

Consciousness, Evolution, and Reality

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The following is a brief selective excerpt from 2006 – 2007 Authentic Thinking for Creative Evolution I (ATCE I) Online Consultations—a series of in-depth philosophical discourse. ATCE is the three-year advanced (graduate-level) course I offer in which students study esoteric teachings of the world in conjunction with modern science in the context of creative self-evolution.)

A. The Primacy of Consciousness

The Primacy of Consciousness is the *innerstanding* that the Primary Reality or Being or Substance (*sub* = under + *stance* = to stand) of the Universe or the Kosmos is of the nature of Consciousness (*con* = together + *science* = knowing + *ness* = quality).

The Primacy of Consciousness cannot be proven logically or empirically because logical or empirical proof presupposes the existence of consciousness—that is, consciousness is ontologically more prior and primary to thinking and experiencing. Simply stated, you need to be conscious to be able to think and experience. Because we humans identify consciousness with our symbolic or linguistic-conceptual mode of consciousness, that is, with a particular kind or a specialized mode of consciousness, the notion that the whole of existence and its underlying reality is conscious does not at first strike as true or credible.

Consciousness *is*. This we know. Consciousness is a multifaceted reality and a multimodal function that is present in all kinds and phases of our inner and outer experience. Even the state of “unconsciousness,” including “collective unconsciousness,” does not mean the absence of consciousness as such but only the absence of self-consciousness. Consciousness is fully present, for instance, even in deep sleep but we are not self-conscious of that consciousness which is present.

Consciousness is highly polysemic as a notion, containing a multitude of communicable meanings, yet it does not submit to any clear and comprehensive conceptual definition. For, in order for a concept to be properly defined, it must belong to a larger conceptual category, a “genus,” in which it is a differentiable “species,” but the concept of consciousness is a singular and primary category and has no larger category to which to belong. For instance, in the definition “Man is a rational animal,” “man” is a *species* belonging to the *genus* “animal,” and the term “rational,” the *differentia*, differentiates “man” from all of the other species in that genus. But, consciousness as a concept has no particular genus of which it is a particular species and therefore remains fundamentally indefinable.

Further, with every other subject we study, including the mind or the psyche, the subject of our study is always an object of our consciousness. We study an object, conceptual or perceptual, of which we are conscious, but the consciousness itself that is conscious of the object remains outside the range of our study. In contrast, when we begin to study consciousness, the very subject of awareness becomes the subject of our study. However, when we bring consciousness out into the sphere of awareness in order to study it, we inevitably objectify it and make it another object of awareness. Yet by so doing, we lose sight of consciousness in its pristine immediacy, in its primary reality, and in its primordial presence. In the name of studying consciousness, we objectify or ‘thingify’ consciousness, which is in

reality never an object or a thing. Thus, our knowledge of consciousness is usually limited only to the objectified aspect of consciousness.

Many scientifically-oriented consciousness researchers conveniently ignore this unique and challenging feature of consciousness study and reduce consciousness into an epiphenomenon of the brain activities. They assume that consciousness arises out of the brain activities, and thus the study of consciousness by consciousness becomes the study of the brain by the brain. The study of the brain is unquestionably very important and yields many scientific discoveries that benefit humanity and contribute to the progress of knowledge, but as behaviorism, the “scientific” psychology, has failed to explain the human psyche, the scientific, brain-research-based study of consciousness will not reveal the whole nature of consciousness. For, looking at objects upon which light shines does not reveal much about the nature of light itself save through indirect inference. There need be and there exists a different method of studying consciousness, which is analogous to the method of shining light upon light itself. And this method is meditation.

Generally speaking, there exist three paths that lead to the realization of truth: the path of nature, the path of culture, and the path of meditation. The path of nature is the path of studying external reality as a whole and in detail by way of direct observation and rational thinking. The path of culture is the path of studying the body of knowledge as expressed in the representative works of philosophers, poets, artists, scientists, and other thinkers and creators throughout history who fathomed the depths of external and internal reality. The path of meditation is the path of in-depth study of the innermost reality of consciousness and being through various inward-directed methods of meditation.

Walter Russell’s work is a unique pioneering work for the integration of the paths of nature and of meditation. Ken Wilber’s integral theoretical work is a path of culture informed by the paths of meditation and nature. This course is an integral path of meditation and culture informed by the path of nature. The Primacy of Consciousness can be realized only through the path of meditation but can be expressed in both the path of culture and the path of nature.

The esoteric Tibetan Buddhists used the term *rig-pa* to describe the primordial quality of Consciousness that permeates the whole of existence and that constitutes Reality as such. *Rig-pa* means *Being’s high-energy/ecstatic, self-resonant/self-excitatory cognitive intensity/intelligence*. When the self becomes re-awakened to and self-conscious of *rig-pa*, it attains to *ye-shes, the dynamic, atemporal, self-originating awareness* of the Authentic Self.

Walter Russell uses the term “Light” for Consciousness. Some use the term “Spirit” or “Mind” or “God” or “Godhead” for Consciousness. Some use the term “Reality” or “Being” or “Space” or “Truth” for Consciousness. None of these terms including Consciousness is adequate but they orient us toward the Ineffable Infinite and its quality and various states and modalities. God or Consciousness is eternally immanent within the whole of existence but a certain higher-order modality or state of God or Consciousness is transcendent to the ordinary modalities or states of human consciousness. This is the reason that God is both transcendent and immanent.

The great German philosopher Immanuel Kant (1724-1804) in *The Critique of Pure Reason* (1781) cogently demonstrated the following (in my words):

1. The pure reason with its conceptual faculty, acting by itself, cannot establish judgments of the actuality but only of the possibility of existence. In other words, the pure reason can establish only that the existence of something such as a rose flower is possible.

2. The predication of actual existence becomes possible by means of the empiric material given through sensory perception. For example, the actual existence of a rose flower is given through our sensory perception, that is, the rose flower actually exists because we can see it and smell it.
3. With respect to metaphysical reality (*noumenon*) as opposed to physical reality (*phenomenon*), no predication of actual existence is possible because human consciousness or mind has no known faculty through which noumenal material is directly given—unlike in the case of phenomenon where it has the faculty of sensory perception through which phenomenal material is given.

This means, for instance, that our pure reason can establish the possibility of the existence of God but that we can never know the actual existence of God, because we have no cognitive faculty by way of which we can directly access a pure metaphysical being such as God.

Therefore, the combination of the principles of pure reason and the materials given through the senses makes possible the unification or the unity of experience whereby raw immediacy can be incorporated into a totality organized under law. This establishes a basis for confidence in the theoretic determinations of science. However, the same could not be said about the theoretic determinations of metaphysics so far as Kant was concerned.

Long before Kant, Germany had had a luminous tradition of (Christian) mysticism from Hildegard of Bingen (1098-1179) to Meister Eckhart (1260 -1327) and to Jacob Boehme (1575 -1624). These spiritual luminaries could have taught Kant that there exists a faculty within human consciousness that provides direct access to metaphysical reality through suprasensory apperception. To his great credit, Kant never denied the possibility of the existence of such a faculty, which he called “transcendental apperception.” Beyond Germany, throughout the West, but more prominently in the East, this faculty for suprasensory apperception or transcendental apperception has been recognized throughout history and the method for the awakening of this faculty—meditation—has been developed and practiced throughout the world.

In the total organization of human consciousness there is a phase or mode that is neither conceptual nor perceptual. The character of this phase or mode of consciousness is of the nature of immediate awareness of an existential content or value, the immediacy of which is of a far superior order in comparison to that given through the senses. This phase/mode of consciousness gives a transcendent value immediately and renders possible the predication of its actual existence in an ontological judgment without violating the fundamental epistemological principles laid down by Kant.

The Primacy of Consciousness means that this phase/mode of consciousness reveals that Consciousness *is* the Primary Reality constituting the Ground of Being of the Kosmos, and that all that exists in the Kosmos is derivative of and dependent upon Consciousness for its existence. This inner transcendent knowledge is not knowledge *about* consciousness or reality but **knowledge through identity**, i.e., knowledge through being (in identity with) Consciousness or being (in identity with) Reality.

Until you directly realize the Truth of the Primacy of Consciousness through your own innerstanding—through your own spiritual awakening or transcendental apperception—the Primacy of Consciousness will remain a philosophical premise to accept or to reject. The practice of meditation and authentic thinking that has been prescribed to you in the course is designed to awaken this inner transcendent faculty, phase, and mode of consciousness within you (“God is within.”) When Consciousness becomes conscious of itself, it also becomes aware of the primacy of Consciousness and the identity of

Consciousness with the Ground of Being and Primeval Reality. This is supreme spiritual awakening or enlightenment from which Rudolf Steiner and Walter Russell wrote their masterpieces.

In this course I suggest that you accept the Primacy of Consciousness as a premise and look at the world, think, and live from this premise, as well as that you practice your meditation and apply the principles of authentic thinking to realize this timeless Truth.

B. What actually evolves in the evolution of consciousness? Does the Authentic Self, which is infinite and whole, evolve?

In accordance with the Primacy of Consciousness, the Kosmos arises in and as the Field of Consciousness, and the fundamental nature of this Field is a creative, in-and-out oscillation with an evolutionary vector. Evolution of consciousness is evolution *in* Consciousness. Manifestation is evolution and therefore except for the Ground of Being/the Primeval Nondual Consciousness, every modality of Being or Consciousness evolves, including the Authentic Self.

The Ground of Being/the Primeval Nondual Consciousness is Infinity to the infinite power in potentiality but is Zero in actuality. Being/Pure Subjective Field of Consciousness/Authentic Self is the whole Infinity or the Ultimate Simplicity in actuality, while existence/pure objective field of consciousness/self-ego is the infinity of the multiple finitudes or the dynamic multiplicity in phenomenality.

The dynamic oscillation between Being and existence, or the pure subjective field and the pure objective field of consciousness, is the prime mover of evolution, augmented by the intersubjective synergy in the pure subjective field and the interobjective synergy in the pure objective field of consciousness.

In the case of the human being with a symbolic-linguistic-conceptual consciousness, this dynamic process of oscillation between the two fields/modes of consciousness can become a conscious, intentional process of *kami-kaeru* or authentic thinking, through which this oscillatory process itself evolves from a natural or automatic non-self-conscious process to a creative and intelligent self-conscious process. As a result, both the Authentic Self and the relative self evolve, that is, the whole continuum of the Self/self evolves.

Five Phases of Evolution

1. The first phase of the evolution of Consciousness is, using the physicist David Bohm's terminology, the **holomovement** from the Ground of Being (superimplicate order) to Being (implicate order) to existence (explicate order). The holomovement is also called **symmetry transformation** or **involution** (about which concepts we will discuss in the future classes). This is the Kosmic Creative Process, which Walter Russell tried to describe in *The Universal One* (1927) and *The Secret of Light* (1947). This is the creation process that the Biblical Genesis and other creation myths allegorically describe.

2. Through the dynamic oscillatory process between the pure subjective field and the pure objective field of consciousness, augmented by the intersubjective-interobjective synergy, a creative process of evolution takes place and manifests in the phenomenal universe as the evolving explicate order. The organizations of units of consciousness in the phenomenal universe evolve in terms of complexity and order. This is the process of natural evolution for which Charles Darwin was the first scientist to provide a comprehensive set of explicatory principles—internal variation and natural selection—as well as physical evidence. Jan Christiaan Smuts in *Evolution and Holism* tries to explain the mechanism of evolution through the concept of “holism” which he invented. This is the second phase of evolution.

3. When the complexity of an organization reaches the level of humanity with its symbolic-linguistic-conceptual intelligence, the third phase of evolution begins to take place, which is the evolution of self-consciousness. This evolution of self-consciousness has three sub-phases:

(1) Through the use of its symbolic-conceptual faculty, the human being becomes self-conscious inside the pure objective field of consciousness and within the relative structure of subject-object dichotomy. This is the mode of self-consciousness in which the Subject-Self becomes objectified and the objectified self acts as the subject-self. Because of the very nature of relative subject-object consciousness, false predication inevitably takes place and the object-self-*qua*-the subject self becomes the egological self.

This is the phase in which consciousness operates in and as the world of experience and thought and in which it is in a state of self-entanglement with objects. This is the ordinary state of human consciousness. The entanglement with objects leads to the introjection into or the superposition upon the self of qualities which properly belong only to the objects, not to the subject. This is the false predication and a formation of the secondary universe.

(2) Through the meditative mode of awareness in which the subject of awareness becomes aware of itself without objectifying itself, self-consciousness becomes Self-Consciousness. This is the phase in which Consciousness is conscious of itself and the Self is realized as identical with content of Consciousness.

The content of Consciousness in this sub-phase is the exact inverse of the content of the first sub-phase: All objects in the first phase are seen in this phase as voids in a suprasensuous plenum. This plenum is realized as the Self identical with content of Consciousness. This is the Noumenal Universe known as the realm of *nirvana*, and this is the state of consciousness known as *turiya*, the fourth state of consciousness after the three ordinary states of sleeping, dreaming, and wakefulness (within the pure objective field).

This inversion of the content of consciousness is known in the esoteric spiritual science as the Ontological Inverse Law: Sensibility is inversely proportional to substantiality. What appears to be substantial in the sensible realm (the pure objective field) becomes insubstantial (*súnya* in Buddhism) in the supra-sensible realm (the pure subjective field), and vice versa. What is substantial in this realm is the Authentic Self as the Pure Subject.

One of the reasons that brilliant scientists are puzzled and confounded by such seeming paradoxes or enigmas as the wave-particle duality or the non-locality phenomenon is that they do not realize that a subatomic "particle" is in reality a void and what is substantial is the space existing as the wave medium. The electron is not a "particle" but a space pervading wave structure. Once they realize the inversion of substantiality between the particle and the space (or the space medium), all of the so-called the quantum paradoxes will be dissolved and such a contrived theory as the "big-bang" theory will be replaced by a theory that will be logically and scientifically coherent from the perspectives of both physical science and the primacy of consciousness.

(The "big-bang" theory is akin to the geocentric (earth-centered) model of antiquity. I predict that within our lifetime it will be dismissed through a new Copernican Revolution. What is amazing is that so many brilliant people believe in the notion. The Kosmos is infinite and eternal, and when the Bible says, "In the beginning..." it means the ontological beginning or primary, never a chronological beginning.)

(3) The third sub-phase is the phase in which the state of *nirvana* is renounced and the realm of *nirvana* is transcended. The renunciation of *nirvana* implies the final annulment of all claims of a self or a Self. Both consciousness as object and consciousness as subject are annulled. There remains simply Consciousness-without-an-object-and-without-a-subject, which comprehends both the states and realms of *samsara* (the pure objective field as such and the superimposed secondary universe) and *nirvana* (the pure subjective field) as pure potentialities. This is the phase where self-consciousness becomes one with the Ground of Being and the Primeval Nondual Consciousness and attains to Kosmic Consciousness. This is the phase in which the Kosmos as the Consciousness is Conscious of Itself.

The second sub-phase, the state of *nirvana*, or the realm of the Authentic Self is blissful and ecstatic, but the third sub-phase of Kosmic Consciousness is categorically beyond and devoid of bliss or ecstasy. It is Pure Impersonality, Impartiality, or Indifference. Meister Eckhart, one of the greatest illumined souls of the world in history, distinguishes this phase, state, and realm by calling it "Godhead" from the second sub-phase of bliss and ecstasy which he calls "God." Many mystics stay in the second sub-phase without ever renouncing their ecstatic *nirvanic* experience. Pure esoteric schools such as Zen and rDzogs-chen in Buddhism, for instance, emphasize this renunciation of *nirvana*. It is easy to see that the renunciation of *nirvanic* ecstasy is much harder than the renunciation of suffering.

In life, after you attain this state of Kosmic Consciousness, you will still operate from the Authentic Self with the awakened awareness of the Ground of Being in the background. Those who have attained the state of *nirvana*/*turiya*/authentic self but not yet renounced or transcended it will also operate from the Authentic Self but not with the awakened awareness of the Ground of Being. Many enlightened people think that the state of *nirvana* is the ultimate state and that the realm of *nirvana* is the Ground of Being. However, we need to realize that the state of bliss in contrast to the state of suffering is still within the field of duality. The concepts of Nondual in the East and of Monism or Monotheism in the West both point toward a field or modality of Consciousness which is beyond all forms of duality.

4. The fourth phase of evolution is what I have already stated above:

"The dynamic oscillation between Being and existence, or the pure subjective field and the pure objective field of consciousness, is the prime mover of evolution, augmented by the intersubjective synergy in the pure subjective field and the interobjective synergy in the pure objective field of consciousness.

"In the case of the human being with a symbolic-linguistic-conceptual consciousness, this dynamic process of oscillation between the two fields/modes of consciousness can become a conscious, intentional process of *kami-kaeru* or authentic thinking, through which this oscillatory process itself evolves from a natural or automatic non-self-conscious process to a creative and intelligent self-conscious process. As a result, both the Authentic Self and the relative self evolve, that is, the whole continuum of the Self/self evolves."

In this fourth phase, you, the authentic Self/self, consciously become one with the field of Consciousness which is at once the field of Kosmic Evolution. Therefore, through the process-movement of authentic thinking or *kami-kaeru*, the field of evolution itself starts to evolve through our conscious participation in the evolutionary process. This is what I call the "evolution to the third power." The natural evolution of the second phase develops to be "conscious evolution" within the second phase when humanity becomes conscious of the process of evolution (the "evolution to the second power"), but after the third phase and when we begin the fourth phase of evolution, we enter the stream of evolution which is the evolution of

the process of conscious evolution and is the evolution of the field of evolution itself (the “evolution to the third power”).

Metaphorically speaking, God or Godhead, being the Infinite Creativity, has created a creativity as one of its infinite creations, which creativity is in essence what the human being is. In this sense, Man is made in the image of God.

5. The fifth phase of evolution is what is called the “transmigration of soul.” The evolution of humanity or human consciousness in the second, third, and fourth phases continue beyond any particular physical embodiment or “incarnation.” You as a Self/self are a whole, infinite, and eternal unit of creation arising in and from the Ground of Being. You, the Self/self, evolve through the process of transmigration, which manifests in the pure objective field of consciousness as physical incarnations (gross matrices) or ethereal incarnations (subtle matrices).

Precisely or mathematically speaking, you as a Self are an indivisible topological manifold while you as the self are a divisible geometrical unit. Less precisely or metaphorically speaking, you as a Self comprise a group of selves or souls, and therefore the Self can and does project many selves or souls onto the pure objective field of consciousness. Some of the projected souls have physical incarnations while others have ethereal incarnations and they co-evolve and co-learn. This is the meaning of what is called soul mates. This also explains in part the reason that there are more people on earth today.

All five phases of evolution are taking place simultaneously and we are all in the midst of evolutionary feast and celebration. Let us enjoy this feast, this celebration, and get drunk with the Wine of Love which is another name for God or Consciousness.

C. Reality, Creation, and the Creative Process--Kosmic and Human

1. Reality

Reality is That-Which-Is and That-Which-Is *is not* that which appears to be. That is, Reality is not or is distinct from appearance. That-Which-Is *is* and *never is not*, and therefore Reality-as-such is infinite and eternal and ever-present. Nothing temporal or finite is Reality-as-such but only appearance.

Appearance is not necessarily illusion. Appearance becomes illusion through false predication, which is a form of delusion. Etymologically illusion means to *play false* with perception, while delusion means to *play false* with thought. False predication is an errancy mode of thought in which the predications of the subject and the object are reversed. Illusion arises out of this delusion of false predications. (Linguistically illusion is the opposite of truth, as appearance is the opposite of reality.)

From this strictest definition of Reality, Walter Russell or Masaharu Taniguchi (the author of *Truth of Life* and *Holly Sutra*) is correct in not including the world of appearance or the primary phenomenal universe in Reality. Yet, it is a *fact* that the phenomenal universe appears through change or motion in space-time in and from the Ground of Being or the Ever-Present Origin as the complementary opposite of the eternal and infinite Noumenal Universe. In philosophy, the technical term “facticity” is used to designate such a universal fact.

Therefore, the tripartite diagram that we use is a model of the *Facticity* of the Kosmos, while That-Which-Is or Reality designates only the Ground of Being (Primary Reality) and Being or the Noumenal Universe

(Secondary Reality). The phenomenal universe, the world of appearance, the world of becoming, or the world of existence in space-time is not Reality-as-such but it is a part of the Kosmos.

The phenomenal universe exists either as the primary universe without false predications (the world of pure appearance) or the secondary universe with false predications (the world of illusion). Not only is it critically important to distinguish Reality from appearance but also the primary phenomenal universe from the secondary phenomenal universes. The secondary phenomenal universe is illusionary; it is the world of delusion, illusion, and collusion, which the Buddhists call *samsara*. All the phenomena in the world of appearance *exist* but have no property of Being or Reality.

There are three kinds of false predications:

- (1) *Attributing* Subjectivity, properly belonging to the Pure Subject or the Authentic Self within the Pure Subjective Field/the Noumenal Universe, *to* the objectified self or the ego within the pure objective field/the phenomenal universe. (e.g., "I am I and none other.")
- (2) *Attributing* objective properties, properly belonging to the objects within the pure objective field, *to* the Subject/subject or the Self/self. (e.g. "I am the body." "I am sick.")
- (3) *Attributing* the property of Reality, properly belonging to the Ground of Being and the Noumenal Universe, *to* the phenomena in the world of appearance. (e.g., "External material objects self-exist independently of consciousness.")

Therefore, it is essential to free your consciousness from the cloud of false predications to know Reality aright. When you know Reality aright, depending on the purpose of your discourse, you may want to include the primary phenomenal universe in Reality as an *actual derivative or emergent* of Reality. In this connection, the etymology of the term "phenomenon" is very instructive: The original Greek term for "phenomenon" means "to light up." The Light of *The Secret of Light* is the Light of Consciousness that is the Nature or Substance of Reality, and the world of appearance appears as the Cosmic Light lights up in the infinite darkness of the three-dimensional spatial void as the myriad of phenomena that compose this phenomenal universe, which people take to be real through their false predications—through their errant mode of cognition. It is interesting to notice that modern physics even identified the rate of this "lighting up"—the Planck time, which is 10^{-43} second. (In principle, a time interval is the number of Planck times between two events, which, when measured, always comes out to be an integer.)

A participant has asked:

Russell states in *The Secret of Light* that due to the limitations of our senses we are unable to perceive the true underlying realities. ... ***What could be the purpose behind this deliberately designed limitation of our sensing capabilities?*** Could it be that, as many traditions hold, we are here for a limited time on earth in order to learn certain lessons, overcome character defects and more fully develop our souls? On page 73, Russell seems to offer a teleological explanation in sync with this idea when he writes: "This planet is carrying us on our uphill journey to our pinnacle."

The Primordial Nondual Root Consciousness as the Creator and as the Ground of Being is *absolutely* free and its creativity or creative potential is literally infinite. Therefore, the possibility of creation is infinite. The Creator, being absolutely free, is not beholden to or compelled by any reason or purpose. That is to

say, the Creator does not need to create a universe nor does It need to create this particular universe, and when It creates a universe, It does so absolutely for no reason or purpose.

Now, before I proceed, I want to make one thing clear, which is how I can know the above, when you and I know that I am only a fallible and imperfect human being and definitely not the creator of this universe. In the process of the evolution of self-consciousness of which I wrote in #32-B, self-consciousness evolves or expansively deepens to the level in which self-consciousness not only merges with Self-Consciousness but also, beyond Self-Consciousness, merges with Kosmic Consciousness or the Primordial Nondual Root Consciousness, which is Consciousness-without-an-object-and without-a-subject, in which the self-ness or Self-ness itself disappears and in which Consciousness is Conscious of Itself by being Itself. One comes to recognize this normally after one comes out of or resurrect from this at-one-ment with Nondual Root Consciousness. What one comes to realize and remember is the Quality of the Root Consciousness which is neither subjective nor objective but includes both as pure potentialities. A human being can achieve an at-one-ment (or atonement) with God or Divine Presence in terms of Quality of Consciousness, but never in terms of Its Infinite Magnitude. In other words, you are God in *intensity* but not in *extensity*. Through such atonement, coupled with pure logical reasoning, with confidence and certainty, you can make the kind of assertion that I make above. What it takes is that you atone your “sin,” which is the delusional separation from God through false predications and through self-enclosure within the pure objective field of consciousness.

So, the Creator does not need to create a universe nor does It need to create this particular universe, and when It creates a universe, It does so absolutely for no reason or purpose. Therefore, this Universe, this Kosmos, is God’s absolutely free creation. God creates this Universe because (*be the cause*) It does. This is the Facticity of the Kosmos and the Kosmic existence. God is the Creativity of creativities and the Possibility of possibilities, and there is nothing extrinsic to God that impels or compels God to create. However, God being Pure Creativity, it is far more probable that It creates than not, and also God being Infinite Creativity, it is much more probable that It creates more than one universe than only one. Hence, it is likely that the Kosmos-as-a-Whole is a Uni-multiverse of which ours is but one of the multi-universes.

The esoteric Tibetan Buddhists use the term *gzhi* for the Ground of Being. *Gzhi* literally means “ground” and “reason,” and designates the Wholeness that is at once the ground and the reason for (our) existence. Therefore, *gzhi* signifies the *ground of being* and the *reason for being* and the *identity* between the two. *Gzhi* is often used with *snang-pa* (lighting-up or phenomena) and *gzhi-snang* signifies the immanence of Being or Ground in becoming (“the lighting-up that is Being or Ground in its wholeness”). *Gzhi-snang* can thus be said to be an Eastern version of panentheism, which is the concept of “All in God” —of the immanence of the universe in God or of the creation in the Creator —developed by the German philosopher Karl Krause (1781-1832) in order to reconcile monotheism (God transcendentally apart from the creation) and pantheism (God immanently in the creation).

What could be the purpose behind this deliberately designed limitation of our sensing capabilities? To assign purpose to God or to view the Creation in the teleological context is a form of anthropocentrism as well as anthropomorphism. Our sensing capacities are limited by design but not by deliberate design. Our sensory faculties partake in the formation of the phenomenal universe or the world of appearance. Our sensory faculties are a spectral set of vibrations (waves of lighting-up) that resonate sympathetically or asympathetically with various other vibrations that constitute the phenomenal realm. The result of the vibratory resonances unified by the (vibratory) perceptual faculty is the perceptual picture of the world of appearance that we experience, which through authentic thinking and knowing is integrated into the

Consciousness that is Reality. There is nothing substantial about the world of appearance, and as Shakespeare said, the stuff of the world is the stuff dreams are made of. Hence the Ontological Inverse Law: Substantiality or Reality is inversely proportional to sensibility.

"This planet is carrying us on our uphill journey to our pinnacle." Walter Russell is correct. The whole creative process of the universe has an evolutionary vector *by design* (albeit not deliberate) as I described in #32-B. God is absolutely impartial, but when you become one with God, then you, or God through you, become impartially benevolent. God is absolutely unconditional, but when you become one with God, then you, or God through you, become unconditionally loving. This is what Hafiz captures in his poem: *"God said, "I am made whole by your life. Each soul, each soul completes me."* Therefore, we can say that Evolution is the Way in which God completes Itself through you and me.

The same participant asks further:

Russell describes different modes of apprehending reality; i.e. that the electrical activity that occurs in what he refers to as the storehouse of the brain is not really "thinking". I wonder if this is analogous to your concept of "information shuffling?" Russell points to what he describes as "knowing" on page 86 when he says that "[t]he conscious mind can KNOW the Whole." This is a very exciting prospect, one that many of us yearn for. How does this deeper knowing relate to authentic thinking as you teach it?

Information shuffling requires only "the electrical activity that occurs in the storehouse of the brain." Hence, you can say that the information shuffling and the electrical activity in the brain are the same. Thinking as a spiritual activity — authentic thinking or *kami-kaeru* — is the *consciously created* harmonic oscillation or rhythmic balanced interchange between the two vibratory fields of pure objectivity and pure subjectivity, pure exteriorization and pure interiorization, or pure extensity and pure intensity. What Russell calls KNOWING is what I call Consciousness of Consciousness. This KNOWING, this Consciousness of Consciousness, is the ultimate destiny of the evolution of self-consciousness that I described in #32-B as follows:

"[This is] the phase [of the evolution of self-consciousness] in which the state of *nirvana* is renounced and the realm of *nirvana* is transcended. The renunciation of *nirvana* implies the final annulment of all claims of a self or a Self. Both consciousness as object and consciousness as subject are annulled. There remains simply Consciousness-without-an-object-and-without-a-subject, which comprehends both the states and realms of *samsara* (the pure objective field as such and the superimposed secondary universe) and *nirvana* (the pure subjective field) as pure potentialities. This is the phase where self-consciousness becomes one with the Ground of Being and the Primeval Nondual Consciousness and attains Kosmic Consciousness. This is the phase in which the Kosmos as the Consciousness is Conscious of Itself."

2. Creation and the Creative Process, Kosmic and Human:

This is the subject of Sessions Three and Four and therefore I will only briefly discuss it here.

From the Primacy of Consciousness it follows that Creativity is inherent in the Kosmos. When we assign this Creativity to a Supreme Being, we construct anthropomorphically and anthropocentrically the notion of a Creator creating the universe. The Creator first conceives an idea and then gives a form to that idea through creative thinking and action. When we view Creativity as an essential nature or quality of Being or the Ground of Being, we then construct the notion of the universe as a continuous process of creative emergence, unfolding, and evolution. The Creator is the Creativity itself, and the creature is an aspect of

this Creativity while the creation or the creative process is also an aspect of this Creativity. The process of Creation is one holistic movement or holomovement in which the creator, the creation, and the creature are the three aspects of the Creativity that is a Nature of Consciousness.

The former model—the dualistic view of the Creator and its creation—is prevalently the Western model, which Walter Russell follows in his exposition of the creative process. The latter model—the nondualistic view of the inclusion of the creator and creation aspects in Creativity—is prevalently the Eastern model. Neither is better than the other.

We will look at the creative process in relation to *The Secret of Light*, the Biblical Genesis, and the Buddhist holomovement in the third and fourth sessions. What is of primary importance is the application of the creative principles to our own creative work.