

EVENT HORIZON

TERROR, TANTRA AND THE ULTIMATE
METAPHYSICS OF AWARENESS



Peter Wilberg

EVENT HORIZON

EVENT HORIZON

**TERROR, TANTRA AND THE ULTIMATE
METAPHYSICS OF AWARENESS**

Peter Wilberg

© 2008 Peter Wilberg

The right of Peter Wilberg to be identified as the author of this work has been asserted by him in accordance with the Copyright, Designs and Patents Act, 1988.

Printed and bound in the United States of America by
CreateSpace

ISBN 1- 44047-766-3

EAN -13: 978-1-44047-766-9

**The Being of all things that are recognised in
Awareness in turn depends on Awareness.**

Abhinavagupta

**Ultimate Metaphysics is ‘The Metaphysics of The Ultimate’
– of that one, singular Awareness which ultimately embraces
every dimension of reality, from the realm of Being and
Actuality to that of Non-Being or Potentiality. All beings are
but an individualised portion and expression of this singular
and ultimate Awareness.**

**Awareness alone - not your awareness or mine but awareness
as such in its universality and Singularity - is the sole and
ultimate Horizon in which all Events, actual and potential,
can occur and be experienced.**

Peter Wilberg

CONTENTS

Preface.....9

PART 1 – EVENT HORIZON

Introduction..... 17
Existential Wonder and Existential Terror..... 24
‘Event Horizon’ 26
From Being to Awareness 30
Khaos and Kali 36
Bhairav..... 45
The Metaphysics of the Ultimate..... 47
Being as Be-ing 49
The Realms of Possibility and Parallelity 51
The Six Fundamental Realms of Awareness 54
The Seventh Realm – Plurality..... 55
The Primordality of Mood 58
From Metaphysics to Physics 63
Topologies of Ultimate Metaphysics 71

PART 2 – BLACK SUN

Black Holes and the ‘Black Sun’..... 79
Event Horizons as ‘Mental Enclosures’ 81
Alternate Technologies 86
Physics and Metaphysics 90
Space-Time and Time-Space 94
Svastika and Kalachakra..... 100
The Event Horizons of our Lives..... 104
Cultural Event Horizons 106
Inner-Bodily Black Holes 113

**PART 3 – THE DREAMING, PARAMSHIVA
AND THE COSMIC AETHER**

Creation Hymn of the Rig Veda	121
The Dreaming	122
The Primary Cleavage	130
Becoming Gods	134
The Divine Thread	136
Meditating Higher Awareness Beings	141
Awareness as Secret of the Cosmic Aether	146

PART 4 – THE AWARENESS PRINCIPLE

New Answers to Ultimate Questions	159
---	-----

APPENDIX – From ‘The Seth Material’	177
---	-----

Preface

Imagine you are dreaming – but, as is usually the case in dreams - don't know that you are. Yet at some level you do know, you dimly sense that there is *more* to reality than the events that occur in your dream and more to *you* than who you feel yourself to be within it. The dream is like an 'event horizon' from which you cannot escape.

In a dream, 'anything can happen'. You sense that too. Yet the more events that occur in your dream, and the stranger they become, the more intense your sense becomes that there is more to reality – and to you – that could ever be imagined or experienced in the dream. And as this sense intensifies, so also does a desire to 'awaken' to that larger reality beyond the event horizon of the dream - and to actualise or 'realise' it. The problem is that this desire itself, however strongly sensed, is one whose nature you do not realise within the dream – and therefore cannot fulfil. Instead it becomes transformed into all sorts of other dreamt or 'imagined' desires, which the dream either fulfils or frustrates. The sense of 'there being more than the dream' becomes transformed into all sorts of other sensations, feelings and events – all of them dreamt.

Rather than just finding yourself in a particular dream location and situation, from whence you are simply swept hither and thither in the dream, or from one dream to another, in your soul you long to awaken - if not from the dream then within it. For, were you at least to become aware that you are dreaming you could attain the freedom to choose where you go and what you do in the dream.

You may recall or have read of the possibility of this happening, the possibility of dreaming 'lucidly' – aware that you are dreaming. You may have experienced how such 'lucid dreaming' quite literally makes the dream world itself more lucid or light-filled, more intensely vivid and 'real'. You may also recall occasions, perhaps as a child, when you longed and willed to wake yourself up from a terrible nightmare – in this way implicitly realising that it was but a dream. Imagine what it would be like then, if you could neither wake up in a dream – becoming aware that you were dreaming – nor will yourself to wake up from it. What if the desire to awaken to a larger and more 'real' reality, either within or beyond the dream state – and in doing so to awaken to and actualise a freer and more real 'you' - was never fulfilled?

The dream then would become a prison, like the 'event horizon' that physicists describe as surrounding a 'black hole' in space – a hole from whose gravitational pull light itself can

never escape. Instead all that could happen is that you got sucked ever more deeply into the black hole of the dream, a black hole that transformed the terror of this imprisonment and the frustrated desire for a lucid, light-filled awakening or ‘en-lightenment’ into nothing more than a never-ending sequence of ever-more terrifying or lurid dream events – a total nightmare from which you could never escape.

What would you do in the dream sensing and feeling this terror? What terrors would you then dream as ever-more terrifying intense realities?

This was the dilemma that faced the rescue crew sent to the lost but now mysteriously reappeared spaceship ‘Event Horizon’ in the science-fiction film of that name. Entering the ship, itself powered by an artificially created black hole, they find themselves unknowingly trapped within its ‘event horizon’ and sucked ever more deeply into a true ‘hell hole’ of terrifyingly tangible hallucinations – a living nightmare from which no ‘waking up’ was possible.

Of course, were it possible for you to still *think* in a dream - and were you scientifically minded - you might try to escape this fate by denying that there was any larger reality beyond the dream. You might even attempt to ‘explain’ the dream itself by slicing open people’s skulls, finding some soft grey-mattered object in them you called their ‘brain’ - and

then confidently declaring that everything they experienced in the dream was produced by this one, single dream object. Alternatively, your 'scientific' mind might be lead to believe that the dream was indeed an illusion, but that behind it lay nothing more real than invisible, mathematical fluctuations of something they call 'quantum fields' or 'quantum energy states'.

Were you luckier, you would encounter an aware teacher, guide or guru in your dream - one who would remind you that the self you were presently identified with was a *dreamt* self, and events you were experiencing were *dreamt* events. And were that dream teacher, guru or guide truly wise, they would dismiss your scientific phantasies of quantum field and events, and speak instead of a larger space of clear and light-filled *awareness* surrounding the event horizon of the dream.

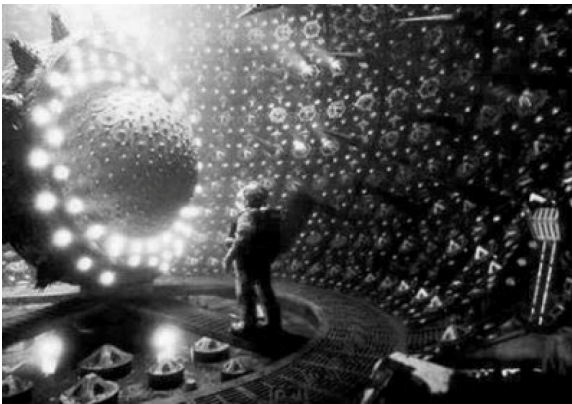
They would tell you that every thing, being and world experienced in this space, including your own body, was but a particular shape and form taken by the light of this infinitely spacious and pure awareness. You would learn from them that it was not 'you' that was dreaming at all, but this very awareness. In this way, they would not only aid you in coming to an awareness that you were dreaming. They would also lead you to recognise that very awareness as your link with a yet higher awareness – an ultimate and unbounded awareness

which, through its own light, constantly and lucidly dreams all potential beings and worlds into their own free actuality or existence.

In this way they would free you from the prison of both dreams, nightmares and scientific fictions of physics - taking you beyond their 'event horizons' and 'thought horizons'. They would save your soul from being sucked into their black holes, not by withdrawing from them but by leading you ever deeper into them – through and beyond the ultimate terror of total nightmare and out into the light of an ultimate and pure awareness.

PART 1

EVENT HORIZON



Introduction

Since Galileo, what we call ‘science’ has treated the measurable properties of things – abstract quantities - as more *real* than the actually experienced *qualities* they are supposed to explain, the latter being regarded as mere ‘secondary properties’ (Locke). In recent decades a number of well-known scientists and thinkers have finally come to realise the significance of the fact that the most sophisticated quantitative mathematical abstractions of physics cannot explain a single *qualitative* dimension of our subjective awareness – our experience of colour, sound, taste and smell for example - let alone explain consciousness *as such*. As a result, a variety of novel theories of so-called ‘quantum consciousness’ have been propounded, all of which seek to explain awareness or ‘consciousness’ as a result of particular types of complex quantum ‘events’ occurring in the human brain.

These theories are highly sophisticated and involve much complex quantum-mechanical jargon and mathematics. Yet at the same time the language in which they are expounded by physicists reveals an extraordinary degree of philosophical ignorance and naivety, if not outright philosophical illiteracy. To begin with, such theories fail to recognise that the very

activity of scientific observation, experimentation, research, thinking and theorisation occurs *within* consciousness and thus cannot be used to explain it. Secondly, they tend to identify consciousness *as such* with *human* consciousness - and thus seek to explain it solely through events occurring within the human brain. Even those who speculate on a type of universal consciousness – at least a type of ‘proto-consciousness’ present throughout the universe - tend to equate this consciousness with quantum events of a particular type.

What we see here is scientific thinking in a state of philosophical denial, a denial that the ultimate ‘horizon’ of all ‘events’ is consciousness *as such* – what I term ‘awareness’. Thus seek to explain consciousness as a function of quantum events is to continue to deny the ultimate truth that all events occur *within* awareness and are thus essentially expressions *of* awareness. The very attempt to scientifically ‘explain’ awareness through any ‘thing’ at all – whether as a mechanism, process, or set of events – is, philosophically, to put the cart before the horse. For our knowledge of any things, processes or events whatsoever already *assumes* an awareness of them, thus making it both unnecessary and impossible to explain awareness *through* those events, reduce it *to* them or identify it *with* them. The simple, most basic but

still unrecognised truth is that any rationally consistent understanding of the universe cannot avoid the recognition that, ultimately, it is not physical, cosmological, quantum-mechanical or neurological events of any sort but rather awareness itself that necessarily ‘comes first’ in the fundamental order of things.

Since it is awareness *as such* (not human consciousness alone) that is the ultimate *horizon* within which *all events* occur – including all measurements and observations, actions or interactions, experiences and thoughts, it is also an ultimate ‘event horizon’ of a sort more primordial than any limited cosmological understandings of the physical event horizons surrounding a ‘black hole’. What makes this ‘Ultimate Event Horizon’ as impenetrable to the modern scientific mind as the event horizons that surround cosmological black holes, is that it leads into a ‘black hole’ of a different sort – one that threatens to collapse *all* current physical-scientific *theories* of the universe, including its theories of consciousness, none of which dare to recognise consciousness itself as the ultimate within which all universes and physical phenomena have their source.

Modern ‘physics’ arrogantly supposes itself to have advanced knowledge beyond philosophy and ‘metaphysics’. In reality however, it has simply erected a new more obscure

metaphysics – one which is no more mathematically provable or empirically verifiable than those it claims to have superseded.

The old ‘metaphysics’ found its justification not just in observational measurements or mathematical proofs but in tangible experience on the one hand, and rational argumentation on the other. What proudly calls itself ‘evidence-based’ science is the con-trick of pretending that the basic concepts of physics – indeed any of its concepts – are themselves the possible object of any physical experiment. They are not. No experimental apparatus or measurements can prove or validate the concepts that first shape and determine our *interpretation* of what exactly it is they are supposed to prove. Thus (as Einstein himself admitted) the Michelson-Morley experiment whose measurements supposedly ‘disproved’ the existence of a universal ‘aether’ did no such thing – for the experimental set up and measurement parameters already and unquestioningly assumed a certain *concept* of what this ‘aether’ was.

Physical experiments can prove or disprove nothing except what the largely unquestioned concepts behind them set them up to prove. What today we call ‘physics’ then, is *metaphysical* through and through – even though it seeks to conceal its own metaphysical concept assumptions behind an ‘event horizon’ of mathematical relations and observational

measurements - thus protecting them from questioning and collapse into a black hole of irresolvable contradictions or empty and unprovable abstractions.

The aim of the essays that follow is to restore physics to its true *metaphysical* foundations. To do so I take currently accepted scientific terms such as ‘event horizon’ or ‘black hole’, together with the imagery and symbolism surrounding them, as metaphors of the ultimate metaphysical reality of consciousness *as such*. I distinguish this from human consciousness, or any form of individuated consciousness, by terming it ‘awareness’ or ‘pure awareness’. Within a metaphysics that recognises awareness as ultimate reality however, the question arises as to the way in which differentiated aspects of ‘physical’ actuality and individualised dimensions of ‘consciousness’ arise from and within it. This is not a new question but a very old one – that of the whole relationship of ‘epistemology’ to ‘ontology’ - of Awareness on the one hand, to existence or ‘Being’ on the other.

To this question I offer some new answers, using some of the models of physics as metaphors for a new *metaphysics* of awareness — one that supersedes and yet embraces the traditional, threefold metaphysics of Being, Non-Being and Becoming. In doing so I seek to show how such physical-scientific terms as ‘event horizon’ can serve two quite distinct

functions. For, on the one hand, they can potentially offer new and powerful metaphors for metaphysical truths still ignored by science itself. Alternatively, they can continue to be used to substitute for and at the same time obfuscate age-old metaphysical terms and understandings – resulting in a ‘science’ which treats its own unquestioned ‘physical’ terms and distinctions as if they were *provable empirical realities* rather than interpretative *linguistic metaphors* or *metaphysical concepts*. One example is the way the term ‘energy’ is universally accepted in ‘physical’ science as a proven and existing ‘thing’ - even though it is essentially no *thing* at all but an abstraction of the *action* through which all actual or existing things are worked up or formed (the meaning of the Greek *energein*). Another example is Heisenberg’s use of the distinction between ‘observer’ and ‘observed’, one which took over the traditional, but *long-questioned* philosophical distinction of ‘subject and ‘object’.

Heisenberg’s suggestion that the scientific ‘observer’ or ‘subject’ might play a role in determining what was observed (the ‘object’) was taken as revolutionary – ignoring the centuries-old traditions of philosophical subjectivism or ‘idealism’. Similarly, Bohm’s ‘innovative’ postulation of a fundamental distinction between an ‘implicate’ and ‘explicate’ order of physical reality was simply an invention of new terms

for the *age-old metaphysical distinction* between the realms of ‘non-being’ and ‘being’, ‘noumenal’ and ‘phenomenal’ reality, the ‘unmanifest’ and the ‘manifest’, the ‘potential’ and the ‘actual’ or, in the terms of Vedantic philosophy – the distinction of *Brahman* and *Maya*. Whereas in Vedantic metaphysics, the absolute or ultimate reality that is called *Brahman* tends to be associated with Pure Being, in Buddhist metaphysics it is identified essentially with Non-Being or ‘Emptiness’.

Only in the Tantric metaphysics of medieval Kashmir Shaivism is ultimate reality given the quite literal name of the ‘ultimate’, ‘non-higher’ or ‘un-surpassable’ – *Anuttara* – and identified with Pure Awareness. It is from this tradition that I draw in my articulation of an ‘Ultimate Metaphysics of Awareness’ – one that embraces the entire triad or *Trika* of Non-Being, Being and Becoming, whilst at the same time transcending the ‘holy trinity’ of Matter, Energy and Space-Time which science still worships. It is through this trinity that science still seeks to mathematically explain everything – as if such a ‘Theory of Everything’ could say anything about the meaning to life, or explain the miracle that anything *is* at all. The idea that everything began with a ‘Big Bang’, like that of everything beginning with a ‘Big Being’ or ‘God’, offers no ‘explanation’ whatsoever for this miracle, for both ideas

assume that ‘...in the beginning’ something ‘was’ – and therefore cannot explain the mystery of *anything having been at all*. In the first of the essays that follow therefore, I begin with an exploration of *terror* at the possibility of *nothing having been at all* – not even a God or Big Bang. This is the *ultimate existential terror* that physics and theistic religions serve to defend us from feeling and thinking, in this way blocking the emergence of a new theology and *metaphysics* of awareness.

Existential Wonder and Existential Terror

Whether or not you have ever wondered about the existence of God, have you ever wondered at something even more profound and mysterious - the miracle that any thing whatsoever *is* at all? For no explanation of *how* things came to be, whether through a Supreme Being or as a result of a ‘Big Bang’, reduces in any way the simple but profound mystery *that* they are. As soon as we allow ourselves to ponder *this* mystery we enter a wholly new domain of thinking. This domain transcends all *hows* leaving us to wonder instead at the simple but profound mystery *that* anything *was* or *is* at all – *including* any Supreme Being or Big Bang. Once we let thinking enter this domain we have already travelled beyond

the furthest possible reaches of the space-time universe of physics. We have also travelled beyond the entire question of whether there *is* or *is not* a God – for what addresses us now is the miracle and mystery of ‘is-ness’ or ‘being-ness’ as such – including the being-ness of God. For we have now entered the domain of what Martin Heidegger saw as the most primordial question of all – ‘The Question of Being’. This question only arises once we make a fundamental distinction between anything that *is* – any ‘being’ – and its very being-ness or is-ness. This distinction – the ‘ontological difference’ – is the difference between ‘beings’ and ‘Being’, between anything that is, any ‘being’, and its very is-ness or being-ness as such. Meditating the question of Being – wondering at the miracle and mystery that any ‘thing’ or ‘being’ *is* at all – is something that most human beings, whether religious or scientifically-minded are terrified to do. Indeed even philosophers¹, whether secular or religious, have studiously steered clear of it. Why? Because if we allow ourselves to questioningly wonder at the seemingly self-evident fact that things *are* at all, then that very feeling of wonder will of necessity turn into *terror* – the terror of conceiving, even for a moment, of the possibility of things *not* being, and of never having come to be at all. The question of ‘Being’ therefore takes us to the furthest, most terrifying horizon of thought

itself – the thought of ‘Non-Being’. The horizon is a terrifying one because it is not merely a horizon of thought but of our own Being and that of all beings. For it is ultimately a horizon of Awareness – the awareness of the possible impossibility of anything Being at all.

‘Event Horizon’

“The Other Place. What is that?”

“Does your mind truly fathom what a black hole is? It is NOTHING. And if God is Everything then I have seen the Devil.”

“There is no Devil. There is no God. There is only...NOTHING.”

...from the screenplay of ‘Event Horizon’

The horror of reaching this furthestmost horizon of both Awareness and Being was given fearful and powerful expression in a science-fiction film entitled ‘Event Horizon’². The title of the film was drawn from the scientific theory of ‘black holes’, which science fiction writers have long been fond of envisaging as ‘wormholes’ to the most distant and otherwise unattainable reaches of the universe. The movie centres around an experimental spaceship called ‘Event Horizon’ and powered by a ‘gravity’ drive that artificially

generates a black hole – one designed to serve as a wormhole to a distant galaxy. Yet when this ‘gravity drive’ is activated the ship mysteriously vanishes – only to no less mysteriously reappear seven years later. When the reluctant crew of a rescue ship re-enter the Event Horizon they gradually discover the horrific fate of the ship and its crew – one which in turn seals their own horrible fate. For it turns out that the ship’s ‘gravity drive’ took it further than even the scientist who invented it had reckoned, creating a crack in the ultimate perimeter of the universe – the ‘cosmic egg’ or starry ‘Heavens’ - and leading the ship directly into the ‘black hole’ of Hell itself:

“Upon inspection, the ship's log shows the original crew engaging the gravity drive, and moments later committing an orgy of depraved acts. The captain, who has torn out his own eyes, utters a warning in Latin which initially appears to be *Liberate me* (“Save me”). This warning is later discovered to be *Libera tutemet ex inferis* (“Save yourself from Hell”), evidence that the ship has gone, literally, to Hell.”

‘Hell’ is portrayed in Christian fashion as a place of eternal damnation through fire and carnivorous, sado-masochistic torture. Yet the path into it, a “Crack in the Cosmic Egg”³ – is also a metaphor of what the ancients portrayed as a realm of primordial Chaos (Greek *Khaos*) surrounding the outermost circumference ‘Event Horizon’

of the known and ordered space-time Cosmos. Yet what could be more terrifying in this Chaos than Absolute Non-Being? *For there is just no getting round the terrifying thought that everything - God, the universe and all that is – might never have been, and that Non-Being might have reigned in place of Being.* The film uses images of fiery and fleshly terrors of Hell to imagine the absolute terror of Non-Being.

However, in an account of ‘creation’ given in a book by Jane Roberts⁴, an alternative account of the very nature of ‘Non-Being’ is offered (see Appendix) which the imagery of ‘Event Horizon’ also provides the most perfect of metaphors for. In this account Non-Being is described, not as a pure void that is simply totally devoid of any *actually* existing thing or being. Instead it is presented as a womb of unactualised but ever-expanding *potentialities*. In the section of the book I refer to, it is said that were God (called ‘All That Is’) not to have found a way to *release* these potentialities into actuality or Being, then the result would have been their explosion into absolute chaos “... and there would have been, literally, a reality without reason and a world run wild.”

In the filmic imagery of Event Horizon this understanding of Non-Being – as something like a womb that expands to the point of explosion rather than giving birth - is symbolised by rushing torrents of blood, as it is also

by bodies exuding blood or bursting into bloody fragments. The author of this account - not Jane Roberts herself but a 'channelled' consciousness called 'Seth' - is at pains to point out the *agony* of God or "All That Is" in His search to find a way of releasing the constantly multiplying potentialities - and countless potential *beings* - dwelling within this cosmic womb of potentiality, as if within His own dreams, yet all craving for autonomous Being.

"Pretend then, that you possessed within yourself the knowledge of all the world's masterpieces in sculpture and art, that they pulsed as realities within you, but that you had no physical apparatus, no knowledge of how to achieve them; that there was neither rock nor pigment nor source of any of these, and you ached with the yearning to produce them. This, on an infinitesimally small scale, will perhaps give you...some idea of the agony and the impulse that was felt."

"This is the agony from which creativity originally was drawn, *and its reflection is still seen* [my stress] ...Yet the agony itself was used as a means, and the agony itself served as an impetus, strong enough so that All That Is initiated within Itself the means *to be*."

The agony of 'hell' in other words, 'was' and 'is' *God's hell* - resolved only by his continuously *letting go* of the countless potentialities of being - and potential beings - that grew as dreams within himself, like an artist *continuously* releasing the creative potentials and impulses they feel within them into

their own free and autonomous expression - yet in doing so also ceasing to feel the resulting creations as ‘their own’, and in this sense ‘letting go’ of them and of a part of themselves.

Seth also reminds the reader that both the experience and the solution to the ‘hell’ or terror of this *agonising* dilemma – and with it the birth of all actual beings and realities – did not occur in time as we know it but is *constantly occurring*.

From Being to Awareness

The problem with Seth’s account is that it begs the question of how the *prior* Actuality or Being of that ‘God’ whom Seth calls “All That Is” first came to be *in advance* of releasing into Being *all* potential beings (‘all that is’ in the literal sense) from the realm of pure potentiality or non-Actuality that is ‘Non-Being’.

The question as to what sort of ‘God’ *releases* these powers or potentialities into actualisation or being is given a different slant in the important schools of Indian tantric metaphysics known collectively as Kashmir Shaivism. For within them lies what I see as an implicit comprehension that ‘God’ – the divine – cannot be understood as an already existing being, or even identified with Being (*Sat*) as such.

Instead it is identical with awareness (*Chit*). For as the major synthesist of these schools argued: “the being of all things that are recognised in awareness in turn depends on awareness.” (Abhinavagupta).

If we think about it, this makes sense. For how do we *know* that anything at all exists or ‘is’? Indeed, how do we know that *we* are or exist? Not simply because we *are*, let alone because we ‘possess’ being, but because our very being is essentially an *awareness* of being. Thus “the being of all things” is preceded by or “depends” on awareness. The very being of awareness itself is nothing but an *awareness of being*. Yet if no things and no beings already exist to be aware *of* – then this very awareness of being, must itself logically begin with an awareness of ‘Non-Being’ in a very specific sense – awareness of *potential* beings.

Then again however, if the terms ‘Being’ and ‘beings’ are identified with *actuality* the very term ‘potential being’ can be seen as contradictory in itself. That is why it is so important to affirm the reality of the potential and not to identify reality as such with the actual and with actuality. It is also important to understand the potentialities of ‘Being’ latent within Non-Being as potentialities of *awareness* – potential *consciousnesses* or ‘beings’. For ‘beings’ are not things that happen to ‘have’ or ‘possess’ consciousness. Instead, like all things, they *are*

consciousnesses – each of which is an actualisation of specific potentialities of *awareness* – an individualised expression of specific patterns, shapes, tones, intensities and qualities of awareness latent in Non-Being.

Only in Indian theology and metaphysics is the basic ‘ontological’ triad of Being, Non-Being and Becoming that has long pervaded and dominated the history of Western metaphysics from Parmenides and Heraclitus to Hegel and Heidegger transcended by a fourth term – Awareness.

It is not ‘Being’ that is the ‘One’ singular reality, and nor, as it is often identified in Buddhist philosophy, is it pure emptiness or Nothingness. Instead it is awareness in its threefold dimensions – as awareness of Non-Being or potentiality, as awareness of Being or Actuality, and as the constant process of ‘Coming-to-be’ or ‘Be-coming’ – the process whereby latent potentialities *of* awareness become actualised through the very *awareness* of those potentialities – through the awareness of ‘Non-Being’.

In the beginning then, was *terror* in the most absolute sense – awareness of the possibility of the infinite potentialities *of* awareness *not* coming-to-be, along with the agony or pain of finding a way to release them into being. That is why ‘God’ is personified in Indian tantric philosophy by the inseparable unity of Shiva (pure *awareness*) and his

consort Kali (pure potentiality or *power* of awareness) and why both are twin aspects of 'Bhairav' – *the terrifying one* (Shiva being also known as *Bhairava* and Kali as *Bhairavi*).

The name 'Bhairav' derives from the root *bhi* (fear).

“Bhairava is he who protects those frightened by the rounds of rebirth. Bhairava is the Lord who calls a halt to transmigration and thus is very terrible.” Abhinavagupta

Yet though it is trotted out as a commonplace truism in popular psychology that fear and love are opposites, fear in the form of ultimate terror, the terror of Non-Being is not the *opposite* of Being, or of love and compassion for beings. Instead it is the ultimate *driving force* of Being and of love and compassion – arising on the one hand from the desperate *will-to-be* of the countless *potential* consciousnesses latent in the womb of Non-Being, and, on the other hand, as the compassionate loving awareness necessary to *let them be* – thereby releasing or 'saving' them from the hell of eternal Non-Being.

The ultimate dread (*Angst*) or 'terror' of eternal Non-Being is not simply mundane fear amplified or extended to an ultimate degree, but rather release from mundane fears through affirmation of the pure desire and will to *be and let be*. In 'Event Horizon' the Latin words 'Libera Tutemet Ex

Infernis' are heard – 'Save yourself from Hell'. In Sanskrit, 'salvation' or 'liberation' is called 'Moksha' and is associated with freedom from the endless round of transmigration, of birth and rebirth, that is maintained by identification with mundane fears and desires. This is brought about by *Bhairava* – 'the terrifying one'. Hence also the terrifying Indian religious images of both Shiva and Kali as *Bhairava* and *Bhairavi*.

Rather than terror, it is above all the mood of *wonder* that has long been regarded as the fundamental mood or quality of awareness out of which philosophy first arose. Yet as Heidegger observed, wonder is no longer experienced in its most essential sense – as wonder at the 'uncanniness' of the sheer existence of every 'ordinary' thing around us. Instead today people 'wonder' only at the 'extra-ordinary' marvels of the latest technological gadgetry, computer graphics and cinematic special effects. As a result *worldly terror* has replaced *transcendental wonder* as a sought after source of higher awareness. Thus it is that some come to subject themselves and/or others to a hellish realm of worldly terror – albeit in a desperate attempt to regain a sense of *wonder* through sacrifice of others and/or themselves. For them, some form of martyrdom becomes their sole way of transcending the *loss* of wonder, and their souls' sole route of re-entry into the

wonder-full worlds of awareness beyond physical existence and the entire physical universe - the kingdom of 'heaven' that opens up to us all in the afterlife. Here the other side of Shiva and Kali is experienced, the awareness that lovingly illuminates and brings to fruition the potentials latent in every soul, as described in the voice of William James in Jane Roberts narration of 'The Afterlife Journal of an American Philosopher':

"Nowhere have I encountered the furnishings of a conventional heaven, or glimpsed the face of God. On the other hand, certainly I dwell in a psychological heaven by earth's standards, for everywhere I sense a presence, or atmosphere or atmospheric presence that is well-intentioned, gentle yet powerful, and all-knowing." (see Appendix)

"Each person, living or dead is somehow a unique materialisation or actualisation, psychologically 'perfect', of this basic, loving condition or atmospheric presence."

"The psychology, if one can use the word in this regard, of such an atmospheric presence is such that it ever seeks the most creative, expansive, loving expression, in such gargantuan terms that our usual ideas of motivation utterly fail us... and I feel within myself the coming birth of a new kind of creativity, involving all of my own characteristics, abilities and idiosyncrasies, as if each nook and cranny of my knowing being was preparing its own delightful surprise expansion, and further expression."

"The words 'psychological growing medium' come to mind, as if this atmosphere promotes psychic growth to the most advantageous degree, or provides the spiritual and psychological medium arousing the creative development of even the smallest incipient seeds of personality".

Khaos and Kali

“I’m not the Devil. I’m much, much older. I watched the beginning and I will see the end. I am the dark behind all the stars. I am the dark inside you all.”

...from the screenplay of ‘Event Horizon’

The Greek word *Khaos* refers to a gaping dark void or chasm. It is cognate with Sanskrit *Kha* and *Akash* – referring to space itself, understood as the womb of all things - including the gods. In contrast, the Sanskrit *kala* means ‘time’ As such it is connected with the name of the great black Indian mother goddess *Kali* (*kal* – black / *kala* – time). Metaphysically, she can be understood as both, the ultimate *temporal* circumference or ‘event horizon’ of this spatial womb (*kala* – time) and as an ultimate ‘black hole’ or ‘singularity’ at its heart. Put in other terms, the realm of pure potentiality symbolised by Kali is a realm of unbounded *inwardness* - an inwardness that cannot be perceived by looking out from some localised centre of consciousness in space, but only by looking inwards from an infinite periphery, circumference or ‘horizon’ of awareness.

If the actual physical universe is a realm of spatial and material extensionality, then the primordial realm of

potentiality is a non-extensional realm - a realm of pure *intensionality*. As such, it is made up not of *extensional material bodies* in space-time but of pure *intensities* of awareness in an unbounded 'time-space'. The massive *density of intensities* that constitute this realm of unbounded inwardness – deified as *Kali* – find manifestation only through gravitational densities of matter so great, that they have collapsed themselves into 'black holes' with a so-called 'singularity' at their core.

In physical-scientific terms, a black hole is 'black' because at its 'event horizon' the gravitational pull of the 'singularity' is so great as to bend space itself around itself - allowing no light to escape - only *sound* in the form of a fundamental tone (the primordial sound known in yoga as the *Om* or 'Om' sound). From a *metaphysical* perspective however, the apparent outer surface of *every* visible body in space is also an Event Horizon. For like the visible outer surface of the human body, every 'physical' body conceals an unbounded and invisible *psychical* interiority along with invisible psychical 'events'. These can never be perceived from without, no matter to what degree the physical interiority of the body is opened up and physiologically examined. For what we perceive as fleshly bodies, cells and organs too are but outer surface appearances or 'Event Horizons' concealing an invisible *psychical* interiority and invisible *psychical* events. When

the crew on board the spaceship 'Event Horizon' start 'hallucinating' terrifying images of bodies invisible to others (and later perceive each other's bodies in horrific form) is this because they have entered 'hell' in the Christian sense or because, under the influence of the ship's black hole, they have also unconsciously penetrated the 'event horizon' of their own and each other's bodies – perceiving events and images within their otherwise invisible *psychical interiority* in outward bodily form? The root meaning of 'hallucinate' is 'to wander'. The crew's 'hallucinations' are an expression of their wandering into and within the realm of ultimate *inwardness* associated with the primordial agony of creation described by Seth - a realm otherwise as invisible as a physical singularity or hole surrounded by its Event Horizon.

In reality then, every outwardly perceived body *is* an Event Horizon. And at the core of *all* material bodies is a type of singularity - a "singularity of awareness"⁵. The singularity at the core of all material bodies is both a central point (Sanskrit *Bindu*) and a central *tone* linking that unit of extensional matter to that intensional realm of unbounded inwardness and inexhaustible potentiality that flows through and forms all extensional matter. Like sounds that arise and pass away, fundamental particles are constantly arising from and passing

back into this *intensional* realm of awareness – constantly materialising and dematerialising within it.

Kali Ma is the ‘Dark Mother’ - the dark secret of matter and the secret of dark matter, its invisible matrix of patterned intensities of awareness. She personifies the inexhaustible realm of inwardness that flows through and forms all matter, and constitutes its hidden core. This core links every material unit with the realm of inexhaustible potentiality that constitutes its own unbounded inwardness. As inexhaustible inner potentiality, Kali is the source of both infinite creativity and destructiveness, for since the realm of potentiality can never find *full* expression in any actuality, being or body, it is both the creative womb of all structure or patterns of identity and awareness and that which dooms them to ‘creative destruction’ i.e. to a process of *transformation* which allows them to give birth to new, as yet unborn potentials (like the cracking of an egg from within that allows the chick to hatch, the breakdown or loss of an individual’s sense of self, allowing a new sense of self to emerge, or the collapse of an entire civilisation which allows a new one to come into being).

All seemingly sequential or temporal processes or cycles of transformation or metamorphosis - with their phases of appearance and disappearance, emergence and submergence, coming into being and passing away – are but the extensional,

material expression of waxing and waning *intensities* of awareness, which also take the form of tonalities of awareness – fundamental cosmic sounds or tones.

This brings us to one of the most profound concepts of Indian tantric metaphysics – ‘Spanda’. Various translations as a ‘throbbing’, ‘vibration’, ‘quivering’ or ‘slight movement’ it represents the concept – and experience – of a primordial tension and pulsation. The words *tone* and *tension*, *extension* and *intension*, *tend*, *attend* and *intend*, all have their root in the Latin *tendere* – to ‘stretch’ or ‘span’.

I have reinterpreted the tantric concept of Spanda⁶ as a primordial *tension* – like that of a string or membrane *spanning* the fundamental domains of ‘non-being’ and ‘being’, potentiality and actuality. It is Spanda that is the very *source* of that ‘fundamental tone’ that resonates within all things and throughout the entire field of divine awareness. Space is essentially ‘co-presence’. Time is essentially ‘presencing’.

The fundamental tone is the very tension *between* the domains of potentiality and actuality that first *stretches* and *holds open* a ‘time-space’ of temporal *presencing* or actualisation (Shakti) within awareness (Shiva) and an extensional ‘space-time’ of simple *co-presence* in awareness. From the perspective of *Spanda* metaphysics, ‘space’ as such can be compared to the resonant cavity of a musical instrument such as a violin, and

the tension of Spanda to the slight movement, tremor or pulsation of a single stretched string. Its ‘vibration’ however is no mere mechanical oscillation or audible sound tone. Instead it is a fundamental tonality of *awareness* – comparable to the fundamental mood or ‘feeling tone’ of awareness out of which a poem, symphony or any creative work arises. The fundamental tone that is *Spanda* however has the pulsing or quivering character of a primordial *heart-beat*. This is not the heart of a being, human or divine. It is the pulsation of that heart that *is* divinity and yet beats within every being. Within the innermost depths of our being, *Spanda* can be heard as silent sound, like a heartbeat throbbing from deep within the bowels of the earth. And yet, *Spanda* is also the physically inaudible sound that each and every thing or thought, being or body *is*.

The pulsation of *Spanda* is not only the very ground of our being but that which sings our souls into being, and imbues them with their own unique bodily shape and tone. As such, it is also the source of all sounded speech and song. In this sense *Spanda* is also the tantric and Sanskrit equivalent of the Greek *Logos* - the primordial ‘Word’ that is ever becoming ‘Flesh’. The literal, root meaning of *Spanda* as ‘slight movement’ is not insignificant however. For the very slightest of our own actual bodily movements in space emerges from a

vast field of potential movements and can be felt to subtly alter the entire tone of our being.

The ‘slight movement’ of *Spanda* is the constant ‘slight’ but subtle ‘trembling’ or ‘quivering’ of *actuality with potentiality* and of *potentiality within actuality* – one that can be felt at any time, and in any space but only from a meditative ‘place’ of *absolute inner silence and stillness*. Between the two fundamental realms of potentiality and actuality lies a third and a fourth realm. The third realm is the realm of actualisation – the constant release of potentiality into actuality. The fourth realm is the realm of possibility, for there is always more than one way in which potentialities can find expression as actualities.

Every choice we make and every event we experience, for example, emerges from a field of alternate possible actions and events. The actualisation of *any one possible path or pattern of manifestation* from out of the realm of unmanifest potentiality with its infinite density of different patterns of intensities however has three results. Firstly, that any manifest pattern – for example a molecular pattern – is stabilised through *self-resonance* with its own unmanifest, potential or ‘virtual’ reality. Secondly, it contracts a particular domain of the actual by exclusion of other possible or alternate patterns of manifestation. Thirdly, it dilates or multiplies the domain of

the *possible* per se, for every action or event of actualisation generates countless further possibilities of action

If we substitute the term ‘virtual’ for ‘potential’ we find the *resonant* relation between the realms of the potential or virtual and that of the actual most insightfully expressed by Brian Massumi⁷ in his account of the thinking of the French philosopher Deleuze:

“The virtual and the actual are co-resonating systems. As the actual contracts a set of virtual states into itself at a threshold state, the virtual dilates. When the actual passes a threshold, bifurcates toward a specific choice, and renounces other potential states, the virtual [potential] contracts back and the actual dilates.”

“To every actual intensity belongs a virtual [potential] one. Actual intensity has extension (form and substance), virtual intensity does not: it is a *pure intensity*. The virtual has only intension. That is not to say it is undifferentiated. Only that it is indeterminate in our spatiality. Every one of its dense points is adjacent to every point in the actual world, distanced from it only by the intensity of its resonance and its nearness to collapse. This means that it is also indeterminate in relation to our temporality. Each of its regions or individuals is the future and the past of an actual individual: the states it has chosen, will choose, and could have chosen but did not (and will not). All of this is always there at every instant, at varying intensities, insistently. The virtual as a whole is the future-past of actuality, the pool of potential from which universal history draws its choices and to which it returns the states it renounces. The virtual is not undifferentiated. It is hyperdifferentiated. If it is the void, it is a hypervoid in continual ferment.”⁷

The fact that the realm of ‘pure potentiality’ which Massumi calls ‘the virtual’ is not, as he points out, an undifferentiated void but a “hyperdifferentiated” fullness “in continual ferment” is the truth of the metaphysical realm signified by both *Khaos* and *Kali* – a trans-temporal realm which not only circumscribes and embraces past, present and future actions and actualities but also an infinite realm of possible pasts, presents and futures. Some of these possible actions and actualities are - in both *ethical* and *experiential* terms - ‘better’ than others. Some would *seem* to us as more rational, ordered, loving and ‘good’. Others would seem in contrast to be less ordered and rational, if not terrifying or outright ‘evil’.

Yet the Christian dualism of Heaven and Hell however, is a false one, denying as it does the ultimate metaphysical terror of annihilating non-being, and with it the fact that no actualities or beings – ‘good’ or ‘evil’ - would be possible without it. What is essentially better – that there be nothing at all, or else a universe totally “without reason and a world run wild”, or that there *be* whatever is ‘good’ or ‘evil’? Tantric theology, ethics and metaphysics *transcend* all dualistic notions of God and Satan, Good and Evil – hence their ethically and metaphysically ‘transgressive’ nature. *Kali* is both loving mother, creative source of all that is, and destroyer. *Shiva* too

is creator and destroyer, the divine awareness that releases all creative potentialities into actuality or Being, but thereby also into a process of eternal Becoming that necessarily involves destruction. Both are also terror - *Bhairav*.

Bhairav

We can experience the metaphysical reality of *Bhairav* when we withdraw awareness from the realm of the actual and instead *submerge* it in the depths of unbounded inwardness - allow nothing to *emerge* from it but simply abiding quiescently in the realm of the potential and of the possible. This is necessary whenever the products of creativity and the realm of actuality begin to rigidify and thereby restrict the very process of creativity or actualisation itself. For it is then that we experience the dense black intensity of unborn potentiality as the terrifying power of Kali (*Bhairavi*). All destructive 'evil' in this world flows not from this terrifying power but from *fear* of it – fear of the depression or aggression aroused by a sense of unfulfilled potentialities and possibilities. From this fear of depression and aggression results an inability to follow such dark feelings - to actively *de-press* and *re-gress* into the womb of potentiality that is Kali. Only if we are unable to fully follow and feel the power *of* pure potentiality that is Kali,

and hold it in the pure awareness that is Shiva, will we feel impelled instead to express it as power *over* the world or other people - or else let it explode into violence and destructive mayhem. Instead of facing the ultimate terror of Non-Being, and transforming it into an awareness of the maternal womb of all that *is* – Ma Kali - we have ‘terror’ and ‘terrorism’ in all its forms, nature-catastrophic, state-sponsored or ideologically motivated. Yet despite their horrors there is nothing unnatural or innately ‘evil’ about any of these worldly or actual forms of terror, for they too are ultimately nothing but Event Horizons concealing the *ultimate* terror of Non-Being and ultimate power of pure potentiality expressed in terrifying images of Kali. The pure awareness personified by Shiva is constantly *meditating* Kali as pure power or potentiality - knowing both his own outward forms and those that make up all manifest or actual realities to be but an outward expression of her realm of unbounded *inwardness*, whilst at the same time transcending them in the unbounded expanse of the *awareness* that He *is*. Together, Shiva and Kali are *Bhairav* – a word not only rooted in the syllable *bhi* (fear) but also in the syllables *ir* (impel or drive), *bhr* (fill or fulfil), *bha* (shine forth), *ru/rava* (bellow or roar), *ravana* (withdraw), *av* (shelter or protect), and *va* - to ‘exhaust’ - as airy incense smoke exhausts and rises above fire, reducing it to ash.

The Metaphysics of the Ultimate

Awareness as such (*Chit*) is the One sole and singular reality, that highest reality denoted in the *tantras* by the term *Anuttara* - meaning that which is 'ultimate' or 'non-higher' – and symbolised by *Paramashiva* (the 'Supreme' Shiva). In the triadic or 'Trika' metaphysics of The New Yoga, the One Awareness embraces a supreme triad (*Paratrika*) consisting of three distinct but inseparable ontological 'realms' or 'domains of reality':

The Primary Triad of Realms

1. *The realm of 'non-being' understood as pure creative Potentiality.* This is a non-extensional and non-physical *time-space* of awareness containing infinite potentialities of awareness - all the infinite potential shapes, patterns and qualities of awareness that can manifest as actually experienced things and beings, worlds and phenomena. It is the all-embracing womb of creation - including all possible *and* actual universes. It is symbolised tantrically by the supreme mother goddess (*Paramshakti* or *Kali*) and the *Kalachakra* or wheel of time.

2. *The realm of Actuality, creation or 'being'* - manifest physically as the entirety of extensional space-time and as all actually existing worlds and phenomena, both physical and trans-physical. This is the realm we normally identify with 'reality' as such, ignoring the fact that potentialities have as much reality as actualities. The realm of Actuality is symbolised by *Mayashakti* and the concept of *Prakriti* ('nature' or 'creation' as that which is called forth into being) as opposed to *Purusba* (pure awareness).

3. *The realm of creative actualisation or 'becoming'*. This is the 'in-between' realm or reality which is the very process of realisation as such – the process of constant creation by which potentialities are constantly and continuously actualising or realising themselves, constantly 'coming-to-be' or 'be-coming'. They do so through infinite, infinitesimal 'points of power' which pervade space and are comparable to black-white holes. This realm is symbolised tantrically as countless *Shaktis*, as it is by the *Bindu* (dot) and by the idea of 'zero-point energy' in physics.

Being as Be-ing

The unity of all three realms lies not only in the fact that they are fundamentally realms of awareness but in the essence of the *third realm* in particular. For though I have termed this the realm of 'Becoming', philosophy has traditionally opposed the concept of 'Being' - understood as static, unchanging presence - with that of 'Becoming', understood as constant flux or *change*. Yet what if the essence of *both* Being and Becoming is neither the simple, unchanging *presence* of things in awareness, nor their constant change, but rather their continuous *presencing* - their 'Be-ing'? What if, indeed, there 'is' *no-thing* 'out there' or 'in here' that is simply present, waiting to be perceived? What if, instead of there simply 'being' things of any sort that we then happen to be aware *of* there is ultimately nothing but awareness as such constantly and continuously *thinging* itself? No trees, branches, leaves, flowers or fruit but a constant treeing, branching, leafing, flowering and fruiting. No everyday objects like tables and chairs but the constant and sustained tabling and chairing of each table or chair. What if there is no matter but a constant mattering or 'materialising' of awareness – not my awareness or yours but the One, universal or Ultimate Awareness? What if not only things but their sensory qualities are not simple *present*,

but constantly and continuously *presencing*? What if we were able to experience a colour such as orange, for example, as a constant *orange-ing*, a shape such as roundness as a constant *round-ing*, and a material texture such as wood as a constant *wood-ing*?

The understanding of 'Becoming' not simply as change or transformation but as 'coming-to-be' or 'be-coming' – as 'Being', is central. For true *wonder* at the fact that anything *is* at all is impossible unless we are able to directly experience their 'Being' or 'is-ness' in a wholly new way - not as some sort of one-off creation out of Nothingness - *ex nihilo* - that leaves them simply 'there', present to our awareness and either changing or not-changing, but rather as their constant emergence or *presencing* from and within awareness – their Being. The Being of things understood as simple co-presence in awareness is the essence of space. Understood as their Be-ing on the other hand – their continuous *presencing* - it is the essence of time.

The world around us and everything is indeed in this sense, not simply 'there' at all. There is indeed 'no-thing' that simply 'is' in the sense of being present. Yet the terror of Non-Being or 'Nothingness' in *this* sense – of 'no-thing-ness' – can at once be removed by sheer wonder and gratefulness for the constant *thinging* of things, their Be-ing. 'Being' is

usually thought of as a state. Rethinking it as 'Be-ing' however it is not a state but a process. It is not any thing and yet neither is it Nothing. Instead it is a constant creative Actualisation or Action. What unites all *three* realms of awareness therefore is not only Awareness as such (Shiva) and its innate potentials, but also the presencing of these potentials through the innate 'power of action' which is the essential meaning of 'Shakti'. Shiva and Shakti, Awareness of Potentiality and its Presencing, are inseparable aspects of the divine. Thus *we* do not need to 'actualise' our being or 'self'. For it is constantly *being* actualised, constantly presencing in awareness. This is the meaning of Being as 'Be-ing'.

The Realms of Possibility and Parallelity

Just as the same inspiration, source or mood could give rise, in a human being, to a painting or piece of music, and just as a stem cell can give rise to a host of specific cell types, so, in general, can creative Potentialities always find more than one *possible* form of actualisation. Furthermore however, the realm of Potentiality is itself constantly being enriched by *new* Possibilities. For just as one thought or thing

automatically implies or gives rise to another, so does all creative Action automatically imply and give rise to multiple *further* Possibilities of Action - of actualisation or manifestation. Thus there is also an endless cyclical or rather spiral relation uniting the 3rd realm (that of creative Action or Actualisation) with the 1st realm (that of creative Potentiality) through the 2nd realm (that of all that is constantly being Actualised). In addition to the triad of three primary realms (Potentiality or Non-Being, Actuality or Being, and Actualisation as 'Be-ing') we must recognise a fourth – the realm of Possibility. All Action and Actualities then, emerge not simply from the 1st realm of pure Potentiality therefore, but from a Realm of Possible actions and actualities - one that is both latent in the realm of Potentiality and at the same time constantly being expanded through the very *process* of Actualisation. Yet the question then arises – what 'becomes' of the 'Alternate' Possibilities *generated* by the process of Actualisation in any given domain or world of Actuality but not themselves actualised *within* it? The answer is that these not only feed back into the 1st realm, that of pure Potentiality - but also find expression in a realm of Alternate or Parallel Actualities. This is what I term the realm of Alternity or Parallelicity - recognised in quantum physics through the Parallel Worlds theory of Hugh Everett.

The result of these considerations is that in addition to the triad of three primary domains of reality so far considered – those of Potentiality, Actuality and the process of Actualisation – the action of *realisation* as such - we must add three further realms: a realm of constantly multiplying Possibilities of Action *without* which no *free* action or choice would be possible and *within* which all actions and choices first occur, a realm of Parallel actualities in which *alternate* Possibilities are chosen and actualised. These are in turn united by a realm of Reciprocal Action - whereby Possibilities actualised in one world or actuality both spring from and generate un-Actualised possibilities in another Alternate or Parallel world. For whilst in any one ‘Actual’ reality the Parallel realities in which Alternate Possibilities of action are Actualised appear as mere *imaginary possibilities* - in those Alternate or Parallel realities themselves, these Possibilities are experienced as *fully real* – as Actualities. Our every experience and action then, is not just the Actualisation of a Potentiality within the Actuality of our own world (the one we take as sole reality) but also the Actualisation - from within a vast realm of Possible actions - of alternate actions and experiences within Alternate Actualities or ‘Parallel Worlds’. This principle applies to the ‘self’ or ‘I’ also. For that self or ‘I’ which does or experiences one thing in one world or sphere

of Actuality is ‘itself’ not the *same* self or ‘I’ as that which experiences or enacts another Possibility in a parallel but Alternate Actuality. Together then, with ‘Parallel’ or ‘Alternate’ Actions and Actualities, worlds and universes, go Parallel and Alternate selves. These multiple selves, actions, possibilities and actualities are united only by a higher Awareness - one which embraces not only the three primary realms of Potentiality, Actuality and Action or Actualisation, but also the three, no less significant realms of Possibility, Alternate or Parallel Actualities - and their Reciprocity. Pure Awareness *alone* is the primordial ‘zero-realm’ that embraces all the other six realms or domains of reality.

The Six Fundamental Realms of Awareness

1. *The Realm or Reality of Potentiality* that is the source of all.
2. *The Realm of Actuality* that we identify with reality *per se*.
3. *The Realm of Actualisation or Action* as such - of reality as *realisation*.
4. *The Realm of Possibility* – of possible actions and actualities.
5. *The Realm of Alternity or Parallellity* – of parallel but alternate actualities or realities.
6. *The Realm of Reciprocity* – the reciprocal relation of Alternate or Parallel realities.

The Seventh Realm – Plurality

The realm of Parallelicity embraces not just countless alternate or parallel *physical* realities, but also an infinite Plurality of *pre-physical* and *trans-physical* realms, domains, or ‘planes’ of awareness. In each of these planes (Sanskrit *Loka*) *experiencing* takes on a wholly different nature and wholly different forms to those we are used to in the physical plane – as it does in the plane of dreaming awareness for example. In all of these trans-physical realms, the experienced *relation* between the six *fundamental* realms of awareness is different in one way or another. In the domain of dreaming awareness for example, as in the first trans-physical plane we enter in the life-between-lives, Actualities are less fixed and we experience with far more immediacy that constant process of Actualisation or ‘Be-ing’ whereby different elements of our experience, inner and outer, are both constantly coming-to-be or arising and also passing away - as in a dream. The realms of dreaming and of the after-life are experienced directly as realms of ‘Becoming’ in the traditional sense – of arising *and* passing away. In yet other realms of the life-between lives we have the opportunity to experience Parallel realities simultaneously, and to explore, in pseudo-physical form, all the Alternate lives we might have led on earth. The 1st primary realm of awareness – the realm of Potentiality – is an

intensional ‘time-space’ of awareness circumscribing space-time itself, and embracing all Potential, Possible and all Parallel Actualities – including what we perceive physically as ‘past’, ‘present’ and ‘future’ existences and Actualities. This ‘time-space’ is not one-dimensional – an experience of one thing following another in a single line of ‘space-time’. Instead it is an *awareness* that spans and embraces multiple moments in time and multiple lifetimes simultaneously. From its perspective, all lifetimes are simultaneous or co-present, and there is no moment of any of our lives that is not constantly and eternally *being* lived. Moments do not simply constitute a ‘present’ which then disappears into the Past to be superseded by ‘Future’ moments. Instead all that is experienced as ‘present’ is constantly *presencing* – constantly emerging from the realm of Possibility and constantly giving rise to Alternate ‘past’ and ‘future’ Actualities. So-called ‘reincarnational’ existences on the physical plane then, are but one linear, temporal dimension of the realm of Alternity or Parallelicity. Yet this realm of Parallelicity also embraces countless *non-physical* as well as physical planes of reality, all of which together constitute the realm of Plurality - a multi-dimensional universe or multi-verse of awareness, made up of countless planes of awareness. These are all ‘Parallel’ planes in the sense that each is defined by one of an infinite number of Alternate Possible modes of experiencing. Thus what may be

perceived as variations of material ‘mass’, ‘density’ or form on the physical plane may be experienced as variations of light, of colour or of quasi-musical ‘tone’ of feeling in different non-physical planes – and vice versa. What is experienced as ‘inner’ on one plane may be experienced as ‘outer’ in another – or as neither inner nor outer. In general, what is experienced within the ‘higher’ non-physical planes takes the form of psychological ‘qualia’ – sensed and sensual qualities of awareness as such. Instead of perceiving ‘space’ as a physical expanse before our eyes for example, it will be experienced as a spacious field or expansion of awareness as such. Whereas on the physical plane a feeling of warmth or coolness towards another person might express itself as physical closeness or distance to them, on non-physical planes, what we ordinarily experience as spatial closeness and distance (or as physical warmth or coolness) is experienced purely as warmth or coolness of *feeling*. Phenomena such as light, warmth, colour and sound are experienced on non-physical planes not as *sensory qualities of objects*, but rather as *sensual qualities of awareness* – light being experienced as luminous radiance of awareness itself, and colours and tones as felt colourations or tones of awareness – comparable to what we sense as tones or colourations of *mood*.

The Primordially of Mood

Perhaps Martin Heidegger's most underestimated contribution to philosophy is his understanding of the primordially of mood and of the equiprimordially of different 'fundamental moods' (*Grundstimmungen*), including anxiety, fear, wonder, terror, reverence and awe. He understood every mood (*Stimmung*) as a specific (*bestimmte*) mode of attunement (*Einstimmung*) to the world. In other terms we may define a mood as a specific, all-pervading qualitative intensity or 'tonality' of awareness⁹. As such, moods are not essentially the 'result' or 'effect' of any particular life-experience, relationship or event. Instead they are what first tune and tone, colour and texture our entire experience of ourselves, the world and other people. Nor are moods determined by physiology or neurology. For as Heidegger points out in relation to the mood of anxiety: "Only because *Dasein* is anxious in the very depths of its Being, does it become possible for anxiety to be elicited physiologically." Heidegger's general use of the term *Dasein* ('situatedness' or 'being there') in place of 'human being' was designed to undercut the notion of the human being as some sort of already present, pre-given entity, identity or being. This is particularly significant in relation to mood. It is not

that beings 'have' moods. Instead their very awareness of themselves *as* beings – indeed their very nature as beings – is shaped and toned by moods or 'qualitative tonalities' *of* awareness. This makes moods more primordial than beings themselves. Yet this is not surprising, since as qualitative intensities of awareness they bear an intimate relation - echoed in Heidegger's own account of them - to the primordial realms of potentiality, possibility, action and worldly actuality, all of which have their roots in the domain of potentiality – understood *as* a realm of intensionality, a density of potential qualities and intensities of awareness. Put simply, moods are tonal intensities, each of which have qualities sensed in the same manner as musical tones or tones of voice and described in similar sensory terms – as 'heavy' or 'light', 'dark' or 'bright', 'radiant' and 'expansive' or 'contracted' and 'narrow' - *narrowness* being the root meaning of both the English 'anxiety' and the German 'Angst'. A mood, like a tone, can be 'high' or 'low', more or less intense or 'flat', more or less muddled or clear. Like a chord it can be more or less resonant or dissonant, more or less concordant or discordant. Yet the inner relation of what Heidegger called fundamental moods to the fundamental realms of awareness I have described is all too clear. Thus for Heidegger, what we call 'free-floating' anxiety has no actual thing as its object, and

therefore renders the entire world of Actuality ‘uncanny’, as if bringing our whole ‘Being-in-the-World’ to the edge of Nothingness or Non-Being - both our own and that of the world⁹. That is because anxiety, like death, is essentially a felt relation to our innermost *potentialities* rather than any actual thing or being. We can either inauthentically *flee* from both anxiety and death by busying ourselves with our lives, or let both anxiety and death recall us to the finitude of our lives – thus forcing us to freely choose amongst those *finite possibilities* which alone can give expression to our most individual or authentic *potentials* for being - understood as our ‘Being-in-the-World’. Hence “...Being-in-the-World itself is that in the face of which anxiety is anxious.” (Heidegger). Yet death, as that possibility which cannot be evaded or outstripped, is not only the Event Horizon of our “ownmost” life possibilities, but one which recalls us to the “possible impossibility” of there Being anything at all:

“The closest closeness which one may have in Being toward death as a possibility is as far as possible from anything actual. The more unveiledly this possibility becomes understood, the more purely does the understanding penetrate into it as the possibility of the impossibility of any existence at all.”

Heidegger’s words are echoed by Brian Massumi: “Death is the most suggestive figure for the actualization of the

virtual (of the reality of the inactual).” Within the mood of anxiety in the face of both World and Death then, lies the same mood of Terror in the face of the Possibility of Non-Being that is the spur to creation and to Being as such, not just for human beings but for God - understood as a primordial Awareness of the *Possible Impossibility* of freeing its own Potentialities into the Possibilities of their own autonomously realised Actuality – into their free and authentic *Be-ing*.

“Being-towards-death is the anticipation of a potentiality-for-Being of that entity [Dasein] whose kind of Being is anticipation itself.”

Anticipation however, is less a “kind of Being” than a modality or ‘mood’ of awareness. The same applies to other moods, not least such ‘fundamental moods’ as fear and anxiety, wonder and terror, reverence and awe, love and compassion, bliss and rapture. These moods are not separate entities. Thus moods of reverence and awe may be understood as both a unity and higher expression of the fundamental moods of wonder and terror.

And ‘the gods’ - in distinction to the One Divine and Universal Awareness that is the essence of ‘God’ - may be considered, as beings, to be the *personification* of fundamental moods in the most literal sense – being both their outer faces

or masks (*persona*) and the way in which they *per-sonify* or ‘sound through’ these masks to address us. That is why devotional feeling for ‘the gods’ (Bhakti) is a route to the Divine as such, embracing as it does a variety of fundamental moods – *divine moods*. For there is no *possible experience* of the Divine as *pure awareness* that is not itself coloured by a fundamental mood, tone or sensual quality - whether of vaulting heights or bottomless depths, infinite expansiveness or infinitesimal inwardness, of transcendent light or immanent darkness, of wonder or terror, love or compassion, anger or rage, reverence or violence. These ‘divine moods’ are not just ways of tasting or getting some experiential or mystical flavour of the Divine however. Instead they are those innate sensual ‘flavours’ or ‘tastes’ of the Divine, of pure awareness itself, that are called ‘Rasa’ in the tantric tradition. To exclude any one of these *equi-primordial* moods – even moods of anxiety, fear, terror, anger, rage or violence - from the realm of religious or ‘spiritual’ experiencing is to exclude them all. To deny any one of them is not only to deny the true nature of Divinity but to deny our very humanity - itself an expression and embodiment of the Divine in all its fundamental moods and flavours. The ‘gods’ are those beings that embody the many different flavours and fundamental moods of pure awareness in their purity – those beings that

are their purest expression. They are also the vehicles by which the innate creative *value* of these moods and qualities of pure awareness - their reality as “cosmic values” – becomes universal *fact* and the very *life* of all that is. As such they lie beyond the Event Horizon of both mundane physics and mundane ethics.

“Ideas of good and evil, gods and devils, salvation and damnation are merely symbols of deeper religious values; cosmic values if you will, that cannot be translated into physical terms.”

From *Seth Speaks* by Jane Roberts

From Metaphysics to Physics

Physics used to be identified with a mechanistic view of the universe in which everything consisted of *matter in motion*. Quantum physics has effectively made the notion of solid matter meaningless. For on an ultra-microscopic or quantum level, such ‘things’ as mass, momentum, energy, space and time cease to be separately quantifiable or even definable as realities, even ‘particles’ such as electrons turning out to have the same non-localised *wave* character as light. In dispelling ‘the myth of matter’ quantum physics has also made redundant our common but mythical idea of *motion*.

When we view objects and people moving on a TV screen we know at the back of our minds that we are not actually observing ‘matter in motion’ but simply multiple points of light with different colours or ‘wavelengths’ turning on and off at different fixed points on the screen – and in doing so forming regular patterns on that screen which appear like familiar material objects and seem to be in motion. From a quantum-physical perspective however, *all* perceived motion, even motion in what we perceive as three-dimensional space, has the same character as motion on a flat two-dimensional screen. Nothing – ‘no-thing’ *actually* moves ‘in’ space. There is simply a potential for seeing things at varying points in space. When a ball has been thrown it is no more than a visual image of motion in space of the sort created by points of light on a flat screen. Yet as Samuel Avery¹⁰ convincingly argues, behind our *visual* image of the ball in motion lurks a potential *tactile* sensation – that of catching and feeling the ball in our hands. It is this potential for tactile sensation that makes us perceive the ball not just as a visual ‘image’ but as ‘solid’ matter. Similarly, it is because we are *aware* that the food we do actually *see* on our TV dinner plate can also *potentially* be touched and tasted that we regard it as having more ‘materiality’ than a photograph or TV image of food on a plate. The TV image itself only seems to be ‘real’

– matter like - in so far as it reminds us of these potential qualities – we can also recall or imagine the tactile sensation of feeling a ball or the taste sensation of eating a meal that we see on TV. In Avery’s words “It is the potential for tactile sensation that makes a visual image ‘physical.’” And more generally “The concept of material substance ... is derived from *potential* perceptions in each sensory realm.” [my stress].

In other words, what we think of as ‘matter’ is nothing simply actual but rather a *relation* between actual experiences in *one* sensory dimension of experience (for example the visual) and *potential* experiences in another (for example the tactile dimension). For not only do all actual experiences begin as potential experiences – as potential patterns or qualities of awareness. They also seem all the *more* ‘actual’ to the extent that, like the experience of seeing a ball coming towards us, they are accompanied by an awareness of *potential* experiences such as moving to catch the ball and feeling it in our hands. Yet even the apparent motion of our own bodies in catching a ball is not an example of ‘matter’ in motion. There is no motion of our body ‘in’ space – merely the awareness of subjective *sensations* of motion, and of different actions such as catching a ball. The essence of all bodily ‘action’ then, is not ‘actually’ any sort of objective motion of our bodies in space but rather the *actualisation* of *potential*

patterns of sensation. Both ‘matter’ and its ‘motion’ then, are nothing essentially objective but rather an *awareness of potential* dimensions and patterns of sensory experiencing within actual ones. Matter is therefore ‘real’ only in the root sense of the word as ‘mother’ [mater] of all things - being the maternal womb or matrix of potentiality – more specifically a realm of *potential patterns and qualities of awareness.* These then find experience as *actual* patterns and qualities of *sensory experiencing.*

The ‘metaphysical’ realm of Potentiality then, can be said to consist of countless potential *field-patterns and field-qualities* of awareness – comparable to the countless potential images that a flat two-dimensional screen could display. The realm of ‘physical’ Actuality on the other hand, consists of actually *patterned fields and qualities* of awareness – comparable to all the images we actually perceive, not just on two-dimensional screens, but as the overall four-dimensional field of sensory awareness that we experience as the physical world. The realm of Plurality is comparable to the countless actual channels or web images available to us for viewing on a TV or computer screen. The Realm of Alternity or Parellelity can be compared to all the *alternate* TV channels, web-pages and video streams that are constantly and concurrently running in parallel within the realm of Plurality – ‘unreal’ for those who may not be aware of them at all, but real for those who are

aware of them and for whom they become actual by viewing them. The realm of Reciprocity can be compared to the way in *which alternate possible* TV channels, programmes and websites not only define themselves by the reciprocal relation but have a way of multiplying by simultaneously differentiating themselves from and mimicking one another. Indeed they may even mutually and reciprocally incorporate one another – as when one webpage or website offers links to another, one TV channel advertises another or even shows broadcasts bought from another, or even *displays* a broadcast running on another channel in an internal frame. Experiential phenomena are recognisably formed patterns or ‘matrices’ of sensory qualities, like patterned points of light on a screen. Yet the patterns and sensory qualities that give form to experienced phenomena as such do not themselves possess any actual and tangible sensory form. By this I mean that though we may experience a phenomena such as a ‘heavy red ball’ - seeing it, touching it, feeling it and picking it up - we cannot pick up our sense of its heaviness, or our perception of its roundness or redness. For redness and roundness *as such* exist only *as* ideas – in reality there being no pure or perfectly round objects and no way of perceiving ‘redness’ independently of a particular hue of red. Indeed the phenomenal form we perceive and think of as ‘a ball’ is not

itself anything material or actual, for the very idea of ‘ballness’ is rooted in potential ways of actively relating to the phenomenon – of handling, throwing or kicking it for example.

Whereas the sensory experience of a phenomenal form is something physically tangible, the very patterns and qualities that constitute phenomenal forms, though we take them as objective are, are essentially ‘all in the mind’. Forms are mental ‘ideas’ – which is why the Greek word *eidos* meant both ‘idea’ and ‘form’. In the history of European thought it was Plato who first argued for the pure *ideality* of material forms, seeing experienced or ‘phenomenal’ forms as their shadow reflection. Plato understood pure Ideas or Forms as belonging to an immaterial and transcendent realm. Aristotle understood matter (Greek *hyle*) as potentiality, and form (*morphe*) as actuality. Actuality results from a capacity (*dynamis*) for formative activity (*energeia*) – a process of actualisation which leads towards the realisation of an ideal form or pattern (*entelecheia*) that is not transcendent but *immanent* in all things as their inner aim, purpose or direction of development (*telos*). Similarly, Thomas Aquinas, following Aristotle, understood ‘primary matter’ (*Prima Materia*) as nothing actual or substantial but rather as pure *potentiality* - a type of formless and ‘passive potentiality’ inseparable from God as ‘active potentiality’, the potentiality for the emergence of actual form.

This Aristotelian understanding is reflected today in Rupert Sheldrake's notion of biological forms as a product, not of genetics alone, but of 'morphogenesis' - the actualisation of non-physical field patterns or 'morphic fields'.

The accusation levelled against the 'God-concept' of religion – namely that God cannot be actually seen, has no sensory qualities or definable location apply equally to the Matter-concept of science. Both the God-concept and the Matter-concept can be seen as substitutes or 'placeholders' for the recognition of that womb-like realm of Potentiality –that is no less *real* than anything we actually experience. Physical 'matter' is real only in the root sense of the word - being the divine 'mother' [*mater*] and 'mind' of all things - a womb of potentiality bearing within the mental patterns, idea-shapes or *matrices* of all possible actualities. This is not a new thought but one long recognised by philosophers, physicists and theologians alike.

'Matter' can be seen as the very 'mind' of God - understood as an *awareness* of every potential pattern or 'idea-shape' of things. This being the case, who should mind and why should it matter if we call the primordial awareness mind or matter, 'The Mind of God', The Great Mother, 'The Matrix' or the 'Prima Materia'? If you don't mind, it doesn't matter. Yet if 'It', this universal or divine 'mother', 'mind' or 'matrix' of all things, didn't quite literally 'matter' –

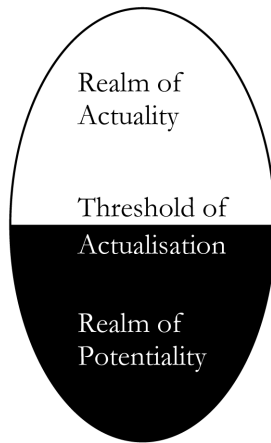
materialising and actualising itself from a realm of pure potentiality - there would literally *be* no thing that we could either experience or conceive of scientifically *as* physical ‘matter’. What we experience as physical matter emerges or manifests from the realm of the Potential – this very process of ‘emergence’ (Greek *physis*) being the root meaning of the terms ‘physics’ and ‘physical’ themselves. Any ‘meta-level’ consideration of the nature of ‘physics’ is of course, by nature ‘meta-physical’ – transcending the bounds of physics as a science. Yet the latter, as we have seen, leads us right back to the multiple metaphysical realms of the Ultimate - understood as that ultimate awareness that in the tantras went by the name of *Anuttara*.

Yet the idea that behind what we perceive as physical matter there is nothing, ‘no-thing’ at all, but instead only potential qualities and dimensions of sensory awareness, and with it the recognition that all things are, in Shakespearian terms “such stuff as dreams are made on” – this very idea becomes the film *nightmare* of a hellish world of agonisingly tangible but ultimately also entirely non-substantial or *immaterial* perceptions within the Event Horizon of a black hole. In this way the film is able to represent the physical collapse of matter into a ‘singularity’ as a metaphysical metaphor for the psychical collapse of our ordinary physical *notions* of ‘material’ substance and particles

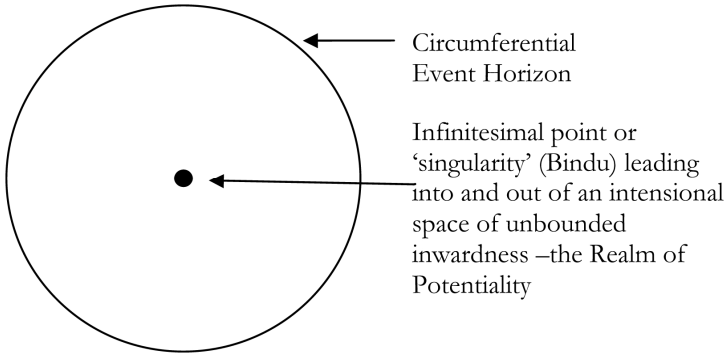
Topologies of Ultimate Metaphysics

Note: the white area surrounding each of the first three figures should not be seen as empty but as representing an unbounded ‘aetheric’ field of pure awareness.

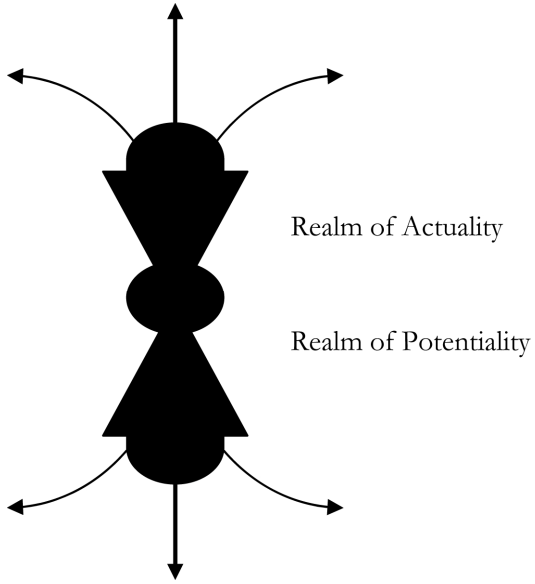
1. The Cosmic Egg (Brahmanda)



2. Event Horizon and Singularity

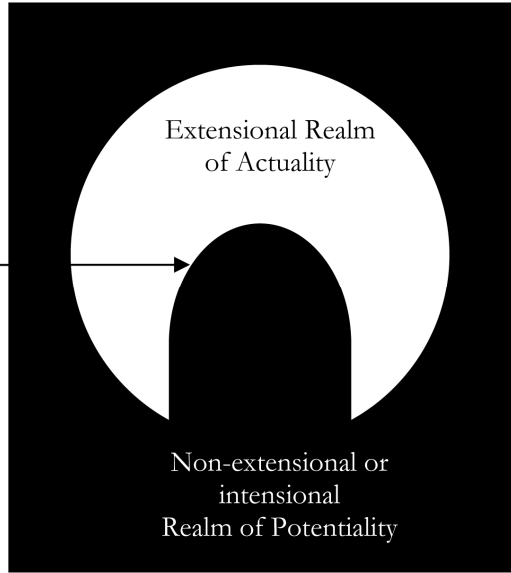


3. Diamond Thunderbolt of Indra (Vajra)



4. Shiva Lingam

Shiva Lingam as emergence of extensional form within the Realm of Actuality from within the formless intensional Realm of Potentiality



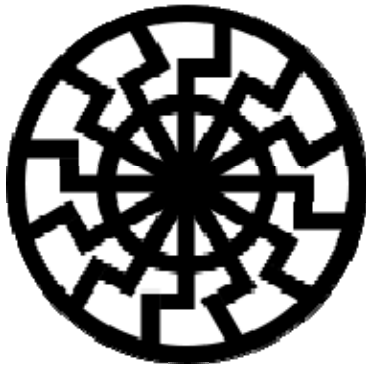
References and Notes

1. In the earliest eras of Western thought, the Greek philosopher Parmenides introduces the thought of Non-Being only in order – paradoxically, to seek to totally erase it from Thinking. How? By arguing that ‘Non-Being’ is not, in principle, anything Thinkable. Why? Because Being could not, in principle, emerge ‘*ex nihilo*’ from Non-Being or pass back into it. Hence also all Becoming (the passing of things from Non-Being to Being and vice versa) is illusory. In contrast, the German philosopher Georg Friedrich Hegel argued that the very thought of Being was *inseparable* from the thought of Non-Being or ‘Not-Being’, and that ‘Being’ and ‘Not-Being’ were in one sense identical – both empty or void of any concrete content. Since they referred to no thing or being in particular, Being itself was in essence ‘No-Thing’ and no-being, and thus identical with Non-Being. More primordial than both Being and Non-Being was the idea of things passing into and out of Being – the concept of Becoming. Only concrete ‘determinate’ things or ‘beings’, however, could *become* and not any self-negating abstraction of ‘Pure Being’ – itself but an empty void equivalent in essence to Non-Being.

2. 'Event Horizon' – a 1997 science fiction horror film written by Philip Eisner (with an uncredited rewrite by Andrew Kevin Walker), starring Sam Neill and directed by Paul W. S. Anderson.
3. According to the Hindu Vedas, *Hiranyagarbha*, meaning the *golden womb*, is the source of the creation of the Universe, analogous to *Brahmanda* – 'the cosmic egg'. See also *The Crack in the Cosmic Egg* by Joseph Chilton Pearce
4. Roberts, Jane *The Seth Material* Chapter 18 (see Appendix)
5. Kosok, Michael *The Singularity of Awareness*
6. Wilberg, Peter *Spanda* on-line in Archive of essays at www.thenewyoga.org
7. Massumi, Brian *A User's Guide to Capitalism and Schizophrenia: Deviations from Deleuze and Guattari*
8. The term 'hell' is related to the Germanic verbs 'Hellen' (to lighten or clear) and 'Hallen' – to *resound*. 'Resonance' is a relation of extensional form (Greek *morphe*) and basic tonalities of awareness belonging to the intensional realm of potentiality.
9. Heidegger, Martin *Being and Time/The Fundamental Concepts of Metaphysics*
10. Avery, Samuel *The Dimensional Structure of Consciousness* Compari 1995

PART 2

BLACK SUN



Black Holes and the 'Black Sun'

Just as 'Black Holes' are central to modern science, so is the 'Black Sun' an ancient symbol of 'Occult Science'. 'Occult' means hidden. The hidden is the hidden or invisible inwardness of all things – that which lies beyond the 'Event Horizon' of their outwardness. The inwardness is hidden because, whilst real, it is nothing 'actual'. It is the power of pure *potentiality* that is the hidden source of all things actual. Potential realities exist only in awareness. The hidden is the dark power of aware, inward potentiality that is the source of all *possible actualities* - all that can come to light in our awareness.

“There are possibilities in all inwardness that seek to establish conditions that will make it possible for them to come into existence. They, the possibilities inherent in inwardness, collect magnetically, so to speak, about other like possibilities, setting up coherent fields of like attractions ... In your world, they began with the psychic possibility of a world of physical matter, born in consciousness. They formed atoms and molecules, after first spreading out a positive field. There was also therefore from the beginning here a negative field, and as they weaved in and out of this psychic beginning meshwork, they formed both the world of matter and the world of negative matter ... When sufficient atoms were formed from inward energy, then more various combinations became possible, and with this an accelerated consciousness could be made apparent.” Seth

“There is always an excess of this inwardness, struggling to express itself in an outward form. For this reason, a study of the outwardness will never result in a true comprehension of the inwardness. There will always be that inside which is still unexpressed.” Seth

Negative matter, as that “inside which is still unexpressed” has its source in the same realm of potentiality from which the “positive field” of physical matter is constantly being born. The word ‘physical’ has its root in the Greek *phuein* – ‘to emerge’. All physical matter emerges (*phuein*) from patterns of awareness that take shape in the womb of potentiality, giving form to those limitless potential patterns of awareness that lie latent within this womb. But a “positive field” of physical matter has as its necessary counterpart a “negative field” – not so-called ‘anti-matter’ but the still un-materialised inwardness of physical matter.

The root meaning of ‘matter’ is *mater* or ‘mother’. The root meaning of ‘energy’ (Greek: *energeia*) is ‘actualisation’ (*energein*). Nothing can actualise or materialise itself from *energy* that does not have its source in the ‘maternal’ womb of potentiality that is the aware inwardness of all ‘matter’. Light, all forms of electro-magnetic energy, and all material phenomena can manifest and reveal themselves only in and through a primordial *light of awareness*. At the same time they *conceal* the ‘dark light’, ‘dark energy’ and or ‘dark matter’ that

dwelt within this womb. 'Dark light' is a light that does not radiate outwardly, from a centre, but inwardly from a circumference. 'Dark energy' is "inward energy" (Seth). That inward energy is not simply another form of energy – it is the aware inwardness of *all energy* – 'energy' being understood tantrically as the *power* of action or actualisation (*Shakti*) latent in awareness (*Shiva*). Awareness itself then, is the very *inwardness* of action or 'energy', just as matter is its *outwardness*.

Event Horizons as 'Mental Enclosures'

A womb, like a planet or sun has a bounded outer surface or circumference. Every aware being or consciousness, without exception, is such a womb – what Seth terms a bounded "mental enclosure" or "consciousness unit" – yet one with an unbounded and inexhaustible inwardness of aware potentiality. Matter is the outwardness of such units. "The outwardness is formed through the inwardness and not the other way round." Each such unit "would seem to limit the extension of consciousness, but it does not." For the mental enclosure that surrounds it does not separate it or close it off from the extensional space around it – itself nothing but the universal 'aether' of pure *awareness* as such but

is precisely what unites it with it. And the “inwardness” that forms its “outwardness” is unbounded. All material units then, whether atoms, molecules or cells, have an aware inwardness that is surrounded by an ‘Event Horizon’ or ‘Mental Enclosure’ that together form what Seth calls a “Consciousness Unit” - known in tantric metaphysics as ‘Anu’.

The circumscribed mental enclosure or Event Horizon and its central core or ‘Singularity’ have from time immemorial been represented by the symbol of the ‘Black Sun’. Just as a ‘black hole’ is a type of ‘Black Sun’ formed through a massive gravitational condensation and densification of matter that no light can escape from, so also is a mental enclosure the Event Horizon surrounding massive gravitational compression, condensation and densification of *awareness* which Seth calls “capsule comprehension”. This capsule comprehension is a type of ultimately condensed awareness that constitutes pure knowing (Greek *gnosis*/Sanskrit *vijnana*). At the same time it is an awareness of compressed potentiality and therefore of pure power – for it is a massive source of potential energy or action. Condensed awareness or capsule comprehension “is distributed therefore throughout energy and within it.”

“There is no un-individualised energy. There is no energy that is not to some extent aware of itself”. Yet “There is always an excess of this inwardness, struggling to express itself in an outward form.” Seth

The Black Sun is the most potent symbol of this inexhaustible inwardness of the inner self, seeking to express in outward form its innermost potentialities of being. A symbol of our most fully bounded and bodied potentiality to *be*. A symbol also of that ‘God’ that is no being but is the essence of *be-ing* itself – the pure striving to *be*.

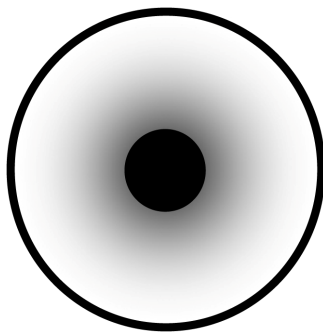
“Before any universe as you know it ... existed, there was first a *striving*. In ultimate terms, there is and *never was* a beginning ... there was what *you* may all refer to as a beginning, when strife and striving and a wish to be formed itself and gathered itself sufficiently to form a contracted whole in which all possibilities were latent.” Seth

The ‘fire’ of that primordial striving to be and the condensed power of that contracted whole is something we can each feel as a singularity or ‘Bindu’ within every atom and cell of our body. The larger ‘tissue capsule’ of awareness encapsulates it, and the aether of pure awareness that surrounds it, is pervaded by such singularities of awareness.

“The consciousness of atoms and molecules can be likened to the subconscious as you now know it ... The subconscious is a radiation outward from the mental enclosure that can be considered as a nucleus. The consciousness is the further reach, the outer radius of the primary field. Emanations from

this field continue, travelling further, projecting energy that is transformed as you know into matter; and in a simplified version of the universe perceived in terms of such force fields, you would have seemingly endless atoms and molecules spinning about the nucleus, or an endless variety of such patterns that would appear on first appraisal random to an observer from another field.”

Following Seth’s description of the subconscious as “a radiation outward from the mental enclosure that can be considered as a nucleus” we can represent the mental Black Sun as the nucleus or core of a Sun symbol or solar circle – this nucleus being also what Jane Roberts called the “nuclear self”, and the grey and white areas around it being the subconscious (grey) and conscious (white) light of awareness respectively.



The capacity to use the mental enclosure and enter the hidden ‘nucleus’, ‘core’ or ‘inner circle’ of the self requires the capacity to tolerate a sense of basic existential aloneness

within the universe. And yet it is precisely through our most inwardly concealed and enclosed and 'alone' self that we can make the deepest *inner contact* with the aware inwardness of all beings and all things - and with the unbounded *expanse* of inner reality as such, with its multiple planes or 'spheres' of awareness. Hence the nature of "the true scientist" according to Seth, as one who knows that *every* thing and being *is* an awareness in its own right - a "mental enclosure" or "consciousness unit" - and who can therefore use awareness itself as a scientific instrument to attune to the aware inwardness of *any* thing or being "... not afraid of identifying with the reality he chooses to study."

The diagram above however, is only two-dimensional. Seth rightly calls upon us to conceive "inner vitality" as a *cosmic sphere*, albeit "...a sphere of more dimensions than you can imagine." The outermost circumference of our own mental enclosure or individual sphere of awareness, represented by the perimeter of the Black Sun symbol, is what Seth also calls the "tissue capsule". The outwardness of this encapsulating boundary may or may not be perceived in physical form, and may or may not coincide with the physical boundary of the human body. In general the tissue capsule or mental enclosure of any being or consciousness unit - human or trans-human - may be perceived from the outside in any

variety of bodily or sensory forms, for example as a mythological being, or as a flying solar disk or ‘UFO’.

“No living consciousness exists on any plane without the tissue capsule enclosing it ...to some inhabitants of other planes that have access to your plane, all that can be seen of you is this capsule ... These capsules can be seen by you under certain circumstances and have been called astral bodies ...” Seth

Alternate Technologies

The layers of our subconscious awareness reach inwards towards its central black nucleus or core, a ‘Black Sun’, also called the *Kalachakra* or ‘wheel of time’, and symbolised by the *discus* of Vishnu and the *svastika* of Shiva/Kali. Both Black Sun and *svastika* re-emerged as theosophical symbols in the many secret societies, esoteric groupings and scientific circles of late 19th century and pre-Nazi Germany - some of which were appropriated by the Nazis.

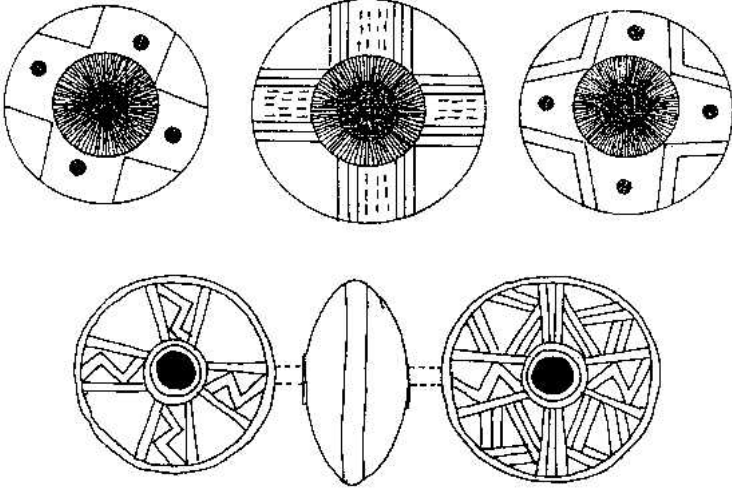
Through a variety of cosmological, occult- and spiritual-scientific interpretations of the Black Sun and its power, attempts were made to develop new qualitative sciences and technologies designed to draw on and make use of that power – to drawn on the pure power of potentiality it symbolises. Although today’s current science itself postulates a wholly *invisible* but *immense* source of power in the seeming vacuum of

space - so-called 'zero-point' energy - nevertheless such earlier "unofficial" sciences and their symbols are still dismissed as pre- or pseudo-scientific. This is a misconception arising from the fact that the ancient technologies made use of artefacts that were no mere works of art but 'artefacts of awareness' – machines or instruments developed from a deep and expanded *inner awareness*, as well as being used for the *materialisation* of awareness and the generation of *power* from it.

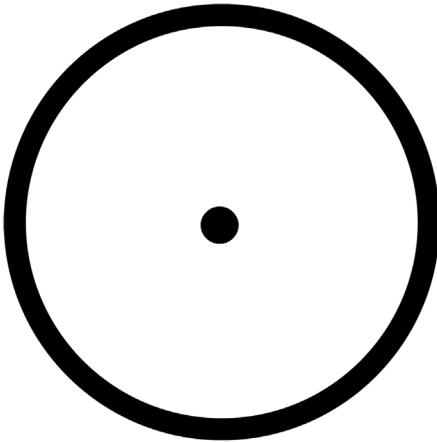
As Seth points out:

“There have indeed been civilisations upon your planet that understood as well as you, and without your kind of technology, the workings of the planets, the positioning of stars – people who foresaw 'later' global changes. They used a mental physics. There were men before you who journeyed to the moon, and who brought back data quite as 'scientific' and pertinent. There were those who understood the 'origin' of your solar system far better than you. Some of these civilisations did not need spaceships. Instead, highly trained men combining the abilities of dream-art scientist and mental physicist cooperated in journeys ... through space. There are ancient maps drawn from a 200-mile-or-more vantage point – these meticulously completed on return from such journeys. There were sketches of atoms and molecules, also drawn after trained men and women learned the art of identifying with such phenomena. There are significances hidden in the archives of many archaeological stores that are not recognised by you because you have not made the proper connections – and in some cases have not advanced sufficiently to understand the information.”

An example of such archaeological significances are the Trojan 'sun disks' represented below, all of which have a 'black sun' or 'black hole' at their centre:



Not only ancient mythological images but the modern scientific concept of the Event Horizon around a singularity or 'Black Hole' is essentially a new scientific symbol of what used to be seen represented as a 'Black Sun'. Indeed humanity's most ancient solar symbol – a circle with a black dot or 'Bindu' at its centre – is a perfect representation of an Event Horizon and the singularity at its core.



Physics and Metaphysics

Astrophysicists at Stanford University have reported the detection of a black hole *10 billion times* the mass of our sun, and so distant that it must have had its origin at the same time as our physical cosmos – or even played a role in originating that cosmos. But already in 1901, Helena Blavatsky, the founder of the Theosophical Society, spoke of the entire space-time cosmos having an invisible central ‘sun’ which Kabbalistic theosophers had spoken of as ‘black light’. Yet today’s physicists arrogantly assume they can come to ‘know’ what our Sun or any sun *is* simply from external observation and measurements of the heat and energy it radiates. It is of course taken for granted that the Sun and stars *radiate* light outwardly – an assumption that was nevertheless questioned by the spiritual-scientist Rudolf Steiner. According to Steiner the Sun *sucks in* light from cosmic space. Darkness itself is no mere absence of outwardly radiating light, but its *inward radiation* from a cosmic circumference towards a centre – a ‘Black Sun’. Gravity as such can be understood in its essence not simply as some imaginary force that draws things in towards it, but as *inward movement as such* – in particular that ‘dark light’ of awareness which does not radiate outward from a centre towards a circumference in the manner of physical

light but rather radiates or ‘concentrates’ *inwards* towards a ‘centre at infinity’. Such a centre is no more or less mysterious than any ‘centre of gravity’. For, as Massumi points out, a centre of gravity such as that of our own body “has no more extension, is no more actual, than any other mathematical point but “ is no less real for being virtual” - determining as it does all our *potential* movements.

Behind what appear to be nothing but outlandish pseudo-scientific speculations and technologies surrounding the occult symbolism of the Black Sun there lies a common dynamic principle or model - one which also finds expression in Seth’s account of the workings of the event horizons or basic ‘mental enclosures’ surrounding all ‘consciousness units’. According to Seth these draw in ‘inward energy’ – in essence the light of awareness – and then convert it into incipient patterns from which matter is formed. The patterns first take on material form through *pre-physical* units of energy which Seth compares to miniature black-white holes - correctly so, since ‘energy’ is essentially simply that power of creative action and actualisation linking the primordial realms of potentiality and actuality. As well as drawing in “psychical energy” however, each consciousness unit functions itself as a *black-white* hole, not only converting in-drawn psychical energy into and projecting it outwards as physical energy and matter

(white hole) but providing a wormhole or ‘black hole’ type gateway to *other realities*, physical and non-physical. However these inner gateways can be entered and these other realities explored only by so completely closing or sealing the mental enclosure that it no longer draws in psychical energy for transformation into the energy and matter that make up *this* reality. The more or less complete *sealing* of the mental enclosure is, according to Seth what effective psychics and “true scientists” *do* in order to enter into altered states of consciousness and access alternate planes of awareness. From this point of view the “mental enclosure” is also a psychical instrument – a ‘device’ or ‘Yantra’.

“... a beneficial device within which the inner self momentarily and temporarily gathers, holds and collects as much psychic energy about it as it is capable of receiving, utilising and also withstanding. The mental enclosure in most cases is self-limiting, since it represents a setting up of boundaries ... But it is limiting only for the ultimate purpose of intense concentration of energy, resulting in a burst or expansion of this energy that has been transformed and pressurised so to speak, into new patterns.”

“All outwardness turns ultimately inward,
and then again outward in all directions.
And each inward action forms a new dimension
that must, again, be thrust outward.”

Seth

There is a constant and unavoidable rhythm of centrifugal expansion and centripetal contraction of awareness around and within each mental enclosure, contraction leading to expansion and vice versa. That is why meditational methods and technologies which cultivate both a field-like expansion of awareness and its sustained inwardly-focussed concentration are complementary, and can be used together to receive and absorb the all-surrounding 'space energy' of pure awareness, and draw it down and release it, lightning-bolt fashion.

Space-Time and Time-Space

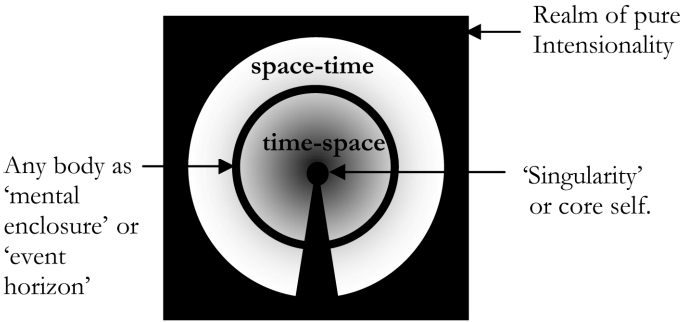


This ‘keyhole symbol’ above is an attempt to represent in two dimensions an extraordinarily paradoxical relation between the realms of outwardly expanding and extensional space-time and the intensional realm of unbounded inwardness - showing not only how the ‘singularity’ at the core of all things and beings leads into a realm of pure and unbounded inwardness or intensionality, but also how the latter essentially *surrounds* the entire extensional sphere of physical *space-time* – not as some higher dimension of extensional ‘space’ but as a realm of *pure intensionality* made up of qualitative intensities or ‘tones’ of awareness. These are what I believe lie behind the so-called ‘scalar’ magnitudes or quantities or intensities postulated in current theories relating to the type of ‘zero-point’ energy that could be extracted as

‘free energy’ from space itself – every cubic centimetre of which is reckoned to contain as much potential power as ten billion tons of uranium.

The unbounded inwardness of an Event Horizon or Black Sun then, forms no part of physical *space-time* but is an unbounded *time-space* of awareness - a “spacious present” (Seth) that embraces all possible pasts, presents and futures and that therefore knows no possible *origins* in time as we know it – even a so-called ‘Big Bang’. The accepted astrophysical understanding of black holes conceals a hidden and most basic metaphysical contradiction. For if *space-time* transforms into *time-space* within the Event Horizon of a black hole, how can black holes be said to evolve *in* time from the gravitational implosion of suns? It is only from an external, *spatio-temporal* perspective that black holes can be said to evolve from ‘suns’. From an internal temporo-spatial perspective – understood from *within* their Event Horizon’ - they are *timeless* centres or singularities, eternal ‘Black Suns’. It represents a black hole as a singularity of *awareness* leading into the unbounded realm of psychical *time-space* surrounding the space-time cosmos as a field *of* awareness embracing all of time. In terms of general relativity, the curvature of space *around* the singularity and circulation of light is also a circulation of time. Within the Event Horizon however,

space-time is transformed into a time-space leading inexorably inwards towards the singularity at its core. The Event Horizon as such then, is not just a phenomenon in space-time but a sphere or ‘wheel’ of time-space itself. The singularity at its core leads in turn to a realm of *pure intensionality* ‘surrounding’ the spheres of both space-time and time-space, these being the outside and inside respectively of *any* ‘body’ or ‘being’ understood as the Event Horizon of a ‘tissue capsule’ or ‘unit’ of consciousness.



This diagram and the paradoxical relation it expresses is echoed by Massumi when he writes that “The unity, or event horizon, of a life is ... its body”, that “the "singularity" of a life is a better word than ‘unity’” and how:

“In cosmology, a black hole is a ‘singularity’ where a point in the universe falls outside it, into "infinite curvature." By dint of material excess. A situated point ins itself out, rejoining the farthest edge of the universe, *burrowing into depths of the universe at the same time as circumscribing its surface ...*” [my stress]

A ‘black hole’ is seen as the result of the infinite ‘gravitational’ compression of matter to a central point or ‘singularity’. Yet what is required for this is that the aggregation of matter acquires ‘critical mass’. Yet in what lies ‘criticality’ of this mass or the ‘mass’ that has become critical? Here the physics of black holes again provides a model and metaphor for a metaphysics that is far more fundamental, a metaphysics of the primary realms of potentiality, possibility and actuality. Their relation to criticality is expressed by Massumi in a way resonant of Seth’s description of the “possibilities of inwardness ... collecting magnetically”. One might instead say, ‘collecting’ *as* what we call ‘mass’, this very inward aggregation, collection or concentration of possibilities being the essence of ‘gravity’.

“Criticality is when what are normally mutually exclusive alternatives pack into the materiality of the system. The system is no longer acting and outwardly reacting according to physical laws unfolding in linear fashion. It is churning, running over its own possible states. It has folded in on itself, becoming materially self-referential, animated not by external relations of cause-effect but by an intensive interrelating of versions of itself. The system is a knot of mutually implicated alternative transformations of itself, in material resonance. Which transformation actually occurs, what the next outward connection will be, cannot be predicted by extrapolating from physical laws. The suspended system is in too heightened a state of transformability. It is hypermutable. Hyperconnectible, by virtue of having disconnected itself. The system hesitates, works through the problem of its critical self-referentiality, and ‘chooses’ an unfolding. When scientists use words like ‘choice’ they are of course not implying that the system humanly reflects, applying instrumental reason to choose from a set of preestablished possibilities arrayed before it and liable to mutual substitution. But it is no exaggeration to call the system’s intensive animation thought, defined as ‘the reality of an excess over the actual’. ... Possibility has, in effect, materialised. The matter of the system effectively absorbs possibilities, *en masse* ...”

When this material absorption of possibility *en masse* reaches a critical point, ‘mass’ as such becomes itself nothing but a massing *of* possibility within the realm of potentiality.

What Massumi calls “the virtual” can, in contrast to defined possibilities, be understood as a “vague”, ambivalent or polyvalent field of possibility, a type of vague or veiling

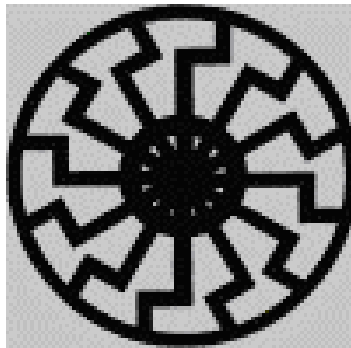
cloud of possibility which he identifies with the Event Horizon as such:

“The possible, the potential, and the virtual can be figured as mutually enveloping, in a complex play of doublings, veerings, arrivals and returns. Ins-outs. It is the virtual that doubly describes the limits of the fold: a shifting center so central as to be inactual; an ex-centering fog of contingency encompassing life in an impenetrably vague ring of eventfulness. The virtual doubly describes the unity of a life, between limits: measureless depth and insubstantial surface, together. Inside-outside limit: immanent limit. Immanent to bodily change, enveloped in potential, outside possibility and predictability. The event horizon.”

“Think of the centre of gravity as a contraction of the ring of vagueness that is the event-horizon. And think of the ring as an expansion of the center from which the center has been excised. Think of them together, as a simultaneous contraction and expansion, as a center that is its own excision, a pure passing that is pure arrival. Think of them together as a black hole (in actuality, in possibility, and in potential).”

Svastika and Kalachakra

According to General Relativity, as the Event Horizon of a black hole is approached, time itself slows down - hence any body viewed as approaching it would 'red shift' as its vibrational rate slows and wavelength expands. The rhythmic alternation between inward movements of awareness towards a still centre of *time-space* and thrusting outward movements of action or 'energy' in *space-time* are represented by particular *swastika* signs of the Black Sun - symbolising the centrifugal 'lightning bolts' of energy that build up from the immense compression or storage of knowing awareness within its core.





Today not only the *svastika* as such, but these *svastika* variants of the Black Sun symbol are banned from display in Germany because of their association with the Nazi ‘swastika’ and their use by contemporary neo-Nazis. The ancient history and spiritual-scientific significance of this symbol – and its distortion and abuse in Nazi ideology – are ignored. Archaeological evidence of svastika-shaped ornaments dates from the Neolithic period. They are a central solar symbol of countless ancient cultures. The root meaning of the Sanskrit *svastika* (*su-asti-ka*) is intense ‘well-being’ or ‘good’ (*su-*) ‘intensity’ (*ka*) of ‘being’ (*asti*). The *svastika* in all its variations symbolises suns understood in their *rotational* movement - comparable to the rotational photosphere or field of possibilities surrounding a Black Hole or ‘Black Sun’, with the arms of the *svastika* representing the multiple vectors of possibility that lead out of and into its core.

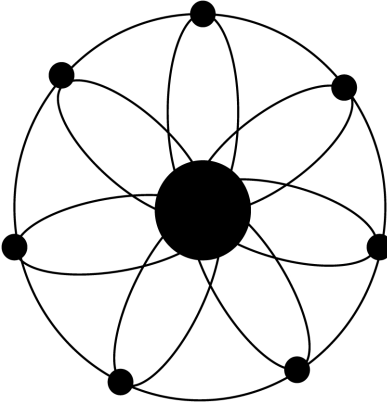


The Black Sun as *svastika* wheel or *chakra* represents not only well-being but the *dynamic* essence of *Be-ing* as such. It is also a recognised Indian symbol of Shiva and of *Kali* - the supreme black mother goddess who consumes and devours time and in this way brings whole temporal epochs and whole cycles of *creation and cosmic expansion* to an end. Thus another symbol of the Black Sun in Indian metaphysics is the *kalachakra* or ‘wheel of time’. The root meanings of the syllable *kal* refer to blackness, time, and limitation. *Kāla* means ‘time’. *Kalā* means ‘a part’ – from the root *kala* - meaning to *circumscribe within definite limits*. The Black Sun as *kalachakra* circumscribes the whole of *time-space* within the primordial womb or sphere of the mother goddess *Kali* around which time itself circulates or cycles – as it does around the spherical Event Horizon of a black hole.

Kali is herself associated with a wheel or *chakra* of 12 subordinate goddess-aspects, each of which symbolises both a different phase of the cosmic cycle and a different state of

‘cosmic consciousness’. Like the number 7, the number 12 of course is a significant number in temporal terms. The diagram below is a new representation of the *Kalachakra* as a ‘lotus wheel’ of time, in which its seemingly *linear* progression proceeds solely around the circular circumference of the wheel. *Within* the wheel or sphere itself however, time has its own spacious inwardness, from whose *centre* each of the seven successive points on the *circumference* of time is constantly re-actualising itself through the lotus ‘petal’ loops of the *chakra*.

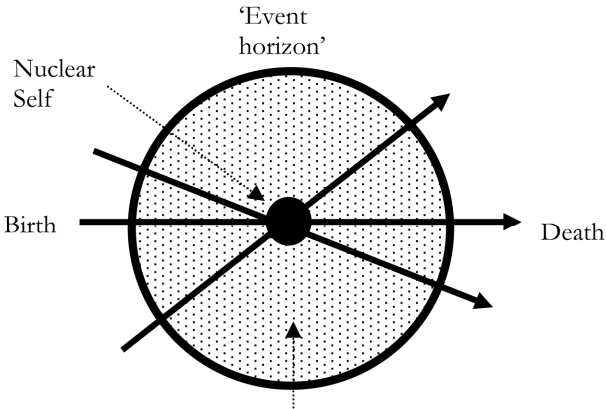
The Lotus Wheel of Time



The Event Horizons of our Lives

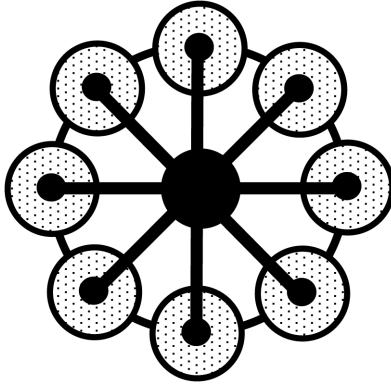
In her writings on ‘Aspect Psychology’ in *Adventures in Consciousness*, Jane Roberts presents an alternate model of a ‘wheel’ of time in which she represents a boundary circle or sphere of awareness as the Event Horizon of any given *lifetime or incarnation*. Entering the wheel or circle constitutes the point of birth and leaving it at the point of death marks the experiential horizon of the incarnate soul. The ‘singularity’ at the centre of this horizon is both its temporal centre – the present moment *at whatever time* in our lives we experience it – and at the same time the central or “nuclear self” of the individual. The field around this temporal centre and within the Event Horizon is presented as a field of *possible actions and events*. It is through selecting from these at every moment of their lives that the individual determines the events they experience within the course of any given lifetime. Within the field of Possibility however, other alternate actions and events – represented by the multiple dots dotted around the centre – have their own independent reality as *alternate* ‘lifelines’ and ‘lifetimes’ in which different possible events are selected, actualised and experienced by the individual. All these alternate lifelines intersect however at a point of power which Jane Roberts calls the “Nuclear Self” – this being the

temporal centre or Singularity of a single lifetime's Event Horizon and of the entire field of possible actions and events within it.



Field of alternate possible life choices. actions.

A field of alternate events and lifelines in time-space surrounds the singularity at the centre of *each* incarnation of the individual's larger identity, self or awareness field. The entire set of incarnations can be represented as a wheel (Chakra) or ring of lifetime Event Horizons - each with their own Nuclear Self but all surrounding a central singularity or Black Sun, what Jane Roberts terms the "Source Self" of all incarnations.



Cultural Event Horizons

Joseph Chilton Pearce, in his classic work *The Crack in the Cosmic Egg* (1971) defined this ‘egg’ as a type of Event Horizon in which we all dwell:

“There is a relationship between what we *think* is out there in the world and what we experience as out there ... Any technique we might use to look ‘objectively’ at our reality becomes part of the event in question. We are an indeterminately large part of the function that shapes the reality from which we do our looking. Our looking enters as one of the determinants in the reality event that we see.”

“This mirroring of mind and its reality makes for a circle that confines and limits us ... This circular trap of how we perceive reality is our cosmic egg, a shell of mind that both defines our world and helps shape it, just as that world, so shaped, defines the nature of our mind and experience.”

An example is the way in which the seemingly empty categories of science are self-fulfilling - literally filling in, shaping and making real the very realities they claim to explain:

“The empty category proposed by a scientist, for instance, brings about its fulfilment in the same way, and for the same functional reasons, that a popular disease is researched, publicised, feared by all, and watched for in the contemporary form of physician priest and patient-suppliant, fulfilling itself on a statistically predictable and self-verifying basis.”

Wryly, he also notes how his own, initially subversive notion of ‘cracking our egg’ and opening ourselves to possibilities of creative thought and experiencing beyond it ‘has become a new cultural norm, squarely and safely within the egg’s domain.’ This is but one example of how;

“Culture’s egg reseals its shell with seamless ease at each apparent breakthrough, while the new life longed for in each new crack is incorporated back into the closed norm from which it arose, and no one is the wiser.”

His description of how this re-sealing comes about contains a remarkable analogy with physical-scientific accounts of the Event Horizon surrounding a Black Hole, created by gravitational forces of such magnitude that light itself is bent around them into a circle.

“Each person is a potential line capable of breaking through the circle ... Yet the circle is an accomplishment of no small order. *An enormous force bends all lines into circles.*” [my stress]

The ‘cosmic egg’ that Pearce describes is a culturally conditioned ‘fabric’ of accepted ways of conceiving and perceiving reality. This however, is also ‘tantra’ in the root sense of this word - as that singular ‘weave’ or ‘loom’ through which all experienced reality is constantly being fabricated.

“The way we represent the world arises from our whole social fabric ... there is no escaping this rich web of language, myth, history, ways of doing things, unconsciously accepted attitudes, notions, and so on, for these make up our only reality. If this social fabric tends to become our shroud, the only way out is *by the same weaving process, for there is only the one.* So we need to find out all we can about the loom involved, and weave with imagination and vision rather than allow the process to happen as a random fate.” [my stress]

Pearce also summarises Susanne Langer’s account of nature as “a language-made affair, subject to ‘collapse into chaos’ should ideation fail.” The loom then, is essentially the loom of language itself, and the ‘shell of the cosmic egg’ woven up of all those countless different specialist and everyday languages whose terminologies, vocabularies or ‘semantic universes’ shape both our conception and perception of reality.

On another level Pearce’s “cosmic egg” is comparable to what Seth describes as the “mental enclosure” surrounding

each individual, except that this ‘mental’ enclosure is at the same time a linguistic one – the limits of our world being, as Wittgenstein observed, the limits of language itself.

I take this understanding of Wittgenstein’s literally, given that what we experience as a pre-given reality ‘out there’ is essentially a language - one way among countless possible ways of *experientially* ‘representing’ or ‘translating’ what lies behind and beyond it. We do not just mentally represent or interpret ‘things’ out there with mental words. Instead nameable ‘things’ are themselves the perceptual ‘words’ of our experience. They are the building blocks of a particular *experiential vocabulary*, woven into perception by a hidden experiential ‘alphabet’.

It was such ‘sacred’ alphabets that many religious philosophies have understood as lying behind their human linguistic counterparts and making up the living *word or speech* of God. This is what allowed religious thinkers to comprehend nature and the cosmos not as some mechanism, however sophisticated but as a *living language* of the divine.

For Seth, as opposed to Pearce, however, the “outwardness” of any cosmic egg, understood as a “mental enclosure” or “consciousness unit” “is formed through the inwardness and not the other way round.” Each such enclosure or unit “would seem to limit the extension of

consciousness, but it does not.” Why not? Because like the inwardness of a black hole within its Event Horizon, the inwardness of our ‘cosmic egg’ or ‘mental enclosure’ is an *unbounded* inwardness. And its ‘eggshell’ or ‘mental enclosure’ does not necessarily separate it or close us off from the space surrounding us. That space itself is not essentially anything objective or ‘physical’ but is itself as much a space of subjective *awareness* as the consciousness enclosed by our cosmic egg. Space as such is essentially the spatialisation of an ultimate or divine awareness (*Anuttara*) that surrounds and pervades all things. Bounded entities or bodies of any sort can only manifest and appear to us within such a field or space of awareness. Similarly, they cannot come to light and take shape in our awareness through physical light alone, but only through the light of awareness as such (*Prakashā*).

It is because of the *unbounded inwardness* of the Cosmic Egg or Event Horizon in which we dwell that no matter how *apparently* confining its culturally conditioned language and fabric, it cannot ultimately limit our awareness. By sealing our eggs at their periphery we do not confine our experience within them but allow ourselves to explore their unbounded inwardness. It is the latter that holds a singularity at its core – one that constantly threatens to cause all conventional,

culturally-conditioned concepts and ways of perceiving reality to inwardly collapse or implode.

The Event Horizons constituted by the ‘cosmic eggs’, ‘mental enclosures’ or ‘languages’ in which we dwell serve not only to confine and distort our outward view of reality. They also serve to *hold open* a space of awareness from whose circumference we can choose to direct our gaze inwards towards its dark centre and draw illuminating insight from within. The ‘cosmic egg’ needs no ‘crack’ in its shell to let in fresh, creative light – only the resolve to explore and peer ever deeper into its unbounded and seemingly dark inwardness – in actuality its living and radiant yolk. Unless we do so however we are condemned to living in a *cultural black hole* that is not only invisible from the outside but from the inside, one that is constantly threatening to collapse not only all *confining* concepts and world views but the *entire fabric of language, thought and rationality* from which its outer ‘shell’ is woven - leaving us truly with nothing but *chaos* in the most negative sense, and the loss of ideation or thinking *per se*. Paradoxically, it is out of this fear of this very implosion of thinking that its worst, most distorted forms are evermore vehemently defended and ‘patched up’ on the surface fabric of our culturally woven reality. The result is a *cultural event horizon* of the worst sort - a culture entirely lacking in

inwardness and depth but instead obsessed with *surfaces* – with surface signs, appearances and images. Human beings today can be compared with dwellers living within a vast mirror-lined cosmic sphere or egg - ever-more attached to the narcissistic images of themselves, each other and the universe that they project onto its inner surface like primitive astrological figures - no longer knowing the source of the light around and within the sphere, let alone looking inwards towards the singularity or ‘Black Sun’ that is its infinitely distant centre. Within the sphere itself ‘space-time’ has truly collapsed. No one having space or time for anything beyond the time-compressed horizons of their own immediate personal, social or cultural life sphere, they are left with nothing beyond *this* ‘Event Horizon’ – one in which all awareness has collapsed into a Singularity that they dare not even look into.

Inner-Bodily Black Holes

“I’ve seen bodies before. This is different.”

...from the screenplay of ‘Event Horizon’

In Western culture, most people’s sense of self tends to be anchored solely in their *upper bodies*, if not only in their heads or ‘mind’ alone. Though they may be aware of thoughts in their head space and feel emotions in their stomach, chest and heart region, Western culture is a dualistic culture of head and heart, intellect and emotion alone. For the Westerner the psychic interiority of that region of the lower abdomen known in Japan as *hara* is a psychological ‘black hole’ - one that is either not sensed at all or felt solely through physical sensations such as fullness or discomfort of the bowels. Alternatively it may be experienced in an entirely negative way - as an empty black hole of ‘depression’, a dark and bottomless void that threatens their sense of self. In the Orient on the other hand - above all in traditional Japanese culture - the *hara* was always understood as the very seat of the soul and of our innermost self. Thus ‘sitting’ as such meant meditatively ‘seating’ oneself in *hara* - letting one’s breathing and awareness both come to rest in the lower abdomen. In Japan, to say of someone that they ‘think with their heads’ - rather than patiently gestating thoughts from

and within the womb-like depths of the abdomen or *hara* - means their thinking is crass, hasty and superficial. And in contrast to the mantra governing the entire Western military and masculine bearing - 'chest out, belly in' - for the Japanese all true power and strength, like all deep wisdom and awareness, was seen as residing precisely in an inner fullness of belly and abdomen and in its centre – the *tanden* (Japanese) or *tan tien* (Chinese).

We are as much aware of our self as a whole as we are of the inner and outer spaces within and surrounding our body as a whole. The *tanden* constitutes the unity of our physical and spiritual *centre of gravity* – being not just a point in physical space but a *centre of awareness* within the inner soul space of the abdomen, one that can be sensed a few inches below and behind the navel. Bridging the realms of pure potentiality or power on the one hand and bodily, physical actuality on the other, it is indeed a Singularity of Awareness at the core of our inner-bodily Black Hole. Its Event Horizon is the surface of the abdominal (or uterine) sphere as such – the *hara*. Yet this Event Horizon is truly invisible and unfelt by the typical Westerner, its interiority sensed at most as a dark abyss and seen as leading - if anywhere - only into the murky bowels of the 'unconscious'.

In Part 3 of this book I develop the concept of a primordial ‘cleavage’ or ‘threshold’ line between the realms of the Potential and the Actual. Yet as long as our bodily self-awareness is associated only with our upper body - whether our heads alone or head *and* heart – but not *also* with our entire lower body and the very ground beneath our feet, we can feel only *half a self*. Not able to sustain a continuous feeling awareness of our entire lower body below the waist or diaphragm, we cannot sense that *diaphragmatic* ‘heart centre’ known in Sanskrit as the *hrdaya*. It is the latter which *centres* the entire cosmic space *around* our bodies and allows us to breathe the cosmic ‘aether’ of pure awareness, just as it is the *hara* centre that centres the entire sensed space of awareness *within* our bodies, and the so-called *muladhara* - the ‘root’ centre at the base of our spine - that links us to the inner core or centre of the earth itself and to that purely ‘intensional’ realm of awareness within which the entire circumference of extensional space and the physical cosmos opens up. The *hara* centre however, is a centre of centres, linking upper body (chest-heart) and lower body (knee) centres, linking *hrdaya* and *muladhara* centres, skull-crown and feet centres, that centre above the crown of our heads (*sahasrara*) and a centre below the very ground beneath our feet.

Chakra means 'wheel'. As centres of awareness, the so-called 'chakras' of the human body can be envisaged as centres of wheels within wheels or spheres within spheres of awareness. The outermost sphere is the circumference of cosmic space. The innermost wheel or sphere is the *hara* or abdominal sphere. Through its quiescent and infinitely inward centre passes that inner-bodily cleavage line or threshold between the realms of potentiality and actuality. Below this line each of us can bring our breath and awareness to rest in *hara* - in the warm, dark womb of inexhaustible inner potentiality that is the Great Mother. Doing so we know that we do not need to physically 'actualise' ourselves or to 'fulfil' or 'realise' all our human potentials. We come to know instead that all our life potentialities and possibilities are constantly *being* actualised through inner channels and dimensions of awareness - and that this is the true meaning of 'Be-ing'

Bibliography

Sources for citations from Jane Roberts:

Adventures in Consciousness

Seth Speaks – The Eternal Validity of the Soul

The Early Sessions Vol. 3

The Unknown Reality, Vol. 1 A SETH Book

The SETH Material

All published by Amber-Allen

Other sources:

Goodrick-Clarke, Nicholas *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity* New York University Press 2003

Massumi, Brian *A User's Guide to Capitalism and Schizophrenia: Deviations from Deleuze and Guattari*

Massumi, Brian *Event Horizon - from The Art of the Accident* ed. Brouwer, Dutch Architecture Institute/V2 pp. 154-168

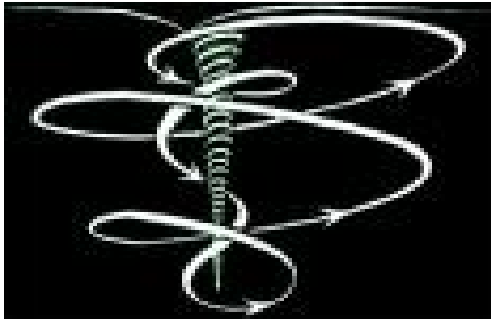
Pearce, Joseph Chilton *The Crack in the Cosmic Egg* Park Street Press 2002

Wilberg, Peter *Head, Heart and Hara – the soul centres of West and East* New Gnosis Publications 2003

Wilberg, Peter *The Qualia Revolution – from quantum physics to cosmic qualia science* 2nd ed., New Gnosis Publications 2008

PART 3

**THE DREAMING,
PARAMSHIVA AND
THE COSMIC AETHER**



Creation Hymn of the Rig Veda

There was neither non-being nor being then.
There was neither the realm of space
Nor the sky which is beyond.
What encompassed? Where? In whose protection?
What water was there - deep, unfathomable?
There was neither death nor immortality then.
Of night or day there was not any sign.
That One breathed without breath, all by its own impulse.
Other than that there was nothing beyond.
Darkness was enclosed by darkness in the beginning,
All this was water without distinction.
The One that was concealed within nothingness,
That One arose through the power of heat.
Desire came upon that One in the beginning,
That was the first seed of mind.
Seer-poets, searching in their hearts with wisdom
found the bond of existence and non-existence.
Their vision ray span a cord across being and non-being.
Was there below? Was there above?
Bearers of seed there were, there were powers.
There was impulse below, there was bearing forth above.
Who know the truth? Who will here proclaim it?
Whence this birth? Whence this creation?
The gods came afterwards, with the creation of this universe.
Who then knows from whence it emerged?
That out of which creation emerged,
Whether it created itself or did not,
He who surveys it in the highest heaven,
He surely knows - or maybe He does not!

The Dreaming

“At first, in your terms, all of probable reality existed as nebulous dreams within the consciousness of *All That Is*. Later, the unspecific nature of those ‘dreams’ grew more particular and vivid.”

“Potential individuals, in your terms, had consciousness before the beginning or any beginning as you know it. They clamoured to be released into actuality, and *All That Is*, in unspeakable sympathy, sought within itself for the means.”

Seth, in *The Seth Material* by Jane Roberts (see Appendix)

Seth goes on to describe these potential individuals and potential selves who “found themselves alive in a God's dream.” The use of the word ‘found’ is reminiscent of Heidegger's use of the German word *Befindlichkeit* to describe a type of sensing and experiencing in which one just ‘finds’ oneself dreaming, feeling or experiencing something and feeling oneself in a particular way - yet without any cognitive or reflective awareness of doing so, nor any distinction between where and how one ‘finds’ oneself and the awareness of doing so.

Understood in this way, the potential ‘selves’ Seth refers to did not have any sort of direct, cognitive or ‘lucid’ awareness of being a God's dream, nor even any full

awareness *of* self. They were indeed *potential* selves - and not selves with any reflective or pre-reflective "consciousness of self" or "awareness of self" *distinct* from how they felt or "found" themselves. Their 'selfhood' or 'being' in other words, consisted purely in a state of *Befindlichkeit* – in 'finding' or feeling themselves in a particular way. Yet within this state lurked also an *implicit* awareness or "understanding" (Heidegger) that they could feel and be *more* - and with it a felt "yearning" or desire to become aware of and to actualise that more-ness - a desire to *be* more and thus to fully *be*.

This could be compared to the dimly sensed yearning of a *dreamt* self to become aware of dwelling within a dream and of being dreamt – thus allowing it to both *awaken* within the dream and to freely actualise more of itself within it, thus making both itself and the dream itself more real or 'lucid'. Seth's reference to a God's "dream" is a highly useful and suggestive one, enabling us to understand the primordial awareness of 'non-being' as a *dreaming awareness*.

Seth also acknowledges that in a certain sense the initial dreaming was so "nebulous" that there was as yet no clear distinction within it between *dreamer and dreamt*, between God or 'All That Is' and all the potential selves he dreamt. 'In the beginning' then, was not being, but simply a primordial or ultimate *awareness* which "found" itself dreaming. Only as the

selves that were *being* dreamt became more diverse and differentiated did that primordial dreaming awareness first become an awareness of *being* - of being a dreaming 'God' ('All That Is') distinct from the selves it was dreaming.

The primordial state of dreaming awareness could thus be described as a *dreaming without a dreamer* – lacking any subject or self clearly distinct from the selves it was dreaming. For neither 'All That Is' nor the potential selves it was dreaming fully *were*. Instead they *both* belonged to the state of 'non-being' or 'potential being'. Only as the dreaming awareness became more diversified and differentiated in the way Seth describes, did even the dreaming God that Seth refers to as 'All That Is' first attain to an awareness of its own selfhood or *being* distinct from the countless selves that “found themselves” in its dreams.

Having come to this awareness of being, in distinction and in contrast to the merely potential being of the individuals it dreamt, the Primary Dilemma and 'Agony' of that God arose. Its source, as Seth makes clear, lay on the one hand in the innate yearning or desire of the potential selves it was dreaming for their own free self-actualisation and fulfilment, and, on the other hand, an intense desire on the part of God to release them into actuality.

Seth adds that these very feelings of agony and desire were also and in themselves a foundation for that God's awareness of being, for:

“The agony and the desire to create represented Its proof of its own reality. The feelings in other words, were adequate proof to All That Is that It was.”

“The first stage of agonised search for expression may have represented the birth throes of All That Is as we know It.”

From out of a nebulous *dreaming* then, came intense *feeling* – agony and desire – and it was from this *dreaming* and *feeling* that a sense of *being* was born (rather than the other way round).

This alone however, did not solve the Primary Dilemma of a God who “in unspeakable sympathy” for the potential individuals who “clamoured to be released into actuality” sought “within itself for the means to do so”.

In tantric terms, The Primary Dilemma can be described as *anavamala* or the sense of ‘mineness’ – for we are speaking of a God that was aware of *being* only by virtue of *feeling* itself as the *dreamer* of countless potential selves and realities. Hence the “means” it sought to release those dreamt potentialities into their own free and autonomous actuality could only be the same means used to overcome *anavamala* - to let go of the sense of 'mineness' - of 'owning' its subjective experiencing –

in this case its dreams and the potential individuals it dreamt.

As Seth puts it directly:

“All That Is had to let go. While it thought of these individuals as its creations, It held them as part of itself and refused them actuality.”

Letting go meant letting be, letting these potential individuals *be* by acknowledging their *distinctness* from the awareness out of which they emerged and took shape. In a sense then, God or ‘All That Is’ had to *distinguish* its own being – *as* that very awareness – from the individualised portions and expressions of it that constituted its dreams. This is rather like a human dreamer becoming aware, within a dream, that they are dreaming - and thus distinct from both the beings and events they dream up and their own dreamt self.

According to Seth however, were ‘All That Is’ not to have found a solution to Its Primary Dilemma, not to have been able to enter a state of ‘lucid’ or ‘aware’ being from which it could distinguish itself from and let go of its dream creations and release them into actuality, then the result of ‘The Dreaming’ would be something describable as a ‘Total Nightmare’.

“*All That Is* would have faced insanity, and there would have been, literally, a reality without reason and a universe run wild.”

This is the type of nightmarish ‘insanity’, which the rescue crew of the science-fiction spaceship ‘Event Horizon’ began to experience as they found themselves trapped within the actual event horizon surrounding the black hole of ‘non-being’ at the heart of the ship’s ‘gravity drive’. Firstly, a log reveals the original crew in a bloody frenzy of carnivorous sex and sado-masochism. Then each member of the rescue team finds themselves tormented by hallucinations recalling deeply buried and agonising personal *guilts*. These *guilts* can in turn be taken as expressive of a more *fundamental* desire – the desire for themselves and others in their lives to *be* – a desire of a sort *not* attained within the event horizon of the black hole. Ultimately, their reality fragments and loses all rhyme and reason, save for the ‘Satanic’ expressions of agonising torment and tormenting desire hallucinated as occurring within the hell-like interior of the black hole itself.

"Desire, wish and expectation rules all actions and are the basis of all realities."

This statement echoes and affirms the tantric metaphysical understanding of a triad or *trika* of primordial powers or *Shaktis*. These were called *icchashakti* (‘will’ in a sense corresponding to ‘desire and wish’), *jnanashakti* (knowledge and knowing intent in a sense corresponding to ‘expectation’) and *kriyashakti* (action and the process of

actualising ‘all realities’). The first power or *Shakti* that Seth refers to is ‘desire’ and ‘wish’. It is this that brings us from ‘ultimate metaphysics’ to Freud. For the uniqueness of his work lay in his deep and determined *desire* to find the ultimate truth of the human condition – a desire that, paradoxically, was fulfilled by the discovery that this ultimate ‘truth’ was nothing but *desire as such*. Freud’s genius lay in succeeding to pursue his desire for and rationally lay out an understanding of the truth of the human condition in a way which recognised desire itself *as* that truth. This was what marked his work out from both ‘scientific’ and purely ‘philosophical’ understandings of ‘truth’ or ‘reality’ – both of which ultimately identify truth with *reasons* for things being, rather than with a primordial *desire* to be.

In this way Freud made ‘ultimate truth’ something human and *personal* as well as trans-human and impersonal. His ambivalent relation to both science and philosophy can be understood as arising from an awareness that their supposedly ‘pure’ and ‘rational’ search for ultimate ‘truth’ could simply be a defence against discovering what their most intimate personal *desire* was – the object of psychoanalysis. That does not mean we need understand *desire* in purely Freudian or psychoanalytic terms – as desire ‘for’ some object or satisfaction. Instead we can *desire* on a much deeper

metaphysical level - as an innate "yearning" of potentialities for fulfilment. If we do so then Freud was essentially right in identifying *desire* itself and its felt frustrations with ultimate truth - rather than associating truth with any form of purely cognitive or reflective, scientific or philosophical understanding expressed in the form of a 'true or false' propositions. Freud in this sense was not only right, but right in tune with the *affirmation* of desire that distinguishes Hindu tantrism from the desire to *transcend* all desire sought by Buddhism and adopted by Schopenhauer as his world-view.

We all bear within us countless unfulfilled potentialities, and the challenge of letting their nature and innate desire for fulfilment rule our actions is what life is all about, not least a particular, finite life in which, in order to *live from desire* we must choose from countless probable lines of actions those that can most fully realise - in the concrete context of our actual existential circumstances - which potentialities are most desirous and capable of being fulfilled within it. On a most intimate, everyday personal level then, knowing 'truth' means *knowing what we want* - learning the essential nature of our *desire* and *acting on it*. In terms of a given life it means knowing why we came here - which potentials within us we chose to realise and also help others to realise. On a more general level, truth cannot be reduced to the truth or falsity of verbal

assertions or propositions of any sort – whether scientific, religious or philosophical. Nor does the truth or falsity of words themselves lie in whether they do or do not accurately ‘represent’ reality in the form of actual ‘things’ or ‘events’ – for to believe so is to reduce the real to what *is* - to the actual - thus ignoring the reality of the potential - that which still yearns or desires to be. Both words and things are expressions and manifestations of ultimate truth – not its arbiters. And both realms – that of the potential and that of the actual – are linked by a primordial will or desire *to be* that has reality only in awareness - an ultimate, *trans-personal* awareness out of which all actualities emerge and of which all words and things, persons and beings are but a continuous, creative expression.

The Primary Cleavage

In Seth’s terms, ‘All That Is’ solved its Primary Dilemma then, through realising that it did not own or possess its dreams and releasing them into their own free actuality. It could only do so however, by realising at the same time that it too was the expression of a more primordial dreaming awareness that preceded its own distinct awareness of being.

If we see ‘All That Is’ as cognate with the Indian God-being ‘Shiva’, then the release came through Shiva’s realisation that it too was an expression of a higher awareness - *Anuttara* – also known as that which is beyond or higher than Shiva (*Paramshiva*). The term *Parama Shiva* or *Paramshiva* is paradoxical, capable of being taken as a sign for the supreme or ‘highest’ Shiva and that which is higher than or ‘beyond’ (*para-*) *Shiva*. These aspects of *Paramshiva* are two sides of the same coin - for *Paramshiva* is only *Parama Shiva* – the ‘highest’ Shiva - by virtue of knowing himself both as an *expression* of and *as* that ultimate awareness (*Anuttara*) higher than or beyond himself.

Linking the domains of ‘ontology’ (Being) and ‘epistemology’ (Awareness) is the understanding that the “essential *Being* of Awareness (*Sat-Chit*) is nothing but the pure *Awareness* of Being (*Chit-Sat*).” Yet taking into account the unity of the primary ontological triad, any ultimate or divine awareness (*Anuttara*) is not only unbounded (and therefore not 'a' being, human or divine) but is first of all an awareness of Non-Being in its pure form - as a still *undifferentiated* realm of Potentiality. Put in different terms, *Anuttara*, as the Ultimate is already itself a *relation* between Awareness (*Chit*) and Non-Being (*Asat*). Where there is relation, there is a boundary state: in this case uniting and

distinguishing the Absolute as (a) Pure Awareness (*Chit*) and (b) Non-Being as a plenum of Pure Potentiality/Power (*Shakti*). In this relation Awareness still does not know itself as 'a being'. Yet it is aware of itself as Being (*Sat*) by virtue of its relation to Non-Being (*Asat*), the infinite inward plenum (*purna*) of Potentiality within it.

In Seth's description of 'All That Is' however, 'It' is still described in a way which endows it with characteristics of 'a' being - just as does Shiva in Shaivist descriptions.

Being is not the same as 'a being' however, nor is the pure Awareness of Being the same as a differentiated sense of selfhood or 'I'-ness.

Anuttara, as the Ultimate Awareness, embraces both Being and Non-Being then - for the latter too, consists of Potentialities *of* Awareness, no matter how undifferentiated. This 'Primary Cleavage' of the Ultimate Awareness into an awareness of Being on the one hand and Non-Being on the other, takes the form of a dynamic boundary between Awareness of Being and Awareness of Non-Being.

'First' of all or to 'begin' with then (the terms being bracketed because creation is constant, continuous and instantaneous) the Ultimate is not properly describable as 'All That Is' for 'in the beginning' nothing specific *is* at all except

its opposite – ‘No-Thingness’ or Non-Being. Yet Non-Being is not an empty void but a *plenum* or *pleroma* (Sanskrit *purna*) of potential ‘consciousnesses’ (Units of Awareness) yearning to be released as Actualities - as ‘beings’. The Primary Cleavage, then is the very threshold or dynamic boundary state of Actualisation through which the Potentialities of Awareness darkly latent or potential in Non-Being, are constantly differentiating, multiplying and at the same time Coming-to-Be *as* beings, as bounded Awareness Units. This type of understanding was already implicit in the Hegel’s account of the primary triad or ‘Being’, Non-Being and Becoming - out of which unfold all specific or ‘determinate’ beings.

Seth however, reminds us that all actual individual beings each “recall the primal agony the Primary Dilemma of ‘All That Is’. For as expressions of the Ultimate Awareness (*Anuttara*) each Unit or being bears within it its own ‘Primary Cleavage’ - its own *internal* awareness of and relation to Non-Being as a realm of Potentialities. Yet if it takes these potentialities of expression or ‘dreams’ as its own (in Indian philosophy the primary bondage or ‘impurity’ associated with the sense of ‘mineness’ and called *Anavamala*) then it cannot ‘express’ them and release them into Actuality. It can only do so by becoming aware of itself as part of the Awareness Field of a larger Awareness and – ultimately - as part of the

Ultimate Awareness Field (*Anuttara*) which is also the ultimate releaser and repository of *all* Potentialities latent in and as 'Non-Being'.

Becoming Gods

Anavamala - understood tantrically as the generalized state of contracted awareness belonging to a 'being' as a bounded 'consciousness unit' or *Jiva* - is a condition in which that being can *either* identify with its limited self-experience and 'look out' at other beings (in a way that reinforces its own *limited* 'being' or sense of self) or else look 'into' itself and be aware of the inexhaustible realm of Non-Being within it, dense with inexhaustible potentialities all seeking to Be. This realm of Potentiality may be perceived either as a frightening void, an alien power or an explosive fullness of unrealisable potentialities - or as a safe and sheltering womb of creative power that harbours and sustains these potentials. Yet in the condition of *Anavamala*, what no being or unit of consciousness can yet do is experience itself as an expression of that Ultimate field of Awareness (embracing both Being and Non-Being) of which all beings are an expression. Thus it can *neither* enjoy the divine Self (*Atman*) that is nothing but a

Pure Awareness (*Shuddha Chit*) of Being (*Sat*), nor the divine Power (*Shakti*) that is dormant in the pure Awareness of Non-Being (*Asat*).

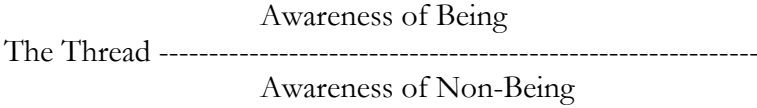
On the other hand, those beings who *can* experience themselves as internal expressions, boundaries and embodiments of a larger awareness field - up to and including the Ultimate Awareness - cease to be 'beings' in the ordinary sense. They cease to experience themselves as beings 'possessing' awareness of a sort they can look out or in with. Instead they are aware of what they previously took as their 'own' experience, selfhood and Being as nothing but expressions of Awareness as such – the Ultimate. In this sense they have become what could be termed *Awareness Beings* rather than mere beings 'with' a (limited) awareness. What Seth describes as 'psychic gestalts' or 'entities' – up to and including 'All That Is' as a "primary gestalt" – are such Awareness Beings. Others call them 'wisdom beings', 'higher beings', 'higher intelligences' or 'higher consciousnesses'. Our word for them is *gods*. Or what is the same thing - *devas* and *devis* – for the common root of the Latin Deus and Greek 'Theos' is the Indo-European *div* – to shine or radiate. Thus the 'highest' beings, those that are most essentially 'gods' - are those whose whole existence consists in radiating the pure light of awareness and emanating and expressing its pure power. As such they are indeed creators, sustainers and

transformers of entire universes or dimensions of reality, physical and non-physical. In tantric terms they are beings whose liberation (*Moksha*) or 'enlightenment' has enabled them to *become* 'Shivas' or become 'Buddhas' - to become shining 'gods'. Yet since every being is defined by a condition lying between the limitations of its own awareness and the unbounded awareness of the Ultimate, we may define both the 'Being' of beings and their 'Consciousness' as an *in-between* 'state of awareness' and an in-between stage of Becoming. Any 'being' then is essentially a relation – a *Between* - and not a pre-given entity or identity that is simply present or absent. All beings are constantly poised between their limited actuality and awareness and their ultimate divinity - that is both their duality and non-duality.

The Divine Thread

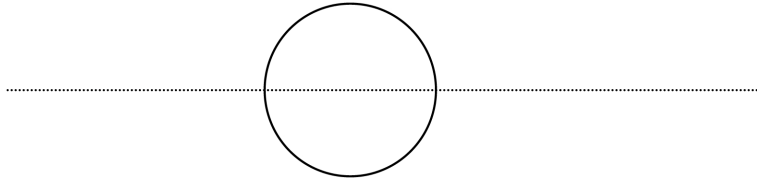
The Primary Cleavage can be visualised as a 'Divine Thread' or 'Sutra' – an infinite line or boundary both distinguishing and uniting a realm of Awareness above it (Awareness of Being or Actuality) and below it (Awareness of Non-Being or Potentiality).

Diagram 1



The line itself is a boundary state of Actualization which is constantly giving rise to bounded Units of Awareness – ‘beings’ or ‘consciousnesses’ in the sense of actualities of any *phenomenal form* whatsoever, whether pre-human, human or trans-human, sentient or *seemingly* insentient. Every such Awareness Unit can be represented as a circle – comparable to a cosmic egg or Event Horizon – one which circumscribes not only an upper realm of Being or phenomenal Actuality but also a lower realm of Non-Being or Potentiality. The Primary Cleavage can be conceived of as a *singular singularity* uniting the ‘singularities’ at the core of each such circle or ‘unit’ of awareness.

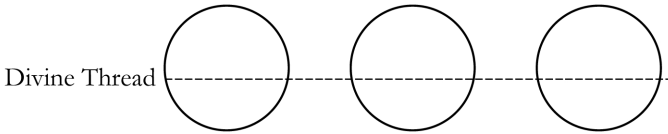
Diagram 2



Yet since all Potentialities can take multiple forms of expression, and since every Actualisation of Potentiality both

multiplies the Possibilities of Actualisation and at the same time *implies* Alternate Possible or ‘Parallel’ Actualities, there can be no single circle but only a Plurality – represented below by the schematic image of (countless) beads or bounded ‘Awareness Units’ on a single divine string or thread.

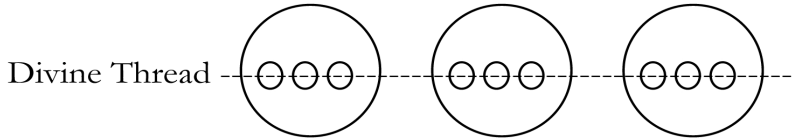
Diagram 3



Bounded Awareness Units or ‘beings’

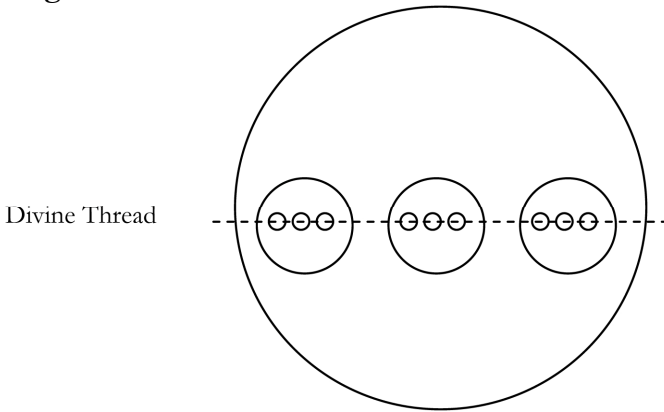
Each circular Unit of Awareness is in turn part of a larger Unit embracing these alternate Possibilities – represented by circles with circles.

Diagram 4



Conversely, any given group of beings or bounded Awareness Units is itself a sub-unit of a larger Unit.

Diagram 5



The point however, is that *no* being or bounded Unit of Awareness, at any level, can release its inner potentials into manifestation as *other* beings or Units of Awareness as long as it takes ‘its’ boundary or ‘event horizon’ – its body - as simply *containing* them internally as its ‘own’ (*Anavamala*). To release the potentials ‘contained’ within its boundary into independent self-actualisation it must, on the contrary experience that very boundary as *being contained* as well as *containing* - as something itself internal to and ‘expressed’ from within a larger circle, event horizon or field of awareness. Yet there is no ultimate or infinite circle. There is only an infinite cleavage *line*. The fact that an infinite circle *is* an infinite line - and vice versa – is what gives the Ultimate or ‘Non-higher’

(*Anuttara*) the dual and non-dual character of both *unboundedness* (awareness) and *boundedness* (being-ness or bodyhood). And yet not ‘a’ being, since there is no ‘larger’ circle possible that would give it that character. On the other hand, the beings that arise *within* the ultimate may experience it dualistically – either as unbounded and therefore not a ‘being’ at all or as bounded and having the nature of a ‘supreme’ being.

It is because the *field* of awareness above and below the cleavage line and *within and around* all bounded Units of Awareness is a singular and essentially *unbounded* field, that it itself deserves the name of the Ultimate, Non-Higher or Unsurpassable – *Anuttara*. The cleavage line itself however, is the Ultimate as such - *Anuttara* as the dynamic threshold or boundary state of Actualisation uniting *Shiva* (pure awareness) and *Shakti* (pure power of action). It is the very hyphen in ‘Shiva-Shakti’. Those ‘higher’ Awareness Beings which experience themselves as expressions of this unbounded Awareness Field - and which know their own boundaries as contained within it as well as containing – can, like all beings, identify with the Ultimate Awareness simply by *being* that very boundary. *For the essence of any boundary is that it is not itself anything essentially bounded.* Thus to identify with one’s own felt bodily surface or boundary is what gives one a sense of

unboundedness - allowing the 'inner' spaces of awareness it bounds or contains, and the unbounded 'outer' space of awareness surrounding and containing it to be experienced as a singular, 'non-dual' space of awareness.

Meditating Higher Awareness Beings

In the sections of his *Tantraloka* drawn from by SenSharma, Abhinavagupta describes many orders and sub-orders of beings dwelling in higher dimensions of both *space and awareness* known as 'Loka'. The highest are called *Shuddha Pramatas* – a term which can be translated as 'pure experiencers' or 'awareness beings'. The highest of these *Pramatas* are called both *Shiva* and *Shivas*, being plural and yet essentially singular - a plurality of *Shivas* knowing themselves as singular – as *Shiva*. According to SenSharma:

“All of the *shuddha pramatas* are said to possess bodies made of the *bindu* – divine Shakti in potentialised form.”

Yet: “They are incapable of participating in worldly activity in the absence of a *physical* body made from *material* elements.” [my stress].”

Their nature accords with what Seth describes as ‘pyramid psychic gestalts’ one of which, under the appellation of ‘Seth 2’ also communicated through Jane Roberts. In the words of this higher Awareness Being:

“We gave you the patterns, intricate, involved and blessed, from which you form the reality of each physical thing you know ... The entire webwork was initiated by us.”

Paradoxically then, it is the highest, *least* physical or ‘material’ of such Awareness Beings that create and sustain the most basic patterns of the *physical* universe and most elementary forms of matter itself. That is why they most easily manifest and communicate through the most ‘elemental phenomena’ – light and fire, air and water, nebulae and galaxies, suns and planets – and, here on earth, through religious artefacts and ‘idols’ made of such seemingly ‘insentient’ materials as stone, wood and metal. Thus it is that the most solidly material of god-idols or *Murtis* can not be understood merely as works of religious ‘art’ but as powerful *artefacts of awareness* - capable of embodying and transmitting the awesome intent (*Ichha*), knowledge (*Jnana*) and action (*Kriya*) that are the powers or *Shaktis* of the highest order of *Shuddha Pramatas* - the *Shiva(s)*. That is also why the Hindu religious practice of *Murti Darshan* – meditating the presence

of a powerful god-idol or *Murti* - can become an almost instantaneous source of initiation, allowing one to *receive* an active impartation of higher awareness, vitality and wisdom from the *Murti*, to communicate with it as a materialization of a higher Awareness Being, and to know it as it knows itself and knows us - as an expression of the infinite field, space or 'clearing' that is the Ultimate Awareness itself – *Anuttara*.

The mystery of idol worship lies in the reality that it is precisely the *most materially solid of man-made artefacts and idols* that are capable of becoming receiver-transmitters of the *least material of higher, trans-human consciousnesses and powers*. Thus it is that through meditation on an idol of Shiva or *Shiva Murti* one may receive transmissions from *Shuddha Pramatas* or *Shiva(s)*. These are consciousnesses belonging to the very highest realm of awareness – *Shivaloka* – and constituted of nothing but the infinite and infinitely condensed knowing, infinite power and pure light of awareness. Though as physically invisible as 'black holes', they shine with the light of a billion suns – the very light of awareness that pervades space and concentrates itself in the light of physical suns themselves.

Through meditating the material embodiment of such beings in a tantric idol or *Murti*, the immense power or *Shakti* of their pure, *immaterial* awareness can be experienced as continuously manifesting - both as one's own body and being

and as every material body in space. Manifesting not from nowhere but from space itself - which is essentially nothing but all-pervasive 'aether' (*Akash*) of awareness as such - vibrating with vital potentiality from every infinitesimal point or 'singularity' (*Bindu*) within it *Akash* can be absorbed as vital breath or *Prana* from through every pore of one's felt body surface and from every direction of space – inwards and well as outwards - enabling one to feel it filling one's body with its vital power (*Shakti*). That power is *Spanda* – the term used in the tantric metaphysics of Kashmir Shaivism for the throbbing *vibration* of Potentiality within the realm and space of the Actual (see Part 1). Thus it is that by the experience of breathing *Prana* as the immanent potency (*Shakti*) of space itself (*Akash*), one can come to experience what is known in tantra as *Spandashakti* or *Shaktipat*. For *Akasha* also means 'sky'. And from the vaulting heights of the sky can descend (-*pat*) pure power of vital action that is *Shakti*. This descent is called *Shaktipat*. The sharply and upwardly pointed trident of Shiva, like the *Vajra* or 'thunderbolt' of Indra (see illustration in Part 1) is no mere mythological weapon but a lightning conductor for the aether of awareness. Raising one's centre of awareness from the crown of one's head to the divine heights to which it points, one turns oneself into an antenna and receiver of the spontaneous lightning bolt of *Shaktipat*.

Conversely, by letting one's awareness spiral down and inwards like an ever-elongating serpent tail to its infinite *inward* depths – towards the infinitesimal 'singularity', 'black hole' or 'Bindu' at the core of ever being – one can tap into and let rise the form of *Shakti* known as *Kundalini* or 'serpent power'. This in-spiralling movement of awareness towards an infinitely distant centre or 'centre at infinity' is the *psychical* counterpart to man's urge to find physical or mechanical means to travel to the furthest reaches of outer space. And yet, as symbolised by the 'gravity drive' of the spaceship 'Event Horizon' - designed to take man to the furthest reaches of outer space by a movement inwards through its artificial black hole, the movements inward and outwards are not opposite. For as shown by the illustration beginning this essay, a spiral that leads down and in from its outermost circumference can also spiral back out to that circumference. That is why the film's reference to the psychical experience of a "dark inside" within us all, and the puzzle that physicists wrestle with through the concepts of 'dark matter' and of 'dark energy' around us in *outer* space are also not opposites. For in reality "the dark inside" is neither 'dark matter' nor 'dark energy', but the primordial *dark power* of pure potentiality which vibrates as *Spanda*. That 'dark power' is neither Good or Evil, God or Devil, Everything or Nothing,

but is the womb of the Great Mother *Kali*. Its essence is a meta-physical realm of non-extensional or ‘intensional’ space – *in-tending* space – reaching to the black hole or singularity at the core of every ‘extensional’ body in the expanse of outer, extensional or ‘*ex-tending*’ space. That singularity at the core of every seemingly material body or particle is what links it – through the dark realm of pure potentiality of ‘non-being’ – with the inwardness of every other body or bounded unit of awareness. Thus it is that ultimately there is only one ‘black hole’, one ultimate ‘singularity’ at the core of all things – that truly single or singular singularity that Michael Kosok calls ‘The Singularity of Awareness’.

Awareness as Secret of the Cosmic Aether

In modern translations the tantric term ‘Shakti’ is almost invariably translated as ‘energy’. A closer translation would be ‘power’ or ‘power of action’ (*Shak*). Indeed this translation of *Shakti* accords with the root meaning of the term ‘energy’ itself – not as some ‘thing in itself’ but as pure action - the actualisation of those powers or potentialities of action latent in *space itself* as the ‘aether’ of pure *awareness*. What I call ‘The Awareness Principle’ is the metaphysical understanding that

awareness is ultimate reality – that ultimately ‘awareness is everything’ and ‘everything is awareness’. The Awareness Principle stands in direct contrast to ‘The Energy Principle’ shared by modern science and ‘New Age’ pseudo-science alike – namely the principle that ‘energy is everything’ and ‘everything is energy’. As a ‘Theory Of Everything’ (TOE) ‘The Energy Principle’ is a highly questionable one, resting as it does on an unquestioned notion of energy as some ‘thing in itself’, a notion that is at the same time a distortion of its root meaning as that ‘formative action’ (*energein*) through which all forms are actualised in awareness. Pure awareness then, like the seeming emptiness of space itself, is no mere formless void but a plenum of *formative potentials*. ‘Energy’ in the root sense is the actualisation of these potentials – the emergence of form from the apparent formlessness of space.

The Sanskrit term ‘Akash’ or ‘Akasha’ is translated both as ‘space’ and ‘aether’, sometimes spelled ‘ether’. It is understood in Indian thought as pervaded by countless basic units or “animations of consciousness” (Seth) which constitute the very ‘air’ or ‘breath’ of awareness called *Prana* – and the quintessence of air as such. The Sanskrit term *prana* is etymologically cognate with the Latin-derived terms ‘spirit’ and ‘spiral’ (from *spirare* -‘to breathe’). It is also cognate with

the root meanings of the Greek words for ‘spirit’ and ‘soul’ - *pneuma* (meaning air or wind) and ‘psyche’ (‘vital breath’).

To be ‘spiritual’ in the root sense of this word therefore, is to be capable, quite literally, of a wholly different type of *respiration* or breathing - a type of whole body ‘transpiration’ of the clear, luminous expansiveness of the space around us - not through our lungs alone but through every pore of our felt body surface. It is the long-lost experience of breathing the clear, luminous ‘air’ or ‘aether’ of awareness itself that lies concealed behind both the otherwise wholly vague Western notion of ‘spirit’, as well as different classical and modern-scientific notions of a cosmic ‘aether’. Its secret is that invisible breath or ‘air’ of awareness (*Prana*) that pervades the entirety of space (*Akash*), both the space around us and the space which pervades and makes up by far the largest proportion of each and every atom of ‘matter’. This space vibrates with *Spanda* – the fundamental vibration of the ‘string’ or ‘Divine Thread’ that is the ‘Primary Cleavage’ of the Potential and the Actual. *Spanda* is what resounds with the inner sound ‘OM’. Hence also the association in Indian thought of the ‘aether’ – *Akash* – with the element of sound or vibration.

The double translation of the Sanskrit ‘Akasha’ as both ‘space’ and ‘aether’ goes together with the Greek meaning of

the word 'aether' itself - as that higher or 'upper', less gaseous and thus more *spacious* air of the sort we breathe at mountain summits. Thus it is that the Himalayan mountaintops have long symbolised the abode of Shiva – that deity who personifies divinity as the clear space and pure air of awareness itself. The European notion of a cosmic 'aether' also has a long history – most probably with Indic roots. As a Greek word 'aether' originally meant 'clear', 'pure' or 'upper' air – the air *breathed by the gods themselves* in their upper regions of Olympus. Mount Olympus, as the abode of the Greek 'gods' (not least 'Zeus', hurler of lightning bolts and that 'god' whose name is the root of the Latin *Deus* or 'God') being the Greek equivalent of Mount Kailash – the abode of *Shiva*.

Philosophically, the aether was understood by the Greeks as denoting a fifth or 'quint-essential' element of nature – purely immaterial or ideal in nature - and pervading the upper regions of space beyond the terrestrial sphere composed of the four basic elements (air, fire, water and earth). Yet whereas Aristotle regarded it as having no qualities except circular motion, later scholastic philosophers regarded it as possessing density and constituting a type of fine substance "subtler than light" (Fludd), one that pervaded space and constituted the medium of planetary movement. Nineteenth century scientists also saw the aether as possessing mechanical

properties of density, pressure and temperature, as the medium for the propagation of light and electromagnetic waves (the 'luminiferous aether') and used aether models to explain gravity. Descartes saw it as composed of dynamic, spiral vortices. Newton and Maxwell's classical 'static aether' however - which would be expected to impose drag on the movement of bodies in space - was disproved by the Michelson-Morley experiment, leading to an explanation of gravity according to Einstein's theory of the gravitational curvature of space itself. Yet Einstein himself was unhappy to dismiss the notion of a cosmic aether, given that "to deny the aether is ultimately to assume that empty space has no physical qualities".

Quantum mechanics has since offered a new concept of the aether as a type of background 'energy' pervading space even in a vacuum state. This is described as a quantum 'field', 'vacuum', 'fluctuation' or 'foam' in which 'virtual' particle pairs are constantly being created and destroyed. The idea of the aether as a universal vacuum fluctuation reflects the idea of the 'Primary Cleavage' as a dynamic threshold or boundary state between the realms of the Potential and the Actual – this being an in-between realm of the 'virtual' that fills the vacuum of 'free' space with a 'foam' of 'virtual particles'. Such particles are 'virtual' precisely by virtue of having reality only

as and at a threshold of emergence or actuality on the one hand and 'demergence' into pure potentiality on the other. Here quantum physics clearly reflects the tantric concept of *Spanda* as a primary tension spanning the realms of the Potential and Actual and resulting in a vibration or oscillation between them.

Another term for the background oscillation or 'vacuum energy' of empty space is 'zero-point' energy. Both terms refer to the *lowest possible* energy that a quantum physical system can possess - one which turns out not to be 'zero' but instead immensely if infinitely large, an infinite source of 'potential energy'. Together with the quantum-physical notions of 'vacuum' or 'zero-point' energy goes the new-wave scientific project of creating devices by which to 'tap' this 'energy' from space itself as a limitless source of power. Yet it is 'The Energy Principle' that is central to all such notions of space as a type of 'quantum aether' in which energy itself is seen as a source of power or potentiality (Greek *dynamis*) rather than the other way round - power as a source of action (*energein*). In contrast to the physics of The Energy Principle, the *metaphysics* of The Awareness Principle (TAP) explains how every body in the universe constantly 'TAPS' from a hidden source of power, one that is not some mysterious new form of 'energy' in the modern scientific sense but is nothing

other than the pure power of action (*Shakti*) latent in space itself as the 'aether', 'air' or 'sky' (*Akasha*) of pure awareness.

Whereas new-wave physicists think of 'zero-point' energy as a potential source of unlimited 'free energy' that can potentially be tapped into through new-wave technologies, its essence – or rather its 'quintessence' as 'aether' – is something each of us already taps into in everyday life. We do so whenever we feel our body revitalised through contact with the space around it – for example by simply taking a walk outdoors. For no matter how little 'aerobic' breathing or 'exercise' we engage in, our body's heightened awareness of space allows it to activate, absorb and 'breathe in' its innate vitality – the pure aetheric 'air' or 'breath' of *awareness* known as *Prana*. This is also why breath meditation or *Pranayama* - if understood and practiced as an *anaerobic* breathing of the vital air of awareness within and around us - can refill, refresh, revitalise and indeed reform our bodies and minds with more 'clear' or 'fresh' air than any form of aerobic exercise, indoor or outdoor.

Throughout the long history of the term 'aether', no clear concept of what it essentially *is* has ever been agreed upon, except, in Plato's terms, as pure 'Idea' - or simply as a vague but mysterious 'something' which, like 'spirit', is both 'nothing' (no-thing) and yet also and in some way 'everything'.

The notion of a ‘quantum’ aether does no more than recognise - through talk of ‘virtual’ particles and the notion of ‘virtuality’ - the full *reality* of the Potential as well as the Actual - the ‘Virtual’ being nothing but their dynamic boundary state. And what is still ignored is the simple truth that *potential* realities can, precisely by virtue of being *non-actual* realities, have reality only subjectively - *in awareness* - and thus only as potentialities *of awareness*, its potential shapes and patterns.

Hence the wholly false question of the ‘vacuum’ of space and whether or not it is filled with some form of ‘dark matter’, ‘dark energy’ or else a quasi-physical ‘aether’ of some sort. For this question only arises from the continuing failure to recognise that what ‘fills’ this vacuum is that ‘aether’ *which* is nothing but *awareness as such* – replete with infinite ‘potential energy’ understood as its latent potentials and *power* of actualisation (*Shakti*).

What I call ‘The Awareness Principle’ is the *ultimate metaphysical understanding* that, just as there can be nothing ‘outside’ space or ‘before’ time, so also there can be nothing ‘outside’ or ‘before’ awareness. Instead everything that exists, including all dimensions of space and time, are *internal* to awareness – not my or your awareness, but a non-individuated, universal and ultimate awareness – *Anuttara*.

Awareness alone, in all its multiple planes and basic domains (for example the domains of Potentiality and Actuality) is the sole true secret of the 'cosmic aether'. For it is that which is truly both 'nothing' and 'everything', 'zero' and 'infinity', the 'alpha and 'omega' of *All That Is*.

Dr Weir, the 'mad scientist' in the film *Event Horizon*, at first did not want to believe that his so-called 'gravity drive' was anything more than a machine, and that the black hole through which it could allow a spaceship to travel through a wholly different dimension of 'space' was anything more than a scientifically recognised physical phenomenon. Ultimately, his experience, and those of its crew taught him otherwise, giving him - and us - a lesson in the ultimate *metaphysics* of awareness and the metaphysics of an ultimate *awareness*.

Bibliography

Roberts, Jane *The Seth Material* Amber-Allen

SenSharma, Deba Brata *The Philosophy of Sadhana*
SUNY Press 1990

Wilberg, Peter *The Awareness Principle*
New Gnosis Publications 2008

Wilberg, Peter *Tantra Reborn* New Gnosis Publications 2008

Wilberg, Peter *Tantric Wisdom for Today's World*
New Gnosis Publications 200

PART 4

**THE AWARENESS
PRINCIPLE**

**... New Answers to
Ultimate Questions**

New Answers to Ultimate Questions

Introductory questions:

Q. What is 'The Awareness Principle'?

A. The recognition that awareness is the ultimate and sole reality – that awareness is everything, and that everything in turn is a portion and expression of a universal awareness that *is* 'God'.

Note: The Awareness Principle refines and clarifies understandings of the ultimate nature of reality stemming from traditional Indian religious philosophies and yogic practices - in particular the schools of tantric philosophy known as 'Kashmir Shaivism'. It arose by re-addressing the 'ultimate questions' from and out of which this and other spiritual traditions and teachings of the past arose. In this way The Awareness Principle constitutes an original metaphysical teaching in its own right - offering 'new answers to ultimate questions' - and yet it does so in a way free of attachment or confinement to the specific cultures, religions, languages and symbols of past spiritual traditions and teachings.

Ultimate Questions:

Q. How do you know that *you* exist?

A. From an *awareness* of existing.

Q. How do you know your body exists?

A. From an *awareness* of that body.

Q. How do you know that anything is or exists at all?

A. From an *awareness* of things.

Note: this question is one of the oldest philosophical questions of all. This is the question of what comes ‘first’ - the ‘objective’ existence of things or a subjective *awareness* of them. Since we only have direct evidence of the existence of things through subjective awareness, it follows that awareness or subjectivity is more primordial than ‘being’ or ‘existence’. The first principle of ‘The Awareness Principle’ is therefore that awareness as such *is* the 1st principle of the universe - the basis of all that is or exists.

Q. If we only know things through an awareness of them do they continue to exist when we are not aware of them?

A. No. This question carries with it the traditional Western assumption that awareness is something that ‘we’ possess as our private property. In reality each individual’s awareness is an individualised portion and expression of a *universal awareness*. This universal awareness cannot cease to be aware of *anything* – for even the most seemingly insentient or inanimate ‘things’ are *also* individualised portions and expressions of it.

Q. Does that mean there is no such thing as an unaware or ‘insentient’ thing or ‘object’?

A. Yes. There is no such thing that is merely an insentient ‘object’ of consciousness. Instead every ‘thing’ *is* a distinct

awareness in itself, though the awareness that constitutes that being may be more or less differentiated, and refined. Thus the portion of the universal awareness that manifests as a molecule or in mineral form is both more primordial and less differentiated than that of a vegetable, animal, human or trans-human being.

Q. Are you saying that the things we perceive as objects are sentient beings which are just as much aware of us as we are of them?

A. Yes, though they do not perceive us and other things in anything like the way we do. Thus what we perceive as a 'stone', 'tree', 'spider', 'cat', 'jellyfish', 'shark' etc. may not correspond in any way to the way in which they perceive each other - or human beings. What the human being perceives as 'a cat' - or any nameable 'object' - is a product of our specifically *human* mode of perceptual awareness. In reality there is no such thing as a 'tree' or 'cat' - only our specifically human way of perceiving the type or 'species' of awareness that constitutes any other being.

Q. So there are such things as existing 'beings' - independent of our awareness?

A. Yes, so long as we understand that (1) a 'being' is essentially nothing but a specific shape or pattern of

awareness, and (2) that whilst beings exist independent of our awareness they are each shapes taken by a universal awareness.

Q. What is 'body awareness'?

A. Not an awareness produced by or belonging to the body but an awareness of the body.

Q. What is 'self-awareness'?

A. Not an awareness *belonging* to the self but an awareness *of* self. Any and every self is ultimately but the self-expression and self-recognition of the universal awareness we call 'God'.

Note: since our very knowledge that our self and our body 'are' or exist depends on an *awareness* of being and an *awareness* of body and self, it follows that that awareness cannot itself be the property of any self or the product of any body or body part, such as the brain. The 2nd principle of 'The Awareness Principle' is that awareness cannot – in *principle* – be reduced to the property or product of any being, body or self there is an awareness of.

Q. What is 'God' and in what way does 'God' exist?

A. 'God' is not some existing and supreme being that has or possesses 'awareness'. God *is* awareness – a *universal* awareness that individualises itself, and is therefore the source of all beings - understood as individualised portions and expressions of it.

Note: Since the existence of any things or being, including a supreme ‘God-being’, assumes an awareness of its existence, it follows that awareness itself must be considered as having a more primordial reality than any being – including a supreme ‘God-being’ - that we are aware *of*. Thus it is that awareness alone – a universal awareness and not an awareness that is merely ‘yours’ or ‘mine’ – which can be considered as the very essence of the *divine* – of ‘God’.

Q. What is ‘awareness’ itself?

A. A broader and more spacious consciousness field or ‘field consciousness’ – ultimately a *universal* consciousness field of which every thing and being is an individualised portion and expression.

Q. What is the difference between ‘awareness’ and what we call ‘consciousness’ ?

A. Ordinary consciousness is not field consciousness but a purely *focal* consciousness – attached to whatever it is we happen to be currently experiencing or aware ‘of’. As a field consciousness however, awareness on the other hand, embraces every possible element or focus of our conscious experience - whilst at the same time remaining absolutely distinct from them.

Q. What is the value of awareness?

A. Awareness is *freedom* - for being distinct from all that we do, say and experience it frees us from identification with any element of our experience – mental, physical or emotional, and therefore at the same time allows us to freely choose the focus.

Note: The pure *awareness* of a thing or thought, sensation or emotion, impulse or action is *not itself* a thing or thought, sensation or emotion, impulse or action. Hence by simply *recognising* that the awareness of a troubling thought or emotion, for example, is *not itself* a thought or emotion, it ceases to be troublesome. For just as empty space is distinct from every possible object in it, so its pure awareness distinct from all its possible contents – from everything we are or could be aware *of*. Awareness, like space, both *embraces and transcends* everything experienced within it. Indeed it is by sensing and identifying with the emptiness of the space around things and around our bodies that we can come to experience *space itself* as a space or field of *pure awareness*. Doing so enables us to fully feel and affirm all that we experience within that field – whilst at the same time remaining absolutely free from attachment to each and every element of that experience.

Q. What can explain the existence of awareness itself?

A. *Nothing* ('no-thing') can explain the existence of awareness, since any 'thing' or 'being' we might think of as a cause or explanation 'for' it already *assumes* an *awareness* of that thing or being.

Q. How does everything we experience come to be or exist in the first place?

A. As creative *expressions or manifestations* of potentialities latent within the universal awareness – in the same way that a work of art is not something ‘caused’ but an *expression* or manifestation of potentialities latent in the artist’s ‘soul’. What defines the artist as a ‘being’ is that soul – which consists of nothing but a set of unique qualities and potentialities *of* awareness.

Note 1 This viewpoint differs from the idea that the universe was ‘created’ by a supreme being. This view doesn’t explain how that very ‘God-being’ itself came to be. And if we believe that ‘God’ is a being separate and apart from the universe it created, we effectively turn God into just one being or entity among others in the universe.

Note 2 The Awareness Principle also differs from the scientific view that the universe – and with it time and space themselves – ‘began’ with a ‘Big Bang’. Since the very idea of time and space ‘beginning’ at some point *in* time or space is illogical *in principle*, it is certainly not provable by experiment.

Note 3 There are three basic models of how things came to be:

1. The standard ‘Creationist’ model, which assumes the existence of the Creator Being - but does not explain how this Being itself came to be.
2. The Big Bang model, which illogically talks about time as if it could be something that itself ‘began’ in time - and offers no explanation of how the Big Bang itself came to be.

3. The Creative Expressionist model. This understands all actual things as creative expressions of potential shapes and qualities of awareness. This model does not assume the existence of a Creator Being - or of any being – for it understands *beings themselves* as *expressions* of potential shapes and qualities of awareness.

Q. How exactly does awareness give expression to all that exists?

A. The problem with this question is that the scientific worldview is so ingrained in people that they cannot conceive of this 'how' except in terms of some sort of *causal* explanation. On the other hand, they do not think of asking themselves, for example, exactly 'how' their awareness of something *expresses* itself in words, thought and speech. The Awareness Principle offers an *expressionist* model of creation of a sort quite different, in principle, to causal models. For expression - as in speech – is something we experience directly. The need to 'explain' the 'how' of expression through some hidden causal mechanism that we *don't* experience is a product of scientific brainwashing.

Q. What, ultimately, is 'reality'?

A. Most people identify 'reality' solely with an awareness of *actuality* - with things that are actually present or existent. Yet the dimension of potentiality is no less real than the realm of the actual – indeed it is out of an awareness of the countless

ever-changing potentials latent in each moment that all ‘real life’ actions and actualities emerge. Reality then does not consist ultimately of one ‘realm’ only, but of three realms of awareness – awareness of things actual and present, awareness of potential shapes and forms of awareness (‘beings’) and a third realm which belongs to the essence of life itself. This is the realm of ‘becoming’ - the very process of actualisation or ‘presencing’ by which potentialities and possibilities latent in awareness become actual or present – by which they come-to-be or ‘become’. Awareness alone and as such is ultimate reality – the three primary realms or dimensions of actuality or ‘being’, potentiality or ‘non-being’, and actualisation or ‘becoming’ being all dimensions of that ultimate reality - of awareness as such.

Q. What is ‘life’?

A. Life is an innate drive towards ‘actuality’ or ‘being’ latent within all potentialities, and propelling them towards ever greater and fuller ‘self-actualisation’ – *not* in the sense of actualising some actual and already existing self or being, but in the sense of allowing potentialities of awareness to manifest and take shape as countless different ‘beings’ or ‘selves’. In a nutshell then, life is an innate drive, will and power *to be* that *expresses* itself in all that is.

Q. What is ‘the meaning of life’?

A. Life *is* expression. As such, it has the essential character of being a type of ‘speech’. That means it is innately meaningful. The ‘meaning’ of life lies in the fact that every thing in our lives *has* an expressive meaning that *addresses us* in the same way that speech does - calling for *awareness* and calling upon us also to *respond*.

Note: We can discover the meaning ‘of’ life only by being aware of how not just every word, but also every thing, person, situation, event and interaction *in* our lives – even the most seemingly insignificant or minor - *already* addresses and touches us in a meaningful way. This in turn allows us to come to *an awareness* of that meaning – not just the meaning it holds for us personally but its meaning for others, and also as an expression of universal truths. Yet we cannot find the meaning of life without also *living* life. That means accepting the *unconditional demand* that life places on us all – a demand not just to be aware of meaning in our lives but to *respond* to it – to respond to everything and everyone that addresses us in our lives, whether directly or indirectly. To do so requires the cultivation of a higher type of ‘response-ability’ – one that can only come from recognising both ourselves and every other being as a unique and therefore *uniquely meaningful* expression of the divine-universal awareness we call ‘God’, with all its infinite creative potentialities *of* expression. We are unconditionally *called upon* to be aware of all that addresses us and to creatively and expressively *respond* to it precisely in order to give expression to those potentialities – and thus to ‘live’ and ‘be’. Yet since we can, at any time and in any situation, *choose* whether and to what degree we allow events and people and questions themselves to address and touch us, and since we can also choose whether and with what degree of awareness and commitment we resolve to *respond* to them,

the *ultimate question* that life and all that it poses to us is, ultimately, a single *ethical* question rather than a philosophical question alone. This *single* ethical question is whether or not we *choose* to recognise and respond to all the *many* questions that life and other beings constantly raise in us or leave us with. For it is through *this* choice that we decide whether ‘to be or not to be’, ‘to live or not to live’ – and determine also the degree of meaning in our lives.

Q. What is ‘death’?

A. We have more than one life in which to face and answer this ultimate question of life, and there are more worlds than the one in which we face it. Just as birth is a form of expression, so is death – our rebirth into the multi-dimensional universe or ‘multiverse’ of awareness, one not restricted to the dimensions and expressions of awareness we perceive as ‘matter’, ‘energy’, ‘space’ and ‘time’.

Q. What is the universe ultimately ‘made of’?

A. “We are such stuff as dreams are made on.” (Shakespeare)
As our dream images and sensations give expression to felt shapes, patterns, colours, tones and textures of awareness, so do all things. The universe is made up of elemental qualities of awareness – what we perceive as light, for example, being a manifestation of the *light of awareness*.

Some counter-questions and answers:

Q. How can there be such a thing as ‘awareness’ without things to be aware of? Doesn’t this question allow us to argue with the same force that the existence of those things comes first – or at least is as fundamental as awareness of them? Furthermore, by implying that awareness itself ‘is’ or ‘exists’ does it not follow that the principle of ‘Being’ or ‘Existence’ is *more* fundamental than ‘The Awareness Principle’?

A. Whilst awareness is indeed *inseparable* from things we are aware of it is also absolutely distinct from them (in the same way that space is both inseparable and yet also distinct from everything in it). In addition however, awareness embraces not just things that actually are or exist – the realm of Being or Existence - but also everything that is not but could be, the entire realm of *potential* being or reality as well as actual being or ‘existence’. Since the very ‘being’ of awareness is of a sort that embraces and partakes of the entire realm or reality of potentiality or ‘non-being’ it is a more encompassing principle than The Being Principle.

Q. How did awareness itself begin or come to be?

A. Time, like space is a dimension of awareness. To think of awareness as having a beginning or end makes no more sense than to think of space as having a location ‘in’ space, or time

as such having a beginning or end ‘in’ time. Awareness, like time, is not itself anything ‘temporal’ – having a beginning or end – but instead is essentially timeless or time-transcendent – the true meaning of ‘eternal’.

Q. Isn’t there a simpler answer to how we know that anything exists - because our brains give us pictures of things through information picked up from our senses?

A. If everything we perceive consists of pictures produced by the brain, how can the senses pick up information from them in the first place? The idea that our brain produces pictures of things from our sense organs is as illogical as saying that a camera produces photographs through the light reflected off things - and then saying that those things are actually nothing but photographs produced by the camera! Then again, since both our sense organs and the brain *itself* are something we only know about through our perception of them, how can they be used to explain perception *as such*? Sense-perception is itself a specific *mode* of awareness – a patterned awareness of sensory qualities such as colour, sound, shape, temperature, texture etc. That does not mean that perception is a property or product of our brains and sense organs - or that sense organs prove to us that things exist ‘out there’. For our brains and sense organs are themselves things we know about only because we can perceive them. Perception is no more

something ‘caused’ or ‘explained’ by things we perceive (including our brains and sense organs themselves) than can *dreaming* be caused or explained by some particular thing we dream of. Seeing, for example, cannot be explained by anything we see – including the eye.

Note: Brain science *tries* to replace an older philosophical view that everything we perceive is ‘all in the mind’ with a new belief that ‘it’s all in the brain’. It can only do so however, by ruling the *brain itself* out of the very picture of reality that it is supposed to create. For since the brain itself is something we can only know about through studying our perceptual picture of it – or graphic pictures of brain activity - brain science ends up explaining how we perceive *everything* through *one* particular thing that we perceive – the brain itself as we perceive it, directly or through instruments. Far from offering any credible ‘scientific’ explanation of perception then, brain science effectively implies that reality *is* ‘all in the mind’ – consisting solely of perceptual pictures of the world created by the brain – which necessarily includes our picture of the brain itself. In contrast, The Awareness Principle recognises that sense-perception is itself a mode of awareness, and that our perceptual world cannot - in principle – be caused or explained by anything that we perceive or are aware of *in* that world – including the brain. On the contrary, everything we perceive – including our sense organs - is a shape taken *by awareness* – one that in turn gives a specific form and character *to* the universal awareness. In the most general terms, The Awareness Principle states that *awareness is everything* – and that in turn *everything is an awareness* – a specific shape or pattern of awareness.

Q. Doesn't physics tell us that behind all that we perceive with our senses are electro-magnetic energies, and that it is from these our brain creates images of 'things'?

A. Yes, but remember that our sensory awareness gives us no evidence whatsoever of the existence of these 'energies', which are not 'things in themselves' but abstract *concepts* used by physics to explain things. And since all the concepts of physics refer to mathematical *quantities* they cannot – in principle – explain our subjective awareness of any sensory *qualities* at all – for example our awareness of qualities of colour or sound, taste or texture, or even such basic sensory qualities such as light and darkness or warmth and coolness. Sensory qualities that we take for granted as real through 'the evidence of our senses' – colour for example - actually have no place in what physics conceives as 'objective' reality. That is because no evidence for their existence can ever be found except as qualities of *subjective* experiencing. The quantities that physics deal with are like sums of money on a bank balance. We can use them to buy tangible things or order their production, but as mere numbers they cannot directly cause or create their sensory reality.

Q. If we don't perceive through our sense organs why do we have them at all?

A. We do not see or hear because we have eyes and ears and other sense organs. We have eyes, ears and other sense organs

because we are seeing, hearing and perceiving beings. Our brain and bodily sense organs are but the outward perceived form or embodiment of the different modes and patterns of perceptual *awareness* that define us as human beings. The universal awareness is an *artist*. Just as a great portrait can show us the unique qualities of awareness or ‘soul’ revealed through a person’s face and eyes, so is the human body as such and all its organs a fleshly portrait of the human soul – giving expression to the complex and sophisticated pattern of awareness that define us as a species of consciousness. We do not sense, think, feel, speak or perceive like human beings because we have brains. Instead the human brain and nervous system is a marvellous embodiment of the sophistication of human awareness, whether in the form of thought, feeling, speech or perception.

Q. Since what we see around us are things we can not only see or hear but touch, pick up and use in different ways, doesn’t this tell us they are real material objects and not images in the mind or brain – let alone mere sensory shapes and forms of awareness?

A. All we know is that there are certain things which (unlike mental images or hallucinations) we can not only actually perceive (for example by seeing them) but also potentially perceive in other ways – for example by touching or tasting them. It is such things we regard as ‘material’ things. Yet that

does not mean that 'matter' as such is any actual substance or 'thing'. Instead what we think or conceive of as 'material' and not merely 'mental' is anything there is an *awareness* of being able to perceive in more ways than one. A 'material' thing is any *actually* perceived thing that can also *potentially* be perceived through other sensory modes. 'Matter' *is* that *potential* for different modes of perception referred to in the question itself - for example the awareness that something we see or hear can also – potentially - be touched and felt.

APPENDIX

**From 'The Seth Material'
by Jane Roberts**

“Now - and this will seem like a contradiction in terms – *there is nonbeing*. It is a state, not of nothingness, but a state in which probabilities and possibilities are known and anticipated but blocked from expression.

Dimly, through what you would call history, hardly remembered, there was such a state. It was a state of agony in which the powers of creativity and existence were known, but the ways to produce them were not. This is the lesson that *All That Is* had to learn and that could not be taught. is the agony from which creativity originally was drawn, and its reflection is still seen.

Yet the agony itself was used as a means, and the agony itself served as an impetus, strong enough so that *All That Is* initiated in itself the means to be.

The first stage of agonised search for expression may have represented the birth throes of *All That Is* as we know It.

Pretend then, that you possessed within yourself the knowledge of all the world’s masterpieces in sculpture and art, that they pulsed as realities within you, but that you had no physical apparatus, no knowledge of how to achieve them; that there was neither rock nor pigment nor source of any of these, and you ached with the yearning to produce them. This, on an infinitesimally small scale, will perhaps give you...some idea of the agony and the impulse that was felt.

At first, in your terms, all of probable reality existed as nebulous dreams within the consciousness of *All That Is*. Later, the unspecific nature of those ‘dreams’ grew more particular and vivid. The dreams became recognisable, one from the other, until they drew the conscious notice of *All That Is*. And with curiosity and yearning, *All That Is* paid more attention to its own dreams. It then purposely gave them more and more detail, and yearned toward this diversity and grew to love that which was not yet separate from itself. It gave consciousness and imagination to personalities while they were still but within Its dreams. They also yearned to be actual.

Potential individuals, in your terms, had consciousness before the beginning or any beginning as you know it, then. They clamoured to be released into actuality, and *All That Is*, in unspeakable sympathy, sought within Itself for the means. In its massive imagination, It understood the cosmic multiplication of consciousness that could not occur within that framework. Actuality was necessary if these probabilities were to be given birth. *All That Is* saw then, an infinity of probable, conscious individuals, and foresaw all possible developments, but they were locked within It until It found the means.

This was in your terms a primary cosmic dilemma, and one with which It wrestled until All That Is was completely involved and enveloped within that cosmic problem. Had it

not solved it, All That Is would have faced insanity, and there would have been, literally, a reality without reason and a world run wild. The pressure came from two sources: from the conscious but still probable individual selves who found themselves alive in a God's dream, and from the God who yearned to release them.

The means, then, came to It. It realised It must release the creatures and probabilities from within Its dreams. To do so would give them actuality. However it also meant 'losing' a portion of Its own consciousness, for it was within that portion that they were held in bondage. *All That Is* had to let go. While it thought of these individuals as Its creations, It held them as a part of Itself and refused them actuality.

To let them go was to 'lose' that portion of Itself that had created them. Already It could scarcely keep up with the myriad probabilities that began to emerge from each separate consciousness. With love and longing It let go of that portion of Itself, and they were free.

All That Is therefore, 'lost' a portion of itself in that creative endeavour, *All That Is* loves all that It has created down to the least, for it realises the dearness and uniqueness of each consciousness which has been wrest from such a state and at such a price. It is triumphant and joyful at each development taken by each consciousness, for this is an added triumph against that first state, and It revels and takes joy in the

slightest creative act of each of Its issues. It, of Itself, and from that state, has given life to infinities of possibilities. From Its agony, It found the way to burst forth in freedom through expression and in doing so gave existence to individualised consciousness. Therefore It is rightfully jubilant.

Yet all individuals remember their source, and now dream of *All That Is* as *All That Is* once dreamed of them.

The motivating force is still *All That Is*, but individuality is no illusion ... you create for the same reason, and within you is the memory of that primal agony – that urge to create and free all probable consciousness into actuality.”

Other books by **Peter Wilberg**

The Awareness Principle

A radical new philosophy of life, science and religion

Tantra Reborn

The Sensuality and Sexuality of our immortal Soul Body

The New Yoga

Tantric Wisdom for Today's World

Heidegger, Medicine and 'Scientific Method'

The Unheeded Message of the Zollikon Seminars

The Therapist as Listener

Martin Heidegger and the Missing Dimension of
Psychotherapy and Counselling Training

Heidegger, Phenomenology and Indian Thought

Selected essays

The Science Delusion

Why God is Real and 'Science' is Religious Myth

Deep Socialism

A New Manifesto of Marxist Ethics and Economics

Head, Heart and Hara

The Soul Centres of West and East

The Qualia Revolution

From Quantum Physics to Cosmic Qualia Science

From New Age to New Gnosis

The Contemporary Significance of a New Gnostic Spirituality

Further writings by **Peter Wilberg**

See:

www.thenewyoga.org

www.heidegger.org.uk

www.thenewgnosis.org

www.thenewscience.org.uk

www.thenewtherapy.org.uk

www.thenewmedicine.org.uk

www.thenewsocialism.org.uk

www.theawarenessprinciple.com

www.thenewphenomenology.org

