



GOD, LOVE, MIND, AND THE EVOLUTION OF EARTH CONSCIOUSNESS



Charles Weber

Table of Contents

<u>God, Love, Mind, and the Evolution of Earth Consciousness</u>	1
<u>Expanding Consciousness</u>	2
<u>Knowing the Objective World</u>	5
<u>In Defense of the Subjective World</u>	6
<u>Paths to Consciousness Expansion</u>	7
<u>The Silent Watcher</u>	8
<u>The Mind of Christ</u>	10
<u>Mind – The Metaphysical Home of Thought</u>	12
<u>Meeting the Test for Viability</u>	14
<u>Consciousness as Core Reality – Some Expert Testimony</u>	15
<u>Erwin Schrodinger</u>	15
<u>Werner Heisenberg</u>	16
<u>Max Planck</u>	17
<u>A Solution for Objective World Mysteries</u>	18
<u>Consciousness</u>	20
<u>Plato’s Allegory of the Cave and Return to the Ideal World</u>	21
<u>Computing Campbell</u>	24
<u>In Defense of Subjective Reality</u>	26
<u>Consciousness and the Physical World</u>	27
<u>Time in the Physical and Mental Worlds</u>	28
<u>Campbell Precursors – “It from Bit”</u>	29
<u>Quantum Biology – Bruce Lipton</u>	30

Table of Contents (continued)

<u>Necessary Inference from the Fine-Tuned Universe</u>	31
<u>The Anthropic Principle and the Cosmological Constant</u>	31
<u>Fine Tuning of the Universe</u>	32
<u>Intelligent Design Revisited</u>	34
<u>Natural Selection and Darwinian Evolution – Final Comments</u>	39
<u>The Knowledge Vector – Pathways to Truth</u>	40
<u>Consciousness Revisited</u>	40
<u>Critique and Assessment of Campbell’s Big Theory of Everything</u>	42
<u>Consciousness and God</u>	44
<u>Conscience and Consciousness</u>	46
<u>Hounded by God?</u>	47
<u>A Contemporary Argument for God</u>	50
<u>Love and Consciousness</u>	51
<u>Inference to the Best Explanation – the Christian God</u>	53
<u>Hyperreality and Memories of the Nonreal</u>	55
<u>Mind Over Matter</u>	57
<u>Rosicrucian Cosmology and Spiritual Anthropology</u>	59
<u>Light as a Metonym for God</u>	63
<u>The Whole of Reality</u>	64
<u>The Merging of Science and Religion</u>	71
<u>Gregg Braden and Observer-Created Reality</u>	72
<u>The Divine Matrix</u>	75

Table of Contents (continued)

<u>Thomas Berry – Recapturing the Participatory Universe</u>	78
<u>Twelve Principles for Understanding the Universe and the Role of Humans in the Universe’s Evolution</u>	80
<u>Twelve Principles for Understanding the Universe</u>	82
<u>The Twelve Principles Elaborated</u>	82
<u>The Six Qualities of the Self-Creating Human</u>	86
<u>Uniting Science and Religion</u>	92
<u>The Powers of Darkness and the Middle Way</u>	95
<u>Addenda and Afterthoughts</u>	101
<u>Campbell’s Theory of Everything – A Final Judgment</u>	104
<u>Esoteric Training</u>	105
<u>Conclusion</u>	110

God, Love, Mind, and the Evolution of Earth Consciousness

What is love? The author of 1 Corinthians 13 gives us a memorable and capacious description. John the Evangelist, the one who inclined his head toward the heart of the Earth's and man's savior, the one of whom, as Lazarus, it is specifically said, "Lord, behold, he whom thou lovest is sick....Now Jesus loved Martha and her sister Mary and Lazarus.... Jesus wept. Then said the Jews, 'Behold how he loved him!'" (John 11:3, 5, 35-36) This John/Lazarus, the author of the Gospel of John, wrote, "God is love, and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16). Discussion of the identity of Lazarus, John the disciple and John the Evangelist may be found [here](#).

There is also the scriptural equating of loving and knowing God. That is, "He that loveth not knoweth not God; for God is love." (1 John 4:19) Moreover, Christ Jesus calls us to love God with "all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10:27). See also Mark 12:30 and Matt. 22:37 for near-identical passages.) Why are we so enjoined, or commanded? Because love is the door to God. It is, in fact, a token, an image (living icon) of God, restricted only by our capacity to consciously be and intentionally live love.

Well and good. But what if one is not a Christian, or does not believe in the existence of God? What then? Some say "God" is simply a word that has been reified, a cosmic wish fulfillment, an instance of incantatory magic. Fine. One can dispose of the term, but if such a reality exists, the rejection of the word will not affect the reality of or nullify its existence, only leave the seeker continuing to look for that which the term designates. Knowing that the referent exists satisfies the seeker's need, whatever it may be called: "What's in a name? That which we call a rose/ By Any Other Name would smell as sweet." God's attributes and very existence are not affected by name changes. For instance, physiologist, biologist and Nobel prizewinner [George Wald](#), [asserted](#) that "Mind... has always existed as the matrix, the source and condition of physical reality.... The substance of the physical is made from the substance of the spiritual. Mind creates the physical universe, gives rise to the life, and then the beings who possess knowledge and are able to create." Wald also quotes this passage from [Arthur Eddington](#)'s book [The Nature of the Physical World](#) (See especially the last chapter, "[Science and Mysticism](#)," a defense of the priority of Consciousness and Mind): "The stuff of the world is mind-stuff." (See the writer's [article](#), particularly pages 5-6, where a number of prominent physicists concur that the universe reveals the presence and action of creative Mind. Also see the article [Vibration, Mind and Consciousness](#).) This universal Mind—in which each human mind is embedded as a cell or micro subset, partaking of and participating in the Cosmic Whole—is the supersensible ground for consciousness. Without consciousness, nothing is, for nothing can be acknowledged, registered, or comprehended without a processing "organ" that admits, reflects and denotes its being. That "organ" is mind, but only consciousness can confirm mind's being, its isness. Humans are units of (and in) an overarching and all-encompassing Consciousness.

Bishop [George Berkeley](#) (1685-1783), the imaginative metaphysician famous for defending idealism—the view that reality consists exclusively of minds and their ideas—preternaturally anticipated the evidence-based findings of today's theoretical physicists. He held that **ordinary objects are only collections of ideas**, which are mind-dependent. Berkeley, an immaterialist, stated that nothing has independent existence, summed up in his phrase *esse est percipi*—to be is to be perceived. What happens when an object, as a perception, is not held in the individual mind? Berkeley's answer? It and all other images/objects are seen and held in the mind of God, which would now translate as universal Mind or Consciousness. The Buddha said this physical world is an illusion. That's not the bizarre or absurd statement of an ungrounded mystic, but a scientific fact, an absurd claim to the matter-bonded scientist. Likewise does Hindu philosophy teach that the physical

world, as experienced by the senses, is maya—it only appears to be real, but is phantasmal. With humor and clarity [Sadhguru](#) reasons that the experiencing [mind creates reality](#).

With modified terminology, we may address and satisfy both theists and a-theists. [Tom Campbell](#)'s lexical toolbox is useful here. A former NASA engineer, physicist and computer programmer, Campbell learned how to separate from his dense physical body and investigate other dimensions of consciousness (what he calls “reality frames”), enabling him to confirm: (1) the reality of post-mortem existence as a perduring consciousness unit (what various esoteric groups and orthodox religions call “soul” and/or “spirit”), as well as (2) the reality of the rebirth or “re-existence” (a word used by [Harold Percival](#) in his massive book [Thinking and Destiny](#), which can be read [here](#), including its [Foreword](#)) of this unit on a continuum of evolving and expanding consciousness, made possible by increasing the order, efficiency, scope and explanatory power of mind; that is, by lowering its entropy. Also, listen [this audio](#) of the author's Forward to his book, which contains his noetic experience of becoming conscious of consciousness. “The great worth of being conscious of consciousness is that it enables one to know about any subject by thinking. Thinking is the steady holding of the Conscious Light within on the subject of the thinking.”

“[Entropy](#)” is a scientific term, often interpreted as a measure of disorder or randomness in a system. Information is order. The more information a system contains, the greater becomes its predictive and explanatory power, the fewer mistakes, uncertainties and surprises it encounters, and therefore the lower the system's entropy. When the contents of a system are random, it has no information, high entropy, and no use. Campbell explains the concept and the role that love plays in information gathering and lowering entropy [here](#).

Expanding Consciousness

How can we enhance or expand our consciousness? One way is by “unthinking”. Deliberative thinking may be consciousness-confining because it tends to rely on known concepts, familiar modes of analysis, and a static deposit of information. Consciousness expansion, as a mental quantum leap, occurs when the outside (or greater) mind catalyzes the partitioned or self-contained mind. The self can be (and often is) a barrier to expanded consciousness when it is conditioned by fear, belief (as contrasted with the certainty of knowing), habit, disorder and solipsism. Pacifying the chaotic personal self through calm, contemplative quietude, the quelling of mental chatter, reiterant worry, doubt and reflexive bother create the fertile ground where intuitions and original thoughts are encouraged to seed and flower in awareness.

Earnest thinking is a form of invocation. It knocks against the walls of the unknown and asks, as did Goethe on his deathbed, for more light. Light has no content, but it can illuminate and renew content, as well as disclose the unseen. We promote new thought infusions or contacts by: (1) cultivating harmony in all our relationships, singly and collectively, as well as with our natural environment; (2) being open to new inputs and experiences; (3) being ever watchful for the intrusion of prejudgments (prejudice-learned biases) and filtering out new ideas and perspectives because we are seeing through a thought-distorted lens.

To hear well one must listen attentively, even raptly, as if one had never heard what he hears, and then letting the received content resound, as is, undisturbed by reflexive redaction and reduction that alters the import to a known state. One might benefit from using [Thomas à Kempis](#)' petition in [Imitation of Christ](#) “[Speak, Lord, for your servant is listening](#).” This prayer was first iterated by the Old Testament prophet Samuel: “Speak, Lord, for your servant heareth” (1 Sam. 3:10). So what we

invite from á Kempis' "Lord" (Consciousness) is the grace of new conscious input, a wider sphere of comprehension, the lowering of our mind's entropy (disorder) by increasing the interactive concord and functionality of what we know. The larger will open its contents to us because doing so serves both its purpose and ours—to grow and evolve. What benefits us benefits the larger information unit. Our relationship is symbiotic and actually includes many other information systems and reality units.

An open and impressionable mind, cleansed of the detritus of splintered and self-accusative thought, can download, as it were, large files of valuable information; only, in this context, the cloud's content does not consist of what humans know and have uploaded into the digital cloud's archive, but is other than and outside it, in the all-embracing empyrean above the cloud of our ignorance, our shadowy beliefs and biases and the dark nimbus of roiling emotions. To an extent, it resembles [the Cloud of Unknowing](#), the anonymous Middle English spiritual guide which counsels the humility that knows it knows nothing truly and asserts that God is not known through dogma and concept, by the rational mind, but by surrendering egoic and intellectual pride unto the cloud of unknowing wherethrough God may reveal his Being. The author writes, God "can certainly be loved, but not thought. He can be taken and held by love, but not by thought." Again, "Beat with a sharp dart of longing love upon this cloud of unknowing which is between you and your God."

This venerable path to non-rationally experiencing God (Consciousness, if you prefer) has a long history of expositors and practitioners and is known as the [via negativa](#) (also called "[the apophatic way](#)") explains the nature of God by focusing on what God is not ("apophatic" comes from the Greek word meaning "to deny"). The via negativa itself is found particularly in the writings of the sixth century Christian mystic [Pseudo-Dionysus](#) and the twelfth Jewish philosopher [Moses Maimonides](#). Also see "[The spiritual Legacy of Pseudo-Dionysus](#)" and this Christian [hymn](#), which exalts Him who is above the nine named Heavenly Hosts.

When St. Paul assures me that while now I know only in part, but "then shall I know even as also I am known," he is alluding to God's all-knowing Being, which both incorporates and individuates each human Consciousness, knowing it through and through and ever encouraging it to become more like—that is, more of—God. How is this to be done? St. Francis tells us:

*Lord, make me an instrument of your peace.
Where there is hatred, let me bring love.
Where there is offence, let me bring pardon.
Where there is discord, let me bring union.
Where there is error, let me bring truth.
Where there is doubt, let me bring faith.
Where there is despair, let me bring hope.
Where there is darkness, let me bring your light.
Where there is sadness, let me bring joy.*

For self-regeneration works in this way: What one gives to and does for others redounds to oneself in like manner. Charitable thoughts and deeds arguably benefit the giver more than the receiver.

*O Master, let me not seek as much
to be consoled as to console,
to be understood as to understand,
to be loved as to love,
for it is in giving that one receives,*

*it is in self-forgetting that one finds,
it is in pardoning that one is pardoned,
it is in dying that one is raised to eternal life.*

He who is God- (All-Consciousness-) directed uses love as “the instrument of thy peace” by being love, as God is Love. Our ‘Imitation of Christ’ is a prescription for knowing God. To the extent that each of us is an active love unit, made in the image of God, we are fractals (micro instances) of His boundless Love/Consciousness. One need not personalize or gender God. We do so because having a personal God comforts and inspires us to be more zealous in seeking aid from what is larger and more effectual than us. Call it “the Cosmos of Mind” or “God,” the aid and resulting growth that prayer invokes will be the same. Through petition we confess our insufficiency and ignorance, that we need help and are humbly willing to do whatever is necessary to get it, which cultivates the ground of Consciousness for receiving the fertile seeds (data packets) that flower and bear the fruit of wider understanding and greater usefulness.

“[Now] we see through a glass darkly” because we see through egoic eyes, the eyes of self-interest, vanity and pride. When we see God face to face, we each shall live in and as Consciousness. Faith and hope may help us in the initial stages of our journey into ever-expanding Consciousness, but it is love that is both the path and the destination, the process and ever-receding, ever-informing endpoint—“the way, the truth, and the life”. Moreover, “no man cometh unto the Father [All-Consciousness], but by me” [perfect individuated Christ Consciousness, incarnate Love] (John 14:6).

Paul’s anatomy of love can be used as a manual for self-transformation, for metanoia, the renewing of our minds, by *not* being conformed to this material world. We identify and nourish each attribute by which love is known and fortified—long-sufferance, kindness, rejoicing in the truth, seeking not our own, envying not, vaunting not ourselves, bearing, believing and enduring all things. We may understand all mysteries and speak with the tongues of angels, but without love, it profits us nothing.

If using the term “God” offends, or is deemed an anachronism (as in “God is dead”), or carries too much religious baggage, substitute the most inclusive and apropos term you can think of. And if “love” seems profaned by mundane affect, having been appropriated for limited or even profane purposes (rather than being constitutive of and self-same as divinity and synonymous with eternal whole being), let “Consciousness” be used, since, without it, nothing has reality, for nothing can be known in its absence. Positivists reject the ‘God’ word while they may, reluctantly, accept the use of ‘consciousness.’

Because he who loves dwells in God (and God in him), when a man says, “I love God” and he hates his brother, or any other thing, quality or person, he is a liar. So “to know as we are known” has its analogue in “to love as we are loved”—without qualification, wholly and absolutely, because God is love.

Speaking with the tongues of angels is mere rhetoric if love is not its fountainhead and actuator. Claiming an assertion to be true cannot make it so. Truth is its own self-validation and claims made for it simply give amen to it.

Again, the precondition for ascertaining the existence of truth is Consciousness itself, which is accessed and known by love. Thus, the *Cloud of Unknowing*’s anonymous author writes, “For He [God] can well be loved, but He cannot be thought. By love He is grasped and held, but by thought, neither grasped or held.” —Penguin Classics, 2001. In [*The Book of Privy Counseling*](#) the same author extols the value of experience over knowledge:

And so I urge you, go after experience rather than knowledge. On account of pride, knowledge may often deceive you, but the gentle, loving affection will not deceive you. Knowledge tends to breed conceit, but love builds. Knowledge is full of labor, but love is full of rest—The Book of Privy Counseling, D. Johnston, Ed., Image Books, p. 188

As Paul writes, knowledge puffs up, but love edifies. “Knowledge,” in this context, means what has been acquired and learned, while experience gives first-hand confirmation, *in-sight*, *mental* vision; it is truth *lived*. Or, as [Richard of Saint Victor](#) said, “Where there is love, there is an eye to see.”

We are seeking a metaphysical epistemology: Where and what is the source of being? Answer: Consciousness. If I know something, I am conscious of it, at least of what I think it is. But to be conscious of my knowing presupposes the pre-existence of Consciousness. In that consciousness is membered each and all that is as a unit—non-conscious in the case of inorganic and plant matter, conscious as animals, and self-conscious as humans. One may say that that mind apprehends the content of individual consciousness, but Consciousness itself is the limitless domain of unitary All-Being, in which Mind functions.

Knowing the Objective World

Is there a science that explains how the objective world is known? At best, it is in its infancy and largely will remain so until the reality of mind is acknowledged as the processor of physical data. How are physical light, space, form and mass converted into their non-spatial, massless counterparts? Let us tentatively propose that it may be similar to, if not identical with, the very means by which physical reality is represented by and programmed into computers. And that means it is digital. This language is comprised of zeroes and ones. It is binary. All physical forms, structures, movements, changes and colors are reduced to bytes, discrete units of code bearing no evident connection to what they, in combination, will, as if magically, conjure in us as familiar images. The fledgling efforts of neurochemical and biological sciences to trace the origin and account for the appearance of these mental images is described by Canadian neurobiologist and Nobel Prize winner [David Hubel](#). Reporting on Hubel’s work, science writer Sandra Ackerman concludes in her book, [Discovering the Brain](#): “[T]he present state of knowledge about some parts of the brain is like that of a visitor from, say, another civilization who sets out to understand everything there is to know about a television set.... The systems of perception—vision, hearing, taste, smell, and touch—stand as a piquant challenge to researchers in this regard, because they each start from such a well-defined physical basis but then follow exceedingly intricate pathways, bringing in new forms of information at each step, and arriving finally in the realm of subjective experience. Thus the workings of the senses pass at some point beyond the reach of the experimental scientist, because the results can never be reproduced exactly; once information from the brain’s association cortex is brought in, the body is no longer simply taking part in some reaction predictable from the laws of physics. Rather the mind is perceiving something, and the perception is uniquely shaped by that perceiving mind, at that moment.”

Alas, the earnest but naïve efforts of scientists of the material world face an insuperable barrier, hinted at in Hubel’s admission: “...[S]ystems of perception, recorded as objective data in the laboratory, cannot be tracked to and identified in the perceiving mind.” There is a gap. Physical data cannot consort with mental data. The former is measured, and is “out there.” The latter is experienced “in here.” The former is objective and inanimate, the latter is subjective and vital—and ever it shall be, because we are working with and in two orders of reality, two dimensions, and physical science is proscribed, by its own laws and their focus, from entering that non-material

realm. We have been cast out of Eden into a land where God cannot be found, where the scientific authorities refuse or are unable to affirm His presence. In fact, He (all references to God in this study use the male gender pronoun), it is alleged, is a figment of the imagination, a mental phantom.

In the bible of computer language, the book of genesis opens with, “In the beginning was the 1.” The 1 comes from the void of the no thing, the not one, the 0. The one thing and the no thing begin a dance, an endless and limitless series of combinations that code for all we hear, see and eventually feel, taste and touch in the physical world. But this computed physical world is virtual, it is a world of simulations. Then is our mental registry, containing nondimensional images of the physical world, any different in its compositional makeup? Is it also digital, coding for images and sounds—all sensations and perceptions and the thoughts that arise from them? Because the dematerialization of the physical world, as it is translated into dimensionless experience, performs the same function and gives the same results as computer simulations working solely with the lean language of aughts and naughts—which, in their infinite arrangements and permutations can code for and represent all things and their interrelationships, including direction, position, yes-no, in-out, here-there, up-down, this-that, now-then, before-after, plus-minus and all the intervening gradations of these opposites—it might have gained the approval of Franciscan friar [William of Occam](#), but solely for its utility and simplicity, not as the actual cause of or as a substitute for the God-created world, which provides a yet simpler explanation for physical and spiritual reality.

In an *Atlantic Monthly* [essay](#) entitled “The Tyranny of Simple Explanations,” [Philip Ball](#) takes exception to the assertion that the simplest explanation for the causes of natural things is usually the best; but he also, later in the article, acknowledges the merits of multiple-worlds theory—which is basically what Campbell is proposing and finding to be true in the worlds of consciousness. Campbell mentions the support and confirmation that Occam’s findings gave him for advancing his **big theory of everything** [BTOE](#) (link to complete online text). The simplicity of his theory of Consciousness welcomes and befriends all the data contained in all worlds of experience, however startling or disconcerting the information and unfamiliar, even offsetting, the computer analogy and terminology may be. Paradigm shifts affecting the way we think about and experience the world don’t find an immediate and warm welcome. The new world picture is disorienting and threatening, causing us to



William of Occam 1287-1347

In Defense of the Subjective World

If the answer to the question asked two paragraphs above is yes, it wouldn’t change or affect our mental experience an iota. Why would we concede or want to admit that all experience is virtual, apparent? It is what it appears to be as we live it. At the same time, our tentative new take on physical reality greatly simplifies how we may accommodate and explain all things. We posit and experience the data (lived content) of each world or dimension we presently occupy. We solve the riddle of light’s constant speed, a stumbling block for Einstein. We can explain the placebo effect and other anomalies or exceptions to physical “laws.” Consciousness as experience is expanded, yet becomes more familiar, less disconcerting. Cognition becomes more like recognition. What was cold and foreign and alien passes the border check and self-domesticates. The worlds of experience come closer, even as they expand. Enigmas and abnormalities in one reality frame are normalized and become explicable in terms of a larger and more encompassing reality frame.

Miracles in one dimension of experience are commonplace occurrences in the supervening dimension because the “rules” prevailing there allow for and explain them.

What is the point of pursuing this line of reasoning, or, as some might call it, speculation? We want to suggest that calling the experienced world “virtual” is, at the very least, feasible, as is definitely the case with the reconstructed world re-presented to us by contemporary media. These images are mental constructs. As experiences they have no less reality, no less significance, no less value. Describing *how* we come to know our mind’s contents does not affect *what* it is and means for us and to us. It remains what it is. We do not change the experienced world by proposing a different way in which it comes to be experienced. But because it *is* mental, and not physical, it is freed from the second-class or even illusory status hard-core material scientists ascribe for this content. We know better. This mental world is where we find and make our home. It is ours, and we are its. We are citizens in this country of Consciousness, not orphans in “objective” physical space that has no place for or ability to “prove” the reality of thoughts and feelings, or love and its soul-enriching legacy.

From the materialist’s vantage, locked in his physicalist worldview, thoughts and feelings have no legitimacy as calculable things, and must of necessity be mere images, that is, imaginary, not “real.” The touted poetic imagination creates fictions because they have no facticity, like stones and salt and iron ingots, which take up space. To occupy space in the mind is not possible because the mind has no extension. Yet, as thinkers, we know the mind contains this world, and all worlds that have been and are yet to be. It precedes and is the precondition for the physical world’s existence—and will survive it.

Paths to Consciousness Expansion

It may be asked, how does one grow in consciousness? How can the small of each of us contribute to large of the expanding whole? Campbell suggests several [paths](#) by which this consciousness development is accomplished, often simultaneously pursued and always entailing degrees of self-transformation and the lived expansion of reality:

1. The Path of **Surrender**, where one lets go of all acquisitive desires and tendencies, cultivates contemplative calm and sacrifices the personal self. On this path one practices peace of body and mind, prayer, and humility, as given in the words of Christ Jesus, “I can of mine own self do nothing...I seek not mine own will, but the will of the Father which hath sent me” (John 5:30) and “the Father that dwelleth in me, he doeth the works.” (John 14:10). One surrenders oneself to the spirit of love, self-abnegation and wholeness.
2. The Path of **Service**. Service comprises getting out of oneself, self-forgetting, doing good to others for its own sake, not for the “spiritual” benefits that accrue from their practice. It is not a formulaic approach but an existential enactment. On this path the sincerity of one’s dedication and the depth of love required are often challenged, but they are also reinforced and strengthened.
3. The Path of the **Warrior**. With will and strong intent one seeks to get beyond ego and the blight of beliefs. One must *fight* his way, exert great focus and resolve to gain freedom from the personal self. It is a battle with the lower nature, a struggle, an agon. It is the hero’s path, but he is an inner, hidden hero, typically unknown to the outer world, as, for instance, depicted by Milton’s *Samson Agonistes*, or as demonstrated in the experience of the just-Christed Jesus, who must meet and subjugate inner temptations encountered in the arena of the desire nature and resist the worldly enticements of pride of place, riches, fame and power.

The practice of yoga, Sanskrit for “union,” offers four paths to union and communion with Divinity, each path suited to the aspirant’s talents and calling, but often trod in tandem or sequentially. They include:

1. Meditation, or **Raja Yoga**, whose basic premise is that perception of the divine self is obscured by disturbances of the mind. When the mind is stilled and purified, the Self (Consciousness) will illuminate it. As [The Bhagavad Gita](#) explains the process, “When, through the practice of [Raja] yoga, the mind ceases its restless movements and becomes still, the aspirant realizes the Atman,” spiritual Self, or, through the lens of Christianity, the Christ within. Mental discipline and the gradual elimination of all irrelevant and fractured thinking is paramount. This is achieved by the exercise of intelligent will and the cultivation of moral virtues. On the value of meditation, as well as nightly retrospection, in a Christian context, read [this](#) article.
2. Love and devotion, or **Bhakti Yoga**, which is similar to the Christian path of surrender.
3. The path of Knowledge, or **Jnana Yoga**, (*jna* is cognate with Greek *gnosis*) where “knowledge” is not meant in the intellectual sense, but as the Divine Spirit in each person knows first-Person God. The Hindu equivalent is the Atman in divine relationship with Brahman, but lacking the salvatory mediation of Christ.
4. **Karma Yoga**, or the path of action and learning from the consequences of one’s actions. Most people are on this path, at first unconsciously and involuntarily, and then with the increasing awareness that whatever one does will eventually and always return in the form of a compensatory effect to balance the karmic book. Good-intentioned actions generate self-improving effects, as negative or destructive actions yield corresponding consequences, with attendant pain and suffering. Again, from the *Bhagavad Gita*, commenting on the Yoga of Action, which includes sitting, resting, thinking, and even sleeping, since never does the indwelling Spirit cease its activity while incarnate: “Whatever your action, food or worship, whatever gift you give to another, whatever your vow to the work of the spirit, lay these also as offerings before me.” Does this sound familiar? It should, for didn’t Christ Jesus say, “Do all things as unto the Lord”? (Col. 3:23), as well as, “Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me” (Matt. 25:40).

[Max Heindel](#) founder of the [Rosicrucian Fellowship](#) and author of the [Rosicrucian Cosmo-Conception](#): *An Elementary Treatise upon Man’s Past Evolution, Present Constitution and Future Development*, condenses the aforementioned paths leading to the ultimate reality in this succinct statement: “Loving, self-forgetting service to others is the shortest, the safest and the most joyful road to God [Consciousness].” Moreover, “If we love one another, God dwelleth in us, and His love is perfected in us” (1 John 4). Heindel continues, freely quoting from John 3:18 and 1 John 4:20-21: “Let us not love [merely] in word, neither in tongue, but in deed and in truth,” “for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also.”

The Silent Watcher

In the last analysis, whether intentional or habitual, ignorantly or in awareness, all our actions and inactions, all our commissions and omissions are recorded in the memory of nature (*Akasha*, data bank of consciousness), for which we are responsible and must answer to, learn from, and atone for. We must pay off our karmic debts before we close our life’s savings account, and we may have assets accruing from our good works. As every hair on our head is counted, so every breath

we take and every move we make is on file, deposited in a memory bank uploaded to the virtual cloud, which contains every jot and tittle of our incarnate life's history. It is a virtual document, and it is real. It serves as the basis for our evolution or our regress. Our [Silent Watcher](#), "the actionless Divine Spirit," which is synonymous with Consciousness itself and "has its stronghold in the impenetrable point at the root of the nose," has witnessed it all. So too has the "Thou" addressed by the writer of Psalm 139—for in it we live and move and have our being. And there is no "where" where this Consciousness, God's or ours, is not. So the Psalmist lauds his Lord in stunned wonder:

*O Lord, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.
Thou compassest my path and my lying down, and art acquainted with all my ways.
For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.
Thou hast beset me behind and before, and laid thine hand upon me.
Such knowledge is too wonderful for me; it is high, I cannot attain unto it.
Whither shall I go from thy spirit? or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.
If I take the wings of the morning, and dwell in the uttermost parts of the sea;
Even there shall thy hand lead me, and thy right hand shall hold me.
If I say, Surely the darkness shall cover me; even the night shall be light about me.
Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.
For thou hast possessed my reins: thou hast covered me in my mother's womb.
I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well.
My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.
How precious also are thy thoughts unto me, O God! how great is the sum of them!
If I should count them, they are more in number than the sand: when I awake, I am still with thee....
Search me, O God, and know my heart: try me, and know my thoughts:
And see if there be any wicked way in me, and lead me in the way everlasting.*

The Psalmist experiences the presence of an Awareness, closer than hands and feet, that is with him wherever he goes. It is, minimally, *his* consciousness being aware of himself as a self. He now knows he is not his own, he is being witnessed and watched. He is no longer a private person. He has to hold himself accountable to this all-seeing eye (see illustration next page), this ubiquitous impersonal Presence. Quoting Teilhard de Chardin (see p. 12): "The divine assails us, penetrates us, and molds us. We imagined it as distant and inaccessible, when in fact we live steeped in its burning layers."

Here is given impetus for self-improvement, not as a duty but as an opportunity. While God is acquainted with all our ways, reciprocally, we are privy to God's thoughts. How is this possible, unless, in some way, they are also *our* thoughts? So the Psalmist will do what we each, sooner or later, will do—resolve to do better and to be better, to be more like God. The realization that we have an interior, ever-abiding Friend awakens in us a love that fortifies the will and courage required to break new ground, prosper in adversity, welcome the world and give it our best.



The Eye of God, with the Dove of the Holy Spirit, the Sacred Hearts of Christ and the Virgin, and the Eucharist, venerated by a male saint and Saint Margaret Mary Alacoque; below, the Visitation, with Joseph and Zacharias. Engraving by Antoine-Achille Bourgeois de la Richardiere, 1777-1838.

The description Shakespeare gives (through Ulysses) of the “watchful” state (“providence”) could well apply to Consciousness (or God, if you prefer) itself:

*The providence that's in a watchful state
Knows almost every grain of Plutus' gold,
Finds bottom in the uncomprehensive deeps,
Keeps place with thought and almost, like the gods,
Does thoughts unveil in their dumb cradles.*

— *T&C* III 3 lines 2076-2080

The Mind of Christ

If God dwells in us and His love is perfected in us, He is both a personal God and the God of all persons. God can only be personal, for there is no other way to experience this love that is God than as a person. So that limits our understanding of him, for He is vastly more than us; yet we may better love and know Him and His world as we grow in awareness and comprehension. Reality can only be subjective because only in consciousness can it be experienced, until it is the lived and living content of awareness. Objective reality can't be lived. It is abstract, suppositional, inferred only, therefore derivative and, finally, nonexistent, except as a virtual reality, because nothing is that is not

in Consciousness, and to be aware of it, to know it, to love it and to live it is to be one with it.

It is no mere poetic fancy to say that “the eyes are the windows of the soul,” if the soul sees with and from love, for love sees clearly, to the quick of things, like spiritual x-ray. It experiences the being of the seen, participates in its essence. Here is true epistemology—the science of determining the origin and nature of knowledge. However, when the seer or would-be knower sees from the worldly self’s moated redoubt, it but sees itself and assigns value to what it sees based on personal valuation, obscuring the inherent truth of the thing misseen. Psychologists call this masking “projection.”

Troilus’ comment that “What’s aught but as ‘tis valued?” (that is, the value of anything is attributed by the evaluator, leaving the thing itself unseen, a no-thing) is countered and corrected by Hector:

*But value dwells not in particular will:
It holds his estimate and dignity
As well wherein ‘tis precious of itself
As well as in the prizer. ‘Tis mad idolatry
To make the service greater than the god;
And the will dotes that is attributive
To what infectionally itself affects,
Without some image of the affected merit.”*

—Troilus and Cressida, II. 2. 57-64, William Shakespeare

We may unpack this gem of psychological insight thusly: Value can be assigned to a thing, but primarily, it holds its own. Its value is independent of any evaluation. In and of itself it is precious (or of little worth). The “doting”, or self-referential will of the seer infects the thing seen and cannot capture its intrinsic merit. But remedial and faithful love never fails in discerning the thing’s true nature and value.

The writer hopes this love’s labor is not lost on the reader, that he sees a progression in how we can acquire knowledge as experience, and particularly as a function of the anagogic mind operating in the illimitable domain of Consciousness, which the writer regards as the one, ultimate, ever-existing Reality. Therefore, in describing the genesis of knowledge and conscious being, this theory is an [epistemology](#). It is also a [teleology](#) because it points to directional change, to the evolution of individual units of consciousness, which we each are as we grow and comprehend larger fields of awareness, ever more fully identifying with that unitary Consciousness some of us elect to call God.

Each of us has, at least potentially, the Mind of Christ (1 Cor. 2:16), the Logos, who is the poised and plenary content of Consciousness. So Paul urges us:

*[B]e not conformed to the world [of outer physical things],
but be transformed by the renewing of your mind,
that ye may prove what is that good, and acceptable,
and perfect will of God. — (Rom. 12:2)*

How are we to adopt the mind of Christ? For a response to this question see “[Dying and Becoming](#).”

Yet again, the apostle to the gentiles encourages us:

*Let this mind be in you that was also in Christ Jesus:
who, being in the form of God, thought it not robbery to be equal to God:
but made himself of no reputation, and took upon himself the form of a servant,
and was made in the likeness of man.
And being found in fashion as a man, he humbled himself,
and became obedient unto death, even the death upon the cross. — Phil. 2:5-8*

Here we see the transforming power of humility and surrender. The imitation of Christ requires the assumption of His mind, the adoption of His mental outlook: “For as many of you as have been baptized into Christ have put on Christ” (Gal. 3:27). Or, as Paul exhorts his brethren: “But put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfill the lusts thereof” (Rom. 13:14).

Self-abnegation raises up the spirit, liberates it from the snares and delusions of fleshly concerns, enabling consciousness to take the wings of love and live in vital understanding. For an in-depth study of man’s lower and higher mind—the former held in thrall by its material and myopic focus; the latter giving access to the supernal Mind of second-Person God, Who, as the creative Word, thinks all that is into existence—see [this](#) article.

Mind—The Metaphysical Home of Thought



The French Jesuit priest [Pierre Teilhard de Chardin](#) was influenced by *The Cloud of Unknowing*. He postulated his theory of noogenesis (Gr. *noos*, mind or reason), or the emergence and evolution of mind in a noosphere, or actual sphere of thought, encircling and permeating the Earth. His thesis bears some relevance to our study, but is limited in its application, since it is too local and spatial to satisfy our understanding of consciousness as ubiquitous, universal and transcendent. Teilhard maintained that “the [noosphere](#) evolves towards ever greater personalization, individuation and unification of its elements. He saw the Christian notion of love as being the principal driver of “noogenesis,” the evolution of mind. Evolution would culminate in the [Omega Point](#)—an apex of thought/consciousness—which he identified with the eschatological return of Christ.” Refer to “[Teilhard's Gnosis: Cosmogenesis](#)” for further information on the man and his thought.

He is cited in this study for demonstrating the near ineluctable mentalization of human focus and experience, even though, as a Darwinian materialist, he was unable to appreciate the existence of a virtual (read *subjective*) reality that is totally non-material. On the other hand, Teilhard did subscribe to several key concepts found in Campbell’s TOE, including:

1. “As a mystic, it is one of Teilhard’s deepest intuitions that all things in the world have spirit, that **all things show evidence of mind**, however rudimentary that spirit and mind may be. Atoms, molecules and plants have a ‘within,’ that is being, animals have ‘consciousness,’ and humans have ‘spontaneity and freedom.’ Consciousness for Teilhard is a real thing, not just the chance and epiphenomenal byproduct of a deterministic evolution.” (Emphasis added)

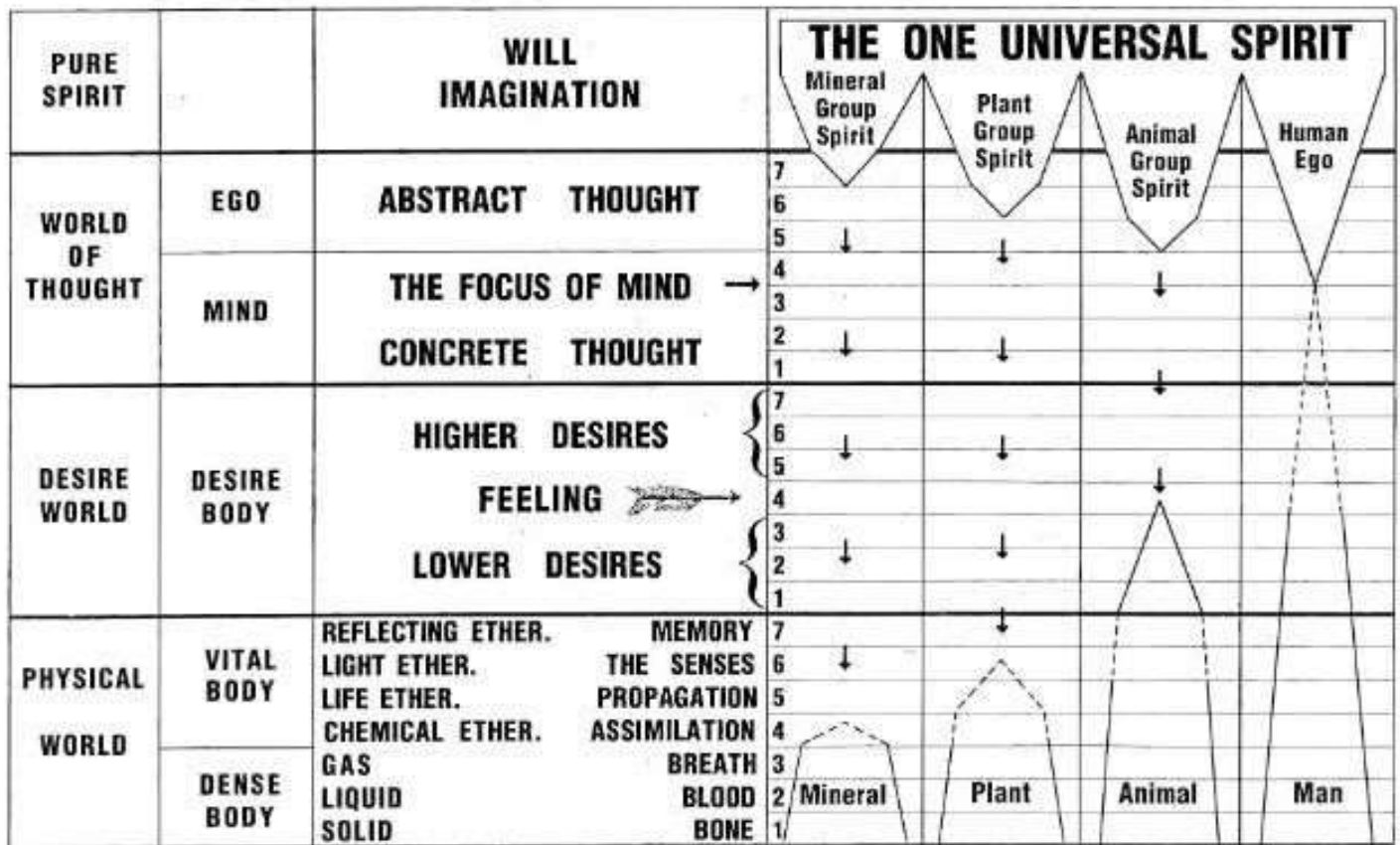
2. "Evolution is a primarily psychic [read 'subjective'] transformation" ([The Phenomenon of Man](#), p. 163). Thus, due to the "organic limits of the brain," the movement in the future will be in the direction of the Mind of Mankind, Who is Christ [Campbell would probably disavow use of this equation, due to its theological reference]." (PM, p. 278).

An often-cited Teilhard quote, to which Campbell might not subscribe, is that "I am not a human being enjoying a spiritual life, I am a spiritual being enjoying a human life."

In his magnum opus, [The Rosicrucian Cosmo-Conception](#), published in 1909, autodidact, seer and initiate Max Heindel (see page 8) marvels at the guiding forces and formative influences emanating from the hierarchies of celestial "group spirits," who have custody of their earthly mineral, plant and animal charges: "Wisdom, wisdom everywhere! So grand, so great that one who looks with an observant eye is filled with amazement and reverence."—[p. 79](#)

In the diagram below, the mineral group spirit operates on and through its charges from the region of

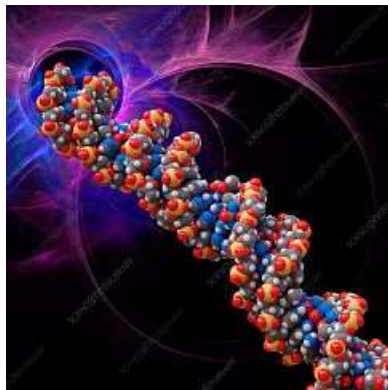
THE FOUR KINGDOMS



abstract thought; the plant and animal group spirits guide from the region of concrete thought; while the Human Spirit or ego occupies and has charge of its physical body from within, as an incarnate entity.

Toward the end of the 20th century, scientists were able to more clearly view the superlative interconnectivity and confounding complexity of the biochemical world, especially after the discovery of the DNA macromolecule, which codes for all structures and processes in animate creation. This

macromolecule, which contains the human genome or blueprint for the human form and its life, has about 3 billion base pairs of four nucleotides. Nothing but cosmic Mind, unfathomable intelligence and a plenipotent love, expressing in/as the unbounded amplitude of Consciousness, can account for this.



SCIENCE PHOTO LIBRARY
DNA Molecule

DNA's formal wisdom gives near incontrovertible proof of the existence of an Intelligent Designer, since mathematical calculations have confirmed the virtual impossibility of obtaining such results by blind and random chance, the feeble explanation given by the science of determinism. Learn more about the theory of Intelligent Design [here](#).

From another angle, cell biologist Bruce Lipton (see page 19) notes that there are 2×10^{24} stars in the observable universe and there are 2×10^{24} atoms in the universe of the human body—truly a reflection of the Hermetic axiom, “as above, so below.” The large Cosmos is reflected in the human microcosm. Does this equivalence suggest design, or is it a chance occurrence? There is no chance in God. Man is made in God's image and the physical universe is God's manifest work.

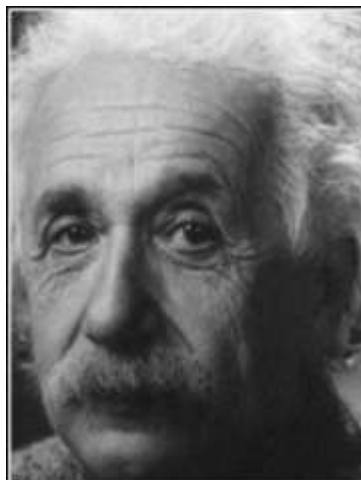
For the materialist, only what can be measured is real. If you can't measure a thought or a feeling, a dream or an intuition, determination, serenity or boredom, these qualities and experiences are not real, they're imaginary, the illusory product of imagination. Material science has no way to account for subjective experiences, what is most important to humans.

The mind, using the brain as its in-the-body tool, codes all matter in the objective world as the experienced content of the subjective world of consciousness.

Pictures, movies, cell phone screens, videos and audio recordings are digital simulations or recreations of the “outer” world; that is, they are binary codings for vibrations of various wavelengths as they impinge on the human sensorium and are reconstituted and perceived as sensations. All reality is virtual, simulated, subjective, and mental, according to Campbell and other physicists.

Meeting the Test for Viability

When trying to describe something fundamental in nature, physicists are guided by two principles—simplicity and elegance. Tom Campbell's Big Theory of Everything seems to satisfy both criteria. [Occam's Razor](#) is invoked to support the principle of simplicity. Simply stated, “when presented with competing hypotheses about the same prediction, one should select the solution with the fewest



Logic can take you from point A to
point B. Imagination can take you
wherever you want

— Albert Einstein —

AZ QUOTES

assumptions”; that is, the simpler the explanation accounting for physical behavior, the likelier it is to be true. Truth favors simplicity. Truth can appear in a flash of understanding, as an intuition, whole and complete, that

bypasses laborious and stolid deliberation, having explanatory power and versatility.

Here are six quotes from **Einstein** that are relevant to the topics of this study:

1. “The end of all physics is to explain the largest number of facts with the fewest number of assumptions.”
2. “Imagination is more important than knowledge. Knowledge is limited. Imagination encircles the world.” “Logic will get you from A to B; imagination will get you everywhere.”
3. Einstein was convinced of “the rationality and intelligibility of the world [that] lies behind all scientific work of a higher order...a belief, bound up with a deep feeling, in a superior mind that reveals itself in the world of experience [and] represents my conception of God.”
4. Einstein’s assertion that “No problem can be solved from the same level of consciousness that created it” is acknowledged and “solved” by Campbell by positing the existence of different “reality frames,” or subsets and supersets of consciousness.
5. “The world we have created is a product of our thinking; it cannot be changed without changing our thinking. If we want to change the world we have to change our thinking...no problem can be solved from the same consciousness that created it. We must learn to see the world anew”
6. “The intellect has little to do on the road to discovery. There comes a leap in consciousness, call it Intuition or what you will, the solution comes to you and you don’t know why or how.”

Campbell’s theory has two assumptions: 1) Consciousness exists and 2) Evolution exists as a process where everything is tried and what doesn’t work is discarded. Previous cosmologists and physicists have formulated their theories of everything (their TOEs), each of which propose to explain the nature of the objective material world, mostly according to the model of Newtonian physics, which sees the world as a machine. However, Campbell’s TOE is BIG because it also explains the subjective world, the world of mind, love and consciousness. His theory encounters no objections or exceptions to its explanatory power. In fact, it is the subjective world, the world we each experience, that is the ultimate reality. And while it is a *virtual* reality, it is nonetheless real, being the only world we can subjectively know. It constitutes a paradigm shift of epic proportions to go from a material- to an information-based reality, and it is the model increasingly affirmed and used by theoretical physicists, especially younger ones and those at elite institutions such as MIT, Caltech, Stanford and Oxford.



Consciousness as Core Reality: Some Expert Testimony

The intuitions of prominent physicists have led them to think outside the box of scientific determinism, particularly as that thinking requires the admission that mind and consciousness are fundamental realities of the experiential world. Here follow a few examples, cited for their relevance to this study, listing pertinent quotations.

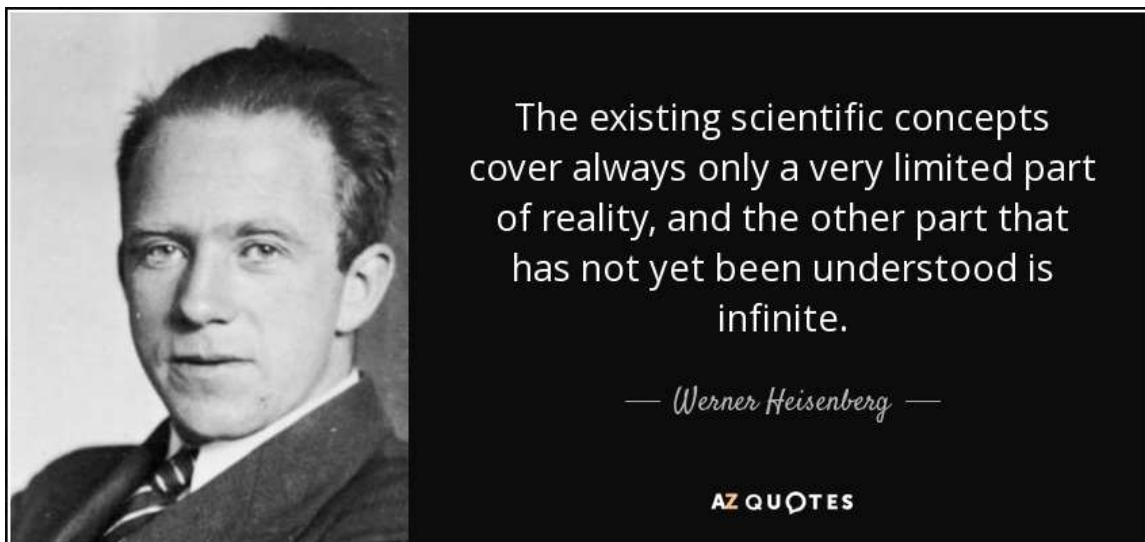
[Erwin Schrodinger](#)

Erwin Schrodinger, one of the founders of quantum physics, received the Nobel Prize in Physics 1933.

- "Consciousness cannot be accounted for in physical terms. For consciousness is absolutely fundamental. It cannot be accounted for in terms of anything else."
- "Our perceiving self is nowhere to be found in the world-picture, because it itself is the world-picture."
- "The world is a construct of our sensations, perceptions, memories. It is convenient to regard it as existing objectively on its own. But it certainly does not become manifest by its mere existence."
- "The total number of minds in the universe is one. In fact, consciousness is a singularity phasing within all beings."
- "Multiplicity is only apparent, in truth, there is only one mind..."
- "ATMAN = BRAHMAN (the personal self equals the omni-present, all-comprehending eternal self) was in Indian thought considered, far from being blasphemous, to represent the quintessence of deepest insight into the happenings of the world."

See [this](#) helpful study on the influence of Vedantic wisdom sources on Schrodinger's thinking.

Werner Heisenberg

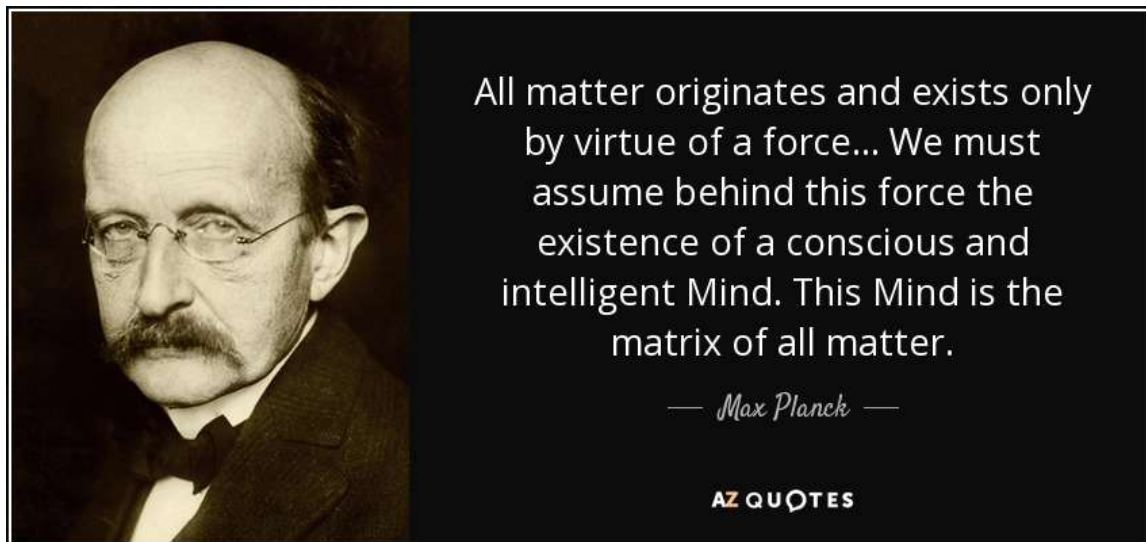


Heisenberg was awarded the 1932 Nobel Prize in Physics for being one of the founders of the field of quantum mechanics.

1. "What we observe is not nature itself, but nature exposed to our method of questioning."
2. "The reality we can put into words is never reality itself."
3. "Of course, we all know that our own reality depends on the structure of our consciousness; we can objectify no more than a small part of our world. But even when we try to probe into the subjective realm, we cannot ignore the central order...In the final analysis, the central order, or 'the one' as it used to be called and with which we commune in the language of religion, must win out."
4. "I think that modern physics has definitely decided in favor of Plato. In fact the smallest units of matter are not physical objects in the ordinary sense; they are forms, ideas which can be expressed unambiguously only in mathematical language."

5. “The first gulp from the glass of natural sciences will turn you into an atheist, but at the bottom of the glass God is waiting for you.”

[Max Planck](#)



A German theoretical physicist and the originator of quantum theory (also known as [quantum mechanics](#)) which revolutionized human understanding of atomic and subatomic processes, Max Planck's discovery of energy [quanta](#) won him the Nobel Prize in Physics in 1918.

- “I regard Consciousness as fundamental. I regard matter as derivative from Consciousness. We cannot get behind Consciousness. Everything that we talk about, everything that we regard as existing, postulates Consciousness.”
- "Looking at something changes it."
- "The 'path' comes into existence only when we observe it."
- “All matter originates and exists only by virtue of a force which brings the particle of an atom to vibration and holds this most minute solar system of the atom together.
We must assume behind this force the existence of a conscious and intelligent mind. This mind is the matrix of all matter.”
- “Science cannot solve the ultimate mystery of nature. And that is because, in the last analysis, we ourselves are a part of the mystery that we are trying to solve.”

Another Max, also German-born and living at the same time as Planck, the visionary Max Heindel (see p. 8), also used the term “matrix” in describing what he called the “vital body,” or the “body of formative forces” (also called the “life body” by Rudolf Steiner, since it imparts life to physical matter), which “gives form to the dense body, organ for organ.... there can be no dense body built until there is a vital body in which to build the material.... there must be a seed atom for the dense body, to act as gauge of the quality and quantity of the matter which is to be built into that dense body.” The results of the all the experiences passed through in the dense body during one embodied life are impressed upon this seed atom. It is nonmaterial, the quintessence or soul all the forces that played through it during that life. While all the other atoms of the dense body have been renewed from time to time, this atom or force-field extract is permanent and will serve as the basis

for succeeding earthly embodiments. (See [here](#) for the source of this Heindel quote and more information concerning the vital body. Also, for more references to scientists who view mind and consciousness as fundamental realities see [here](#).)

A number of younger scientists are pondering and some proposing that information itself is the fundamental reality, but they overlook the requirement that information must be processed or thought before it has any value, indeed, any reality. So stipulating the pre-existence of mind is a prerequisite for theorizing about information. See this provocative [video](#), in which five prominent physicists and cosmologists dare to think outside the box of conventional science.

A Solution for Objective World Mysteries

[MBTOE](#) explains many baffling findings of material scientists, including:

1. Einstein's theory of relativity, in which the speed of light is not only the fastest speed that anything in the Universe can travel, but is regarded as a universal constant—it doesn't change, regardless of whether the viewer is stationary or moves away from or toward the light source.
2. Observations of quantum mechanics confirm that any mental attention directed at physical matter can modify its function and form.
3. Physicists maintain that hyper-concentrated plasma accounts for the [Big Bang](#) and the creation of the universe. But where did the plasma come from before the universe was created? And where did the space in which the universe exists come from? And from whence issues the time in which the universe is expanding? And if the universe is expanding, what is it expanding into? What is the origin of the space that was outside the expanding universe?
4. Where does mass, gravity, spin, charge, mass and the energy that enables subatomic movement come from?
5. How explain the placebo effect, whereby a patient responds positively to a neutral substance?

The answers to these and other physical world mysteries is solved when one understands that creation is conscious, it is product of the mind. It is mental and virtual, a subjective reality. Materialistic physicists simply posit the uncaused pre-existence of these enigmatic properties of matter, antecedent to their elaborate math and measurements. They can't explain being itself. It has no cause. It was already there. On the other hand, consciousness answers these and other questions, unriddles reality, and demystifies the mysteries, in all sciences. For instance, Bruce Lipton, a stem cell biologist, has found that conscious intent modifies the genetic structure of a body; that is, by epigenesis (see page 85), a non-material cause. He incorporates the findings of quantum physics with developmental biology to arrive at the evidence-based conclusion that consciousness is causal. "[T]he mind's image is translated by the brain into chemistry, which then goes to the body to create a physical complement to the image in the mind." (See [this](#) Integrative Medicine interview of Lipton, "The Jump From Cell Culture to Consciousness," and [this](#) video interview of Lipton and Campbell).

This writer takes exception to Lipton's assertion (preceding paragraph) that consciousness is causal. Campbell makes the same claim. Both are incorrect. But by ascribing causal powers to consciousness enables biologists and physicists to avoid drawing God into the picture. They are confusing the conscious mind with consciousness. Mind *does* have the ability to both modify what is, as well as to create new forms and ideas, when empowered by will and guided by reason. But

consciousness is quiescent. It is the field in which all exists, an uncircumscribed depository. It is the “room” of the universe that holds all the “furniture” of reality, both physical and immaterial.

Another mystery for which conventional scientists have no satisfactory solution concerns the [First Law of Thermodynamics](#), which states that energy in a system, molecular or cosmic, cannot be created or destroyed, but it can be transferred or transformed, while the total *quantity* of energy in that system remains the same. So where does this energy come from? If it can’t be created, then the Big Bang is not its source. And if it pre-existed the Big Bang, where is the “location” of that pre-existence? Moreover, if the universe is expanding, what is the source of energy enabling that expansion, if, according to the First Law, the total *quantity* of energy in this universe is constant?

While we’re at it, the [Second Law of Thermodynamics](#) is about the *quality* of energy. It states that as energy is transferred or transformed, more and more of it is wasted. Any natural process in a system [microscopic or macroscopic] progresses in the direction of increasing disorder, or entropy, of the system. “There is a natural tendency of any isolated system to degenerate into a more disordered state.” The term “entropy” has already been used in this study (see p. 2), but as it pertains to information, a purely mental application. In the present context, the referent is a physical system, where measurement is theoretically possible. Therefore, while the *quantity* of universal energy is constant, its quality degrades, progressing in the direction of increasing disorder, or entropy. The application of the entropic principle is central in Campbell’s TOE, where it refers not to the physical world but to the world of mind, with its sets and subsets of information. How information is interpreted and used changes a system’s order and disorder, its degree of entropy, according to whether that use favors its well-being or produces conflict and division. If someone asks, what is the direction of time in the physical world, we can answer with confidence that time always flows in the direction of increasing entropy. But in the world of mind, the level of entropy is determined by the will of the thinker.

The environmental field in which any discrete entity exists influences its structure, composition and behavior. Laboratory evidence shows that normal cells can become cancerous due to chemical [changes in its environment](#). What is the most outer environment in which any subatomic, molecular, human or celestial body exists? The all-containing, thinking mind. Can mind affect cancer, even be a factor in changing a normal cell to the abnormal cell we call cancer? A process may be out of sight, but never out of the big Mind. Bruce Lipton was led to this same conclusion that is revolutionizing the biological (and other) sciences. Follow the path of his discovery [here](#) and see where that takes you, for not only the conscious intentional mind has the power to effect changes in the physical world, but the always active **unconscious** mind has an uninterrupted influence on that same world, and likely even more so because its existence is rarely acknowledged, let alone the possibility of it being a causative agent—in mental, emotional, energetic and physical dimensions. Most humans, according to Lipton, are conscious for only about five percent of their cognitive activity. When we are not *consciously* thinking, we default to our subconscious programmed self, which is mostly the introjected deposit of other people’s behavior. We play other people’s programs 95% of the time, unaware, since the impulses to our automatic thought and action pass “under the radar.”

Allowing the internalized, but unprocessed, environmental influences to direct most of our lives keeps us in the past, static, repetitive and uncreative. We become victims. The external world is perceived as causing our behavior, or we simply assume our mental and emotional climate is ours because it is inside us. We may harbor the delusion that we are free agents, but our impulses for thinking and doing are

darkly conditioned, sub rosa. They subvert and stifle our ability to be truly free and self-creating. We are prisoners of our unexamined life, which is not authentic because it is not ours. To remedy this plight we must awaken, be alert to all information that comes to and through our senses and deliberately determine if it has a place in our being. And we must clean house, bring darkness to light, expose and



When the Morning Stars Sang Together William Blake

"Behold! human beings living in an underground cave."

Job, in the cave of the physical world, contemplates the meta-physical world of the Creator and its spirit beings. *"[T]he prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world.... [In] the world of knowledge the idea of good appears last of all, and...is inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual."* — Quotes from Plato's *Republic* Book VII

expel negative thinking, take full responsibility for all that is in us and comes from us, become increasingly clear-minded, making sure that all thoughts, feelings and deeds have been certified and approved by our conscious minds, thus enabling us to live freely-chosen and consciousness-evolving lives.

Consciousness

According to Campbell, consciousness is causal—later in this study, the opposite viewpoint will be maintained—just by being itself, for it is the boundless field in which all that was, is and can be takes place and leaves its permanent and complete record as subjective experience. Without consciousness nothing can be, because nothing, as a concept, must be consciously lived. Consciousness is light in the mind. As sight requires light, so insight requires focusing the mind's light to illuminate the field of awareness.

Consciousness enlightens in proportion to the degree of one's awareness, as this on-target [video](#) on Stages of Consciousness explains. In fact, to be conscious is to be aware. There is no reality unless I am aware of it, unless I experience it. Knowledge is predicated on first being awake and aware. The Indian mystic Sadhguru, with his typical humor and clarity, confirms that the light of conscious awareness discloses, and in a sense makes, reality. In this [video](#) ("How to Raise One's Consciousness") Sadhguru explains the relationship between awareness and consciousness. (Begin at 50 seconds.)

Mind is an active agent in consciousness, whose business is to gather, organize and code information in order to grow in knowledge and understanding, which reduces entropy or disorder. The most effective tool for acquiring knowledge is love. Love sees wholes, sees true, clearly, without bias or impediment. Fear



Opening the Tomb of Father C.R.C. J.A. Knapp

Upon entering the sepulcher made by their Founder, the Brothers of the Rose Cross discovered a circular brass altar with inscriptions, and in the hand of his incorrupt body a book whose text states that C.R.C. “lies hidden here from his own for 120 years.” It concludes (in Latin), “We are born of God; in Jesus we die; and in the Holy Spirit we live again.”

incarnation of an Idea or Ideal, the Logos, into a material body. And one may say that Christ, as Ideal Man, has the office and divinely conferred commission to lead fallen man back to his original Adamic form, but enhanced through His sacrifice. He showed the way back by his resurrection and ascension, as Plato, through Socrates, describes man’s earthly imprisonment in the cave of illusions and his eventual return to the noumenal world of Ideal Forms. For an artfully crafted video of one man’s awakening in the dense physical world and intuiting it to be illusory, or missing “something,” and then his mental journey to the world of permanent Platonic Forms, see [here](#).

interferes with the exercise of love. Love and right thinking expand the ordered content of consciousness. Fear and its disabled children (worry, animosity, resentfulness, prejudice) bring disorder and raise the entropy of sets and subsets of information in the archives of consciousness. Heed St. Paul’s advice if you want to spiritually and mentally prosper: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”—Phil. 4:8

Plato’s Allegory of the Cave and Return to the Ideal World

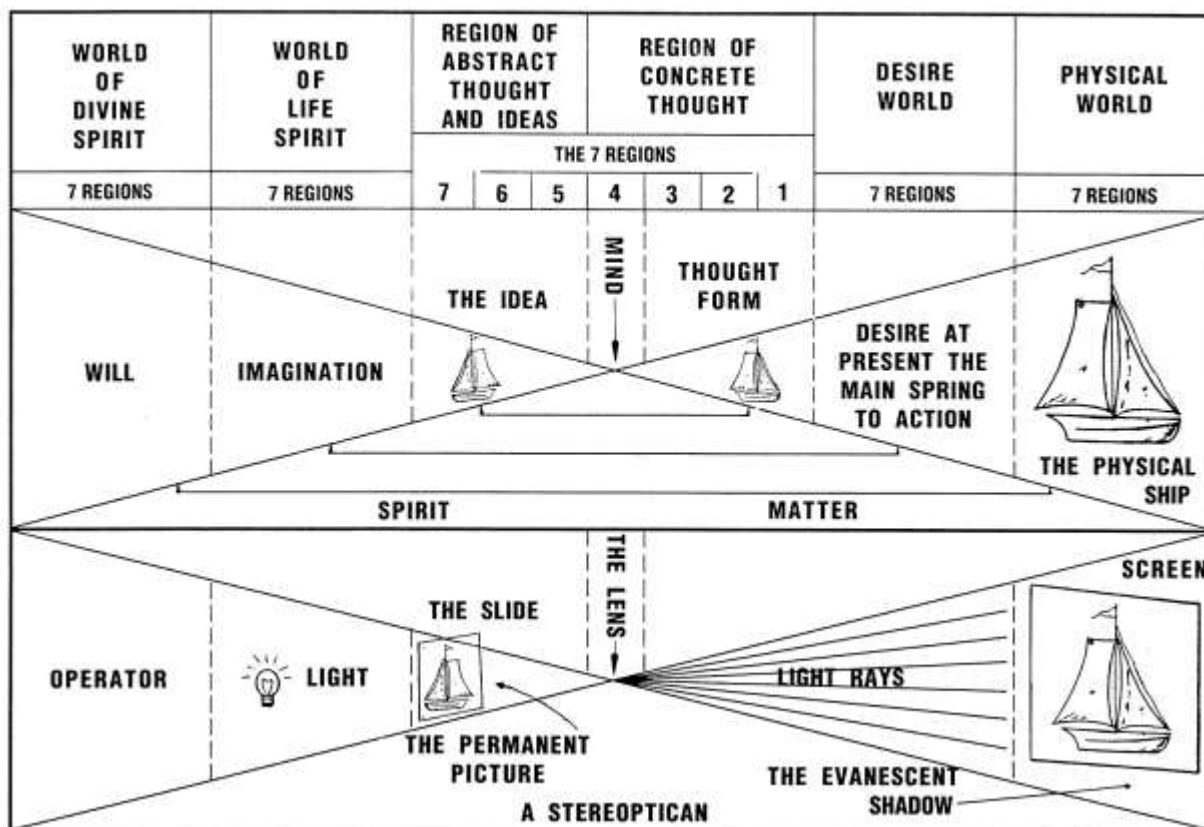
Philosophical, as well as material paradoxes are also resolved when one is in-formed by the ideal world of Forms or Ideas and desists from idolizing the golden calf of physical illusions and worldly vanities. Read an excerpt of “[Plato’s Allegory of the Cave](#),” drawn from his principal work, *The Republic*. Also refer to this helpful [article](#), “Plato’s Metaphysics: Two Dimensions of Reality and the Allegory of the Cave.”

This Cave allegory was one of the earliest instances of the materialism-idealism controversy, which made reference to an ideal world, antecedent to, behind, outside and above the physical world that precipitates or derives from it. Christianity itself is a prototypic example of this descent or

Universal Forms, or *eidola*, existing in the ideal world, that is, the world of ideas, correspond to the archetypes of all mineral, plant, animal and human life on Earth, as each of these four “kingdoms” shows the addition of a new body or creative principle. Thus, to the mineral body is added a vital body, manifesting the principle of vitality, making plants possible; to that is added a desire body,

CHAPTER I. The Visible and Invisible Worlds	24
Chemical Region of the Physical World	29
Etheric Region of the Physical World	34
The Desire World	38
The World of Thought	48
Diagram 1. The Material World a Reverse Reflection of the Spiritual Worlds	52
Diagram 2. The Seven Worlds	54
CHAPTER II. The Four Kingdoms	56
Diagram 3. The Vehicles of the Four Kingdoms	73
Diagram 4. The Consciousness of the Four Kingdoms	74

enabling the expression of feelings; to which is added a mental body, enabling consciousness and the ability to think. The archetypes for these forms, as said, are “located” in the region of concrete thought, from whence they emanate their formative and sustaining vibrations, serving as a living template for their earthly counterparts. See [here](#) (pp. 24-86) for more information on this subject. Plato conceives the world humans live in to be illusory and ephemeral, while the [world of universal forms](#) is real and permanent. These “forms,” or essences, correspond to the archetypes found in the Region of Concrete



Thought, as illustrated in the “Seven Worlds” diagram shown on page 22.

The lower diagram on page 23, entitled “The Relative Permanency of the Visible and Invisible Worlds,” from Heindel’s *Cosmo*, may be helpful in showing how ideal, or archetypal, forms are projected onto the screen of consciousness. In this illustrative analogy, Divine will (projection operator) imagines, or makes a spiritual image of (adds a light source) an idea (permanent picture) that is focused through the mind (lens) and projected as a thought form (as light rays) through the desire world into the physical world, where it organizes matter to create a specific material form (on the screen). See [here](#) for a more detailed explanation of this diagram, beginning with the sentence: “The mind is like the projecting lens of a stereopticon” and ending on p. 91.

Computing Campbell

“Physical” and “nonphysical” are terms used to describe the world in which the individual mind is functioning. The world of the dream state is physical and real to the dreamer, while the world where his body sleeps is nonphysical; in fact, it has no subjective existence. If one “forgets” oneself, it is because he has been, where else? in another reality. Wherever the consciousness is, that “place” is physical. Campbell calls consciousness an information system. We have a part to play (as computer operators) in this virtual reality: to gain information and skills that will expand the domain of our functionality as an individuated conscious unit, whose long-range goal is to compute the universe, which includes improving the quality and extent of our consciousness. Our player is playing the computer of its virtual reality to gain experience by making choices, noting their outcomes and thereby expanding his skills set and extending the range of his knowledge and the field of conscious awareness. The quality of a player’s choices determines whether he evolves or devolves, increases or decreases the entropy (measure of disorder) of his conscious system. We must not simply act better, we must *be* better. We change our being according to the nature or quality of our intentions, from the inside out. Motive rules and determines what manifests. We learn to let go of fear, mere beliefs (which are presumptive or anticipatory knowledge infused with the passion of conviction) and ego.

When one’s avatar (the term Campbell uses for the body’s ego-based identify) dies, as in a video game, the deathless self helps build and is re-embodied as a new avatar. Again, why are we here on Earth? To exercise choice, from whose consequences we learn about good and evil and how to *be* good and reduce (and finally eliminate) the fear and self-centeredness that interfere with doing and being good, which is best realized by practicing and being love. This is the “game” we “play” for real, in earnest. We have rule sets that define the parameters of the game of life we play. It is very interactive. Choices we make affect others, and their choices affect us. At the same time, most of our reality we cannot directly control, but caring and sharing, in a word, loving, afford the best way to evolve ourselves and the world we live in. What happens to us is of far less importance than how we deal with it, make use of it and learn. So do we grow in competence and understanding, our domain of actionable knowledge increasing accordingly. The virtual reality we live in is “a big schoolhouse” and our avatar’s mission and curriculum is outlined in the world of mind before we descend to a new embodiment, where the assigned course of lessons are to be learned and mastered, supplemented with much “extracurricular” learning.

According to Campbell, consciousness is the original and ultimate computer, or should we say, it is the illimitable field where every facet of computing can be found, where every thought, embodied or discarnate, has permanent presence, computed or not. Its existence solves the many riddles confounding materialist scientists, including:

1. The constant speed of light, whether approaching or moving away from the observer, is

always 186,282 miles per second. For the simplest answer to this enigma, see [here](#) . For a more technical explanation, see [this video](#), which amuses because the *why* question is never answered: “Why we move through spacetime at the speed of light is not yet explained. It must be a fundamental property of spacetime.” Ergo, the answer is not to be found in spacetime but in the world of mind. Michio Kaku (see pp. 31-32) ventures some [intriguing speculations](#), but confines consciousness to the physical world, where it has no actual existence, for it is not a space-time phenomenon.

2. The ability of light and matter to assume both wave and particle form, depends on whether or not humans observe the movement. The narrator in this [video](#) suggests that consciousness creates matter. In the double-slit experiment shown herein, one is forced to conclude that materialism cannot explain what is observed. The script’s most intriguing conclusion is that “maybe something [not a human] is observing the universe into existence.” And What, or Who might this nonhuman Observer be? Summary: Thought, as conscious perception, has a causal effect on atomic behavior. Idealism as a legitimate worldview is ratified and, even from the quantum perspective, looks more and more probable.

Cartesian philosophers distinguished between quantity and quality, the former pertaining to the extended world of physical matter, whose properties, expressed in mathematical terms, were objective and primary, and *qualia* (qualities), pertaining to how that same world was imaged in experience as thought and feeling. This subjective world was secondary and epiphenomenal, and therefore deemed not real. Experience was illusionary, leaving man a stranger in a strange world, a second-class citizen. The sense of dislocation and isolation this materialistic dualism produced estranged man from himself, making him a cosmic orphan. Consciousness theory has reinstated man to his rightful place in the universe. He has causal status as the subject, object and creator of his universe.

While the Cartesian formula *cogito ergo sum* (“I think, therefore I am”) would *seem* to elevate the world of conscious experience by making the thinker key to his worldview, Descartes concludes to the contrary—that only the spatial world of quantified forms are “real.” If thinking is not a subjective act, an experience of conscious mind conceiving, what is? The thinking that is required to quantify and anchor the physical world necessitates the existence of a thinker. But this premise applies as well to the thinker himself—does he exist when he doesn’t think? We’re back to the dilemma bishop Berkeley faced: If I don’t perceive a thing, does it exist? Yes, answers the idealist, for it exists in the mind of God. So too with Descartes, whose savior (if not Savior) thinks him and his thinking faculty into existence.

For both philosophers, the existence of mind is assumed and that mind is not a property or organ found in nature, like the brain, but a real nonspatial superphysical entity—taboo and off limits for the material scientist. Ironically, humans have never experienced the Newtonian world of primary attributes in mathematical terms. We recognize the extended world, not as numbers, equations and code, but as sensations and perceptions. Nor, with the advent of quantum physics, is the world experienced as probability distributions of subatomic particles and waves. The subjective experience of “what’s out there” has never changed, while objective world viewpoints are equally foreign and nonparticipatory.

Consider how spiritually impoverishing the Newtonian and Cartesian viewpoints are compared

to the subjective and imaginative understanding of reality, as intuitively expressed by Einstein: “It would be possible to describe everything scientifically, but it would make no sense; it would be without meaning, as if you described a Beethoven symphony as a variation of wave pressure.”

The quantum phenomenon of [entanglement](#) demonstrates that the quantum states of two particles are indefinite until measured, whereupon the act of measuring one particle determines the result of measuring the other.

Scientists are forced to conclude that the physical world is altered by the observing and measuring mind, but they don’t know why or what to do about it, since they cannot admit to the mind’s existence (because they can’t measure it, since it is nonmaterial). The science of mind has a solution for this and many other enigmas besetting material scientists. Campbell’s big TOE resolves the problems, simply and elegantly. See the first eight minutes of [this](#) video.

The material scientist cannot explain why the speed of light is a constant because they are looking for an answer in the subset of physical reality, whereas the key is found the superset that has programmed it, like a general folder containing a number of specific files, each covering subsets of the larger virtual reality, of which it is one instantiation.

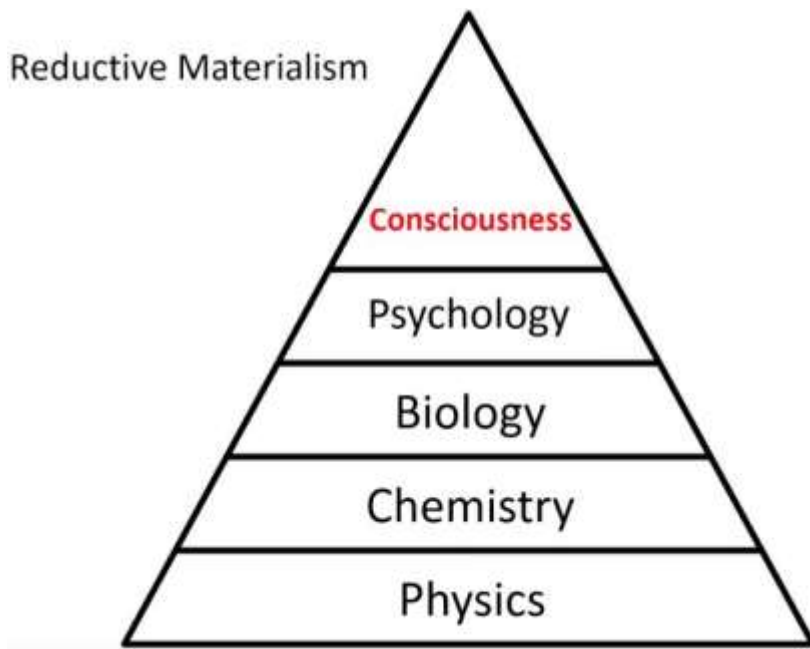
In Defense of Subjective Reality

The reality system is set up to reward those who think and act positively, regardless of whether they can change what comes to them. They do so because they are loving, caring, cooperative and generous. Life is so configured as to meet them in kind, instances of adversity and apparent harm are designed to test and fortify their good nature. The world shows us who and what we are. If we improve, become more loving, our larger arena of consciousness is similarly disposed, absorbing our qualities and itself transforming, however imperceptibly.

As thinkers we are constantly programming software that creates the rule sets which limit the reality we can experience. To change this virtual reality, we change the software and add new input to interact with and modify the game plan. While the “hardware” we use is more inflexible and less subject to our manipulation, we can always optimize our experience by learning new and better ways to “play” the game.

Does one need to see the world as a virtual reality in order to do and be good? Certainly not. Christians and others have achieved great things in the past. Some of them we call saints and Doctors of the Church, some gurus, magi and other wise men. Some may find the extended digital metaphor and terminology burdensome, off-putting, too mechanistic, even dehumanizing. In part this may be due to unfamiliarity with the technical terms and thinking used in this “science,” or unaware of its explanatory power to make sense of *all* reality, objective and subjective.

Whatever one’s “take” on the use of computerese in theorizing about reality, the truth that life and reality are subjective can assist man in his efforts to do and be good. Clearly, the knowledge that Consciousness itself is the ultimate reality is “user friendly,” empowering hosts and hackers, players and programmers, neophytes and pros to take more control of their lives, put them in the driver’s seat, and return to them the understanding that they have inherent worth, can play the game, excel, are responsible for who they are and what they shall become. They are not specs of nonentity in a cold, causeless, careless universe. The more information one has, the more he is



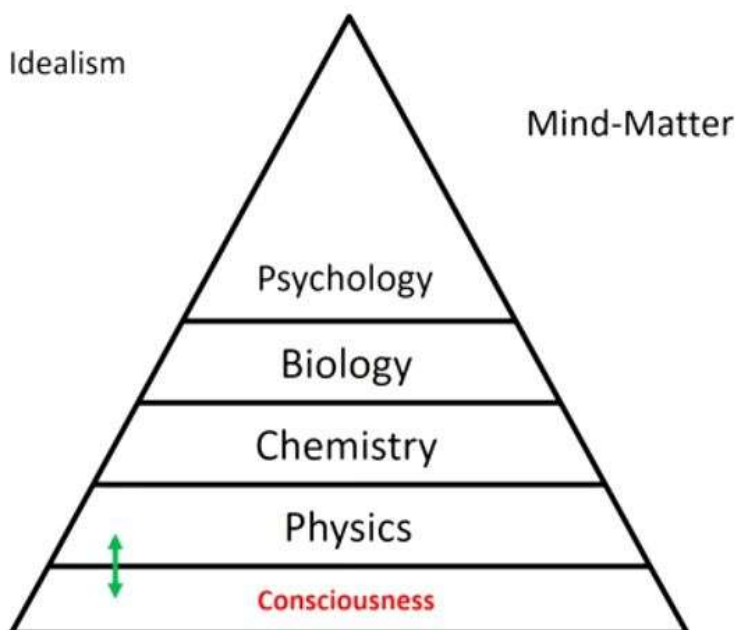
accountable for its right or wrong use. Surely this is a happy burden and can be embraced for the soul growth, self-transformation and joy that it promises and promotes.

Consciousness and the Physical World

Consciousness, according to Campbell, is a natural system, a digital information field, constantly evolving, in which we and members of countless other subsets are also evolving. To understand the subset, one must go out of it to a larger subset, or superset. Occurrences described as

paranormal are only so when viewed from the subset of normal occurrences. Seen from the superset they are normal.

[Dean Radin](#) senior scientist at the California Institute of Noetic Sciences in Petaluma, California and author of [The Conscious Universe](#), [Supernormal](#), [Entangled Minds](#), [The Noetic Universe](#) and [Real Magic](#), was able to prove that both human attention and intention can affect the [behavior of matter](#). The influence of consciousness in the sciences was traditionally represented (see figure



above) with a token nod to its presence, but as an epiphenomenon, shadowplay, neuronal and chemical flickerings in the brain. The results of years of experimentation and replication by many scientists, working independently, led Radin to this reluctant but foregone conclusion: The role of consciousness in the physical world can be and has been tested many times showing that it “is an active participant in reality.” Thus, consciousness is admitted into the physical world because its presence is undeniable, but scientists don’t know what to do with it. It is the unseen elephant in the room. An illustration of this active presence in the physical world is shown at left, with consciousness lying

as an invisible substrate below measurable physical reality as its ground and “metaphysical base,” more inclusive and of a finer nature than the wave/particle probability distributions of quantum matter. (See Deepak Chopra’s [interview](#) of Dean Radin, pertaining to the scientific basis for psychic, mystical and magical phenomena.)

Radin has also shown that both attention and intention affect physical matter. Mental attention makes the object of its focus more coherent and increases its order, while intention can alter its random activity, making it more subject to the observer's will, as scientifically demonstrated in this [video](#). Analogously, we can see how the effectual power of prayer increases with the intensity of focused will (intention) and the number of people praying (amplitude of directed spiritual energy).

The *whys* and *hows* that stymie physicists may be answered by understanding mind as the key player in the experience and even creation of reality. To get out of the dilemma, one has to exit the subset of material phenomena and enter a larger dimension or set. Campbell's early ability to extract his mind from his mundane reality frame, by leaving his physical body, provided the basis for and subsequent proof that, viewed from a larger consciousness, what there appears normal is here, in this more limited subset, regarded as paranormal. Mind not only *affects* matter, it *is* the matter of consciousness reality.

Time in the Physical and Mental Worlds

In the world of mind, consciousness, free will, choice and time are all logically connected. Each implies and requires the existence of the others. Consciousness always is, but it requires a mind to register it. If the mind is not awake, consciousness still exists, but not subjectively. It is like sunlight, which is not cancelled when I don't see it. This short, succinct and lucid [video](#) may prove instructive. Choice requires time in which to function and is predicated on the reality of free will, else choosing is not possible. Free will enables consciousness to evolve through time. This [video](#) explores the connection between consciousness, free will, choice and time (begin eight minutes in). Without free will there is no purpose, no growth through conscious choice, and no time. A no-time objective reality may be scientifically logical, but subjectively that notion is contradicted.

While some scientists admit not being able to account for the discrepancies and obscurities in their mechanistic world view, they yet derisively characterize theism's Creator as a "God of the gaps," Who is invoked to explain these omissions and contradictions. But substitute "Consciousness" for "God" and traditional scientific opposition is somewhat quelled, because super-personal agency has been omitted. Time, according to materialist science, is an illusion; its features are ascribed to it by the subjective experience of the human mind. Precisely so. In the world of mind, time is real. Material science is self-immolating; it leaves the inner experience of Earth's inhabitants bereft of their grounding and sustaining understanding, affords no place in the extended world where they can find shelter and confirmation. So is physical science digging its own grave as to its relevance for conscious awareness and support. At the same time, quantum physics is disintegrating "matter" into wave and mere probability distributions, approaching the etheric realm of meta-material, vital force fields that serve as the matrix in which particulate matter is organized and energized.

[Lee Smolin](#), theoretical physicist at the Perimeter Institute, adjunct professor of physics at the University of Waterloo and a member of the graduate faculty of the philosophy department at the University of Toronto, has much to say about time in his book [The Singular Universe and the Reality of Time](#)—what it is to physicists investigating the objective world and how it is subjectively experienced. Contemporary, forward-thinking cosmologists view time as real. Smolin says: "The flow of time is the most true thing we know. I used to believe time was an illusion, as did many of my colleagues. Now I think time is the most real thing we know. Everything else emerges in time, including law, which means the future really is open. Novelty is real and it happens all the time." "Even the laws of nature may evolve with the universe." See this video, [The Nature of Time](#), especially from 15 minutes on. Also see [A New Theory of Time](#) (from 3:50 minutes on), in which "the laws of nature evolve and time is real to permit humans the agency we imagine we need if

we're going to address the problems we face." A breath of fresh air, this, ascribing agency to humans, so that we are free to choose what we shall become and not Darwinian automatons caught in a web of rigid laws, with scant, if any, room for self-determination.

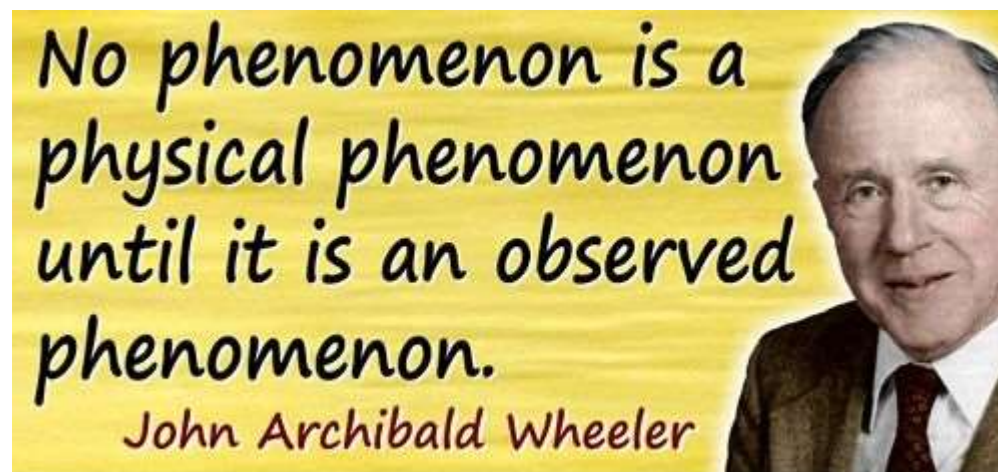
Questions regarding the properties and behavior of physical matter that physicists admit as real but cannot explain or account for, include:

- Where do mass, space, time, gravity, electron spin, particle charge, and hyper-concentrated cosmic plasma prior to the Big Bang come from?
- How can the universe be expanding, and into what does this expansion take place?
- How can the speed of light be constant, irrespective of the speed of its source or the velocity of its observer?

Answers to these questions cannot be found in the dimension of physical reality where they present themselves, but they are resolved in the next higher set of virtual reality.

Campbell Precursors – “It from Bit”

Should one think Tom Campbell's “take” on the nature of reality breaks new ground, he would be mistaken. His work and perspective have many precursors, some already mentioned in two articles, [Intelligent Design](#) and [Vibration Mind and Consciousness](#). A notable omission from those studies is the findings of American theoretical physicist [John Wheeler](#), who coined the terms “[black hole](#)” (actually suggested by one of his students and adopted), “[worm hole](#),” “superspace” and “[one-electron universe](#),” among others. Wheeler first introduced many of the concepts later advanced by



Campbell, who calls Wheeler “one of the most effective and brilliant physicists of all times.” He studied under Neils Bohr, was a professor of physics for most of his career at Princeton, worked on the Manhattan Project and the Matterhorn Project, which

resulted in the nuclear fusion bomb and its explosion on Enewetak Atoll in 1952. Wheeler's work “anticipated the ongoing speculation that [consciousness is fundamental to reality](#).”

In 1990, Wheeler suggested that information is fundamental to the physics of the universe. According to this “[it from bit](#)” doctrine, all things physical are “information-theoretic” in origin: “*It from bit*. Otherwise put, every *it*—every particle, every force-field, even the space-time continuum itself—derives its function, its meaning, its very existence entirely—even if in some contexts indirectly—from the apparatus-elicited answers to yes-or-no questions, binary choices, bits [abbreviation of “**b**inary **d**igit”]. *It from bit* symbolizes the idea that every item of the physical world has at bottom—a very deep bottom, in most instances—an **immaterial source and**

explanation; that which we call reality arises, in the last analysis, from the posing of yes-no questions and the registering of equipment-evoked responses; in short, that all things physical are information-theoretic in origin and that **this is a [participatory universe](#)**.” (Emphasis added.)

In other words, the function, meaning and very existence of any and all things in the universe require human mental participation. For an excellent presentation of this view that fundamental reality is information based, and more, that the universe, like it or not, functions like, and, to all intents and purposes *is*, the ultimate computer, see [here](#). The interviewee in this video is [Seth Lloyd](#), a professor of mechanical engineering and physics at M.I.T. When Lloyd asserts, with blithe certainty, that the universe is a quantum computer, he is, in his words, “simply stating a scientific and mathematical fact.”

Wheeler refers to the “three and one-half pound universe” we each carry in our heads. “The universe and the observer,” Wheeler explains, “exist as a pair.” Says Stanford physicist [Andrei Linde](#), “I cannot imagine a consistent view of the universe that ignores consciousness.” American theoretical physicist [Fred Alan Wolf](#), who specializes in [quantum physics](#) and the relationship between physics and [consciousness](#), in this interview, “[Is Consciousness an Ultimate Fact?](#)”, speaks of “the necessity of there being an abstract world prior to the material world.” This comes as no surprise to students of Rosicrucian cosmogenesis, nor, for that matter, to Platonists, who point to the pre-existence of supersensible Ideal Forms, which organize atomic matter according their creative archetypes.

Quantum Biology – Bruce Lipton

We have seen how the objective world of quantum physics must assume the presence of consciousness and how that consciousness can change the behavior of what is observed. In the field of biology, the influence of thought on organic life is more in evidence. [Bruce Lipton](#) has much to tell us about the body-mind connection. An American developmental biologist, noted for his views on [epigenetics](#), Lipton’s work is not accepted by Darwinian biologists. No surprise here, for Lipton contends, as put forth in his book [The Biology of Belief](#), that our thinking and feeling have a clinically demonstrable effect on our bodies at the microbiological level, even being able to alter DNA morphology and expression. See “[The Jump from Cell Culture to Consciousness](#).”

On the strictly physical level, the human is not simply an entity but a community of fifty trillion cells. Our individuality, the sense of singleness, is given by the “owner” of these cells at a mental level, who is master of the house, or ruler of this cellular kingdom and its cellular “inhabitants.” Lipton maintains that “the fate of the cell is controlled by the conditions of its environment.” Alter those conditions, the culture medium on which the cell depends for its nutritional and functional needs, and the cell either prospers or is harmed. It is the medium of blood that controls the genetic response of the cell. The brain is the chemist, working at the behest of the mind’s self-image, that mediates the picture we hold in our mind. The mental image is translated by the brain into its corresponding molecular counterpart. Lipton applies the Buddha’s saying—“what we think we become”—to life at the cellular level. Our perceptions change blood chemistry. Thoughts and feelings of love release oxytocin, dopamine, and vasopressin. Fear releases chemicals that prepare the body for threat and injury, cause vascular constriction, and are generally antagonistic to growth and healthy homeostasis.

Clearly, the placebo effect can’t be caused by a neutral chemical, but by the mind that thinks a particular substance has a beneficial effect. The thinker or believer can, by thinking, heal or hurt.

Negative belief and thought create the [nocebo](#), or harmful, effect. In both instances the mind is the causative agent. Genetic determinism is false because it is based on the assumption that genes don't change, but they do in response to an ever changing hostal environment, which includes all-pervading mental and psychic vibrations. Genes don't control environment, environment controls genes. And "environment" means the field of information enveloping the cell, be it electrical, biochemical, gravitational, magnetic, psychic or mental. Moreover, there is no cancer gene. To so believe, says Lipton, is self-sabotage. We make ourselves victims of our chemistry. Less than ten percent of cancer has any hereditary linkage. It is not fate or chance that determines man's destiny but his thinking, or, as expressed in Proverbs 23:7, "For as he thinketh in his heart, so is he." Or again, as declared in the title of Harold Percival's book, *Thinking and Destiny* (op. cit., p.2) and explained in its text, thinking *is* destiny.

Many instructive videos are available for learning more about the role mind plays in cellular biology. In [this](#) presentation, Lipton calls attention to the powerful, but under-the-radar effect of subconscious thinking on human health and behavior; for it does not rest or sleep, while intentional thinking is both infrequent and of short duration. So to be more in charge of our persons, at every level, we must probe and bring light to our unconscious motives, biases, and emotional complexes that interfere with and subvert our well-being.

A previously cited [video](#) may also prove helpful, wherein Campbell and Lipton explain the role mind plays in their respective disciplines. Begin at 7:47 minutes and pick up again at 50:35.

Necessary Inference from the Fine-Tuned Universe

That the physical universe is fine-tuned for human life is admitted, however reluctantly, by most physicists. How fine is this tuning? [Robin Alan Collins](#), a Christian philosopher, trained in physics, lists three conditions that must be met for life to occur. Review what these conditions are in [this video](#). Consider the input of Scottish physics-educated priest [Ernan McMullin](#) in [this video](#), "Does a Fine-tuned Universe Lead to God?", beginning at 12:39. In order to get a life-bearing universe "creation as given requires a reason for its existence." The lazy and dismissive retort of the material scientists that the universe "just is," does not satisfy and is intellectually lame. "Fine tuning," asserts interviewer [Robert Kuhn](#), "bores to the core of the essence of existence itself."

[Michio Kaku](#), Buddhist and professor of theoretical physics in the City College of New York and CUNY Graduate Center, is an intrepid explorer in the universe of spacetime and in the cosmos of the mind, his modest goal being to arrive at a workable theory of everything. He also is impressed by the fine tuning of the universe. He gives several examples: Water is the first requirement for the existence of life and Earth is situated at just the right distance from the sun, in "the Goldilocks zone." Were it closer, Earth's oceans would boil; further away they would freeze. Michio asks, Why are we in so many [Goldilocks zones](#)? "Life doesn't just happen by accident." Is it because God loves us? Citing the [anthropic principle](#), Michio maintains that humans are special. Our DNA embeds and reflects the constants that make intelligent life in this universe possible. Michio does not formally commit to the God hypothesis. He leaves it an open question. See the latter portion of [this video](#), from 19:30 to the end.

The Anthropic Principle and the Cosmological Constant

The Anthropic Principle allegedly answers the riddle posed by the [cosmological constant](#) (also known as the "Hubble constant")—which says that the likelihood that the universe occurred by

chance is 10 to the power of 120—or 10 followed by 120 zeros, a number far greater than the number of atoms in the universe!)—by proposing that, okay, we won’t be left in the lurch, we have imaginations, we’re adept with numbers, and for sure we want to remain in the objective physical world; so, to avoid conceding to what may appear to be insuperable odds, to be precise, 10 to the power of 120, we’ll postulate the existence of that many universes (10 to the power of 120 of them) wherein the unique conditions on Earth that make life possible, is the only one in that forbidding number of *nonhuman*-bearing universes. That solution may be rational, but is it reasonable? Michio Kaku [thinks it is](#). This writer thinks Kaku’s proposal is implausible, far more so than invoking a Designer. For the multiverse “solution” is still faced with the same question: What is the First Cause? Hypothesizing an infinite number of universes still leaves that question unanswered.

The cosmological constant is a weak repulsive force, implicit in Einstein’s equation for general relativity, that serves as a counterpoise to the force of gravity. This antigravity force is so small that it takes the largest space to create any repulsion (10^{-23}). However, were it any larger, it would have exploded the galaxy and prevented stars from forming, which is made possible by gravity.

[Leonard Susskind](#), professor of theoretical physics at Stanford University, discusses this cosmological constant and, more sensibly, draws the obvious conclusion that a Tuner is required, since “no force in the history of cosmology has been that finely tuned.” “Hidden in the laws of nature is a value so precise that it was impossible to deny that our universe was designed.” But a designed universe requires the existence of a Designer, a notion that the anthropic scientists did not want to entertain. Or, as Susskind explains, “[The laws of nature are controlled by the benevolence of nature](#).” Benevolence? This makes nature person-friendly, in fact, the gift of three-Personed God and intimately membered into the family of humanity.

Elsewhere Susskind enumerates several alternate theories to explain the cosmological constant’s seemingly insuperable evidence for the existence of God, which the reader may—perhaps with incredulity at the extent to which positivists will go to keep meta-physical causation and influence out of the picture—view [here](#).

[Roger Penrose](#), mathematical physicist, philosopher of science and a Nobel Laureate in Physics, responds [here](#) to the question, “Is the universe fine-tuned for life and Mind?” Penrose refutes Kaku’s invocation of the anthropic principle with respect to its use in explaining the Big Bang, calling it “absolutely useless,” given the magnitude of the cosmological constant, whose extraordinary precision was in effect the instant (if not before) the Big Bang took place. And the magnitude of this constant (10^{123}), a measure of the extraordinary specificity required to produce the conditions we observe, applies to the entire Cosmos. So again we ask, how did it come to be?

Fine Tuning of the Universe

The fine-tuning argument for the existence of a Creator refers to three below-listed categories of special circumstances that must be in place to make life on Earth possible. Together, these three categories eliminate chance and random combinations of particles as a viable theory for the genesis of the universe.

1. **The laws of nature**, including a universal attractive force (gravity), without which matter would never have clumped after the Big Bang exploded mass into space. It would have remained a soup of chaotic subatomic particles. Gravity also makes possible the nuclear force that holds protons and neutrons together; otherwise, protons, being of like charge, would repel each other, so there could be no element with a higher atomic number than hydrogen, which has one proton.

And a hydrogen gas cloud doesn't have enough complexity to make heavier elements. Another law of nature, electromagnetic force, makes complex chemistry possible.

The constants of physics, include gravity, mass, electron spin, particle charge, the speed of light and Planck's constant, the latter used to describe the strength of electromagnetic force. Each of these constants has a very small probability of occurring by chance, but together, as required for a life-bearing Earth to come into existence, the number becomes diminishingly small— 10^{137} , and is called the *alpha* or *fine structure constant*. [John Webb](#), professor of astrophysics at Cambridge University, offers much useful information about these constants in this provocative presentation "[Is Our Entire Universe Held Together By One Mysterious Number?](#)"

There are also intriguing questions about whether forces and phenomena are hierarchically arranged on levels, based on the strength of these forces. Gravity, for instance, is comparatively weak. Why is the proton so much heavier than the electron, while the charge on these two particles is exactly the same size, but opposite? Why is the neutron a little heavier than the proton? Were it lighter, the whole universe would be a gas of neutrons. Each parameter in the theory of everything—there being some thirty-six cosmological constants and twenty-four parameters not derived from anything—is created in order to explain what is observed, but, according to Lee Smolin (see p. 28), each parameter represents the investigating physicist's state of ignorance!

2. The initial condition of the universe. Again Smolin: "What chose the initial state of the universe?" He is politically correct in using the word *what*, rather than *who*, but the ambiguity is intentional and he is keeping an open mind, realizing that the universe cannot determine itself if it isn't to be merely haphazard. For human life to be conceived and evolve in this universe necessitated a number of conditions to be in place simultaneous with the Big Bang, conditions not normally present under such circumstances. [William Lane Craig](#) is prodigally informed on the nature and extent of these conditions. Craig is an analytic philosopher, Christian theologian and apologist and a prolific author. He is Professor of Philosophy at Houston Baptist University and Research Professor of Philosophy at Talbot School of Theology (Biola University). We quote an extended passage from [this](#) video:

From the very first moment of its inception, the universe's fundamental parameters were delicately calibrated so that intelligent life could exist. Scientists used to believe that the Big Bang was utter chaos, a random state of nature. Given time and some luck, intelligent life forms would eventually come about somewhere. But the more scientists studied the universe, the more they realized that the opposite is true. A staggering list of initial conditions began to emerge, all of which were incomprehensibly fine-tuned to allow [for] intelligent life. These are known as the fundamental constants and qualities of nature. These values are so precise, so overwhelming, that it's difficult to illustrate the enormity of these findings. To get a feel for [the] odds, consider the number of seconds that have ticked by since time began—10 to the 20th power. That is 10 followed by 20 zeros. Now consider the force of gravity. If the gravitational constant had been out of tune by just one part in 10 to the 60th power [ten followed by 60 zeros!], devastation would have ensued. The universe would have either expanded so rapidly that no stars could form, or else collapsed back in upon itself with the same result, no stars, no planets no life. The heavens cannot be studied at first-hand, for the information rides in on beams of

light, the immense mysterious universe into which we are born. Or what about the distribution of matter and energy in the early universe? If these were not distributed to an unthinkable precision, then the universe would have been hostile to life of any kind. How extraordinary that anything should exist!

Craig also has an intelligently articulated talk on the [teleological argument](#) for fine-tuning, where the odds for creating the universe by blind chance are so large as make it effectively impossible.

[John Polkinghorne](#), English theoretical physicist, theologian, and Anglican priest, also has issues with Kaku's multiverse explanation (see "[Why a Fine-Tuned Universe?](#)"), calling it "extraordinarily rash" and "quasi-scientific." But all scientific arguments ignore the most basic questions: Where do the laws of gravitation, mass, spin and all the other constants come from? That they are just "givens" is a non-starter, unless we follow up on that very word and ask, Who then is the Giver? Physics is unable provide the ultimate solution. That lies outside its evidentiary power and explanatory range. Polkinghorne believes that the Christian God is the ultimate answer to the creation of the universe and life's origin.

Intelligent Design Revisited

Perhaps nowhere else has such a preponderance of convincing argument and evidence been made available to the general public than from the physicists, geologists, biologists, cosmologists, philosophers and mathematicians associated with the Intelligent Design movement, and particularly from the Discovery Institute, located in Seattle, WA. Some of the most persuasive evidence for our intelligence-permeated universe is in the area of cellular biology, and specifically in the [irreducible complexity](#) of the DNA molecule. View this well-produced, five-part series on "[Secrets of the Cell](#)," narrated by biologist [Michael Behe](#). The writer has previously submitted a study on this subject, which has been cited earlier in this paper. Accordingly, we shall not attempt a recapitulation here but will briefly consider several aspects not addressed in that study.

To have information, there must be an informer; to produce something implies a producer; a design, the work of an intelligence, requires a designer. The design, the information, must pre-exist in the mind of the one who imparts and implements this mental content. The universe, from the moment of its inception, contained exquisite precision and surpassing specificity, with a thought nucleus as condensed as the plasma prior to the Big Bang, and with its already-in-place, finely-tuned constants and design parameters, and exhibiting not the high entropy currently in effect but about a quadrillion times smaller. How could this be? Only one explanation will intellectually and intuitively satisfy.

But **Joe Scott** offers some [alternative solutions](#) to satisfy those who want to keep the playing field confined to the physical universe. Joe is a bit droll, if not goofy, but he packs a lot of info in a short time span and touches all the bases. Yet, we're still left with the unresolved mystery: what/who was before the beginning and how account for the ultra-fine-tuning?

The "[combinatory problem](#)" presents major obstacles for proponents of Darwinian evolution, since random combinations, the mode of change proposed by evolutionary biologists, are far more likely "spit out gibberish" than make meaningful code or information. Relying on random mutations to search for a new DNA sequence capable of directing the construction of a new functional protein in the time available for the evolutionary process isn't going to happen while this universe is winding down. To make one short protein composed of 150 amino acids, there

would have to be 10^{164} other combinations that would not make that desired protein: See the “[Probability of a Single Protein Forming by Chance](#)” and the [longer video](#), from which this clip was drawn, “Origin— Design, Chance and the First Life on Earth,” which is no longer available for free viewing but may be rented here. Both presentations have splendid animation and compelling delivery, both sonically and visually.

Also pertinent to this topic of chance versus intention in the creation of the universe, one may consider the work of Biola University’s philosopher of science [Paul Nelson](#) in this video, “[How do Paradigms Explain the Creation & Evolution Debate?](#)” (begin at 3:10). Nelson highlights the contradictions of earth-bound scientists who admit the use of intelligence in building computers and in computing physical processes, but cannot admit to the presence of intelligence in the generation and evolution of the [Cosmos](#).

Equally informative is [this](#) clip of chess champion and Ph.D. chemist Dr. [Jonathan Sarfati](#) calculating the “Staggering Mathematical Probability of Just One Protein by Chance!” In this longer presentation, “[Contend For Creation](#),” Sarfati, with humor and verve, and from a professedly Christian and biblically-based perspective, defends the logic of a God-originated universe.

A brief survey of some of the many physicists, microbiologists, cosmologists, mathematicians, philosophers, geologists and chemists who endorse the perspectives and explanatory power of Intelligent Design can be found [here](#).

The most cogent, thorough and illuminating presentation that lists six lines of evidence supporting Intelligent Design can be found [here](#). We summarize those six lines as follows:

1. The Origin of the Universe.

There is very strong evidence that the universe had a beginning. If the universe had a beginning, then it had a first cause. And if it had a first cause, then it makes sense to ask what kind of first cause is necessary to explain the origin of the universe. It must be:

- A cause outside of the universe
- Capable of generating all the matter and energy in the universe
- Capable of generating all the order we see inherent in the universe

That’s quite a job description—one that no known material cause or set of material causes appears capable of accomplishing. The need for such a powerful and intelligent first cause strongly suggests a purposeful design behind the origin of the universe, for which see: “[The Kalam Cosmological Argument](#)” (Part 1).

2. The Fine-Tuning of the Universe

The “Big Bang” was a “finely tuned expansion event,” where all the matter and energy in the universe were expanding from an unimaginably high energy state. However, matching that energy was control and guidance through natural laws that were designed to produce a habitable universe, a home for life.

Consider some of the [finely-tuned factors](#) that make our universe possible:

- If the **strong nuclear force** were slightly more powerful, then there would be no hydrogen, an essential element of life. If it was slightly weaker, then hydrogen would be the only element in existence.

- If the **weak nuclear force** were slightly different, then either there would not be enough helium to generate heavy elements in stars, or stars would burn out too quickly and supernova explosions could not scatter heavy elements across the universe.
- If the **electromagnetic force** were slightly stronger or weaker, atomic bonds, and thus complex molecules, could not form.
- If the value of the **gravitational constant** were slightly larger, one consequence would be that stars would become too hot and burn out too quickly. If it were smaller, stars would never burn at all and heavy elements would not be produced.

The finely tuned laws and constants of the universe are an example of specified complexity in nature. The following gives a sense of the degree of fine-tuning that must go into some of these values to yield a life-friendly universe (Also see [Privileged Species](#), a splendid presentation, with vivid images and moving narrative, that gives abundant evidence that our universe was designed.):

- Gravitational constant: 1 part in 10^{34}
- Electromagnetic force versus force of gravity: 1 part in 10^{37}
- Cosmological constant: 1 part in 10^{120}
- Mass density of universe: 1 part in 10^{59}
- Expansion rate of universe: 1 part in 10^{55}
- Initial entropy: 1 part in 10^{123}

The last item in the list—the initial entropy of the universe—shows an astounding degree of fine-tuning. What all this shares is the astronomically precise and purposeful care and planning that went into the crafting of the laws and constants of the universe, unmistakably gesturing toward....?

As Nobel laureate in physics [Charles Townes](#) stated:



I strongly believe in the existence of God, based on intuition, observations, logic, and also scientific knowledge.

— Charles Hard Townes —

very special universe: it's remarkable that it came out just this way. If the laws of physics weren't just the way they are, we couldn't be here at all. The sun couldn't be there, the laws of gravity and nuclear laws and magnetic theory, quantum

mechanics, and so on have to be just the way they are for us to be here.”

Some scientists respond, “Well, there must be an enormous number of universes and each one is a little different. This one just happened to turn out right.” That’s a speculation, and a pretty fantastic one—or, in other words a desperate recourse. It assumes there really are an enormous number of universes and that the laws could be different for each of them. One would like to get a look at the universe-generating machine responsible for this abundance.

The other possibility is that our universe was planned, and that's why it has come out so specially. See "[The Fine-Tuning of the Universe](#)." Townes sees a complementarity between science and religion. The former investigates what physically is. Religion proposes answers to the question: "Why is it?" See this Townes interview, "[Are Science and Religion compatible?](#)" Also see [this video](#), taken at a Science and Faith conference (2019), on the mutuality of these two perspectives, where [Eric Metaxas](#), often acting as the devil's advocate, interviews Stephen Meyer. Good chemistry here.

3. The Origin of Information in DNA and the Origin of Life

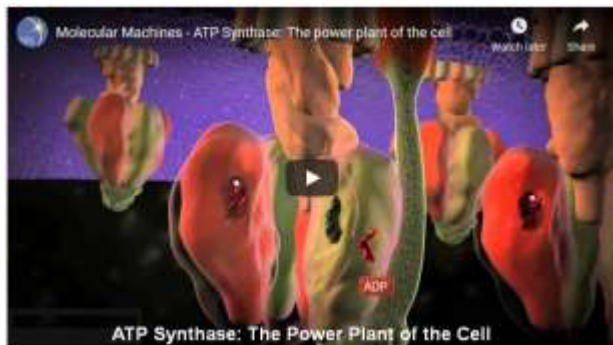
The laws of the universe are *necessary* for life to exist, but they aren't *sufficient* to explain how life arose. The origin of life requires a massive infusion of information. Stephen Meyer puts it best in his book [Signature in the Cell](#) (full online text): "The theory of intelligent design holds that certain features of the universe and of living things are best explained by an intelligent cause, not an undirected process such as natural selection." See: [Signature in the Cell](#) as a short video clip, "[DNA and Information](#)" (mind is the source all information), and [here](#) for a cornucopia of relevant videos. In this book Meyer also calls attention to another compelling line of evidence for I.D.—molecular machines, as there is no known cause, other than Intelligent Design, that can produce machine-like structures with multiple interacting parts. In his latest book, [Return of the God Hypothesis](#), Myer takes the final step and pushes the evidence-based causal chain back to the beginning, when God birthed the universe.

4. The Origin of Irreducibly Complex Molecular Machines

In a well-known 1998 article in the journal *Cell*, former president of the U.S. National Academy of Sciences, [Bruce Alberts](#), explained the astounding nature of molecular machines:

[T]he entire cell can be viewed as a factory that contains an elaborate network of interlocking assembly lines, each of which is composed of a set of large protein machines.... Why do we call the large protein assemblies that underlie cell function protein machines? Precisely because, like machines invented by humans to deal efficiently with the macroscopic world, these protein assemblies contain highly coordinated moving parts.

There are numerous molecular machines known to biology ([this article describes 40 of them](#)). Two videos, produced by the Discovery Institute, explain the complexity and design of some well-known molecular machines, with memorable animations and first-rate narration. First, "[ATP Synthase](#), The power plant of the cell."



Second, "[The Workhorse of the Cell: Kinesin](#)."



5. The origin of Animals

For the full online text of Meyer's sixth book, [Darwin's Doubt](#), see [here](#); for a striking, vivid, visual version, see [Darwin's Dilemma](#); see [here](#) for a list of Meyer's published books to date—

Stephen Meyer considers the nature of animals and what is required to “build” an animal. He finds that only intelligent design can explain the abrupt origin of animal life in the fossil record, as well as the new information required to build the integrated, organic totality of parts and systems that comprise animal body plans. Here’s how Meyer makes the case that is the best explanation for many aspects of the origin of animals, as witnessed in the Cambrian explosion:

Intelligent agents can:

- *generate new forms rapidly, which we see in the abrupt appearance of animals in the Cambrian*
- *generate the top-down patterns of appearance that we see in animal body plans;*
- *construct and modify complex integrated circuits that are necessary for animal development;*
- *generate the new digital information that we see in DNA;*
- *generate new structural (epigenetic) information and construct the functionally integrated and hierarchically organized layers of information that we see in animal body plans.*

Meyer concludes that “both the Cambrian animal forms themselves and their pattern of appearance in the fossil record exhibit precisely those features that we should expect to see if an intelligent cause had acted to produce them. It constitutes the best, most causally adequate explanation for the origin of information and the circuitry necessary to build the Cambrian animals. It also provides the best explanation for the top-down, explosive, and discontinuous pattern of appearance of the Cambrian animals in the fossil record.”

Information drives the development of life. But what is the source of that information? Could it have been produced by an unguided Darwinian process? Or did it require an Originator and a Guide? In this concise documentary (“How Complex is [DNA](#) and Where Did the Information in DNA come from?”), Dr. Meyer explains why Intelligent Design is the best explanation for the origin of information in animals. Also see “[Evolution: From Bacteria to Beethoven](#),” Myer’s lucidly reasoned video, which identifies two major problems for Darwinists.

[David Gelernter](#)—called by Sun Microsystem’s founder, Bill Joy, “one of the most brilliant and visionary computer scientists of our time,” while *The New York Times* called him “a computer science ‘rock star’”—regrets “[Giving up Darwin](#),” but is rationally compelled to do so. Herewith are excerpts from the account of Gelernter’s wide-ranging intellectual journey and conversion:

“Darwinian evolution is a brilliant and beautiful scientific theory. Once it was a daring guess. Today it is basic to the credo that defines the modern worldview. Accepting the theory as settled truth—no more subject to debate than the earth being round or the sky blue or force being mass times acceleration—certifies that you are devoutly orthodox in your scientific views; which in turn is an essential first step towards being taken seriously in any part of modern intellectual life. But what if Darwin was wrong?

“There’s no reason to doubt that Darwin successfully explained the small adjustments by which an organism adapts to local circumstances: changes to fur density or wing style or beak shape. Yet there are many reasons to doubt whether he can answer the hard questions and explain the big picture—not the fine-tuning of existing species but the emergence of new ones. The origin of species is exactly what Darwin *cannot* explain.

“Stephen Meyer’s thoughtful and meticulous *Darwin’s Doubt* (2013) convinced me that Darwin has failed. He cannot answer the *big* question.... Meyer and other proponents of I.D. are the dispassionate intellectuals making orderly scientific arguments. Some I.D.-haters.... remind us of

the extent to which Darwinism is no longer just a scientific theory but the basis of a worldview, and an emergency replacement religion for the many troubled souls who need one.... “The exceptional intricacy of living things, and their elaborate mechanisms for fitting precisely into their natural surroundings, seemed to cry out for an intelligent designer long before molecular biology and biochemistry.” “*Darwin’s Doubt* is one of the most important books in a generation. Few open-minded people will finish it with their faith in intact,” as was the case with Gelertner himself, who became an I.D. proponent. For more positive reviews of Darwin’s Doubt by prominent scientists, engineers, doctors, researchers, historians and authors, see [here](#).

6. The Origin of Human Beings

There are many aspects of humanity that point to I.D. As discussed in the book [Science and Human Origins](#) (full text), the human body plan appears abruptly in the fossil record, challenging an evolutionary explanation. Humanity’s unique physical, behavioral, and cognitive abilities collectively show the design of our species. The documentary “[Fire-Maker](#),” narrated by medical



doctor and Ph.D. biochemist [Michael Denton](#), explains some of humanity’s unique mental abilities.

Natural Selection and Darwinian Evolution—Final Comments

Substantial scientific evidence and the sound reasoning of numerous qualified and reputable experts in many disciplines has been presented in the preceding documents to make it abundantly clear that Darwinian evolutionists cannot account for macro-biological changes and that they have no way to account for both the universe’s and human life’s origins. This is what [Douglas Axe](#), Maxwell Professor of Molecular Biology at Biola University, calls “[Evolution’s Gaping Hole](#),” by which he means both the failure and misguided refusal to admit that this “science” has no explanatory power to answer the first and essential question: From whence and how does creation acquire being? What causes a thing to be? Evolutionary theory ignores conditions pertaining to life’s genesis and begins its labors after things are conceived (in both senses of the word—to think and to give birth to) and already have physical existence. Axe is the author of the book [Undeniable: How Biology Confirms our Intuition that Life is Designed](#).

[Richard Dawkins](#), vocal British evolutionary biologist and dogged atheist, calls [natural selection](#) “the blind watchmaker” and, in doing so, shows the absurdity of his evolutionary stance. Even the word “selection” is a misnomer and subverts his thesis, for to select, one must choose between a

pool of possible options. Choice requires intention and entails a mental decision and an act of will, which abilities cannot be ascribed to unintelligent, blind particles, singly or in aggregate. Austrian/US evolutionary biologist [Andreas Wagner](#) asserts in [this video](#) (starting at 2:25) that “natural selection can preserve innovations but it can’t create them.” He quotes Darwin’s own admission that “I have hitherto sometimes spoken as if the variations...had been due to chance. This...serves to acknowledge plainly our ignorance of the cause of each variation.” As pioneer Dutch botanist and pioneer geneticist [Hugo de Vries](#) (1848-1933) put it, “Natural selection may explain the survival of the fittest, but not the arrival of the fittest”—that is, how selection came into being. A near contemporary of Darwin (1809-1882), American paleontologist [Edward Drinker Cope](#), wrote in 1887 that “evolutionists attempt to explain design structures through the Darwinian law of the survival of the fittest. It is justly urged against this reasoning that it attempts no explanation for the **origin** of such structures.” So, we are back at square one. The original cause remains unaddressed. Evolutionists, as well as material physicists, have entered into the creative process *in medias res*, *after* creation has taken place and is already ensconced within the framework of their ruleset, having taken the universe’s origin for granted, constituting a “scientific” subterfuge, a deliberate omission.

The Knowledge Vector—Pathways to Truth

The knowledge vector of this study begins with Platonic *metaphysics*, “advances” (actually, descends) to Newtonian physics, which in turn is gradually being supplanted by quantum physics, and ultimately will be centered in the “science” of consciousness—the subject of inquiry and the information derived therefrom becoming less and less material. Actually, all information is nonmaterial, regardless of the materiality of what it focuses on. The “substance” or “thingness” of reality becomes increasingly insubstantial—from discrete particles (Democritus’ atoms) to probability location (which is surely a mental construct), to digital code. On this continuum, we approach the meat of Campbell’s theory of everything (TOE)—the digital composition of objective reality, experienced as a virtual, or simulated, reality. To facilitate our understanding of why computer descriptives figure so prominently in Campbell’s theory, we can benefit from familiarizing ourselves with the work of John Wheeler (see page 29) and his “it from bit” approach to quantizing the world. According to Campbell, his big TOE is “a science of immateriality.”

Along this knowledge vector, the role of the thinker in knowledge acquisition becomes more and more apparent; that is, the external world as firsthand experience, as versus being secondhand, mathematically and logically derived. In the first instance, we experience what we know. In the second, we are told what is true, or what we should believe. Subjectivity confers its own authority (whether or not the experienced knowing is true); whereas, the warrant of “objective” fact is scientific fiat and not the result of one’s personal determination, where the instantaneous “givens” of perception and sensation become the data for thoughtful inquiry, the fertile field for knowledge harvesting. To the objection that the inner experience of truth constitutes *radical* subjectivity, we reply, What is not, at root (Latin *radic*, *radix*) subjective? Truth claims, be they from outer “authorities” or from personal experience, must, in the final analysis, be certified by the person, in his conscious mind. And direct revelation, in the form of intuition, will give this certitude.

Consciousness Revisited

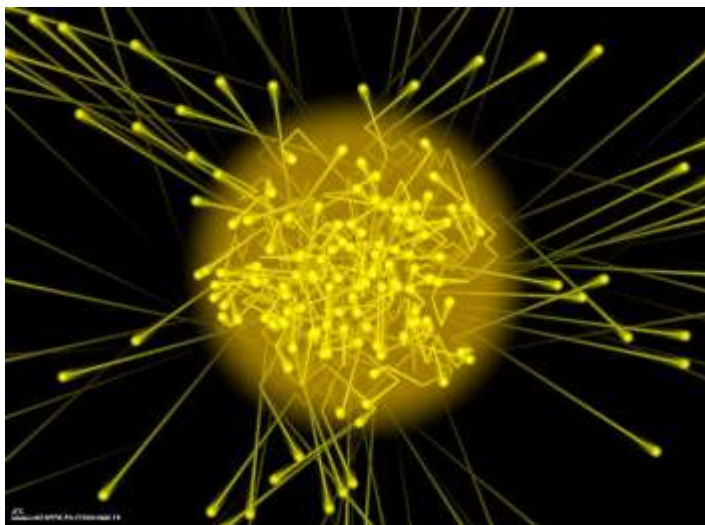
Consciousness assumes awareness. In the famous double-slit experiment (see p. 23) and its many follow-ups, the awareness of an observer was found to collapse a wave function into a particle, a non-mass phenomena took on mass, became embodied—an outcome remarkable in itself and for its meta-

physical implications. This transformation demonstrated that observation, and therefore consciousness itself, may have active agency. More likely, its very existence may have a property, analogous to radiation or magnetism on the physical level, such that its very presence, as focused awareness, is acknowledged or apprehended by all quantum reality, which in turn points to the disconcerting (at least to diehard materialists) possibility that all quantitative matter is potentially conscious.

Electrical engineer and computer scientist [Gino Yu](#) distinguishes between the Western and the Eastern views of reality—the former concentrates on the outer world, the latter is more inwardly focused on the state of mind of the thinker, whereby he can more readily experience his inclusion in the outer world and that he is compatible with and even selfsame as that world. In other words, the Eastern view is monistic, not dualistic, not *this* versus *that*, but *this* is *that*, *this* being an instance or particularization of the all-containing *that*. Hindu metaphysics have taught this view of consciousness for millennia: *tat tvam asi*, or thou art that. Given this (in-) outlook, the Eastern mind has no difficulty realizing that consciousness is present everywhere, while the Western approach isolates and studies the object of thinking, and simply takes the thinker for granted. Yu distinguishes between intellectual and experiential knowing. Spontaneous immersion *in* nature, or unmediated revelation, is different from thinking *about* these experiences: see this Yu interview, [What is Consciousness?](#)

Is consciousness fundamental? According to [Rupert Sheldrake](#), [consciousness](#) embraces the realm of possibility, which allows for the exercise of free will. In this he is in agreement with Tom Campbell, who maintains that focusing intent (free will) from the level of being can and will alter reality. See Campbell's presentation on "[What Can You Do with Your Consciousness?](#)" Every consciousness is "netted" with every other consciousness, so that changing oneself through willed intent may have a corresponding effect on others.

Sheldrake agrees with Bruce Lipton (see p. 30) that most of our life is not free because unconscious habit is dictating our thoughts, feelings and actions. Only in fully conscious purposeful moments can we effect changes and modify our lives, from the inside out. Whether our thinking be automatic (subconscious) or intentional, it is always causative. Lipton quotes the Buddha in support of his contention: "Our life is shaped by our mind; we become what we think. Suffering follows an evil thought as the wheels of a cart follow the oxen that draws it. Joy follows a pure thought like a shadow that never leaves." Sheldrake advances the possibility that all matter has consciousness



A **photon** is the smallest discrete amount or quantum of electro-magnetic radiation. It is the basic unit of light. Photo credit: JFC

potential, which accords with de Chardin's proposal that all matter, Earth itself, is evolving into a globe of fully realized love and mind. See p. 12 above and [this video](#) (32:30 – 39:02 and 41:30 – 49:20). In his book [The Phenomenon of Man](#), Teilhard writes that evolution is a process that leads to increasing complexity, culminating in the unification of consciousness; also, that everything "that moves upward [or inward] toward greater consciousness... must converge."

Consciousness is not a thing. It has no limitations. It is irreducible and



Thoughts Firing Neurons in the Brain. (Image credit: Lightspring/Shutterstock.com)

unconstrained by space and time. We come closer to it as we understand the nature of quantum reality, which is immaterial. Is it not ironic that the immaterial mind, when focusing on massless photons will particularize them, converting their wave form into particles? But these particles also have no mass. So the photon has a split personality, exhibiting two forms. Or we could say that its particle is the persona of the photon's unseen wave form. And the mind communicates telepathically with the photon, which is of like mind, since it responds to the "presence" of the observer. It has a mind of its own and doesn't want to be seen as a wave, which it is when unobserved. It "reads" the observer's thought-presence.

We are describing a two-way street where the viewer says, "I see you," and the photon responds, "and I see you." Both observer and photon are on the same wavelength, but that wavelength is not, like light, on the electromagnetic spectrum, for while brain neurons "fire" in response to one's thinking, thought itself is of supraphysical origin (as is love), while the brain is mind's palimpsest on which it writes a physical-world copy, just as letters and symbols code for thought. So the speed of thought is instantaneous and timeless, while the speed of light is constant (about 186,282 miles per second), which is lightning fast, but measurable.

The mind, portal to consciousness, is immeasurably larger than the physical universe, since it is not subject to the constraints of space and time. Recurring to the double-slit experiment, what image do we conjure when the word "observer" is mentioned? A 3-D human body, right? However, that body is not observing. It but hosts the observer—the purely nonspatial mind, whose function is to think. All scientific measurements and analyses are thought-based, and all theories, findings and calculations are mind-centered. All such speculation and empirical proofs have no existence without thinking, which brings them into and sustains their being.

Critique and Assessment of Campbell's Big Theory of Everything

We have referred to Campbell's [MBTOE](#) throughout this study. The purpose of this section is highlight the theory's principal assertions, particularly as they relate to consciousness and how and why that consciousness is modeled as a virtual, digital reality that bears every hallmark of being a universal computer. This synopsis and critique assumes the reader's familiarity with what has been herein presented, supplemented, in some cases, with his own independent investigation. Campbell does not explicitly pinpoint how creation came into being. His strength lies in being able to explain the content of this creation as information, as well as to account for what physicists find to be unsolvable mysteries, by advancing the computer concepts of "subsets" and "supersets." And while the importance of both love and will in expanding individual consciousness is emphasized, being both vital and causative, Campbell doesn't state where these powers come from. To say they reside

in all-consciousness simply begs the question, for how did they come to be *there*? He affirms the reality, indeed the necessity, of choice, for it is by choosing that both man and minds evolve. To be creators and causers, humans must possess such a faculty; but again, what is that faculty's origin?

Campbell's consciousness contains all individuated instances of dynamic will and love, but consciousness itself is not dynamic in that sense. It is a metaphysical analogue to "objective" spacetime, the "place" where all subatomic activity occurs, as in an infinite envelope. But space, time, mass, gravity, spin and charge are all derivative and owe their nature and being to what lies outside nature—proximately, to mind. And to what does mind owe its own existence? To the ultimate Be-er and Doer, Who, out of its macrocosmic creative Being, individualizes billions of potentially self-same microcosms. The sun gives us a helpful simile. Its dynamic is to divide and reunite its composing elements, hydrogen and helium. Fission and fusion characterize its activity. It is a sacrificial process because the energy it releases, in the generation of the entire gamut of electromagnetic frequencies as galactic waves, leads to its eventual extinction as a sun. However, its abiding being is transformed into another manifestation (errant energy, dark matter, black hole, intergalactic cinder), since, according to the First Law of Thermodynamics, energy can neither be created or destroyed, only transformed.

In the case of individual humans, at death their physical bodies decompose to their constituent elements, while the liberated soul and spirit are eternal and will return, after processing its prior earthly experiences, to subsequent earthly embodiment. Since humans ensoul and enspirit, as well as permanently survive, their perishable bodies, is it not reasonable to assume that the sun, physical progenitor of our Cosmos, likewise has a soul and spirit which will endure after the extinction of its physical body?

Consider: All the planets in our solar system originate in and from the sun, including the four Earth Kingdoms (mineral, plant, animal and human), all of which have incipient, and



A solar flare from our Sun, which ejects matter out away from our parent star and into the Solar System, is dwarfed in terms of 'mass loss' by nuclear fusion, which has reduced the Sun's mass by a total of 0.03% of its starting value: a loss equivalent to the mass of Saturn. $E=mc^2$, when you think about it, showcases how energetic this is, as the mass of Saturn multiplied by the speed of light (186,282 miles per second) squared leads to a tremendous amount of energy produced. Our Sun has about another 5-7 billion years of fusing hydrogen into helium, but there's much more to come after that. NASA's solar dynamics observatory/GSFC

in some cases sourced in not simply the sun's physical body, but in its invisible bodies, which inhere in, animate and govern all solar processes. And what is true of the sun applies to the countless stars (suns) in the universe. Each and all have immanent souls, minds and spirits, as well as any satellites in the orbit and gravitational field of their influence, just as do the planets in our solar system, each of which has beings evolving on it, though they are not physically embodied (see the [Cosmo](#) pp. 255-260). All are gaining experience and evolving. And as Earth is permeated by the Christ Spirit, made possible through the blood shed by His impaled and stigmatized Jesus body,

so are other planetary bodies in myriads of solar systems governed by high spiritual beings, but not indwelling, as in the unique case of Earth, which supports life on the physical level. Even higher spiritual beings of sublime intelligence and power govern the enormous systems of stars we call

galaxies, subdivisions of which are constellations, each being ruled by hierarchies of celestial beings who share their natures with all the heavenly bodies in their sphere of influence.

On Earth these angelic hierarchies, or choirs, bear Biblical, Greek and astronomical names: (1) Aries-Xeophim (2) Taurus, Terraphim (3) Gemini, Seraphim, Lords of Burning Love (4) Cancer, Cherubim, Lords of Harmony (5) Leo, Thrones, Lords of Flame, Lords of Will (6) Virgo, Kyriotetes, Dominations, Dominions, Lords of Wisdom (7) Libra, Dynamis, Lords of Personality, Virtues (8) Scorpio, Exusiai, Elohim, Authorities, Lords of Form, Powers, (9) Sagittarius, Archai, Principalities, Primal Beginnings, Lords of Mind (10) Capricorn, Archangeloi, Lords of Darkness, Forces of Individuality (11) Aquarius, Angeloi (12) Pisces, Virgin Spirits (Humanity). See "[The Celestial Hierarchies and Dionysius the Areopagite](#)." Also see how these Choirs of angels are gloriously depicted in art, with an informative narrative, in the video "[What are the Nine Choirs of Angels?](#)" In the *Rosicrucian Cosmo-Conception*, Diagram 9, entitled "[The Twelve Great Creative Hierarchies](#)," describes the role each of these orders of celestial beings, for which also see page 59. One may view [Hildegard of Bingen](#)'s painting of the choirs of angels [here](#). Finally, see this well-informed and visually satisfying presentation, "[The Synaxis of the Heavenly Bodiless Powers](#)."

At the macro-metaphysical level, in Christian terms, God sacrifices his second Person, the Christ Spirit, who takes on human form to enable humanity to transcend their earth-bound consciousness. More on this Christian perspective will follow.

Consciousness and God

It is possible for the mind to be in a state of awareness without conscious content, such as achieved by one who is advanced in meditation. For example, in the [Tao Te Ching](#), Lao Tzu, urges one to "Empty the mind of all thoughts." This longer quote from Verse 16 of the [Tao Te Ching](#) relates to several major themes in our study:



St. Paul Writing Epistles © Anna May McCallum

*Become totally empty
Quiet the restlessness of the mind
Only then will you witness everything
unfolding from emptiness....*
[Steiner calls it "the great silence" (see p. 99)]
*Be still
Stillness reveals the secrets of eternity
Eternity embraces the all-possible
The all-possible leads to a vision of oneness
A vision of oneness brings about universal love
Universal love supports the great truth of Nature
The great truth of Nature is Tao
Whoever knows this truth lives forever
The body may perish, deeds may be forgotten
But he who has Tao has all eternity*

In the ancient Indian [Bhagavad Gita](#) the meditator practices mental silence. Mental stillness opens the mind to the contents of all-

Consciousness. In the Western world, perhaps due the predominance of the Cartesian dictum “[Cogito, ergo sum](#)” (I think therefore I am), “mental silence represents both an alien concept and an illogical experience.” A limited analogy may prove helpful. The field of universal Consciousness may be likened to a vast central library containing all the books ever published (but not yet digitized). Each volume in branch libraries represent the contents of individual consciousness. The thinker is the librarian, who can’t be aware of the content of a book until she looks for where it is filed in the system’s memory bank and then retrieves and “opens it up.” If she sits at her desk, the book, the specific conscious content, remains in the stacks, to all intents and purposes having no existence. Yet each volume still exists in the library’s total holdings, which may be likened to all-encompassing Consciousness, or God.

What is the relationship between consciousness and God? Does consciousness, if fully explored and meditated on, lead to God? This question is the topic for Lawrence Kuhn’s [interview](#) of [Keith Ward](#), Susan Blackmore (a proudly confirmed atheist), [Varadaraja Raman](#), (also see [here](#)), [Paul Davies](#) (see [here](#) for interview) and [John Leslie](#) (see [here](#) for interview).

Paradigmatically, universal awareness may be described as that which was (or is) from the beginning, the ground of all being and all possibility—called “Consciousness” by the more free-thinking physicist and “God” by the theist and the enlightened human mind that surrenders itself to gain knowledge of the Source and Giver of all knowledge. While the physicist and engineer make models of nature, similitudes of physical reality and mathematical narratives, the Maker of the



A Recording Angel

William Blake

universe, the ground of all knowledge, gives His Self through the Logos, Who can be received by whomever has the mind of Christ. For though no one can know the Father but the Son (Christ), the Christ within gives that access (as in “I AM the door”) and the potential comprehension of all content of consciousness.

Campbell explains what and how we know, as well as what we don’t and will know, as degrees of probability, but he has no explanation for “In the beginning,” other than the statement that consciousness has always been and never was not. But consciousness, in and of itself, has no agency. It is simply that in which all that is, was and will be, is contained. (It is equivalent to the **actionless** [Silent Watcher](#). See p. 9.) Consciousness does not do, but it does accommodate all doers and their deeds. These deficiencies, the lacking of first cause, an unmoved Mover, require a source for the will that humans exercise, a free will not determined by necessity—the original Inceptor of conscious being. To meet this need we

return not to the overwhelming evidence for the existence of an Intelligent Designer, as persuasive as that is, but to the God of God, the Light of Light, the One who willed Being into being, whose impulse inputs and impels matter on all levels—physical, vital, desire (soul), thought/mental, ideational, and three grades of spirit (human, life, divine), for which see the Diagram of the Seven Worlds on p. 22 and the text elucidating this hierarchy of worlds and the grades of consciousness pertaining to each in the [Rosicrucian Cosmo-Conception](#) (pp. 24-133). Can this suprasensible ontogenesis be proven? Not mathematically or logically; only, for the time being, intuitively, until we each have spiritually developed to the point where we can consciously enter these higher worlds and confirm, experientially and first-hand, their reality; i.e., knowing as we are known, as given by St. Paul’s inspired description of love in [1 Cor. 13](#) and pp. 2-5 above.

Conscience and Consciousness

We have not yet explicitly distinguished between consciousness and conscience, but the reader may have surmised it, and the distinction bears on our critique of Campbell. The existence of conscience presupposes consciousness. One must be not merely aware but self-aware, have an inner eye open and fixed on oneself at all times, be one’s own recording angel (see the *Cosmo-Conception*, where the recording angels are called the “[Lords of Destiny](#)”); for *all* of one’s thoughts, emotions, words and deeds, whether conscious or unconscious, are recorded on the permanent seed atom of the vital body and stored in what the Rosicrucians call the [memory of nature](#), and specifically in the reflecting ether of the vital body, which corresponds to the Vedic/Hindu “[akashic record](#).” These records can be construed as synonymous with consciousness itself, though a more complete record of the *Earth*’s evolution is found in the World of Thought, and, for the most complete and accurate record, the [World of Life Spirit](#), where they may be accessed only through [advanced spiritual development](#). The seed atom’s record and its essence, which is stored in the thinker’s mind as the basis for the formation and elaboration of conscience, must be part of his wakefulness to be usable as a reliable informer and free-will guide.



The Helix Nebula “*The Eye of God*” © Andy Campbell

The image of the “eye of God” on page ten (above, also see icons [1](#) and [2](#)) attests to the fact that God sees all. He is everywhere present, in and outside of all time. As Creator, He made not only creation but the laws which give it order and intelligibility. If God is the author of the laws of nature’s constants and forces (gravity, electromagnetic vibrations, strong and weak forces), reflecting His divine constancy, then it is hardly surprising that God is the source of the soul and thought worlds. As Lawgiver, He instructs Moses in what constitutes right behavior. Because there is a moral dimension conditioning the invisible worlds of thought and feeling, man can develop a conscience that instructs him and whose violation causes grief and suffering. Conscience is to the moral and thought dimensions as its parameters and constants are to the physical world, ordaining its structure and functions.

Conscience is the eye of God individuated in each person to serve as informer of right and wrong behavior (morality), to instruct and guide through the

law of cause and effect, which operates on all planes of existence. For an extended and in-depth study of conscience as it is formed and functions in the uncircumscribed field of divine omnipresence, see “[Conscience and the Eye of God](#).” Also refer to the [Cosmo](#) where *conscience* is defined as “that impelling force which warns us against evil as productive of pain and inclines us toward good as productive of happiness and joy.” [Elsewhere](#), echoing what Elijah [heard](#), Heindel refers to conscience as “the still, small voice.” Conscience is formed largely in the Human Spirit’s postmortem existence, but also by performing the nightly exercise of mental and emotional [retrospection](#) of each day’s events. This practice has been known for millennia. Here is Pythagoras’ advice:

*Nor suffer sleep to close thine eyes
Till thrice thy acts that day thou hast run o’er;
How slipt? What deeds? What duty left undone?*

In [this article](#) on the value of voluntary salutary suffering, conscience is described as “the analogue of pain on the mental and emotional level. Conscience is a triggering of our moral and spiritual nerves. Its Old Testament antecedent was the brazen altar, where salt was applied to the sacrificed animal flesh to signify the searing pain of genuine remorse.” See Max Heindel’s [Ancient and Modern Initiation](#) to understand the function of this brazen altar and all the other articles and stages in the Old Testament initiation, as chosen candidates (only priests at that time) processed through the Tabernacle in the Wilderness to an ultimate revelation of Divinity in the Holy of Holies.

It would be both naïve and harmful to think that the moral universe of thought and feeling/desire is any less finely-tuned than its physical counterpart. The law of cause and effect is in full force and exquisitely calibrated in this meta-physical dimension as well, with its own constants and parameters. A signal biblical acknowledgment of this moral governance is narrated in Jehovah’s giving Moses the two [Tables of Law](#) on Mt. Sinai. In fact, the entire Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) is called “The Book of Law.” Many of these laws are culturally specific, but others, especially the Ten Commandments, apply to all humanity, and their conduct must be ordered to its ethical and moral requirements, with dire consequences for their neglect or transgression.

Hounded by God?

In Francis Thompson’s poem “[The Hound of Heaven](#),” it is not God who is pursuing the poet but his own awareness of God’s law in the form of conscience, serving as moral arbiter of his motives and pilot of his deeds, all taking place in the boundless domain of consciousness. Convicted by the judgment of his own conscience, he flees in dread and desperation, pursued by the hounds of relentless self-accusation. But he knows from whom he flees, for he tells us in the first line of the poem—**Him**, “Designer Infinite.” And the flight takes place “down the labyrinthine ways/ Of my own mind.” The poem concludes with these words of the Sought:

*Ah, fondest, blindest, weakest,
I am He whom thou seekest!
Thou dravest love from thee who dravest Me.*

To disobey conscience is to disobey (literally, “not hear”) God, which disobedience drives God away, or, more accurately, it drive one’s personal consciousness away from ever-present God.

Campbell has expanded on the standard understanding of “consciousness” to mean the field of all past, present and the future experiences, including all statistically probable and improbable events and worlds. To be conscious is to be aware, the precondition for thinking. It presumes a wakeful

state of mind. So, being conscious is an activity. Consciousness itself, however, is not an activity but a condition of being. Only when I am conscious can I be self-conscious. This is an evolutionary achievement whereby the doer as thinker self-reflects, enabling him to partake more of the nature of the divine Thinker, Second-Person God, as affirmed by St. Paul in 1 Cor. 2:16: "But we have the mind of Christ." To be conscious requires focus and active willing, linking each person to divine Will, the principal attribute of First-Person God.

We see how we can take a step beyond Campbell's alleged primary source to account for our abilities



Newton William Blake — Tate Museum, London

Blake, a visionary, who saw spiritual beings in supersensible worlds, depicts an earthbound Newton, hunched over as by the pull of gravity, sitting on an inanimate rock in a barren landscape, protracting a grounded conception of reality. Blake characterized Newton's "natural religion," today called "[metaphysical naturalism](#)," as "sterile."

and powers—plenipotent God, and not simply the intermediate consciousness of [MBTOE](#), which is the quiescent and unacting ground of virtual reality. Consciousness cannot get things done. God can, and does. Campbell, given his rigorous scientific training as a NASA engineer and an adept in computer modeling, like his fellow physicists, is wary of "going the ontological distance." He does go part way and breaks some new ground by stipulating consciousness as the ultimate reality. But it is not ultimate enough. Three-Personed God is not only the ground of universal consciousness, but also the source of Will, Love and Mind.

Most fundamental things in physics have no apparent cause. They just are. *Why* they are cannot be explained. Campbell's BTOE apparently changes the picture—if [two assumptions](#) (view from 0 to 4 minutes) are made at the outset: one, consciousness exists and two, evolution exists. Everything else is logically derived from these two assumptions. If they be granted, all the paradoxes

in physics are answered, including tunneling, entanglement, the Zeno effect, the constants in nature, etc. We must note, however, that while micro-evolution—adaptive changes within an *existing* species—is admitted by I.D. scientists, [Darwin's theory fails](#) to account for and prove *new* specie formation, or macro-evolution, which then would invalidate Campbell's second assumption. As a physicist, Campbell has conceded what a majority of his more conservative colleagues are unwilling to commit to—not only that consciousness exists, but that it is *the* fundamental reality. Trouble is, he's still in the same predicament: how does consciousness come to be? Campbell's answer? It has always been. So, instead of a God of the gaps, we have a consciousness of the gaps!

Seen through the filter of [MBTOE](#), our reality is virtual, information-based, computed and digital. As in a [virtual reality](#) computer game, there are three components, but writ large:

- 1) The universal computer, superconsciousness, is the ultimate reality, which contains the virtual reality with its built-in laws or parameters and the players.
- 2) The computed reality on the "hard" drive, which is all the data in the universe, past, present and future, expressed as probability distributions, and in the form of information, rendered as digital code and experienced as a virtual reality, that is, a simulation.

- 3) The active player, who looks at the data/information/code/pixels, reconstituted as the virtual images we recognize as the world around us. There is an interplay of data between the player (individual consciousness) and the computer program (larger consciousness), with feedback loops, occurring at the speed of light, refreshing and updating the information available to the player, so that his choice options are in flux, but always subject to the ruleset of the game (life).

If this resumé leaves the reader adrift and disoriented, be assured, nothing has changed in the world you know. It remains as it is. It is not threatened or encroached upon by Campbell's theory. That theory is purely instrumental and advanced to make sense of the world at a computational level, as information. Campbell is a pragmatist, along the lines formulated by one that philosophy's founders, [John Dewey](#), who wrote, "The utility of a theory is a matter of its problem-solving power; pragmatic coping must not be equated with what delivers emotional consolation or subjective comfort. What is essential is that theories pay their way in the long run—that they can be relied upon time and again to solve pressing problems and to clear up significant difficulties confronting inquirers." Dewey is right, Campbell gives us no "emotional consolation or subjective comfort," but we don't need it. The world we experience remains fully intact. Dewey also says, "To the extent that a theory functions or 'works' practically in this way [solving problems and clearing up difficulties], it makes sense to keep using it." So we can use Campbell's TOE, when it is helpful, without affecting the world we experience one iota.

[Donald Hoffman](#), professor in the Department of Cognitive Sciences at UC Irvine, also sees the universe as a computer, but this is an explanatory model, not one's subjective experience of reality. And this computer functions in and from the domain of consciousness in which individuated units of consciousness are membered. Only the act of observation creates physical properties, and that perception of the physical world is a byproduct of consciousness, an echo of Berkeley's philosophy of idealism (see pp. 1, 25). Consciousness, according to Hoffman, is [the totality of reality](#), and the physical world is the manifested content of this reality. Hoffman claims that consciousness is causative, but such a claim is erroneous, for consciousness has no causal agency, though it does contain all that was, is and will be caused, while the Causer is the one, true and ultimate universal cause, who is God. Hoffman's approach to solving the mind-body problem is the reverse of his physicalist confreres' methodology; for he starts with a theory of consciousness on its own terms, mathematically described, proposing that consciousness is fundamental and from it is derived all of quantum physics and relativity theory, making the latter dependent on consciousness. Hear and see Hoffman broach his theory of consciousness here: "[A Universe of Consciousness](#)."

Campbell claims he can prove that digital information is a more fundamental reality than the world we each experience as real, but that claim has no impact on our experience. It simply serves as an explanatory convenience. The thing experienced, on whatever level of being our consciousness is focused, will always have pride of place in the mind of the knower, who may be conversant with the code that is the putative original form of reality; but that coded information is vastly different from one's vivid personal experience, in comparison with which code shall be ever be mere lifeless shorthand—much as Newtonian formulations of "objective" reality are pallid and unrecognizable substitutes for what is actually experienced.

Moreover, we can work with some of the "players" Campbell uses in his "game plan," including free will, real choice, incentives to know and to grow, and most importantly, the functionality of love as a "tool" for understanding and moral development, even if the "take" on this paramount Christian virtue is reduced to its utility. But when we know that God is love, its power is increased exponentially and our reality, virtual or not, is transformed, transfigured and sanctified.

If Campbell's ontology, positing consciousness as the fundamental reality, springs open the gates of physical world lockdown, it does not go far enough and leaves us underwhelmed, given its purely functional application, its remoteness from human subjectivity and its inability to provide a compelling causative agency for life's origins and the dynamism that is behind human and universal evolution, including the unimaginable energy infused into spacetime at the moment of cosmic creation. So quantum cosmogenesis would alter the biblical text to read: "In the beginning, consciousness created...." The problem with this narrative is that it is far less plausible than its scriptural antecedent, since consciousness is not creative. It simply is. On the other hand, there are a number of persuasive arguments in [MBTOE](#)—deriving from recent findings in quantum physics, information theory and molecular biology—that support the age-old intuition that the monotheistic God of traditional religions gives us the only satisfying explanation for reality's being and becoming.

A Contemporary Argument for God

While we're on the topic of arguments that give evidence for God being the creator of the universe, there is one that is purely philosophical, but draws on recent findings in science pertaining to quantum physics and information theory, both of which state that information is a fundamental reality. In her witty and cerebral novel, [Thirty-Six Arguments for the Existence of God](#), [Rebecca Goldstein](#) thinks the most convincing of these arguments is the [Principle of Sufficient Reason](#), which postulates that the very intelligibility of the universe is sufficient reason for positing God as its creator. (Follow her reasoning [here](#), viewing from 2:18 to 5:26.) In Einstein's [words](#) (excluding the "therefore-God"



conclusion), "The most incomprehensible thing about the universe is that **it is comprehensible**."— "Physics and Reality" (1936). [Elsewhere](#), however, he took the penultimate step and said: "the laws of nature manifest the existence of a spirit vastly superior to that of men, and one in the face of which we with our modest powers must feel humble." This principle enables the thinking agent to perceive and confirm that the universe is exceptionally fine-tuned and, at the most fundamental level, is composed of information, discrete facts or bits of data. For every fact there must be a reason why it is a fact, and that explanation pertains to all the facts in

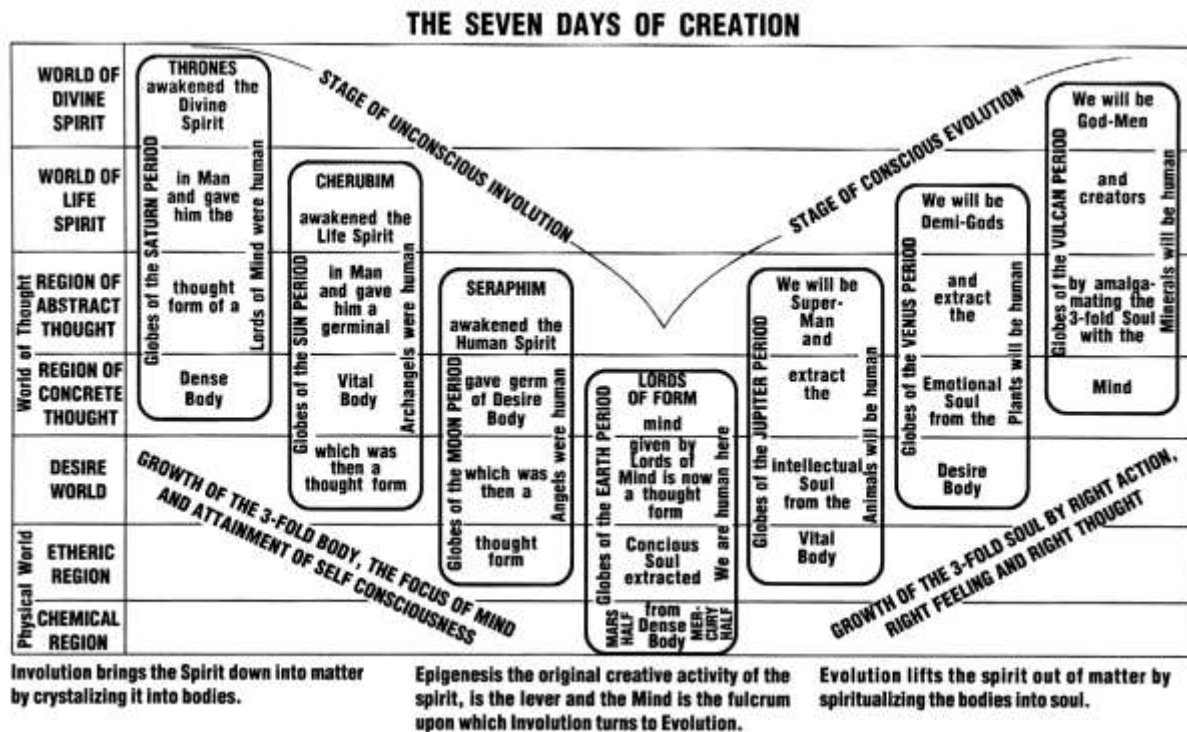
existence, for there is no "[brute contingency](#)" in the universe. For a logically rigorous and highly persuasive defense of this principle, revisit [this link](#).

If the Principle of Sufficient Reason passes muster, then the universe itself must have an answer for the question: Why *these* laws of nature rather than other laws? Why is there something rather than nothing? Such an explanation is infinite, and while we are finite, that doesn't affect or negate the existence of such an explanation. And since that explanation can't lie outside the universe, the universe must explain itself, because "all the universe is basically explanations." Physicists, such as Campbell, call it *information*. These explanations are intelligibilities, conditioned for and available to the intelligent mind of each thinker. The thing explains itself, which explanation is accessible to and even created for human intelligence and comprehension. The thing that causes itself we may call *God*, because only God can cause Himself. All other entities have their ultimate cause outside their being.

Humans must have a significant place in this universe, must be an instance or image of God's essence, for He has designed all that exists therein, and He creates nothing that is insignificant. In the same

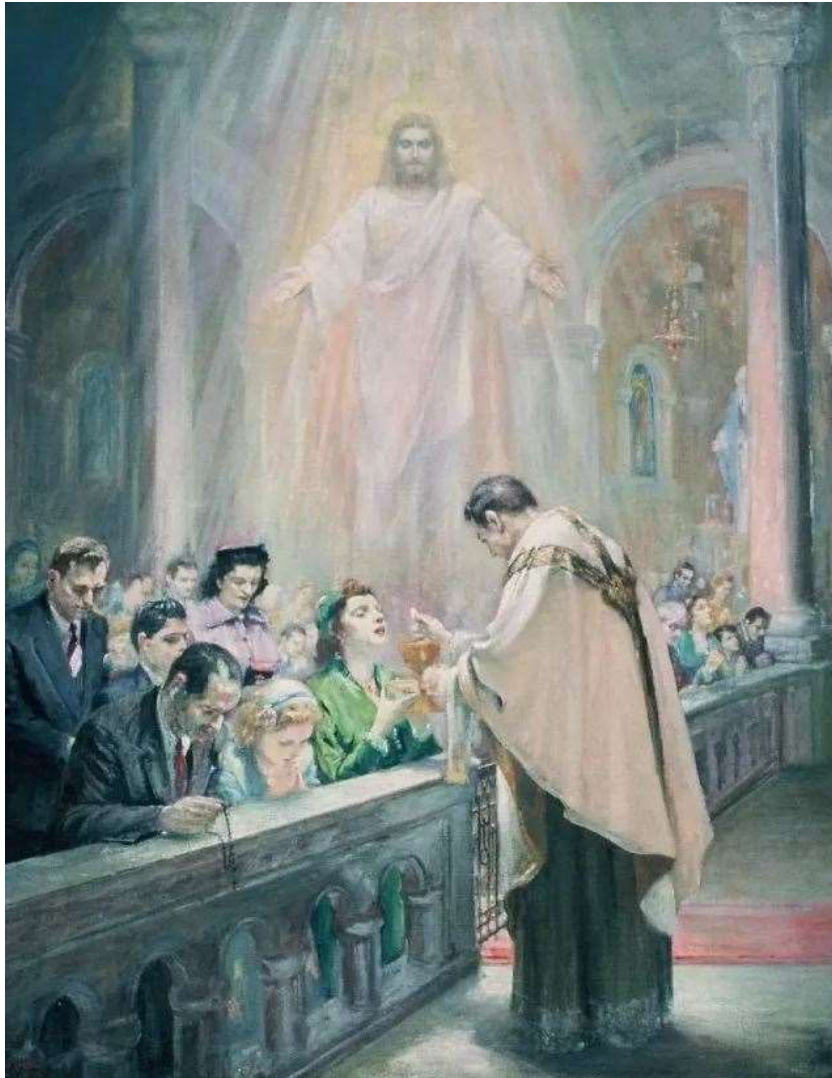
[video](#), where he interviews Rebecca Goldstein, Robert Kuhn also interviews [Ian Barbour](#), John Polkinghorne (see p. 34), [Robin Collins](#), [Anthony Grayling](#), [Yujin Nagasawa](#), and [Alvin Plantinga](#), all eminent in their respective fields, and their viewpoints, from both sides of the existence of God question, are well worth considering. Click the same [link](#) (bottom of p. 50) and begin at 5:36.

Love and Consciousness



[Iliia Delio](#) holds an Endowed Chair in Theology at Villanova University, with doctorates in pharmacology from Rutgers University and historical theology from Fordham University. She is the author of twenty-two books, including [*Unbearable Wholeness of Being*](#), [*Care for Creation*](#), [*The Emergent Christ*](#), and [*Making All Things New*](#). She asks if the new computer technology—that is assuming ever-greater clout and prominence in our daily lives and on which we increasingly rely—

isn't creating a new dualism in our experience, where love and information form two narrative choices for consciousness expansion—one in an artificial sense, the other “Christogenic” (the birthing of Christ-consciousness in each person), where all kingdoms of nature together evolve toward what Teilhard de Chardin calls the “[Omega Point](#)” and the Cosmos becomes the full realization of Love—one cosmic being. For love fosters holism, regenerates, makes all things new. The computer vision (version) of reality is mathematical, analyzed and atomized into bits and bytes, extrinsic electronic data that are unreal, in the sense that they can never be experienced other than as denotations, cyphers,



Oneness in Christ

Ariel Agemian, 1958

mere hypothetical existents. Love brings whole things together into larger wholes (Campbell's subsets and supersets), finds things in common and forms communities. The Christian rite of Holy (wholly) Communion is an ingesting of the body of love, whereby the communicant is assimilated into the universal body of Christ, incarnate love. By extension, we commune with the Earth by eating, drinking and breathing its body. Christ-infused Earth is our eucharist. We take in and eliminate nothing that hasn't been elsewhere, giving it the temporary order and identity we call our physical body, which is on loan as a provisional residence for our evolving soul, mind and spirit. But these higher faculties have transubstantiating influence on the body's composing elements, promoting, however imperceptibly, their nascent consciousness and evolution.

Quoting Teilhard, Delio says, “We are nothing else than evolution becoming conscious of itself.” (See “[Living](#)

[Cosmology](#),” beginning at 16:35 to 24:25.) The telos of that evolution is the universal realization of Christ consciousness. The confession of the apostle Paul in Galatians 4:19 that he “travail[s] in birth again until Christ be formed in you,” and in Colossians 1:27, where the “mystery” of “Christ [is to be formed] in you, the hope of glory,” refers to individual Christogenesis, but the evolutionary endpoint is for the whole universe to become Christed. Paul gets closer to that Omega Point in the passage from Ephesians 4:13, where “we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature man,

unto the measure of the stature of the fullness of Christ.” Delio’s four books cited above may be read online and will enlighten the reader on many of the topics advanced in this study.

The Apostle Paul expresses the *inclusivity* of this cosmic becoming, where *all* of nature is involved in the process, in his letter to the Romans (8:22 ff): “For we know that the whole creation groaneth and travaileth in pain together until now,” meaning that the entire Cosmos is experiencing the trials and travails of giving birth to and embodying Christ.

Vis-à-vis Campbell and his claim that digital information is at the foundation of the physical world, Delio distinguishes between Teilhard’s “ultra-humanism,” where man more completely actualizes his divine potential, and “transhumanism,” or “posthumanism,” where we become other than who we were created to be—a Christ bearer, as versus a cyborg. (To learn more about these radically different paths, see this helpful [article](#).) We don’t leave the world of nature behind as we evolve, we take it with us and evolve simultaneously with it. So, Delio suggests and warns, we may be entering into a new dualism. Technology may be isolating us from the natural world in which our human bodies have been engendered and be leading us into a wraith-like solipsism, where flat data and thin fare feed a mechanized virtual self. Posthumanism envisions a post-biological world, where we “graduate” from nature, leave it behind, out of the picture, and thus not blessed by Christic love and its catholic inclusion in a Cosmos processing toward divination.

Inference to the Best Explanation—the Christian God

This study began with references to Christianity and the Christian God under the assumption that this perspective was familiar and intelligible to its readers. In the paper’s initial title, “God” was entered as the last of four subjects it proposed to consider. However, after moving into the main



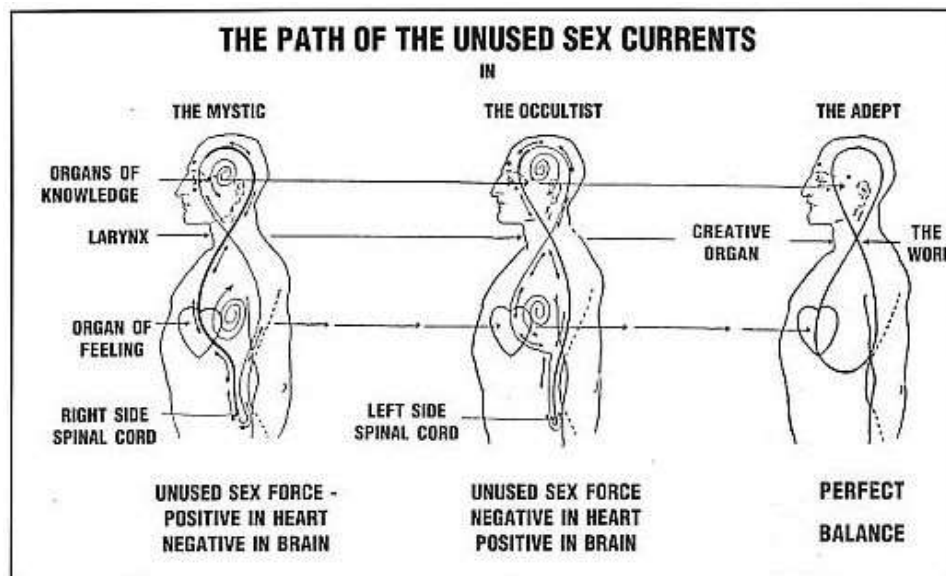
body of information, with copious references and illustrations, it has become apparent that the sequence of subjects should be reordered to reflect their priority of importance and to confirm what the evidence, primarily scientific, supports—that God was before the beginning of the universe’s creation. He was its creator and He maintains His causal presence and involvement in its freely chosen evolution toward the revelation of Christ as its cosmic reality, wherein all material being emanates from God and bears His divine imprint, manifesting His intelligence, mindfulness, love, consciousness and, patently, through His “Son,” God’s very Being. This study, therefore, has always been, first and foremost, about God and His love for His creation, such that every particle and particular is invested with His nature and becomes conscious of it as both intelligent and intelligible and, while retaining independent identity, evolves into a universe of love.

So we return to the beginning and explore how the Christian God of dogma (Gr. *dokein* "to seem good, think") and intuition— in light of recent discoveries in quantum physics, quantum

biology, information theory, mathematical analysis and subjectivist psychology—best explain the facts and findings of these scientific disciplines. The approach is inductive. We start with single instances or discrete packets of information and hypothesize a general theory that will explain and harmonize all the data. Eventually, this “bottom up” tack meets a largely deductive proposal, which starts with a general principle and derives instances that demonstrate its relevance and explanatory power. Deductive reasoning tends to be based on one or more, often unprovable (from a purely material-based perspective), assumptions. In this case, the assertion or assumption is that God is. With the contributions from current science, the inductive disclosures meet, ratify, give weight to and evidence for, the deductive “presumption” that God is and God is the reason for all being.

Because the Christian God is trinitarian, the aspect or Person which informs our understanding of the origin of virtual reality, its language (digital code) and its operation, is the Holy Spirit. The third Person God appears as a dove at the baptism of Jesus by John. The water baptism of John, following the Old Testament tradition of internal purification, precedes and makes possible the new and more efficacious catharsis and transmutation introduced by Christ through his shed blood, which cleansed the contaminated Earth and made spiritual renewal possible through the fire baptism of the Holy Spirit after Christ’s Resurrection and Ascension, publicly initiated at the first Pentecost (the fiftieth day after Christ’s Resurrection), as recorded in [Acts 2:1–31](#). The first New Testament reference to the Holy Spirit, in a private context, is as the agency by which Jesus was conceived ([Luke 1:26–38](#)). Since Jesus’ conception was immaculate (as Mary asks, “How shall this be, seeing I know not a man?” See image on page 53 and [here](#).), it harmonizes with the way in which ideas are received and conceived in the mental world. At Pentecost the Holy Spirit enables the speaking in tongues, one of its charisms or gifts. Generally, we may say that

inspiration and illumination are mediated by the Holy Spirit.



Trinitarian God individuates in and communicates with its microcosmic counterpart, the three-fold Ego (understood in its Rosicrucian context), consisting of Divine, Life and Human spirits, each of which has informing sites in

the physical body. The divine spirit has its stronghold in “the impenetrable point at the root of the nose” and “the passive, inert and irresponsive skeleton of the dense body.” The Life Spirit (Christ Spirit) “has its seat primarily in the pituitary body and secondarily in the heart.” The seat of the Human Spirit is primarily in the pineal gland and secondarily in the brain and cerebral-spinal nervous system, which controls the muscles. Consider Diagram 17 above, illustrating these spirit

“touchdown” and access centers in the physical body. Also see the [Rosicrucian Cosmo-Conception](#) and [Diagram 5](#) for a description of the attributes of this informing three-fold spirit.

While Christ is the source of Truth ([John 14:6](#)), the Holy Spirit, who proceeds from the Father and the Son ([John 15:26](#)), mediates Christ as the *Spirit* of Truth, who teaches us all things and brings all things to our remembrance ([John 14:26](#)). The Christ imparts His virtues principally from the World of Life Spirit, whereas the Holy Spirit operates from the World of Thought—informing, ordering, processing and individuating this mental faculty in each person. See [Diagram 14](#) at left and navigate

to [this site](#) in the *Cosmo-Conception* for a more complete explanation of its contents.

Memory, both conscious and subconscious, has three caches from which to draw:

1. **Involuntary memory**, which contains a complete “transcript” of the subconscious mind’s records, is found in the reflecting ether of the physical world. This memory relates wholly to the experiences of the present life, whose

THE VEHICLES OF THE HIGHEST INITIATES & ORDINARY HUMANITY							
ZODIACAL SIGNS	THE WORLDS IN WHICH THESE ORDERS HAVE CORRESPONDING VEHICLES	SATURN ♄ PERIOD	SUN ☉ PERIOD	MOON ☾ PERIOD			
		THE HIGHEST INITIATE IS THE FATHER	THE HIGHEST INITIATE IS CHRIST THE SON	THE HIGHEST INITIATE IS JEHOVAH THE HOLY SPIRIT	THE ORDINARY HUMANITY ARE NOW LORDS OF MIND	THE ORDINARY HUMANITY ARE NOW ARCHANGELS	THE ORDINARY HUMANITY ARE NOW ANGELS
13	ALTOGETHER WORLD						
12	OF						
11	GOD						
10	WORLD OF						
9	VIRGIN						
8	SPIRITS						
7	WORLD OF DIVINE SPIRIT						
6	WORLD OF LIFE SPIRIT						
5	REGION OF ABSTRACT THOUGHT						
4	REGION OF CONCRETE THOUGHT						
3	DESIRE WORLD						
2	ETHERIC REGION						
1	CHEMICAL REGION						

DIAGRAM 14

living records “serve as arbiters of the man's destiny in the postmortem state.” See the *Cosmo* [here](#) and pp. [397-398](#) for further explanation of this form of memory.

2. Conscious memory, whose records are in the abstract region of the World of Thought, documents in utmost detail previous embodiments of the three-fold spirit and the conditions of the surrounding world in which it lived.
3. [Superconscious memory](#), found in the World of Life Spirit, which gives an exact and complete living record of creation from its genesis onward. See the [Cosmo](#) for more details.

As an aside, since it is not bound by space and time constraints, memory can also contain the record of all that was and might have been, as well as future actual and probable events, as evidenced in precognitive dreams and “hunches” and the numerous foretellings of Old Testament prophets, mostly relaying messages from God (superconsciousness) about what the biblical Israelites will experience, including [Old Testament Endtime Prophecies](#) and those announcing and prefiguring [the coming of Christ](#).

Hyperreality and Memories of the Nonreal

Currently, we are generating memories not of the real world and our experiences in it but of virtual realities that elicit all the thoughts and feelings and even visceral responses that captivate and

mold us. This is, allegedly, a purely fictional reality. According to Campbell, we can only know what we experience, and what we experience is virtual because what we think we sense and see has first been broken down in the mind or brain (take your choice) and digitized before it is reconstituted as the world we know, which is but a simulacrum of reality. In this twenty-first century, many people, especially the youths of all cultures, spend as much time in virtual worlds, artificially coded from scratch, as they do in the natural world. This fabricated digital world contends for our attention and, wherever possible, substitutes it for the world of nature, what was from the beginning. To quote Marshall McLuhan, “We shape our tools and then our tools shape us”; that is, humans made computers and now computers, and the digitized world generally, are computing us. We substitute the *signs* of the real for the real. Or, applying McLuhan’s famous aphorism—“the medium is the message”—to this new lens through which we view the world, if information is digital, then we are constructs, amalgams of data, simulated, and therefore not human but artificial beings. We are living in hyperreality, a world where simulations of reality seem more real than reality itself.

The concept of [hyperreality](#) was first coined by French sociologist [Jean Baudrillard](#) in his book *Simulacra and Simulation*. Baudrillard defined hyperreality as, “the generation by models of a real without origin.” It has no origin because it is made up, artificed. See this [introduction](#) to the Baudrillard’s thinking and the effect that hyperreality has on our beliefs, behavior, and view of the world we think we live in. Also, this [presentation](#) shows the transforming effect hyperrealism has on consciousness, confusing and deluding and eventually transforming it to unreal existence. “The world is controlled by code that breaks away from signifying anything real.” That statement was written half a century ago. How much more is it applicable today? The note of this video is cautionary and needs to be heeded. (Tolerate the intentional 1960’s images and soundtrack, the text is contemporary and head on.)



St. Thomas Aquinas Sandro Botticelli

Well then, we must ask, is God also virtual? Campbell’s theory has no God, consciousness will fill the bill quite nicely, thank you. Materialist science can hypothesize but not prove that God exists, but then neither can metaphysicians, Doctors of the Church, or the most astute philosophers. That is why, on the feast of St. Nicholas, 1273, while celebrating Mass, [Thomas Aquinas](#), having received a revelation from God, stopped writing, leaving his brilliant lifelong opus, *Summa Theologiae*, unfinished. He told his secretary: “The end of my labors has come. All I have written appears as so much straw after the things that have been revealed to me.” The towering intellect and incomparable reasoning skills of this preeminent Christian apologist are on full display in this 3,020-page work, cited as “one of the most influential works of Western literature.” Yet his exposition and defense of the Catholic faith could not hold up a candle to what

God had revealed to him. (See [Thomas Aquinas](#) for a thorough documentation of this man’s achievements, and [here](#) for an extensive synopsis of the *Summa*’s contents.)

So, does God vouchsafe digital reality to those He favors with visions of metaphysical realities? How can supersensible realities be digitized? And if they can’t, how can God be so rendered, downloaded, as it were? He can’t. Even when invoking the subset-superset metaphor, and mind you, this is an explanatory model, God cannot be contained in consciousness, for that existent

proceeds from Him and can't hold Him. God's creation may be His Self-extension, but His being and identity are *a priori*—before creation's beginning. Applying Campbell's theory, problems or puzzles encountered in one reality frame find resolution and explanation in a larger reality frame that comprehends the smaller. But there is no reality frame to comprehend uncircumscribable God. Campbell's instrumental model of God's existence is independent of His creation, which is, in fact, a gift, a gratuitous benefaction, proceeding from His unfathomable love, whereby He wills to share His one nature and three-Personed Self with other selves so they might experience and express His will, love and wisdom and be beatified in His glory and exalted in His joy. Can these attributes and gifts be coded, making them virtual? That implies a reality greater than God is doing the coding. It is like asking, "Is the computer maker on the same existential level as the computer." Or, inverted, "Did the computer make its maker? Did the son generate the father? Did the moon create the sun?"

Mind Over Matter

Campbell speaks of the evolutionary impulse, whose motivator and motor is love. That's fine. But *why* is it? From whence comes this ineluctable impulse? It was imparted to creation at its genesis, and later, personalized divine will in the Person of Christ Jesus, incarnate love. "[T]he love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). Each member of three-Personed God infuses love into the entire creation. On the hyper-physical level, it manifests as the energy that restrains the oppositely charged protons and electrons from collapsing into each other, while simultaneously binding together the nuclear components (protons and neutrons) which would otherwise naturally dissociate. The net result is that inherent massless forces keep the universe from either collapsing in upon itself by gravity or exploding into a chaos of randomly dispersed subatomic particles (which regulating factor physicists call "the cosmological constant"—see p. 31-32 above and [here](#)) by equilibrating these two counteracting forces to make life possible. In fact, the universe is so permeated with the intelligence, the "footprint" and signature of a super-intelligent Creator, that even atheists, who particularly pride themselves on their rationality, must admit that the Cosmos looks as if it was caused. Such is the case with confirmed atheist Richard Dawkins, who doesn't know [how life began](#) but does know there is no God. Also see the already-cited video of Dawkins [making a fool of himself](#) ([here](#) also), fudging facts and charading as a rational being and [here](#), where the impassioned but focused Oxford mathematician [John Lennox](#) exposes Dawkin's irrationality, punctuated with canned clips of gleeful, gotcha responses. Also see [here](#) and [here](#): As to life's origin, "We haven't found it yet."

It is ironic that scientists, and most people actually, are naturally disposed to discovering meaning in the physical world, driven by the often unquestioned assumption that the universe is intelligible. If it is, if order and meaning can be ascertained by reason, that must imply that a mind created the order scientists discover. So while (a) Mind conceived the orderly universe, as well as scientists themselves, there is something confounding and contradictory in the Darwinian insistence that mere chance and random combinations of particles gave the universe its apparent order, because every effort is made by these scientists to prove their theory with reason and logic, using their intelligence to prove the absence of intelligence in what they study. How can their use of mind discredit or deny the existence of mind implicit in the world they investigate? Can chance create order? How can a thinker's assertions that the world he lives in be haphazard when he uses his rational faculty, which is necessarily membered into that random world, in an attempt to prove it is irrational and mindless? Revisit [this video](#) and refer to this online explanation of the [Kalam Cosmological Constant](#). William Lane Craig rekindled an interest in this subject, purportedly first advanced by the 11th-century Persian Muslim scholastic philosopher [Al-Ghazali](#). See Craig's

presentation, [What is the cosmological Argument?](#) (for the existence of God), and the interview of mathematician [William Demski](#) on the topic “[Can Science & Theology Find Deep Reality?](#)”; also watch this [video](#), in which Demski distinguishes between Intelligent Design (nature showing the existence of intelligence) and Creationism.

Quantum physicist Fred Alan Wolf (see pp 30-31) in the video [Is the Person All Material?](#), refers to the “[Quantum Zeno effect](#)”—the evidence-based fact that observation changes the form and behavior of subatomic matter. He concludes by calling the observer, the one who focuses attention on any phenomenon, a “spirit.” Evolution is not a random happening but an “observer-directed process.” Unseen, massless photons (which travel at the speed of light) exhibit a wave function, but when observed, the [photon](#) “collapses” into a particle. In a sense, its presentation is demoted; it is reduced to a specific form having mass. This transformation, or substantiation, brings to mind and



William Blake Illustration for the Book of Job

When the Morning Stars Sang Together

From the cave of the dense physical Earth, Job looks toward heaven and would know the will of God, whose majesty is awe-inspiring but whose mind is inscrutable.

illustrates the description of matter as being “crystallized.” In his principal work, the *Rosicrucian Cosmo-Conception*, Max Heindel [writes](#), “Matter is crystallized spirit. Force is the same spirit not yet crystallized.” Similarly, in his book *Supersensible Knowledge*, Rudolf Steiner wrote, “Everything physical is condensed, transformed spirit” (p. 204). Moreover, the simple act of seeing can actually freeze particle motion in quantum fields, such as the movement of electrons between atomic energy levels, or the decay of atomic nuclei. In this context Teilhard de Chardin’s aphorism is relevant: “Matter is spirit moving slow enough to be seen.”

God’s Self-revelation through the evolutionary impulse gives new meaning to the scriptural passage, “Behold, I make all things new” (Rev. 21:5). Each finding and disclosure, each innovation and discovery is an icon for God’s emergence in human and universal consciousness. But while we may think we are approaching God, it might be better conceived as God gradually unveiling His Being (with our so willing) to us, for our intentions, however sincere, do not of themselves always reward our expectations or avail our efforts, since “I can of mine own self do nothing” (John 5:30), “but the Father that dwelleth in me, he doeth the works” (John 14:10). Nevertheless, will and work we must, for they are an earnest of our consent and self-offering, resulting in our metaphorical stations of the cross, and signify our eventual release from material fixation and identity.

Have we lost our way on the path? Do we need directions? We have a roadmap, a metaphysical GPS, for did He not say: “I am the way”? Therefore we imitate Christ, the Wayshower. As Paul said, “I have finished the [earthly] course.” So can we. So will we.

In his book [Science and Christ](#) (complete text), Teilhard de Chardin enjoins us along similar lines: “It is not only in the thought of philosophers or the contemplation of mystics, but in the general consciousness of humankind, that the awareness of some divine presence underlying

evolution demands to be clearly recognized as an ultimate and constant support for action” (p. 81). Another relevant passage comes from a talk given at a conference held by de Chardin in Paris on February 27, 1921, with the title “Science and Christ or Analysis and Synthesis,” in which the author summarizes [three criteria](#) that, in light of the cosmic role of the Incarnate Word, should guide the relationship between science and religion as it bears on the real effectual presence of Christ in the phenomenal world.

Rosicrucian Cosmology and Spiritual Anthropology

There is no anatomy of consciousness in Campbell’s MBTOE. It is simply a given, having content accessible to the conscious mind but no structure or dynamism. On the other hand, the

DIAGRAM 9

THE TWELVE GREAT CREATIVE HIERARCHIES

ZODIACAL SIGN	NAME	STATUS
1- Aries.....	Nameless.....	The first and second orders are said to have
2- Taurus.....	Nameless.....	passed beyond the ken of anyone on Earth. It is known that they gave some assistance at the beginning of our evolution.
The three following orders worked of their own free will to help man during the three periods which preceded the Earth Period. They have also passed to liberation:		
3- Gemini.....	Seraphim.....	who in the Moon Period, aroused in man- in-the making the germ of the human spirit- the Ego,
4- Cancer.....	Cherubim.....	who, in the Sun Period, aroused the germ of the life spirit.
5- Leo.....	Lords of Flame.....	who, in the Saturn Period, aroused the germ of the divine spirit and gave the germ of the dense body.
The following Seven Creative Hierarchies are active in the Earth Period:		
6- Virgo.....	Lords of Wisdom.....	who, in the Sun Period, started the vital body.
7- Libra.....	Lords of Individuality..	who, in the Moon Period, started the desire body.
8- Scorpio.....	Lords of Form.....	who have special charge of human evolution in the Earth Period.
9- Sagittarius.....	Lords of Mind.....	the humanity of the Saturn Period.
10- Capricornus.....	Archangels.....	the humanity of the Sun Period.
11- Aquarius.....	Angels.....	the humanity of the Moon Period.
12- Pisces.....	The Virgin Spirits..	who are the humanity of the present Earth Period.

Diagram 6

vehicles or bodies that will evolve and eventually attain to the nature, stature and consciousness of their spiritual progenitors and eventually surpass that level of consciousness and potency, continuing to evolve toward ever-increasing participation in ultimate Godhead.

Rosicrucian conception of the universe is mind-bending, mind-confirming and intellectually satisfying in the highest degree. In this cosmic system, consciousness has definite and dynamic content. It elaborates a metaphysical anatomy that posits hierarchies of interpenetrating worlds of varying grades of nonphysical “matter,” each composed of creative beings who influence and to some extent are involved in designing and ordering the worlds “below” (within) them. These spiritual entities are described by Pseudo-Dionysus and referred to in both Old and New Testaments (See p. 3 for links). They impart seed atoms of their own vibratory essence to engender beings who will develop their own

It is important to keep in mind that this and the other hierarchical or stratified diagrams contained in this study can be misleading if the viewer conceives the denominated worlds in terms of higher and lower, closer or further away, when the reverse is actually the case: The higher is closer. Spherical modeling gives a better “picture,” if one realizes that the outer is more inner because the



DIAGRAM 5 SHOWS THE TENFOLD CONSTITUTION OF MAN

Man is a threefold Spirit, possessing a Mind by means of which he governs a threefold Body, which he emanated from himself to gather experience. This threefold Body he transmutes into a threefold Soul, upon which he nourishes himself from impotence to omnipotence.

The Divine Spirit	{ emanates from itself	{ The Dense Body The Vital Body The Desire Body	{ extracting as pabulum	{ Conscious Soul Intellectual Soul Emotional Soul
The Life Spirit				
The Human Spirit				

The mirror of mind also contributes increasingly to spiritual growth as the thoughts which it transmits to and from the Spirit polish it to greater brightness sharpening and intensifying its focus more and more to a single point, perfectly flexible and under the control of the Spirit.

DIAGRAM 5

accomplish the purpose for which he was created. Diagram 5A (at left) gives a schematic condensation of the Rosicrucian perspective on individual being and becoming. Read slowly, think deeply, imagine vividly and diligently seek explanatory support in the text that defines and illustrates the terms and concepts that may be unfamiliar or have meaning specific to their context. Campbell’s “consciousness,” viewed as a fundamental reality, does not well serve our need for a complete world picture. It lacks specificity and agency. The term “God” could be used, but that word so exceeds “Consciousness” in its implicit content and associations that the latter serves no constructive purpose. Briefly, quoting the [Cosmo text](#), “Man is a threefold Spirit, possessing a Mind by means of which he governs a threefold Body, which he emanated from himself to gather experience. This threefold body he transmutes into a threefold soul, upon which he nourishes himself from impotence to omnipotence.”

The word “cosmos” might be better suited to designate all of creation, for it retains an implicit assumption of the existence of its Creator. The philosopher Pythagoras first used the term (ancient Greek: κόσμος) to describe the *order* of the universe. It is the root of the word “cosmetic” and refers to an equal presence of order and beauty, both objective and subjective properties. The

“matter” composing each sphere of spirit more completely interpenetrates and permeates the lower realms; as, to take an analogy from the physical world, neutrinos easily pass through lead. God’s ubiquity is explained in this way, being not only the origin of both spiritual and phenomenal worlds, but as boundless Presence in all things as their essence. Another more extended physical world analogy is offered by Max Heindel in the [Cosmo](#). Such visualizings help to explain God’s presence, as expressed in Tennyson’s poem [The Higher Pantheism](#): “Closer is He than breathing, and *nearer than hands and feet*,” or, from Psalm 139, “knowing my every thought afar off,” which is inaccurate, since God is not *out* there, or *up* there, but *in* here, more intimate than my thoughts.

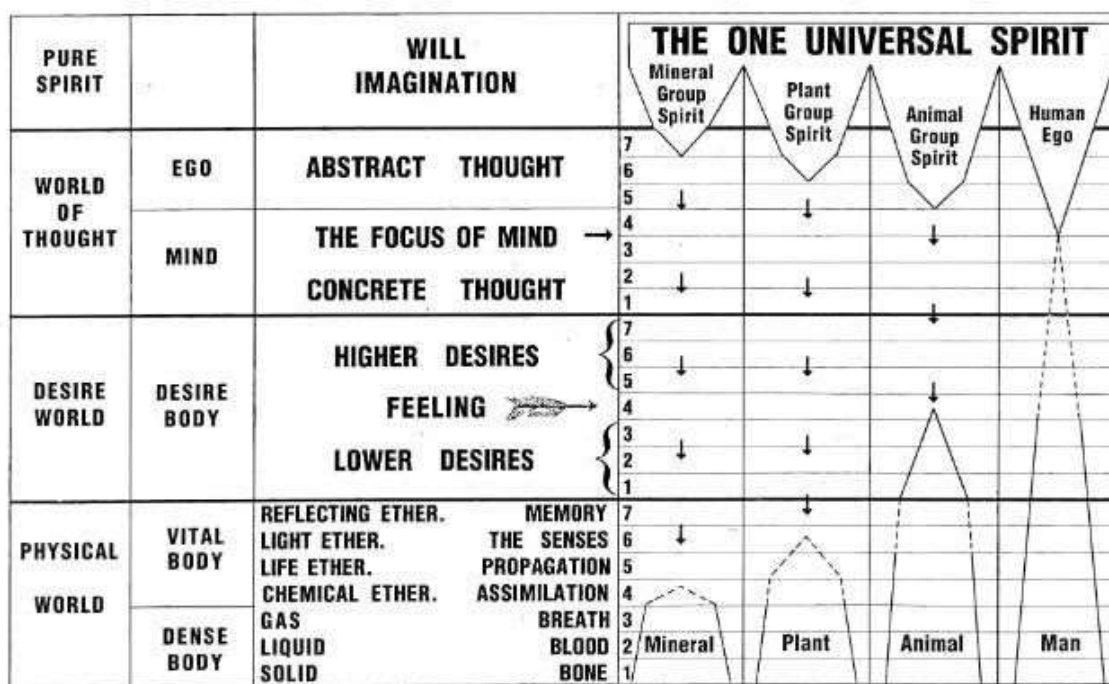
The Rosicrucian conception of the Cosmos gives the reason for man’s existence, describes how he came to be, where he is going and how he can

universe is a Cosmos because the phenomena of nature embody geometrical form and proportion. These proportions allow things to unfold and function in a most elegant and efficient way, but also give rise to beauty, which is a value. The perspectives of "fact" and "value" are not separate domains, but inherently related. In a larger sense, all things are related through whole/part and proportional relationships (*analogia*), as in an ecosystem. Because of this, the classical Pythagorean metaphor likens the universe to a living organism rather than an inanimate machine. Plato well describes the Pythagorean view when he calls the Cosmos "one Whole of wholes" and as "a single Living Creature which encompasses all of the living creatures that are within it" (*Timaeus* 33 A and 30 D).

The antonym of *cosmos* is *chaos*. "Universe" permits no such distinction, and is the term almost exclusively used by modern day astronomers and physicists because it is value-free and does not suggest design. "Universe" began to replace "Cosmos" in mid-nineteenth century when Alexander [von Humboldt](#)'s five-volume work titled *Kosmos* was translated into English as 'universe.' He saw the Cosmos as "both ordered and beautiful, through the human mind," in which human subjectivity plays a vital role. Darwin called Humboldt "the greatest scientific traveler who ever lived."

By training, Campbell is a physicist and computer programmer. He is bound by the strictures and structures of his discipline, as venturesome and rigorous as it may be. So the big TOE is nowhere big enough. The soul of the seeker looking for sufficient answers will famish on this fare. The

THE FOUR KINGDOMS



Rosicrucian Cosmo-Conception offers a banquet of intellectually satisfying and imaginatively stimulating ideas and thought pictures, much of which is supported and confirmed by first-hand supersensible investigation.

What accounts for the malaise one feels when considering Campbell's theory of everything? What is missing from his big picture? It lacks **soul** and **spirit**. Both are real, spirit existing in all created things, soul disembodied in members of the mineral and plant kingdoms of nature (in which case it is in the possession of animating group spirits, guiding their charge's evolution from the heaven worlds), or embodied as the Ego (the threefold spirit, see pages 13 and 54 above) in humans. Refer to the [diagram](#) on the preceding page, which depicts the "level" from which the informing Spirit guides its charges. In the case of humans, the Spirit is indwelling. In humans the soul is tripartite. It is not a nebulous or amorphous conglomerate of affect, like an invisible sponge saturate with feelings. Physiology is a study of the human physical body. Psychology studies the psyche or soul. But since soul is a fully nonphysical entity, studying the heart or brain will not give primary information, only physiological effects of the soul's activities, like fire's shadowplay on the walls of Plato's cave dweller.

The subjective world of experience is permeated with soul. Soul is at the heart of human development and consciousness expansion. Rosicrucian wisdom teachings explain the nature of the threefold human soul, what it does, and its role in man's spiritual economy. Experience acquired in his three bodies (desire, vital and dense physical), focused in the mind and extracted by his threefold spirit (divine, life and human), nourishes and develops each aspect of the composite soul corresponding to its physical and spiritual counterparts. A hardcore physicalist is not disturbed by the soul's absence from his world picture, since it can neither be seen nor measured; so, effectively, it does not exist.

THE 1.3.7.&10 ASPECTS OF GOD & MAN

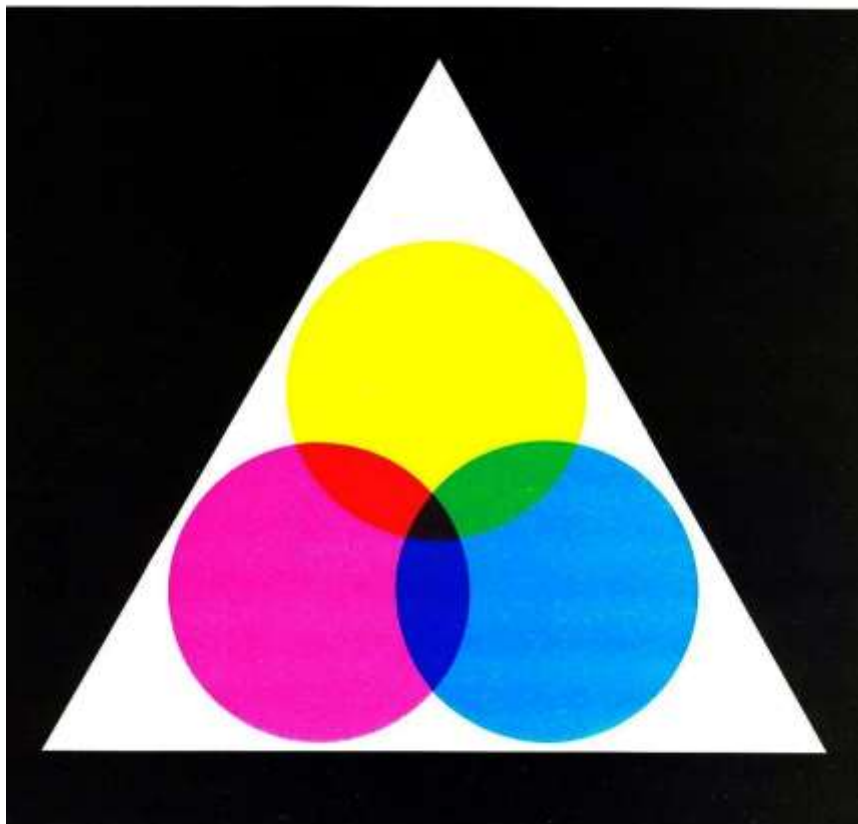


DIAGRAM 11

If the physical world has structure, and indeed it does, manifold and magnificent, the invisible worlds that emanated and precipitated this "objective" world must be (and are) infinitely more varied, versatile, specialized and potent, for the physical world is its reflection, or as Plato might say, its shadow. It is the soul and spirit worlds that are real and shall endure, while the physical universe will ebb and disappear over eons of time, having served its purpose—which is to evolve mind and spirit beyond their need for physical existence, and also after the mineral, plant and animal life waves have likewise evolved beyond their comparable physical need.

The soul is the mind's sanctuary, the hearth that gives security and warmth to the body, that serves spirit's growth in power wisdom and radiance. The soul, like a honey bee, gathers pollen and vital essences from the physical world in the form of experience and extracts its meaning, its sub- and meta-atomic mysteries.



The Transfiguration of Jesus Carl Bloch

Light as a Metonym for God

As eyes were created by the [Light-Giver](#) to enable mankind and animals to see and participate in His creation, so the light of understanding was given by the Mind of Christ to illumine the human mind with ideas and thoughts. Conscious light proceeded out of the worlds of spirit, involving in ever denser grades of superphysical “matter,” until it appeared in the physical world at the moment of the Big Bang and posited the germ of human sensory faculties for its own reception. Then began its evolution: first introjected, then consciously perceived and becoming increasingly ethereal, until it instantiates as a property of mind, as the light of understanding and then as self-recognition. The light that makes the eye transmutes to the I of personal identity. See the *Cosmo*'s [Diagram 11](#) wherein Trinitarian God and the threefold spirit in man are analogized as synthetic white light, containing three primary and seven prised colors. For a

more detailed elaboration of this apropos chromatic analogy, refer to the *Cosmo* [here](#).

Light is the paramount revealer of God's manifested being, as in “God is Light” (1 John 1:5) and “walk in the light as He [Christ] is in the light” (1 John 1:7). Light's advent in Christ's Incarnation is described by Teilhard de Chardin as just now and perpetually being accomplished—“Fire in the Earth”:

It is done. Once again the Fire has penetrated the earth. Not with sudden crash of thunderbolt, riving the mountaintops: does the Master break down doors to enter his own home? Without earthquake, or thunderclap: the flame has lit up the whole world from within. All things individually and collectively are penetrated and flooded by it, from the inmost core of the tiniest atom to the mighty sweep of the most universal laws of being: so naturally has it flooded every element, every energy, every connecting-link in the unity of our Cosmos; that one might suppose the Cosmos to have burst spontaneously into flame. (Read the full text of this rhapsodic celebration of Christ's perpetual incarnation—[here](#).)

The Holy Spirit persons one mode of spiritual light's revelatory nature, as, for instance, in the Pentecostal tongues of flame visited upon the assembled disciples. This first manifestation of

Third-Person God to a community of Christ believers explains what de Chardin meant in this quote: “Someday, after mastering the winds, the waves, the tides and gravity, we shall harness for God the energies of love, and then, for a second time in the history of the world, man will have discovered [the] fire [of spirit being].”

Like the [Cosmos](#) itself, light has a history of unfoldment and becoming:

1. First, in the titanic explosion of energy and the creation of light-emitting stellar bodies;
2. then in the sensitization to light by all forms of life, the more evolved of which developed eyes to see the outer world;
3. then the harvesting of light by the plant kingdom to provide food and oxygen for animal species;
4. then the seeking for the light of understanding, as illustrated in Plato’s allegory of the cave;
5. then the internalization and transformation of light as insight and the development of the light of conscious understanding.

In Carl Bloch’s painting, “Transfiguration of Christ” (p. 63 above), Second-Person God reveals His higher nature in a blinding sunburst of light. Other biblical light and fire revelations of divinity include: to Paul (spiritually “born out of due time” [that is, prematurely] into the light), while he was journeying on the road to Damascus; to Moses, in the “burning bush” and on Mount Sinai, as “a consuming fire,” while the Ten Commandments were being given; to the Israelites, returning from Egypt to their homeland, as a Pillar of fire; and as the Shekinah glory in the Tabernacle in the Wilderness (see p. 100). In 2 Corinthians 4:6 Paul writes: “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” God emanated light from Himself to enable his entire creation, individually and collectively, to know Him. The “I see” of physical consciousness becomes the “I comprehend” of metaphysical consciousness, which evolves into the “I conceive” of creative consciousness (will working through imagination and mind).

In the Logos was life (being generated from the World of Life Spirit, from which the Christ impulse issues) and that life was the light of man (issuing from the Region of Abstract Thought), and that light shone in the darkness of matter-blinded mind and that material mind comprehended it not (John 1:1-5). See Diagrams on p. 23 above for an illustration of this descent of Light through the lower worlds. Also refer to [this](#) article on endeavoring in Christ and aided by the Paraclete to re-mind our thinking and re-member our being in Christ-consciousness. Finally, see T. S. Eliot’s searing description of the Holy Spirit’s (as a dove) [baptism by fire](#) to save humanity from the doom of apocalyptic fire.

To assist man in his becoming conscious of the interior light, God through Christ sent the Holy Spirit, whose ministrations confer wisdom, insight and illumination, teaching us all things and bringing all things to our remembrance (John 14:26), enabling awareness of our origins and promoting our growth in Christ consciousness.

The Whole of Reality

Today, a number of forward-thinking and well-credentialed, if not eminent, scientists are proposing, each in his/her distinctive way, more synoptic visions of the apparently incompatible deterministic-objective and elective-subjective accounts of reality. What they all have in common is their view of a unitary nature and its contents, both physical and meta-physical. Scientists need

not be locked in inveterate combat with existentialists. Their views can be harmonized...if they are willing to be open-minded and reconsider *all* of the evidence, both mathematical and



experiential, now available to them. There is no intrinsic reason why scientific inquiry must be limited to measurement in seeking knowledge of reality. We shall consider several proponents of this expanded version of the [unified field theory](#), where the “field” is Consciousness, or God Himself.

American scientist [David Bohm](#) has been described as one of the most significant theoretical physicists of the 20th century. He contributed unorthodox ideas to quantum theory, neuropsychology and the philosophy of mind. Deeply influenced by the thinking of Indian philosopher [Krishnamurti](#), after reading his book, [The Observer and the Observed](#), Bohm explains that “Thought proceeds as if it is merely reporting objectively, but in fact, it is often coloring and distorting perception in unexpected ways.” What is required in order to correct the distortions introduced by thought, according to Bohm, is

a form of [proprioception](#), or self-awareness. “Neural receptors throughout the body inform us directly of our physical position and movement, but there is no corresponding awareness of the activity of thought. Such an awareness would represent psychological proprioception and would enable the possibility of perceiving and correcting the unintended consequences of the thinking process.”

Max Heindel calls this proprioception “[discrimination](#),” which is the conscious viewing and “editing” of all mental, emotional and sensory data that enters the conscious mind. David Moody’s book, [An Uncommon Collaboration](#), details the mutually fruitful, long-lasting relationship between Bohm and Krishnamurti and especially the insights Bohm gained on the relation between the observer and the observed. [Here](#) are the two men in conversation, determining that thought is separative while love and consciousness are inclusive.

Bohm is perhaps best known for his concept of “implicate and explicate order,” which envisions all of creation, including mind and consciousness, as one system, where “everything is everything.” Bohm’s reality, mathematically supported, suggests that “each particular element of space may have a field which enfolds into the whole, and the whole unfolds into it.... I call this the implicate or enfolded order, which unfolds into the explicate order, where everything is separate.... [I]n the implicate order everything is related to everything.” Everyday consciousness enfolds everything we know and see. “Consciousness is our most immediate experience of the implicate order.” “I think there’s an intelligence that is implicit in this order, which is not in the brain, but much more enfolded in the whole....Whether you want to call it ‘God’ depends on what one means by the term.” A personal ‘God’ would be limited to the individual’s conscious mind and thus not be the One God. See “[Quantum Theory, Consciousness and the Implicate Order](#),” where these views are expressed. Bohm was convinced that “There is no intrinsic reason why science must be restricted to measurement.” It certainly wasn’t in classical Greece, where everything was “food for thought” and speculative thinking. The world we live in today, Bohm maintains, is a result of our incoherence: we do not live holistically, and therefore we live destructively, putting all of nature at risk through our abuse of it. We commodify, exploit and contaminate this living world.

For Bohm “consciousness is a potential for the whole universe.” Wholeness lies among us all in participation, rather than separately. “Consciousness is an internal relationship of the whole.” See [Science, the Implicate Order and Consciousness](#) for more of Bohm’s illuminating ideas, showing the nodding, buddha-faced approval of the Dali Lama, sitting next to him.

Traditional scientists maintain that their investigations and calculations don’t affect anything, they are simply describing how things are. Therefore, thinking scientists are not solving problems, such as quantum particles versus waves, but creating them. Thinking that the problem or puzzle lies *outside* the inquiring mind makes the person blind to the fact that thought is doing all of the activity that creates the problem! By adopting the implicate order viewpoint as the solution, we realize that we *are* the Earth because all our substance comes from and returns to it. It is wrong to say that Earth is our environment, as if were outside us. It *is* us. There is no separation, no division, no *this* inside and *that* outside. We are one.

The most complete presentation of Bohm’s thinking—how it evolved and addressed primary questions about the nature of reality and how to resolve the apparent conflict between quantum physics’ atomized view of the universe and the whole field conception advanced by proponents of general relativity—is contained in [this interview](#), which supports and elaborates on many of the topics explored in this study.

Bohm’s theory of physical and metaphysical [coherence](#), applied to contemporary society, is cautionary. We live in a world of man-created incoherence (for working purposes, this term is synonymous with Campbell’s use of the concept of entropy). Our thinking, often delusional or disordered, has brought about this condition. To correct the problem we must see all things as interrelated and interdependent. If coherence characterizes our worldview, we live in harmony with all creation. If we live incoherently, we destroy our environment and are in conflict with each other, living adversarially and destructively. The choice is ours. Bohm maintains that “Beauty is a very key part of science....[and] it involves coherence.” “[I]n my terminology, I call the enfolded order: the sensing of beauty—perceiving it through the senses.” “Sustained incoherence cannot be felt as beautiful.” Many contemporary humans are incoherent, which is reflected in our abused and despoliated planet. It is an ugly sight.

As an aside, what body in our Cosmos exhibits more cohesion than the sun, whose light and other electromagnetic frequencies permeate and envelop our solar system. It is not outside us. It is part of us, integrated into us. It engendered us, and in thought we re-member ourselves in it. The sun is a perpetual explosion of unimaginable magnitude, and yet it is a controlled chaos, purposeful, ordered, ultimately creative of all life and activity within its sphere of influence. The light and heat it emits is a perfect, visible image of its metaphysical form-creating mind.

The sun’s cohesion is a function of its gravity, but on the trans-physical level that coherence is an expression of cosmic love and intelligence generated by its indwelling Spirit (and spirits). In this cosmic community, the community of earth beings are membered as conscious components, whose love coheres them, even as their fear, anger and greed separate them, while yet always being retained in and embraced by cosmic love-consciousness. Will we live true to our conceived solar love natures or delude and darken our gifted identities with doubt, negativity, and repelling egoism? Again, the choice is ours.

In conversation with [Deepak Chopra](#), physicist Donald Hoffman (see p. 49) opens new vistas for understanding the nature of being and consciousness. In their attunement and [dialogue](#) they recur again and again to consciousness as being the fundamental reality and that all scientific modeling of “objective” reality is just that—a model, not that which it models. All material things are constructs, icons, representations of a deeper reality, which is not spatial and is completely outside time, in the eternal, timeless present. The universe may be a computer, but only as a model, not what it is in and of itself. It is descriptive of but not identical with its referent. It is true only as a similitude, by analogy.

Chopra offers enlightening quotations drawn from the ancient wisdom tradition of [Vedanta](#) on the nature of consciousness, which in Hindu philosophy is called “Brahman.” Brahman is not subject to causality but is independent of the causal chain. “That which is not destroyed when the categories of time, space, and causation are destroyed [is] Brahman, the immortal Reality.” Consciousness (Brahman) so described is:

That which cannot be seen, but without which there is no seeing.

That which cannot be perceived, but without which there is no perception.

That which cannot be heard by the ear, but without which there is no hearing.

That which cannot be conceived, but without which there is no conception.

Scientists cannot refrain from creating mathematical models for universal phenomena and human behavior. That is what science does; it satisfies a human need to know, but in derivative terms—code or other semiotic forms—as theoretical constructs. And while some may confuse, as in “fuse with,” the model with the conscious experience, the alert and honest scientist will not do so.

A final word on coding. While objective reality may be re-presented as code for its instrumental value—in making all phenomena comprehensible (in both senses of encompassing and understanding)—we do not experience reality as quantized bits of data but as quality-rich perceptions, sensations and thoughts. This distinction shall ever be in effect. We *represent* reality as quanta (see p. 17). We *experience* reality as *qualia*. Philosopher [Daniel Dennett](#) states that “[consciousness is qualia](#)” (begin at 26:20). Also view [Arguments Against Materialism from Consciousness & Qualia](#).

Abstract information is embodied in the universe and can be derived from it, even as, paradigmatically, the Logos took on the physical form of Jesus. But information is a denatured product, stripped of the flesh of its entire manifestation. [Sean Carroll](#), professor of theoretical physics at Caltech, specializing in quantum mechanics, gravity, and cosmology, has this to say about the proposition that information is a fundamental reality: “I tend to think of information in very similar ways as I think about ideas like entropy or energy; which is to say, they are ways of describing reality, but are not necessary ingredients of any description.” Information is not foundational. It serves as a useful handle. It is a tool, not an essential part of reality. Nor does it, like the synonymous term “code,” have any agency. It does not make, it is made. It describes the consequence of doing. Carroll’s perspective is that of the man on the street, who takes the common sense approach to what is real, which is what we commonly sense, a kind of subjective empiricism.

[Don Page](#), another theoretical physicist, with a Caltech Ph.D., written while he was a student of Stephen Hawking, focuses on quantum cosmology and theoretical gravitational physics. Page maintains that our conscious perceptions are more important than code. Information is *about* something, not the thing itself as experienced. It is useful but not fundamental. That reality can be parsed as information does not make it a viable substitute for its source. Page responds [here](#) to the question, “Is information the foundation of reality?” He [wrote](#) in 2014 that, “in view of all the evidence, including both the elegance of the laws of physics, the existence of orderly sentient experiences, and the historical evidence, I do believe that God exists and think the world is actually simpler if it contains God than it would have been without God.”

The very existence of information, in this case the digital information found in DNA, leads Stephen Meyer (see p 32) to ask, “Where does that information come from?” When [Henry Quastler](#), a pioneer in the field of information theory applied to biology, stated that “the creation of new information is habitually associated with conscious activity,” *whose* conscious activity is

being referred to? Or, as Meyer states in [this](#) short video, “When we find information in [a] DNA molecule, encoded in digital form, the most *logical* conclusion is that the information had an *intelligent source*.” Again, to what Intelligence are we referring? Bill Gates observes that “DNA is like a computer program, but far, far more advanced.” And Who might be the Programmer? A far, far more advanced program would require a far, far more advanced Programmer.

In this video [interview](#), commenting on his book (published in 2021), [Return of the God Hypothesis](#), Meyer asserts that “modern science was inspired by the conviction that the universe is a product of a rational mind who designed the human mind to understand it.” In this same interview by Hoover Institute’s Peter Robinson, Meyer narrates a scientific development that ended in an unsolvable problem:



Einstein's theory of general relativity, published in 1915, asserted that gravitational force is a consequence of massive bodies curving space around those massive bodies. So as a theoretical physicist reflected on this, in particular, spoke of Stephen Hawking, in the 1960s, realizing that as you back that time sequence up, the matter in the energy is getting more and more densely concentrated, causing space to be more and more tightly curved, until at some point in the finite past, and this was called “the [singularity theorem](#),” there was a point where you reach a limiting case, where the matter becomes so densely compacted that the space becomes infinitely curved. And at that point, all physical reasoning becomes impossible. The physicist Paul Davies [see p. 45] said, beyond that point you reach an extremity where it's impossible to do any physical reasoning at all and before which there would be neither matter nor space, nor time or energy. They come into existence at that point. So you can't explain the origin of the universe as the result of a material cause because it is matter and energy themselves that come into existence at that point, before which there was no matter to do the causing. So, this suggests an event that took place, that began to exist. Therefore, it must have a cause, and yet the cause cannot be material. It must transcend the domains of matter, space, time and energy.

Meyer demonstrates how the ‘God hypothesis’ can withstand critical scrutiny from multiverse and quantum cosmology theories, arguing that this evidence is just what one would expect if a transcendent and intelligent designer acted to produce life and the universe. A creator God is the *best* explanation.

Humans have a deep need to explain, to compose stories, to build an architecture that mimics what they experience, either as a creative response to sensation and outward perception, or from personal thinking and real imaginations. It is all, finally, a homage to consciousness itself, in which all that is—is. This writer prefers to call this allness “God” because the word captures the wonder, power, depth, amplitude, energy and unity of Creation, a word avoided by the materialist because it implies the existence of a Creator, for him an impermissible concept constituting an irrational quantum (!) leap of faith. (Read this well-reasoned article “[A Quantum Leap of Faith](#).”) The mathematical models so ingeniously conceived by scientists do not designate the territory of reality; they only give an explication of it, a rational shorthand. The science of semiotics (signs) is

a way humans can give back what they receive, a way subjective experience can be objectified, as signatures, as stories told in iconic form, like angels delivering supersensible messages from the Sender. Even space and all the matter in it are semiotic elements, signifiers standing in for utterly different, nonspatial, immaterial realities, and, ultimately, the One from Whom they derive and in Whom they have their being. As Lord Tennyson rhetorically asks in his poem, “[The Higher Pantheism](#)” (*op. cit.* p. 60), “The sun, the moon, the stars, the seas, the hills and the plains, / Are not these, O Soul, the Vision of Him who reigns?” However, the poet knows these natural wonders are but *signs* of divinity; therefore he asks again: “Earth, these solid stars, this weight of body and limb, / Are they not sign and symbol of thy division from Him?”

Sharing with Chopra in the unbroken, multi-millennia-old wisdom tradition, where consciousness is not simply the subject of philosophical speculation but the object of meditative practices (yoga), fellow countryman Sadhguru [describes](#) consciousness (also see [here](#) and [here](#)) as an insider, one who knows because he is able to experience it. An individual can be conscious and self-conscious, but to *experience* consciousness, one must banish the sense of self with all its distracting affects and proprietary baggage to enable the empty conscious mind access to non-local content in the uncircumscribed field of consciousness. Thus do we understand the value of meditation, or its Christian equivalent, self-surrender, which, through the Holy Spirit (as Intercessor), enables participation in the Mind of Christ, which is one with all-encompassing God. It is one thing to define consciousness and another thing entirely to know how to access and experience it. To realize that end, to know it first-hand, definitions, however convincing, are of negligible value.

Consider the following: You need to travel to a certain place where you have never been and have no road map to help you. Two persons claim to know how to get there. One has been told by another person what the directions are; the second lives there. Whose directions would be most reliable? Likewise, who might be best qualified to give instructions on how to experience higher states of consciousness, how to “get there”—one who theorizes about it or a practitioner of consciousness navigation? Campbell’s ability to separate his conscious mind from his physical body makes his BTOE much more credible to the interested novice. Yet having this ability does not exempt Campbell from making conceptual errors or qualify him to attain yet higher levels of consciousness, which would surely cause him to change his BTOE, making it bigger and more spiritually informed.



Max Heindel

Max Heindel also had the ability to voluntarily leave his physical body (see [here](#) for a description of his first out-of-the-body experience), “clothed” in his soul body and higher spirit “vehicles,” which gives greater credibility to the contents of his primary work, *The Rosicrucian Cosmo-Conception*, first imparted to him by an Elder Brother of the Rose Cross and later confirmed by Heindel’s out-of-the-body investigations and further elaborated on with his enhanced ability, gained through subsequent initiations, to access the higher dimensions of the invisible worlds. However, these abilities are not externally conferred on one, as the term “initiation” is popularly construed, but are attained by “inner work”—the development of germinal psycho-spiritual faculties inherent in all humans. Thereby was Heindel able not only ratify the *Cosmo*’s contents but to supplement them with new supersensible findings

that are contained in many of [his other books](#) and were also imparted to his students, especially Probationers, whose preparation qualified them to receive these disclosures. In introductory remarks to the sixth edition of the *Cosmo*, Heindel states:

During the four years which have elapsed since the foregoing paragraphs were written, the writer has continued his investigations of the invisible worlds, and experienced the expansion of consciousness relative to these realms of nature which comes by practice of the precepts taught in the Western Mystery School. Others also who have followed the method of soul-unfoldment herein described as particularly suited to the Western peoples, have likewise been enabled to verify for themselves many things here taught. Thus the writer's understanding of what was given by the Elder Brothers has received some corroboration and seems to have been substantially correct, therefore he feels it a duty to state this for the encouragement of those who are still unable to see for themselves.

With respect to initiation, Heindel [writes](#),

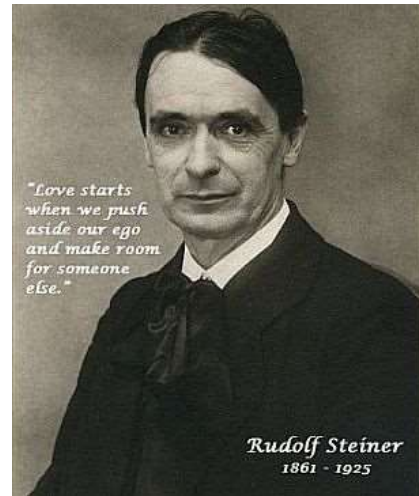
*[P]lease understand and get this very thoroughly into your mind: **there is no ceremony of any kind connected with the true Initiation.** The elaborate ceremonial of pseudo-occult orders as today seen in the visible world of fraternal orders or of churches, does not in any particular resemble the true Initiation, for that does not take place in the physical realm at all, and there is absolutely no ceremony connected with it. Neither does it consist of a ritual, read by anyone else, nor of lectures or preaching or anything of that nature. Not a single word is spoken during the process that I know to be true in the lower degrees of Initiation, which I myself have passed. And it would be contrary to reason to suppose that such means should be used in the higher degrees. Further, having had conversations with Lay Brothers who have passed into higher degrees, the truth of this supposition is corroborated by their word. And in this fact you have a very good reason why the secrets of true Initiation cannot be revealed. It is not an outward ceremonial but an inward experience. The Initiator, having evolved the external picture consciousness of the [Jupiter period](#) [read pp 418-429 and see the diagram on page 97 below], fixes his attention upon certain cosmic facts, and the candidate, who has become fitted for initiation by evolving within himself certain powers, which are still latent, however, is like a tuning fork of identical pitch with the vibration of the ideas sent out by the Initiator in pictures. Therefore he not only sees the picture—anyone might see them—but he is able to respond to the vibration, and vibrating to the ideal presented by the Initiator, the latent power within him is then converted into dynamic energy and his consciousness lifted to the next step upon the ladder of Initiation. This may sound abstruse upon first reading, but if you will read and reread until you have mastered this idea, you will have attained to the nearest description of what Initiation is which can possibly be given to one who has not experienced it himself. Neither is there any secret about the picture, in the sense that one would not tell, but it is secret because no physical words are coined which could adequately describe a spiritual experience in material language.*

The Apostle Paul also attained this ability to gain first-hand knowledge of the spirit worlds, but in his case it was the Christ who “initiated” him, because he was “as one born out of due time” (1 Cor. 15:8) into the light of higher consciousness. Paul’s spiritual development progressed to the point where he could enter the realm known as “the Third Heaven,” which designates the Region of Abstract Thought (see Diagram on page 22), home of the Human Spirit. As the Apostle reports in self-effacing anonymity (using the third-person singular pronoun) in [2 Cor. 12:2-4](#):

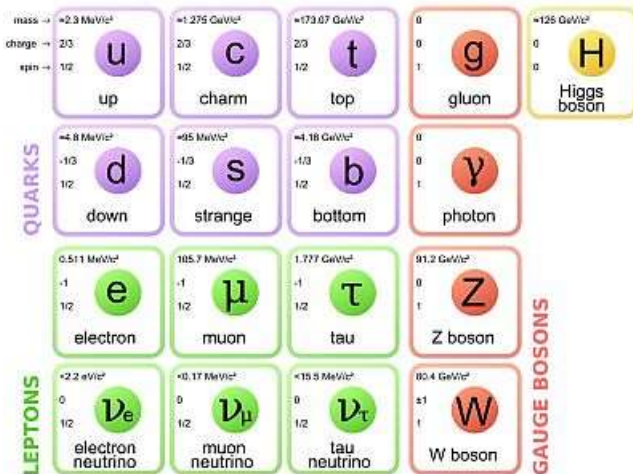
I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

Mystic and initiate [Rudolf Steiner](#) was a contemporary of Heindel (they had met several times in Germany) and founder of the school of [Anthroposophy](#) (“a science of spirit”), which is [Rosicrucian provenance](#) (see pages [27-29](#), [125-128](#) and [here](#)). Also, the book [Theosophy of the Rosicrucian](#), consisting of 14 lectures delivered in 1907, may be read in its entirety online.

Steiner was born with clairvoyant powers but needed to control that faculty so that he could use it at will. He had to discipline and ground himself in the physical world. Accordingly, he studied mathematics, physics, and chemistry at the Vienna Institute of Technology. His numerous writings (published in about 40 volumes—a partial list for which may be seen [here](#))—and lectures (more than 5,000, delivered over a period of thirty years).

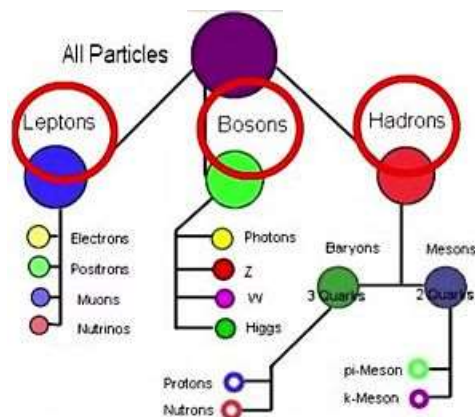


Steiner insisted that “what I possess of spiritual knowledge is entirely the result of my own



research.... I remained a person who uttered what he believed he was able to utter entirely according to what he himself experienced as the world of spirit.”—[The Course \[retitled "Story"\] of My Life](#), (pp 295, 300). The contributions of Heindel and Steiner to an understanding of consciousness in the worlds of spirit, and how to gain first-hand knowledge of these realms, though independently arrived at, have remarkable affinities, fortifying their credibility and authenticity, to which [The Heindel - Steiner Connection](#), attests.

Two Standard Models of Sub-Atomic Particles. The image below depicts the “particle zoo.”



The Merging of Science and Religion

At present, physicists know that the atom is not made up of the discrete particles, but of vibratory fields of energy and only a probability of site-specific presence of the familiar electrons, protons and neutrons, which still constitutes a working model for chemical reactions. In quantum physics, however, these three particles are found to be composed of yet smaller constituents (see images at left). Some subdivisions of matter are particulate, some are related to force, still others are theoretical in nature, which will eventually prove to be

pseudo-particles, that is, purely immaterial phenomena, etheric in nature, which Max Heindel describes in the preface to the third edition of the [Cosmo](#), with this addendum to the quote given at the bottom of page 69 above:

During the four years which have elapsed since the foregoing paragraphs were written, the writer has continued his investigations of the invisible worlds, and experienced the expansion of consciousness relative to these realms of nature, which comes by practice of the precepts taught in the Western Mystery School. Others also who have followed the method of soul-unfoldment herein described as particularly suited to the Western peoples, have likewise been enabled to verify for themselves many things here taught. Thus the writer's understanding of what was given by the Elder Brothers has received some corroboration and seems to have been substantially correct, therefore he feels it a duty to state this for the encouragement of those who are still unable to see for themselves. If we had said that the vital body is built of prisms instead of points, it would have been better, for it is by refraction through these minute prisms that the colorless solar fluid changes to a rosy hue as observed by other writers beside the author.

These etheric prisms serve as the matrix in which physical atoms inhere and from which they derive their form and vital force.

Numerous biblical passages have been cited by open-minded scientists to show how nature and its laws and forces, indeed, all of creation, evince the work of the Creator. Two such passages immediately come to mind: Paul, in his letter to the Colossians states that “in him [God] all things hold together” (1:17). In the physical world this holding together is none other than the force of gravity, modulated by the cosmological constant (10^{-123}). In his letter to the Romans, Paul writes (1:20) that “the invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.” (This inspiring [video](#) illustrates Rom. 1:20, with choral music that fervently extols God’s grace and bounty.) In other words, all material existence is theophanic, it reveals the Creator in His creation. In this spot-on short [video](#), physician-geneticist [Francis Collins](#) explains “Why It's So Hard for Scientists to Believe in God.” They feel threatened. Not Collins. He sees an Intelligence informing creation. [Science and Faith](#) address the same reality from different vantages and modes of inquiry. Both ask questions about the same space-time reality. Science asks *how* and *what* questions, faith asks *why* questions pertaining to origins and endpoints whose answers lie outside the realm of measurement. As Galileo allegedly said, “The Bible [religion] shows the way to go to Heaven, not the way the heavens go,” which is a scientific concern. De Chardin also taught the [compatibility of science and religion](#) in their mutual quest to know reality.



Higgs Boson – An Artist’s Conception – Enor Cerna

Gregg Braden and Observer-Created Reality

Five-time *New York Times* best-selling author, [Gregg Braden](#), researcher, educator, lecturer and internationally renowned as a pioneer bridging science, spirituality, and human potential—observes that the end goal of physicists is to discover an ultimate particle, the basis for all physical matter. The Higgs boson, once a contender for being at the compositional root of the objective world, has been called by some the “God particle,” a term first proposed in Nobel Laureate [Leon Lederman](#)’s 1993 book [The God](#)

[Particle](#). The particle accelerator at Cern (located in both Switzerland and France) is attempting to recreate the conditions obtaining at the time of the Big Bang, with the hope of identifying this ultimate particle and the “unrecognized field” that is responsible for the changes resulting from the original creation of the universe.

This mysterious field was “discovered” in 2012 and given the name “the [Higgs field](#),” which has the property of being able to transfer mass or energy to any particle that passes through it. This field is thought to be equivalent to the aether, proposed by Isaac Newton, that gives rise to the force of gravity and gives particles their mass. Max Plank called this field “the divine matrix.” It contains all physical things and is the bridge between our inner and the outer worlds. In an interview with the Dali Lama, Braden asked, “What is this field that makes everything possible?” The Tibetan monk, after a period of silence, answered, “compassion.” Compassion at the physical level is the force (gravity) that holds all physical reality together in a unified field. The psychic-spiritual counterpart of this unitary existence is the power of love. The bottom line is, again quoting the Dali Lama, “We must become in our lives what we choose to experience in the world.” Rudolf Steiner enjoins the same directive: “Whoever seeks higher knowledge must create it for himself. He must instill it into his soul. It cannot be done by study; it can only be done through life.” In other words, our self-creation is reflected or reified in the world about us. If we want a world of love, we must demonstrate and be love. We each and collectively are this transforming field. We are feeding information into the divine matrix and receiving back information on what we have “input,” but transformed into “something rich and strange” (Shakespeare’s *Tempest*); or, as Wordsworth phrases it:

*...a sense sublime,
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.*
—“[Lines Composed a Few Miles above Tintern Abbey](#)”

See Braden’s informative video, [Discovering The Divine Matrix](#). Also see [this short clip](#), which helps one to visualize how the medium of the Higgs field affects the matter contained in it. In another compellingly narrated “[video](#)” (beginning at 13:56), Braden quotes John Wheeler (see page 29 above and following), who prioritizes the role of mind and consciousness in cosmic creation. Wheeler has been described thusly by [Freeman Dyson](#) (English-American theoretical and mathematical physicist, mathematician, and statistician): “The poetic Wheeler is a prophet, standing like Moses on the top of Mount Pisgah, looking out over the promised land that his people will one day inherit.” [Max Tegmark](#), Swedish-American physicist, cosmologist and physics professor at M.I.T., said, “For me, [John Wheeler] was the last Titan, the only physics superhero still standing.” Braden quotes Wheeler: “We could not even imagine a universe that did not contain observers [us]...because the very building blocks of the universe are the acts of [us] observing the universe,” and “We are tiny patches of the universe looking at itself...We live in a participatory universe.” Here are a few more Wheeler quotes relevant to this study’s subject:

- “The moment you say that the universe exists without any observers, I cannot make any sense out of that. I cannot imagine a consistent theory of everything that ignores consciousness.”

- “The universe does not exist ‘out there’, independent of us. We are inescapably involved in bringing about that which appears to be happening. We are not only observers. We are participators. In some strange sense, this is a participatory universe. Physics is no longer satisfied with insights only into particles, fields of force, into geometry, or even into time and space. Today we demand of physics some understanding of existence itself.”
- “The vital act is the act of participation. ‘Participator’ is the incontrovertible new concept given by quantum mechanics. It strikes down the term ‘observer’ of classical theory, the man who stands safely behind the thick glass wall and watches what goes on without taking part. It can’t be done, quantum mechanics says.”
- “No theory of physics that deals only with physics will ever explain physics. I believe that as we go on trying to understand the universe, we are at the same time trying to understand man.”
- “No phenomenon is a physical phenomenon until it is an observed phenomenon.”

The crux of these Wheeler statements is that the universe exists because participatory mind, both



Man

Baron Arild Rosenkrantz

Whole man, shown as an androgen, is at the leading edge of the wave of cosmic evolution, in whom are incorporated influences from the four creative hierarchies that are associated with their physical bodies (constellations), designated by their apocalyptic names—Lion (Leo), Bull (Taurus), Eagle (Scorpio), and their composite, man himself (Aquarius). These combined energies emanated from the four fixed signs of the zodiac of stars and make possible the four grades of physical matter—mineral, water, air and fire. Here Man is accompanied and presumably informed by two spirits—a centaurian, Blake-like, masculine being and winged triple-haloed feminine figure. All three celestial creatures peer intently into a future that Man, God-inspired, shall create for himself through conscious willing, loving and thinking.

individual and divine, is creating it over time. Conventional physics has maintained that the physical world was here first and humans were “an afterthought,” also, that we have very little influence on the world around us. Wheeler courageously takes the opposite tack and maintains that the very act of looking to see and sense what exists has, in itself, a creative power and is universe-making. Here is a reformulation, backed up by quantum experiments, of Bishop Berkeley’s dictum, “to be is to be perceived” (see page 1), with an **intent** to know added to an otherwise passive reception—which makes the perception more causative. The physicist’s irresistible compulsion to peer into the universe to find its ultimate compositional unit is answered with the disclosure of a yet finer

form of infinitesimal matter, until he arrives at a completely abstract reality, a sheer statistical

presence. Investigators of the infinitely small are at the threshold of the world of pure vitality. At the last bastion of the dense physical world, the inquiring mind merges with totally nonmaterial being. The universe responds to our God-given need to know it with ongoing revelations of superphysical “matter” at the etheric, desire (astral), mental and, finally, spiritual level, as we develop the corresponding supersensible organs to perceive, think, imagine, intuit and inspire it.

The Divine Matrix

This foundational energy field (matrix) functions through the property of entanglement (see page 26), such that, when two things are energetically connected, upon separation they still remain physically linked, even if they are separated by cosmic distances. And since, just prior to the



Invisible Helper

Original painting by Mary Hanscom, completed in 1937, displayed in the Healing Department at Mount Ecclesia. The cherub faces indicate unborn Egos and thus symbolize the doctrine of Rebirth (see [this image](#)). The New Moon signifies a time when the aspirant can best advance into Invisible Helpership. The white rose is symbolical of the heart of the Invisible Helper whose peach-colored aura indicates an advanced Ego who has gained a measure of self-mastery through pure living and service to others.

moment of the Big Bang, all potential matter was joined in an infinitesimally small unity, the resulting exploding and expanding universe was already completely entangled (energetically joined), for which the internet may serve as a primitive analogy. After all, it is called the “web” for this reason—all its content is woven together as a single entity by the “spider” of the mind. It is a network of interacting minds. This is a macro instance of what quantum physicists call “entanglement,” for which see the recondite and mystifying [Quantum Entanglement and the Great Bohr-Einstein Debate](#).” Also see [this](#) persuasive and finely crafted video on “Quantum Entanglement and the Divine Spark,” narrated by investigative mythologist and art historian [William Henry](#), which wonderfully blends art and ancient mythology

with the latest discoveries of quantum physicists, as each perspective “entangles” with the other, because they are addressing the same reality from two vantages—the phenomenal (scientific or objective) and the noumenal (religious or subjective) viewpoints. Einstein called this long-distance communication between and mutuality of physical particles “spooky.” He couldn’t understand it and even denied its reality.

Rephrasing the Dali Lama’s advice (see p. 72), Henry counsels that “We must morph or transform into a higher phase of consciousness in order get [understand] what is to come.” By such transformation we are “tapping into our ‘ascension consciousness.’” New insight is given to the Apostle Paul’s counsel: “be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God”—Romans 12:2. And what is God’s will? That we come to better know Him. How? By partaking of the mind of His Son Christ, who, as Logos, creates the world and all that therein is. Divine wisdom is reflected in the very stuff and structure of the physical universe and, more immediately, in the world of Mind. As Paul reminds us, “we have the mind of Christ” (1 Cor 2:26) and “Let this mind be in you which was also in Christ Jesus” (Phil 2:5).

Henry enjoins us in the “Ascension” video, “[Quantum Gnosis](#)”: “We must begin to think like angels,” whose abilities include beaming light and information and teleportation. If entangled particles “communicate” over stellar distances, how much more so can human minds interact from any distance, without hindrance? And if beaming refers to the Star Trek variety, where the human body is dematerialized, projected to a destination and then reconstituted, why go to the trouble when the two higher ethers, composing what Rosicrucians call the “soul body,” already possesses this capability and is so employed by many persons? It serves as the vehicle or carrier



William Blake (1757-1827). Illustrations to Robert Blair's *The Grave*, object 9

The Soul Hovering over the Body

While this watercolor depicts the soul, as female, leaving the just deceased male physical body, many persons are able to separate from their dense physical instrument at will to aid and succor others and to gain knowledge. Indeed, some may perform daily functions while negotiating higher realms of spirit and simultaneously report their findings.

of the united soul, mind and spirit to wherever the mind and will direct it. This ability is a cut above teleportation and has been achieved by those, including Thomas Campbell and the entire group of individuals called “Invisible Helpers,” (see painting on p. 75) who can consciously and deliberately leave their dense physical bodies, sustained by the two lower ethers (chemical and life), to aid others who are ill or in harm’s way, as well as to explore and glean information from different dimensions of being, including tracking the Human Spirit’s journey between two successive lives. (See and read theosophist C. W. Leadbeater’s

highly informative book entitled [Invisible Helpers](#).) Such persons have learned “to lay aside the body of flesh and blood, either intermittently or permanently, and to walk the skies with winged feet, intent upon the business of their Lord, clad in the ethereal ‘[wedding garment](#)’ of the new

dispensation.” This wedding garment is usually called the “soul body.” In [Isaiah 61:10](#) it is referred to as “the garment of salvation.” See also [Matthew 22:8-14](#) for the specific use of this term. Henry refers to it in [this](#) brief video as the garment or robe of light, or the “rainbow body,” and in his “entanglement” video he calls it the “future perfected light body.” But light bodies, composed of the light ether, already exist as natural components of plants, animals and humans, invisible though they may be to most persons. This light body makes possible the circulation of fluids and the deposition of color in plants and the generation of blood heat and sense perception in more advanced (homeothermic) animals and humans.

For a more detailed explanation of the properties and functions of the four grades of ether, see [here](#). These ethers exist in the physical world, but only as energy. They have no mass, as shown by



Theophanes the Greek, 15th century, State Tretyakov Gallery, Moscow

The Transfiguration

As reported by Matthew, Mark and Luke, Christ summoned his three most spiritually advanced disciples, Peter, James and John, and led them up Mount Tabor where they witnessed His soul body transfiguring (showing through) His dense physical body in a blinding sunburst of light. There He held converse with Moses and Elias and was confirmed by the voice of His Father from a cloud of glory, who spake, “This is my beloved Son: hear him.”

Kirlian photography, which can detect lower etheric emanations from the vital body. Heindel writes of the “number of ways to prove the existence and reality of the vital body [here](#). He recounts his first out-of-the-body experience while he was in the hospital. An intense desire to see a close friend, who was at that moment leaving the country, projected him twenty miles to the ship on which she was departing and a photograph was taken of the two standing together. For an extended account of Heindel’s psychic experience, as well as those of “invisible helpers” healing patients, see “[How to prove the real experiences of an Invisible Helper](#).”

Other instances of this form of healing include the work of Dr Stuart Leech, who, with two other doctors, entered the Desire World and cured a young patient of an [inflamed appendix](#). Leech also successfully performed a “super-physical [treatment](#)” to “dispossess” a patient of an obsessing entity. Leech, in an informed metaphysical explanation of sleep, refers to the “attainment of this condition of continuous self-consciousness,” both in and out of the physical body, by physicians “in every part of this land” who, “with intrepid courage...have silently entered the

gateway of the desire world and have added to their therapeutics a method of healing heretofore undreamed of by our forefathers.” An explicit description of how the Rosicrucians heal the sick, drawing on this ability to voluntarily separate from the physical body, may be found [here](#). Finally, prayer (earnest, focused, heart-infused thought) has great efficacy in healing, since mind can and does modify physical matter, concerning which see [this article](#). A splendid book on all aspects of invisible helpers, including accounts of healing, can be read in full [here](#) (allow time to load file).

The numerous references to invisible helpers in this study—who they are, what they do and how they do it—is intended to highlight their work not only because it is important in and of itself, but primarily because it proves the existence of the supra-physical worlds and demonstrates the instantaneous presence of the healer’s (and thus potentially every human’s) spirit, which is entirely free of the time-space constraints imposed on material bodies and can effectively be in one location while his physical body is elsewhere, in fact, anywhere on the planet. It should be noted that positive clairvoyance, signifying the ability to investigate not only the content of the reflecting ether but also the worlds of spirit, does not require leaving the physical body. While giving a talk in the Rosicrucian Fellowships Mt. Ecclesia chapel, Heindel observed a foursome of card players float into this Little Sanctuary (as it is called), oblivious to where they were on the physical plane, since their consciousness existed in the lower astral world.

Iconographically, the developed nonphysical “bodies” of advanced humans (the desire or psychic body and the mental body), image the presence of the corresponding immaterial worlds as concentric auras—the higher the vehicle’s composing source (Worlds of Spirit, Mind, Desire, and etheric region of the physical world), the further it extends its numinous and luminous fields from the dense body. The Russian icon above (p. 77), depicting the Transfiguration of Christ, shows a halo and variously shaped aureoles, signifying His higher spirit vehicles.

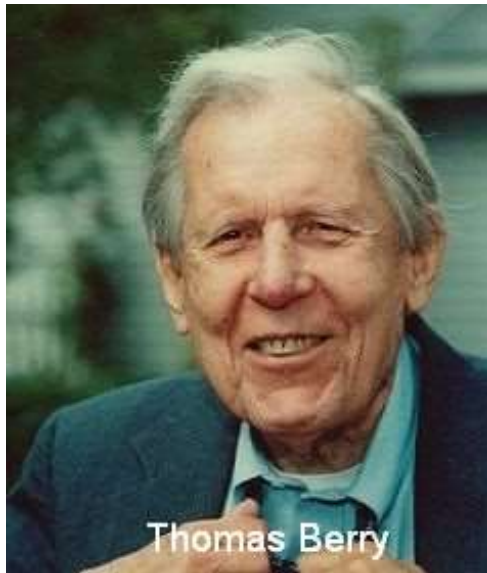
The historic [controversy](#) about Christian iconography is relevant to this study because it concerns the representation of supersensible realities in physical form, even as the Earth is an embodiment or icon of the Logos. To quote from the linked article, “any created thing has its concept, its spiritual form, inhering in the mind, to which the percept, the sense-derived image, correlates. Concepts (thought forms) themselves, as Max Heindel explains [[pp. 48-55](#)], are images of living ideas or archetypes. While the aggregate of the material attributes of a thing, quantitative nature, is apprehended by the physical senses, these data as percepts have no meaning until the mind registers and processes them, thereby re-creating or intuiting their nonphysical components: plant life disclosing the vital or etheric element; animals their soul reality; and humans their life, emotional, and mental components....Iconic images are re-minders. They direct the mind to the remembrance of the hidden in the visible, of the supersensible inhering in the dense physical. As such, icons are souvenirs [French, *souvenir* ‘remember,’ from Latin *subvenire* ‘occur to the mind’] of the spirit world.”

In this high-impact [Ascension video](#), Henry assures the viewer of the imminent transformation from physical entanglement to the realization of Christ consciousness and inheriting the Kingdom of God as we gradually weave—by our selfless actions and community-building thoughts—and put on the garment of light, Henry’s “perfected light body”—the aforementioned “soul body.”

Thomas Berry — Recapturing the Participatory Universe

Passionist Priest, cultural historian, historian of world religions, “geologist,” and eco-philosopher, [Thomas Berry](#) has been called “one of the twentieth century’s most prescient and profound

thinkers.” Click on this [link](#) for a brief introduction to his work. “He sought to replace modern



alienation from nature with a sense of intimacy and responsibility.” Berry called for “new forms of ecological education, law, and spirituality and the creation of resilient agricultural systems, bioregions, and ecocities.” He has given us an exceptionally vivid and persuasive conception of dynamic universal wholeness seeking to realize itself in individual becoming and ever greater human participation in cosmic evolution. Berry presents a compelling universal ontogeny that is lacking in Campbell. He invokes a God Who manifests His Self as Love investing in the community and communion of all life, that it may evolve in consciousness into Him, which is [Christogenesis](#) (scroll down to this term),

Twelve Principles for Understanding the Universe and the Role of Humans in the Universe’s Evolution

The importance of these Principles and their relevance to the subject of this study warrant their inclusion here in full, with some following commentary. Berry’s Twelve Principles appear in *Thomas Berry and the New Cosmology*, edited by Anne Lonegran & Caroline Richards, Twenty-Third Publications. Elucidation of these Principles is given in [this](#) presentation. (Note: Berry’s first publication was a 17-page monograph entitled “The New Story,” which may be read [here](#) in its entirety, and a fine [review](#) of that essay, which includes a wide range of source materials and influences that contributed to the formation of Berry’s synthetic and dynamic world picture.)

The universe, the solar system and the planet Earth, in themselves and in their evolutionary emergence, constitute for the human community the primary revelation of that mystery whence all things came into being. The universe is a unity, an interacting and genetically-related community of beings bound together in an inseparable relationship in space and time. The unity of Earth is especially clear: Each being on the planet is profoundly implicated in the existence and functioning of every other being on the planet. In the emergent universe, everything is genetically related to everything else. Cells of all life forms are nearly bio-identical, bearing the signature of the self-same [Artisan](#). Nevertheless, and perhaps surprisingly, “Christians have a great difficulty in accepting the rest of the universe.... with other living beings.” Typically, they are God-directed but not nature-directed.

The English Benedictine mystic [Julian of Norwich](#) (1342-1416) was a recluse of Norwich, living outside the walls of St. Julian's Church. In 1373, she experienced sixteen revelations. Her book, [Revelations of Divine Love](#) (with an extensive introduction)—a work on the love of God, the Incarnation, redemption, and divine consolation—made her one of the most important writers of England. She wrote on sin, penance, and other aspects of the spiritual life. She was blessed with a vision of the entire universe and made to understand that everything that exists is a manifestation of God:

And in this vision, he showed me a little thing, the size of a hazelnut, lying in the palm of my hand, and to my mind’s eye it was as round as any ball. I looked at it and thought, “What can this be?” And the answer came to me, “It is all that is made.” I wondered how it could last, for it was so small I thought it might suddenly disappear. And the answer in my mind

was, “It lasts and will last forever because God loves it; and in the same everything exists through the love of God.”



The artist depicts a hazelnut held in the palm of the English saint's hand as containing the whole Earth, formed and held in the stigmatized hands of the Creator-Word.

“Everything is everything” (refer to Bohm quotes on page 65). This is the ultimate mystic revelation and is even hinted at by quantum physics. God is in each thing He creates. Each is a potential fractal instance of God. Julian writes further of her revelation: “In this little thing I saw three attributes: The first is that God made it; the second is that he loves it; the third is that God cares for it.... It lasts and will last forever because God loves it.”

The cohering and sustaining power of God's love binds each and all to Him as Him, manifesting on the macrophysical level as gravity and on the subatomic level as the force that binds electrons to the nucleus and holds the nuclear components (protons and neutrons) together. Julian is also the originator of the phrase made famous by T. S. Eliot: “And all shall be well, and all manner of thing shall be well.” This divine assurance is ratified in these words: “See that I am God. See that I am in everything. See that I do everything. See that I have never stopped ordering my works, nor ever shall, eternally. See that I lead everything on to the conclusion I ordained for it before time began, by the same power, wisdom and love with which I made it. How can anything be amiss?”

From its beginning, the universe is a psychic as well as a physical reality. The three basic laws of the universe at all levels of reality are differentiation, subjectivity and communion. These laws identify the reality, the values and the directions in which the universe is proceeding. The universe has a violent as well as a harmonious aspect, but it is consistently creative in the larger arc of its development. “The human is that being in whom the universe activates, reflects upon, and celebrates itself in conscious self-awareness. Earth, within the solar system, is a self-emergent, self-propagating, self-educating, self-governing, self-healing, self-fulfilling community. All particular life systems in their being, sexuality, nourishment, education, governing, healing and their fulfilling must integrate their functioning within this larger complex of mutually dependent Earth systems.” We would do well to remember that the Lord's Prayer is not addressed to *my* but *our* Father. God cannot be my father unless I identify with and realize that my existence derives from and has its life-giving roots in the corporate and mental being of the entire universe that God fathers.

Twelve Principles for Understanding the Universe

1. The universe, the solar system, and the planet Earth, in themselves and in their evolutionary emergence, constitute for the human community the primary revelation of that ultimate mystery whence all things emerge into being.
2. The universe is a unity, an interacting and genetically-related community of beings bound

together in an inseparable relationship in space and time. The unity of planet Earth is especially clear: each being of the planet is profoundly implicated in the existence and functioning of every other being.

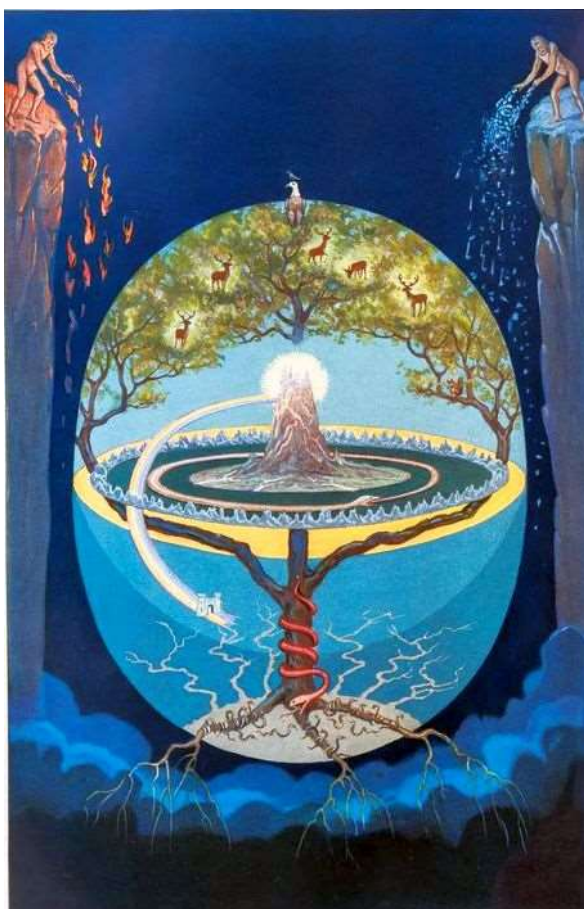
3. From its beginning, the universe is a psychic as well as a physical reality.
4. The three basic laws of the universe at all levels of reality are differentiation, subjectivity, and communion.
5. The human is that being in whom the universe attains reflexive consciousness of itself.
6. The Earth, within the solar system, is a self-emergent, self-nourishing, self-educating, self-governing, self-healing, self-fulfilling community. All particular life-systems in their being, their nourishment, their education, their governing, their healing and their fulfillment must integrate their functioning within this larger complex of mutually dependent Earth systems.
7. The genetic coding process is the process through which the world of living evolves, educates, and rules itself. The great wonder is the creative interaction of the multiple codings among themselves.
8. At the human level, genetic coding mandates a further trans-genetic cultural coding by which specifically human qualities find expression. Cultural coding is carried on by educational processes.
9. The emergent process of the universe is irreversible and non-repeatable in the existing world order. The movement from non-life to life on the planet Earth is a one-time event. So, too, [is] the movement from life to the human form of consciousness. The movement from the simpler to more complex cultural forms is also, most likely, irreversible on the larger time scale.
10. The historical sequence of cultural periods can be identified as the tribal-shamanic period, the classical civilizational period of the great religious cultures, the scientific-technological period, and the ecological period.
11. The main human task of the immediate future is to assist in activating the intercommunion of all the living and non-living components of the Earth community in what can be considered the emerging ecological period of Earth development.



12. Functionally, the great art of achieving this historical goal is the art of intimacy and distance, the capacity of being to be totally present to each other while further affirming and enhancing the differences and identities of each.

The Twelve Principles Elaborated

1. Tracing the biblical story of creation in the time sequence proposed by modern science, God looks upon each day's (epoch's) work and says, "It is good." So the creation of spiritual light, the starry firmament, earth and seas, physical light, the plant kingdom and then the world of animals receive the same judgment: "And God saw everything that he had made, and, behold, it was very good." That's in Genesis 1. In Genesis 2 God creates man, but, as Berry wryly notes, he reserves judgment on this last act of creation: It is not yet good. In fact, in Berry's view, much is amiss and, especially in our current world, much is not good. Man is abusing God's natural world ("The earth is defiled by its people"—Job 14:9), which amounts to self-abuse, for both are of the same substance and one in God. Without a protected and cherished natural world, "we become impoverished in all that makes us human." Our role in the creative order is to enable God to say of his sixth-day creation, "It is good, it is very good." See [this](#) visually affecting film that captures



The sacred Norse **Yggdrasil**, says E. O. James in his classic archaeological study *The Tree of Life* (1966), is perhaps "the Cosmic tree par excellence." A giant ash tree described in both the *Poetic Edda* and Snorri Sturluson's 13th-century *Prose Edda*, Yggdrasil stands at the absolute center of the Norse cosmos. Its roots connect it with the Nine Worlds, even as humans are Earth rooted and membered in all worlds of spirit.

Berry's deep love of nature, its wondrous beauty, and the solace it can instill in us.

2. The emergent universe is a unity and an interacting and genetically related community of beings bound together in an inseparable relationship in space and time. As Berry aphoristically says, Earth "is a communion of subjects, not a collection of objects." For an organic representation of whole reality, see Augustus Knapp's painting at left, commissioned by the mystic [Manly Hall](#) for his opus [The Secret teachings of All Ages](#). (This link presents the book's full text.) The painting depicts the mythical Norse tree Yggdrasil, the symbol of Life, Time and Destiny. Its three roots span the celestial, terrestrial and "infernal" regions of the Cosmos.

3. The universe is a psycho-spiritual, as well as a physical, reality. Humans reveal the universe in one of its deepest dimensions, that is, consciousness. We are integral with the universe, not an addition to it, as in Genesis, where God, in his final creative effort on the sixth "day," (see above image) created humans. Human ontogenesis begins at the beginning; in fact, it precedes Earth's creation as an idea in the mind of the Creator, awaiting its realization through the preparatory steps of evolution—from cosmic plasma, primordial forces and energies, to sentient

and organic forms, to the physical appearances of bodies to host an indwelling psyche, mind and spirit. The revealed capacities of two elements—hydrogen for evolution of physical matter itself and carbon for organic life—are prerequisites for and carriers of life. (See [Privileged Planet](#) and [Privileged Species](#) to appreciate the uniqueness of Earth and its humanity.) Carbon makes possible the incarnation of consciousness, serving as the basis for all higher forms of physical structure, including the human brain, which mediates consciousness in the physical world. (See [Fred Hoyle's](#) contribution to our understanding of [carbon's origin](#)— the [triple-alpha process](#)—and the principle of [supernova nucleosynthesis](#)). The Creator endowed the universe with the capacity to create itself, or to use Teilhard's phrase, the universe is full of "self-arranging." The Divine wills to share itself in the ultimate way, a process that fulfills the divine intention, recreating Himself formally, energizing, initializing, ensouling, ideating and inspiring archaic matter.

4. The three values of the natural law, appearing sequentially, are: differentiation, inner articulation and the bonding of each with all. The universe is differentiated by articulated entities, or individual sensors, each absolutely unique, having its own role, as either individual or single particles (as in particularization) and having a unique *inner* subjectivity, all bonded together in an unbreakable community which reflects the ubiquitous presence of God's uniting love.

Berry maintains that "we have no model for an individual person" (20:22). While that may be technically true, each person being unique, truer still is that the Christ Person is the model for all individual becoming and in Whom all human particularity is membered. After all, this Person is the reason why the twenty-seven books of the New Testament exist and in which they model both the unique Jesus person and the indwelling and Self-creating Christ Spirit. (For the distinction between these two beings turn to the [Cosmo-Conception](#) and read the next five pages.) This "model" does not infringe on individual uniqueness but serves as a guiding light for and encourager of personal self-becoming. Imitation of Christ gives unrestricted scope for individual self-realization. As the apostle Paul exhorts, "put ye on the Lord Jesus Christ" (Rom. 13:14, Gal. 3:23). Collectively, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (read the entire [Ephesians Chapter 4](#)).

We live on the universe's "garden planet" and are in direct communion with its every being and atom, characterized by an immediacy of everything with everything. This signifies a major change from the former placement of elements as permanently abiding to an understanding that each thing is in the process of becoming ever truer to its own nature, which continuously enlarges as mind



Quote— Henry Ward Beecher, American minister

expands its self-identity—thus Berry's use of the phrase "an emergent reality." Each thing represents a particular truth of God which, in totality, more fully reveals God's wisdom and goodness. The change, then, is from a "homocentric" to a "geo-/bio-/psycho-centric" universe—not just man, but all creation at all levels is the revelation of God's unfoldment. Not only humans but mineral earth, plants, animals and the firmament are dear to God, being of Him—a community of beings in communion with the Divine Being and

therefore sacred. God's creative presence in nature means that we can learn of Him through it:

*But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee,
Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.
Who knoweth not in all these that the hand of the LORD hath wrought this?
In whose hand is the soul of every living thing, and the breath of all mankind.*

—Job 12:7-10

An anthropic view of both God and nature is legitimate because God made man in His image and all nature latently partakes of and eventually shall manifest the attributes of human nature.

The *community* of being best reflects God's nature, so that environmentalism greatly expands its purview to a concern and caring for all manifest forms. We best fulfill God's revelatory intentions when we benefit the total community of creation, rather than subscribing to the old paradigm where creation exists to serve human needs and desires. (Read Steve Patterson's lucid presentation, "[Understanding God as Nature or the Universe](#)," of the traditional God mentally re-envisioned.) In other words, we best realize our endowed natures when we surrender our self-centeredness. This is the ecological, as versus environmental, approach, which demonstrates a basic theological principle of the goodness of all creation, as God declares on the "eve" of each "day" of creation. The emphasis is on the bonding of each with all. Humans conceived as separate entities is a delusional abstraction (literally and philosophically) because humans have no reality except in communion with all creation. God is equally in all as one God.

5. "The human is that being in whom the universe attains reflexive consciousness of itself." The human is more a mode of being of the planet than a separate being on the planet. It is not isolated from but incorporated into and integral with planetary identity. Theologians are deficient in not teaching that "the unit of creation, the unit of salvation, and the unit of beatification have to be the same." That is, we are not saved unless the universe is saved. The unit is united with the universe. Berry quotes from Thomas Aquinas on several occasions. With respect to this principle, Aquinas asserts that the basic intention of diversity *as a whole* is to mirror the divine Being, else God is fractured or dismembered in His reflection. "For goodness, which in God is simple and uniform, in creatures is manifold and divided, and hence the whole universe together participates in the divine goodness more perfectly, and represents it better than any single creature whatever" (*Summa* 1.47.1). In this respect, there is inadequacy in the "partial election and partial covenant" of humans, in the biblical sense. It has to be a covenant with the universal community. Man is not made to be in competition with his fellows and his environment but to be in cooperation with all instances of creation.

Our journey toward ever more conscious community is a celebration, a cause for joy and thanksgiving; it is an ongoing marriage ceremony writ large, where each is wedded to the whole. To geometrically expand on John Donne's "[No Man is an Island](#)": nothing in the universe exists in isolation, the bell tolls for all beings. Not only does divine presence ensoul all being, each being, as an instance of that presence, participates in and has an indissoluble connectedness with each and all members of God's household. The praise and jubilation of creation is memorably expressed in many biblical psalms, including the already quoted Psalm 139 (see p. 9), and:

*When I consider your heavens,
the work of your fingers,
the moon and the stars,*

*which you have set in place,
 what is man that you are mindful of him,
 son of man that you care for him?
 You made him a little lower than the heavenly beings
 and crowned him with glory and honor. (Psalm 8:3-5) and:*

¹The heavens declare the glory of God; and the firmament sheweth his handywork.

²Day unto day uttereth speech, and night unto night sheweth knowledge.

³There is no speech nor language, where their voice is not heard.

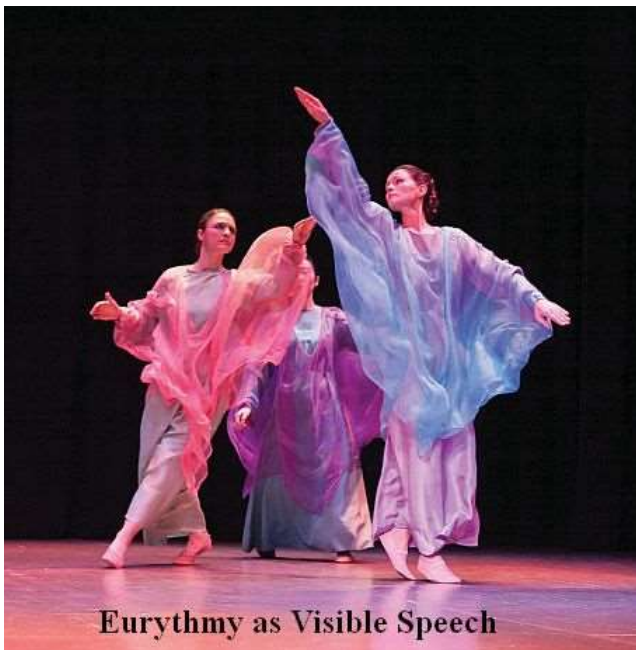
⁴Their line is gone out through all the earth, and their words to the end of the world.

⁵In them hath he set a tabernacle for the sun,

⁶Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

*⁷His going forth is from the end of the heaven, and his circuit unto the ends of it:
 and there is nothing hid from the heat thereof. (Psalm 19)*

The prominent role that singing, chanting and dancing played in earlier cultures was celebratory in



Eurythmy as Visible Speech

and of nature, expressive of the wonder and prodigality of creation and the spiritual powers (including the physical nonpersonal “forces” of the modern scientist) that made it all possible. God’s glory is instilled in each atom, in the subatomic dance of electrons, the embrace of proton and neutron, the mating dances and ritual displays of animals—all testify to the existence of a divine choreographer.

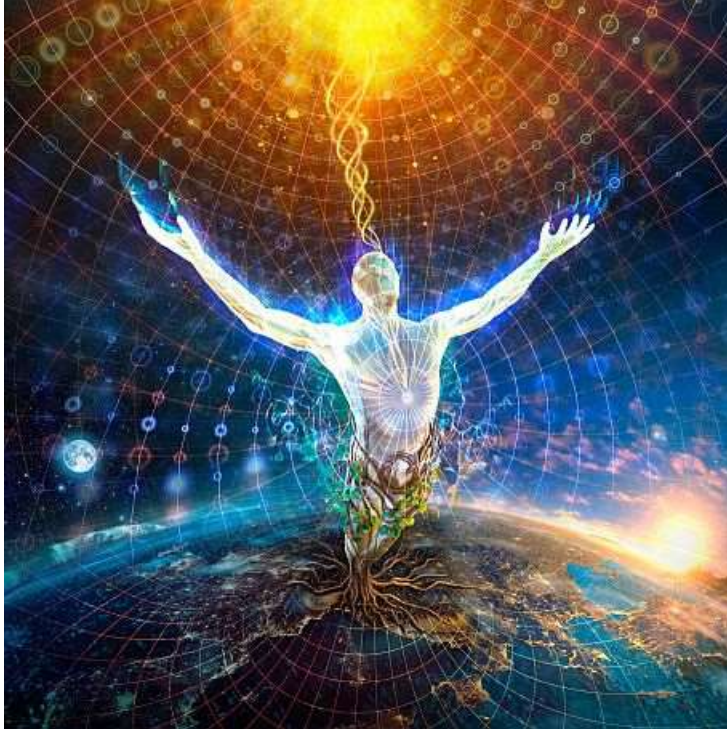
Likewise does the art form of eurythmy celebrate and outpicture in bodily gestures and movements, as correlates to spoken words, “a renewal of the ancient temple dances where the pupils were instructed in the mysteries of the elements relating to Mother Earth, the mysteries of the planets in relation to the Cosmic Soul, and the mysteries of the zodiac pertaining to the World Spirit.” The dance form of eurythmy

(from Gr. “well” or “good” + “proportion” or “rhythm”) represents the three levels of cosmic consciousness through the dances of the four elements, the seven planets and the twelve signs of the zodiac, which correspond to the “body, soul, and spirit” of the human being, and thus promote a living experience of the cosmic tapestry of the heavens and the Harmony of the Spheres, culminating in “cosmic communion.” [Eurythmy](#) is sometimes called “visible music” or “visible speech.”

See the image of a dance performance above and Marta Stemberger’s article “[Harmonious Movement Enlivens the Healthy Life Forces](#).” View this [live performance](#), where an ensemble of dancers may be seen to represent units of any created thing in harmonious, intercommunicating motion, including the dance of subatomic particles. T. S. Eliot calls the patterned movement of all things “the dance.” As physician and author Thomas Lewis (see p.87) writes, “Each of us is a

self-contained, free-standing individual, labeled by specific protein configurations at the surfaces of cells, identifiable by whorls of fingertip skin, maybe even by special medleys of fragrance. You'd think we'd never stop dancing," out of jubilation and gratitude for the improbable fact of simply being. In this video, "[Let There Be Light](#), Mike Oldfield's upbeat music provides a supportive ambiance for intergalactic images detailing the cosmic dance.

6. One of Teilhard de Chardin's (see p. 12) great accomplishments, according to Berry, was to recover



Algiz (Earth as Life Source) ©Yana Istoshina

[Algiz](#) is a rune for life, the "z-rune," represented as Ʒ.

Note the similarities between the human rooted in planet Earth and the image of the Norse tree of life, *Yggdrasil*, on page 82 above. Mankind is rooted in and emerges from the Earth and through the mind participates in cosmic consciousness.

the knowledge—known to the ancients but now in a Christian context—that the universe gives expression to itself in the human, who thereby has the ability to be self-creating. This capability has six qualities, all of which are designed on divine nature: It is self-emergent, self-nourishing, self-educating, self-governing, self-healing, and self-fulfilling. All these individual qualities must be integrated into the planet as a whole as a system of mutually interdependent micro wholes. "The most important role of the human is to articulate itself within community." Here is an inspiring short clip of notable [Teilhard quotes](#), including the one perhaps most cited: "We are not human beings having a spiritual experience, but are spiritual beings having a human experience." And was this not pre-eminently true of the Incarnate Christ?).

Max Heindel calls the divinely endowed attribute enabling humans to create what is entirely new "epigenesis." "The chain of cause and effect is not a monotonous repetition. There is an influx of new and

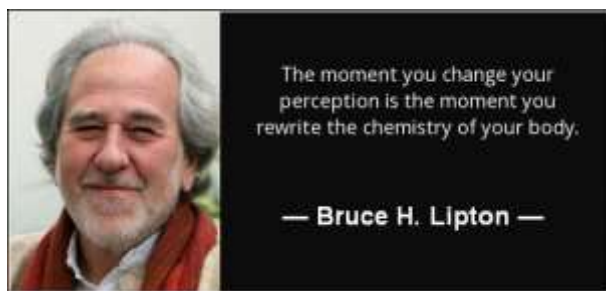
original causes all the time. That is [the real backbone of evolution](#)—the only thing that gives it meaning and makes it other than an unrolling of latent actualities. This is 'Epigenesis'—the free will that consists of the freedom to inaugurate something entirely new, not merely a choice between two courses of action. This is the important factor which alone can explain the system to which we belong in a satisfactory manner. Involution [see page 51] and Evolution in themselves are insufficient; but coupled with Epigenesis we have a full triad of explanation." (Also see [here](#) and [here](#).) Bruce Lipton's use of the term "epigenesis" is specialized to its biological applications. See p.1 above and the previously cited "An [Interview](#) with Bruce Lipton on Epigenics and Quantum Mechanics," where mind is shown to be the causative agent of epigenesis – as ye think, so are ye.

The Six Qualities of the Self-Creating Human

1. Most important in the design of the divine is that it intends to communicate itself by not only

allowing for but encouraging the creativity and spontaneity that characterize itself, so that the numinous mystery which pervades the universe is imparted to and inherent in each particular in the phenomenal world. This directed, intentional action abides in all Earth and each unit of it, making possible and actuating the following five creative and self-regulating processes.

2. The planet has an economic or nourishing aspect. “Economy” can be traced back to the classical Greek word *oikonomos*, meaning “household management” (*oiko* = ‘house’ and *nomos* = ‘rule,’ ‘law’). The Earth is self-caring, self-providing and self-propagating. It economically manages the global community of its household.
3. Earth possesses the ability to educate itself, to learn by doing.
4. Being self-governing means that the Earth is empowered to direct and order all its processes.
5. The Earth itself is our primary healer, integrating all its mental, emotional, vital and physical elements, which include light and other electromagnetic healing vibrations. Planet Earth is the first school, the first initiator, the first resource, the first healer, the first law-giver, the first governance. For healing, explore and utilize the vast resources of Earth’s pharmacopoeia—its plants and soil, its sunlight and air, its water and minerals, which feed and invigorate the human instrument. This is the first step that any healer takes. Modern allopathic medicine deals almost exclusively with diseases, not with health. By specializing in one of a myriad of diseases, anatomical structures and pathologies, the medical practitioner ignores “the big picture”—that Earth is our collective mother, nourisher and healer. “The Earth is the first presentation of the divine,” the locus of the meeting of the human and the divine, the giver of life, our godmother. And what do we do with this gift, our source and resource? We pollute its air and water and soil, and thus ourselves. This is a daily crucifixion of Christ, who, since Golgotha, is our planet’s indwelling Spirit. It may be that out of the abundance of His love the man on the cross said, “Father, forgive them, for they know not what they do.” But surely *we do know*, and we are digging our own graves, being not caretakers of Earth but its undertakers, even as it is our teacher, our bible and our priest, our university, our technology, our doctor, our manna, the bank and basis of our economy.
6. We fulfill our divine potential by regenerating our humanity as it once was, by being Earth’s gardeners. We reinvent ourselves in the sense of allowing the Earth to educate us and instill its transforming effect upon us as we work in concert with it, supporting its wellbeing.



7. The Earth processes operate through the great mystery of genetic coding. The coding of plants, animals, humans and even elements interact so beautifully together as to create a “bio-spiritual planet.” It is so intimate in its total composition that [Lewis Thomas](#)—Harvard-trained American physician and essayist, who received the National Book Award two times: First, for his book of essays entitled [The Lives of a Cell: Notes of a Biology Watcher](#) (whose fascinating full text is [here](#)), where he compares Earth’s atmosphere to a cell’s membrane, saying also that the best analogy he could find for this seamless interconnectivity of all earthly phenomena is a single cell. The second award was for [The Medusa and the Snail](#). In [The Fragile Species](#), Lewis wrote that “the earth is a living organism, of greater

size but probably no more complexity than any other attested biological organism, including our own human cells." See this fine [review](#) of Thomas and the contents of his seven books.

Bruce Lipton draws a similar analogy, but as a biologist his focus is the human body, which is comprised of approximately fifty trillion cells, each of which "is the equivalent of a sentient living organism." Humans are "a community of intelligent beings called cells....[and] every cell essentially has all the same functions active in human physiology, including respiratory, immune, digestive, endocrine, reproductive, nervous, excretory and muscular operations." Every cell is, biologically, a functional equivalent of its human host, a fractal replica. Barring a few exceptions, which are largely due to negative emotional and mental self-programming, the human micro-universe, and its galaxy—the word is literally true because both the Milky Way and the total number of cells in the human body is approximately 10^{10} —of cells, operates on the physical level with an intelligence and harmony that makes humanity's social and political interactions appear primitive, inept and dysfunctional. This is because humans have been released to their own

devices to discover how to live in harmony with their fellows. But divine intelligence works directly at the cellular level through the sympathetic nervous system, undisturbed, until recently, by human bold and blind intrusions. Or, again, citing Teilhard de Chardin, who uses another biological simile, the Earth, viewed from a distance over a long period of time, looks like an embryogenesis. Chardin also said that humans are creating the great mind of the planet

(noogenesis). Chardin's five stages of planetary evolution are: [geogenesis](#) (beginning of Earth; the video also tracks later developments); [biogenesis](#) (beginning of life); anthropogenesis (beginning of humanity); psychogenesis (the emergence of soul—in regard to which one may view Edgar Cayce's "[Journey of the Soul](#)" or "souljourns" whose visionary disclosures echo much that is given in the *Rosicrucian Cosmo-Conception*); [noogenesis](#) (the emergence of mind

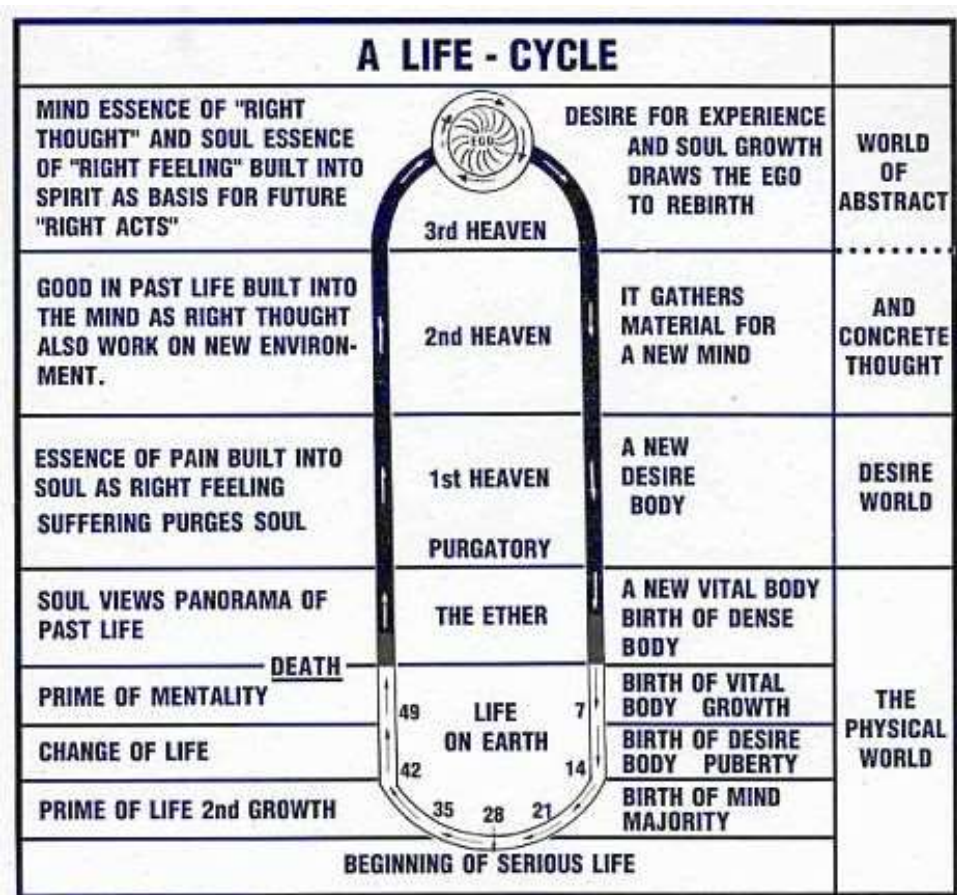


DIAGRAM 5B

and human consciousness (see p. 12), compared with similar concepts advanced by Carl Jung and David Bohm); followed by [Christogenesis](#), the actualization of the "total Christ," or the pleroma.

Genetic coding is the process whereby the world of the living evolves, educates and rules itself. The great wonder is the creative interaction of the multiple codings among plants and animals. Perception is awareness shaped by belief. Beliefs 'control' perception. Rewrite beliefs and you rewrite perception. Rewrite perception and you rewrite genes and behavior. Humans are free to change how we respond to the world, so as we change the way we see the world, we change our genetic expression. We are not victims of our genes. We are, potentially, masters of our genetics.

8. At the human level, "genetic coding mandates a transgenetic cultural coding by which specific human qualities find expression"; that is, cultural coding is carried out by educational processes. Humans create themselves more extensively than any other species. We are, for example, genetically coded to speak, but how we speak is culturally coded and must be learned. We are coded to live in society, but how we structure our society is culturally coded, so that we need a long period of development before we become humanized in a complete way. This learning period corresponds to the conclusion of the third septenary span of human development, generally known as the attainment of "majority" at age 21, mentioned by Max Heindel and shown in the above (p. 88) Diagram 5B, "[A Life-Cycle](#)." The extended time frame is required for the maturation of consciousness and creative self-development, which is unique to humans, whereas other sentient creatures are fixated at an earlier stage of their lifespan.

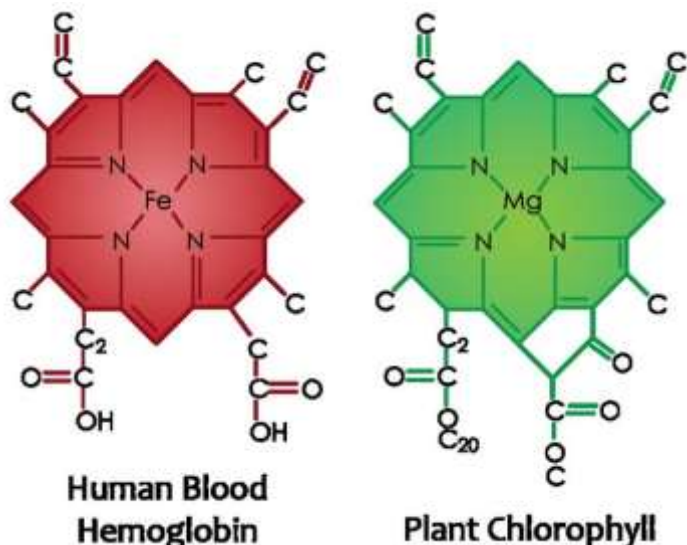
More recently, however, humans have "drifted into deleterious modes of functioning" that have endangered the planet and threaten us with becoming a nonviable species. Our learning has a twofold value, a double aspect: While being given the stupendous richness and variety of creation, humans, through the development of consciousness, have acquired the power to escape basic biological processes and limitations that the natural world imposes on different forms of life. We are at a critical point requiring the most extensive change that has ever taken place in human affairs. If a parliament of creatures were assembled at the present time, "they would vote us out." For it would be difficult to find any species that is not worse off since humans have been around. From a planetary perspective, "we are not desirable beings."

9. So how do we become desirable, effective members of the life community of planet Earth? Berry has proposed these Twelve Principles, precisely to address this dilemma. We must move toward the geocentric and biocentric mode of consciousness and reorient our lives accordingly. That is the important aspect of cultural coding, which is carried on by educational processes. Because all professions are rooted in the "story" of the universe, Berry proposes that a core program should routinely be given at all educational levels to instill in students a thorough knowledge of and appreciation for the debt we owe and our dependence on all Earth systems in which we are rooted and which make our very existence possible. The planet Earth is a commercial venture, a health venture and a legal venture. Law schools should begin with courses on the governance of the Earth. There is no vocation that is not informed and made possible by this story of universal becoming and human genesis itself.

The movement of nonlife to life on planet Earth is a one-time event. So too the movement from life to human consciousness, advancing from the simpler to the more complex cultural forms, is also most likely irreversible over the larger time scale. Thus, human existence required antecedent amino acid formation, the articulation of the early virus forms, the emergence of cells and, most importantly, life-enabling photosynthesis. Human phenomenal existence is predicated on the evolution of these prior forms of biological life. Lewis Thomas (see page 87) observes: "The

uniformity of the earth's life, more astonishing than its diversity, is accountable by the high probability that we derived, originally, from some single cell, fertilized in a bolt of lightning as the earth cooled. It is from the progeny of this parent cell that we take our looks; we still share genes around, and the resemblance of the enzymes of grasses to those of whales is a family resemblance.”

All the knowledge and attainments of prior Earth evolution are incorporated and integrated in the



human being in a summary, composite and active form, so that we are truly a microcosm of the Earth’s entire biological history. For example, human blood hemoglobin owes its existence to its ancestor chlorophyll, which makes possible and sustains not only the world of plants but also animal and human species. Here is a signal instance of the interdependence of all orders and content of nature. The chemical structure of the chlorophyll and hemoglobin pigment molecules vary primarily in the central mineral ion, which in plants is magnesium and iron in animals and humans. In his book *Lives of a Cell*,

Lewis Thomas writes “It is a good thing for the entire enterprise that mitochondria and chloroplasts have remained small, conservative, and stable, since these two organelles are, in a fundamental sense, the most important living things on earth. Between them they produce the oxygen and arrange for its use. In effect, they run the place.” For further understanding of the crucial role that photosynthesis plays in the existence of Earth’s life forms and their evolution: listen to Michael Denton’s (see p. 39) “Children of Light” video on [Photosynthesis](#); refer to his book [The Children of Light](#), where he explains “how the universe was tailored from its inception for ‘light eaters’—creatures with high-acuity vision like ours, depending as we do on plant-based nutrition, entailing photosynthesis”; and watch his recent (2020) presentation “[The Fitness of Nature for Mankind](#),” especially beginning at [18:10](#), where he enumerates the extraordinary sequence of preconditions in nature required to make photosynthesis possible.

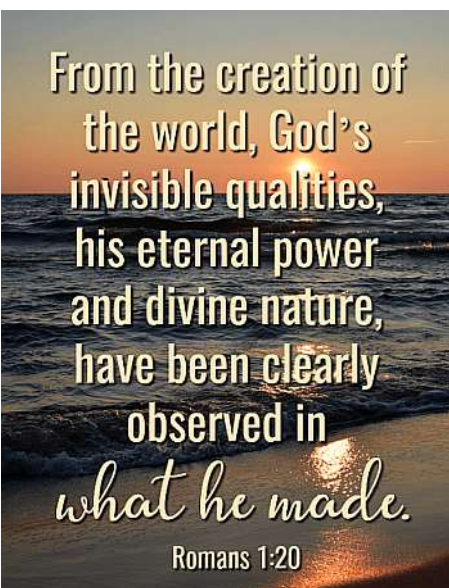
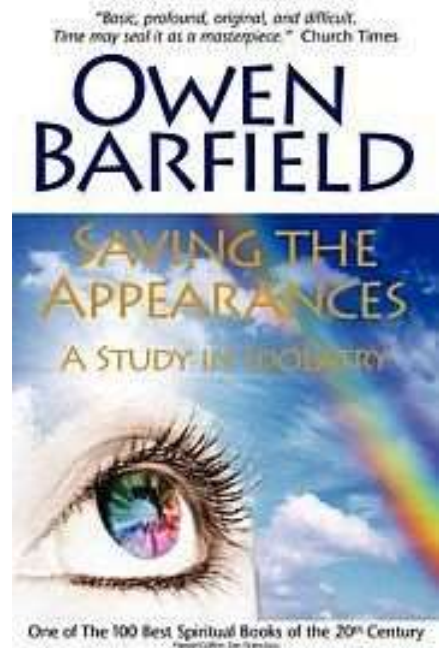
10. There is an urgency in knowing about our planet’s past evolution, our biological heritage and its trajectory in order to best plan for and encounter the future. Thus, it is imperative that we also acknowledge and welcome the immense cultural gifts acquired by tribal and other minority groups as they adapted to their environment conditions and devised coping mechanisms and provisions for flourishing. That is part of our cultural heritage, without which we would be impoverished, even nonfunctional. The historical sequence of cultural periods can be identified as the tribal shamanic period, the classical civilizational period of the great religious cults, the scientific, technological period and the ecological period. The prevailing ancient and medieval world view was almost exclusively animistic in the original sense of the word, soul-instilled (Latin *anima*, “air, breath, the vital principle, life, soul”). The existence of myths, where physical forces were personified as superhuman powers, gave testimony to a vital and soul-friendly immediacy of a Cosmos that was permeated with spirit. (See Michael Denton’s informative illustrated talk, referred to above, in its entirety [here](#).) With the advent of the scientific revolution and the inaptly named “age of enlightenment—which actually entailed a darkening and removal

of soul and spirit dimensions from the physical world, marked by an emphasis on the scientific method and reductionism—what had previously been a marriage of divinity-infused nature and human consciousness became a divorce of the subjective mind from the estranging objective world of arid measurement and random particle movement (called “[alpha thinking](#)”), resulting in an alien (not + bound or connected) reality, a soulless material world.

How then can humans regain this sense of union with nature? Not by attempting to recover the ancient mythology and its animism, for, as Berry recognizes, evolution is irreversible, there is no going back in time. Rather do we deepen our participatory consciousness by experiencing revealed nature in its entirety as an icon of God’s presence, whose validation as an historical fact occurred with the incarnation of Second-Person God (Christ) in the human body of Jesus. As author and philosopher [Owen Barfield](#) explains this event: “In one man the inwardness of the Divine Name [‘I Am’] had been

fully realized; the final participation, whereby man’s Creator speaks from within man himself, had been accomplished. The word had been made flesh.” (See his book [Saving the Appearances](#), which is concerned with the *evolution of consciousness* over the last three thousand years.) By the Incarnation, God became man and so bridged the divide between the Creator and His fallen creatures. At present, writes Barfield, we are caught in a “null point,” one in which “the elimination of participation has deprived the outer ‘kingdom’—the outer world of images, whether artificial or natural—of all spiritual substance, while the new kingdom within has not yet begun to be realized” (ibid, ch. 25).

Barfield had a profound intellectual influence on C. S. Lewis, as well as J. R. Tolkien, and was instrumental in Lewis’ conversion to Christianity. In the third lecture of “The Abolition of Man” (1947), Lewis suggests that Barfield’s mentor, [Rudolf Steiner](#), may have found the way to a “redeemed scientific method that does not omit the qualities of the observed object,” thereby enabling retention or restoration of the sacramental vision of



reality. Barfield sees the epitome of sacramental relationship in the Word made flesh, the Creator instantiated in His creature: “If the Christ infuses my whole man, mind as well as heart, the cosmos of wisdom, with all its forgotten truths, will dwell in me...for Christ is the cosmic wisdom on its way from original to final participation” (ibid, ch. 25). Barfield’s thinking is central to a primary thesis of this study—that consciousness is fundamental to the experience of being. [Key quotes](#) from all of his writings connected with this concept and practice may thus prove valuable for the serious reader.

11. The main human task for the immediate future is to assist in activating the intercommunion of all living and nonliving components of the Earth community in what can be considered the emerging ecological period of Earth

development. From a Christian perspective, Berry sees the need for “moving away from redemption preoccupations to creation concerns, which is, perhaps, the most important thing to do religiously.” We need to move from written scripture to the scripture of the natural world, for divinity is inscribed in each and every cosmic particular. “We need to move from homocentrism to biocentrism.” In this way we can begin to cultivate a way of contributing to and managing the future.

Berry calls a publication put out by the United Nations (October 1982), entitled [The World Charter for Nature](#), “one of the most important documents of my lifetime.” It proclaims “[five principles](#) of conservation by which all human conduct affecting nature is to be guided and judged.” Implementing these principles is critical for ensuring the sustainability of planet Earth. One hundred and eleven U.N. members voted in favor of the Charter. Only one member nation opposed it—the not very United States. In a way, this is no big surprise. The U.S. is by far the world’s foremost felon in degrading and destroying the planet and its life forms, with a nonchalance and obliviousness that is baffling, outrageous and heart-rending.

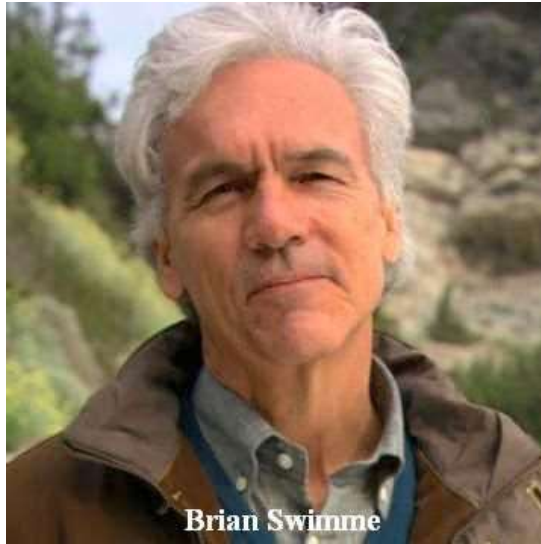
12. “The oldest, easiest-to-swallow idea was that the earth was man's personal property, a combination of garden, zoo, bank vault, and energy source, placed at our disposal to be consumed, ornamented, or pulled apart as we wished.” —Lewis Thomas, [The Lives of a Cell: Notes of a Biology Watcher](#). Now we are encountering the consequences of this destructive attitude. In his book [Fragile Species](#), Thomas writes, “I am a member of a fragile species, still new to the earth, the youngest creatures of any scale, here only a few moments as evolutionary time is measured, a juvenile species, a child of a species. We are only tentatively set in place, error prone, at risk of fumbling, in real danger at the moment of leaving behind only a thin layer of our fossils, radioactive at that.”

What then are we to do? Obviously, mend our ways, regard the Earth as a family member, for we inextricably membered into it as the substance of our substance, our foundation for physical being. Then this recovery of sanity could confirm the words of Teilhard de Chardin as he gives testimony to the saving grace of Christ’s planetary and human Incarnation, which is a present and ongoing reality: “In the new humanity which is begotten today, the Word prolongs the unending act of his own birth; and by virtue of his immersion in the world’s womb, the great waters of the kingdom of matter have, without even a ripple, been endued with life. No visible tremor marks this inexpressible transformation; and yet, mysteriously and in very truth, at the touch of the supersubstantial Word the immense host which is the universe is made flesh. Through your own incarnation, my God, all matter is henceforth incarnate.” In fact, all forms of incarnation, the informing and ordering of physical matter with creative thought through etheric matrices, are theophanic and epiphanic—they all reveal the supernal and hypostatic God of creation.

The capacity of beings to be totally present for each other, while simultaneously affirming and enhancing the differences and identities of each and so promoting and prospering a vibrant human community, is essential for our planetary regeneration and is where our future lies. Berry concludes his presentation with the proposal that “we reinvent the human” through the inculcation and guidance of these twelve principles.

Uniting Science and Religion

Reaffirming Thomas Berry’s holistic view of a divinely informed natural world and the need to live in total communion with it, as reflected in our regenerate actions, where the insights and perspectives of science and religion can work synthetically and symbiotically, see this video presentation, [Journey of the Universe](#), co-produced and narrated by evolutionary cosmologist [Brian Swimme](#), who holds a Ph. D. in mathematics, specializing in singularity theory. Eloquently



Brian Swimme

delivered and richly visual, *Journey* tells the story of a Cosmos wherein expanding knowledge and the emergence and growth of love-consciousness evolve together, organically tending toward a universal divine apotheosis. Or as Teilhard expresses it, “The human person is the sum total of a 15 billion year chain of unbroken evolution now thinking about itself” and “The most telling and profound way of describing the evolution of the universe would undoubtedly be to trace the evolution of love.” Swimme states, “The universe must have known from the beginning that life is coming,” because it was created for this eventuality. “The universe began as a great burst of cosmic breath.” Our very awareness has its foundation in the self-organizing dynamics of the universe.

All Earth’s systems are attuned to their abiding ancestor and progenitor—the sun. The sun’s earthly surrogate or nature angel is photosynthesis (see p. 89), a process that takes place in chloroplasts, containing chlorophyll, the pigment necessary to capture sun’s energy, in the form of ultra-violet light, which catalyzes the conversion of water and noxious carbon dioxide into energy-rich organic molecules, such as glucose, and life-sustaining oxygen. So the plant world not only saves us *from* ourselves and our outbreathed poisonous “air,” it also saves us *for* ourselves, through *its* outbreathed air—pure oxygen. A fine explanation of photosynthesis may be found [here](#). While green plants contribute much of the oxygen in the air we breathe, phytoplankton and cyanobacteria in the world’s oceans are thought to produce between one-third and one-half of the Earth’s atmospheric oxygen. Talk about the breath of life! Here it is, as a gift from the often misunderstood,



Winged Thoughts

A Group Spirit, here assuming the likeness of a human thinker, acts as guide and control for collective and highly synchronized animal behavior.

taken-for-granted, under-the-radar, over-exploited and abused plant world. Plants are the sole source of food for both animals and humans, since carnivores eat animal flesh that ultimately comes from either herbivores or directly from plants. The plant world is literally the savior of human bodies, both from the air we breathe and the nutrients required for our physical existence.

Possessing brains but lacking conscious minds, animal behavior is largely controlled by group spirits (see page 13 above), whose wisdom is evidenced in the remarkably communitarian behavior of beehives (which Lewis Thomas calls “a spherical animal”) and ant colonies, in the concerted group movements of schools of fish and in the choreographed flight patterns (where movement appears as the action of a single organism) and unerring migratory instincts of birds (see image at left). Apropos of which, consider what Thomas has to say about the ant: “A solitary ant, afield, cannot



Twenty-four-foot wood sculpture, Rudolf Steiner and Edith Maryon
The Representative of Humanity

In the center of this sculpture stands the human being who aims to hold the middle ground. He must assert himself between two extremes: The extreme of hardening, ossification, over-structuring and fear is represented by Ahriman. The other extreme, that of dissolution, exaltation, vanity and pride, is symbolized by Lucifer. Both of these beings are presented in two ways: on the one hand, they want to seduce the human being into losing his center; on the other, they are kept in balance by human beings. Lucifer appeals above all to our pride and ambition, making us think that we have no limitations. Yet he is also the being who set us out on our evolutionary path to freedom. But Lucifer does not want us to be truly conscious, nor to acquire an egoism independent of himself. In our present age, Ahriman is a greater threat to us than Lucifer. He is infinitely clever and is helping us to develop our technological civilization. He wishes us to advance at breakneck speed, long before our individuality and moral nature are ready for such advances. His aim is to foreshorten our development so that we can never reach our true goal, but only a false goal of enjoyment and endless material possessions. The scientist, the technologist and the inventor are Ahriman's natural prey, but all of us can fall victim to his temptations. Wherever there is egoism and love of power, entry is made easy for him. See [here](#) and [here](#) for a fuller explanation of this monumental work and the spiritual realities and metaphysical forces it represents and [here](#) and [here](#) for enlarged images of different components of this imposing creation.

be considered to have much of anything on his mind; indeed, with only a few neurons strung together by fibers, he can't be imagined to have a mind at all, much less a thought. He is more like a ganglion on legs. Four ants together, or ten, encircling a dead moth on a path, begin to look more like an idea. They fumble and shove, gradually moving the food toward the Hill, but as though by blind chance. It is only when you watch the dense mass of thousands of ants, crowded together around the Hill, blackening the ground, that you begin to see the whole beast, and now you observe it thinking, planning, calculating. It is an intelligence, a kind of live computer, with crawling bits for its wits.”—[Lives of a Cell](#). Such is the effect of the Group Spirit, operating by remote, who makes of a myriad (Gr. *myrmex*, ant) ants one organism, Thomas’ “beast.”

Human consciousness is indwelling and thoughts are generated and ordered at the speed of light to do the bidding of the thinker. *Journey's* narrator calls number or pattern “the essence of life.” DNA holds this essence in the form of genetic information, germinally seeded by the sun's light, which built photoreceptors and eventually sight itself, and then was further internalized and transmuted as insight, inward seeing. With the development of consciousness, language came into being, enabling humans to re-present what they perceive as mental images by articulating sounds that recreate the world they experience. These tools of thoughts and words are the product of symbolic consciousness. The arts—literature, painting, music, sculpture, architecture, crafts—are outpicturings of conscious inner experience and creative imagination. Thus do humans, as image makers and shapers of physical matter, imitate the cosmic Creator. Or, as Steiner expresses it, “The art of today will be the Nature of tomorrow and will blossom again in her.” Thus does Involution become Evolution. Again, Thomas writes, language “is the most compulsively collective, genetically programmed, species-specific, and autonomic of all the things we do, and we are

infallible at it. It comes naturally. We have DNA for grammar, neurons for syntax.” The [Book of Nature](#) is still being written and read. It is a source of God's revelation to mankind, and since God reveals himself through nature, to study nature is to study God. As friar and scientist [Roger Bacon](#) wrote, “In the cognition of Nature, in all her depths, man finds himself.”

The coding process of life burst beyond the eons of evolution enfolded in the DNA molecule and began to give physical form to the content of consciousness, carving information into stone, and finally building devices from elementary matter and electromagnetic frequencies to generate and order information as code in computer programs. Computers do some of the same work our minds perform as they act on and through their physical instrument, the brain, which breaks down visual, auditory and sensory data into electrical impulses which are mentally reconstituted into the familiar images we call “the real world.” Consciousness is amplified by the mental ability to conceive of symbols that conceptualize objective reality and may then be re-objectified bearing its human signature. Thus, having evolved creative minds, humans were elevated to the status of becoming planet-altering species. For the mind can be used to protect and promote planetary well-being or to hinder, harm and even devastate it... and its humanity.

Like Thomas Berry, Brian Swimme is deeply concerned about the misuse of technology in exploiting and polluting our environment, ultimately challenging the viability of Earth and all life on it. Science should not lead us because it does not know where we are going. It needs an ethically enlightened guide, an informing principle outside its rampant, untethered and amoral pursuit of information and its purblind implementation. It needs a love-infused consciousness to bring harmony, balance and restorative justice to the imperiled gift of creation. Teilhard expresses it this way: “The most telling and profound way of describing the evolution of the universe would undoubtedly be to trace the evolution of love.” Without love devolution ensues. Or, as Bruce Lipton observes, “If you look at the biosphere, the only organisms that are really, clearly not cooperating are human beings. And this is why the environment is in a sense pushing us to an extinction, because we’re disrupting the harmony of the entire biosphere.” The reader of this study may also benefit from the contributions of Carl Jung to our understanding of consciousness and the compatibility of science and religion, for which [see](#) this excellent presentation. It has lucid narration and splendid visuals. Dreams and promptings from what Jung calls the *unconscious* mind are often revelations of a *superconscious* reality. Jungian archetypes resemble both Platonic Forms and Rosicrucian [archetypes](#), which are living spirit beings existing in the World of Thought.

The Powers of Darkness and the Middle Way

The human physical senses of seeing and hearing are earthly shadows of two extrasensory faculties. When referred to in the Gospels, which are first and foremost esoteric documents, seeing and hearing designate this supersensory perception, for knowledge of the spiritual worlds is conveyed by analogy (or parable), in terms of what one sees and hears in the physical world. These two modes of earthly knowing relate to the two currents of human thought first represented by Cain and Abel. The smoke of Abel’s flesh offering ascended to God. Through devotion and obedience he was vertically aligned with Jehovah. Cain’s offering of plants, cultivated and harvested by his own ingenuity and effort, represented the horizontal thought stream that was directed toward the world of sense experience, enabling man to harness physical energies and to develop the earth’s material elements. Cain’s initiative was inspired by Lucifer, whose original deviation from the cosmic plan is characterized as “stealing” astral light (also detailed in the Prometheus myth) and claiming his own being as a center for its radiation. Lucifer (“light-bearer,” associated with ‘son of the morning’



From *Die Bibel in Bildern*, Julius Schnorr von Carolsfeld (1789-1853)

The Offerings of Cain and Abel

The involuntary clairvoyance of early humanity was killed by the Cain impulse that directed the mind to sense-based thinking to transform the earth. In time voluntary clairvoyance shall be evolved from logical thinking fostered by earthly experience. The mattock symbolizes the positive mind that both “slays” innocence and makes a garden of the earth.

[Isa. 14:12]) sought not to reflect divine light in lunar passivity but to be a primary light source, a not entirely inappropriate aspiration. In the first centuries after Christ, Gnostics referred to Him as “*Christus verus Luciferus*,” Christ, the true Light.

The Sons of Cain, as *phree messen*, Freemasons, are children of light and of the light-bearer Lucifer. But this light is not the true light. It is still derivative and inflected. The seeing that Lucifer makes possible is an egoistic seeing, made possible by the shadow that astral egoism casts over the light issuing from the spiritual world. The two soul currents of ego-centered world seeing and the vertical devotional attitude in which egoic impulses are suppressed, making divine revelation possible, both reside in the individual soul as the Cain and Abel impulses, closely united and yet in opposition to each other. The ascending current of

thought perception through revelation and positive (controlled) clairvoyance is perpetually killed by self-centered thinking, which is under the curse of Cain: “A fugitive and a vagabond shalt thou be on the earth” (Gen. 4:12). Earthbound human seeing must roam the planet estranged from the spiritual world until a higher form of seeing can be evolved.

Seeing and hearing each have their false or futile dimensions, depending on our susceptibility to the influence of Lucifer, the spirit of egoism and artificer of illusions; or Ahriman, the spirit of material-ism and foister of delusions (see images on pp. 94 and 97), who is referred to by John the Evangelist as “the prince of this world” (14:30). Thus, deceptive sights may be mirages (physical), hallucinations (etheric), or fantasies (desire world); or yet again, they may be deceptive, rigid thoughts, stripped-down data carrying no soul content. Ahrimanic sensation is all and nothing but denotation, mere molecular agitation. Sound doesn’t “mean” anything, doesn’t refer to anything other than what it is as quantity. All associations it may conjure are relative and arbitrary, the antics of atoms and neuron firings in the brain. So we tread a path between strict literalism and dreamy escapism. We clearly perceive the outer world of objects and know that it is founded on causes proceeding from superphysical worlds. We know too that that these sourcing, higher worlds have an objective reality to which self-reflexive egoism is blind.

To keep our bearings on this middle path, we best heed John the Evangelist’s advice: “Beloved, believe not every *spirit*, but try the *spirits* whether they are of God: because many false prophets are gone out into the world” (1 John 4:1). Which spirits might these be? In our modern era “spirits” is more likely to refer to high alcohol drinks than to imaginary beings conjured by a

superstitious mind. The Apostle Paul extends the frame of reference to its cosmic dimensions: “For we wrestle not against flesh and blood, but against principalities, against powers, against the



Christ Between Lucifer and Ahriman

Baron Arild Rosenkrantz

The very presence of the Christ causes the Lucifer spirit to fall and Ahriman to remain largely self-confined. Yet humanity, with the help of the inner Christ, must consciously choose how it will subdue and effectively use the forces imparted by these two adversarial beings. This painting is inspired by Steiner’s wood sculpture ([p. 94](#)).

rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12). For an out-and-out materialist, if you can’t see it or measure it, it doesn’t exist. All the better for those powers of darkness, who ever seek to subvert God’s plan. They thrive on being unacknowledged and having their influence attributed to human urges, passions and instincts. Therefore does Peter caution: “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pet. 5:8). Another relevant gospel passage: “[The] Son of God was manifested that he might destroy the works of the devil” (1 John 3:8), to which Christ’s many acts of casting out demons attest, as do modern instances of exorcism, mostly performed by highly qualified Catholic priests, for which [see here](#).

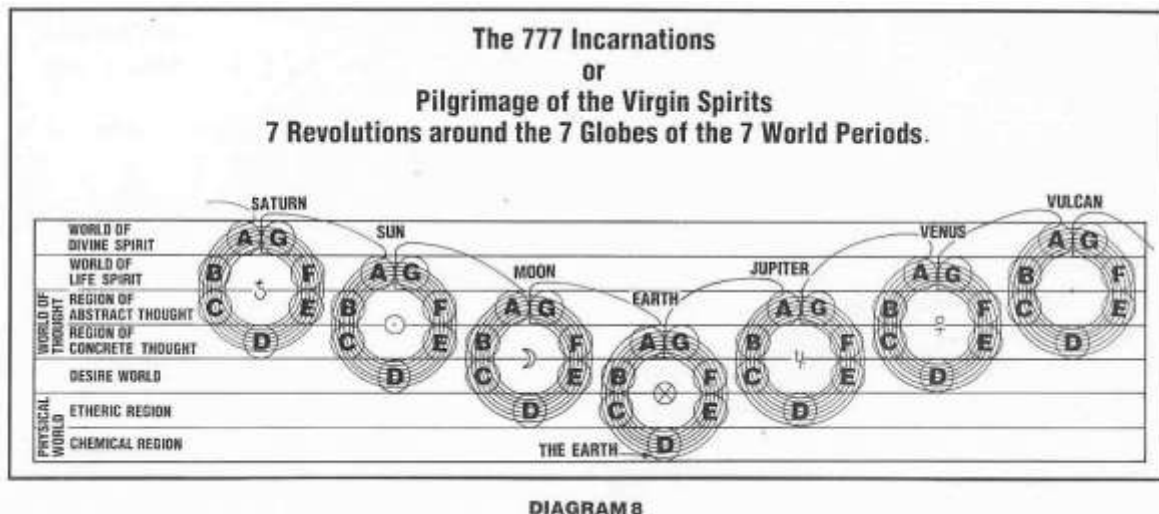
We are on the right path of Christian development when we can distinguish between the Master’s voice and both the voice of the tempter, who urges “do it,” and the voice of Ahrimanic fear and trembling, which warns “don’t do it.” Lucifer beckons, “Come away from this world of sorrow and lave in your well-deserved bliss. Leave your body of disease and death.”

Ahriman urges, “Seek immortality for your body, you can’t do too much for it. It’s your only life. Guard against germs. Take medicines. Get gold. Fence in your property. Take out insurance on your life. Don’t talk to strangers. You can’t be too careful. Trusting others is dangerous.”

But Christ tells us that the human body is a temple and He will come to dwell in it—[1 Cor 6:19](#) and [1 Cor 3:16-17](#). (Which brings to mind the Dali Lama’s credo: “This is my simple religion. No need for temples. No need for complicated philosophy. Your own mind, your own heart is the temple. Your philosophy is simple kindness.”) While Christ is *in* the world, he is not *of* this world. Nor are we. Physical existence is difficult and full of tribulation, but be of good cheer, for Christ has overcome the world. Yet we must realize that only by being in the physical world can we

acquire the power to become co-creators with our heavenly Father and be transformed by right suffering into beings of love, a love that lights up and vitalizes the world.

Lucifer prompts to false courage, bravado, and the legitimacy of anger. Ahriman insinuates and provokes suspicion, hate, and pessimism. Christ teaches faith, hope, and love through humility, patience, and wakefulness. His word is true. And because it is true, his own know his voice as it



As humanity has gone through a series of re-embodiments, so has the Earth, and only on Globe D of the Earth Period did it manifest on the physical plane. Prior to that time it existed only on the etheric level, as did humanity, during its involutionary journey. The return (evolutionary) journey toward ever-increasing spiritual existence has been under way for some time and humanity's sensitivity and attunement to the etheric dimension is resulting in ever more people perceiving and stepping into this region. See [here](#) for further elaboration on this process.

speaks through the Holy Spirit.

Ahriman teaches that only the material world exists. He promotes the scientific skepticism of the doubting Thomases who believe only what they can see and touch, or, in standard scientific parlance, measure. Paul refers to Ahriman as "the god of this world [who] has blinded the minds of them who believe not" (2 Cor. 4:4). Paul also asserts that if the gospel is hid, it is hid to them who are lost (2 Cor. 4:3); that is, they who are unwilling to believe. For spiritual vision is entirely a voluntary attainment, not a given, as is physical sight. When Peter identifies Jesus as the Christ, he proves he has spiritual sight, for flesh and blood cannot directly reveal spirit.

Lucifer's light would dazzle and overwhelm us. It is exuberant, magical, sensational. Christ's light is interior, withheld, yet the very basis for consciousness, for it is the light that lighteth every man that cometh into the world. It is the light that reveals but itself is hidden. If Lucifer is the false light, Ahriman enshrines physical sight and would bind us to what we see to the extent that we become prisoners of our seeing. Luciferic egoism vaunts, "I can do anything I want." The Christed ego says, "I can do all things through Christ Who strengthens me. Not I, but Christ, He doeth the works." See [Valentin Tomberg's Redemption of the Luciferic](#) and [The Defeat of the Ahrimanic](#).

The faculties of seeing and hearing are the primary means by which we can register the existence and learn about the content of the physical world. How we use these faculties is therefore of paramount importance if we are to understand ourselves, for Christ has created and evolved our physical bodies from the substance of this Earth. As a faculty of the physical body, hearing was

elaborated before seeing in the Saturn revolution of the Earth period, before the creation of light. Seeing was introduced during the Sun revolution of the Earth period, when light was first brought forth. (See diagram on p. 98 and this [link](#) to explain these terms and the time periods referred to.)

The whole enterprise of planting and harvesting, while a consequence of the fall, is a figure for the planting of human consciousness in the physical world, whereby experience may be gleaned and understanding extracted. This arduous process describes the route to revelation. But it is spiritual knowledge gained by choice, in freedom, through conscious, deliberate effort. And since the visible world, when rightly perceived, mirrors the activity of invisible spirit beings, through their sensory involvement in the physical world, humans become self-educators and free agents in their own enlightenment. To the extent that the fruits of human endeavor are offered as [shewbread](#) and [incense](#) to the God within will man develop the cognitive faculties enabling him to enter into direct communion through speech, seeing, and hearing in the Holy of Holies. Conversely, to the extent that man's earthly activities become ends in themselves, or are but expressions of his will-to-power and self-love, will he erect towers of babel and make of the earth another cinder like the moon.

As faculties that can increasingly give witness to the presence of the Creator, hearing and seeing are to be used in full consciousness, purposefully, respectfully, as if they were articles in the sanctuary of the temple—"for the temple of God is holy, which temple ye are" (I Cor. 3:17).

Hearing and seeing refer to the content and result of listening and looking. One may listen but not hear, as one may look but not see. One may also see and hear, but not understand. A good listener has control of both the tongue and its trigger, the desire nature. As the apostle James remarks (3:2), the man who does not offend in word is able also to bridle the whole body. Vacuous looking, gazing while preoccupied or dreaming, or unfocused looking, yield nothing. Animals look and see, but do not understand in the cognitive sense of being conscious that they are seeing. That consciousness rests with the animal Group Spirits in the Desire World (see [Diagram 4](#)), who inform and coordinate group movement of their respective charges, much as the conscious, [subconscious and trance-conscious](#) minds transmit impulses through the etheric body to neuron systems that control physical body form and function. The faculty of seeing is more aggressive and more subject to control than hearing. It involves a willed effort to locate, register and abstract a visible content in space. Hearing is more ingressive.

Sounds in space locate the hearer and enter his consciousness, as it were, unbidden. But intentional, accurate hearing and seeing require conscious control of their respective functions, for it is the mind that directs them and assesses the value of the messages that these two sensory angels deliver.

Christian knowing continues the two Cain-Abel streams and is characterized in the prologue to Luke's Gospel as consisting of "eye-witnesses" and "ministers of the word"—referring to those who had evolved extrasensory vision (like Peter), and others whose clairaudience could hear the voice of the Word made flesh and acknowledge His Truth. The Holy Spirit speaks to those who hear in faith, Galatians 3:5. Man shall live by every word that proceedeth out of the mouth of God, Matthew 4:4. Faith, the door to intuition, hears the word of God, Romans 10:17. On the mountaintop of intuition one may hear "the still, small voice," 1 Kings 19:12. "If any man hear my voice, and open the door, I will come in to him" Revelation 3:20. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man" Matthew 7:24. Being able to hear truly presumes that one has "heard oneself out," has confronted and overcome all the saturnine voices of fear and avoidance and can resist the siren sounds of temptation and trespass. One has "heard it all," all the insults and negative verdicts that can assail one. As the occult precept

states, “before the eyes can see, they must become incapable of tears.” Why? Tears blind. More correctly, ungoverned emotions blind. He who is ruled by his emotions in the desire world, the world of spiritual “seeing,” would be quickly led astray and become the dupe and victim of its lower-plane entities.

Likewise, “before the ears can hear, they must have lost their sensitiveness,” all egoism. Before we can enter the World of Thought, true Spirit world, we must have lost our lower (personal) self, have nothing to relate to or identify with. Utter annihilation seems imminent. But once conscious



Moses and Joshua Bowing Before the Ark [James Tissot](#)

All the paraphernalia in the Holy of Holies, the abode of God’s earthly presence, were symbolical of realities in the spirit worlds and, ultimately, in the individual consciousness, including: the golden pot (soul body) of manna (the Human Spirit); the budding rod (retained procreative energies used for enhanced soul powers) and; the Shekinah Glory (the Christ within). For an extensive study of the Tabernacle in the Wilderness, its emblematic significance and the rites of ancient initiation, as they prefigure modern day advances in the powers of human consciousness, refer to [this text](#).

entry into this world is achieved, the preliminary ordeal of personal annihilation assures that one can experience its contents with complete objectivity, as it is.

As we become wise, ignorance is dissolved in tears. On the road to wisdom, we will encounter, in the words of William Wordsworth, “thoughts that lie too deep for tears.” We also learn to turn a deaf ear to any sounds that demean or merely distract. Falsehood can no longer simulate sincerity by adjusting the tone and inflection of its voice, or mislead by donning the appearance of beauty or meretricious brightness.

What bearing has all this on our daily affairs? It is precisely these affairs that prepare us to hear and see truly by maintaining our presence of mind in all the dramas and drudgeries that our senses script for us. As Max Heindel explains, the first two steps on the path of esoteric

development are observation and discrimination. Our ears and eyes serve or correctly register the object. Then we process the sensory images and become adept at distinguishing between the important and the trivial, the true and the false, the enduring and the ephemeral. Read Heindel’s article on [Spiritual Seeing and Spiritual Hearing](#). One danger posed by material seeing is that its content will be viewed as an ultimate reality. So regarded, all physical seeing is idolatry. For this reason the Holy of Holies (see Tissot’s painting above) in the ancient tabernacle in the wilderness was dark, signifying that ultimate realities are not seen in the outward light of day. In that sacred precinct one sees only if one has evolved the inner light that makes spiritual seeing possible. One enters purged of worldly images and one hears. *Debir*, the Hebrew name for this westernmost enclosure, derives from the word to speak (regarding which, see [Holy of Holies](#)).

The notion that spiritual realities can be proved by eye evidence shows an ignorance that Christ Jesus never gratified. It was a wicked generation that would not believe unless it saw signs and wonders. In other words, authentic belief is founded on an inner seeing, a knowing independent of physical sight, able to cast a blind eye upon all contrary appearances. To see what one wants to see means that the eyes are directed by the mind and are capable of seeing what is not and not seeing what is. While one may see correctly, the conclusions drawn from observation may be erroneous. Also, one may see selectively, due to bias or ignorance. So do suspicion, fear, naiveté, blind optimism, and pessimism gather false reports through the senses.

Neither has the eye seen nor the ear heard the things that God has planned for them that love Him (1 Cor. 2:9). That love is the condition for and substance out of which spiritual seeing and hearing are being developed. The same love which, in outward deeds of self-forgetting service, builds the luminous soul body also generates the light by which the worlds of spirit are illumined and raises the soul to the worlds of celestial tone which resound with the words of eternal life. [Read here](#) for further consideration of the faculties of seeing and hearing in the physical and spiritual worlds.

Addenda and Afterthoughts



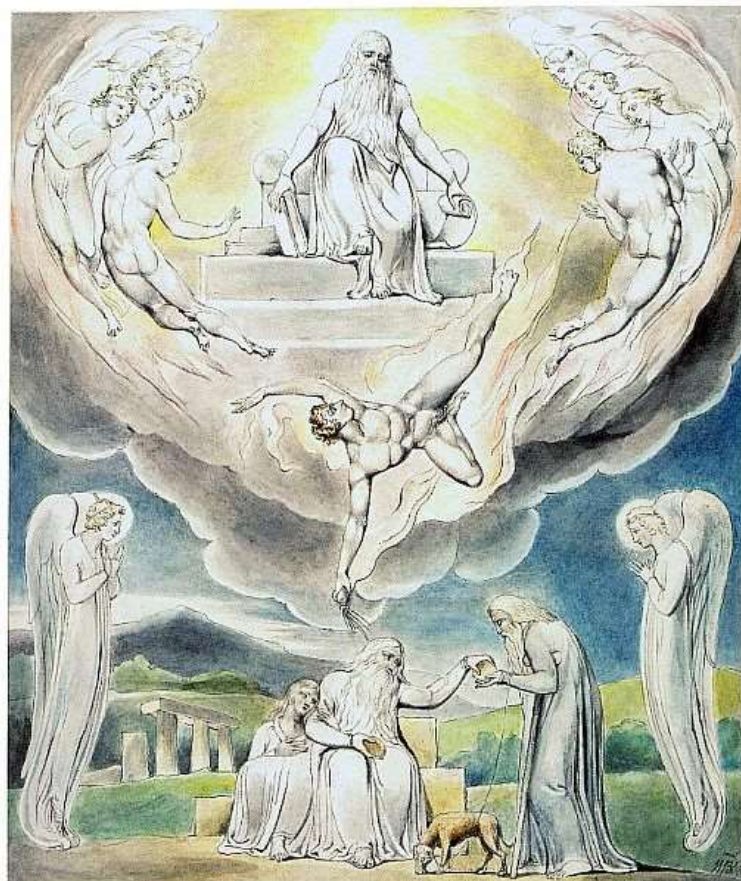
Arthur Eddington

This study has sought to address basic questions about life and its meaning, giving full rein to what the physical sciences can tell us, as they are ordered to the rigors and requirements of the [scientific method](#). The word “physical” shows the limits to what we may learn from these sciences. And even the word “meaning” is held hostage to an exclusively material focus. Yet even to acknowledge the existence of this concept is to at least imply the existence of a conceiving, conscious, nonspatial mind. The most ingenious efforts of scientists to prove that the universe creates itself is destined to fail because original and final causes lie outside its purview in nonphysical dimensions, which reason can postulate but physical science cannot prove but only, at best, infer. Moreover, as repeatedly stated herein, all scientific speculations, observations, calculations and conclusions also take place outside the sphere where all these activities are directed (the mind, and only reflexively in the brain), with little acknowledgment of the fact. At the same

time, this “objective” physical world, in light of many recent discoveries, principally in quantum physics, gives implicit evidence of worlds of higher realities, to which the work of English astronomer, physicist, and mathematician Sir [Arthur Eddington](#) has much to contribute.

In his book [The Nature of the Physical World](#) (full text), Eddington wrote that “The stuff of the world is mind-stuff”; also, “It is difficult for the matter-of-fact physicist to accept the view that the substratum of everything is of mental character. But no one can deny that mind is the first and most direct thing in our experience, and all else is remote inference.” Further, taking liberties, we cite this amended quote: “We have found that where science has progressed the farthest, the [human] mind has but regained from nature that which the mind [of God] put into nature.” Finally, pertinent as well to our study, this quote: “The physical world is entirely abstract and without actuality apart from its linkage to consciousness.” Eddington’s defense of mysticism (Chapter XV, “[Science and Mysticism](#)”) is especially relevant to the topics of this study, and much may be gained from a close reading.

The best succinct summation of this study's "clod-to-God" content may be found on the Magis Center's [website](#), where Dr. [Robert Spitzer](#) narrates a [12-module presentation](#) (each segment is about 12 minutes) titled "God and Modern Physics," based on his book [New Proofs for the](#)



Pen and black ink, gray wash, and watercolor

William Blake

Satan going forth from the presence of the Lord

[Existence of God](#). Spitzer has command of an impressive body of knowledge which he is able to impart with a sense of urgency and high-impact certitude. The author of [many books](#), Spitzer is a force of nature, and a highly intelligent one. His training as a Jesuit, philosopher and physicist, which disciplines, filtered through his intense and confident person, imbue his delivery with fervor, compelling logic and lucidity. Highly recommended. One may begin at [module 6](#) or [module 12](#) for initial exposure, or view the [entire presentation](#) sequentially. Those who want to test the Spitzer waters toe first should view his highly accessible talk, "[God and Science](#)," where the waters are warm and the speaker fittingly heated in his delivery. Wary and tentative he is not. Begin at 8 minutes and prepare to be moved by Spitzer's zeal and propulsive logic. The interested reader may also benefit from watching Robert Kuhn's interview of Spitzer in "[Classical Arguments for God](#)," where the philosopher-priest-

scientist gives *contemporary* proofs for the existence of God. This man has a superlative mind!

In their zeal to avoid admitting the existence of a Designer in a Universe that gives virtually irrefutable proof of intelligence, matter-based physicists resort to their own brand of what they derisively refer to as "God of the gaps" when describing the creationist explanation for the origin and order of the universe. This quasi-scientific "[Deus ex machina](#)", a when-all-else-fails resort, is to hypothesize a magnitude of universes at least equivalent to the conceded number that measures the improbably fine-tuned universe we humans live in, which is 10^{123} (see p. 32). Rather far-fetched resort, is it not? And that's just universes. How about the probability of this Earth giving rise to life by chance? The probability of making a single, smaller-than-average molecule of 150-amino acids is 10^{164} ! This [video](#) explains the insuperable odds of that happening. And that's just a simple protein molecule. How about haphazardly making a DNA molecule? A DNA polymer "may contain [hundreds of millions of nucleotides](#)," whose formation by chance makes a mockery of the proposal.

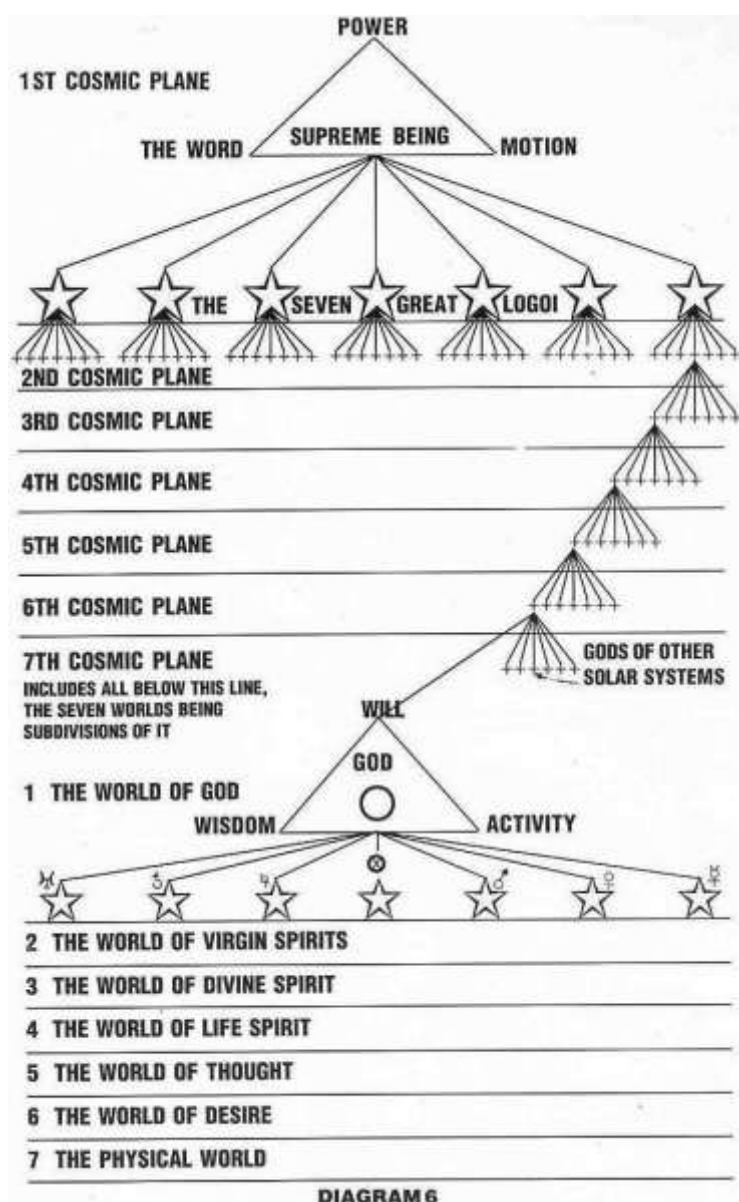
A diverting, but not irrelevant, use of the Deus ex machina concept may be seen in the film "The Matrix," (see [here](#) for plot details) where a super computer named "Deus Ex Machina," no longer

the “ghost” in the machine but the ruling “deity” of Machine City, creates a Matrix. Recall Plank’s quote on p. 17: “Mind is the matrix of all matter,” which, like the adversarial Ahriman (see pp. 96-99 above), captivates and imprisons the minds of users of digital technology, a prospect that is not mere cinematic fantasy but may be prescient of a real actuality.

For if the Son of God took on human form, with God’s consent, and was [tested by the devil](#), as biblical Jehovah permitted [Satan to test Job](#) (see image on p. 102), could not the Creator of the Cosmos allow Ahriman to take on human form, by incarnation or possession, to test humans in the right use of their God-given freedom? In any event, Ahriman doesn’t need a human avatar to exercise his power and influence; indeed, he may most effectively exert his influence on humans through insinuated thought—received in the targeted mind as one’s own intuition—as the devil, Screwtape, advises his nephew Wormwood, in C. S. Lewis’ [Screwtape Letters](#) (complete text): “I wonder you should ask me whether it is essential to keep the patient in ignorance of your own existence. That question, at least for the present phase of the struggle, has been answered for us by the High Command. Our policy, for the moment, is to conceal ourselves.” But not “concealed”

enough to prevent philosopher, former priest, prolific author and social critic [Ivan Illich](#) from discerning, toward the end of the last century, that “humans were losing their ability to separate themselves from their computerized networks; they were merging with the network itself—becoming cyborgs.” So writes Brian Anderson in a [review](#) of Illich’s book [In the Vineyard of the Text](#). Anderson continues: “Writing long before the [metaverse](#), Illich anticipated a fully mediated existence that could produce an even deeper alienation, he feared, than anything he had warned against in the [nineteen] seventies. Our sense of reality was being consumed in ‘soul-capturing’ abstractions.” Precisely so, and thereby playing into the “hands” – the mind and further control – of Ahriman.

There may be a grain of truth in the aforementioned last-ditch multiverse ploy—a true but misguided or shadow intuition is stepped down to a space-time context in order to theoretically nullify the Earth’s exquisite fine-tuning, so that it can be attributed to mere chance. According to Rosicrucian and other wisdom teachings, there *are* innumerable



Worlds, but almost all of them exist on non-physical planes, as [Diagram 6](#) above illustrates. A representation of this supra-physical cosmology is better envisioned as 7 interpenetrating “spheres” (actually, dimensions), of which Earth is the “lowest” or “densest” globe (expressed two-dimensionally as the subplane of the 7th Cosmic Plane). The many [diagrams](#) in Harold Percival’s *Thinking and Destiny* (see p. 2) may enable us to better envision these finer dimensions of being in universal (God) consciousness.

Campbell’s Theory of Everything—A Final Judgment

Campbell’s principal analogy for explaining consciousness is the computer. That’s fine, to a degree. But where is the computer operator? According to philosopher [Gilbert Ryle](#), it is in the computer as the introjected conceiving mind, for which he coined the phrase “the ghost in the machine.” [Arthur Koestler](#) picked up on the term and the mind-body dualism to which it referred in his [book](#) so titled. But there is another ghost, of a far more sinister nature, that is “in” all digital

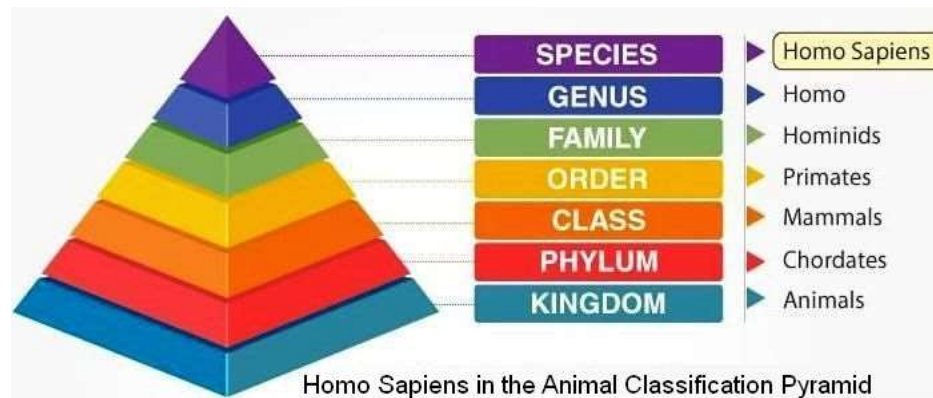


devices, and it is *not* the one whose identity is of Holy provenance. It is Ahriman himself, the inferior or infernal “ghost,” indicating a negative spirit presence in the material world and in human minds, especially those philosophically or instinctively holding an exclusively material view of reality. Consider the vast amounts of collective energy, time and mental activity that are inadvertently directed toward this dark entity who is a deviant member of the hierarchy known as “the Lords of Mind.” Ahriman is energized and empowered by the inordinate input of human consciousness into a simulated world of digital media, the voracious, magnetizing screens of computers, watches, cell phones, games, cars, planes, GPS systems, home and office security (!) systems—the list of digital devices is endless, and their presence is ubiquitous, all metaphysically hardwired to Ahriman. He encourages this activity and the human ingenuity employed in digital inventions and their use.

According to [recent estimates](#), humans watch computer and cell phone screens on a worldwide average of 7 hours a day. We are mesmerized and captivated, as well as find great utility in the use of this technology, with Ahriman’s tacit assurance: I’ll help you find more ways to increase your reliance on digital technology and its diversions and the expansion of the virtual, **my** virtual, world. He wants to grab and lock in (up) our attention (our minds) in a hyperreality—one which is not here and is not present. Consider the use of earbuds. One blocks out the sounds of nature and direct human discourse and enters a phonic fantasyland, real as it may seem. Where are the minds of screen viewers? Explicitly, focused on the electronic content of the delivered data stream, but implicitly we are mental immigrants in the realm of Ahrimanic consciousness, under the magnetic suasion of “[the prince of this world](#).” He’s got our full attention, though we don’t know it, for we see his virtual substitute, his absorbing proxy. We become his unbeknownst adherents, even addicts. Of course, it’s the game that’s got us, or the blog, or the YouTube video, or this study, largely composed on a computer. What do we do, having knowledge of this connection, of who is working behind the scenes? Digital technology is indisputably useful, even valuable, though certainly not essential for our ultimate prospering. Users of these media must be ever alert to the nature of Ahriman’s existence and purpose and know that our minds have free and independent agency and **metaphysical** reality—just as does Ahriman himself, exclusively. But should we insist

that our minds are brain shadows and that there is nothing outside or other than the physical universe, we are his dupes and undocumented workers for an unknown employer.

Koestler, mentioned above, coined the term “holon” to resolve the Cartesian mind-body dualism; that is, each thing, or holon (Greek *holos*, whole), is both a whole in itself, while also being membered in a larger whole. A [holon](#) is “something that has integrity and identity while simultaneously being a part of a larger system; it is a subsystem of a greater system.” An example on the physical plane would be the grouping of animals in biology, where each specie, as a complete organism, is membered into and shares characteristics with increasingly larger groups of



organisms. Using the terminology of Bohm’s conceptual framework (see next paragraph and p. 65), the species *Homo sapiens* are the most explicit and unfolded group of the enfolded animal Kingdom.

Campbell’s equivalent to this sequence of

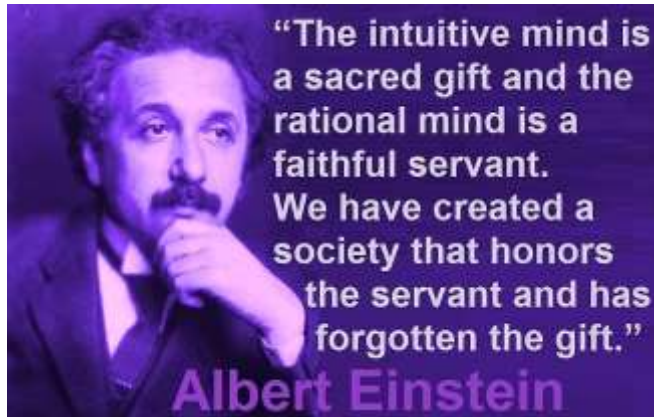
smaller wholes contained in larger wholes is mirrored in his subset-superset concept. Physicist David Bohm first proposed and expounded this relationship of smaller to larger wholes in his theory of enfoldment and explicit and implicit orders in his book [Wholeness and the Implicate Order](#) (complete text), where each thing or quanta is enfolded in a larger implicate order, which in turn unfolds into the explicate order. The manifest world is part of what Bohm refers to as the “explicate order.” It is secondary, derivative and flows out of the implicate order. See this informative review, [Bohm's Gnosis: The Implicate Order](#), this interview on [Wholeness, Timelessness and Unfolding Meaning](#) and this short video clip, “[Quantum Theory, Consciousness & the Implicate Order](#).” Percival’s [illustrations](#) also show how smaller, denser entities and domains retain their integrity even as they are subsumed in successively larger, more ethereal, mental and noetic dimensions—or, as Bohm describes it, “nets of consciousness that are finer and finer,” giving rise to his phrase, “everything is everything.” This is an interactive, reciprocal relationship, with the enfolded reality unfolding its properties into the explicit units and their fields and receiving “feedback” from them in a continuous exchange of energy and information—a vital, dynamic network of interconnected units of consciousness, functioning as noetic cells in the incommensurable spiritual field of All-Consciousness.

Esoteric Training

The question then arises, How may we experience and know these nonphysical realities? We already do, at least in part. It’s called thinking, clearly a nonmaterial activity, except for matter-bound thinkers, who prefer to let their brains do the thinking for them. Campbell was trained to leave his physical body at will. He evidently was ready to make the transition, as was his partner. Most people require long and arduous preparation and soul development, and still may not, in this life, attain the ability. While the existence of higher-dimension realities may be reported by those who have evolved the supersensible organs to experience them, just as eyes have been evolved to register the existence of the physical universe, humans must develop these “organs” themselves. One may benefit from reading Rudolf Steiner’s book [Knowledge of the Higher World and Its](#)

[*Attainment*](#) (1904), now retitled *How to Know Higher Worlds*. Complete online text is available and the presentation is highly accessible.

Both Heindel and Steiner describe how to develop the higher soul powers that enable entry into the invisible worlds corresponding to those developed faculties, how to “navigate” in those worlds, and how to experience their truth content. In Chapter XVII of the *Cosmo*, “[The Method of Acquiring Firsthand Knowledge](#),” Heindel describes the [esoteric training](#) required, [how the inner vehicle is built](#) and the specific soul-building practices of [concentration](#), [meditation](#), [observation](#), [discrimination](#), [contemplation](#) and [adoration](#).



In somewhat more detail, Steiner describes three grades of supersensible knowledge and experience: Imagination, Intuition and Inspiration. These are technical terms and bear scant resemblance to their everyday usage and understanding. Imagination is not imaginary; it should be understood as both a faculty and a soul content revealed by its use. It enables “seeing” beings as supersensible forms and colors, which “images” have more impact and certainty than the sight of an object in the physical world.

Imagination enables access to and the cognition

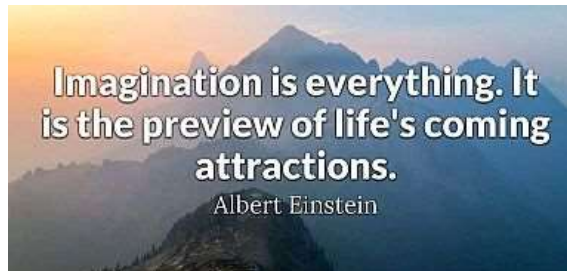
of content in the Desire (astral) and thought Worlds. Intuition is not some vague hunch or a free-floating, tenuous intimation but the direct experience—principally as thought-word and tone—of the essence of a spirit reality as it exists in the World of Life Spirit. Nor is inspiration a pneumatic boost or a gratuitous incentive to do something, as in, I’m inspired to sing, write, pray, etc. It describes the supersensible ability to participate in the consciousness of other spirit beings, to experience them as they experience themselves, as in “I am That,” or more accurately, “I am in you as your ‘I.’” Inspiration correlates with the World of Divine Spirit. The sequence, then, of the means for obtaining knowledge of the worlds of spirit, understood metaphysically, are: I see, I hear, and I am.

Much more can be learned about these three modes of experiencing the higher worlds by reading Steiner’s above-cited [book](#), especially, in this context, Chapter V, [Some Results of Initiation](#), principally pertaining to the preparation for and the experiencing of Imaginations in the Desire and Thoughts Worlds; Chapter VI, [The Transformation of Dream Life](#), is primarily concerned with preparation for and experiencing Intuitions in the World of Life Spirit; and Chapter VII, [The Continuity of Consciousness](#), dealing with the preparation for and experiencing Inspirations in the World of Divine Spirit. The writer recommends reading and pondering over the entire book’s content, even if the reader has little intention of treading the path of spiritual development, for it contains much wisdom and will help one to live more harmoniously and productively in his/her daily life.

Steiner used some of the same terminology as Heindel to describe practices for spiritual development: “[M]an himself forms these higher senses through the [exercises](#) [paragraph beginning “It is easy ...”] indicated by spiritual science. The latter include **concentration**, in which the attention is directed to certain definite ideas and concepts connected with the secrets of the universe; and **meditation**, which is a life in such ideas, a complete submersion in them, in the right way. **By concentration and meditation the student works upon his soul and develops within it the soul-organs of perception.**” (Emphasis added.)

It is not surprising that many free-thinking physicists obtain their insights and ideas in the form of imaginations and intuitions. Einstein was particularly disposed to original and free-rein thinking and he primed his consciousness to receive revelations, as these quotes confirm:

- “I never made one of my discoveries through the process of rational thinking.” The discovery comes from a higher source of truth—imagination.



- “I believe in **intuition** and **inspiration**. **Imagination** is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution. It is, strictly speaking, a real factor in scientific research.” (Emphasis added.)
- "The greatest scientists are artists as well."

- "When I examine myself and my methods of thought, I come close to the conclusion that the gift of imagination has meant more to me than any talent for absorbing absolute knowledge."

David Bohm, “who was, without doubt, one of the most original thinkers of our time,” used imagination and intuition to inform and expand his consciousness. A few of the comments expressed in [this interview](#) highlight the vision and evidence of a truly enlightened mind:

- “The imagination has come to be seen as something which unfolds the meaning of the mathematics, whereas in previous centuries imagination was taken as the source of understanding and the mathematics followed on, making the intuitions sharper.” Clearly, Bohm sees imagination as a primary source of understanding and derived knowledge. It gives access to the larger consciousness field, the implicit order, which, when unfolded, explicates discrete “areas” of its field’s contents on a lower and more finite level.

- “I think you can also be creative mathematically, but that does not mean that it gives a complete picture. I myself feel that **the intuitive/imaginative content is crucial**, because the **imagination is basically the connection between the unknown – the unlimited – and the limited**. You feel out the unknown and what comes up is expressed through the imagination.” (added emphasis)

Bohm: “Yes, Einstein was extremely **intuitive**, and he used to say that he did not think in words but in images – in changing images and recurrent images.... Einstein, of course, used the **creative imagination** extensively. He did not get his main ideas from experiments, but rather from his whole perception and experience of life. Einstein was a mystic.” (added emphasis)

An open-ended [conversation](#) between Bohm and Owen Barfield is well worth reading for its many insights and provocative suggestions, particularly with respect to overcoming the dualism of categorical thinking by the participatory involvement of mind-mediated consciousness through imagination, intuition and inspiration. As noted in this excellent [review](#) of Barfield’s work and worldview, the author asserts that at “the heart of Barfield’s work...[is] the evolution of consciousness” concluding in the realization of a fully participatory universe.

Percival uses a new terminology to define and describe all worlds of matter and spirit, including the faculties of intuition and inspiration that give us knowledge of nonphysical realities; therefore, we must become familiar this terminology before his explanations are fully understood. With this in mind, intuition gives [noetic knowledge](#) of the “world of knowledge,” which is “composed of the noetic atmospheres of all the knowers of Triune Selves [the equivalent of Heindel’s triune

spirit, called the Ego]. There, all the knowledge of every Triune Self is available and at the service of every other knower.” Inspiration, using Percival’s terms, gives “knowledge of the knower of the Triune Self, Self-Knowledge. It comprises and embraces everything in the four worlds. As selfness, it is knowledge, and as I-ness it identifies and is the identity of the



Original watercolor © Tonya Henderson
Entering the Spirit Realm

knowledge”; which is to say, the I can experience the entire content of the consciousness of all other I’s—feelings, emotions thoughts, imaginations, intuitions and inspirations.

Because the impetus for writing this study came from delving into Thomas Campbell’s [MBTOE](#), the writer would be remiss if he did not make clear, if he hasn’t already, his position regarding this intelligent and often persuasive “big picture.” Since the concept of consciousness is fundamental to Campbell’s theory, we must address its overt shortcomings, primarily its treatment of the origins of reality, regarding which, he admits (in his book and in this video, “[The Origins of Consciousness](#)”) that “beginnings are always problematical” and that “we can only conjecture,” “theorize” and “guess at” them. On page 593 of his [MBTOE](#), Campbell confesses that “The ultimate source of our experience must remain shrouded in uncertainty, unknown and unknowable.” And as long as he holds to this belief, he consigns himself to a metaphysical

limbo. When he says that “It has to remain mysterious to us because we cannot observe ourselves before we existed,” he is referring to our earthly material existence. For, as “Virgin Spirits,” humans have always existed in the Mind of God, which reality Max Heindel elaborates on in the [Cosmo](#) (begin at bottom of the page):

At the beginning of Manifestation God differentiates within (not from) Himself these virgin spirits, as sparks from a Flame, of the same nature, capable of being fanned into Flames themselves. Evolution is the fanning process which is to accomplish that end. In the virgin spirits are enfolded all the possibilities of their Divine Father, including the germ of independent Will, which makes them capable of originating new phases, not latent in them. The latent possibilities are transformed into dynamic powers and available faculties during evolution, while the independent Will institutes new and original departures—or Epigenesis.

Prior to the beginning of the pilgrimage through matter the virgin spirit is in the World of Virgin Spirits, the next to the highest of the seven Worlds. It has Divine Consciousness, but not Self-consciousness. That, Soul-power, and the Creative Mind are faculties or powers attained to by evolution.

It has Divine Consciousness, but not Self-consciousness. That, Soul-power and the Creative Mind are faculties or powers attained to by evolution.

The Rosicrucian philosophy “goes the distance,” and some travelers in the worlds of spirit have made that journey and either glimpsed or arrived at their Destination. While our bodily existence is implicit in our pre-existence as spirit, the advent of Christ in our Earth sphere has facilitated the

ability to experience our Divine Spirit through Him Who is the Way, the Light and the Truth. See [“I Am the Way”](#) for more thoughts on this subject. Through the access of Christ, we may will to go back to the time before there was time—when we were not things, or bits and bytes, but ideas in the mind of the Creator, which ability is gained through the higher stages of evolution—where we first existed in the World of Divine Spirit—far above and beyond the postulated “random bits” generated in the universe’s beginning moment. “Bits,” of course, refers to the physical dimension’s original chaos. And the introduction of order presumes an Introducer and an Orderer. Again, [the Rosicrucian account of cosmogenesis](#) is instructive:

We must learn to think of Chaos as the Spirit of God, which pervades every part of infinity; it will then be seen in its true light, as the occult maxim puts it: “Chaos is the seed-ground of the Cosmos,” and we shall no longer wonder how “something can come out of nothing,” because Space is not synonymous with “nothing.” It holds within itself the germs of all that exists during a physical manifestation, yet not quite all....

Campbell does his best as he works at the outer limits of his ideationally-imposed system by using the quasi-explanatory term “emergent complexity,” meaning that something has a *potential* for being. Yet we are still working with random bits and pieces, leaving us permanently confined to only intermediate, this-world knowing—unless we go outside computed “reality” and permit spirit to enlighten us. His only recourse is to hypothesize, as in “maybe” or “perchance.” Which returns us to blind and random chance, where, somehow, nothing can spontaneously erupt into something. Not good enough! As Einstein famously said: “God does not play dice with the universe.” The posited “purpose” of Campbell’s ‘potential’ requires a purpose-Giver, a Potentiator. There’s no way to wiggle out of this “wormhole” by citing terms like “process and geometric fractals,” “inputs and outputs” and “cellular automata.” The physicist’s protean mind is challenged to find solutions within its philosophical framework and refuses to admit to the need to exceed its self-imposed boundaries—the space-time constraints. There it cannot go, for that would constitute a conceptual suicide, a radical uprooting from one’s adopted, assuring world picture. But the informing spirit can enable this conversion—and does.

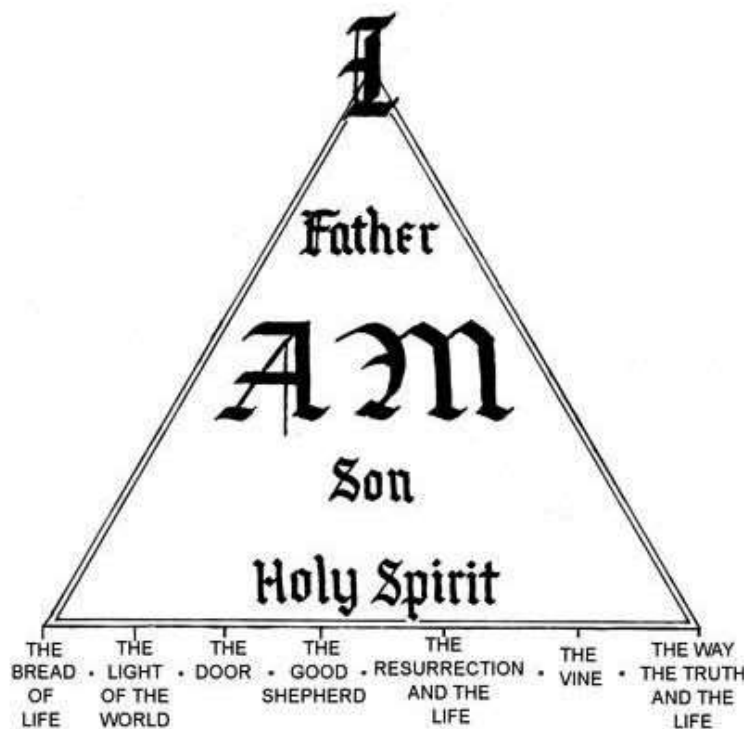
Campbell even recurs to the ancient Vedic wisdom and finds the Sanskrit term for “void” “pregnant with potential,” without taking the next epistemological step backward to locate the void’s Inseminator Who initiates this metaphysical “pregnancy” with its potential for giving conceptual birth into a vastly expanded mental world.

When Campbell talks about “the operating system of reality” and its generation of time to enable its expansion in the realm of consciousness, he is ascribing to this hypothetical “system” a creative power it doesn’t possess—not without some “outside” help, i.e., from the Expander, God the Creator. But just as the material-bound scientist is unable to admit any reality beyond his circumscribed mental “space,” so he cannot allow the first Causer to gain entry into his alleged auto-creating physical space. His is a two-bit system, literally and pejoratively. It both deludes and impoverishes. Sure, *given* its assumptions, it works as an informational proxy for the real world. But the “given” is suspect. Digital dualism poses a dilemma. All conceivable contraries or polarities in this coded system cannot be synthesized into a new unity without assuming an unacknowledged initial unity as the ground or source for the zeros and ones. For a zero, while designating nothing, is also a thing. Therefore, it is *already* a one. It can’t cause itself, because it is nothing. It is given a property it doesn’t possess—self-creation. This is not a semantic quibble. It is a logical error. Zero as a bit (or byte) is already (a) one. A true zero exists *outside* the binary system. And in this context

it is not a zero but the infinite circle. Nor is it the void of nothingness. It is the true, dynamic One Being that conceives and sources everything in all dimensions of being, including the concept (but not the reality) of nothing, for God is all, for Whom there is no “beyond” or “outside,” or “other,” not even “nothing.” Mind cannot uncreate creation. Mind cannot make God nothing by flipping the mental switch to the off position. Mind can discover and affirm reality, but denying it doesn’t affect its ontological verity, its isness. “Nothing” requires an antecedent thing in order to “be.” It is like the fallen angel Lucifer, who, before his conversion (see the previously cited [Redemption of the Luciferic](#)), refuses to admit the Source of his light and thus commits himself to live in the darkness of self-created nothingness. Computer code is but a convenience, arbitrary shorthand, a reality impostor. (See American physicist [Stephen Barr](#)’s article on “[Much Ado About Nothing](#)” and “[God and the Universe: Modern Physics, Ancient Faith](#).”)

Conclusion

Consciousness has been the explicit and implicit subject of this study. It is always assumed when other topics are being addressed, for not only is a conscious mind required for any understanding,



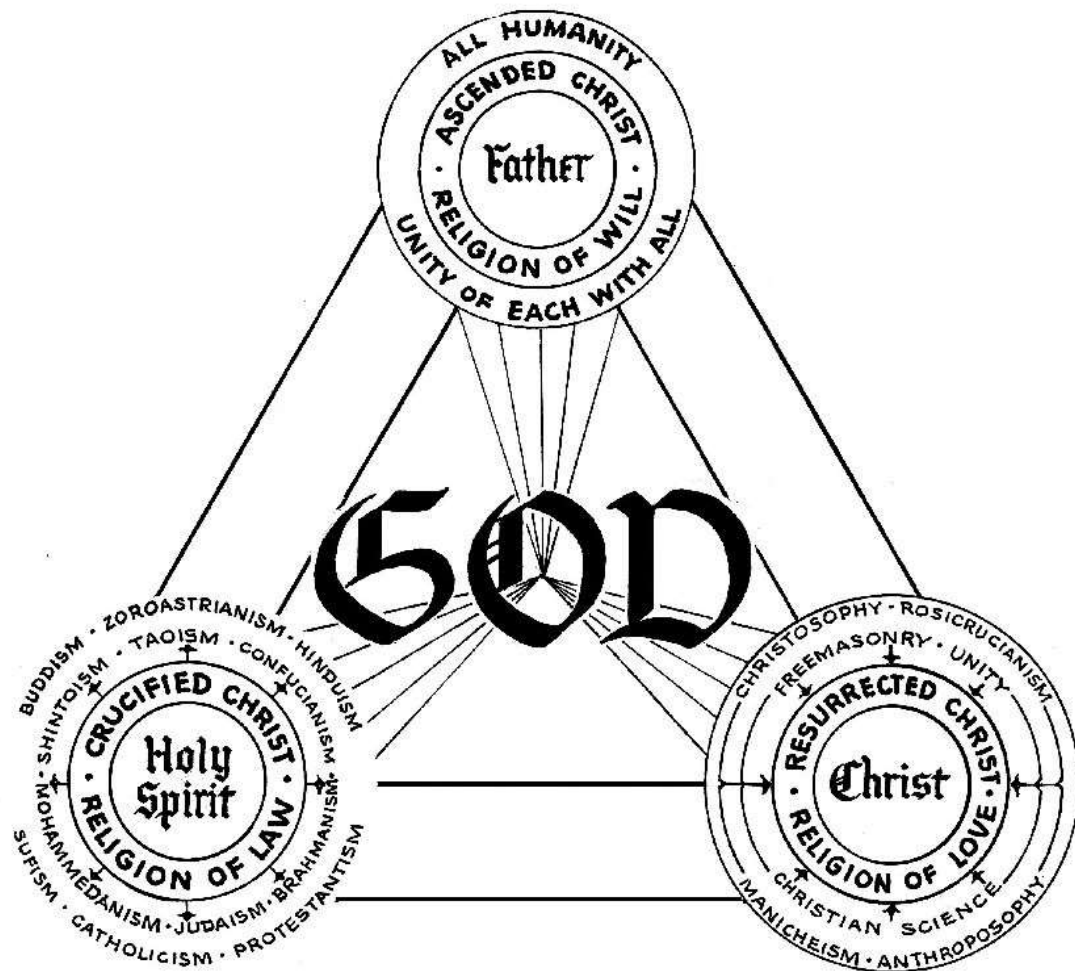
consciousness itself “stands under,” around and in all being and doing, else which is the void, utter nullity. Consciousness is always in the background, for which, in the physical universe, space-time, even if infinite, provides a limited analogy. For consciousness is metaphysical while simultaneously containing it entirely. It can only be known in experience. It is meaningless to talk about a physical reality if it isn’t experienced. It then is but a cypher, it then has no “itness.” Anything purportedly objective, as in “out there,” can only exist “in here,” in the mind of the knower, who individuates consciousness, the borderless arena in which thought takes place and knowledge is sought and acquired.

As amplitude, consciousness is the ultimate, but nonacting, comprehender. As Will, Love and Mind, God is the ultimate creative Comprehender, and boundless consciousness is His attribute and of His making. All content of consciousness can be accessed and known—both the created universe, through the physical senses, as processed by the mind, and the objective but supersensible spirit worlds, through the developed faculties of Imagination, Intuition and Inspiration, which enlighten the knower from their respective dimensions, each transcending (but not invalidating the results of) deliberative, logical thinking.

The physical sciences and the science of spirit both study and seek to know the same reality, for there is only one reality. Material sciences study the countenance of God as reflected in the physical universe. The science of spirit studies and describes the path to experience the Logos of

God, the Christ, whose [seven I AMs](#) (see above graphic)—“I am the [Bread of life](#)”; “I am the [Light of the world](#)”; “I am the [Door](#)”; “I am the [Good Shepherd](#)”; “I am the [Resurrection and the Life](#)”; “I am [the Way, the Truth and the Life](#)”; “I am the [Vine](#)” (also see [this](#) image)—lead to God through His Son, as in, “No one cometh to the Father but by me” (John 14:6). When Christ Jesus told the scribes and Pharisees that “before Abraham was, I Am” (John 8:58), He identified Himself with God, who so identified Himself to Moses as “[I am that I am](#)”. This video, “[I am that I am](#)”, gives a fine explanation of the context and meaning of God’s Self-identification).

As incarnate God, Christ Jesus shows his relationship to the physical world by employing earthly *I Am* metaphors that sacramentalize all creation as proceeding from and revelatory of Creator-God. As [Freidrich Rittlemeyer](#) writes in his book [Meditations, Guidance of the Inner Life](#) (full text), “Christ is the seed of light who wills to become the seed of life upon this field of the world.” This



light of consciousness illuminates “the way” that humans and the entire content of mind-infused Earth, as a community, takes in evolving toward God-consciousness and a future where, in the words of [Alfred Heidenreich](#): “the very methods of scientific research will be Christian, and where it will be felt that what is not Christian is not scientific.”

Physical science and spiritual science can supplement each other, rather than being locked in adversarial conflict. For an extensive and thorough synopsis of the creation vs. evolution

paradigms and the positions of their respective proponents, see [here](#). As popular psychologist [Jordan Peterson](#) recently said, “I don’t think the world is made out of matter; I think it is made out of *what* matters.” In this [video](#) he talks about the fusion of these two “forms of matter”: Subjective belief—conviction and inner moral suasion—put to the test and proved through action in the objective world. Inner truth that is lived, acted on, is world-changing and self-transforming. Finally, peruse this [comprehensive list](#) of Nobel scientists, writers and peace laureates, founders of modern science and great philosophers who believed in God—showing thereby their belief in the compatibility, if not unity, of science and religion (faith, divine spirit)—supplemented with numerous illuminating quotes testifying to their affirmation.

In this study we have sought to meet science on its “home turf,” to consider and weigh its findings in the light of informed reason, as well as disclosures by the intrepid investigators of psycho-spiritual dimensions, in order to arrive at a compelling basis for concluding that only mind, love, consciousness and, ultimately, the existence of a cosmic Creator can account for the objective reality we experience. Moreover, it is the three-Personed, one-natured, plenipotent God of Christianity Who best explains this Mind-accessible, Law-ordering, Love-cohering, Will-impelled, Divinity-directed reality. (Refer to the diagram on p. 111, which correlates the predominant influence of each Person of trinitarian God with its corresponding religions or belief systems.)

The open-minded scientist, especially many quantum physicists, have been led by all available evidence to necessarily postulate that only the existence of a Designer, an ultra-intelligent Mind, can explain what we know and experience as reality—a Designer who created us and all that is from and for love, by willing that His creation and all its creatures, through His endowments of free will and the ability to reason, may choose to become, ultimately, as Him. The entire universe is evolving in, by, for and toward this three-“Personed” Spirit, from which all being has both its genesis and received the teleological impulse to eventually experience and ultimately dwell in God-Consciousness.