is an image for something much more general. It is the image that the mathematics of modern physics uses to describe every complex movement – from the atom to the living cell to a person's state of mind.

In this chapter, I show that your inner life also consists of these three movements. There is a current in it – in scientific language: a drift – , something that inexorably pulls you into certain states. There is a circulation in it – something that never stands still, that keeps running inside you even when you are completely calm. And there is a noise in it – scientifically: a diffusion – , something that fluctuates in all directions, without a goal and without a plan, and that brings the unpredictable into your life. We will use these three designations – current and drift, circulation, noise and diffusion – throughout the book: the vivid language will predominate because it is closer to experience; the scientific remains available at all times as a second name, so that the connection to physics and mathematics is never lost.

Once you can identify these three forces within yourself, a lot changes. You will look differently at your own efforts that achieve nothing. You will look differently at phases of apparent stagnation in which something is in motion beneath the surface. You will look differently at the sudden, unplanned insights that come to you out of nowhere. All three – the fruitless effort against the current, the quiet continuation of the circulation, the unexpected clarity from the noise – belong to the same structure and are expressions of the same three forces.

1.2 An Equation with Three Terms

In the background of this book stands a specific equation. It is called the Mother Equation because from it – if you think it through with

mathematical consistency – almost everything can be formulated that can be expressed in the physics of the living, the conscious, and the self-conscious. It was derived in detail in the first volume. Here we only need to see its form, not its full derivation.

The Mother Equation has three terms. They describe how a probability – the probability of being in a certain state – changes over time. The three terms are called drift, diffusion, and circulation – or, in our vivid language, current, noise, and circulation.

You can look at the equation, or you can skip it – either is fine. It reads:

$$d\rho/dt = -\nabla \cdot (-D \nabla \rho - \rho \nabla \Phi + \Omega \rho)$$

If the equation looks like a code, the following legend helps. It translates each term into what it describes physically.

Legend – what the symbols mean:

$d\rho/dt$ – the temporal change of the probability density. The left side of the equation says: “how does ρ change over time?” – the right side gives the answer.

The parenthesis contains the probability current – the sum of the three movements that transport the probability density ρ . The outer divergence with a minus sign $-\nabla \cdot (...)$ is a conservation rule: what flows out in one place comes in at another place, so that the total probability in the system is conserved.

D – the diffusion coefficient: measures the strength of the noise. A high value means that the system experiences a lot of random variation; a low value means that it barely moves from its position.

$\nabla \rho$ – the gradient of the probability density: indicates in which direction ρ increases most strongly. Diffusion ensures that the system spreads from areas of high density to areas of low density – hence the minus sign.

ρ – the probability density itself: indicates how likely it is to find the system in a certain state. Internally, this means: how likely it is that you are currently in a specific configuration.

$\nabla\Phi$ – the gradient of the potential function Φ : shows at every point of the landscape the direction of the steepest increase in tension. The drift moves in the opposite direction – downhill, toward lower tension. Φ itself measures how incompatible a certain state is with the system; its minima are the pointer states that we will describe.

Ω – the circulation operator: an antisymmetric term that generates coherent, circling movement. It is what the classical Fokker-Planck equation does not have – and what gives the system its aliveness. $\Omega\rho$ carries the probability density on structured paths through the landscape.

What stands behind the minus sign and the first parenthesis is the diffusion term – i.e., the noise term: $-\nabla \cdot (-D \nabla \rho)$. What comes next, with the function Φ , is the drift term – i.e., the current term: $-\nabla \cdot (-\rho \nabla \Phi)$. And what finally appears with the symbol Ω is the circulation term: $-\nabla \cdot (\Omega \rho)$. Three sub-equations that together describe the change in the probability distribution over time.

If you are a mathematician or physicist, the structure will be familiar to you. It is an extended form of the classical Fokker-Planck equation of statistical mechanics, supplemented by a third term for the non-conservative flow – the circulation. The standard form of the Fokker-Planck equation only knows current and noise; the equation of life formulated here adds circulation as a necessary third component. If you are not a mathematician, you do not need to decipher these symbols. What you need to know is this: Three movements, resulting from three structural conditions, are the entire inventory of what can go on in a dynamic system at all. There is nothing more. And less is not enough.

A note for readers of the first volume: In “The Quantum Code of Life”, I presented the equation of life in a more detailed, expand-

ed form in which the three terms stand individually next to each other. The compact notation used here – with all three terms in a single parenthesis behind the divergence – is mathematically completely equivalent to the detailed form. It is just more space-saving and makes visible that all three movements are contributions to the same current. So if you read in both volumes and wonder why the equation looks visually different: they are the same equation, just in two notations.

These three conditions are the following. But first, a word on the concept of distinction:

A distinction is a differentiation – the possibility of perceiving a difference between two states, two situations, two inner configurations. When you wake up in the morning and notice that you are calmer today than yesterday, you have made a distinction. If you can distinguish between hunger and satiety, that is a distinction. All life consists of such distinctions, from the single-celled organism that distinguishes between inside and outside, to the human being who distinguishes between the finest moods. First: distinctions must be compatible with each other, otherwise the system collapses. This creates a tendency to flow into stable states – that is current. Second: certain distinctions are not mutually commutative – the order in which you distinguish them matters. This creates a constant inner rotation – that is circulation. Third: distinctions cannot become arbitrarily fine – the system has a finite resolution. This creates a scattering in the space of possibilities – that is noise.

We will now go through the three forces individually.

1.3 Current (Drift) – the Quiet Pull

Current is the force that pulls you into stable states. Imagine a landscape – a landscape of hills and valleys. If you stand anywhere on a slope, then as soon as you stop actively holding yourself, you will

roll down into the nearest valley. That is not your decision. It is the consequence of standing on a slope.

The current is this movement, expressed mathematically. It is directed – it always goes downhill, in the direction of lower tension. Mathematically, it is described by the gradient of a function Φ , which we call the potential function or incompatibility function. Φ measures how incompatible or tense a certain state is. A state with a high Φ is unstable; a state with a low Φ is stable. The current always pulls the system toward the low Φ states – toward the valleys in the landscape.

In your life, current manifests itself everywhere.

When you come home after a strenuous day and automatically fall onto the sofa, into the old position in which you always watch TV or use your phone, then the current has pulled you into a familiar pointer state – a fixed, stable state in which the system clicks into place, as it were, like a pointer that snaps into a specific position. (In the next chapter, we will unfold this concept in detail.) This state is stable – it costs you little effort, it is grooved in. The current finds it by itself.

When you behave in exactly the same way over and over again in a difficult situation, even though you had resolved to react differently – when you say the exact same sentences in a discussion with your partner, in the same tone of voice, in the same order – , that is current. The path you are running on has deep ruts. As soon as you do not resist with full attention, the probability of your inner state slips back into the old rut.

When, under the impression of an apparent crisis or disturbance, you are back “to yourself” after a few hours or days, then the current has led you back to your inner state of stability. That can be a blessing – if the stability is good. It can be a problem – if the stability is bad.

Current is not to be judged morally. It is a structural property of your inner landscape. Some drifts are healing – when you return to your basic state of joy in life after a painful experience, that is the

current of your landscape. Some drifts are problematic – when you fall back into an old conflict dynamic after a short phase of clarity, that too is the current of the same landscape.

It is important to understand: you cannot permanently will against the current. Anyone who walks up a mountain for an hour with full concentration, where the landscape is actually sloping downward, will be exhausted after a while and let themselves fall into the current. This is how willpower works structurally: it is an effort against the local shape of the landscape. It works as long as the energy lasts. It does not work permanently. Anyone who wants to be permanently different from how the current draws it must not will harder – they must change the landscape.

This is one of the most important insights of this book. We will encounter it again in many ways.

1.4 Noise (Diffusion) – the Scattering, the Exploring

Noise is the force of undirected fluctuation. If you drop a drop of ink into a glass of water, the ink distributes itself evenly after a few seconds – not because it aims for a specific spot, but because it is bumped in all directions with equal probability everywhere. That is noise: movement without a preferred direction, caused by the microscopic impacts of the water molecules. In the image of the river that accompanies us through this chapter: if the current is the valley slope that pulls the river into the depths, then the noise is the constant trembling and scattering of the individual water molecules within this stream – the unceasing thermal unrest that nobody controls and yet keeps everything in motion.

There is also noise in your inner life. It is the source of variability. If you experience the same situation on two consecutive days and remain calm on one of them and react with slight irritation on the other, without anything significant having changed, then noise

has done its work. In every moment, there are small fluctuations in your inner state that stem from conditions you do not control in detail – sleep quality, hormonal fluctuations, the trace element of nightly dreams, a sentence heard by chance at breakfast, the weather.

Noise is the force that prevents you from locking into a pointer state completely. Even if the current pulls you into a specific path, the noise prevents you from lying exactly and only in this path. There is always a slight trembling around it. From this trembling arise the spontaneous aha-moments, the unexpected ideas, the sudden changes in mood, the creative solutions that come to you in the shower.

Noise is the condition of the possibility of surprise.

Without noise, there would be no innovation, no creativity, no spontaneity, no inner leaps. There would only be behavior that has always been predicted – a deterministic puppet theater.

With too much noise, there would be no stability, no identity, no reliable form. There would only be chaos.

Noise and current stand in an equilibrium. Current concentrates, noise distributes. In a healthy inner life, both balance each other. If the current gets the upper hand, one becomes rigid – life circumstances, reactions, relationships, everything becomes predictable and joyless. If the noise gets the upper hand, one becomes unsteady – one cannot commit to anything because tomorrow one is already someone else.

You have – if you listen honestly into yourself – presumably an intuitive experience with this balance. Sometimes you are too stuck in old tracks and long for freshness, for something new. That is a pull of the noise against the current. Sometimes you are too scattered, too excited, too open to all kinds of things, and you long for ground and form. That is a pull of the current against the noise. Both longings are legitimate. Both are structurally understandable.

1.5 Circulation – the Never-Ending Movement

Circulation is the most mysterious of the three forces. It is also the mathematically deepest – the one from which most follows in the Quantum Blueprint, including the existence of time, consciousness, and self-consciousness.

Imagine the water in the river once again. Current would be the pull toward the mouth. Noise would be the undirected fluctuation around the average current. What is circulation? It is the spot where the water makes a circle – where it flows neither forward nor backward, but whirls around a central axis.

In the inner world, circulation is that movement that never stops. It is not generated by effort; it is not dependent on conditions; it is not controllable by your will. It is simply there, always, in every moment. It is the fact that something is going on in you – even if it is only the perception that something is going on.

Mathematically, circulation is the component of movement that cannot be derived from a slope. Current follows a gradient – a slope, a decline, a tendency. Noise is a random spread. Circulation, however, is a closed loop that circles within itself without wanting to go anywhere and without being random.

In the Quantum Blueprint, it is shown – and this is one of the central results to which we will refer in detail in Part II – that this circulation is inevitably present in every system with non-commutative variables. If two observations that can be made on a system depend on each other – if the order in which you make them changes the result – , then there is a circulation between them. It cannot be zero. It has a minimum value. It never stops.

What this means practically is the following. If you resolve to find “inner peace” and imagine this peace as a state in which nothing goes on in you anymore – then you are chasing an illusion. Such a state does not exist. The consciousness in which nothing happens

anymore is a dead state, and dead states do not exist in the living. What exists – and what we all seek when we look for peace – is not the cessation of circulation. It is the cessation of the effort we make against the circulation.

The circulation is not the problem. It is the foundation of life. It is what you are as a living thing in the first place. The problem is the separation between an imaginary observer who wants to be “at rest” and the circulation that they perceive as “unrest.” When this separation collapses, the circulation does not stop. But it is no longer experienced as disruptive. It is recognized for what it is: the life in you.

We will unfold this with full sharpness in Part II when we come to speak of the eternal self. For now, it is enough to have the image fixed: circulation is the movement that never stops. It is your actual essence, not your problem.

1.6 The Image of the Water Cycle

Before we look at how the three forces interact in concrete life, it is worth looking at a single image that captures the entire architecture in one gesture. It is the image of the water cycle.

Imagine a landscape. In the valley, water collects into a river that follows its bed and slowly flows toward the sea. On the surface of the sea, the water evaporates under the sun. It rises invisibly into the sky, collects there into clouds, is carried by the wind, and falls down again somewhere else as rain. The rain collects in new streams that become rivers, which flow back to the sea. The cycle closes. It has no beginning and no end.

In this image, all three forces are visible at the same time. The current is the slope that pulls the water into the valley – the gravity that brings you into stable states. The noise is the microscopic unrest of the individual water molecules that nobody controls and yet trembles through every stream – the small, uncontrolled fluctuations that

are present in every moment of your inner life. And the circulation is the large cycle itself – the movement that does not end because it is not a goal, but a path that is closed within itself.

Particularly important in this image is evaporation. It is the transition between the states of matter – liquid water becomes water vapor, manifest form becomes pure possibility. On the surface of the sea, something happens that was not fully graspable with the concepts we had so far: a pointer state dissolves, the water transitions into a state of higher freedom, and from this dissolution, new forms arise – the clouds, which are something different from the sea from which they came, and yet are exactly the same water. Evaporation is therefore not loss. It is a transition into another layer of possibility from which something new can emerge.

In inner life, evaporation is what can dissolve the pointer states that hold us fast. When an old identification fades at the surface – when something that you were no longer carries you – , then it does not evaporate into nothingness. It transitions into a higher layer of possibility in which new forms can arise that continue to carry your signature. Spiritual traditions have known this image for thousands of years – as detachment, as the dying of the old person, as the dissolution of the ego. What they mean is not annihilation, but the phase transition. The evaporation of the manifest form into the space of pure possibility from which something new can condense.

You are, in this image, not a single drop following the river. You are not a single wave in the sea. You are not a single cloud in the sky. You are the water that goes through all these forms – through the valley, the sea, the clouds, the rain. What remains constant with you is not a specific shape, but a path – a way of circling that shines through all states of matter. Exactly that is your circulation signature, which will be discussed in detail in Part II.

The image of the water cycle will accompany us through the whole book. Wherever we speak of transitions, evaporation is meant. Where we speak of stuck states, the standing water in the depressions

is meant. Where we speak of the inner movement that never stops, the great cycle itself is meant. Keep this image in the back of your mind. It is the simplest form in which the whole architecture of the three forces can be captured.

1.7 When the Three Come Together: Life

Current, noise, and circulation are not phenomena separated from each other. They interact simultaneously in every moment. What you experience as your inner life is always a mixture of all three.

A concrete example from everyday life might make this more tangible. Imagine you come home on a Wednesday evening. It was a long day. Without you having contributed anything to it, your steps go almost by themselves to the refrigerator, then to the sofa, then to the television. You sit, the screen flickers, a familiar calmness sets in. That is the current: the gravity of your own inner landscape pulling you into a familiar pointer state – the Wednesday evening state that you have already had a hundred times.

While you are sitting there, suddenly, for no apparent reason, a thought of an old friend pops up with whom you haven't spoken for months. Nothing in the current situation triggered this thought. It is simply there. Perhaps a fleeting image of his face, a half-memory of a conversation. That is the noise: the microscopic unrest of your inner life that pushes content from the background to the front without anyone having called for it. It is the source of surprise in an otherwise orderly day.

And while all this is happening – while the current pulls you onto the sofa and the noise lets a thought of a friend rise up – , something else continues to run in the background that you rarely notice directly. Your breath. Your heartbeat. A quiet, continuous alertness that does not stop, no matter how exhausting the day was. It will run anyway when you are long asleep. That is the circulation:

the movement that runs unceasingly through all pointer states and all diffuse ideas. It is not something you do. It is something you are.

Three forces, one scene. In every moment of your life, all three are at work – sometimes one more clearly than the other, but never just one alone. Keeping that in view changes how you look at what is going on inside you.

In a calm phase in which you feel “at home with yourself”, the current with low Φ probably dominates. You are in a stable pointer state. The noise generates small, pleasant variations. The circulation runs, but unobtrusively.

In a crisis, the noise might dominate. You are not in a stable state. The small fluctuations become large because the current no longer holds you firmly in a track. The circulation, which is always there, now becomes clearly perceptible – as an unrest that does not stop because it cannot stop.

In a creative surge, noise and circulation dominate. Something inside you is looking for a new track. The current into old pointer states temporarily loosens. The noise finds gaps in the familiar track; the circulation drives the inner movement further without pinning it down to a goal.

In a state of deep meditation – we will come to speak about this more precisely in Part III – , the relationship shifts once again. The noise changes its character, the current into superficial pointer states is dissolved, the circulation becomes perceptible in another layer – not as psychic unrest, but as the deeper stream of life that continues to run beneath all psychic unrest.

If you practice observing your inner life with an eye on these three forces, you will quickly notice that it is an illuminating perspective. You become less judging and more observing. Instead of saying “I am so unfocused again today,” you will say: “Today, the noise has a broader space.” Instead of “I cannot get out of this mood,” you will say: “The current is holding me tight in this mood right now – what would be necessary to change the landscape?” Instead of “My

thoughts do not come to rest,” you will say: “The circulation is lively today – perhaps I need to stop expecting it to stop.”

This small linguistic shift is more than cosmetic. It reflects a changed inner attitude. Instead of opposing your own states, you observe them as the configuration of a dynamic system. That is not emotionally cold. On the contrary – it is the prerequisite for working with one's own states more lovingly and accurately.

1.8 Which Force Is Dominating in You Right Now?

Before you come to the first exercise, I would like to briefly toss you a question that will become important for the rest of the book.

As you are reading these lines right now, what inner state are you in?

Do not try to answer without really having looked. Close the book for a moment – perhaps for half a minute – and ask yourself: What is going on in me right now?

When you have opened it again, look at the answer. Perhaps you noticed a mood – rather calm, rather tense, rather curious, rather tired. Perhaps you perceived physical sensations – sitting posture, breath, temperature of the hands. Perhaps you noticed thoughts – what you are currently reading, what you will do afterwards, a memory that somehow flashed up.

Now try to assign what you found to the three forces.

If you perceived a distinct, consistent mood – one that has lasted for hours or even longer and cannot be changed so easily – , then the current dominates in you. You are anchored in a pointer state.

If you perceived many different impressions, thoughts, sensations that do not fit together, that occurred in rapid alternation without a clear path – then the noise is lively. Your system is exploring.

If you perceived a calm, persistent movement – the breath going in and out; the pulse; a quiet streaming that cannot be described but is there – , then your attention is currently on the circulation.

As a rule, you will find all three at once. That is normal. What matters is not an unambiguous diagnosis, but a more awake perception. You are practicing nothing other than seeing here: Which movement is currently the clearest, which the quietest? What moves, what stays?

1.9 Exercise: The Three-Forces Journal

I suggest a small exercise for you for the coming week. It needs no more than five minutes per day.

Take a notebook – or a file, a memo, anything in which you can make brief entries. Write three lines at a fixed time of the day, such as in the evening before going to bed or in the morning shortly after waking up. The first line describes which current had the strongest effect today: Into which track were you automatically drawn? Which pointer state dominated today? Write it in one sentence. Example: “Drift track today: the need to answer all emails immediately, even though I actually had other plans.”

The second line describes where noise was most distinct today: Where was there an unplanned impression, a sudden thought, an unexpected feeling that did not fit into the day but caught your attention briefly? Example: “Noise today: the memory of the walk with X, which came to me completely unprompted during dinner.”

The third line describes where you noticed circulation today: Where was there something that continued to run through the whole day without effort – the breath, the background consciousness, a quiet alertness that was present behind all the busyness? Example: “Circulation today: a calm stream beneath all the hectic pace, clearest in the quiet moment before getting up.”

That is all. Three lines a day for seven days – and you will be surprised how much this small exercise shows.

What this exercise achieves is not mystical. It trains your gaze. After a week, you will be able to distinguish the three forces more clearly. You will notice that it becomes easier to name an inner state. And you will notice – this is the actual fruit – that you identify less with your states. You are not the current that predominated today. You are not the noise that brought you the memory. You are not the circulation that ran beneath everything. You are the consciousness in which these three forces are observed.

That is the first, quiet step toward what we will call the eternal self in Part II.

1.10 What We Take Along

From this chapter, three insights are to be kept that are fundamental for everything further.

First: Every inner life consists of the interplay of three fundamental forces – current, noise, and circulation. These three forces cannot be broken down further. They are the atoms of every soulful movement. Those who learn to distinguish them have a language for their own inner self that is sustainable beyond mood labels and psychological theories.

Second: These forces are not to be judged morally. Current is not “bad” because it pulls us into familiar tracks. Noise is not “good” because it provides variability. Circulation is not an annoying background noise that must be silenced. The three are what they are – the structure of our dynamic life. Knowing them means being able to work with them.

Third: The most important insight that will accompany us through the whole book is that the circulation never stops. It is not the product of an effort; it is the background of every effort. Those who understand “inner peace” as the cessation of circulation are chas-

ing an illusion. Those who understand it as the cessation of effort against the circulation have understood what every serious path of meditation is about. One could also understand the circulation as the inner riverbed – as the unchangeable path that is predetermined for every life and which the other movements follow. The current is the water resting in the depressions; the noise is the vortices and splashes at the surface; but the circulation is the direction in which the bed itself inclines. It is not made. It is found.

In the next chapter, we will turn to the stable patterns into which the current repeatedly pulls us. We will see why some patterns cannot be broken by pure willpower alone – and why that is not a lack of will, but a structural consequence of the landscape.

