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[Seth Library](#) > **Seth on "The Origins of the Universe and of the Species" – An Integral Conscious Creation Myth**

by Paul M. Helfrich

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Contents

Note: this [Integral Conscious Creation essay](#) was originally published in thirteen segments on the Sethnet email list between January 10, 2001 and February 16, 2001.

[**Acknowledgments**](#)

[**Foreword**](#)

[**Introduction**](#)

[**Seth on "The Origins of the Universe and of the Species"**](#)

[**Seth on "Before the Beginning"**](#)

[**Seth on "In the Beginning"**](#)

[**Seth on "Consciousness Units \(CUs\), Electromagnetic Energy Units \(EEs\), and The Sleepwalkers" \(pt.1\)**](#)

[**Seth on "Consciousness Units \(CUs\), Electromagnetic Energy Units \(EEs\), and The Sleepwalkers" \(pt.2\)**](#)

[**Seth on "The Ancient Dreamers \(The Sleepwalkers\)" \(pt.1\)**](#)

[**Seth on "The Ancient Dreamers \(The Sleepwalkers\)" \(pt.2\)**](#)

[**Seth on "The Garden of Eden \(Awakening of the Outer Ego\)" \(pt.1\)**](#)

[**Seth on "The Garden of Eden \(Awakening of the Outer Ego\)" \(pt.2\)**](#)

[**Additional Thoughts**](#)

[**On Evolution \(Physical Field\)**](#)

[**On Dreams \(Subtle Field, Involution\)**](#)

[**On Value Fulfillment \(Causal Field, Involution\)**](#)

[**So What!?**](#)

[**End Notes**](#)

[**Glossary – ABCs of Conscious Creation According to Seth/Jane Roberts**](#)

[\[Go to the top \]](#)

Acknowledgments

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of the world in the 1990s – this compilation would not exist in its present form.

Kudos, love, and high-fives go out to all my compatriots and teachers on the Sethnet email list at Yahoo! Groups. Thanks for helping me to experience and ponder the rich subtext within Seth's ideas and also providing a challenging and creative public forum in which to immerse myself.

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[\[Go to the top \]](#)

Foreword

by Paul M. Helfrich

"Row, row, row your boat, gently down the stream, merrily, merrily, merrily, merrily, life is but a dream." – Children's Song



Religious and scientific belief systems currently dominate our worldviews in the West. They contain officially accepted views about ourselves, our universe, and how we can all get along. They also provide a subset of beliefs called "creation myths" that explain the origins of our universe, planet, and all life, including the morals and laws that "govern" each. Religion and science's unique creation myths have competed for prominence over the past three hundred years.

In the biblical story, our universe was created in seven days by a Causal Consciousness, conventionally termed God, who placed humans as the caretakers of all living things along with a moral code to govern all behavior. The first man – a fully formed adult – "poofed" into existence in a Paradise called The Garden of Eden. He served as a progenitor for the first woman, and thus had dominion over her. However, a demon in the guise of a serpent tricked this woman to eat from the Tree of Knowledge, thus committing the first sin. Ever since, humanity has been cursed as the descendants of these original sinners, but can be redeemed in a spiritual domain ruled by Causal Consciousness.

In the scientific story, our universe was created by a random Big Bang followed by a process called

evolution guided by the principles of natural selection and "selfish" genetic mutation. Evolution, and thus our universe, is basically meaningless and amoral because science deals only in facts, objects, and processes from the objectivity of third person perspectives. Humanity is neither cursed, nor blessed, just challenged to adapt as best it can to overall life conditions. There is only physical life, and death is the end. As such, there are no spiritual domains or beings.

We can broadly characterize the religious story as premodern, and the scientific story as modern. According to German sociologist Max Weber, modernity is defined by the separation of three premodern "values spheres" – science, art, and morals. In premodern times, they were controlled and enforced by the Church. If you broke the law, your soul could be damned to an eternity of punishment in Hell. Thus, moderns saw the separation of "values spheres" as a healthy sociological step forward, one that allowed all three disciplines to develop independently. Art and literature, in terms of the 16th century Renaissance, and science, in terms of the 17th century Enlightenment, blossomed into new and exciting forms.

So, the modern worldview slowly began to emerge over five centuries ago. By the 17th century, Descartes reduced the idea of Casual Consciousness, found in all premodern religions, to a body/mind. In the 18th century, Newton outlined the mechanical laws that governed this body/mind. By the mid-19th century, Darwin and Wallace detailed biological evolution and natural selection that randomly produced this body/mind. In the mid-20th century, as students of William James in America, and Sigmund Freud in Europe codified modern psychology, the consciousness of this body/mind – now with a very small "c" – was reduced to a byproduct of brain chemistry. Body in the form of quantum fields, DNA, genes, and hormones caused mind.

However, there was a problem. As modern science produced centuries of discoveries that shredded premodern religious claims of scripture as Absolute Truth (e.g. Copernicus, Galileo, Kepler, etc.), it declared its way of knowing through third person objectivity as the *only real way* to know truth. The notion of first person subjectivity was marginalized, replaced by third person facts, objects, and processes. As the modern "values spheres" splintered further into extreme forms, *Scientism* and its subset *Evolutionism* were born. This modern "religion" relied on the *same faith as premodern religion* in that it could not provide a valid scientific proof that scientific method was the only way to know truth.

Scientism and Evolutionism thus took their place next to Creationism in various institutional forms. Though the premodern religions remained intact during the modern era, they lost political, military, and economic power. The value sphere of morals and ethics were still linked to the disciplines of theology, philosophy, and even science. Thus, today we still have premodern and modern worldviews competing with each other. For example, witness the efforts in the United States to have Creationism, in the sophisticated guise of Intelligent Design theory, mandated in public schools as a viable alternative to Darwin and Evolution. There are currently seventeen states with attempts to legislate Intelligent Design into high school curriculum. This is misguided, of course, as modern science has proven that Creationism based on The Bible is empirically false.

However, the strength of the great premodern religions (Judaism, Christianity, Islam, Hindu, Buddhist, Taoist, etc.) was that they conceptualized the universe as a "Great Chain of Being" – a series of nested fields reaching from body to soul to Causal Consciousness. The Great Chain was mapped over thousands of years by the great mystics (e.g., Buddha, Plato, Christ, Plotinus, Shankara, Patanjali, Lao Tzu, Nagarjuna, Padmasambhava, etc.). They relied on first person subjectivity to discern The Great Chain from within. Thus, the premodern notion of Consciousness – with a capital "C" – remains today, but it's been completely dissociated from the modern disciplines that define consciousness with a very, very small "c." Efforts, like Intelligent Design, show that while Causal Consciousness has taken a beating in modern worldviews, it desperately seeks a comeback. The main problem is the religious baggage that accompanies Intelligent Design.

What begins to define postmodernity, then, are criticisms of the excesses of modern science, art, and morals that emerge in force during the 20th century. For example, important critiques issued from philosophers like Foucault, Derrida, Lacan, and Lyotard. They showed brilliantly that all languages carry hidden assumptions, power drives, and subconscious agendas within all three modern "values spheres."

Further, they showed how the interpretation of any text, artwork, or equation was based on highly subjective first person perspectives and social contexts, and contexts become very relative, not absolute. Still, the postmodern era is embryonic in relation to its predecessors and began to gain prominence only fifty years ago.

By the beginning of the 21st century, then, we have three broad worldviews vying for dominance in the West: premodern (religious), modern (scientific), and postmodern (relativistic). (1) Each has its own creation myths. According to developmental psychologists (Beck, Cowan, and Wilber) roughly 40% of the global population still hold premodern worldviews based upon religious scriptures, 30% hold modern worldviews that include the Big Bang and Darwinian Evolution, and 25% subscribe to emergent postmodern worldviews with no central creation myth. For example, when Bill Moyers asked Joseph Campbell what the world needed during a mid-1980's interview, Campbell replied, "a new myth." He didn't know the specifics, but he knew it had to be holistic and worldcentric – encompass the entire planet and all people, not just one region, set of chosen people, or Holders of The Way.

Developmental sociologists have shown that human evolution, while far from a linear process, consists of worldviews that gradually unfold hierarchically in stages of increased complexity. Thus, each subsequent stage *is built upon the foundation that preceded it*. Each stage, in turn, creates new challenges that can only be solved by more sophisticated approaches or risk regression, as in the case of a catastrophic nuclear war, global warming, religious fanaticism, etc., in the present day. Albert Einstein intuited this when he said, "The significant problems we face can never be solved at the level of thinking that created them."

Seth, channeled by Jane Roberts (1929-1984) , put it this way:

"Consciousness, by its nature, continually expands. The nature of consciousness, as you understand it as a species will, in one way or another, lead you beyond your limited ideas of reality, for your experience will set challenges that cannot be solved within your current framework. Those problems set by one level of consciousness will automatically cause breakthroughs into other areas of conscious activity, where solutions can be found." (2)

In 1949 Swiss social anthropologist Jean Gebser detailed five very general stages of the average mode of cultural development: archaic (foraging), magic (horticultural), mythic (agrarian), rational (industrial), and integral (informational). Thus, current variations of premodern worldviews (mythic/agrarian) originated over 9,000 years ago and *simultaneously exist with* modern (rational/industrial), and emergent postmodern (integral/informational). The global dynamics between these three main worldviews fuel current social, economic, religious, political, and spiritual challenges. The scale of complexity is unprecedented, and many writers have detected emerging postmodern worldviews in this frothy mix. For instance, Joseph Campbell's *The Hero of a Thousand Faces*, Michael Murphy's *The Future of the Body*, Paul Ray and Sherry Anderson's *Cultural Creatives*, Willis Harman's *Global Mind Change*, Peter Russell's *Waking Up in Time*, Marilyn Ferguson's *Aquarian Conspiracy*, Mark Woodhouse's *Paradigm Wars: Worldviews for a New Age*, Don Beck and Chris Cowan's *Spiral Dynamics*, Ken Wilber's *Boomeritis*, and many, many more (some are featured throughout).

What is the Role of Myth in a Postmodern World?

What kinds of postmodern myths are struggling to be born? How do they deal with Consciousness with a capital "C" and small "c"? As we will see, currently emerging myths seek to integrate the gems of truth found in premodern and modern worldviews to bring Consciousness and consciousness back into the picture. They attempt to heal what some see as the pathological fragmentation of the modern value spheres into a more integral and holistic worldview.

Myths are belief systems in narrative form that contain intellectual, intuitive, and emotional qualities. Myths provide an important social framework, sense of continuity, and deep meaning that permeate cultural identities.

Merriam-Webster's Collegiate Dictionary defines mythology as:

"1. An allegorical narrative, 2. A body of myths: as a. the myths dealing with gods, demi-gods, or legendary heroes of a particular people, b. mythos." (3)

According to Joseph Campbell, one of the 20th century's leading mythologists:

"Mythology is an organization of images metaphoric of experience, action, and fulfillment of the human spirit in the field of a given culture at a given time." (4)

In terms of political and economic capital, the dominant creation myth that currently pervades Western society is based on scientific beliefs. According to philosopher, scientist, and futurist Willis Harman the following is a summary of Western Society's Central Myth:

"In the beginning was the Big Bang. Following that were something like 15 billion years of evolution of stars and planets; the coming together of certain chemicals to create life on planet Earth; the further evolution of more complex life forms, and their sorting out through natural selection; the resulting formation of increasingly complex neuronal networks culminating in the human brain with its fantastic capabilities. Thus the essential characteristics of human nature are to be understood as the consequence of an evolutionary succession of random events (from the origin of life to later mutations) and natural selections, and hence accidental – without purpose or meaning.

"The essence of ourselves is to be found in a material substance, the DNA with which we are born. Since our basic drives appear to be survival, pleasure, and procreation, it is only natural that the economy should have become the paramount institution of modern society, around which everything else revolves, and that economic logic and values should be the primary guides to our individual and collective decision making. It is only natural that we should treat the Earth and our fellow creatures as 'resources,' to be used in the service of the economy, and that we should view controlling nature through technology as one of modern society's most impressive achievements.

"This central myth infuses and informs our education, healthcare policy, legal justice system, business, and other social institutions. If it were to be found fundamentally in error, the implications are far-reaching." (5)

As we begin the new millennium there is strong evidence that this central myth is morphing before our eyes. Physicists report that our officially accepted view of space-time is changing. A recent headline in the L.A. Times announced "Time, Space Obsolete in New View of Universe." It discussed an emerging scientific theory, called string theory, that speculates about infinitesimally small "energy strings" vibrating in a multidimensional pattern literally creating "cosmic music" that form the building blocks for our physical universe.

Further, there is evidence to support the premodern, perennial wisdom claims that our universe originates "outside" of space-time in what physicists term to be "non-local" implicate order or quantum potential (Bohm, Wolf, Goswami, Laszlo, Tiller). This process can be understood through the behavior of sub-atomic particles called photons that act as both a particle and a wave front. When observed as a particle, they can only be in one place at a time. When observed as a wave, they can literally be in two places at once and simultaneously exist in a non-local state.

Non-locality was proposed in a scientific principle known as Bell's Theorem (1964) and confirmed by Alain Aspect and collaborators (1982). It shows how photons can be split apart and instantly communicate phase or status changes while "separated." Non-locality implies the existence of a hidden field that is not perceivable by our physical senses and their extensions (telescopes and microscopes). It is now speculated by quantum scientists that this hidden, nonphysical field is the source for our physical universe.

Another example that supports the concept of non-locality is the work of English biologist Rupert Sheldrake. His experiments deal with *morphic fields*. For instance, Sheldrake did a study on rats' ability to learn the same maze in two discrete geographical locations. The first group took a certain amount of time to learn the maze. The subsequent group, however, learned the maze in a significantly less period of time. Sheldrake speculates that the learning done by the first group was somehow available to the second group via a non-local morphic field.

Could scientific discoveries work in similar fashion? There are numerous examples of similar ideas being "discovered" at more or less the same time. For example, Edison's and Tesla's numerous electrical inventions, and Leibniz's and Newton's inventing calculus. Could these ideas "be in the air" in such a way that individuals draw on some type of non-local morphic field to accelerate invention and problem solving?

Whether or not microscopic quantum effects scale up to macroscopic effects in biological systems and human beings remains controversial. However, from Kekulé's mapping the benzene molecule decades before it could be verified on the electron microscope, to Charles Tart's research on psi (telepathy, clairvoyance, psychokinesis, precognition), to Stephen LaBerge's research on lucid dreaming, to Carl Jung and Joseph Campbell's identifying common elements in premodern myths, we find evidence that personal and cultural growth may be assisted by non-local energy fields cast in the creative guise of invention, dreams, and mythos.

Thus, there are emerging postmodern myths in the air, as Joseph Campbell saw in the 1980s. But, they compete with the status quo of premodern and modern myths. At first, new myths are condemned as heretical, then marginalized as trivial, until finally they are accepted as truth. As such, we are in a transition between Central Myths. According to Roger Walsh, a psychiatrist and meditator:

"Myths are grand stories that portray, in an imaginative and symbolic manner, the basic mental structures, understanding and worldview created by a culture and which in turn create and maintain that culture. As such, myths seem to be essential to cultural coherence and well-being and much of our contemporary confusion may reflect the fact that our culture is 'between myths.' Ideally, myths complement and harmonize with other modes of knowing and explanation such as rational knowledge and transrational wisdom. However, problems arise when symbolic myths are not recognized as such but are mistaken for empirical facts or linear logic." (6)

Therefore, postmodern myths are not to be taken literally, but metaphorically. Premodern worldviews tend to interpret myth in literal, concrete terms. If the Holy Book says we're descended from star brothers, then it's assumed to be literally true. No further evidence is required. Modern worldviews tend to rely on the proof of five senses and third person perspectives. They discount all first person, transrational perspectives as psychosis or infantile dissociation. Postmodern worldviews include rational and empirical proof, and integrate subjective, first person experience. They also understand the crucial difference between prerational and transrational experience. Thus, they include emotions, feelings, and deep intuitions, but not at the expense of intellect and reason. The idea is not to throw out the transcendental baby with the religious bathwater.

Finally, the emerging postmodern Central Myth is not set in stone. It is still a matter of collective choice, imagination, and creativity. We are in the midst of a profound shift in consciousness that integrates the gems from premodern myths (Consciousness with a capital "C") and modern myths (Big Bang, Evolution, and consciousness with a small "c"). No one knows what will unfold during this century, but it will be an incredible ride!

[[Go to the top](#)]

Introduction

"Dawn of light lying between a silence and sold sources,
"Chased amid fusions of wonder, in moments hardly seen forgotten,
"Coloured in pastures of chance dancing leaves cast spells of challenge,
"Amused but real in thought, we fled from the sea whole.
"Dawn of thought transfered through moments of days undersearching earth
"Revealing corridors of time provoking memories, disjointed but with purpose,
"Craving penetrations offer links with the self instructors sharp
"And tender love as we took to the air, a picture of distance.
"Dawn of our power we amuse redescending as fast as misused
"Expression, as only to teach love as to reveal passion chasing
"Late into corners, and we danced from the ocean.
"Dawn of love sent within us colours of awakening among the many
"Won't to follow, only tunes of a different age.
"As the links span our endless caresses for the freedom of life everlasting." ~ YES, *Tales of Topographic Oceans*, 1974.



As human history unfolds, old myths calcify and new ones emerge. This has been chronicled by anthropologists (Mead), mythologists (Campbell), and social psychologists (Gebser, Graves, Beck, Wilber). In premodern cultures we find consistent evidence of a Causal Consciousness. While there are variations on Its Origin, Purpose, and Nature, many traditions claim this Casual Consciousness is interpenetrated – holistically nested – within a "Great Chain of Being" that extends from body to soul to Causal Spirit. Many also suggest that Causal Spirit isn't really "out there" or "up in the sky" somewhere, but literally a part of you, me, and everything around us. In other words, It is simultaneously in the world (immanent) and not of the world (transcendent). Jane Roberts used the term *All-That-Is* to express this fundamental paradox.

These and other ideas are found in the creation myth presented by Seth in *Dreams, "Evolution," and Value Fulfillment*, Vol. 1 (1986). Could this be an emerging postmodern Central Myth that will replace the biblical and Big Bang stories? It is too soon to tell. Our world is changing too quickly to accurately predict what may occur even twenty years from now. But, Seth's creation myth contains the requisite, important gems from premodern and modern myths, along with many new concepts that may be consonant with twenty-first century thought and beyond.

Jane Roberts began to deliver the Seth material in 1963. Many of the central concepts outlined in the first 800 sessions set the stage for this creation myth. Seth mentioned in the introduction to *Dreams, "Evolution," and Value Fulfillment* that it was his most ambitious work to date, though ironically, it was to be his last major theoretical work before Jane Roberts passed away in 1984. As such, this tale forms the pinnacle of Seth's cosmological and theoretical musings. Related concepts include:

- All-That-Is/consciousness units (CUs/causal field)
- sleepwalkers/electromagnetic energy units (EEs/subtle field)
- Frameworks 4, 3, 2 (subtle field)
- the dream state (subtle field) functions as a "language of translation" for the waking state (physical field)
- Framework 1 (physical field)
- the paradoxical "before the beginning"
- families of consciousness (innate intention)
- the multidimensional psyche (outer ego, subconscious, inner ego)
- the inner senses (deep intuitions/translogical hyperception)
- reincarnation in the context of simultaneous time frameworks
- probabilities

To his credit, Seth constantly works around the inherent limitations of English and its penchant for linear cognitive constructs that deal with objects and processes in space and time. Seth uses simple metaphors to explain complex concepts like the emergence of Mind into Matter, Timelessness into Time, Spacelessness into Space, dream oceans, plants, and bodies into physical oceans, plants, and bodies.

Admittedly, this tale is a bit on the esoteric side, and may be difficult to understand for those who are not familiar with the fifteen books that precede *Dreams*, "Evolution," and *Value Fulfillment*. Further, Seth employs a host of metaphors and analogies to describe something that must be directly experienced to be fully understood. As such, his tale, its metaphors and analogies are *not to be taken literally* because they are easy to distort into premodern or modern dogma. That's another reason why we are talking about them in the context of myth and intuitive, first person perspectives.

Thus, Seth figuratively describes in linear terms something that is inherently nonlinear – Causal Consciousness dreaming ItSelf into physical form. Is it possible that the creation of the world happened in only seven days? Highly unlikely. Could a Big Bang randomly occur from nothingness? Highly plausible. But what was the origin of the inner world that "preceded" the Big Bang? These perennial questions continue to occupy the best theological, philosophical, and scientific minds due to their paradoxical nature.

The answers, however, seem paradoxical when seen only through a modern worldview limited to five physical senses, third person perspectives, and intellect stripped of intuition and emotions. This is why some get confused and seek comfort in older myths that are simpler and easier to digest. Seth's tale is subtle, for sure, but like many of his concepts it can only be fully understood through a blend of intuition, emotions, and intellect. Thus, the following abridged compilation and exegesis are only a primer meant to set the stage.

Also, it is easy to get distracted by the large amount of material concerning Jane Roberts's advancing illness and sinful self material in volume one. Husband Rob Butts included several non-book sessions that, while serving to beautifully elaborate related concepts and the minutiae of everyday life, unfortunately break up the flow of Seth's original book dictation.

As Rob says in his notes, the process of editing a Seth book for him was not what to include, but what to leave out. So while the original books are solid testaments and worthy creative endeavors to be savored, Seth's creation myth is so full of paradoxes in terms of modern cause and effect thinking that it is my hope its riches may be more clearly discerned in this abridged format.

According to Seth, the genesis of the Kosmos occurs in each moment. As such, there is literally no beginning and no end because beginning and end are ongoing processes. This primordial action of creation – of genesis – occurs in every quantum pulse, in every moment point of a "Great Chain of Being" that extends from body to soul to Causal Spirit. So we are literally beginning and ending anew in each nanosecond. But we're getting ahead of the story.

When reading Seth's words keep in mind that his use of the words "man" and "mankind" is a reflection of

the times and that gender-neutral language like "human" and "humankind" was not yet the convention that it is today. Still, it did not seem appropriate to edit and substitute these terms with *human* or *humankind*, though I don't feel that Seth or Jane would have any problem with that.

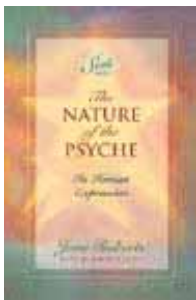
Finally, by way of introduction I've included an excerpt from *The Nature of the Psyche: Its Human Expression* to set the stage for the material that follows from the first five chapters of *Dreams, "Evolution," and Value Fulfillment*. I've also included a Concept Summary and occasional Comments for subsequent excerpts to highlight basic concepts for further contemplation.

At this point it's best left to Seth to introduce what I'm calling An Integral Conscious Creation Myth. Enjoy.

"... This tale, I admit, is far more difficult to understand than a simple [premodern] story of God's creation of the world, or its actual production in a meaningless [modern] universe through the slippery hand of chance – and yet my [postmodern] story is more magnificent because elements of its truth will find resonance in the minds and hearts of those open enough to listen. For men's minds themselves are alive with the desire to read properly, and they are aware of their own vast heritage. It is not simply that man has a soul that is somehow blessed while the rest of him is not, but that in those terms everything [he knows], regardless of size or degree, is made of 'soul stuff'." – *Dreams, "Evolution," and Value Fulfillment*, Vol. 1, Session 892, January 02, 1980.

[\[Go to the top \]](#)

Seth on "The Origins of the Universe and of the Species" [\(7\)](#)



Prologue: *The Nature of the Psyche: Its Human Expression*, Session 796, March 07, 1977:

"There is no such thing, in your terms, as nonliving matter. There is simply a point that you recognize as having the characteristics that you have ascribed to life, or living conditions – a point that meets the requirements that you have arbitrarily set.

"This makes it highly difficult in a discussion, however, for there is no particular point at which life was inserted into nonliving matter. There is no point at which consciousness emerged. Consciousness is within the tiniest particle, whatever its life conditions seem to be, or however it might seem to lack those conditions you call living.

"...Words do nearly forsake me, the semantic differences are so vast. If I say to you: 'Life came from a dream,' such a statement sounds meaningless. Yet as your physical reality personally is largely dependent upon your dreaming state, and impossible without it, so in the same way the first cell was physically materialized and actual only because of its own inner reality of consciousness.

"In those terms there was a point where consciousness impressed itself into matter through intent, or formed itself into matter. That 'breakthrough' cannot be logically explained, but only compared to, say, an illumination – that is, a light everywhere occurring at once, that became a medium for life in your terms. It had nothing to do with the propensity of certain kinds of cells to reproduce, but with an overall illumination that set the conditions in which life as you think of it was possible – and at that imaginary hypothetical point, all species became latent.

"There was no point at which consciousness was introduced because consciousness was the illumination from which the first cells emerged. That illumination was everywhere then, at every point aware of itself and of the conditions formed by its presence. In your terms each species is aware of the conditions of each other species, and of the entire environment. In those terms the environment forms the species and the species forms the environment.

"... To those who want easy answers, this is no answer, I admit. There is, I know, in heroic terms a love, a knowledge, a compassion, a creativity that can be assigned to All-That-Is, which is within each creature. I know that each smallest 'particle' of consciousness can never be broken down, and that each contains an infinite capacity for creativity and development – and that each is innately blessed.

"There is a design and a designer, but they are so combined, the one within and the one without, that it is impossible to separate them. The Creator is also within its creations and the creations themselves are gifted with creativity."

Session 797, March 14, 1977.

"... When you ask about the beginning of a universe, you are speaking of a visible universe.

"There is consciousness with each conceivable hypothetical point within the universe. There is therefore 'an invisible universe' out of which the visible or objective universe springs.

"I do not mean to overemphasize the point that this particular material is most difficult to explain, yet I can hardly stress the issue too strongly.

"... Your universe did not emerge at any one point, therefore, or with any one initial cell – but everywhere it began to exist at once, as the inner pulsations of the invisible universe reached certain intensities that 'impregnated' the entire physical system simultaneously.

"In this case, first of all light appeared. At the same time EE (*electromagnetic energy*) units became manifest, impinging from the invisible universe into definition. Again, because of the psychological strength of preconceived notions, I have to work my way around many of your concepts. Yet in much of my material I have definitely implied what I am saying now, but the implications must have passed you by.

"I have said, for example, that the universe expands as an idea does, and so the visible universe sprang into being in the same manner. The whole affair is quite complicated since – again as I have intimated – the world freshly springs into new creativity at each moment. No matter what your version of creativity, or the creation of the world, you are stuck with questions of where such energy came from, for it seems that unimaginable energy was released more or less at one time, and that this energy must then run out.

"The same energy, however, still gives birth anew to the universe. In those terms, it is still being created. The EE units, impressing a probable physical field, contain within them the latent knowledge of all of the various species that can emerge under those conditions. The groupings 'begin' in the invisible universe. You can say that it took untold centuries for the EE units 'initially' to combine, form classifications of matter and various species; or you can say that this process happened at once. It is according to your relative position, but the physical universe was everywhere seeded, impregnated, simultaneously. On the other hand, this still happens, and there is no real 'coming-in' point.

"... You distinguish between consciousness and your own version, which you consider consciousness of self. When I speak of atoms and molecules having consciousness, I mean that they possess a consciousness of themselves as identities. I do not mean that they love or hate, in your terms, but that they are aware of the own separateness, and aware of the ways in which that separateness cooperates to form other organizations.

"They are innately aware, in fact, of all such probable cooperative ventures, and imbued with the 'drive' for value fulfillment. Every known species was inherently 'present' with the overall impregnation of the visible universe, then.

"If the universe were a painting, for example, the painter would not have first painted darkness, then an explosion, then a cell, then the joining together of groups of cells into a simple organism, then that

organism's multiplication into others like it, or traced a pattern from an amoeba or a paramecium on upward – but he or she would have instead begun with a panel of light, an underpainting, in which all of the world's organisms were included, though not in detail. Then in a creativity that came from the painting itself the colors would grow rich, the species attain their delineations, the winds blow and the seas move with the tides.

"The motion and energy of the universe still come from within. I certainly realize that this is hardly a scientific statement – yet the moment that All-That-Is conceived of a physical universe it was invisibly created, endowed with creativity, and bound to emerge.

"Because each hypothetical, conceivable portion of the universe is conscious, the Planner is within the plan itself in the greatest of terms – perhaps basically inconceivable to you. There is of course no 'outside' into which the invisible universe materialized, since all does indeed exist in a mental, psychic, or spiritual realm quite impossible to describe. To you your universe seems, now, objective and real, and it seems to you that at one time at least this was not the case, so you ask about its creation and the evolution of the species. My answer has been couched in the terms in which the question is generally asked.

"While you believe in and experience the passage of time, then such questions will naturally occur to you, and in that fashion. Within that framework they make sense. When you begin to question the nature of time itself, then the 'when' of the universe is beside the point."

Session 798, March 21, 1977:

"... Your next question is easy to anticipate, of course, for you will want to know the origin of that 'interior' universe from which I have said the exterior one ever emerges – and here we must part company with treasured objectivity, and enter instead a mental domain, in which it is seen that contradictions are not errors; an inner domain large enough to contain contradictions at one level, for at another level they are seen to be no contradictions at all.

"... The answers to the origins of the universe and of the species lie, I'm afraid, in realms that you have largely ignored – precisely in those domains that you have considered least scientific, and in those that it appeared would yield the least practical results.

"Your methods will simply bring you pat, manufactured results and answers. They will satisfy neither the intellect nor the soul. Since your universe springs from an inner one, and since that inner one pervades each nook and cranny of your own existence you must look where you have not before – into the reality of your own minds and emotions. You must look to the natural universe that you know. You must look with your intuitions and creative instincts at the creatures about you, seeing them not as other species with certain habits, not as inferior properties of the earth, to be dissected, but as living examples of the nature of the universe, in constant being and transformation.

"You must study the quality of life, dare to follow the patterns of your own thoughts and emotions, and to ride that mobility, for in that mobility there are hints of the origin of the universe and of the psyche. The poet's view of the universe and of nature is more scientific, then, than the scientists', for more of nature is comprehended.

"The child, laughing with joy and awe at the sight of the first violet understands far more in the deepest terms than a botanist who has long since forgotten the experience of perceiving one violet, though he has at his mental fingertips the names and classification of all the world's flowers. Information is not necessarily knowledge or comprehension.

"... In a larger level of actuality, then, there is no beginning or end to the universe, and at that level there are no contradictions. There is no beginning or end to the psyche either. You may say: 'Granted,' yet persist, saying: 'In our terms, however, when did the world begin, and in what manner?' Yet the very attempt to place such an origin in time makes almost any answer distorted.

"The truth is that the answers lie in your own experience. They are implied in your own spontaneous behavior – that is, in the wondrous activity of your bodies and minds."

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Summary of Concepts:

– Any attempt to discuss the emergence of physical consciousness begins with an exploration of Seth's cosmology – All-That-Is as a "Great Chain of Being" that extends from Causal Spirit to soul to body. The fields of Spirit and soul are nonphysical. If "God is a verb," as Buckminster Fuller said, then All-That-Is is an eternal action of becoming, not just a thing. Seth's god concept is genderless and timeless – Causal Consciousness that is both transcendent (nonphysical) and immanent (physical).

– All-That-Is consists of spiritual, psychic, mental, and physical fields permeated by Consciousness. Time frameworks are only the thin outer crust of a conscious multiverse.

– Aspects of All-That-Is exist in a pre-material, subtle energy form called EE units (electromagnetic energy). EEs are faster than light and "ear-marked" for physical manifestation, but not yet physical.

(Later, we'll see that EE units consist of "groups" of causal energy called consciousness units [CUs]. For now, imagine EEs as groupings of individual CUs, similar to the way molecules are made of atoms.)

– All-That-Is has no beginning or end, so the answers to the origins of the universe, the psyche, and all species lie in understanding how Consciousness is eternal and omnipresent in Its Many Forms (to be elaborated on later, hey, this is just a Prologue :-).

Comments:

– In Seth's theology, God is not a giant old white man with a big belly, gray beard, and occasionally nasty temperament that lives in the sky where he rules over His dominion. Nor is God a wise elder woman dressed in flowing robes communing with Nature. Both are premodern projections of anthropomorphized God-As-Human-Beings. The former was an often dysfunctional paternal authority figure, the latter often demanded human sacrifice to insure fertility, good crops, and sun/moon cycles.

We cannot fully understand the origins and nature of the All-That-Is, the psyche, and universe from the limited picture of reality presented by our five senses, third person perspectives, and intellect alone. We also need to incorporate our deep intuitions, first person perspectives, and our emotions to gain deeper conceptual understanding (can you say, "inner senses" or "psy-time?").

– Finally, here is a list of Seth's nine inner senses first published in *The Seth Material* (1970):

- inner vibrational touch
- psychological time
- perception of past, present, and future
- the conceptual sense
- cognition of knowledgeable essence
- innate working knowledge of the basic vitality of the universe
- expansion or contraction of the tissue capsule
- disentanglement from camouflage
- diffusion by the energy personality [essence]

Though a detailed review is beyond the scope of this essay there is more information available. [Follow this link to [The Inner Senses – An Introduction & Overview](#).] Seth has also provided a rich set of exercises that allow anyone to explore and practice using their inner senses. [Follow this link for a

[Summary of Seth/Jane Roberts Exercises. \]](#)

[\[Go to the top \]](#)

Seth on "Before the Beginning" (8)



Dreams, "Evolution," and Value Fulfillment, Vol. 1, Session 883, October 01, 1979:

"You live your lives through your own subjective knowing, to begin with, and I will try to arouse within your own consciousnesses memories of events with which your own inner psyches were intimately involved as the world was formed – and though these may appear to be past events, they are even now occurring.

"Before the beginning of the universe, we will postulate the existence of an omnipotent, creative source. We will hope to show that this divine subjectivity is as present in the world of your experience as it was before the beginning of the universe. Again, I refer to this original subjectivity as All-That-Is. I am making an attempt to verbalize concepts that almost defy the edges of the intellect, unless that intellect is thoroughly reinforced by the intuition's strength. So you will need to use your mind and your own intuitions as you read this book.

"All-That-Is, before the beginning contained within itself the infinite thrust of all possible creations. All-That-Is possessed a creativity of such magnificence that its slightest imaginings, dreams, thoughts, feelings or moods attained a kind of reality, a vividness, an intensity, that almost demanded freedom. Freedom from what? Freedom to do what? Freedom to be what?

"The experience, the subjective universe, the 'mind' of All-That-Is, was so brilliant, so distinct, that All-That-Is almost became lost, mentally wandering within this ever-flourishing, ever-growing interior landscape. Each thought, feeling, dream, or mood was itself indelibly marked with all of the attributes of this infinite subjectivity. Each glowed and quivered with its own creativity, its own desire to create as it had been created.

"Before the beginning there existed an interior universe that had no beginning or ending, for I am using the term 'before the beginning' to make matters easier for you to assimilate. (That same infinite interior universe exists now, for example.)

"All-That-Is contained within itself the knowledge of all existences, with their infinite probabilities, and 'as soon as' All-That-Is imagined those numberless circumstances, they existed in what I will call divine fact.

"All-That-Is knew of itself only. It was engrossed with its own subjective experiences, even divinely astonished as its own thoughts and imaginings attained their own vitality and inherited the creativity of their subjective creator. [Those thoughts and imaginings] began to have a dialogue with their 'Maker.'

"Thoughts of such magnificent vigor began to think their own thoughts – and their thoughts thought thoughts. As if in divine astonishment and surprise, All-That-Is began to listen, and began to respond to these 'generations' of thoughts and dreams, for the thoughts and dreams related to each other also. There was no time, so all of this 'was happening' simultaneously. The order of events is being simplified. In the meantime, then, in your terms, All-That-Is spontaneously thought new thoughts and dreamed new dreams, and became involved in new imaginings – and all of these also related to those now-infinite generations of interweaving and interrelating thoughts and dreams that 'already' existed.

"So beside this spontaneous creation, this simultaneous 'stream' of divine rousing, All-That-Is began to watch the interactions that occurred among his own subjective progeny. He listened, began to respond and to answer a thought or a dream. He began to purposefully bring about those mental conditions that were

requested by these generations of mental progeny. If he had been lonely before, he was no longer.

"Your language causes some difficulty here, so please accept the pronoun 'he' as innocuously as possible. 'It' sounds too neutral for my purpose, and I want to reserve the pronoun 'she' for some later differentiations. In basic terms, of course, All-That-Is is quite beyond any designations having to do with any one species or sex. All-That-Is, then, began to feel a growing sense of pressure as it realized that its own ever-multiplying thoughts and dreams themselves yearned to enjoy those greater gifts of creativity with which they were innately endowed.

"It is very difficult to try to assign anything like human motivation to All-That-Is. I can only say that it is possessed by 'the need' to lovingly create from its own being; to lovingly transform its own reality in such a way that each most slight probable consciousness can come to be; and with the need to see that any and all possible orchestrations of consciousness have the chance to emerge, to perceive and to love.

"... All-That-Is, then, became aware of a kind of creative tumult as each of its superlative thoughts and dreams, moods and feelings, strained at the very edges of their beings, looking for some then-unknown, undiscovered, as of then unthought-of release. I am saying that this mental progeny included all of the consciousnesses that [have] ever appeared or will appear upon your earth – all tenderly couched: the first human being, the first insect – each with an inner knowledge of the possibilities of its development. All-That-Is, loving its own progeny, sought within itself the answer to this divine dilemma.

"When that answer came, it involved previously unimaginable leaps of divine inspiration, and it occurred thusly: All-That-Is searched through the truly infinite assortment of its incredible progeny to see what conditions were needed for this even more magnificent dream, this dream of a freedom of objectivity. What door could open to let physical reality emerge from such an inner realm? When All-That-Is, in your terms, put all of those conditions together it saw, of course, in a flash, the mental creation of those objective worlds that would be needed – and as it imagined those worlds, in your terms, they were physically created.

"[All-That-Is] did not separate itself from those worlds, however, for they were created from its thoughts, and each one has divine content. The worlds are all created by that divine content, so that while they are on the one hand exterior, they are on the other also made of divine stuff, and each hypothetical point in your universe is in direct contact with All-That-Is in the most basic terms. The knowledge of the whole is within all of its parts – and yet All-That-Is is more than its parts.

"Divine subjectivity is indeed infinite. It can never be entirely objectified. When the worlds, yours and others, were thus created, there was indeed an explosion of unimaginable proportions, as the divine spark of inspiration exploded into objectivity."

"The first 'object' was an almost unendurable mass, though it had no weight, and it exploded, instantaneously beginning processes that formed the universe – but no time was involved. The process that you might imagine took up eons occurred in the twinkling of an eye, and the initial objective materialization of the massive thought of All-That-Is burst into reality. In your terms this was a physical explosion – but in the terms of the consciousnesses involved in that breakthrough, this was experienced as a triumphant 'first' inspirational frenzy, a breakthrough into another kind of being.

"The earth then appeared as consciousness transformed itself into the many facets of nature. The atoms and molecules were alive, aware – they were no longer simply a part of a divine syntax, but they spoke themselves through the very nature of their being. They became the living, aware vowels and syllables through which consciousness could form matter.

"But in your terms this was still largely a dream world, though it was fully fashioned. It had, generally speaking, all of the species that you now know. These all correlated with the multitudinous kinds of consciousnesses that had clamored for release, and those consciousnesses were spontaneously endowed by All-That-Is with those forms that fit their requirements. You had the birth of individualized

consciousness as you think of it into physical context. Those consciousnesses were individualized before the beginning, but not manifest. But individualized consciousness was not quite all that bold. It did not attach itself completely to its earthly forms at the start, but rested often within its 'ancient' divine heritage. In your terms, it is as if the earth and all of its creatures were partially dreaming, and not as focused within physical reality as they are now.

"For one thing, while individualized consciousness was within the massive subjectivity of All-That-is, it enjoyed, beside its own uniqueness, a feeling of supporting unity, a comforting knowledge that it was one with its source. So in the beginning of [your] world, consciousness fluctuated greatly, focusing gently at the start, but not quite as willing to be as fully independent as its first intent might seem.

"You had the sleepwalkers, early members of your species, whose main concentration was still veiled in that earlier subjectivity, and they were your true ancestors, in those terms.

Session 884, October 03, 1979:

"Even though this book is being dictated within time's tradition, therefore, I must remind you that basically that tradition is not mine – and more, basically, it is not yours either.

"I used the term 'before the beginning,' then, and I will speak of earth's events in certain sequences. In the deepest of terms, however, and in ways that quite scandalize the intellect when it tries to operate alone, the beginning is now. That critical explosion of divine subjectivity into objectivity is always happening, and you are being given life 'in each moment' because of the simultaneous nature of that divine subjectivity."

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Summary of Concepts:

(Reminder: All-That-Is means Causal Consciousness as used in the Foreword, and is a substitute for the baggage-laden "God").

– Seth opens with a reminder that we each perceive the world through our own "subjective knowing" and an appeal to use our intellects "thoroughly reinforced by the intuition's strength ... as [we] read this book." In other words, our subjective knowing and intuition utilize first person perspectives (I/We) and our intellect utilizes third person perspectives (It/Its). *All four perspectives* provide important subjective and objective insights into this creation story.

– "Before the beginning" All-That-Is contained the infinite thrust of all possible creations. In physical terms, the potential for galaxies, solar systems, planets, ecosystems, species, genders, etc. – all things, all processes – have ALWAYS existed in latent form within some kind of nonphysical field.

– "Before the beginning" All-That-Is created nonphysical 'generations' of thoughts and dreams. These thoughts and dreams had such creative vitality that they manifest their own ability to think and dream. As such, they yearned for other states of being. Thus, "before the beginning" also includes the creation of an intermediary field, a subtle "dreamtime" that "preceded" the creation of the physical field (to borrow an Aboriginal creation myth term from Australia. More on this later).

– Though Seth employs the pronoun "he", All-That-Is is genderless, being the source of all genders. "It" is too neutral for Seth's purposes here and "she" is being saved for other references.

– Seth calls our early, nonphysical ancestors "sleepwalkers." "Before the beginning" they were created by the thoughts and dreams of All-That-Is. "Before the beginning" they functioned in an intermediary field or "dreamtime" that "preceded" the creation of the physical field.

Seth closes with a reminder that there is no beginning or end to Consciousness, though by design there are beginnings and endings in the physical field.

Comments:

Merriam-Webster's Collegiate Dictionary defines paradox as:

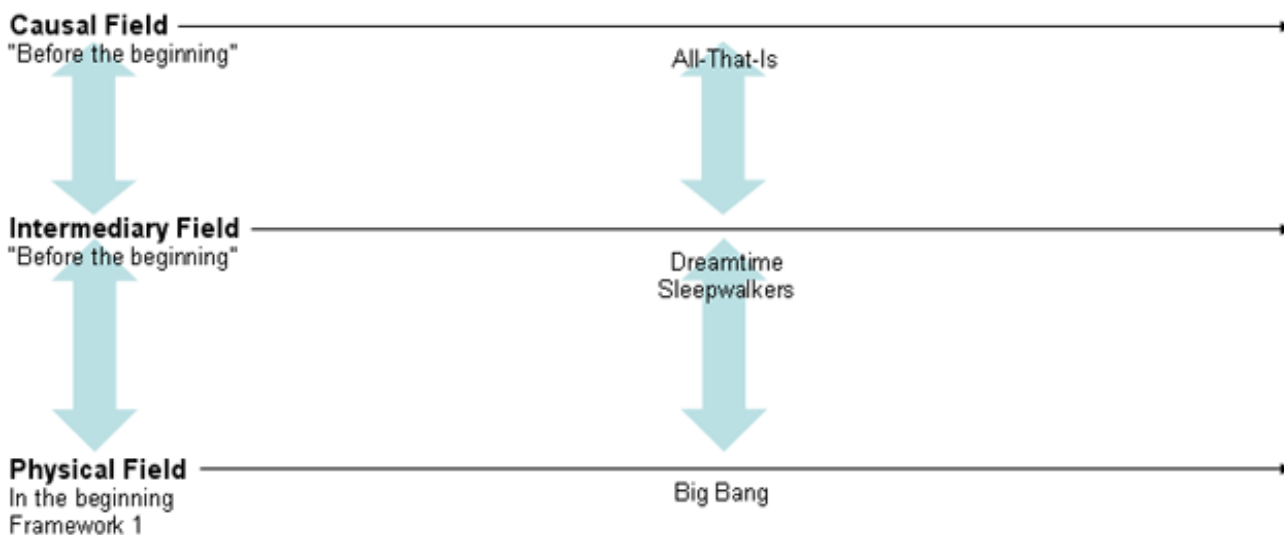
"1. a tenet contrary to a received opinion, 2a. a statement that is seemingly contradictory or opposed to common sense and yet is perhaps true, 2b. a self-contradictory statement that at first seems true, 2c. an argument that apparently derives self-contradictory conclusions by valid deduction from acceptable premises, 3. one that possesses seemingly contradictory qualities or phases." (9)

Seth's "before the beginning" provides a great example of what I call "the Zen of Seth." The Zen aesthetic promotes the use of paradox and contradiction to force the intellect (rationalism) out of the box of five-senses-only perception (empiricism) to include our deep intuitions (mysticism). So Seth sometimes uses contradictory statements to make us think about what he's really saying "beneath" his words. This is called "subtext" and is an element found in many premodern, perennial wisdom teaching styles.

According to writer Aldous Huxley:

"The subject matter of the Perennial Philosophy is the nature of eternal, spiritual Reality; but the language in which it must be formulated was developed for the purpose of dealing with phenomena in time. That is why, in all these formulations, we find an element of paradox. The nature of Truth-in-Fact [All-That-Is] cannot be described by means of verbal symbols that do not adequately correspond to it. At best it can be hinted at in terms of non sequiturs and contradictions." (10)

The key paradox at this point in our story is All-That-Is experienced a Primordial Birth Agony as The One became The One-In-Many. In the subjective moment point that All-That-Is conceived a way to release the building tension of Its divine creativity, our physical universe simultaneously manifest in "an explosion of unimaginable proportions, as the divine spark of inspiration exploded into objectivity." Thus, some kind of Big Bang literally occurred. (We'll return to these important points later.)



To further understand the paradox of Seth's "before the beginning" we need to develop our deep intuitions (inner senses) to experience our own remembrance of these events. Seth stated that we all hold the "memories of events with which [our] own inner psyches were intimately involved as the world was formed." A Zen koan asks, "show me your Original Face before your mother and father were born." Likewise, do you remember your Original Face "before the beginning?"

[\[Go to the top \]](#)

Seth on "In the Beginning"



Dreams, "Evolution," and Value Fulfillment, Vol. 1, session 884, October 03, 1979.

"Once again, in terms of your equations, energy and consciousness and matter are one. And in those terms (the qualifications are necessary) consciousness is the agent that directs the transformation of energy into form and of form into energy. All possible visible or invisible particles that you discover or imagine – meaning hypothesized particles – possess consciousness. They are energized consciousness.

"There are certain characteristics inherent in energy itself, quite aside from any that you ascribe to it, since of course to date you do not consider energy conscious.

"Energy is above all things infinitely creative, innovative, original. Energy is imaginative. (Any scientists who might be reading this book may as well stop here.) I am not assigning human traits to energy. Instead, your human traits are the result of energy's characteristics – a rather important difference. Space as you think of it is, in your terms, filled with invisible particles. They are the unstated portion of physical reality, the unmanifest medium in which your world exists. In that regard, however, atoms and molecules are stated, though you cannot see them with your [unaided] eye. The smaller particles that make them up become 'smaller and smaller,' finally disappearing from the examination of any kind of instrument, and these help bridge the gap between unmanifest and manifest reality.

"For the terms of this discussion of the beginning of [your] world, I will deal with known qualities for now – the atoms and molecules. In the beginning they imagined the myriad of forms that were physically possible. They imagined the numberless cells that could arise from their own cooperative creation. Energy is boundless. It is exuberant. It knows no limits. In those terms, the atoms dreamed the cells into physical being – and from that new threshold of physical activity cellular consciousness dreamed of the myriad organizations that could emerge from this indescribable venture.

"Again, in actuality all of this took place at once, yet the depth of psychological experience contained therein can never be measured, for it involved a kind of value fulfillment with which each consciousness is involved. That characteristic of value fulfillment is perhaps the most important element in the being of All-That-Is, and it is a part of the heritage of all species.

"Value fulfillment itself is most difficult to describe, for it combines the nature of a loving presence – a presence with the innate knowledge of its own divine complexity – with a creative ability of infinite proportions that seeks to bring to fulfillment even the slightest, most distant portion of its own inverted complexity. Translated into simpler terms, each portion of energy is endowed with an inbuilt reach of creativity that seeks to fulfill its own potential in all possible variations – and in such a way that such a development also furthers the creative potentials of each other portion of reality.

"In those terms, then, there was in the beginning an almost unimaginable time in which energized consciousness, using its own creative abilities, its own imagination, experienced with triumphant rambunctiousness, trying out one form after another. In the terms you are used to thinking of, nothing was stable. Consciousness as you think of it turned into matter, and then into pure energy and back again.

"Subjectivity still largely ruled. Like an adolescent leaving home for the first time, individualized consciousness was also somewhat homesick, and returned often to the family homestead – but gradually gained confidence and left finally to form a [universe].

"Now because All-That-Is contains within itself such omnipotent, fertile, divine creative characteristics, all portions of its subjective experience attained dimensions of actuality impossible to describe. The thoughts, for example, of All-That-Is were not simply thoughts as you might have, but multidimensional mental events of superlative nature. Those events soon found that a transformation must occur, if they were to journey into objectivity – for no objectivity of itself could contain the entire reality of subjective events that existed within divine subjectivity. Only in that context could their relative perfection be maintained. Yet they had yearned before the beginning for other experiences, and even for fulfillments of a different nature. They sensed a kind of value fulfillment that required of them the utilization of their own creative abilities. They yearned to create as they had been created, and All-That-Is, in a kind of divine perplexity, nevertheless realized that this had always been its own intent.

"All-That-Is realized that such a separation would also allow you to bring about a different kind of divine art, in which the creators themselves created, and their creations created, bringing into actuality existences that were possible precisely because there would seem to be a difference between the creator and the creations. All-That-Is is, therefore, within each smallest portion of consciousness.

"Yet each smallest portion of consciousness can uniquely create, bring into being, eccentric versions of All-That-Is, that in certain terms All-That-Is, without that separation, could not otherwise create. The loving support, the loving encouragement of the slightest probable consciousness and manifestation – that is the intent of All-That-Is.

"All-That-Is knows that even this purpose is a portion of a larger purpose. In terms of time, the realization of that purpose will emerge with another momentous explosion of subjective inspiration into objectivity, or into another form. In deeper terms, however, that purpose is also known now, and to one extent or another the entire universe dreams of it, as once cellular consciousness dreamed of the organs that it might 'form.'

"I want to stress that I am speaking here not so much about a kind of spiritual evolution as I am about an expansion. We will for now, however, confine ourselves to a discussion of consciousness in the beginning of the world, stressing that the first basis of physical life was largely subjective, and that the state of dreaming not only helped shape the consciousness of your species, but also in those terms served to provide a steady source of information to man about his physical environment, and served as an inner web of communication among all species."

Session 886, December 03, 1979.

"Now: In the beginning, there was not God the Father, Allah, Zoroaster, Zeus, or Buddha.

"In the beginning there was instead, once more, a divine psychological gestalt – and by that I mean a being whose reality escapes the definition of the word 'being,' since it is the source from which all being emerges. That being exists in a psychological dimension, a spacious present, in which everything that was or is or will be (in your terms) is kept in immediate attention, poised in a divine context that is characterized by such a brilliant concentration that the grandest and the lowliest, the largest and the smallest, are equally held in a multiloving constant focus.

"Your conceptions of beginnings and endings make an explanation of such a situation most difficult, for in your terms the beginning of the [universe] is meaningless – that is, in those terms (underlined) there was no beginning.

"The [universe] is, as I explained, always coming into existence, and each present moment bring[s] its own built-in past along with it. You agree on accepting as fact only a small portion of the large available data that compose any moment individually or globally. You accept only those data that fit in with your ideas of motion in time. As a result, for example, your archeological evidence usually presents a picture quite in keeping with your ideas of history, geological eras, and so forth.

"The conscious mind sees with a spectacular but limited scope. It lacks all peripheral vision. I use the term 'conscious mind' as you define it, for you allow it to accept as evidence only those physical data available for the five senses – while the five senses, of course, represent only a relatively flat view of reality, that deals with the most apparent surface.

"The physical senses are the extensions of the inner senses that are, in one way or another, a part of each physical species regardless of its degree. The inner senses provide all species with an inner method of communication. The cells then, possess inner senses.

"Atoms perceive their own positions, their velocities, motions, the nature of their surroundings, the material that they compose. [Your] world did not just come together, mindless atoms forming here and there, elements coalescing from brainless gases – nor was the world, again, created by some distant objectified God who created it part by part as in some cosmic assembly line. With defects built in, mind you, and better models coming every geological season.

"The universe is formed out of what God is.

"The universe is the natural extension of divine creativity and intent, lovingly formed from the inside out – so there was consciousness before there was matter, and not the other way around.

"In certain basic and vital ways, your own consciousness is a portion of that divine gestalt. In the terms of your earthly experience, it is a metaphysical, a scientific, and a creative error to separate matter from consciousness, for consciousness materializes itself as matter in physical life."

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Summary of Concepts:

– This is the book where Seth finally bludgeons to death the phrase "in your terms." But seriously, as Aldous Huxley helped explain in the previous segment, Seth is severely constrained by English's propensity to cast concepts into linear objects and processes. I never cease to be amazed at the tenacity and consistency in which Seth explains concepts based in spacelessness and timelessness to an audience ensconced in space and time.

Seth opens with a reminder that "in the beginning" of our physical universe $E+M=C$ (energy and matter = Consciousness).

– Physical energy and matter as Consciousness are infinitely creative, innovative, original, and imaginative though our modern sciences do not operate under that assumption. However, Seth does not assign human traits to energy and matter, but instead human traits are made possible by their fundamental characteristics.

– In the beginning, then, physical atoms and molecules dreamt of more complex structures – cells – and explored myriad probabilities in which to best create them. Thus, matter preceded the emergence of simple cellular life, which in turn dreamt of ways to create even more complex biological forms. (Seth skips any mention of the formation of galaxies, solar systems and planets at this point. But key hierarchical relationships exist between the development of energy-matter as atoms, into molecules, and eventually cells that we'll explore later.)

– In the beginning, value fulfillment guided the experimentation of atoms and molecules. Value fulfillment is an innate quality of Consciousness "that seeks to fulfill its own potential *in all possible variations* – and in such a way that such a development also furthers the creative potentials of each other portion of reality."

– In the beginning, Consciousness as atoms and molecules still dreamt about all of the myriad forms they could manifest. But the inner world, the "dreamtime," was still more familiar. So physical energy and

matter were very unstable.

– There is an innate intention and purpose to our young physical universe. However, only so much can be actualized in physical terms in any given time. So there is always a balancing act that nurtures the development of all species as things develop in a cooperative fashion. There will be "another momentous explosion of subjective inspiration into objectivity, or into another form."

Knowledge of this innate intention and purpose within All-That-Is exists on some level now, since everything exists simultaneously within a "spacious present." Our entire universe still dreams of it. And Seth hints not so much at some kind of spiritual evolution as some kind of "expansion." (This may be a reference to the present emergence of postmodern worldviews on a global scale.)

– Again, there is no real beginning in terms of linear time, but a spacious present in which Consciousness experiences nested orders of perception (fields of consciousness) that support and nurture the emergence of our physical universe (Framework 1).

– Our physical senses provide a flat view of reality limited to physical surfaces. However, they are extensions of our inner senses. Thus, every form of energy and matter uses inner senses that work "outside" of space and time (nonlocal). The inner senses are part of a vast inner communication between all species. Our cells also use inner senses.

– Seth closes with a reprise of his opening thoughts that physical energy and matter are Conscious. (This is a good example of what we discussed in the Foreword about Consciousness desperately trying make a comeback in postmodern worldviews and myths.)

Comments:

– In summary, Causal Consciousness exists "before the beginning" of our physical universe. In the beginning, then, the Big Bang was "caused" by the dreaming nature of All-That-Is.

– Seth mentioned that "... In the beginning, there was not God the Father, Allah, Zoroaster, Zeus, or Buddha." Notice that he invokes recent premodern religious icons that still dominate today. They extend back approximately 3,000 years and superseded earlier Great Mother and Great Goddess figures that reach back tens of thousands of years to the dawn times of humanity.

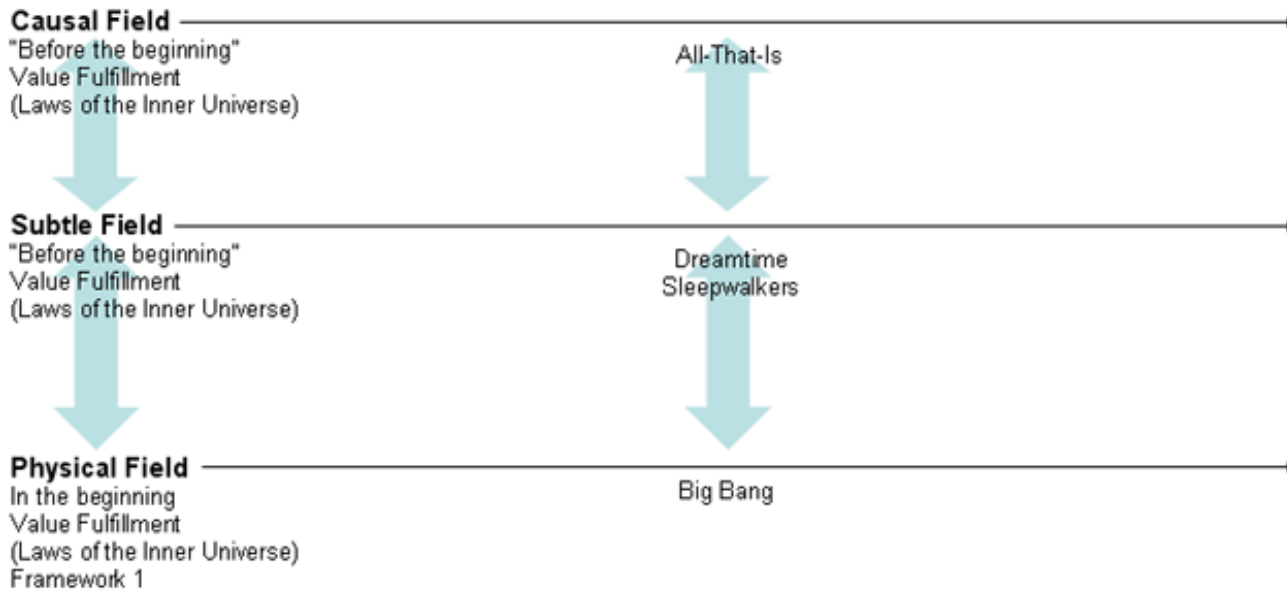
Various scholars (Campbell, Whyte, Eisler, Wilber, Pagels, etc.) point out how the Judeo-Christian-Islamic father gods managed to repress the feminine Great Goddess principle to such an extent so as to *dissociate it*. The result was a pathological imbalance in the monotheistic religions that have led to more human suffering in the name of God the Father than anything that preceded it. The expansion that Seth refers to may include the integration of the Great Goddess principle into emerging postmodern myths.

Again, in the Foreword I mentioned that Consciousness is desperately trying to make a comeback in postmodern myths and worldviews. We can now add that the feminine principle, as an element that has been dissociated on a mass scale over the past 3,000 years, is also desperately involved in this postmodern comeback. The feminine principle is further reflected in the use of emotions, intuitions, and first person perspectives – additional qualities repressed in premodern and particularly modern worldviews. Again, we're exploring a balance and inclusion of both masculine and feminine qualities.

– Finally, over 800 sessions preceded this ambitious attempt at a creation myth. As such, the laws of the inner universe, of which value fulfillment was the first presented, were first published in *The Early Sessions: Book Two of the Seth Material* (1997). I suspect he chose to focus on value fulfillment for simplicity's sake and ease of story-telling. Still, we can apply all these innate qualities of All-That-Is to this conscious creation myth. For example, Seth uses *consciousness* throughout, and hinted at *cooperation* and *energy transformation* in this excerpt. He briefly mentions *spontaneity* later.

- Value Fulfillment
- Energy Transformation
- Spontaneity
- Durability
- Creation
- Consciousness
- Capacity For Infinite Mobility
- Changeability & Transmutation
- Cooperation
- Quality Depth

Though a detailed review is beyond the scope of this essay there is more information available. [Follow this link to [Seth’s Laws of the Inner Universe](#) .]



[[Go to the top](#)]



Seth on “Consciousness Units (CUs), Electromagnetic Energy Units (EEs), and The Sleepwalkers” (pt.1)

Dreams, “Evolution,” and Value Fulfillment, Vol. 1, Session 887, December 05, 1979.

“Space, again, is a psychological property. So is time. The universe did not, then, begin at some specified point in time, or at any particular location in space – for it is true to say that all of space and all of time appeared simultaneously, and appear simultaneously.”

Session 889, December 17, 1979.

“I call the building blocks of matter CUs – units of consciousness. They form physical matter as it exists in your understanding and experience. Units of consciousness also form other kinds of matter that you do not perceive.

“CUs can also operate as ‘particles’ or as ‘waves.’ Whichever way they operate, they are aware of their own existences. When CUs operate as particles, in your terms, they build up a continuity in time. They take on the characteristics of particularity. They identify themselves by the establishment of specific boundaries.

"They take certain forms then, when they operate as particles, and experience their reality from 'the center of' those forms. They concentrate upon, or focus upon, their unique specifications. They become in your terms individual.

"When CUs operate as waves, however, they do not set up any boundaries about their own self-awareness – and when operating as waves CUs can indeed be in more than one place at one time."

"... Each 'particleized' unit of consciousness contains within it inherently the knowledge of all other such particles – for at other levels, again, the units are operating as waves. Basically the units move faster than light, slowing down, in your terms, to form matter. These units can be considered, again, as entities [particles] or as forces [waves], and they can operate as either. Metaphysically, they can be thought of as the point at which All-That-Is acts to form [your] world – the immediate contact of a never-ending creative inspiration, coming into mental focus, the metamorphosis of certainly divine origin that brings the physical world into existence from the greater reality of divine fact. Scientifically, again, the units can be thought of as building blocks of matter. Ethically, the CUs represent the spectacular foundations of the world in value fulfillment, for each unit of consciousness is related to each other, a part of the other, each participating in the entire gestalt of mortal experience."

"... In the beginning, then, these units operated both as identities or particles, and as [force fields or] waves. The main concentration was not yet physical in your terms. What you now think of as the dream state was the waking one, for it was still the recognized form of purposeful activity, creativity, and power. The dream state continues to be a connective between the two realities, and as a species you literally learned to walk by first being sleepwalkers. You walked in your sleep. You dreamed your languages. You spoke in your dreams and later wrote down the alphabets – and your knowledge and your intellect have always been fired, sharpened, propelled by the great inner reality from which your minds emerged."

"... In terms of time, however, we will speak of a beginning, and in that beginning it was early man's dreams that allowed him to cope with physical reality. The dream world was his original learning ground. In times of drought he would dream of the location of water. In times of famine he would dream of the location of food. That is, his dreaming allowed him to clairvoyantly view the body of land. He would not waste time in the trail-and-error procedures that you now take for granted. In dreams his consciousness operated as a wave [field].

"In those early times all species shared their dreams in a way that is now quite unconscious for your kind, so that in dreams man inquired of the animals also – long before he learned to follow the animal tracks, for example. Where is there food or water? What is the lay of the land? Man explored the planet because his dreams told him that the land was there."

"... The dream world is not an aimless, nonlogical, unintellectual field of activity. It is only that your own perspective closes out much of its vast reality, for the dreaming intellect can put your computers to shame. I am not, therefore, putting the intellectual capacities in the background – but I am saying that they emerge as you know them because of the dreaming self's uninterrupted use of the full power of the united intellect and intuitions."

Session 890, December 19, 1979.

"In the deepest terms, again, your physical world is beginning at each point at which these units of consciousness assert themselves to form physical reality. Otherwise, life would not be 'handed down' through the generations. Each unit of consciousness (or CU) intensifies, magnifies its own intent to be – and, you might say, works up from within itself an explosive spark of primal desire that 'explodes' into a process that causes physical materialization. It turns into what I have called [an] EE unit, in which case it is embarked upon its own kind of physical experience.

"These EE units also operate as fields, as waves, or as particles, as the units of consciousness do – but in your terms they are closer to physical orientation. Their die is cast, so to speak: They have already begun

the special kind of screening process necessary that will bring about physical form. They begin to deal with the kinds of information that will help form your world. There are literally numberless steps taken before EE units combine in their own fashion to form the most microscopic physical particles, and even here the greatest, gentlest sorting-out process takes place as these units disentangle themselves at certain operational levels from their own greater fields of 'information,' to specialize in the various elements that will allow for the production of atoms and molecules impeccably suited to your kind of world.

"First, again, you have various stages of, say, pseudomatter, of dream images, that only gradually – in those terms – coalesce and become physically viable, for there are endless varieties of 'matter' between the matter that you recognize and the antimatter of physicists' theories.

"Form exists at many other levels than those you recognize, in other words. Your dream forms are quite as real as your physical ones. They simply fit into their own environment at another level of activity, and they are quite reminiscent of the kinds of forms that you had in the beginning of [your] world.

"While you and all of the other species were what I have called sleepwalkers, your bodies by then were physically capable. In a manner of speaking, you did not know how to use them properly as yet. Now, from a waking state, you do not understand how your dream bodies can seem to fly through the air, defy space and even time, converse with strangers and so forth. In the same way, however, once, you had to learn to deal with gravity, to deal with space and time, to manipulate in a world of objects, to simply breathe, to digest your food, and to perform all of the biological manipulations that now you take for granted.

"You could not afford to identify too completely with such bodies until you learned how to survive within them, so in the dream state the true processes of life began as these new bodies and earth-tuned consciousnesses saw themselves mentally exercising all portions of the body. Behind all that was the brilliant comprehension and cooperation of all of the units of consciousness that go to compose the body, each adding its own information and specific knowledge to the overall bodily organizations, and each involved in the most intricate fields of relationships, for the miracle of the body's efficiency is the result of relationships that exist among all of its parts, connecting it to other levels of existence that do not physically appear.

"Units of consciousness (CUs), transforming themselves into EE units, formed the environment and all of its inhabitants in the same process, in what you might call a circular manner rather than a serial one. And in those terms, of course, there are only various physical manifestations of consciousness, not a planet and its inhabitants, but an entire gestalt of awareized consciousness. In those terms, each portion of physically oriented consciousness sees reality and experience from its own privileged viewpoint, about which it seems all else revolves, even though this may involve a larger generalized field than your own, or a smaller one."

"... Man's dreams have always provided him with a sense of impetus, purpose, meaning, and given him the raw material from which to form his civilizations. The true history of the world is the history of man's dreams, for they have been responsible in one way or another for all historic developments."

"... For now in our tale of beginnings, however, we still have a spasmodic universe that appears and disappears – that gradually, in those terms, manifests for longer periods of time. What you really had in the beginning were images without form, slowly adopting form, blinking on and off, then stabilizing into forms that were as yet not completely physical. These then took on all of the characteristics that you now consider formed physical matter.

"As all of this occurred, consciousness took on more and more specific orientations, greater organizations at your end. At the 'other end,' it disentangled itself from vaster fields of activity to allow for this specific behavior. All of these units of consciousness, again, operate as entities (or particles, or as waves or forces). In those terms, consciousness formed the experience of time – and not, of course, the other way around."

Summary of Concepts:

- Seth calls the building blocks of matter “consciousness units” or CUs. CUs are a metaphor, symbolic of a deeper subjective Causal Consciousness. They are not things, not separated bits of cosmic dust or quanta, but psychological aspects of All-That-Is used in the creation of any physical form (Jane Roberts also referred to physical matter as “idea constructions”).
- CUs can operate as ‘particles’ or as ‘waves’ similar to quantum particles or waves of light called photons. They are aware of their own existences in either state.
- When CUs operate as particles they build up a continuity in time, take on the characteristics of individuality, establish specific boundaries, and take on the appearance of separate things, like atoms, molecules, galaxies, solar systems, planets, mountains, oceans, cells, animals, people, etc.
- When CUs operate as waves they don’t set up any boundaries about their own self-awareness and can be in more than one place at a time (a no-time, no-space, nonlocal state).
- Every particleized CU contains the inherent knowledge of *all other such particles* because at other levels CUs are simultaneously operating as waves. This is just another way of explaining *how there is no separation, no boundaries within All-That-Is* at certain levels, while simultaneously there are boundaries, separation, and dualities. The delicious irony is that All-That-Is needed to discover the means to create boundaries or particles that in turn were imbued with their own propensity for a creativity that was otherwise impossible.
- Scientifically, CUs can be thought of as the building blocks of matter. CUs move faster than light and slow down to form matter. CUs function as entities (particles) or as forces (waves), and they can operate as either or both simultaneously (we can also use them to explain Seth’s concept of simultaneous time, but more on that later).
- Seth employs another metaphor, the electromagnetic energy unit or EEs to describe the process of how groupings of CUs, linked by similar innate intention (remember they’re conscious aspects of All-That-Is), transform themselves and “slow down” to form physical matter. EEs are just larger groupings of CUs as they get earmarked for physical manifestation (for example, quantum scientists have theorized about a faster than light particle called a tachyon).
- Seth also makes an important ethical connection to CUs. Ethically, CUs “represent the spectacular foundations of the world in value fulfillment, for each unit of consciousness is related to each other, a part of the other, each participating in the entire gestalt of mortal experience.” In other words, since there are nested aspects of consciousness that are not separate, but merged as a type of wave form, there are ethical implications inherent within the laws of the inner universe. Value fulfillment, in particular, implies that everything in the physical field is interconnected via the nonlocal properties of energy and matter. Further exploring these relationships can help us discern the natural ethics and morals within All-That-Is. [For more info, see [Sethics: the Emergence of Ethics and Morality in the Noosphere](#)]
- In the beginning of the physical field (Framework 1), during the “dreamtime,” CUs operate more often as waves using the dream state as connective tissue between emerging patterns of matter. Our personalities were not primarily focused into physical bodies at that stage, but worked out great creative variations within the dream state. We searched for the best conditions to create a viable ecosystem that would support multiple species of life as guided by value fulfillment.

More importantly, Seth points out that the dream field is the connective tissue between the causal and physical fields. As we will see shortly, this maps onto several important premodern maps of the “Great Chain of Being.”

– Once manifest into physical bodies, early man would be considered sleepwalkers by our present standards. We first learned to walk as a species by sleepwalking, as the dream state was still the "normal" one at this stage. We first dreamed our languages, spoke in our dreams, and later wrote down the alphabets. Everything manifest from inner reality "outward" into the physical, from dream into matter, literally.

– In the beginning during the "dreamtime," a spasmodic universe blinked in and out, appearing and disappearing, gradually manifesting for longer periods of time. The sleepwalkers likewise blinked in and out, gradually manifesting for longer periods of time, as space and time ItSelf began to stabilize. Again, the dream field was the primary focus of all activity.

In the beginning there were "images without form, slowly adopting form, blinking on and off, then stabilizing into forms that were as yet not completely physical. These then took on all of the characteristics that you now consider formed physical matter." Thus, the early universe was very unstable as even the basic fields making up matter continued to fluctuate.

Comments:

– In the simplest version of the "Great Chain of Being," there are three interpenetrated fields: causal, subtle, and physical. We can extend that into more, but for our purposes, we only need the basic three. Thus, in Vajrayana Buddhism we find:

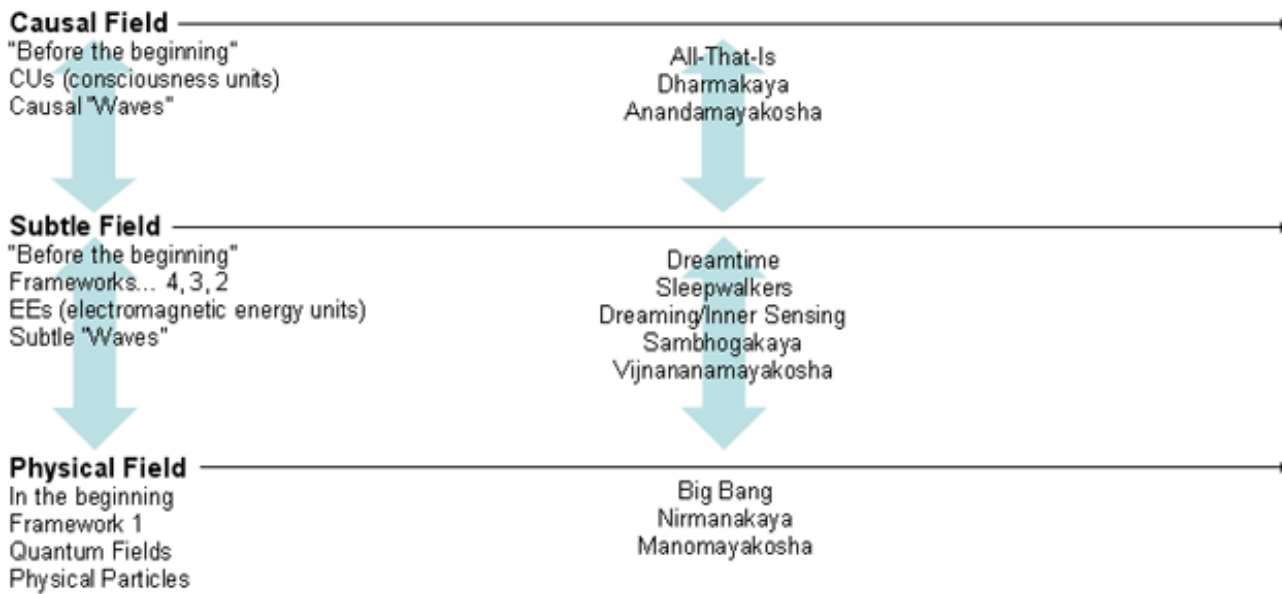
- dharmakaya (causal)
- sambhogakaya (subtle)
- nirmanakaya (physical)

Advaita Hinduism calls them:

- anandamayakosha (causal)
- vijnanamayakosha (subtle)
- manomayakosha (physical)

According to Seth, then, CUs are the *foundational active principle* – the Primal Cause – used by All-That-Is to consciously create our physical universe. As CUs form EEs, however, there are "numberless steps taken before EE units ... form the most microscopic physical particles." Seth thus identifies three main, nested actions that simultaneously occur:

1. CUs (causal waves)
2. EEs (subtle waves)
3. Quantum fields (physical particles)



These form the three simultaneous, nested actions and fields of conscious creation. The amazing result is that all particles – now fully individualized consciousness – perceive themselves to be the center of the universe. As quantum fields, atoms, molecules, or cells they each represent an increasingly complex series of hierarchically unfolding compound constructions (more on the crucial importance of hierarchy later). Still, at this point in our creation myth conditions are not yet right for the emergence of what Seth calls the outer ego. The physical universe is conscious, but not yet Conscious.

Seth's concepts mirror the above perennial traditions. The paradox is that these three primary actions of conscious creation – causal (wave), subtle (wave), and physical (particle) – occur simultaneously in larger terms via the inner senses, and yet we only perceive the particle aspects through our five senses. However, current leading edge science (e.g., Bohm, Laszlo, Tiller) is just beginning to formulate ways to identify and probe these hidden causal and subtle fields, though shaman, yogis, and adepts have probed them for millennia.

This is also how Seth explains the basic paradox inherent within All-That-Is, which is simultaneously transcendent (waves in the causal and subtle fields) and immanent (particles in the physical field).

Seth uses this particle/wave duality as a key bridge concept between nonphysical and physical fields. It maps onto quantum mechanical concepts like *nonlocality* (discussed in the Foreword) and *the holographic universe* (discussed later) among others, but also extends much deeper.

Finally, according to Seth, two of the fundamental actions of CUs are dreaming and inner sensing. Once again, we can more fully understand Seth's tale by learning to manipulate our own dreams and inner senses.

[\[Go to the top \]](#)



Seth on "Consciousness Units (CUs), Electromagnetic Energy Units (EEs), and The Sleepwalkers" (pt.2)

Dreams, "Evolution," and Value Fulfillment, Vol. 1, Session 892, January 02, 1980.

"You were each present at the beginning of the world, then, though you may be present in the world now in a somewhat different fashion.

"Remember that each unit of consciousness is a fragment of All-That-Is, a divine portion. Then perhaps what I am about to explain will make more sense.

"For some time, in your terms, the sleepwalkers remained more or less at that level of [primarily dream-based] activity, and for many centuries they used the surface of the earth as a kind of background for other activity. Their real life was what you would now call the dreaming one. They worked mentally while asleep, constructing in their individual minds and in their joint mental endeavors all of the dazzling images that would later become a mental reservoir from which men could draw. In that multidimensional array, consciousness mentally learned to form itself into EE units, atoms and molecules, electrons and chromosomes. It mentally formed the patterns through which all physical life could flow. The world then came into physical existence. Those units of consciousness are indestructible and vitalized, regardless of the forms they take, and while men's forms were dream images, consciousness spun forms into physical material.

"Consciousness possesses the most unimaginable agility without ever losing any potency. Those units of consciousness, for example, can mix and combine with others to form a million different sequences of memory and desire, of neural achievement and recognition [of] structure and design."

"... Initially, then, the world was a dream, and what you think of as waking consciousness was the dreaming consciousness. In that regard the earth's entire environment was built mentally, atom by conscious atom – each atom, again, being initially formed by units of consciousness. I said that these units could operate as entities [particles], and as forces [waves], so we are not speaking of a mental mechanics but of entities in the true meaning of the word: entities of unimaginable creative and psychic properties, purposeful fragments propelled from the infinite mind as that mind was filled with the inspiration that gave light to the world. Those entities, in your terms so ancient, left fragments of themselves in trance, so to speak, that form the rocks and hills, the mountains, the air and the water, and all of the elements that exist on the face of the earth.

"Those entities are in trance, in those terms, but their potency is not diminished, and there is constant communication among them always.

"There is also constant communication between them and you at other levels than those you recognize, so that there is an unending interplay between each species and its environment.

"There is no place where consciousness stops and the environment begins, or vice versa. Each form of life is created along with each other form – environment and organism in those terms creating each other. After forms were fully physical, however, all species operated as sleepwalkers for many centuries, though on the scale that existed then the passage of time was not considered in the same fashion. During that period the work of wedding nonphysical consciousness to matter was accomplished. Effects of gravity, for example, were stabilized. The seasons took on the rhythms best suited to the creatures in various locations. The environment and the creatures accommodated each other.

"Up until then, the main communications had followed the characteristic patterns of units of consciousness, each unit knowing its relationship to all others upon the planet. Creatures relied upon inner senses while learning to operate the new, highly specific physical ones that pinpointed perception in time and place. This pinpointing of perception was of vital importance, for with the full arousal of consciousness in flesh, intersections with space and time [had to be] impeccable.

"Dream bodies became physical, and through the use of the senses tuned to physical frequencies – frequencies of such power and allure that they would reach all creatures of every kind, from microbe to elephant, holding them together in a cohesive web of space-and-time alignment.

"... This tale, I admit, is far more difficult to understand than a simple story of God's creation of the world, or its actual production in a meaningless universe through the slippery hand of chance – and yet my story is more magnificent because elements of its truth will find resonance in the minds and hearts of those open enough to listen. For men's minds themselves are alive with the desire to read properly, and they are aware of their own vast heritage. It is not simply that man has a soul that is somehow blessed while the rest of him is not, but that in those terms everything [he knows], regardless of size or degree, is made of 'soul stuff.' Each portion has its own identity and validity – and no portion is ever annihilated or destroyed. The form may change.

"I must of necessity tell this story in serial terms, but the world and all of its creatures actually come together like some spontaneously composed, ever-playing musical composition in which the notes themselves are alive and play themselves, so that the musician and the notes are one and the same, the purpose and the performance being one, with each note played continuing to strike all of its own probable versions, forming all of its own probable compositions while at the same time taking part in all of the themes, melodies, and notes of the other compositions – so that each note, striking, defines itself, and yet also exists by virtue of its position in the composition as a whole.

"The conscious mind cannot handle that kind of multidimensional creativity, yet it can expand into a kind of new recognition when it is carried along, still being itself, by its own theme.

"In a way, your world follows its own theme in creativity's composition. You want to know where you came into the musical production, so to speak. I use a musical analogy here, if a simple one, to point out that we are also dealing with frequencies of perception. You are tuned into earth's orchestration [you might say], and your perception of time is simply the result of habits – habits of perception that you had to learn in the beginning of the world. And you learned those habits as your physical senses gradually became more alert and specific.

"You 'timed' yourselves – but greater perceptions always appeared in the background of your consciousnesses and in the dream state. It is the great activity of the dream state that allows you, as psychological and physical creatures, to recognize and inhabit the world that you know."

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Summary of Concepts:

– We, as early humans and all species in the guise of sleepwalkers, remained focused primarily in the dream state for many centuries as space, time, and matter gradually stabilized. We used the surface of the earth as a background for other intensely creative activity preparing our planet and its ecosystem for our emergence into physical form. We worked mentally while "asleep," constructing in our individual and collective minds all of the "dazzling images" that would later become a mental reservoir of probabilities from which all species could draw.

– The sleepwalkers left fragments of themselves as entities "in trance, so to speak, that form the rocks and hills, the mountains, the air and the water, and all of the elements that exist on the face of the earth." In other words, from within the subtle field, we as energy personality essences literally created every aspect of the physical universe to be our cosmic playground!

– This "Great Chain of Being" (causal–subtle–physical fields) existed in latent or implied form at the beginning of the universe, yearning to be physically manifest. Yet there was a transitional period in which an equilibrium and stasis was achieved that allowed for physical seasons to emerge and an ecosystem to

manifest that could support greater numbers of physical species. Again, value fulfillment is *one* of the laws of the inner universe that constantly fuels the action of conscious creation.

– Seth admits here that he is telling a "tale" and that he is constrained by telling it in serial form. So we are reminded once again that Seth is limited to using symbols, metaphor, analogy, and mythos to describe his creation myth and that *all of this* is to be taken with a grain of salt. In other words, have fun with it!

– The inner senses are an innate quality within all manifestations of All-That-Is, including CUs and EEs. Thus, inner sensing forms the fundamental "language of translation" – *the action of conscious creation* – as CUs form EEs which in turn form quantum fields. (Reminder: electromagnetic units = groupings of consciousness units earmarked for physical manifestation.)

However, our physical senses were designed to be so alluring and compelling that we'd use them as our primary form of perception in Framework 1, pushing our inner senses into subconscious neurological background activity. Can anyone say sex, drugs, and rock'n'roll?

– Seth uses the analogy of a cosmic musical composition to further fill in the blanks in his tale thus far, comparing the causal–subtle–physical "Chain of Being" to "frequencies of perception." In this sense, we gradually learned to tune into earth's physical orchestration, melodies, and rhythms.

At some point we needed to shift our inner attention into physical forms and allow our sleepwalker selves to fade into a "trance state" so that we could fully experience this new camouflage universe (Framework 1) in its fullness. "We" got so good at this that we have actually hypnotized ourselves into believing that we exist as separate, autonomous creatures. (More on the emergence of the outer ego later.)

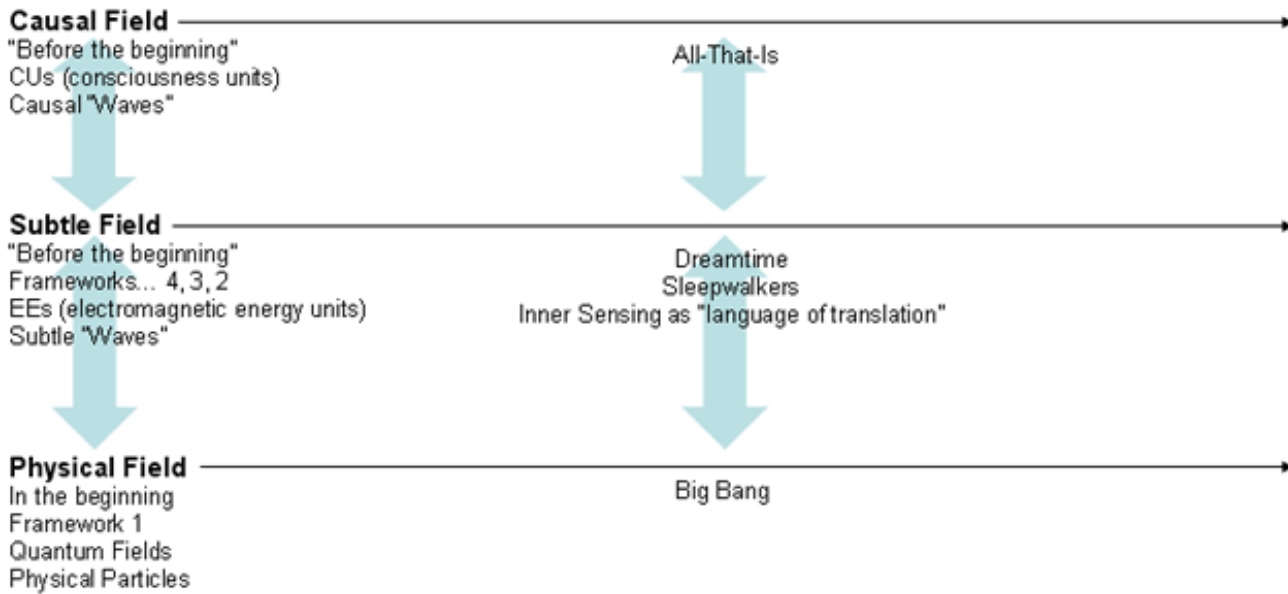
Comments:

Seth's tale shifts to the workings of the subtle field in this segment. As such, the sleepwalkers were "early" inner egos intimately aware of themselves as energy personality essences. The outer egos we are familiar with today were not yet active, but still latent. Thus, they were pre-egoic, immersed in body awareness, needing food, holding basic emotions and sexual instincts, but not yet sentient, or aware of being aware.

The sleepwalkers are our subtle field aspects that learned to manipulate, translate, and form Causal Consciousness into the physical stuff of our universe – EEs into quantum fields, atoms, molecules, DNA, chromosomes, and so on.

Within All-That-Is, then, the sleepwalkers form the subtle field mediating layer between the Causal and physical fields. This is why Seth says that we "were each present at the beginning of the world, then, though [we] may be present in the world now in a somewhat different fashion." We are really a simultaneous causal/subtle/physical gestalt!

Thus, the action of conscious creation occurs in every moment point through a Causal (wave) field that constantly works in the "background" to fuel a subtle (wave) field (Frameworks ..., 4, 3, 2), which in turn consciously creates our physical universe (Framework 1).



[\[Go to the top \]](#)

Seth on "The Ancient Dreamers (The Sleepwalkers)" (pt.1)



Dreams, "Evolution," and Value Fulfillment, Vol. 1, Session 893, January 07, 1980.

"For what would seem to you to be eons, according to your time scale, men were in the dreaming state far more than they were in the waking one. They slept long hours, as did the animals – awakening, so to speak, to exercise their bodies, obtain sustenance, and, later, to mate. It was indeed a dreamlike world, but a highly charming and vital one, in which dreaming imaginations played rambunctiously with all the probabilities entailed in this new venture: imaging the various forms of language and communication possible, spinning great dream tales of future civilizations replete with their own built-in histories –

building, because they were now allied with time, mental edifices that automatically created pasts as well as futures.

"These ancient dreams were shared to some extent by each consciousness that was embarked upon the earthly venture, so that creatures and environment together formed great environmental realities. Valleys and mountains, and their inhabitants, together dreamed themselves into being and coexistence.

"The species – from your viewpoint – lived at a much slower pace in those terms. The blood, for example, did not need to course so quickly through the veins [and arteries], the heart did not need to beat as fast. And in an important fashion the coordination of the creature in its environment did not need to be as precise, since there was an elastic give-and-take of consciousness between the two.

"In ways almost impossible to describe, the ground rules were not as yet firmly established. Gravity itself did not carry its all-pervasive sway, so that the air was more buoyant. Man was aware of its support in a luxurious, intimate fashion. He was aware of himself in a different way, so that, for example, his identification with the self did not stop where his skin stopped: He could follow it outward into the space about his form, and feel it merge with the atmosphere with a primal sense-experience that you have forgotten.

"During this period, incidentally, mental activity of the highest, most original variety was the strongest dream characteristic, and the knowledge [man] gained was imprinted upon the physical brain: what is now completely unconscious activity involving the functions of the body, its relationship with the environment,

its balance and temperature, its constant, inner alterations. All of these highly intricate activities were learned and practiced in the dream state as the CUs [consciousness units] translated their inner knowledge through the state of dreaming into physical form.

"Then in your terms man began, with the other species, to waken more fully into the physical world, to develop the exterior senses, to intersect delicately and precisely with space and time. Yet man still sleeps and dreams, and that state is still a firm connective with his own origins, and with the origins of the universe as he knows it as well.

"... In a fashion those ancient dreamers, through their immense creativity, dreamed all of life's creatures in all of their pasts, presents, and futures – that is, their dreams opened up the doors of space and time to entities that otherwise would not have been released into actualization, even as, for example, the units of consciousness were once released from the mind of All-That-Is.

"All possible entities that can ever be actualized always exist. They [have] always existed and they always will exist. All-That-Is must, by its characteristics, be all that it can ever be, and so there can be no end to existence – and, in those terms, no beginning. But in terms of your world the units of consciousness, acting both as forces [waves] and as psychological entities [particles] of massive power, planted the seeds of your world in a dimension of imaginative power that gave birth to physical form. In your terms those entities [particles] are your ancestors – and yet [they are] not yours alone, but the ancestors of all the consciousnesses that make up your world."

Session 894, January 09, 1980.

"Basically, there are no real divisions to the self, but for the sake of explanation we must speak of them in those terms. First of all you had the inner self, the creative dreaming self – composed, again, of units of consciousness, awareized energy that forms your identity, and that formed the identities of the earliest earth inhabitants. These inner selves formed their own dream bodies about them, as previously explained, but the dream bodies did not have to have physical reactions. They were free of gravity and space, and of time.

"As the body became physical, however, the inner self formed the body consciousness so that the physical body became more aware of itself, of the environment, and of its relationship within the environment. Before this could happen, though, the body consciousness was taught to become aware of its own inner environment. The body was lovingly formed from EE [electromagnetic energy] units through all the stages to atoms, cells, organs, and so forth. The body's pattern came from the inner self, as all of the units of consciousness involved in this venture together formed this fabric of environment and creatures, each suited to the other.

"So far in our discussion, then, we have an inner self, dwelling primarily in a mental or psychic dimension, dreaming itself into physical form, and finally forming a body consciousness. To that body consciousness the inner self gives 'its own body of physical knowledge,' the vast reservoir of physical achievement that it has triumphantly produced. The body consciousness is not 'unconscious,' but for working purposes in your terms, [the body] possesses its own system of consciousness that to some extent, now, is separated from what you think of as your own normal consciousness. The body's consciousness is hardly to be considered less than your own, or as inferior to that of your inner self, since it represents knowledge from the inner self, and is a part of the inner self's own consciousness – the part delegated to the body.

"[Each] cell, then, as I have often said, operates so well in time because it is, in those terms, precognitive. It is aware of the position, health, vitality, of all other cells on the face of the planet. It is aware of the position of each grain of sand on the shores of each ocean, and in those terms it forms a portion of the earth's consciousness.

"... Thus far in our discussion, we still have only an inner self and a body consciousness. As the body consciousness developed itself, perfected its organization, the inner self and the body consciousness

together performed a kind of psychological double-entendre.

"... The best analogy I can think of is that up to that time the self was like a psychological rubber band, snapping inward and outward with great force and vitality, but without any kind of rigid-enough psychological framework to maintain a physical stance. The inner self still related to dream reality, while the body's orientation and the body consciousness attained, as was intended, a great sense of physical adventure, curiosity, speculation, wonder – and so once again the inner self put a portion of its consciousness in a different parcel, so to speak. As once it had formed the body consciousness, now it formed a physically attuned consciousness, a self whose desires and intents would be oriented in a way that, alone, the inner self could not be.

"... [The outer ego] is the self that looks outward. It is the self that you call egotistically aware. The inner self became what I refer to as the inner ego. It looks into that inner reality, that psychic dimension of awareness from which both your own [outer ego] consciousness and your body consciousness emerged.

"You are one self, then, but for operating purposes we will say that you have three parts: the inner self or ego, the body [sub]consciousness, and the [outer ego] consciousness that you know.

"These portions, however, are intimately connected. They are like three different systems of consciousness operating together to form the whole. The divisions – the seeming divisions – are not stationary, but change constantly.

"... To one extent or another, these three systems of consciousness operate in one way or another in all of the species, and in all particles, in the physical universe. In your terms, this means that the proportions of the three systems might vary, but they are always in operation, whether we are speaking of a man or a woman, a rock or a fly, a star or an atom. The inner self represents your prime identity, the self you really are.

"... The body [sub]consciousness is therefore given a superb sense of its own reality, a sureness of identity, a sense of innate safety and security, that allows it to not only function but to grow in the physical world. It is endowed with a sense of boldness, daring, a sense of natural power. It is perfectly formed to fit into its environment – and the environment is perfectly formed to have such creatures.

"The entities, or units of consciousness – those ancient fragments [particles] that burst into objectivity from the vast and infinite psychological realms of All-That-Is – dared all, for they joyfully abandoned themselves in space and time. They created new psychological entities, opened up an area of divine creativity that 'until then' had been closed, and therefore to that [degree] extended the experience and immense existence of All-That-Is. For in so abandoning themselves they were not of course abandoned, since they contained within themselves their inherent relationship with All-That-Is. In those terms All-That-Is became physical also, aroused at its divine depth by the thrusting of each grass blade through the soil into the air, aroused by each birth and by each moment of each creature's existence.

"All-That-Is, therefore, is immersed within your world, present in each hypothetical point, and forms the very fabric from which each portion of matter is created."

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Summary of Concepts:

– In the beginning, the world and everything in it – valleys, mountains, oceans, the sky, and every species of organic life – was guided by the cooperative group dreams of every type of consciousness involved. Endless probabilities were explored and a mental framework created that began to include probable pasts, presents, and futures. This stage of development lasted for "eons."

– Causal Aspects of All-That-Is that Seth calls consciousness units (causal field) translated their inner

knowledge via the dream state (subtle field) to create all physical forms (physical field). "... these highly intricate activities were learned and practiced in the dream state." Thus, the subtle field was a hotbed of creativity that paved the way for the emergence of the physical field.

– Every inner self (including sleepwalkers) has and will always exist in some latent form within All-That-Is. Only a small percentage of this latency can be physically manifest in any given time. All-That-Is strives "to be all that it can ever be, and so there can be no end to existence – and ... no beginning." Thus, Seth describes the causal (wave) and subtle (wave) fields in terms of eternal qualities (no beginning or end) in relation to the physical (particle) field, which by design has beginnings and endings.

– CUs, acting both as forces (waves) and as individualized consciousness (particles), are the ancestors of *every type of consciousness that make up our world*. Thus, the sleepwalkers are the ancient dreamers working in the subtle field who created our universe and human beings.

– As the ancient dreamers experimented with various species and the ecosystem, they began to develop human body consciousness. There was a period lasting for eons in which the subtle and physical fields were not yet stable enough for physical reproduction and mating to be required. (In other words, the dreamtime "preceded" sexual reproduction in the physical field, and didn't require sex as we know it. Once the first cellular life physically manifest, however, physical sex was required for reproduction.)

The inner self is that subtle field aspect of the sleepwalkers that dreamed, "translated," and consciously created physicality. We did such a great job in this process that, as we came to rely more and more on our physical senses, all of the amazing calculations and manipulations of energy needed to maintain a physical body began to recede into the background of the subconscious. In this sense, the subconscious had to stabilize before the outer ego could emerge.

Eventually we no longer needed to be consciously aware of growing our hair, digesting our food, or healing a cut. All of these issues had to be figured out in the Overall design before they could become "automatic." Our body consciousness, which became part of the subconscious, then, represents the knowledge of the inner self "translated" into physical form.

– There is no aspect of All-That-Is – causal, subtle, or physical – that is unconscious. All aspects exist in simultaneously nested fields created by the wave/particle nature of CUs. And that is a loaded statement!

– There were three additional functions designed by the sleepwalkers so that humans could emerge. However, the apparent divisions between them are seamless.

1. inner self (inner ego, "wave focus")
2. body consciousness (subconscious mediating layer, "wave and particle focus")
3. outer ego (pre-egoic, "particle focus")

These functions broadly occur in every thing and process in the physical field. Though the relationships may vary, they always operate in any quantum field, galaxy, planet, rock, plant, animal, or person. (This is another very important deep structure at play in all energy-matter. More on this later.)

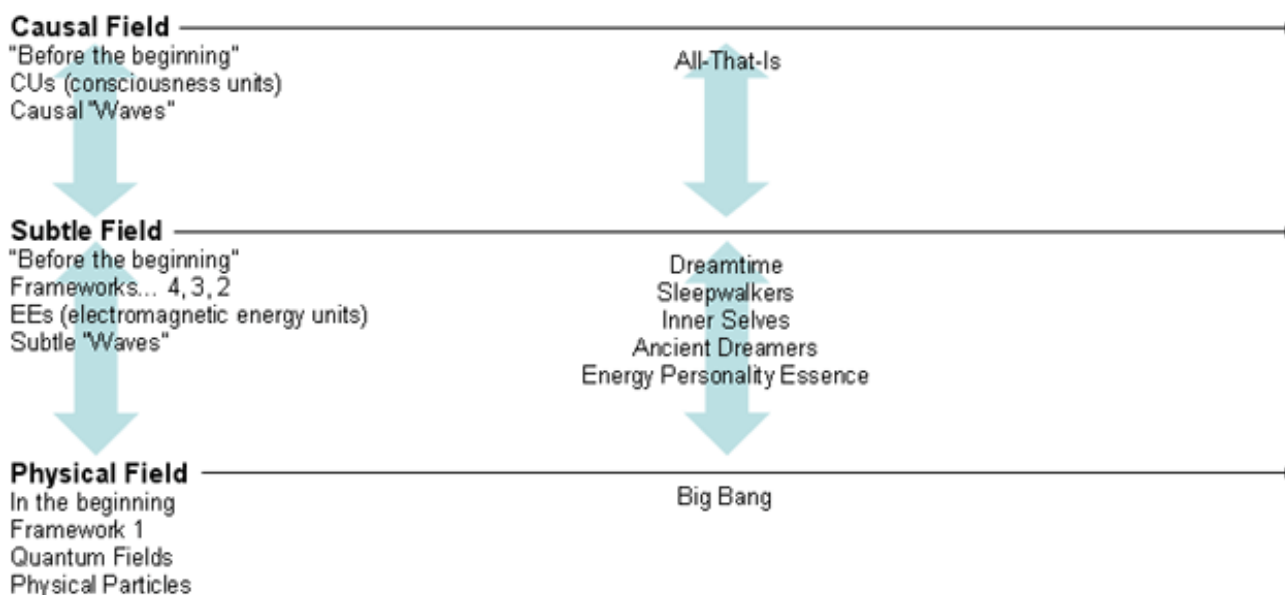
– Seth closes with a reminder that All-That-Is worked together in a massive, simultaneous, cooperative venture of the highest creative expression possible. We simultaneously, as Causal Consciousness (CUs), as sleepwalkers (EEs), and finally as physical creatures (quantum fields) saw through wave and particle "eyes" that it was good! (or should I say God? :-)

Comments:

– In this segment, Seth focused on the emerging physical field. He outlined the basic "order of play" or

stages of development in sequential, physical terms. For example, "The body was lovingly formed from EE [electromagnetic energy] units through all the stages to atoms, cells, organs, and so forth." So there were atoms first that evolved into cells, which in turn evolved into organs, bodies, and nascent outer egos. And yet, Seth continues to explore our origins from the paradoxically simultaneous Causal (CUs) and subtle (EEs) fields. And this is exactly what makes this a postmodern creation myth. (More on this later.)

– Finally, a note on semantics up to this point: EEs, electromagnetic energy units, inner selves, sleepwalkers, ancient dreamers, source selves, and energy personality essences are ontologically equivalent. So these terms describe related aspects of the subtle field and may be used interchangeably.



[\[Go to the top \]](#)

Seth on "The Ancient Dreamers (The Sleepwalkers)" (pt.2)



Dreams, "Evolution," and Value Fulfillment, Vol. 1, Session 897, January 21, 1980.

"Again, your world was not created, then, by some exteriorized, objectified God who created it from the outside, so to speak, and set it into motion. Many [religious] theorists believe, for example, that such a God created the world in such a fashion, and that the process of decay began at almost the same hypothetical moment that the creation ended.

"Such an idea is much like some scientific ones, that see the universe running down, [with energy] being dissipated and order gradually disintegrating into chaos. Both versions conceive of a finished creation, though one is a divine production and the other is a result of nothing more than happenstance.

"All in all, however, we are speaking of a constant creation, even though I must explain it in serial terms. We are discussing a model of the universe in which creation is continuous, spontaneously occurring everywhere, and everywhere simultaneously, in a kind of spacious present, from which all experiences with time emerge. In this model there is always new energy, and all systems are open, even though they may seem to operate separately. Once again, also, we are considering a model that is based upon the active cooperation of each of its parts, which in one way or another also participate in the experience of the whole.

"In this model, changes of form are the result of creative syntheses. This model is seen to have its origin

within a vast, infinite, divine subjectivity – a subjectivity that is within each unit of consciousness, whatever its degree. A subjective divinity, then, that is within creation itself, a multidimensional creativity of such proportions that it is itself the creator and its creations at the same time.

"... In a manner of speaking, your universe and all others spring from a dimension that is the creative source for all realities – a basic dream universe, so to speak, a divine psychological bed where subjective being is sparked, illuminated, stimulated, pierced, by its own infinite desire for creativity. The source of its power is so great that its imaginings become worlds, but it is endowed with a creativity of such splendor that it seeks the finest fulfillment, for even the smallest of its thoughts and all of its potentials are directed with a good intent that is literally beyond all imagining.

"That good intent is apparent within your world. It is obvious in the cooperative ventures that unite, say, the mineral, plant, and animal kingdoms, the relationship of bee to flower. And [in] your beliefs to the contrary, you have closed your minds to man's own cooperative nature, to his innate desire for fellowship, his natural bent for taking care of others, and for altruistic behavior."

Session 898, January 30, 1980.

"The waking state as you think of it is a specialized extension of the dream state, and emerges from it to the surface of your awareness, just as your physical locations are specified extensions of locations that exist first within the realm of mind.

"The waking state, then, has its source in the dream state, and all of the objects, environment, and experience that are familiar to you in the waking state also originate in that inner dimension.

"... Also, in a manner of speaking, you are yourselves the ancient dreamers who dreamed your world into being. You must understand that I am not saying that you are passive, fleeting dreamers, lost in some divine mind, but that you are the unique creative manifestations of a divine intelligence whose creativity is responsible for all realities, which are themselves endowed with creative abilities of their own, with the potential and desire for fulfillment – inheritors indeed of the divine processes themselves.

"Spontaneity knows its own order.

"I have said this many times. The world's parts come spontaneously together, with an order that basically defies the smaller laws of cause and effect, or before and afterward. In that regard, again, your dreaming state presents you with many clues about the source of your own lives and that of your world.

"... In the most basic of ways, the world is formed from the inside out, and from dreaming reality into the physical one – and those processes happen at another level of consciousness."

Session 899, February 06, 1980.

"While men had their dream bodies alone they enjoyed a remarkable freedom, of course, for those bodies did not have to be fed or clothed. They did not have to operate under the law of gravity. Men could wander as they wished about the landscape. They did not yet identify themselves to any great degree as being themselves separate from either the environment or other creatures. They knew themselves to be themselves, but their identities were not as closely allied with their forms as is now the case.

"The dream world was bound to waken, however, for that was the course it had set itself upon. This awakening, again, happened spontaneously, and yet with its own order. In the terms of this discussion the other creatures of the earth actually awakened before man did, and relatively speaking, their dream bodies formed themselves into physical ones before man's did. The animals became physically effective, therefore, while to some degree man still lingered in that dream reality.

"The plants awakened before the animals – and there are reasons for these varying degrees of

'wakefulness' that have nothing to do basically with the differentiations of specieshood as defined by science from the outside but have to do with the inner affiliations of consciousness, and with species or families of consciousness. **(11)** Those affiliations fell into being as all of the consciousnesses that were embarked upon physical reality divided up the almost unimaginable creative achievements that would be responsible for the physically effective world."

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Summary of Concepts:

Reminder – Seth weaves many concepts into his creation myth:

- All-That-Is/consciousness units (CUs/causal field)
- sleepwalkers/electromagnetic energy units (EEs/subtle field)
- Frameworks 4, 3, 2 (subtle field)
- the dream state (subtle field) functions as a "language of translation" for the waking state (physical field)
- Framework 1 (physical field)
- the paradoxical "before the beginning"
- families of consciousness (innate intention)
- the multidimensional psyche (outer ego, subconscious, inner ego)
- the inner senses (deep intuitions/translogical hyperception)
- reincarnation in the context of simultaneous time frameworks
- probabilities

– The premodern Genesis story and modern Science's Big Bang myth imply that when the origin of our universe was completed things were left to run on their own. That is, Primal Cause remained "outside" of the physical field as a Judeo-Christian-Islamic God, or as yet unexplained scientific phenomenon. In this Sethian tale, however, Causal Consciousness remains immanent in the physical world, and is never separate. (See Comments.)

– Cosmogogenesis was, is, and will be constantly occurring as our universe emerges via an "inner language of translation" from the Causal field through the dream field. Thus, in Seth's model of the universe "creation is continuous, spontaneously occurring everywhere, and everywhere simultaneously, in a kind of spacious present, from which all experiences with time emerge." All apparent boundaries, fields, and frameworks of consciousness are open, not closed. Again, this model is based upon the foundational principle of value fulfillment – "the active cooperation of *each of its parts*, which in one way or another also participate in the experience of the whole."

– Seth talks about All-That-Is in a variety of ways throughout the material. He uses analogies and metaphors like "divine subjectivity," "vitality," "consciousness units," and "frameworks of consciousness" to describe the vast Causal Consciousness within All-That-Is.

Seth also uses the concept of *inner laws of the universe* to describe innate qualities within All-That-Is that provide inner guidance for all conscious creation. In terms of value fulfillment, then, our universe innately nurtures the maximum potentials within "Great Chain of Being." In human terms, value fulfillment is expressed through the emotion of unconditional love, a love almost beyond comprehension in which nothing is ever really destroyed, but always supported.

– Seth says All-That-Is holds "a good intent that is literally beyond all imagining." This is reflected in the innate cooperation that Professors Darwin and Dawkins lost sight of in their speculations on natural selection and selfish genes. Humans have an innate desire for fellowship, taking care of others, and altruism. Here Seth continues to explore ethical implications mentioned earlier in CUs and the laws of the inner universe.

– Seth points out that the waking state is a “specialized extension of the dream state... [and] has its source in the dream state.” If we include the deep dreamless state, we discover the three simultaneous, interpenetrated fields of conscious creation – physical, subtle, and causal – are also accessible as temporary states. (More on the relationship between fields and states later.)

– Seth mentions that “spontaneity knows its own order.” Spontaneity is another law of the inner universe that further hints at deeper psychological processes within the subtle field (Frameworks ... 4, 3, 2).

Again, the physical world that we know is only the thin outer crust of a multiverse. “... In the most basic of ways, the world is formed from the inside out, and from [subtle] dreaming reality into the physical one – and those processes happen *at another level of consciousness*.”

– The first people were those aspects of the ancient dreamers known as the sleepwalkers. But they existed in the subtle, dream field “before” they were physical. There they worked out the maximum potentials for the physical field so it could follow its own glorious course. Stabilizing the body consciousness was a preliminary task before the outer ego could fully emerge. In terms of linear time, early people’s first forays onto the planet were in dream bodies, not physical ones.

Now the tale gets even more interesting. Seth says that there was a spontaneous, natural “awakening” of various aspects of the physical field that began with plants, then animals, and then people. Thus, there was an evolutionary unfolding of increasing hierarchical complexity after the Big Bang. This also implies that all species and people didn’t magically “blink in” during a seven day period.

Now, the “reasons for these varying degrees of ‘wakefulness’” were originally worked out by “inner affiliations of consciousness, and with species or families of consciousness.” The sleepwalkers divided into nine main “families” of intention. They “divided up the almost unimaginable creative achievements that would be responsible for the physically effective world.” Thus, the potentials for a “physically effective world” were first worked out in the subtle field by the sleepwalkers “before” they would emerge within physical reality.

(This is another nonlinear/linear paradox Seth plays with in his story-telling. Seth introduced a typology of intention called “families of consciousness” in *The “Unknown” Reality, Vol. 2* (1977). He detailed nine main types along with innumerable subdivisions, much like a rainbow has seven primary colors but can produce millions of shades. [See endnote 11 for more information.](#))

This brief mention of the “families of consciousness” closes this segment. After making this connection, Seth has all the elements necessary to deal with the birth of the outer ego as a self-aware structure.

Comments:

– Seth opens this segment and points out the inadequacy in premodern and modern creation myths. To elaborate, the Judeo-Christian-Islamic universe was considered perfect in the beginning, but once people got involved things steadily got worse. There was a fall from grace in the Garden of Eden that was a woman’s fault (convenient for societies bent on keeping women subservient to men). In the angelic (subtle) realm things didn’t fare much better. The archangel Lucifer, originally a “good guy,” betrayed his “father” and was cursed to become the root of all the evil. It is rumored, for example, that he would later invent money.

The modern scientific universe is even more bleak and depressing because it still denies Causal Consciousness. Once set into motion, the universe simply runs on its own chaotic manner, with no guiding principles beyond the laws of physics (what Seth calls “smaller laws of cause and effect”). Galaxies, sunsets, and symphonies are all simple “accidents” of the laws of physics and “dumb” energy-matter. The universe itself will eventually run down through the process of entropy and destroy all life. However, with the absence of Causal Consciousness, in fact, ANY kind of consciousness, we’re stuck with theories about how dirt somehow became self-aware – sentient – with no larger purpose or goal.

Is it any wonder, then, why there is so much despair, dysfunction, and suffering in many premodern and modern societies founded on these core belief systems? Still, this is why postmodern worldviews are struggling to emerge. Seth's postmodern myth includes important truths from premodern and modern myths. Again, the shining gems in premodern myths are Causal Consciousness within a "Great Chain of Being." That gem, however, was discarded in the modern Big Bang myth. But in turn, science produced its own gems by mapping various stages of evolution and human development.

In hindsight it seems obvious, but Seth takes premodern peanut butter, puts it together with modern chocolate to create a postmodern Reeses Cup! Hmmm.

– Seth's tale is also a variation of the ancient Hindu story of Involution/Evolution described by Sri Aurobindo in *The Life Divine* (1949). In Aurobindo's creation mythos, the physical field was created by "the Absolute" dividing into three Aspects: 1. Existence (All-That-Is), 2. Consciousness-Force (self-aware CUs), and 3. Delight (value fulfillment). There was a fourth Aspect, a Supramental power (subtle EEs) that enabled the Consciousness Force (causal CUs) to create physical matter. Thus, the Supramental power (EEs) organized the Absolute into all fields within creation. As such, Existence (All-That-Is) is nested within all fields and is both immanent and transcendent. Finally, once manifest in physical terms, there is an unfolding or evolution in order of increasing hierarchical embrace.

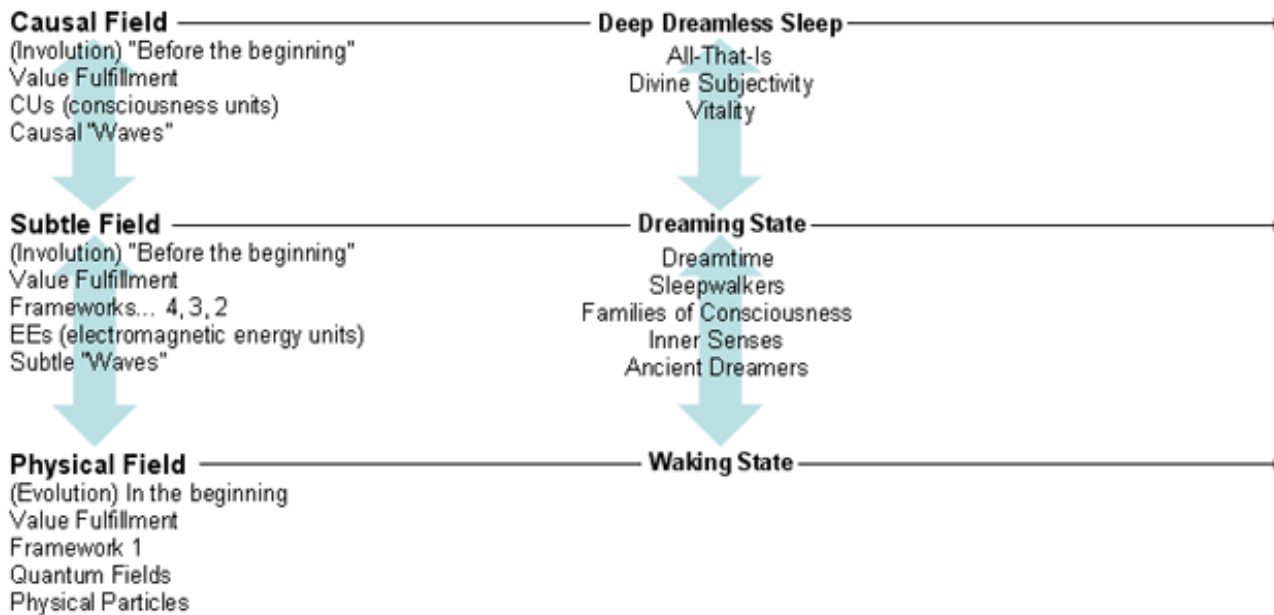
The similarities are striking. In Seth's version, involution and evolution are not strictly linear processes, but ongoing simultaneous interactions between causal, subtle, and physical fields. Therefore, involution doesn't occur only prior to the Big Bang, but constantly thereafter in concert with evolution. Involution thus helps to explain, or at least put forth as plausible, some of the paradoxes inherent in Seth's creation myth, for example, CUs and EEs involutory and evolutionary properties. (More on this later.)

– Finally, to summarize our story thus far: in nonphysical terms, the sleepwalkers created, involved, and divided into nine species of innate intention in the subtle field "before the beginning" of the physical universe. In physical terms, there is an "order of play" that unfolds first as a Big Bang, then as energy-matter, then plants, then animals, and then pre-egoic human beings influenced by innate intention that informs the purpose and meaning of life.

Seth's tale combines the essential gems of various premodern and modern myths:

- Interpenetrated Causal (CUs), subtle (EEs), and physical (quantum fields) fields ("Great Chain of Being")
- Causal Consciousness (All-that-Is, causal field)
- Intelligent Designers (sleepwalkers, subtle field)
- Purpose and meaning (value fulfillment)
- "Families" of subtle consciousness (innate intention)
- General stages of Involution ("before the beginning": Causal CUs ==> subtle EEs==>)
- A Big Bang ("in the beginning," physical field)
- General stages of Evolution (matter first, then biological forms, then human beings)

No small feat!



[\[Go to the top \]](#)

Seth on "The Garden of Eden (Awakening of the Outer Ego)" (pt.1)



Dreams, "Evolution," and Value Fulfillment, Vol. 1, Session 899, February 06, 1980.

"The Garden of Eden legend represents a distorted version of man's awakening as a physical creature. He becomes fully operational in his physical body, and while awake can only sense the dream body that had earlier been so real to him. He now encounters his experience from within a body that must be fed, clothed, protected from the elements – a body that is subject to gravity and to earth's laws. He must use physical muscles to walk from place to place. He sees himself suddenly, in a leap of comprehension, as existing for the first time not only apart from the environment, but apart from all of earth's other

creatures.

"The sense of separation is, in those terms, initially almost shattering. Yet [man] is to be the part of nature that views itself with perspective [i.e. is self-aware]. He is to be the part of nature that will specialize, again, in the self-conscious use of concepts. He will grow the flower of the intellect – a flower that must have its deep roots buried securely within the earth, and yet a flower that will send new psychic seeds outward, not only for itself but for the rest of nature, of which it is a part.

"But man looked out and felt himself suddenly separate and amazed at the aloneness. Now he must find food, where before his dream body did not need physical nourishment. Before, man had been neither male nor female, combining the characteristics of each, but now the physical bodies also specialized in terms of sexuality. Man has to physically procreate. Some lost ancient legends emphasized in a clearer fashion his sudden sexual division. By the time the biblical legends came into being, however, historical events and social beliefs were transformed into the Adam and Eve version of events.

"On the other hand, man did indeed feel that he had fallen from a high estate, because he remembered that earlier freedom of dream reality – a reality in which the other creatures were still to some degree immersed. Man's mind, incidentally, at that point had all the abilities that you now assign to it: the great capacity for contrast of imagination and intellect, the drive for objectivity and for subjectivity, the full capacity for the development of language – a keen mind that was as brilliant in any caveman, say, as it is in any man on a modern street.

"But if man felt suddenly alone and isolated, he was immediately struck by the grand variety of the world and its creatures. Each creature apart from himself was a new mystery. He was enchanted also by his own subjective reality, the body in which he found himself, and by the differences between himself and others like him, and the other creatures. He instantly began to explore, to categorize, to point out and to name the other creatures of the earth as they came to his attention.

"In a fashion, it was a great creative and yet cosmic game that consciousness played with itself, and it did represent a new kind of awareness, but I want to emphasize that each version of All-That-Is is unique. Each has its purpose, though that purpose cannot be easily defined in your terms. Many people ask, for example: 'What is the purpose of my life?' Meaning: 'What am I meant to do?' but the purpose of your life, and each life, is in its being. That being may include certain actions, but the acts themselves are only important in that they spring out of the essence of your life, which simply by being is bound to fulfill its purposes.

"Man's dream body is still with him, of course, but the physical body now obscures it. The dream body cannot be harmed while the physical one can – as man quickly found out as he transformed his experience largely from one to the other. In the dream body man feared nothing. The dream body does not die. It exists before and after physical death. In their dream bodies men had watched the spectacle of animals 'killing' other animals, and they saw the animals' dream bodies emerge unscathed.

"They saw that the earth was simply changing its forms, but that the identity of each unit of consciousness survived – and so, although they saw the picture of death, they did not recognize it as the death that to many people now seems an inevitable end.

"[Men] saw that there must be an exchange of physical energy for the world to continue. They watched the drama of the 'hunter' and the 'prey,' seeing that each animal contributed so that the physical form of the earth could continue – but the rabbit eaten by the wolf survived in a dream body that men knew was its true form. When man 'awakened' in his physical body, however, and specialized in the use of its senses, he no longer perceived the released dream body of the slain animal running away, still cavorting on the hillside. He retained memory of his earlier knowledge, and for a considerable period he could now and then recapture that knowledge. He became more and more aware of his physical senses, however: Some things were definitely pleasant and some were not. Some stimuli were to be sought out, and others avoided, and so over a period of time he translated the pleasant and the unpleasant into rough versions of good and evil.

"Basically, what made him feel good was good. He was gifted with strong clear instincts that were meant to lead him toward his own greatest development, to his own greatest fulfillment, in such a way that he also helped to bring about the highest potentials of all of the other species of consciousness. His natural impulses were meant to provide inner directives that would guide him in just such a direction, so that he sought what was the best for himself and for others."

Session 901, February 18, 1980.

"At the time of this awakening man did experience, then, some sense of separation from his dream body, and from his own inner reality – the world of his dreams – but he was still far more aware of that subjective existence than you are now.

"The practical nature of his own dreams was also more apparent, for again, his dreams sent him precise visions as to where food might be located, for example, and for some centuries there were human migrations of a kind that now you see the geese make. All of those journeys followed literal paths that were given as information in the dream state. [But] more and more man began to identify himself with his exterior environment. He began to think of his inner ego almost as if it were a stranger to himself. It became his version of the soul, and there seemed to be a duality – a self who acted in the physical universe, and a separate spiritlike soul that acted in an immaterial world.

"... Man does have an instinct and a desire to live, and he has an instinct and a desire to die. The same applies to other creatures. In his life [each] man is embarked upon a cooperative venture with his own species, and with the other species, and dying he also in that regard acts in a cooperative manner, returning his physical substance to the earth. Physically speaking, man's 'purpose' is to understand the qualities of love and creativity, to intellectually and psychically understand the sources of his being, and to lovingly create other dimensions of reality of which he is presently unaware. In his thinking, the quality of his thoughts, in their motion, he is indeed experimenting with a unique and a new kind of reality, forming other subjective worlds which will in their turn grow into consciousness and song, which will in their turn flower from a dream dimension into other ones. Man is learning to create new worlds. In order to do so he has taken on many challenges.

"... You are aware of such activities now as automatic speaking and automatic writing, and of sleepwalking. These all give signs in modern times of some very important evidence in man's early relationship with the world and with himself.

"Sleepwalking was once, in that beginning, a very common experience – far more so than now – in which the inner self actually taught the physical body to walk and hence prevented the newly emerged physically oriented intellect from getting in its own way, asking too many questions that might otherwise impede the body's smooth spontaneous motion.

"In the same fashion man is born with an inbuilt propensity for language, and for the communication of symbols through pictures and writing. He spoke first in an automatic fashion that began in his dreams. In a fashion, you could almost say that he used language before he consciously understood it. It is not just that he learned by doing, but that the doing did the teaching. Again, lest there be a sharply inquiring intellect, wondering overmuch about how the words were formed or what motions were necessary, his drawing was in the same way automatic. You might say – almost – that he used the language 'despite himself.' Therefore, it possessed an almost magical quality, and the 'word' was seen as coming directly from God."

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Summary of Concepts:

– The Garden of Eden myths found in Juedo-Christian-Islamic texts are premodern interpretations of the "awakening" of the fully self-aware outer ego in the physical body. Seth mentioned earlier that plants and animals preceded humans in this "awakening" process. There was an inherent, natural order to the involutory/evolutionary process in which humans "awakened" and "evolved" after other "species of consciousness" like plants and animals.

Yet, Seth doesn't specify many details. Of necessity his story is very general. Was there was a global, simultaneous awakening achieved after some inner criteria achieved a critical mass, or that it was a gradual process across the planet. He uses variations of the word "sudden," for example, "suddenly, in a leap of comprehension," and "But man looked out and felt himself suddenly separate and amazed at the aloneness." But how sudden is sudden? Nanoseconds, weeks, or centuries? We don't yet know.

Still, the dream body that had served as the primary focal point "before the beginning" faded into a deeper, more subconscious area as the dazzling array of physical sense data more fully dominated the waking state. The waking ego ("particle focus") that made decisions in space-time through free will was constructed with increasing stability from the depths of the inner ego ("wave focus").

Success at last! But our success had a double edge to it, the physical body now had to be fed, clothed, protected from the elements. It was now subject to the basic root assumptions that govern our universe, like the law of gravity and the speed of light. We, as outer egos, now saw ourselves "suddenly, in a leap of comprehension, as existing for the first time not only apart from the environment, but apart from all of earth's other creatures." This initial awakening, the sense of individuality and "separation" from the inner ego was almost shattering for many of us.

"Yet [man] is to be the part of nature that views itself with [self-aware] perspective." In other words, as British biologist Julian Huxley (1887-1975) marveled, with the emergence of the outer ego, for the first time "evolution became aware of itSelf."

– The Adam and Eve myth also represents the manifestation of genders from our inner ego. "Before the beginning" there was no need for this type of specialization in the subtle field which is inherently transsexual.

– With the manifestation of the outer ego more or less completed, we began to hone our intellects and intuitions. Intellectually, we were now able to discern differences and were amazed to discern a world of objects, processes, and qualities. This must have been when penis envy began :-). Intuitionally we were still deeply connected to the subtle "dreamtime" and relied heavily on our dreams and subjective knowing as we settled into a precise type of linear neurological "particle focus."

– At some time we are each bound to wonder just what our purpose in life is? Our purpose is contained within our own spontaneous being and is much simpler than some philosophies make it out to be. As physically manifest creatures, our purpose is simply *to be ourselves*, to experience our own nature to its fullest potentials. For example, Seth said elsewhere that, "We have never told anybody to do anything, except to face up to the abilities of consciousness." ~ *The Individual and the Nature of Mass Events* (1981).

– As our physical senses fully blossomed we began to lock into a narrow spectrum of sequential neurological focus. We thus ignored other spectrums, for example our inner senses, that faded into ghostly, subtle traces that still remain. Today we call the affects of this ghost spectrum "paranormal," psychic, non-ordinary, and altered states.

Also, as we more fully immersed ourselves within physical egoic consciousness, we created a belief system of good and evil based upon our perception of pleasant and unpleasant physical sensations and experiences. This led, however, to all sorts of premodern religious belief systems of right and wrong that still exist today. And that is a much longer story!

– Value fulfillment, one of the laws of the inner universe, was the driving force that constantly fueled our impulses, like nuclear reactions fuel the sun. Our impulses are important reminders from our inner egos about certain choices within probabilities that could lead to our greatest fulfillment as individuals, a species, and as part of the "Great Chain of Being" (causal, subtle, and physical fields).

– With the stable emergence of the outer ego, the classical sense of duality was created. There was now me and you, us and them, subjects and objects, inner and outer. We had a physical body and senses, but also an inner body and senses. As we became more fully reliant on our physical senses, activities like automatic speaking, automatic writing, and sleepwalking remained as evidence of our inner knowing and heritage. Sleepwalking is how we taught our bodies to walk, we dreamed our languages, and further honed our intellects and intuitions.

– Our ability to use language initially appeared so magical that words were perceived by our newly "separated" outer egos as coming directly from God. This may be one reason why there are so many references in the Old Testament to God and Angels "speaking" to various people.

Comments:

Modern anthropological myths based on current fossil records claim that homo sapiens sapiens initially manifest in Olduvai Gorge, descended from great apes via natural selection and "random" genetic mutation, then slowly spread over the African continent, eventually crossing the Bering Straits to populate the North Americas. How accurate this tale is remains the subject of continued research since fossil records tell very true but partial stories.

However, according to Seth, our sleepwalker aspects experimented with dream plants, animals, and bodies in the subtle field during the eons that preceded this in physical terms. This is an important postmodern distinction in Seth's creation myth, one that shows how the evolution of our bodies is really part of a much larger involutory/evolutionary scheme. Also, it doesn't contradict or deny the modern myths based on fossil records, it simply transcends and includes them.

The transitional experience from the subtle "dreamtime" to the physical "waking time," terrifying as it was, has been safely tucked away in our collective subconscious (there is no UNconscious) so as not to scare the bejeebers out of us. This repression was a necessary side effect of the "forgetting" of All-That-Is (causal) and the inner ego (subtle) by the emerging outer ego (physical). This forgetting, this sense of separation, is where the Garden of Eden myth and belief system of good and evil (classical dualities) originated.

The concept of Satan actually represents our anthropomorphosized projection of this deep seated archetypal fear of separation from All-That-Is and inner ego. Satan is "real" in this sense, but that is another loaded statement. In psychological terms, it is an effect of the early repression into the collective subconscious of this birth terror, or sense of separation from Consciousness, and subsequent death terror, or sense of return to Consciousness. For instance, Seth mentioned that "... Man does have an instinct and a desire to live, and he has an instinct and a desire to die."

These birth and death instincts strongly colored the premodern era which current research suggests lasted for millions of years. Thus, our use of "premodern era" is really very, very broad and can be broken down into dozens of epochs with further research. The modern period, however, is only four hundred years old, and includes these instincts, but also contains the progressive dissociation of the "value spheres" of science, art, and morals mentioned in the Foreword. Again, this repression is considered pathological because it prevents further growth. The side effects include the horrors of two world wars, global warming, enforced poverty, addictions, etc. on a planetary scale. There is hope, however, as postmodern worldviews are struggling to heal the fragmentation, dissociation, alienation of modern worldviews.

– Now that our story has reached the premodern era, I want to review the "order of play" of evolution supported by Seth's narrative. Again, what makes this myth unique is how it integrates involutory and evolutionary ideas. As we saw in the previous segment this is no small feat and requires a bevy of concepts skillfully woven together. But I want to concentrate on the linear aspects for a moment because they support the case made by Ken Wilber in his postmodern magnum opus *Sex, Ecology, and Spirituality: The Spirit of Evolution* (1995).

The connective concept is the issue of sexual reproduction. Seth mentions there is no need for genders in the causal or subtle fields, but obviously there is a need for that in the physical. Though he doesn't cover it specifically, the moment that the first cell or cells formed, they began to reproduce. This remains one of the most beautiful and amazing facts of our physical existence. Modern science still claims it to be a meaningless accident. Postmodern sources, like Seth, claim otherwise, that Causal Consciousness was involved from "before the beginning."

Now, according to Seth the Adam and Eve myth also represents the manifestation of human genders by an inner ego that is inherently transsexual. "Before the beginning" there was no need for this type of specialization in the subtle field. However, with the Big Bang all the energy-matter within the physical field emerged from the subtle field. In Seth's terms, EEs finally slowed down en masse to form physical matter.

BANG! WHAM! ZOOM! WHOOSH..... Space-time and energy-matter were born....

We can characterize all initial matter as a *physiosphere*, the first great act of conscious creation *in the physical field*. Billions of years unfolded as matter slowly morphed into galaxies, solar systems, and planets. The Earth is born. But there is still no cellular life, just energy-matter ever morphing....

The next major phase of conscious creation on our planet was the emergence of cellular life, what we will call an *early biosphere* that featured all kinds of experiments with sexual reproduction. It included algae,

bacteria, viruses, plants, and basic water-life.

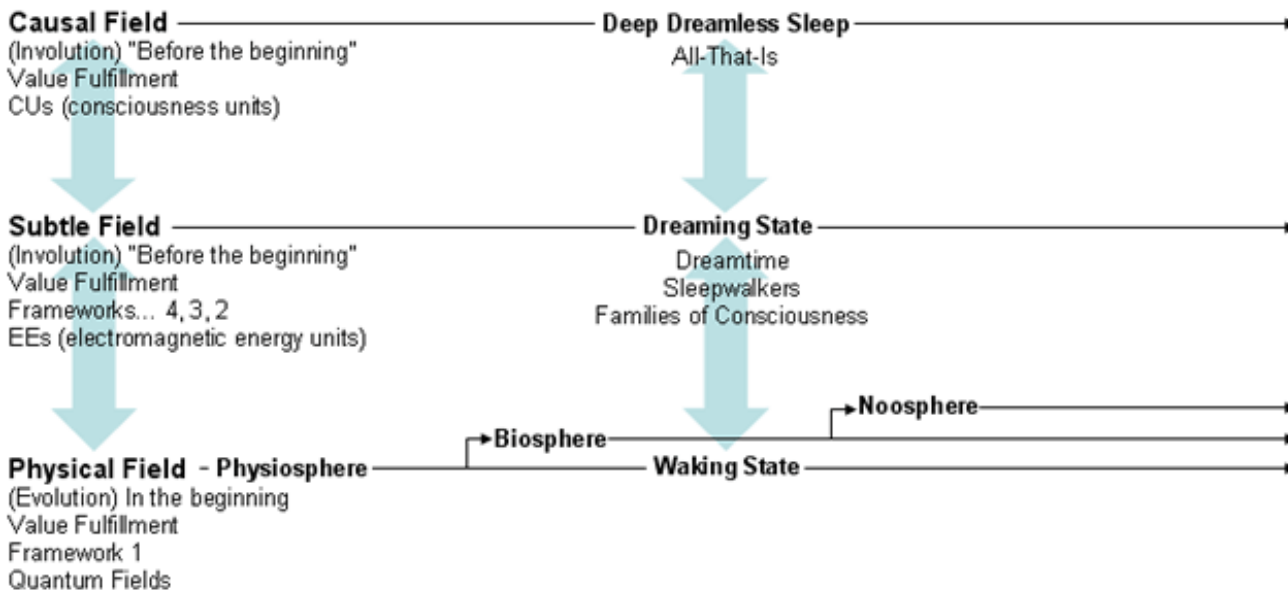
The next minor phase of conscious creation was the emergence of land-life – dinosaurs, birds, mammals, etc. as the *late biosphere* grew in complexity. Land-life now contains limbic systems, nervous systems, immune systems, and circulatory systems. Still, up to this point evolution is not yet self-aware in terms of the outer ego. It is conscious, make no mistake, but not yet in an order of complexity that gives rise to self-reflexive awareness. Thus, we still have only the *biosphere* at this stage. It is likely billions of years old, but there's no way to prove this empirically at this point.

Now the stage is set for the most recent major phase of conscious creation, the emergence of human beings, or what we will call the *noosphere*, coined by Jesuit Paleontologist Teilhard de Chardin (1881-1955). This stage is defined in terms of increased complexity and hierarchical unfolding. Each stage transcends and includes its predecessors *but not vice versa*. This "not vice versa" is the key. If we destroy the *noosphere*, for instance, the *biosphere* will still exist. However, if we destroy the *biosphere*, the *noosphere* is also destroyed. Thus, we have a directional, hierarchical unfolding of evolution supported by Seth's narrative, one that blends the gems of premodern and modern myths.

Overall, then, we find three major phases of conscious creation in the physical field to date:

1. *physiosphere* (all matter, @16 billion years old)
2. *biosphere* (all biological life, includes matter, @2 billion years old)
3. *noosphere* (all humans, includes biological life and matter, @2-6 million years old).

Thus, human beings are compound creatures, the result of three major evolutionary phases (*physios*, *bios*, and *noos*). Our bodies are literally made of stardust, our minds the stuff of dreams.



Finally, we can now clearly see a direction, pull, or telos to conscious creation in the physical field. Over the last 16 billion years our universe has gradually become increasingly complex, conscious, and now self-aware. But this is a good news/bad news situation. The good news is that the human noosphere yearns toward the "remembrance" of subtle and causal fields. This hints at what may lie in store in the future. Teilhard de Chardin speculated about a physical Omega point, Ken Wilber speculates about the potential for psychic, subtle, and causal stages in the physical field. However, the bad news is that we can create physical, mental, and even spiritual dis-ease along the way. As the world becomes increasingly complex, so do the good news/bad news potentials. The evidence is all too plain to see in the twenty-first century world around us.

Still, our collective purpose according to Seth "is to understand the qualities of love and creativity, to intellectually and psychically understand the sources of [our] being, and to lovingly create other dimensions of reality of which [we are] presently unaware. ... In order to do so [we have] taken on many challenges." Wow! We can also find plenty of evidence of love, creativity, psychic understanding, and so on in the world around us. I don't know about you, but I see a cup that is half-full, not half-empty!

[\[Go to the top \]](#)

Seth on "The Garden of Eden (Awakening of the Outer Ego)" (pt.2)



Dreams, "Evolution," and Value Fulfillment, Vol. 1, Session 903, February 25, 1980.

"The world as you know it exists as it does because you are yourself a living portion of a vast 'conscious grid' of perception.

"Every cell, in those terms, is a sender and a receiver. All of the larger divisions of life – the mammals, fish, birds, and so forth – are an integral part of that living gridwork. The picture of the world is not only the result of those messages transmitted and received, however, but is also caused by the relationships between those messages. In your terms, then, all of life's large classifications were present 'at the beginning of the world.' Otherwise there would have been vast holes in the grid of perception that makes possible the very sensations of physical life.

"In a manner of speaking, the physical universe is 'transposed' upon another reality that must be its source. The world was and is created in dimensions outside of time, and outside of space as you understand it.

"Other realities quite as legitimate as your own, quite as vital, quite as 'real,' coexist with your own, and in the terms of your understanding, 'in the same space' – but of course in terms of your experience those spaces and realities would appear to be quite separate. No systems are closed, however, so that basically the living grid of perception that causes one world or reality is also 'wired into' all other such systems. There is a give-and-take between them.

"The grids of perception that compose your world give you the world picture as you experience it because your physical senses put you in a certain position within the entire grid. Animals, for example, while part of your experience, are also 'tuned into' that grid at another level. The large classifications of mammals, fish, birds, men, reptiles, plants, and so forth, are [each] an integral part of that larger perceptive pattern – and that pattern in those terms had to be complete even in the beginning of your time.

"... Man does not in his physical development pass through the stages supposedly followed by the hypothetical creature who left the water for the land to come a mammal – but each species does indeed have written within it the knowledge of 'its past.' Part of this, again, is most difficult to express, and I must try to fill out old words with new meanings. The reincarnational aspects of physical life, however, serve a very important purpose, providing an inner subjective background. Such a background is needed by every species.

"Reincarnation exists, then, on the part of all species. Once a consciousness, however, has chosen the larger classification of its physical existences, it stays within that framework in its 'reincarnational' existences. Mammals return as mammals, for example, but the species can change within that classification. This provides great genetic strength, and consciousnesses in those classifications have chosen them because of their own propensities and purpose. The animals, for example, seem to have a limited range of physical activity in conscious terms, as you think of them. An animal cannot decide to read a newspaper. Newspapers are outside of its reality. Animals have a much wider range, practically speaking,

in certain other areas. They are much more intimately aware of their environment, of themselves as separate from it, but also of themselves as a part of it. In that regard, their experience deals with relationships of another kind.

"These grids of perception 'do not exist forever' in your dimension of time, for your dimension of time cannot hold anything that is outside it. Once a world exists, however, it becomes imprinted or stamped upon eternity, so that it exists in time and out of it 'at once.'

"When you ask: 'When did the world begin?' or 'What really happened?' or 'Was there a Garden of Eden?', you are referring to the world as you understand it, but in those terms there were earths in the same space before the earth you recognize existed, and they began in the manner that I have given you in the early chapters of this book. The patterns for worlds – the patterns – continue in your time dimension, though in that time dimension those worlds must disappear, again, to continue 'their existence outside of time.' The patterns are filled out again.

"In the case of earth the grid of perception is simply used differently, certain areas becoming prominent in some eras, and less prominent in others. Using your idea of time, I can only say that when the entire gestalt of consciousness that formed a particular earth have formed its reality to the best of their abilities, fulfilling their individual and mass capacities as far as possible, then they lovingly turn over that grid to others and continue to take part in existences that are not physical in your terms. And that has happened many times. Your tale about the Garden of Eden, then, is a legend about earth's last beginning. Each world is so cunningly constructed, again, that each consciousness, regardless of its degree, plays a vital part. And each of your actions, however inconsequential, becomes connected in one way or another – in one way or another – to each other reality and each other world."

Session 904, February 27, 1980.

"The Garden of Eden story in its most basic sense refers to man's sudden realization that now he must act within time. His experiences must be neurologically structured. This immediately brought about the importance of choosing between one action and another, and made acts of decision highly important.

"... This is, again, difficult to explain, but free will operates in all units of consciousness, regardless of their degree – but it operates within the framework of that degree. Man possesses free will, but that free will operates only within man's degrees – that is, his free will is somewhat contained by the frameworks of time and space.

"He has free will to make any decision that he is able to make. This means that his free will is contained, given meaning, focused, and framed by his neurological structure. He can only move, and he can only choose therefore to move, physically speaking, in certain directions in space and time. That time reference, however, gives his free will meaning and a context in which to operate. We are speaking now of conscious decisions as you think of them.

"You can only make so many conscious decisions, or you would be swamped and caught in a constant dilemma of decision making. Time organizes the available choices that are to be made. The awakening mentioned earlier, then, found man rousing from his initial 'dreaming condition,' faced suddenly with the need for action in a world of space and time, a world in which choices became inevitable, a world in which he must choose among probable actions – and from an infinite variety of those choose which events he would physically actualize. This would be an almost impossible situation were the species – meaning each species – not given its own avenues of expression and activity, so that it is easier for certain species to behave in certain manners. And each species has its own overall characteristics and propensities that further help it define the sphere of influence in which it will exert its ability to make choices.

"Each species is endowed also, by virtue of the units of consciousness that compose it, with an overall inner picture of the condition of each other species, and further characterized by basic impulses so that it is guided toward choices that best fulfill its own potentials for development while adding to the overall good

of the entire world consciousness. This does not curtail free will any more than man's free will is curtailed because he must grow from a fetus into an adult instead of the other way around.

"The differences among all species are caused by this kind of organization, so that areas of choice are clearly drawn, and areas of free activity clearly specified. The entire gestalt of probable action, therefore, is already focused to some degree in the species' differentiations. In the vast structure of probable activity, however, far more differentiation was still necessary, and this is provided for through the inner passageways of reincarnational existence.

"Each person, for example, is born with his or her uniquely individual set of characteristics and abilities, likes and dislikes. Those serve to organize individual action in a world where an infinite number of probable roads are open – and here again, private impulses are basically meant to guide each individual toward avenues of expression and probable activities suited best to his or her development. They are meant, therefore, as aids to help organize action, and to set free will more effectively into motion. Otherwise, free will would be almost inoperable in practical terms: Individuals would be faced by so many choices that any decisions would be nearly impossible. Essentially, the individual would have no particular leaning toward any one action over any other.

"By the time' that the Garden of Eden tale reached your biblical stories, the entire picture had already been seen in the light of concepts about good and evil that actually appeared, in those terms, a long time later in man's development. The inner reincarnational structure of the human psyche is very important in man's physical survival. Children – change that to 'infants' – dream of their past lives, remembering, for example, how to walk and talk. They are born with the knowledge of how to think with the propensity for language. They are guided by memories that they later forget.

"In time's reference, the private purposes of each individual appear also in the larger historical context, so that each person forms his corner of his civilization – and all individuals within a given time period have private and overall purposes, challenges that are set, probable actions that they will try to place within history's context."

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Summary of Concepts:

– Seth introduces the "grid of perception" metaphor to further explore the relationships between the physical, subtle, and causal fields within All-That-Is. Again, this creation myth is really about how All-That-Is functions as the Causal Consciousness within our physical universe. Seth uses this metaphor to show, once again, that our world and all of its species exist eternally as simultaneous, latent potentials for experience within All-That-Is. Therefore, modern theories of evolution and natural selection are incomplete, containing partial truths biased through the limits of biology and current neurological perception. They still don't adequately explain the *primary operating principles* that govern the emergence and development of our universe or any species from no-time into time, no-space into space, no-belief into belief. Seth's postmodern myth does just that.

– The "grid of perception" (All-That-Is) exists simultaneously in nonphysical and physical terms, that is, physical, subtle, and causal fields. Every aspect of the grid, in terms of causal consciousness units, is a sender and a receiver of information. Even though CUs can attune themselves to a "particle focus" when choosing individuation, all of the seeming divisions of life – mammals, fish, birds, etc. – are still an integral part of the living "grid of perception." Since CUs can simultaneously attune themselves to a nonlocal "wave focus," they are also in *direct contact with all other aspects* of the grid. In other words, CUs use their "wave focus" to consciously interpenetrate the physical, subtle, and causal fields ("there are no closed systems"), and their "particle focus" to consciously create physical individuality and seeming separation from Causal Consciousness.

– Physical reality is not solely the result of the actions of CU messages "transmitted and received, however,

but is also caused by the relationships between those messages." Put another way, the wave/particle duality of CUs simultaneously connects the physical, subtle, and causal fields.

– *In physical terms*, "all of life's large classifications were present 'at the beginning of the world.' Otherwise there would have been vast holes in the grid of perception that makes possible the very sensations of physical life." That is, the subtle and causal fields are the Primal Cause of all physical constructions, and even though it takes billions of years in the physical field for the *physios*, *bios*, and *noos* aspects to unfold and develop, all of the classifications – the entire ecosystem – were designed and enfolded as potentialities "in the beginning" of the physiosphere (Big Bang).

– The physical field (quantum fields) exists simultaneously interpenetrated with the subtle (EEs) and causal (CUs) fields. The subtle and causal fields appear hidden from our physical senses, since they consist of no-time, no-space, and no-belief. The "grid of perception" consists of these interpenetrated fields, thus there is some form of give-and-take or communication between them. Again, there are no closed systems.

All classifications of "mammals, fish, birds, men, reptiles, plants, and so forth, are [each] an integral part of that larger perceptive pattern – and that pattern in those terms had to be complete even in the beginning of your time." Again, even though it takes billions of years in the physical field for the *physios*, *bios*, and *noos* to emerge and develop, the larger perceptive pattern was designed and enfolded as potentialities "in the beginning" of the physiosphere during the Big Bang. However, these potentialities aren't fixed or predetermined, but adapt and change as countless probable realities are explored in the physical field. Thus, the physical, subtle, and causal fields consciously create in a multidimensional give-and-take.

– Seth states that "... Man does not in his physical development pass through the stages supposedly followed by the hypothetical creature who left the water for the land to come a mammal..." This may be a reference to German biologist Ernst Haeckel's 19th century notion that "ontogeny recapitulates phylogeny." The idea was that ontogeny, beginning with fetal development recaps phylogenetic stages through which life has evolved. For example, a single cell develops into a fetus with rudiments of gills and a tail at one point.

Seth goes on to say that "... each species does indeed have written within it the knowledge of 'its past.' ... The reincarnational aspects of physical life, however, serve a very important purpose, providing an inner subjective background. Such a background is needed by every species. Reincarnation exists, then, on the part of all species." So Seth points to something deeper in the subtle field that he calls reincarnation, but does not give any clearer examples.

– Seth is clear elsewhere (*Seth Speaks, The "Unknown" Reality*/counterpart thesis) that reincarnation does not exist in terms of linear progression and certainly not in terms of moral cause-and-effect. However, there is an innate action within the subtle field where energy personality essence is simultaneously aware of all the lifetimes in the physical field. This is another key paradox to grok. In physical terms, we live one life at a time, we are born, grow, and die in a "particle focus." But simultaneously, our subtle field inner ego experiences and consciously creates within a vast, spaciously present "wave focus."

Thus, reincarnation provides the inner subjective background that supports every species. Seth hints that animals, birds, bacteria – all species – have their own relative type of inner ego and experience multiple, simultaneous focuses within the physical, subtle, and causal fields. In this light, reincarnation is nonlinear. Therefore, it is not really REincarnation, but another paradox inadequately expressed in English, one often distorted in premodern and postmodern worldviews by linear interpretations. As we saw in the Prologue, modern worldviews simply deny it altogether.

– Seth discusses the relationships between free will, choices, probabilities, and reincarnation; all innate qualities within All-That-Is/CUs. In physical terms, we are imbued with free will based upon our neurological, linear perception. When Seth says that "Man possesses free will, but that free will operates only within man's degrees – that is, his free will is somewhat contained by the frameworks of time and

space," he hints that each field – physical, subtle, and causal – *has nested species of free will*.

The tricky part is understanding how they are nested together in terms of CUs "wave focus" and simultaneous "particle focus." Obviously, we are still collectively working to understand that! But it goes a long way to better understand Seth's dictum that "you create your own reality." This "you" simultaneously exists in physical, subtle, and causal fields, and is thus *much more than our outer ego*.

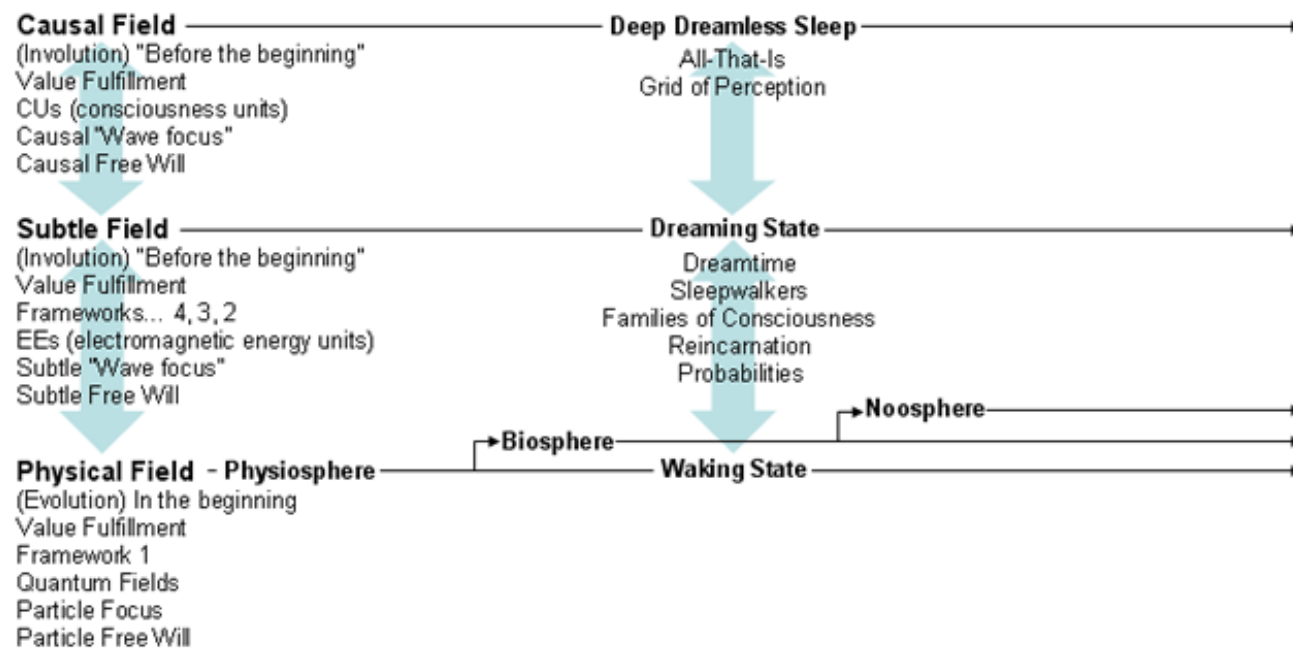
Philosophers, theologians, and scientists have discoursed with divergent views about the nature of free will for millennia. In the Sethian context, free will is an inherent, innate quality within CUs also expressed in the laws of the inner universe. In the physical field, free will is an incredible achievement after billions of years of involution/evolution. We each deserve a pat on the back!

Reincarnational relationships further hint at the multidimensional relationships between the physical, subtle, and causal fields. Our impulses are multidimensional in nature too, guided by the inner law of value fulfillment, and intended to help us reach our fullest potentials in terms of physical development. Areas of collective exploration are specified in the vast pools of probabilities and reincarnational relationships defined for each cycle within the grid of perception (physical, subtle, causal fields).

Free will thus works in complementary fashion with our impulses, which are another language "spoken" by the inner ego. These impulses are translated through the subconscious and into waking awareness and are meant to help mediate between the vast array of probable actions possible. So free will works in complementary fashion with our inner impulses, both guided by the inner law of value fulfillment.

All of this adds up to the private purposes and intents of each individual within "the larger historical context, so that each person forms his corner of his civilization – and all individuals within a given time period have private and overall purposes, challenges that are set, probable actions that they will try to place within history's context."

And the rest, as they say, is history!



Comments:

– Seth said that "there were earths in the same space before the earth you recognize existed, and they began in the manner that I have given you in the early chapters of this book. The patterns for worlds – the patterns – continue in your time dimension, though in that time dimension those worlds must disappear,

again, to continue 'their existence outside of time.' The patterns are filled out again."

This is very similar to the Hindu myth of Yugas, or billion year cycles in which the physical field ends and begins anew. This suggests that we are presently in the midst of yet another cycle. In physical terms, there was a beginning that we call the Big Bang and there will be an end. However, in subtle and causal terms, there are no beginnings or endings, just endless conscious creative play, the dance of Maya, the sport of Lila, the wheel of samsara involving and evolving as a Kosmic Symphony.

When "the entire gestalt of consciousness [physical, subtle, and causal aspects] that formed a particular earth have formed its reality to the best of their abilities, fulfilling their individual and mass capacities as far as possible, then they lovingly turn over that grid to others and continue to take part in existences that are not physical in your terms." In other words, the physical field is not the end game of involutory/evolutionary cycles, but one stage of overall development that simultaneously includes the subtle and causal fields.

"And that has happened many times. Your tale about the Garden of Eden, then, is a legend about earth's last beginning." Again, our current involutory/evolutionary cycle is just one of many, possibly infinite cycles of conscious creation. Thus, the earth is much older than we can imagine, since it exists in the subtle and causal fields for all eternity within a spacious present. This is what is meant when all the world's mystical traditions say there is no beginning, and no end to Consciousness, even though we in the physical field must contend with death.

This material also hints that the earth is much older than we presently understand. In one of Jane Roberts's worldview books, *The Afterdeath Journal of an American Philosopher* (1978), William James shares his experiences in an afterdeath "school for philosophers" where other philosophers telepathically share their knowledge and experience that the earth is much older than he supposes. At first James responds incredulously:

"Even from my understanding of earth's science since my death, the evidence for the planet's past wouldn't include the amount of time you seem to be implying. Earth isn't that old.'

"But even as I communicate this thought to him, I know that despite all evidence to the contrary, earth *is* that old. 'But it's impossible,' I say, and the philosophers laugh together and agree with me! As I stare from face to face, they say almost in unison, 'but quite true.' A slap in the face to logic, I think, a logic which presently has my own face stamped upon it. I grow stubborn and for a moment I feel an odd role reversal, remembering rebellious students who stood up protesting in audiences now and then while I tried to explain a given issue. Now I feel like one of those students, and uncomfortable in the process.

"Before my eyes flash again images of more civilizations than I can count, each flourishing, using what seems to be the same planet in different fashions, each with different relationships between men and the other species, each reflecting these characteristics through their own language and – oddest of all – interpreting man's state of being in completely different terms."

(12)

"There were far more civilizations on the earth than scientists suppose, and the earth is far older than your records show, or the evidence will support." **(13)**

The essential paradox of All-That-Is expresses that we have always existed, yet not in this human form, but as an infinitely powerful Consciousness with the potential for endless creativity, exploration, and experience. At this point in our story, Seth's conscious creation myth can be summarized as follows:

All-That-Is eternally "forgets" (involution) and "remembers" (evolution) ItSelf in infinite variations through a "grid of perception" (physical, subtle, and causal fields).

Seth put it this way from the perspective of The One:

"All portions of All-That-Is do not recognize themselves consciously as All-That-Is. But know themselves mainly as individuals, not as the prime gestalt individual. When realization is reached at the highest level, then All-That-Is instantly creates new realities, and to some extent, you see, loses the conscious knowledge of its own identity.

"The loss is always temporary and self-generated." [\(14\)](#)

German philosopher Immanuel Kant (1724-1804) expressed this paradox from the perspective of The Many.

"Human reason, in one sphere of its cognition, is called upon to consider questions, which it cannot decline, as they are presented by its own nature, but which it cannot answer, as they transcend every faculty of the mind.

"It falls into this difficulty without any fault of its own. It begins with principles, which cannot be dispensed with in the field of experience, and the truth and sufficiency of which are, at the same time, insured by experience. With these principles it rises, in obedience to the laws of its own nature, to ever higher and more remote conditions. But it quickly discovers that, in this way, its labours must remain ever incomplete, because new questions never cease to present themselves; and thus it finds itself compelled to have recourse to principles which transcend the region of experience, while they are regarded by common sense without distrust. It thus falls into confusion and contradictions, from which it conjectures the presence of latent errors, which, however, it is unable to discover, because the principles it employs, transcending the limits of experience, cannot be tested by that criterion. The arena of these endless contests is called Metaphysic." [\(15\)](#)

English humorist Douglas Adams (1952-2001) also intuited this paradox in two succinct sentences, which I sometimes refer to as "the Adams' Axiom."

"There is a theory which states that if ever anyone discovers exactly what the Universe is for and why it is here, it will instantly disappear and be replaced by something even more bizarrely inexplicable. There is another theory which states that this has already happened." [\(16\)](#)

A Zen koan asks, "show me your Original Face before your mother and father were born." Do you remember your Original Face "before the beginning?"

[\[Go to the top \]](#)

Additional Thoughts

by Paul M. Helfrich

So there you have it, a summary of the first five chapters of *Dreams, "Evolution," and Value Fulfillment*, Vol. 1, where Seth chronicles the emergence of all of consciousness – including Us! – into physical energy-matter from a Causal Source he calls All-That-Is.

The creation of the world and everything in it... hmmm, I can just hear comedian Bill Murray in his best *Caddy Shack* character voice saying, "this is truly a Cinderella story, a little bundle of energy named All-That-Is dreams of becoming entire universes and then everything in them, from cheese wiz to cheese cloth, caterpillars to camels, carpenters to chemists, and in a blinding flash of inspiration sinks a cosmic 600 billion foot putt that bursts forth to create everything including you and me."

But seriously, if we understand that everything – all energy-matter and space-time – is an expression of consciousness, all lovingly fueled by a Causal Source, then Seth's creation myth provides a postmodern tapestry in which to better understand the complexities of reality creation in a way that premodern religious and modern scientific myths do not. As we have briefly seen, Seth wove his story within a cosmology that includes:

- All-That-Is/consciousness units (CUs/causal field)
- sleepwalkers/electromagnetic energy units (EEs/subtle field)
- Frameworks 4, 3, 2 (subtle field)
- the dream state (subtle field) functions as a "language of translation" for the waking state (physical field)
- Framework 1 (physical field)
- the paradoxical "before the beginning"
- families of consciousness (innate intention)
- the multidimensional psyche (outer ego, subconscious, inner ego)
- the inner senses (deep intuitions/translogical hyperception)
- reincarnation in the context of simultaneous time frameworks
- probabilities

In closing, then, let's take a further look at the key concepts in Seth's creation myth: *dreams*, *evolution*, and *value fulfillment*. Notice that each one centers on either the physical, subtle, or causal fields. For instance, dreams focus on the subtle, evolution on the physical, and value fulfillment on the causal. Thus, Seth even used the book's title to point out key involutionary/evolutionary forces at work in the ongoing creation of our universe. However, to make the flow smoother, the order in this closing section has been changed to evolution (physical), dreams (subtle), and value fulfillment (causal).

On Evolution (Physical Field)

"Matter, which appears to be merely passive and without form and arrangement, has even in its simplest state an urge to fashion itself by a natural evolution into a more perfect constitution."
~ Immanuel Kant



It is interesting that Seth's creation myth bears a remarkable similarity to other creation myths from around the world. Though they are beyond the scope of this essay, one myth in particular, the Aboriginal myth of the *alcheringa* or the "dreamtime" as English researcher Frank Gillen coined it in 1896, bears a closer look. It maps closely to the essential nature of what Seth describes in the opening chapters of *Dreams*, "Evolution," and *Value Fulfillment*.

According to this Aboriginal creation myth, time emerged from a timeless realm, supernatural beings

created the world and then fell into an exhausted "slumber" becoming the very parts of the earth itSelf – oceans, forests, lakes, mountains, and sky. These supernatural beings seem remarkably similar to Seth's sleepwalkers – those early entities "in trance" who formed the planet, its geography, and ecosystem.

In the Aboriginal myth, the action of dreaming plays a central role in the creation. According to physicist Fred Alan Wolf (b.1934):

"As new as the Dreamtime concept of this reality may appear to us, Australian Aborigines claim to have 'memory' of this realm dating back nearly 150,000 years. From this realm, a long time ago, the world of mind, matter, and energy arose as a dream of the 'Great Spirit.' Thus Aboriginal thinking suggests that the universe or God is itself dreaming into existence all of what we experience." (17)

"The dreamtime came to an end when the supernatural beings left the surface of the earth. But the mythical past was not lost forever; on the contrary, it is periodically recovered through the tribal rituals.

"When all these earth-born supernatural beings had accomplished their labors and completed their wanderings, overpowering weariness fell upon them. The work that they had performed had taxed their strength to the utmost, thus they sank back into their original slumbering state and their bodies either vanished into the ground – often at the site where they had first emerged – or turned into rocks, trees, or sacred objects." (18)

Sounds familiar doesn't it?

The modern belief system of evolution – the linear development from "lower" to "higher" life forms based upon the random, UNconscious principles of natural selection and genetic mutation – is an inadequate model to explain the dreaming nature of the subtle field, and the progenitor nature of the causal field. And this is not to discredit the brilliant insights of Charles Darwin, who dealt primarily with biospheric evolution, not physiospheric or noospheric, but only to suggest that a postmodern theory is required to integrate Causal Consciousness back into the story. And Seth's conscious creation myth clearly supports that.

Now, let's take a brief look back in time, to cosmologies in Western history that have been overshadowed due to a variety of political, scientific, and religious reasons to get a sense of where the belief system of evolution came from. Up until the sixteenth century, the consensus view dating back to Aristotle in the fourth century B.C. had the earth at the epicenter of God's divine domain. Then, modern Polish astronomer Nicolas Copernicus came along and scandalized the premodern religious ruling class by showing that the earth was not the center of the universe, that it actually revolved around the sun. And later that century:

"A generation after Copernicus, Giordano Bruno (1548-1600) dealt a potentially fatal blow to the crumbling Aristotelian cosmology by declaring that not even the Sun was at the center of the universe – there is *no center*, he said. The universe is acentric – infinite in space and in time. In Bruno's cosmology, there was no creation – mythological, theological, or scientific. The universe was eternal; matter was co-eternal with god. In fact, the universe of matter was god because matter itself was intelligent. Whereas Copernicus survived the Holy Inquisition by keeping quiet about his ideas until the year of his death, Bruno, much more audacious and provocative, paid for his 'sins' [of challenging the authority of Aristotle and the Church] by being burned alive at the stake in 1600." (19)

It wasn't long after that Isaac Newton (1642-1727), a modern mathematician and scientist, formulated his theories based upon the belief that the universe was a vast machine set into motion by a God quite separate and outside of the physical field. Underlying laws could be known once the governing principles were discerned. In essence, Newton believed that physical reality could be understood via scientific inquiry and reason. Many others contributed and expanded this new view of the universe for several centuries leading up to Charles Darwin (1809-1882) and his theories on evolution, first published in *The Origin of*

Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life in 1859.

Though Darwin did not believe that all matter and energy was conscious in some form, there were other thinkers, notably mathematician and philosopher Alfred North Whitehead (1861-1947) who did. In his later years he outlined a philosophy called *Process Thought* that proposed that all energy-matter had some kind of experience. It all depended on perspectives. Thus, he extended experience and perspectives all the way down to the atomic. He recognized that, contrary to the popular Newtonian view the universe is one big machine, the Whole was always greater than the sum of its parts.

In the twentieth century, physicist David Bohm (1917-1991), a student of Einstein's, suspected the existence of hidden source fields from which the physical springs. He formulated something similar to Seth's frameworks of consciousness. What Seth terms Framework 1 Bohm terms the *explicate order*, Framework 2 is the *implicate order*. Bohm identified what he called *quantum potential* that physicists still have not proved or disproved to this day.

Evolutionary theorist Ervin Laszlo (b.1932) continues to explore the limits of the physical field and scientifically prove the existence of hidden source fields. In *Science and the Akashic Field: An Integral Theory of Everything* (2004) Laszlo integrates cosmology, quantum physics, biology, and consciousness research. There is even a mention of Jane Roberts and Seth in the section on consciousness research (on p. 95). Bohm, Laszlo, and many like them are proof that postmodern scientists are working to extend science beyond the limits of premodern and modern theories.

However, we still have a long way to go before we scientifically understand the mechanics of Seth's conscious creation myth and its CUs, EEs, and quantum fields. The paradox of time and no-time fields, and All-That-Is as involutory Ground and evolutionary Goal still vexes modern and postmodern evolutionary theory. Treated by the modern mainstream as though it were a fact, evolution, natural selection, and genetic mutation are wielded as the calcified dogma of scientism, not science, when proponents don't provide adequate explanations for how consciousness exists beyond a mere epiphenomenon of the brain. Again, Consciousness desperately seeks to find its way back into the postmodern world.

Ken Wilber (b.1949) is a postmodern psychologist and philosopher who has worked on a theory of consciousness for over thirty years. In *Sex, Ecology, and Spirituality* (1995) he formulated what he calls an integral theory of consciousness that highlights four simultaneous perspectives, none of which can be reduced to the other. These *quadrants* exist in our awareness right now:

1. Outer (objective) / singular (individual) / It / behavioral in relation to...
2. Inner (subjective) / singular (individual) / I / intentional in relation to...
3. Inner (subjective) / plural (collective) / We / cultural in relation to...
4. Outer (objective) / plural (collective) / Its / social

Each quadrant, then, shares an evolutionary axis from relatively "lower" to "higher" development that includes gems from Darwin's theory; for example, the reptilian brain stem is a "lower" form of the mammalian brain. It also features important first person perspectives missing from modern, reductionist empiricism. Thus, Wilber greatly expands upon problematic areas like the exclusion of subjective experience and its relationship to objective experience (intersubjectivity, interobjectivity). He shows that,

"...consciousness actually exists distributed across all four quadrants with all of their various levels and dimensions. There is no one quadrant (and certainly no one level) to which we can point and say, There is consciousness. Consciousness is in no way localized in that fashion. ...It is true that the Upper Left quadrant [i.e., inner (subjective) / singular / I] is the locus of consciousness as it appears in an individual, but that's the point: as it appears in an individual. Yet consciousness on the whole is anchored in, and distributed across, all of the quadrants – intentional, behavioral, cultural, and social. If you 'erase' any quadrant, they all disappear, because each is intrinsically necessary for the existence of the others." (20)

The key to the quadrants, then, is that they prevent reductionism and promote integralism. That is, on the one hand modern science reduces all subjective, inner perspectives to things, its, and processes. Even the so-called holistic web of life systems theory omits interiors! On the other hand, extreme forms of certain postmodern theories, such as New Age idealism and panpsychism, reduce everything to interiors. The integral impulse simply situates both interiors and exteriors, individual and collective dimensions to serve as a check and balance against going to extremes.

Moreover, the latest version (Wilber-5) integrates physical, subtle, and causal fields, and offers extensive cross-cultural evidence for their existence. Thus, a more balanced and comprehensive methodology becomes a sine qua non. While there are many issues to be worked out in the decades ahead, this is the most comprehensive postmodern theory of consciousness to date, one that moves far beyond the modern Darwinian model because it includes consciousness and Consciousness.

Involution/Evolution

According to the gems of various premodern traditions, the primary paradox of All-That-Is just this: It is simultaneously both Ground and Goal, Designer and Designed, Unborn and Born, Transcendent and Immanent. The premodern traditions rightly claim this paradox can only be unraveled, fully disclosed, and directly realized through meditation and what Seth calls inner senses. Earlier, we summarized this primal paradox as follows:

All-That-Is eternally “forgets” (involution) and “remembers” (evolution) ItSelf in infinite variations through a “grid of perception” (physical, subtle, and causal fields).

Ken Wilber, who has done extensive cross-cultural research on the premodern traditions, explains it this way:

“*Involution* also means ‘to get involved, entangled, enmeshed.’ And using the term this way, it is best to speak of involution as Spirit’s [All-That-Is] ‘descending into’ and getting ‘lost’ in or ‘entangled’ in the manifest world. In involution, Spirit goes out of Itself, alienates Itself, creates a manifest world of otherness and manyness, and becomes (illusorily) entangled and enmeshed in that illusory world [what Seth calls *divine camouflage*]. Then, in the second movement, Spirit begins the return to Spirit, as Spirit; it grows and evolves and develops, from matter to body to mind to soul to Itself. And this movement is then properly called *evolution*: Spirit is rolling out or turning out from its illusory [camouflage] involvement with Otherness.” **(21)**

Wilber’s *Integral Psychology* (2000) synthesizes more than one hundred premodern, modern, and postmodern developmental systems from East, West, North, and South. Theorists include Plotinus, Patanjali, St. Teresa, Baldwin, Freud, Leadbetter, Aurobindo, Steiner, Piaget, Grof, Tiller, Maslow, Gardener, Habermas, Gebser, Graves, Beck, Kohlberg, Armon, Gilligan, Kegan, Cook-Greuter, Wade, to name a few. However, it is only the premodern systems that include involution, and the reasons are beyond the scope of this essay, but involve the modern West’s dissociation of the three value spheres (science, art, and morals) mentioned earlier. So it is to the premoderns we must look for details on involution.

“... according to the [premodern] perennial philosophy, *in order* for evolution – which is the unfolding of higher structures – to occur at all, those higher structures must, *in some sense*, be present from the start: they must be enfolded, as *potential*, in the lower modes. If not, then evolution is nothing but creation *ex nihilo*, out of nothing. And, as theologians have long known, out of nothing you get nothing – *ex nihilo nihil fit*. And the story of involution is simply the story of how the higher modes came to be lost in the lower – how they came to be enwrapped and enfolded in the lower states. Involution, or the enfolding of the higher in the lower, is the precondition of evolution, or the unfolding of the higher states from the lower.” **(22)**

That lays the conceptual foundation, but just how does Causal Consciousness create matter? Put another way, what are the actual mechanics of conscious creation? According to postmodern philosopher Christian de Quincey (b.1949):

"... what Wilber's model doesn't clarify – a problem common to all emanationist ontologies [i.e. involution/evolution in physical, subtle, and causal fields], from Plotinus onwards – is how matter comes into being [i.e. is consciously created] through involution *if reality begins with pure spirit or consciousness* ["before the beginning"]. It is no more clear from Wilber's [postmodern] model how matter can emerge from consciousness than how mind can emerge from matter in the [modern] materialists' model." (23)

In *Radical Nature* (2002) De Quincey offers a solution he calls *radical naturalism*. He claims, following Bruno, that matter and spirit are simply two sides of the same Ever-Present Reality all the way up and down. Interestingly, this is exactly what Seth's CUs (causal) and EEs (subtle) attempt to show, namely, that Consciousness is simultaneously no-thing (transcendent) and some-thing (immanent). It's merely the two sides of All-That-Is, reflections of the primal paradox. De Quincey suggests that there has always been matter and Consciousness, and thus no beginning and no end in any absolute terms, though his model is not clear on how a Big Bang fits in with the notion of involutory/evolutionary cosmic cycles.

And to Wilber's defense, he has explained "how matter comes into being through involution if reality begins with pure spirit or consciousness."

Still, how does involution/evolution actually work? Alfred North Whitehead claimed in his final work *Process and Reality* (1929) that first person perspectives or "actual entities" extend down into atomic structures. This is consonant with Seth's CUs and EEs, but again, they also include perspectives in causal and subtle fields. For example, Seth said:

"We will call the basic units of consciousness 'CU' [causal].... From them EE units [subtle] are formed, and the first roots are sent out into the world of physical matter [physical]." (24)

"These units of consciousness (CUs) move faster than the speed of light, then – but that statement itself is meaningless in a way, since the units exists outside as well as inside the framework in which light itself has meaning [i.e., the physical field].

"As these units approach physical structure, however, they do slow down in your terms. Electrons, for example, are slow dullards in comparison with EE units. It goes without saying that the units of consciousness are 'mental,' or if you prefer, disembodied, though from their inner organization all physical forms emerge. Certain intensities are built up of unit organization even before the smallest physical particle, or even invisible 'physical' particle, exists. These units form what you think of as the mind, around which the structure of the brain is formulated. The units permeate the brain." (25)

Again, the physical, subtle, and causal fields are simultaneously interpenetrated. But how do they co-function within the flow of time? Ken Wilber outlined the moment to moment relationship between involution and evolution – called *microgeny* – in *The Atman Project* (1980).

"... not only did the whole involutory series [i.e. CUs => EEs => quantum fields] occur prior to one's birth, **one reenacts the entire series moment to moment** [my emphasis]. In this moment and this moment and this, an individual *is* [All-That-Is] – *but*, in this moment and this moment and this, he ends up as John Doe, as a separate self, as an isolated body apparently bounded by other isolated bodies.

"... If an individual has evolved to the subtle realm, then he will remember the gross, mental, and subtle aspects of consciousness, but he will not remember the causal and ultimate aspects *of this moment's experience*: they remain in the emergent [subconscious], awaiting emergence

via remembrance. Evolution is simply the interception of microinvolution at higher and higher stages: the more evolved a person is, the less involved he is." (26)

Thus, involution/evolution is a simultaneous process within all fields of All-That-Is. Beginnings and endings are only apparent in the physical field, but not in the subtle and causal. Seth further described the interactions between CUs, EEs, and quantum fields. In *The "Unknown" Reality* (1977), he used the term *blinking* to describe energy transformations between causal, subtle, and physical fields.

"At no time, as a rule, is your body not here to you. Your experience seems centered within it, with the rest of the world safely outside. However, the particular selectivity of your kind of consciousness rides over lapses that you do not recognize. In a manner of speaking, your bodies blink off and on like lights. Their reality fluctuates, from your standpoint. For that matter, so does the physical universe.

"You can understand what is meant by saying that your consciousness fluctuates – for each individual is aware of various intensities and concentrations. You are more alert, or, in your terms, more conscious on some occasions than others. Now the same applies to these units of consciousness – and to atoms, molecules, electrons, and other such phenomena. The world literally blinks off and on. This reality of fluctuation in no way bothers your own feeling of consistency, however. The 'holes of nonexistence' are plugged up by the process of selectivity. This process chooses significances then, again, around which experience is built, and around which 'life' is felt. The very sensations of one kind of life then automatically set up barriers against other such 'world-schemes' that do not correlate with their own." (27)

In *Seth Speaks* (1972), he hints at how quantum fields (as atoms) simultaneously exist in parallel physical fields within subtle and causal fields.

"It seems as if an atom 'exists' steadily for a certain amount of time. Instead it phases in and out, so to speak. It fluctuates in a highly predictable pattern and rhythm. It can be perceived within your system [physical field] only at certain points in this fluctuation, so it seems to scientists that the atom is steadily present. They are not aware of any gaps of absence as far as the atom is concerned.

"In those periods of nonphysical projection, the off periods of fluctuation, the atoms 'appear' in another system of reality [parallel physical field]. In that system they are perceived in what are 'on' points of fluctuation, and in that system also then the atoms (seem to) appear steadily. There are many such points of fluctuation, but your system of course is not aware of them, nor of the ultimate actions, universes, and systems that exist within them.

"Now the same sort of behavior occurs on a deep, basic, secret, and unexplored psychological level. The physically oriented consciousness, responding to one phase of the atom's activity, comes alive and awake to its particular existence, but in between are other fluctuations in which consciousness is focused upon entirely different systems of reality; each of these coming awake and responding, and each one having no sense of absence, and memory only of those particular fluctuations to which they respond." (28)

Seth provides additional concepts like coordinate points to elaborate on the above. But the main point is what modern physicists model as quantum fields captures only a minute portion of the larger psychological reality of All-That-Is. Seth's CU and EE metaphors hint at ways to begin to explore these hidden fields. Right now, when we manipulate quantum fields, for instance splitting the atom, we only manipulate its surface aspects. There are deeper psychological aspects waiting to be discovered and manipulated. Though Seth doesn't provide the mathematics involved, he uses these simple metaphors to suggest that there are hidden subtle and causal fields nested within the physical. But we won't even entertain the possibilities until our theories expand to include the Conscious aspects of matter, and Seth's CUs and EEs are excellent theoretical jumping off points.

The possibilities are still the stuff of science fiction. But the best science fiction often precedes science fact, thinking of Jules Verne and H. G. Wells. Emerging postmodern worldviews will include some type of involutory/evolutionary cosmology. Involution brings Causal Consciousness back into consideration, because it provides a Primal Cause for evolution that goes beyond simple natural selection and genetic mutation. Moreover, it suggests that scientists must cognitively and spiritually evolve even further before they can discover and learn to manipulate the as yet unknown causal and subtle dimensions of matter.

Up from Eden?

There have been three major stages of consciousness evolution to date. The Big Bang (*physios*) followed the emergence of self-replicating life (*bios*) that eventually became self-aware (*noos*). Though far from a linear story, the causal and subtle currents of Consciousness involution played an important role "before the beginning" as seen in Seth's creation myth, and *subsequently throughout the evolutionary process*. Together, we call this involutory/evolutionary process conscious creation. So what will next major stage of conscious creation feature? Though still the stuff of science fiction, Teilhard, Aurobindo, Wilber, and Seth/Jane Roberts provide evocative looks at what probable futures may hold in store for humanity.

Teilhard de Chardin (1881-1955) was a Jesuit priest, geologist, and paleontologist. His struggle to reconcile premodern Christian dogma with modern scientific breakthroughs produced a remarkable book *The Phenomenon of Man*. It was completed by 1940, though repressed by the Catholic Church, and not made available in English until 1959. However, it is still very relevant today, because he included Causal Consciousness in his theories, and yet, managed to maintain a scientific view of evolution.

Teilhard was the first to properly identify the three major stages of evolution to date. He called them the *lithosphere*, *biosphere*, and *noosphere*. (Geologists were big on spheres to describe different domains of planet earth, e.g., lithosphere, hydrosphere, atmosphere, etc.) He showed that the actions of *biogenesis* and *noogenesis* worked in concert, and were distinguishing features of the biosphere and noosphere.

Sir Julian Huxley (1887-1975), a biologist, worked with Teilhard for over ten years and was familiar with his work. He realized that Teilhard was one of the first people to integrate modern evolutionary theory within a larger philosophical and theological context.

"Through his combination of wide scientific knowledge with deep religious feeling and a rigorous sense of values, [Teilhard] has forced [premodern] theologians to view their ideas in the new perspective of evolution, and [modern] scientists to see the spiritual implications of their knowledge. **He has both clarified and unified our vision of reality** [my emphasis]. In the light of that new comprehension, it is no longer possible to maintain that science and religion must operate in thought-tight compartments or concern separate sectors of life; they are both relevant to the whole of human existence. The religiously-minded can no longer turn their backs upon the natural world, or seek escape from its imperfections in a supernatural world, or; nor can the materialistically-minded deny importance to spiritual experience and religious feeling."

(29)

So what was the goal of Teilhard's postmodern evolutionary view? Christian theologians have a tradition called *eschatology*, which are metaphysical theories about how the world will end, often clothed in premodern religious dogma. When Teilhard looked ahead he saw what he called the *Omega Point*, the pull exerted by Causal Consciousness toward a final manifestation on earth. Interestingly, Teilhard briefly considered the possibility of off-world travel and galactic interaction of noospheres, but rejected them as less probable. I bring this up, because in this day of *Star Trek*-inspired science fiction, we best never say never! However, instead he thought it was more probable that,

"... our noosphere is destined to close in upon itself in [galactic] isolation, and that it is in a psychical rather than a spatial direction that it will find an outlet, without need to leave or overflow the earth. Hence, quite naturally the [evolutionary] notion of change of state recurs.

"Noogenesis rises upwards in us and through us unceasingly. ... so as to shift its centre on to the transcendent centre of its increasing concentration. This will be the end of the spirit of the earth.

"The end of the world: the wholesale internal introversion upon itself of the noosphere, which has simultaneously reached the uttermost limit of its complexity and its centrality.

"The end of the world: the overthrow of equilibrium detaching the mind, fulfilled at last, from its material matrix, so that it will henceforth rest with all its weight on God-Omega [All-That-Is].

"The end of the world: critical point simultaneously of emergence and emersion, of maturation and escape." (30)

Thus, All-That-Is holds the potential for what we today would consider divine manifestation (*Theos*) through the Omega-Point. Of course, Teilhard also points out that we could always regress, go collectively senile, or self-destruct along the way. Again, nothing is set in stone.

Sri Aurobindo (1872-1950) was born in India, and educated in England where he was exposed to Western ideas and became a writer. After his return to India, he became a newspaper editor and leader of a nationalist movement. After a year in jail, he was introduced to yoga and meditation. Profoundly changed, he went on to found an ashram and dedicate the rest of his life to the study and practice of Advaita (nondual) Vedanta. Though his works are mainly philosophical and metaphysical, he is credited with synthesizing evolutionary theory with Eastern involutionary theory. Thus, his work does not include the detailed scientific references, seen for example, in Teilhard's or Wilber's work. Still, Aurobindo outlined a postmodern way to understand how Causal Consciousness creates, one that had a big influence on Wilber's early work.

Aurobindo wrote *The Life Divine* (1949) over a period of years from 1914-1920. His version of the "Great Chain of Being" can be simplified into five major aspects nested within the three great fields of All-That-Is: Matter (physical), Life (physical), Mind (physical), Overmind (subtle), and Supermind (causal).

"The oldest Vedantic knowledge tells us of five degrees of our being, the material, the vital [Life], the mental, the ideal [Overmind], and the spiritual or beatific [Supermind] and to each of these grades of our soul there corresponds a grade of our substance, a sheath as it was called in the ancient figurative language. A later psychology found that these five sheaths of our substance were the material of three bodies, gross physical, subtle, and causal, in all of which the soul actually and simultaneously dwells, although there and now we are superficially conscious only of the material vehicle. But it is possible to come conscious in our other bodies as well and it is in fact the opening up of the veil between them and consequently between our physical, psychical [low subtle], and ideal [high subtle] personalities which is the cause of those 'psychic' and 'occult' phenomena that are now beginning to be increasingly though yet too little and too clumsily examined...." (31)

Further, notice that Matter is equivalent to the physiosphere, Life the biosphere, and Mind the noosphere, the three major stages of evolution to date. Also, Aurobindo's Vedic ontology of physical, subtle, and causal sheaths or bodies are ontologically equivalent to our use of fields. In his cosmology, Supermind (All-That-Is) functions as the Primal Cause that fuels evolution through involution.

"Supermind ... possesses the power of development, of evolution, of making explicit, and that power carries with it the other power of involution, of envelopment, of making implicit. In a sense, the whole of creation may be said to be a movement between two involutions, [Causal] Spirit in which all is involved and out of which all evolves downward to the other pole of Matter, Matter in which also all is involved and out of which all evolves upwards to the other pole of Spirit." (32)

So what does this great sage see coming next in evolutionary terms? In the closing chapter, *The Divine Life*, Aurobindo explored probable futures. He wrestled with how the next great phase he called *gnostic consciousness* might manifest. Possibly in small enclaves and communities, but that has not worked to date in terms of the premodern religions. Though there was no clear path he could discern, he sensed that this next great stage of evolution, gnostic consciousness, would include a profound shift in consciousness and enhanced capacities.

“An entirely new consciousness in many individuals transforming their whole being, transforming their mental, vital, and physical nature-self, is needed for the new life to appear; only such a transformation of the general mind, life, body nature can bring into being a new worthwhile collective existence. The evolutionary [striving] must tend not merely to create a new type of mental beings but another order of beings who have raised their whole existence from our present mentalised animality to a greater spiritual level of the earth-nature.

“Any such complete transformation of the earth-life in a number of human beings could not establish itself altogether at once; even when the turning-point has been reached, the decisive line crossed, the new life in its beginnings would have to pass through a period of ordeal and arduous development.” (33)

Thus, Aurobindo points to the continued birth pangs as Consciousness attempts to manifest ever more fully in the physical field. In terms of increased psychic abilities, imagine what a planet of over six billion people might be like with the majority of adults have developed abilities like Jane Roberts or Ramana Maharshi, where psi phenomena like telepathy, clairvoyance, precognition, and telekinesis are the norm. The paranormal would simply be normal. As always, time will tell.

Now, we move to Ken Wilber (b.1949). The consistent theme in his books is the synthesis of Eastern and Western psychologies to formulate a viable postmodern theory of consciousness, one that integrates the essential paradox of Consciousness as simultaneously transcendent and immanent in our universe. He was strongly influenced by Aurobindo in two early works *The Atman Project* (1980) and *Up From Eden* (1981). The former detailed stages of human development and the latter explored stages of cultural development. Both works are backed up by considerable amounts of scientific, philosophical, and theological research to identify the leading edges of individual and cultural evolution.

The *The Atman Project* outlines seventeen potential stages of individual development. (34) While there is plenty of data from modern developmental research on familiar stages – like emotional, sexual, egoic, etc. – the main challenge is how to get enough data on the higher transpersonal stages. There just are not large enough samples for adequate research right now on what Wilber calls psychic, subtle, causal, and nondual stages of development gleaned from Eastern psychologies.

“Modern developmental psychology has, on the whole, simply devoted itself to the exploration and explanation of the various levels, stages, and strata of the human constitution – mind, personality, psychosexuality, character, consciousness. The cognitive studies of Piaget and Werner, the works of Loevinger and Arieti and Maslow and Jakobson, the moral development studies of Kohlberg – all subscribe, in whole or part, to the concept of stratified stages of increasing differentiation, integration, and unity.

“Having said that much, we are at once entitled to ask, ‘What, then, is the *highest* stage of unity to which one may aspire?’ Or, perhaps we should not phrase the question in such ultimate terms, but simply ask instead, ‘What is the nature of some of the higher and highest stages of development? What forms of unity are disclosed in the most developed souls of the human species?’

“The problem with that type of question lies in *finding* examples of truly higher-order personalities – and in deciding exactly *what* constitutes a higher-order personality in the first place. My own feeling is that as humanity continues its collective evolution, this will become

very easy to decide, because more and more 'enlightened' personalities will show up in data populations, and psychologists will be forced, by their statistical analyses, to include higher-order profiles in their developmental stages. In the meantime, one's idea of 'higher-order' or 'highly-developed' remains rather philosophic. Nonetheless, those few gifted souls who have bothered to look at this problem have suggested that the world's great mystics and sages represent some of the very highest, if not the highest, of all stages of human development." **(35)**

Jane Roberts presents an interesting case in point. Her abilities showed evidence of subtle field capacities. For example, Seth trance, Sumari singing, Helper, worldview books, her psychic library, heroic dimensions and personages, and more. But she was only one person who was ahead of her time, and well above the collective center of gravity.

So what lies next in terms of individual development? Wilber calls the twelfth stage of human development the *centaur*, and it features a postconventional cognitive capacity called *vision-logic*, based in part, on Gebser's integral-aperspectival logic. Vision-logic uses fuzzy logic to see networks within networks, and contexts within contexts. It can situate multiple, even contradictory facts in a worldcentric mosaic. Thus, the centaur and its ability to use vision-logic hint at what emergent postmodern worldviews may look like *on a global scale*.

"It is the integrative power of vision-logic, I believe, and not the indissociation of [premodern] tribal magic or the [premodern] imperialism of mythic involvement that is desperately needed on a global scale. For it is [postmodern] vision-logic with its centauric/planetary worldview that, in my opinion, holds the only hope for the integration of the biosphere and noosphere, the supranational organization of planetary consciousness, the genuine recognition of ecological balance, the unrestrained and unforced forms of global discourse, the nondominating and noncoercive forms of federated states, the unrestrained flow of worldwide communicative exchange, the production of genuine world citizens, and the enculturation of female agency (i.e., the integration of male and female in both the noosphere and the biosphere) – all of which, in my opinion, is nevertheless simply the platform for the truly interesting forms of higher and transpersonal states of consciousness lying yet in our collective future – if there is one." **(36)**

In *Up From Eden* Wilber detailed cultural stages of evolution, as influenced by Gebser, into eight major stages. **(37)** Today we are in the midst of the fourth or rational-mental-egoic stage. Thus, the emergent fifth stage is what he calls psychic-nirmanakaya-shamanistic.

"The Nirmanakaya Age will mean a society of men and women who, by virtue of an initial glimpse into transcendence: will start to understand vividly their common humanity and brother/sisterhood; will transcend roles based on bodily differences of skin color and sex; will grow in mental-psychic clarity; will make policy decisions on the basis of intuition as well as rationality; will see the same Consciousness in each and every soul, indeed, in all creation, and will start to act correspondingly....

"In short, a true Wisdom Culture will *start* to emerge, a culture which (1) uses the body appropriately in diet (uroboros) and in sex (typhon), both free of repression/oppression on the one hand, and obsessive/compulsive overindulgence on the other; (2) uses the membership mind appropriately in unrestrained communication, free of domination and propaganda; (3) uses the ego appropriately in free exchanges of mutual self-esteem; and (4) uses the psyche level appropriately in a bonding-consciousness that shows every person to be an ultimately equal member of the mystical body of Christ/Krishna/Buddha. And that stage, if lived benignly and sanely, will prepare the way for level 6, or Sambhogakaya descent [theosphere] at large. But that is so far off, I needn't even speculate."

"The point, rather, is that a significant minority of individuals are today *beginning* the

transformation into transpersonal realms." (38)

According to Wilber, our collective center of gravity has evolved just past a halfway point. If we define All-That-Is as a "Great Chain of Being" as matter, body, mind, soul, and Consciousness, then we have manifest three-fifths of its potentials to date as matter (*physios*), body (*bios*), and mind (*noos*). What remains, then, are soul (*psychos*) and Consciousness (*Theos*) to manifest in some kind of as yet unimagined way.

"... once the Great Chain is plugged into an *evolutionary* and *developmental* view, it can happily coexist with much of the God of the modern West, namely, evolution. Moreover, it raises the stunning possibility: if evolution has thus far unfolded the first three-fifths of the Great Chain, isn't it likely that it will continue in the coming years and unfold the higher two-fifths? If that is so, God lies down the road, not up it; Spirit is found by going forward, not backward; the Garden of Eden lies in our future, not our past." (39)

In collective terms, then, Wilber sees the emergence of what he calls the *theosphere* as the next major stage of evolution. But we are a long, long way from that.

Finally, what did Seth/Jane Roberts (1929-1984) have to say about most probable futures? Well, Seth said just that: the future consists of infinite probable selves, cultures, and universes, so there are potentials for great growth, regressive nightmares, and everything in between. Seth talked about the return of what he called the Christ entity in *Seth Speaks*, Chapter 21, The Meaning of Religion. Why Seth played into the messiah mythos and premodern prophecy is beyond our scope, but he points out that by the year 2075, a major spiritual change *will* occur on a global scale. However, since all futures are more or less probable, and Seth does not promote predetermined futures, take the following with a grain of salt.

"... Now these [biblical] prophecies were given in terms of the current culture at that time, and therefore, while the stage has been set, the distortions are deplorable, for this Christ will not come at the end of your world as the prophecies have been maintaining.

"He will not come to reward the righteous and send evildoers to eternal doom. He will, however, begin a new religious drama. A certain historical continuity will be maintained. As happened once before, however, He will not be generally known for who He is. There will be no glorious proclamation to which the whole world will bow. He will return to straighten out Christianity, which will be in a shambles at the time of His arrival, and to set up a new system of thought when the world is sorely in need of one.

"By that time, all religions will be in severe crisis. He will undermine religious organizations – not unite them. His message will be that of the individual in relation to All-That-Is. He will clearly state methods by which each individual can attain a state of intimate contact with his own entity [inner ego]; the entity [subtle field] to some extent being man's mediator with All-That-Is [causal field].

"By 2,075, all of this will be already accomplished.

"You may make a note here that Nostradamus saw the dissolution of the Roman Catholic Church as the end of the world. He could not imagine civilization without it, hence many of his later predictions should be read with this in mind.

"The third personality of Christ will indeed be known as a great psychic, for it is He who will teach humanity to use those inner senses that alone make true spirituality possible. Slayers and victims will change roles as reincarnational memories rise to the surface of consciousness. Through the development of these abilities, the sacredness of all life will be intimately recognized and appreciated." (40)

Thus, Seth hints that most probable futures in the next seventy years will birth yet another religious drama. Will it occur with large numbers of people pushing into centauric levels of awareness? Unless this drama occurs within a population whose majority has widened into postconventional stages of cognitive and moral development, it could be a regressive nightmare. I would also request from this "messiah" that s/he work on all forms of regressive fundamentalism, not just the Christian and Islamic versions, but scientism as well.

Now, what did Jane Roberts see in terms of probable futures? Since she was a poet and writer, she explored her psychic abilities outside of premodern religious and modern scientific worldviews. Jane was not an evolutionary scientist or developmental psychologist, yet she wrote three theoretical Aspect Psychology books to explain her personal experiences. In the second book, *Psychic Politics* (1976), Jane received material in altered states from what she called The Library. Part of this material was called *The Codicils*. They provided "... a fresh hypothesis upon which to build a new, better civilization," and thus, form the foundation of Roberts's optimistic vision for the future of humanity.

1. "All of creation is sacred and alive, each part connected to each other part, and each communicating in a creative cooperative commerce in which the smallest and the largest are equally involved.
2. "The physical senses present one unique version of reality, in which being is perceived in a particular dimensionalized sequence, built up through neurological patterning, and is the result of one kind of neurological focus. There are alternate neurological routes, biologically acceptable, and other sequences so far not chosen.
3. "Our individual self-government and our political organizations are by-products of sequential perception, and our exterior methods of communication set up patterns that correlate with, and duplicate, our synaptic behavior. We lock ourselves into certain structures of reality in this way.
4. "Our sequential prejudiced perception is inherently far more flexible than we recognize, however. There are half steps – other unperceived impulses – that leap the nerve ends, too fast and too slow for our usual focus. Recognition of these can be learned and encouraged, bringing in perceptive data that will trigger changes in usual sense response, filling out potential sense spectra with which we are normally not familiar.
5. "This greater possible sense spectrum includes increased perception of inner bodily reality in terms of cellular identity and behavior; automatic conscious control of bodily processes; and increased perception of exterior conditions as the usual senses become more vigorous. (Our sight, for example, is not nearly as efficient as it could be. Nuances of color, texture, and depth could be expanded and our entire visual area attain a brilliance presently considered exceptional or supernormal.)" **(41)**
6. "Each person is a unique version of an inner model that is in itself a bank of potentials, variations, and creativity. The psyche is a seed of individuality and selfhood, cast in space-time but ultimately independent of it.
7. "We are born in many times and places, but not in a return of identity as we understand it; not as a copy in different clothes, but as a new self ever-rising out of the psyche's life as the new ruler rises to the podium or throne, in a psychic politics as ancient as humanity.
8. "Civilizations both past and present represent projections of inner selfhood, and mirror the state of the mass psyche at any given time. We hold memory and knowledge of past civilizations as we hold unconscious memories of our private early current-life experiences.
9. "From our present, we exert force upon the past as well as the future, forming our ideas of the past and reacting accordingly. We actually project events into our own new past.

10. "Each generation forms such a new past, one that exists as surely as the present; not just as an imaginary construct but as a practical platform – a newly built past – upon which we build our present.

11. "Options and alternate models for selfhood and civilizations exist in a psychic pattern of probabilities from which we can choose to actualize an entirely new life system." [\(42\)](#)

"Acceptance of these first codicils would expand practical knowledge of the self, break down barriers that are the result of our prejudiced perception, and restructure personal, social, and political life.

"Concepts of the self and practical experience of the self must be broadened if the race is to develop its true potentials. Only an evolution of consciousness can alter the world view that appears to our official line of [modern] consciousness." [\(43\)](#)

Roberts had more to say in her final Aspects book *The God of Jane: A Psychic Manifesto* (1981). *The God of Jane* concept showed a deep, personal connection to the Causal Aspect of All-That-Is within the subtle field, to what Roberts called the *source self*. So the God of You serves as a mediator to All-That-Is. No institution can own it, regulate it, or control it. The political and economic implications obviously require new social structures to support these values.

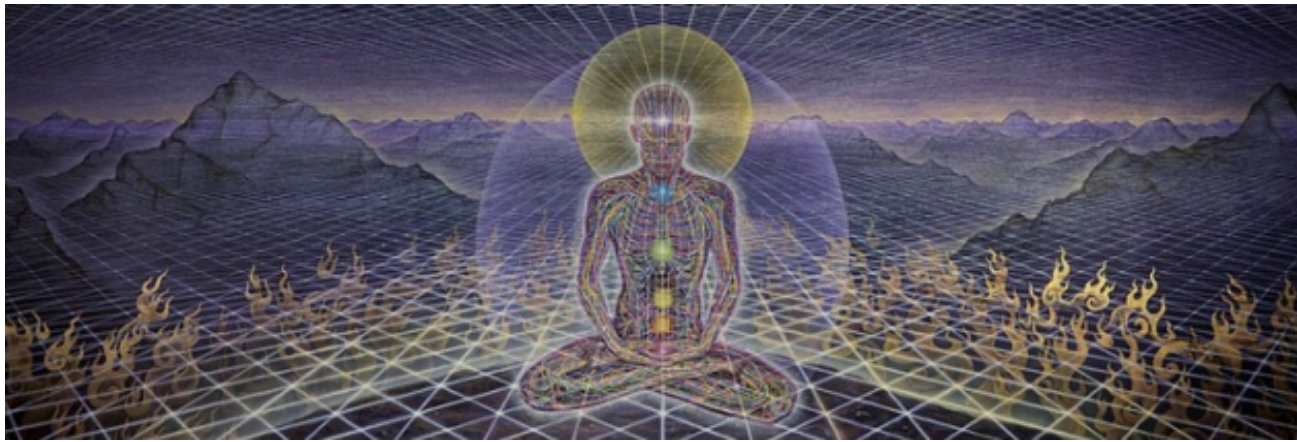
A Psychic Manifesto is a passionate poem fueled by a lifetime of transpersonal insight that rejects premodern and modern constraints, and proclaims the only authentic way to know Consciousness is through unmediated, direct experience. It summarized Roberts's postmodern worldview poetically, and serves as a counterpart to her finale, *An American Vision*, that summarized her postmodern worldview theoretically – "a public vision in which we all uphold a democracy of spirit, and insist upon interpreting not just the Bible but the nature of reality for ourselves!" [\(44\)](#)

Thus, Roberts's postmodern vision was passionately fueled by more than twenty years of transpersonal experience. She sensed the potentials that lie just around the next evolutionary bend, and was optimistic about our chances going forward. And as we will see in the next section, Seth's vision of potential dream-art sciences outline yet another practical and optimistic view of probable futures. In the mean time, we have come a long, long way up from primordial Eden toward the collective realization of our divine nature, but still have a long way to go.

[\[Go to the top \]](#)

On Dreams (Subtle Field, Involution)

"Man has no body distinct from his Soul: for that called Body is a portion of Soul discern'd by the five senses, the chief inlets of Soul in this age." ~ William Blake



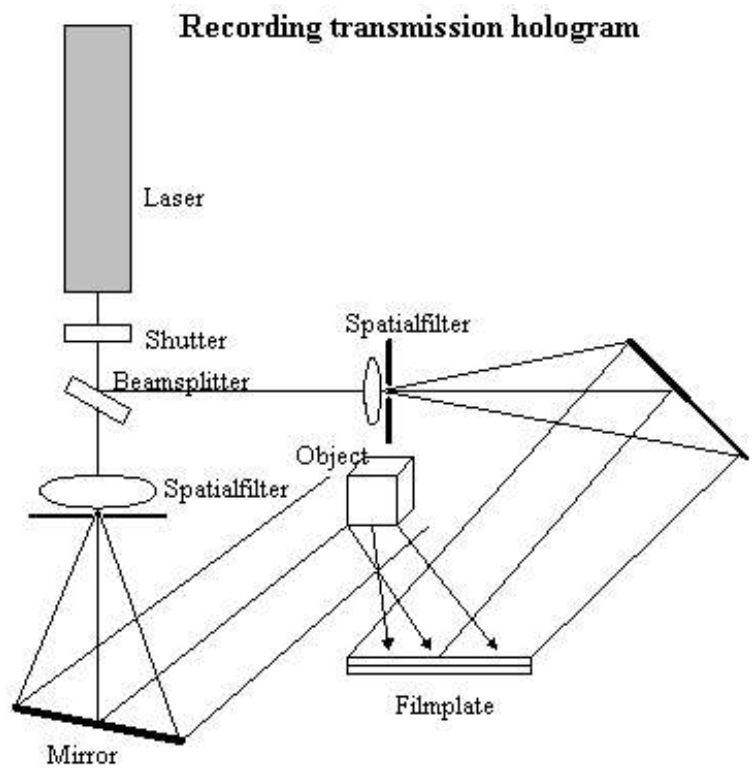
In this section we are going to further explore some of Seth's concepts on multidimensional personality. If the physical field is just an accident of chance, and evolution is mindless and amoral, then personality is only an "accident" of chaotic, mindless quantum fields. We need nothing more than natural selection and genetic mutation to explain the mechanics of personality. But not so fast. Even those theories don't yet fully explain how consciousness actually emerged *if it were not present in some proto-form to begin with*. They still require a miracle to evolve from insentient matter to sentient mind. As such, the modern materialist theory of consciousness remains hampered by a promissory science, one that claims its methods will eventually fill in the "missing links." In reality, those claims are based upon the same faith as any religion.

In the meantime, as we continue to explore the dynamics of consciousness – waking, dreaming, deep sleep, and altered states – the postmodern impulse intuits that there is a far-reaching, fundamental multiverse that lies beyond our five-senses-only experience of quantum fields. Seth has presented extensive material on the nature of consciousness, and outlined a nested model of causal CUs and subtle EEs, which in turn form quantum fields. Is it possible that consciousness and matter are simply different forms of the same essential phenomenon, and as such, exist in simultaneous but different ratios and relationships that we're simply calling causal, subtle, and physical fields? This may be the essential insight that postmodern theories of consciousness will finally codify in the twenty-first century.

Modern physicists currently focus on string, p-brane, and other models in which energy-matter is deemed *nonconscious*. Their reductionist approach completely ignores nested physical, subtle, and causal aspects in the CU/EE metaphor that, if considered, could open the door to new conceptualizations of energy-matter. For instance, modern physicists still exclude dreaming in their current praxis. Not only their own, but the dreaming and subtle nature of energy-matter. Consciousness remains defined as an epiphenomenon of random physical and biological processes. The modern search for the unified field theory, or theory of everything, will remain a dead end as long as it excludes a viable theory of consciousness that not only explains how *noos* wakes, dreams, and experiences altered states, but also how *physios* and *bios* do as well.

According to parapsychologist Charles Tart (b.1937), in *States of Consciousness* (2000) dreams were considered hallucinations and unreal by the scientific community until 1953 when the first EEG research made the correlation between REM or rapid eye movement sleep cycles, dreaming, and the brain. All of a sudden, once there were measurable brain correlates, then dreams became real! Decades earlier, of course, Freud, Jung, and others found that dreams provided a gateway to the so-called unconscious, or what Seth defines as subconscious mind, where repressed emotions, traumas, fears, and the like are stored. So modern depth psychology first understood that dreams were real and played an important role in healing emotional and psychosomatic disorders, but modern scientists in the disciplines of physics, chemistry, and biology still are not able to find any practical use for them.

Seth's CU metaphor also maps directly onto another important theory – the universe as a hologram, a holistic view where every part contains the Whole. A hologram is a three-dimensional picture that appears on a two-dimensional surface. It is created through a process of imprinting multiple images onto a photosensitive chemical layer, usually on glass, from reflected laser light. If you break the hologram into pieces, and shine light on it, you still see a fuzzy version of the *entire image in each piece*. Thus, the Whole is seen in each of its parts. This metaphor suggests that the physical field is coupled with a hidden, source field (or fields). As such, it may help to expand current models to consider nested physical, subtle, and causal fields.



The holographic or holonomic metaphor was inspired by neuroscientist Karl Pribram (b.1919) and physicist David Bohm (1917-1992) in the 1980's. Pribram wanted to understand how the brain stored and accessed memories. Evidence suggested that humans and animals with brain damage, or even with portions removed, still retained unbroken memories. So Pribram began to suspect that memory was not localized to specific portions of the brain, but distributed somehow. Bohm worked with Pribram on a holonomic theory to explain how memory is not stored in cells, but in wave interference patterns. Bohm wanted to see if the micro world of quantum principles scaled up to the macro world of brains. In *Wholeness and the Implicate Order* (1980) he speculated on the existence of an explicate and implicate orders, similar to Seth's Frameworks 1 and 2, whose quantum potentials were infinite.

And yet, Seth named four Frameworks of consciousness. (45) So from his perspective, Seth discerned at least three significant differentiations before matter is created in Framework 1 terms. What's missing from these holographic theories, then, is some variation of the "Great Chain of Being" because they reduce physical reality to the effects of a single hidden, source reality. Further, some "quantum mystics" equate this hidden field with God, but that puts Primal Cause outside of physical reality, and doesn't adequately explain how consciousness actually creates the physical field.

According to Seth, All-That-Is is both immanent in the physical field (Framework 1) and transcendent in the subtle field (Frameworks 2-4) and causal field (Primary Pyramid Gestalts). Also, there may be additional Frameworks of consciousness before we reach the Causal Field, as hinted by Vedanta, Vajrayana, and other systems. The main difference, then, is that Seth's CUs consist of simultaneous immanent whole/parts within the transcendent Whole, simultaneous causal CU, subtle EE, and physical quantum aspects, and most holographic theories are limited to a physical and complementary nonphysical source field.

Simultaneous Time (Inner and Outer Egos)

According to Seth, Frameworks 2-4 (the subtle field) are part of a *spacious present* in which all physical time is simultaneous. So what kind of psychological structure is required for this kind of perception? Seth calls it the *inner ego*, and Jane Roberts called it the *source self* in her Aspect Psychology work. This is ontologically similar to what premodern systems refer to as *soul*, *sambhogakaya*, and *manomayakosha*.

So think of outer ego, our waking sense of identity, as a construction of Framework 1 (physical field), and think of inner ego as a construction of Frameworks 2-4 (subtle field). Generally speaking, then, All-That-Is (causal-CUs-as-subtle-EEs-as-quantum-fields) creates nine basic dimensions of time through a nested

“particle focus” in Framework 1, and “wave focus” in Frameworks 2-4. That is, there are nine foundational time dimensions that exist within Frameworks 1-4 (physical and subtle fields).

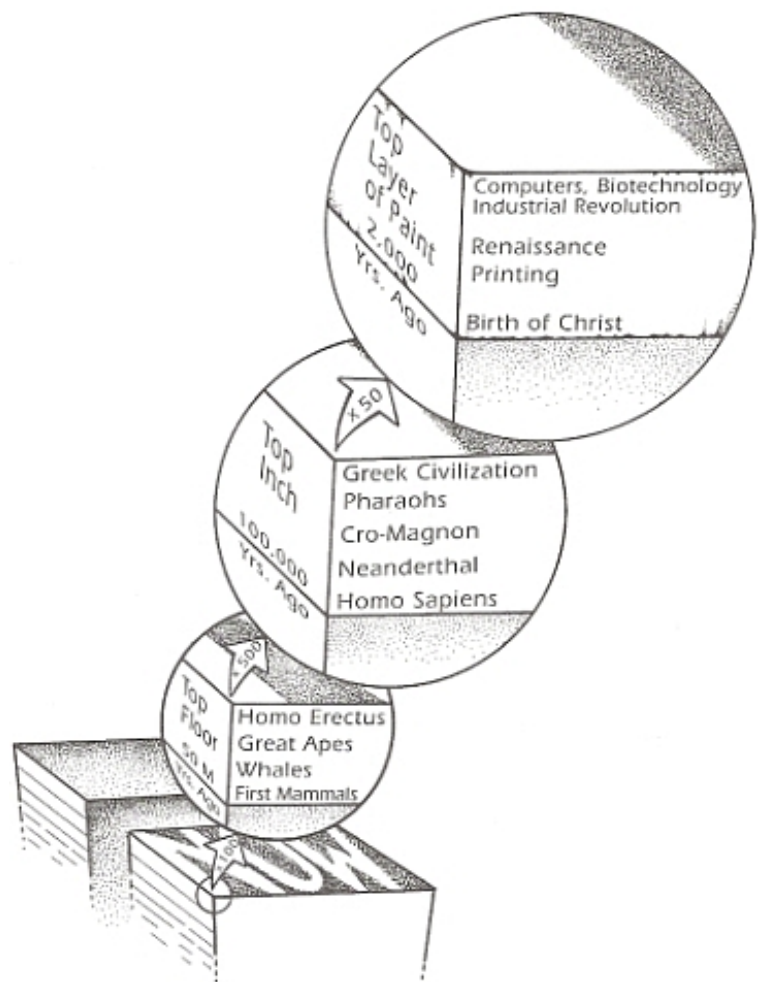
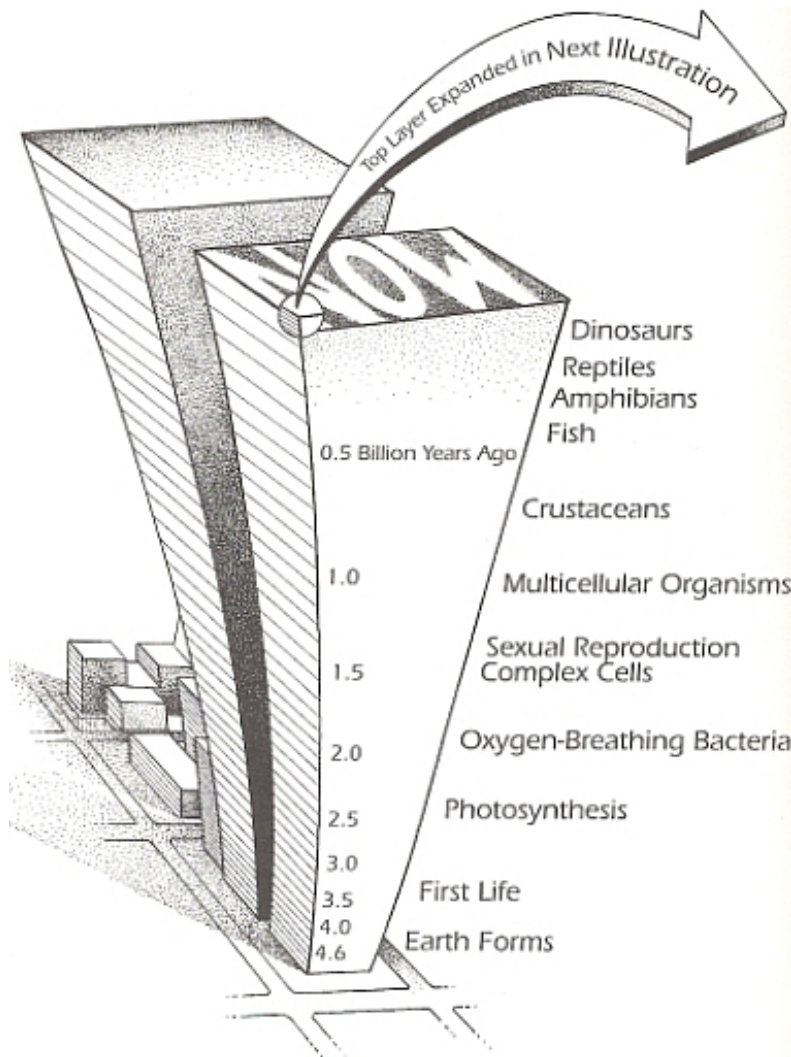
PAST/past	PAST/present	PAST/future
PRESENT/past	PRESENT/present	PRESENT/future
FUTURE/past	FUTURE/present	FUTURE/future

The Now for the outer ego’s “particle focus” is anchored in the PRESENT/present *within a given Framework 1 (physical field)*. On the other hand, the Now for the inner ego’s subtle “wave focus” may be anchored in *any of the nine basic dimensions for each “particle focus” aspect*. Thus, from the perspective of the inner ego *there are multiple simultaneous Framework 1s (physical fields) to manage*. In other words, the subtle field’s main function is to act as a mediating structure – a manager and gateway – to a vast multiverse of massively parallel, simultaneous Framework 1s. This is part of what Seth means when he talks about “simultaneous time.”

Our outer ego normally perceives only the Framework 1 that we are focused in during waking state. Our PRESENT/Present perspectives create the perception of literally being the center of the cosmos. It’s no wonder, then, that premodern humans believed, and still believe, that the Earth was the center of the universe. It’s a somewhat logical, though egocentric, assumption that when we are standing still everything else moves around us and our perception. Within any Framework 1, the “particle focus” of CUs-as-EEs-as-quantum-fields creates the perception of PRESENT/present through the actual construction of space-time and energy-matter, but we’re getting ahead of the story.

As we saw, in evolutionary terms our Framework 1 began with the explosive creation of the *physiosphere* followed eventually by the emergence of *biospheres*. I use the plural because the odds that Earth is a singular, random cosmic accident are infinitesimal, so biological life probably has emerged on other planets, too. As far as we know, *biospheres* emerge on planets within solar systems with a sun, but our Earth is the only example for which we have current evidence. However, the basic model outlined by Seth hints that *biospheres* and *noospheres* could emerge in endless variations in our Framework 1 alone! For example, planets could manifest a *biosphere* based upon different percentages of hydrogen, oxygen, nitrogen, and other basic molecules. This in turn, would effect what kind of physical forms from which the *noosphere* emerges.

In our Framework 1, current evidence suggests that our *noosphere* is only several million years old, and spent most of that time aware only of the PRESENT/present. According to Jean Gebser in *The Ever-Present Origin* (1949) and Ken Wilber in *Up from Eden* (1981), perception of PRESENT/past and PRESENT/future is a relatively recent noospheric cognitive development, one that coincides with the emergence of the self-aware or self-reflexive outer ego. The invention of written history, for instance, is only around six thousand years old, though oral histories go back much further, perhaps over a hundred thousand years. The cognition of history thus included new dimensions of PRESENT/past and PRESENT/future within the noospheric “particle focus.” In the context of sixteen billion years of evolution this is a very, very recent development.



Images from *Waking Up in Time* (1998) by Peter Russell.

Our *noosphere* began around the time of *Homo Erectus*.

As seen above, our noospheric perception of past, present, and future is a relatively recent construction. Even though we moderns and postmoderns take it for granted, the fact is that countless eons had to pass before we, as inner egos, could manifest in physical forms supported by a viable *biosphere*. And all along, our inner egos within Frameworks 2-4 worked, created, and played in what appears to be the “background” from our noospheric Framework 1 perspective. This is another important subplot in Seth’s postmodern conscious creation myths.

Now, how do these nine dimensions of time impact the *physiosphere* and *biosphere*?

To reprise Seth’s theory, CUs-as-EEs-as-quantum-fields create the foundational *physiosphere* through a process “before the beginning” of *involution*. Seth did not use that term, but the description of his process matches that of other emanationist or involutory theories that *also account for subsequent evolution* (e.g., Aurobindo/1949, Murphy & Leonard/1995, Wilber/1995). Seth claims that all manifest forms of space-time and energy-matter *contain consciousness, and thus perspectives and experience*. The most common problem people have conceptualizing this is that they anthropomorphize matter. But it’s ridiculous to think of the quantum vacuum of space, air molecules, clouds, cars, rocks, and rivers as “little people.” Or is it? Actually, it’s not that ridiculous to someone in prerational, egocentric, and preconventional stages of development. So “rocks as little people” is valid and real at those stages of noospheric development! But again, there are three broad spheres of consciousness evolution to date – *physios*, *bios*, and *noos*. Only the *noosphere* is capable of confusing *physios* or *bios* as *noos*.

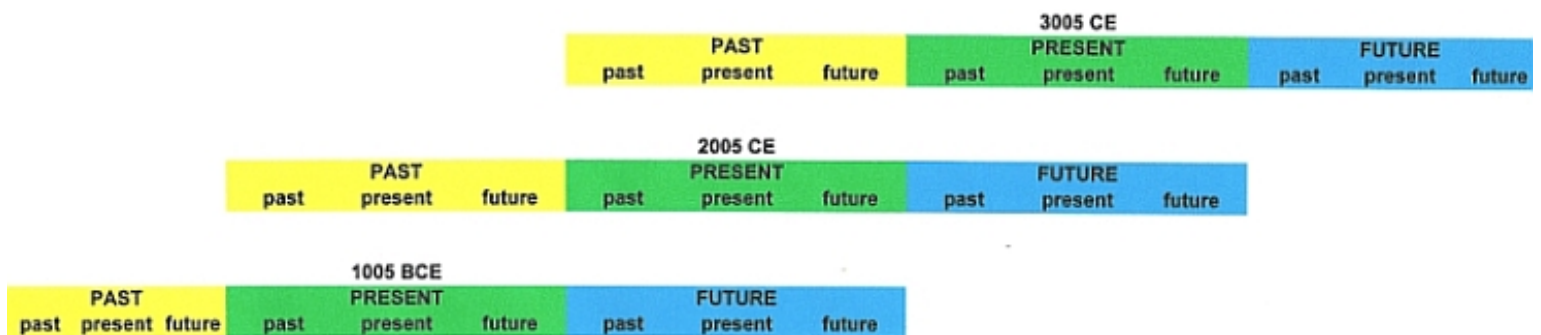
Therefore, “in the beginning,” during and right after the Big Bang, the *physiosphere* was manifest as spirit-in-phyios as consciousness. Though this was the beginning of time in our present Framework 1 as we

physically know it, energy-matter – spirit-in-phyios – has always existed. There is no beginning or end to spirit-in-phyios. This is inherent in Seth's "grid of perception" metaphor explored earlier. Recall that the "grid" gets handed over, reused, reformatted, reconstructed. In other words, in terms of linear time, it gets recycled after reaching a teleological endpoint (e.g. Teilhard's Omega Point). So there may be endless physical cycles (e.g. Hindu Yugas). Thus, when any *biosphere* emerges in the "grid of perception," spirit-in-phyios morphs into spirit-as-bios, which transcends and includes spirit-in-phyios.

The actual self-reflexive experience of time as past/present/future only occurs once that stage of the *noosphere* emerges as researched by Gebser and Wilber. Wilber, after Russian philosopher Berdyaev (1874-1948), simplifies the historical stages of noospheric outer ego development as subconscious (prepersonal), conscious (self-reflexive/personal), and superconscious (transpersonal). Thus, the nine dimensions of time shown above are not experienced by the *physiosphere* or *biosphere* in the same way as the *noosphere*. All spheres are conscious and experience, but we begin to see an increase in the depth of consciousness and experience in the *noosphere* through the emergence of self-reflexive awareness.

So the self-reflexive outer ego became aware of time relationships that are not found in earlier and less complex, less whole, less evolved, and thus less conscious spheres and stages of evolution. Keep in mind that this is a broad systems theory overview of human development that deals with the *center of gravity* or *average mode of consciousness* through long periods of history. On the individual level, since every lifetime begins at stage one, or prepersonal, there are no guarantees how many abilities will develop within any particular lifetime or cultural era. Therefore, overall development is still nonlinear because we may have lifetimes that are more or less evolved in the past or the future. For example, we may be highly developed Cro-Magnon shaman in our past and a severely handicapped or dysfunctional individual in our future. The permutations are endless.

Finally, the nine dimensions of time also show how each noospheric lifetime simultaneously relates to other lifetimes *within the same Framework 1*, regardless of their overall stages of development. For instance, a lifetime in 1005 BCE is PAST/present in relation to my lifetime in 2005, which is my PRESENT/present. In turn, a lifetime in 3005 CE is a FUTURE/present in relation to my lifetime in 2005. However, 1005 BCE, 2005 CE, and 3005 CE *exist all at once* from the perspective of my inner ego's "wave focus." Thus, my PRESENT/present while appearing absolute to my "particle focus" is simultaneously the PAST/present to my 2,850 CE lifetime and FUTURE/present of my 1005 BCE lifetime. This is another example of what Seth meant by "simultaneous time" as an expression of multidimensional personality.



If we scale this time matrix up to, say, five hundred lifetimes managed by a single inner ego *within the same Framework 1*, the nonlinear interrelationships scale up to mind-boggling proportions. It hints at the complexity of our inner ego, and also provides a model in which to better understand various kinds of interdimensional "bleedthroughs" between simultaneous lifetimes, for example, what we consider paranormal phenomena like lucid dreaming, near-death experiences, alien encounters, transpersonal healing, poltergeist activity, channeling, and more. At the very least, Seth's concept of "simultaneous time" suggests that each of us exist within a vast nonlinear psychological structure with simultaneous causal, subtle, and physical characteristics that we're only beginning to map.

The Inner Ego (Probable Selves, Counterparts, Reincarnation, and Karma)



As we have seen, the inner ego is a vast multidimensional structure designed to manage *physios*, *bios*, and *noos* in multiple simultaneous Framework 1s. There is plenty of evidence for its existence found in premodern and modern cultures. For instance, the Tibetan dakinis, Greek gods and goddesses, Platonic forms, Whiteheadian Eternal Objects, and Jungian archetypes are all translations of the inner ego. My favorite is the Buddhist icon Avalokiteshvara, seen here with dozens of arms and heads representing multiple simultaneous lifetimes. Jane Roberts experienced a version of this “wave focus” and translated it as *heroic dimensions* and *heroic personages* in *Psychic Politics* (1976). All these are translations into noospheric “particle focus” terms of the multidimensional “wave focus” of the inner ego in the subtle field.

The “simultaneous time” charts above also suggest how other Sethian concepts like **probable selves**, **probable universes**, **counterparts**, **reincarnational selves**, and karma are managed by the inner ego. Again, it is a BIG psychological structure!

“Reincarnation simply represents probabilities in a time context – portions of the [subtle] self that are materialized in historical contexts. Period. All kinds of time – backward and forward – emerge from the basic unpredictable nature of consciousness [CUs], and are due to ‘series’ of significances. Each [physical] self born in time will then pursue its own probable realities from that standpoint [i.e., a ‘particle focus’].” (46)

Probable selves are fragments of outer egos that splinter off into probable Framework 1s to become probable outer egos. Seth gives examples of parents who have two children in this Framework 1, but also have three children in others, or only one, or none. Seth is not clear on what forces cause the splintering action, but existing examples seem to involve major life-changing choices like probable marriages, children, jobs, death, new homes, and the like as opposed to what shoes should I wear today or will it be tea or coffee with breakfast. Therefore, the splintering action is caused largely by noospheric free will.

So again, the inner ego and its “wave focus” are designed to manage all probable selves and Framework 1s along with concomitant outer egos and multiple “particle foci.” This means that from the perspective of the inner ego, each physical lifetime includes a series or *cluster of branched probable births and deaths*. This is a parsimonious design that explores many more choices than those available in a single, linear, straight-line reality. It also hints that Framework 1 is indeed a massively parallel multiverse and wholly nondeterministic, because all choices are explored by the inner ego. It is only from the perspective of the outer ego that specific choices and roads not taken occur.

Therefore, conventional belief systems in reincarnation as a sequential affair within a single absolute flow of time is inadequate, because *reincarnation does not occur in linear terms of cause and effect*. In the physical field there is the construction of linear time, but it is not primary because it’s constructed by the CUs’ “particle focus,” which is simultaneously nested within the “wave focus” of the inner ego. Space-time is real, energy-matter is real, but they are constructions local to the physical field.

I don’t like the term “illusion,” which implies unreal or falsehood. The physical field is constructed, consciously created, but with great desire and intent to experience all its evolutionary potentials. In this postmodern worldview, humans are not cursed to suffer and thus try to escape the hellish wheel of samsara, an accident of birth, or inherently flawed by the “sins” of past or future actions. The physical field has great intention and purpose, and is big enough to contain simultaneous premodern, modern, and postmodern worldviews that interpret intention and purpose quite differently, as we have seen.

Further, and more importantly, Seth’s “simultaneous time” and multidimensional personality mean that future lifetimes are psychologically available to the outer ego. This may help explain certain dreaming, lucid dreaming, and projection experiences. For instance, in a lucid dream in January 2001 I met a woman with shoulder length blond hair in her early 30s, who recognized me as “one of her ancestors.” As such, I

instantly knew she was a future self. She intimated that I was one of her well-known focuses and was so honored to actually meet me, face to face, in lucid state. I was really pleased too, having some sense of accomplishment in that moment point.

So I asked her how soon would I become well-known, and what exactly would I be known for, as I really had no strong inkling or sense that this is my purpose in this life, beyond the usual wanting to be a rock star phase of my mid-twenties. She said that it wasn't appropriate for her to tell me the specifics, and that I should know better than to ask, as it would have intruded upon my own sense of discovery and creation. And in that moment, I realized that she was right, because she was aware of what for her was a PAST/present that was for me a FUTURE/present that I had yet to create. She didn't wish to interfere.

And though I forget the specifics, I later had an opportunity to say the same thing to her, in effect that "you should know better than to ask that as well." It was as if we were engaging something exceptional and unusual that changed both of our PRESENT/presents, and we became deeply aware of the responsibility involved in this interaction. Moreover, the future lives I've encountered to date don't hold all the answers. They may be no further along in their development when we contact them than we are right now. The dynamics of attraction between personalities seem to be based upon similar intention. And that translates generally into Seth's **nine families of consciousness** on one hand, and more specifically to vocation, career, and other complementary interests on the other.

In all cases, the inner ego manages and is aware of the process. It maintains the "veils of separation" or boundaries between selves for obvious reasons. We, as outer egos, fear what we don't understand and have developed all sorts of psychological defense mechanisms to maintain mental equilibrium in waking and dream states. However, it's easier in the dream state and altered states to contact other lifetimes at this stage of cultural development, because the outer ego is less constrained by linear time constructs. Further, once we learn to recognize their energetic signatures, transpersonal therapists can include "future-life progressions" to complement "past-life regressions" as a source of emotional and psychosomatic healing.

In terms of Seth's "simultaneous time" and the nine basic dimensions explored earlier, this also implies that as more and more individuals begin to become aware of future lives or access to FUTURE/present, and past lives or access to PAST/present, the outer ego is *evolving toward the functions of the inner ego*. While individuals have done this in the past, and even distant past, to our current knowledge this has not ever occurred as an *average mode of cultural consciousness*. Rather than a pathology, it may be indicative of emergent capacities that will eventually emerge within the waking state.

A related phenomenon is contacting the dead in waking state. The previous example deals with contacting the living nested in massively parallel Framework 1s. Access to the dead, according to Elias, channeled by Mary Ennis, occurs in Framework 3, as one of the functions of Framework 3 is similar to the Tibetan Bardo or in between state. **(47)** Popular icons like Sylvia Browne, James Van Praagh, and John Edward are examples of mediums who allegedly contact the dead. Jane Roberts also experimented with this ability and cites anecdotal evidence of contacting the dead in *The Seth Material* (1969). The point, again, is that the postmodern outer ego seems to be evolving toward functions held by the inner ego. That is, evolving physical versions of subtle field capacities *directly into the physical field in waking state*.

Another related phenomenon is the **counterpart thesis**, as Robert Butts called it – simultaneous "reincarnational selves" that share or overlap within *the same periods of history*. For instance, we can have four or more lifetimes that share this PRESENT/present, and simultaneously three more that may have been born decades before our birth but died in our PAST/present or are still alive, and six more who will be born during our PRESENT/present but continue after we die in a FUTURE/present. Counterparts further expand how Seth defines reincarnation more as simultaneous multiple incarnations and probable selves within massively parallel probable fields within Framework 1.

Also, there are startling implications of the *counterpart thesis*. Namely, when we go to war, it is possible that we are literally killing our selves! There are many examples in the American Civil War of families

fighting on opposite sides, and even in the same battles. How many counterparts have actually met on the battle field throughout history? The permutations quickly become mind-boggling. Still, due to the overall stages of evolution to date, we simply have not yet collectively awakened to these inner familial relationships known within the subtle field to our inner ego.

So how do these concepts impact conventional belief systems of *karma* as a "cosmic law of cause and effect"? If Seth is correct or at least in the ballpark with his ontology and cosmology, then the conventional notion of karma has been highly distorted by premodern traditions. This is not to deny premodern interpretations, just to say that there have been some really bad cases of "whisper down the lane" from those sages who intuited the concept and its subsequent translation through various lineages. But this is what our integral approach is designed to tease out through extensive cross-comparison.

In terms of the inner ego and subtle field, then, not only does past cause future, but future simultaneously causes past. Though this seems paradoxical, it really isn't. Seth does not say that the main flow of consciousness evolution is just from past to present in our Framework 1, but that it's complemented by psychological processes that allow access to multiple FUTURE/presents that we don't yet fully understand. This is not to say there is no karma whatsoever, just that it, along with conventional notions of reincarnation, suffers from interpretations biased by linear, sequential perception. Thus, there *is some kind of karma* in terms of our vast inner ego and the actions and beliefs of all our personalities. It's just not purely linear, one life after another until we reach enlightenment and jump off the wheel of samsara. According to Seth, there are simultaneous, nested linear and nonlinear aspects within our psychology. This is what Seth means when he talks about multidimensional personality.

It's obvious that all our actions cause and effect other actions, so this is not to suggest that Seth offers a license for anything goes. Just the opposite: we each hold a tremendous responsibility to ourselves, and all our personalities, not to mention those with whom we share our PRESENT/present. Every choice, action, and decision matters and has consequences, and we'll explore this in depth later in the section on [Sethics](#).

So this is not to deny but clarify premodern concepts of linear reincarnation and karma as literal cause and effect where we are punished in the next life for sins in this life. For as we have seen, there are multiple future lives, and these may effect the past in complementary ways, for example, as a kind of psychological "bleedthrough" that gets misinterpreted as pathology, when it's merely a natural symptom of the psyche's attempt to heal itself. Transpersonal psychologists call these "spiritual crises." But there are also less traumatic potentials that involve the reception of inspiration, solutions to problems, education, and more.

For example, I had a lucid dream in 1998 during a period of intense introspection in which I encountered a future self, an adult female named Shera. The dream began with a face to face encounter. She had a crew-cut-like short hair. She was smaller than me, about five and a half feet tall, but resembled my face from a childhood portrait. She was in her early thirties. Her eyes were piercing, and I was initially attracted to her. As I made an movement towards her, a sexual advance, I suddenly realized that this was inappropriate. That is, my innate moral intuition prevented me from going any further with the encounter. Her hypnotic gaze is forever burned into my memory. She compassionately understood where I was at in terms of my development, and appreciated the challenges I faced. It was a short encounter, but one of the first that I discussed with one of my teachers, and verified that it was indeed a future aspect self. [\(48\)](#)

So the implications of access to future lives and FUTURE/present are very important. It means that physical perception and cognition are not limited to the "inheritance of past occasions" (Whitehead), nor are they limited to "involutionary givens" (Wilber). It also means that we can literally time travel to our PAST/present or FUTURE/present because they already exist within massively parallel Framework 1s managed by the inner ego. However, there are psychological checks and balances between the inner ego and all its personalities that we don't yet fully understand. These prevent massive bleedthroughs and unnecessary trauma to outer egos whose identities become threatened by seemingly external and intrusive thoughts, visions, or altered states.

Again, regular access to PAST/present, PRESENT/present, and FUTURE/present perspectives may be an

indicator that the postmodern outer ego, generally speaking, is evolving toward the functions of the inner ego. Perhaps this kind of cognitive capacity is an emergent trait that will help define the *psychosphere* as an *average mode of consciousness*? Could these kinds of paranormal capacities foreshadow what the fourth great stage of consciousness evolution that transcends and includes the *noosphere* will be like? Phenomena like the Seth material that provide maps and practices to smooth the way may foreshadow what lies ahead.

Finally, it's trendy today to imagine that nanotechnology, artificial intelligence, robotics, virtual reality, and other computer-based technologies will drive human evolution by enhancing capacities and life span. For example, Hans Moravec (b.1948) in *Mind Children* (1988) and Ray Kurzweil (b.1948) in *The Age of Spiritual Machines* (1999) claim that downloading our consciousness into intelligent robots will provide human immortality in the twenty-first century, as processing speeds increase and costs decrease. But what if their work is a well intentioned but slightly misguided preview of emergent mental capacities and technologies based upon the vast multidimensional Self that we already exist within? The inner ego is already immortal, and seeks out physical experiences for the sheer joy of experience. Also, an outer ego who is aware of its multidimensional source *has no fear of physical death*. Perhaps Moravec and Kurzweil could design machines that make our inevitable deaths easier by accelerating outer ego development to the point where it awakens to its true multidimensional identity? Now that would be an intelligent machine!

Additional Involutionary Concepts

The simultaneous time charts above help us conceptualize how the inner ego functions, and emerging potentials for the outer ego. Thus far we've focused mainly on the concepts germane to Seth's creation mythos. However, the Seth material contains a host of metaphysical concepts that shed further light on the relationships between the outer ego in the physical field (Framework 1) and inner ego in the subtle field (Frameworks 2-4). For example:

- ***Blueprints*** are macro archetypes or involutionary givens that influence the collective direction of all inner egos involved with any civilization and historical era in any Framework 1. They are not predetermined, fixed, and static like Platonic forms, but living, dynamic, subtle energy currents that inform involutionary and evolutionary processes.
- ***Cordellas*** function as communications blueprints for "translating" all source energy from its potential subtle Framework 2 state into physical Framework 1 constructions. These source "alphabets" imbue quantum structures with an innate tension toward increased complexity as evolutionary *physios*, *bios*, and *noos*, including a predisposition for languages, music, and art.
- ***Families of consciousness*** are one way to imagine how sentient, innate intention in Frameworks 2-4 (subtle field) creates involutionary potentials that fuel all evolutionary processes in Framework 1 (physical field).
- ***Life clouds*** are a metaphor for causal personality essences that seed various subtle and physical fields.
- ***Master events*** are macro-level nonphysical source events that explore all probable outcomes to seek the most efficient and preferred lines of probabilities for physical fields.
- ***Mechanics of transition (afterdeath experience)*** are the process the outer ego encounters after physical death in Frameworks 2 & 3. Similar to the Tibetan Bardo or in between state, it is a process that involves taking stock of the previous life, opportunities to re-manifest as a new personality in the physical field or transitioning toward an inner ego in the subtle field.
- ***Mental enzymes*** are micro-level catalysts used by the inner ego for constructions in any Framework 1.

- ***Mental genes*** are micro-level archetypes used by the inner ego for constructions in any Framework 1.
- ***Sexuality, Gender, and Preference***. The inner ego is the *transsexual source of all gender and sexual orientation* – “a bank from which sexual affiliations are drawn.” This means that all outer egos are inherently bisexual *by design* to some degree (thinking also of Carl Jung’s (1875-1961) *anima* and *animus*). Therefore, bisexual, gay, and lesbian orientations are not pathological, but inherent choices for physical experience.

Seth also used ***entity names*** to identify the inner ego. For example, he referred to Jane Roberts as Ruburt, and husband Robert Butts as Joseph. Seth also called students in Jane’s ESP class by entity names. His intent was to personalize the inner ego, and make it real. Jane Roberts developed this concept further in her “God of Self” concept in *The God of Jane: A Psychic Manifesto (An Aspect Psychology Book)* (1981). Again, the idea is that the inner ego serves as a direct, personalized, mediator to All-That-Is without the need for any middle folk.

The use of entity names continues as there are at least two subsequent North American channelers, Mary Ennis (Elias), and Serge Grandbois (Kris), who also use *essence names* to acknowledge this deeper, subtle identity. From personal experience, it adds an intimate and expansive feeling to the personal interactions during a channeling session.

Lastly, the nature of CUs’ “wave focus” and “particle focus” may help us better interpret paranormal experiences. Altered states like astral projection, lucid dreaming, near-death experiences, alien encounters, extraordinary athletic feats, channeling, and superconsciousness all involve some degree of access to the subtle field, and beyond. However, these experiences are always translated into physical and social terms we can understand. Our interpretations are always dependent on our overall biopsychosocial development in the physical field. They can range from prerational, to rational, to transrational. So, it is critical to recognize the many differences between pre- and transrational interpretations of altered states, since both are nonrational.

States and Fields of Consciousness

Thus far, we have talked about physical, subtle, and causal *fields* in the context of Seth’s creation myth. As we just saw, altered *states* are an important part of the bigger picture. But how do they actually relate to physical, subtle, and causal fields? Let’s begin with the fact that every twenty-four hours we cycle through waking, dreaming, and deep dreamless *states*. According to the premodern Vedantic traditions, these correspond directly to the physical (waking), subtle (dreaming), and causal (deep dreamless) *fields* we’ve explored thus far.

The test is our degree of alert awareness in each of those states. In the waking state most of us experience some kind of alert awareness. In lucid dreams and astral projections, we experience alert awareness in the subtle field. In deep dreamless sleep, sustained experience of alert awareness occurs in the formless causal field. The sages of Advaita Vedanta, Vajrayana, Dzogchen, and many other traditions provide substantial evidence for this. For example, in *Talks with Ramana Maharshi* (2001), Maharshi (1879–1950) repeatedly states that our aspect of Alert Awareness which remains during waking, dreaming, and deep dreamless sleep states is evidence of Causal Consciousness, Buddha-mind, or All-That-Is.

Now that is another loaded statement, but is something we can test out for ourselves through meditation and dream yoga practices, for example. Though meditation takes persistence, like learning to play the piano or fly a jet, it is a time-tested paradigm that discloses direct experience and data. It can be confirmed or rejected by a community of practitioners adequate to the paradigm. If you really want to prove this through first person experience, *that is one sure way to go*. Research shows that it takes approximately six years to become adequate in meditation practice, so this requires a serious commitment. Personally, I have done various practices for the past twenty-nine years, including the many exercises in

the Seth material, that have proven Maharshi's claim to be valid, and not a source of pathology or delusion.

Additionally, there are practices detailed by Seth to access past lives, racial and species information, and inner ego consciousness through the use of *alpha states*. Seth outlined a simple map in *Seth Speaks* (49).

There are five main subdomains:

A1a (enhanced creativity, concentration, study, refreshment, rest, meditation)

A1b (horizontal into alternate realities – group/mass probabilities, racial matters, civilization)

A1c (greater mobility, moving further "away" from present physical laws)

A2 (reincarnational selves, issues, and beliefs)

A3 (mass issues, geographical histories, racial info, species of animals)

A4 ("beneath" matter, source of civilization-changing inspiration, available in sleep state, personal conversions originate here)

A5 (seldom reached, meeting ground of clear communication for any aspect self including those from probable and alternate systems, no-time, out-of-body experiences can occur here) (50)

This is a nonlinear spectrum of consciousness. In other words, we don't necessarily move through one to get to the next sequentially, we must learn to shift mental and neural frequencies. For example, our brain/mind acts like a radio that receives transmissions over various "stations," and we can learn to change stations. The key is intention and desire. Again, adequate access to these states takes time and practice, but Seth also provides exercises in which to test out the waters. For example, see *Seth Speaks* (1994) and Susan Watkin's *Conversations with Seth* (1999) which features experiments with alpha states.

However, Seth's alpha states don't map directly to current dream research maps. For instance, dream researchers define the alpha state as a relaxed state that precedes sleep. It occurs from roughly eight to fourteen cycles per second in the brain. It is possible that Seth's five areas are subsets of the alpha state, but until further research is done we won't know in empirical terms.

Meanwhile, dream research remains in its infancy in the West, having only recently acknowledged lucid dreaming, but mostly from a modern materialist perspective. To date researchers have mapped four main brain states, though there may be others that current equipment cannot yet detect:

1. **Beta** – 14-100 cycles per second, normal alert waking state. Higher range associated with anxiety, dis-ease, fight or flight conditions.
2. **Alpha** – 8-13.9 cycles per second, just below the normal state of alertness. Associated with light relaxation, daydreaming, and self-reflection. A non-drowsy, yet relaxed, tranquil state of inward awareness that occurs before sleep. Beginning access to subconscious mind.
3. **Theta** – 4-7.9 cycles per second, deep relaxation, reverie, lucid dreaming, mental imagery, meditation, increased memory and focus, deep-rooted memories, and inspiration. Characterized mainly by light sleep, rapid eye movement (REM) dreams, and hallucinations. Hypnogogic imagery, deep meditation, access to subconscious mind.
4. **Delta** – .1-3.9 cycles per second, the deepest, most rejuvenating stage of dreamless, non-REM sleep

and deep meditation. It also produces stress reduction, which can promote healing of the body. Human growth hormones released and loss of body awareness.

Thus, we can map these four "normal" brain *states* to physical, subtle, and causal *fields*:

- Waking States (beta, alpha) - Physical Field
- Dreaming States (alpha, theta) - Subtle Field
- Deep Dreamless State (delta) - Causal Field

However, nonordinary states feature admixtures of the above:

- Meditative (beta, theta, and delta)
- Drug-induced (beta, alpha, theta, or delta)
- Lucid dreams/Out-of-Body Projections (beta and theta)
- Channeling (beta, alpha, theta, and delta)
- Near-death experiences (none!)
- Peak experiences (beta, alpha, theta, and delta)

Again, more research needs to be done to better understand how the brain functions during these states. The main point is that postmodern worldviews have identified and continue to explore the important relationship between *states* and *fields* of consciousness.

Finally, Seth's alpha states, particularly A3-A5, sound remarkably similar to Swiss psychiatrist Carl Jung's (1875-1961) *collective unconscious*. This was Jung's attempt to connect the dots, so to speak, between individual inner symbols found in dreams, and universal collective symbols he called *archetypes*. For example, the divine mother, father god, and trickster appear in many cultures in dreams, myths, and art. While Jung was criticized for engaging metaphysics that can't be empirically tested, Seth and other traditions provide time worn praxis to test the waters through direct experience. Again, see *Conversations with Seth* (1999) for anecdotal evidence from ESP class students who experimented with Seth's alpha states.

Toward Dream-Art Sciences

"The true art of dreaming is a science long forgotten by your world. Such an art, pursued, trains the mind in a new kind of consciousness – one that is equally at home in either existence, well-grounded and secure in each. Almost anyone can become a satisfied and productive amateur in this art-science but its true fulfillment takes years of training, a strong sense of purpose, and a dedication – as does any true vocation.

"To some extent, a natural talent is a prerequisite for such a true dream-art scientist. A sense of daring, exploration, independence, and spontaneity is required. Such a work is a joy. There are some such people who are quite unrecognized by your [modern] societies, because the particular gifts involved are given zero priority. But the talent still exists.

"... A practitioner of this ancient art learns first of all how to become conscious in normal [outer ego] terms, while in the sleep state. Then he becomes sensitive to the different subjective alterations that occur when dreams begin, happen, and end. He familiarizes himself with the

symbolism of his own dreams, and sees how these do or do not correlate with the exterior symbols that appear in the waking life that he shares with others." (51)

Learning to control and access various states of consciousness is hardly new. The contemplative traditions in the East and West have long known about them, and developed methods to access them. However, many of these premodern traditions have not yet integrated the breakthroughs of modern science, for example, the insights gleaned from modern cognitive and developmental psychologies and therapies. Ken Wilber's *Integral Psychology* (2000) is the first to explore a full spectrum model of the mind, including physical, subtle, and causal fields and states. While it serves as a solid theoretical tome, the actual paradigms required to produce data remain in their infancy.

Seth outlined what he called ***dream-art science*** in *The "Unknown" Reality*, Vol. 1 (1977). This is another theoretical tome, but it makes a solid case for the inclusion of what he calls the ***high intellect***, an epistemology, or way of knowing truth, that integrates reason and deep intuitions, left and right brain functions, and various states of consciousness. As exemplars, he outlined the *dream-art scientist* (generic scientist), *complete physician* (healer), and *true mental physicist*. All three integrate first person experience, emotions, and intuition, as well as third person objectivity and empiric-analytic skills.

These exemplars, offered in 1977, along with Wilber's more recent work and those who follow, suggest what authentic postmodern sciences that integrate a viable theory of consciousness might look like. They would of necessity expand their epistemology to include empiricism (five senses), rationalism (logic), and mysticism (inner senses, translogic). Their paradigms would include intensive training in all three general areas, with specialization in chosen areas like healing, engineering, physics, anthropology, political science, etc. They would also expand their ontology and cosmology to include a minimum of causal, subtle, and physical fields of consciousness.

Seth's moniker of *dream-art science* includes expanded ways of knowing and being. However, this doesn't mean that we throw reason and logic out the window at the expense of including dreaming and art. On the contrary, *dream-art science* includes the very best of scientific methodologies that have been developed to date. In the most general view, these methods include three fundamental strands:

1. paradigms, praxis, exemplars
2. engage step 1 to produce experience and data
3. verification or falsification by a community of peers adequate to step 1

The above three strands are intended to create solid, predictable models and results in physical, biological, and psychological disciplines. Though there is much work still to be done, there are many heralds at the bridge whose recent work is helping to pave the way toward postmodern and eventually dream-art sciences. The following is only a small sample, but certainly represent the "best of class" of the pioneers of postmodern sciences.

Aldous Huxley's (1894-1963) *The Perennial Philosophy* (1945) and Huston Smith's (b.1919) *Forgotten Truth* (1976) resurrected the importance of premodern wisdom supposedly debunked by modern sciences, namely, Causal Consciousness, the "Great Chain of Being," and transpersonal ways of knowing reality. Smith also included the concept of *scientism*, coined in the 1940s by sociologists to describe those scientists who unthinkingly accept scientific *theories* as unquestioned *Truths*, or even falsify data for personal gain.

Psychologist Charles Tart (b.1937) in *States of Consciousness* (1983) outlined a systems approach to human consciousness, one that recognized the inherent bias that conventional science is pursued in only the waking state. Dreaming, deep sleep, meditative, and drug-induced altered states are considered unreal, out of bounds, pathological, and something that will ruin your career. And yet, Tart insightfully concluded that "we need to develop *state-specific sciences*. Insofar as a 'normal' [state of consciousness] is a semi-arbitrary way of structuring consciousness, a way that loses some human potentials while developing others, the sciences we have developed are one-state sciences [i.e., waking state]. They are

limited in important ways. Our ordinary sciences have been very successful in dealing with the physical world, but not very successful in dealing with particularly human psychological problems. If we apply scientific method to developing sciences within various [altered states], we can evolve sciences based on radically different perceptions, logics, and communications, and so gain new views complementary with our current ones." (p.8)

Again, no one is talking about throwing out the rational modern baby with the premodern fairy-tale bathwater. This clearly hints at transrational sciences that *transcend yet include* conventional, waking state rationality, and complements them with dreaming, meditation, and other altered states. Further, in *Mind Science: Meditation Training for Practical People* (2001), Tart explores how premodern meditation practices can be integrated. "... I think we have some possibilities for a science of consciousness that uses concentrative meditation, vipassana meditation and sensing, looking, listening. I think we have possibilities to create a network of people who practice meditation, who are aware of biases, who eventually begin to see and filter out their biases, who begin pooling their knowledge, both observational and theoretical – and this may be a vital part of developing a real, Western science of consciousness. And such a science of consciousness could include state-specific work within various [altered states] also." (p.165)

In *Exploring the World of Lucid Dreaming* (1990), Stephen LaBerge (b.1948) provides evidence of lucid dream research along with dozens of practices to explore. He also coined the term *oneironauts* to describe people who explore dream states. He formed [**The Lucidity Institute**](#) to do further research on dream states, incubation, and practical applications. His work was preceded by Robert Monroe who detailed his personal experiences with lucid dreaming and astral projection in three books, *Journey Out of the Body* (1977), *Far Journeys* (1982), *Ultimate Journey* (1994). Monroe founded [**The Monroe Institute**](#) where they developed *hemi-sync technology* that entrains both brain hemispheres to increase access to altered states and programs to develop personal skills.

In *Meaning and Medicine* (1991) Larry Dossey (b.1940) outlined three eras of medicine that hints at how something like Seth's *complete physicians* may develop. Era I is the modern allopathic model that treats body as a mechanism only and disease as something to be cured by doctors, not by patients. Mental disease is not in their domain. Era II includes mind and body with emotions the primary interface between mind and body. Neuropeptides form the biology of emotion. Era III includes nonlocal approaches such as prayer and remote healing. Consciousness is considered primary, not matter. Era II medicine, now called alternative medicine, has rapidly grown during the last fifteen years. Era III approaches have also been recently formulated by Marilyn Schlitz and sixty others including Deepak Chopra, Ken Wilber, Larry Dossey, Candace Pert, and Dean Ornish in *Consciousness and Healing: Integral Approaches to Mind-Body Medicine* (2005).

Michael Murphy (b.1930) in *The Future of the Body* (1992) brilliantly detailed what he calls synoptic, multidisciplinary, or integral empiricism that influenced Wilber, and many others. "The acquisition and verification of data from mainstream science, psychical research, comparative studies of religious experience, and other fields that are ordinarily kept apart by scientists and scholars. This approach utilizes experience acquired through sensory, kinesthetic, and the extrasensory modalities." (p. 589) Murphy outlined the three great stages of evolution in the physical field to date: the physical (physiosphere), biological (biosphere), and psychosocial (noosphere). He offers extensive cross cultural evidence in metanormal capacities, and outlines integral transformative practices to enhance personal and collective development. "... the self-evident break with normal consciousness and behavior, the transcendence of certain needs, and the self-mastery of mind and flesh characteristic of metanormal functioning would, if realized by enough people, create a new kind of life on this planet. This new life, it seems to me, would involve new types of social interaction, new styles of energy consumption, greater care for the physical environment, more wisdom in dealing with human aggressiveness, new rituals of work and play. As it began to appear among large groups, such functioning might not appear at first so dramatic that it comprised a new kind of evolution, but it would, I believe, eventually exhibit features and regularities we cannot predict from the pattern of ordinary human existence." (p.30)

In *The Self-Aware Universe: How Consciousness Creates the Material World* (1993) Amit Goswami (b.)

outlined how *material realism* (modern Newtonian/Cartesian paradigm) was no longer an adequate model to explain phenomena revealed by quantum physics. He proposed a solution he called *monistic idealism* drawn in part from Advaita Vedanta (nondual) that included consciousness as Primal Cause, not a mere epiphenomenon of matter. "Is [modern] science compatible with monistic idealism? If not, we must abandon metaphysics when doing science, adding to the looming crisis of faith. If yes, we must reformulate [a postmodern] science in accordance with the demands of philosophy. ... monistic idealism is not only compatible with quantum physics but even essential to its interpretation. The paradoxes of the new physics disappear when we examine them from the point of view of monistic idealism. Furthermore, quantum physics combined with monistic idealism gives us a powerful paradigm with which we can resolve some of the paradoxes of mysticism, such as the question of transcendence and plurality. Our work points toward the beginnings of an idealist science and the revitalization of religions." (p.57) Goswami also began to integrate various psychological approaches including behaviorism, phenomenology, psychoanalysis, etc. with philosophy and quantum physics to help further define consciousness in relation to its expression in material (body) and nonmaterial (mind) fields.

Important work has been sponsored by the Institute for Noetic Sciences founded in 1973 by Apollo moonwalker Edgar Mitchell (b.1930). In *The Scientific Exploration of Consciousness: Toward an Adequate Epistemology* (1994), Willis Harman (1918-1997) and Christian de Quincey (b.1949) argue for a postmodern epistemology (way of knowing truth), one that includes first person and intersubjective perspectives, in addition to conventional third person objectivity. They recommend "dedicated and lengthy training in psycho-spiritual discipline in order to test conceptual models of consciousness against the sharp edge of direct [first person] experience." Further, "If at this point it sounds as though we are talking religion or spirituality as much as science it is because the new epistemology we are indicating transcends that distinction when we come to investigate consciousness." (p.47) They laid a critical epistemological foundation toward a viable theory of consciousness, one that does not reduce human consciousness to quantum fields in the brain.

In *The Radiance of Being: Understanding the Grand Integral Vision; Living the Integral Life* (1995), psychologist Allan Combs (b.) outlines an integral theory of consciousness that features the Wilber-Combs Matrix, a preliminary way to map and interpret altered states of consciousness within overall stages of development. The idea is to begin to properly situate general human stages of development – preconventional, conventional, postconventional, post-postconventional – within physical, subtle, and causal fields of consciousness. This is a huge step forward because it integrates a premodern Vedantic version of the "Great Chain of Being" with the insights of modern evolutionary and developmental sciences. "The idea that people interpret and describe their experience of states of consciousness differently, according to their own developmental level, opens the door to a better understanding of why spiritual or religious encounters seem so different for different people." (p.194) Wilber first outlined his version independently in *A Sociable God: Toward a New Understanding of Religion* (1983) as preliminary considerations toward developing a transpersonal sociology, one that mapped entire cultures. Their work further paves the way to integrate altered states into expanded scientific theories and methods.

Though it's already been cited, Ken Wilber's (b. 1949) *Sex, Ecology, and Spirituality: The Spirit of Evolution* (1995) needs to be included in this sample. It contains the first comprehensive version (Wilber-4) of his postmodern theory of consciousness called AQAL (pronounced "ah-qwal"), which stands for "all quadrants, all levels, all lines, all states, all types." It is the first synthesis of the world's main knowledge and wisdom traditions from premodern, modern, and postmodern sources. Notably, Wilber integrated the concept of *holons* and *holarchy*, or the idea All-That-Is is *constructed of wholes that are simultaneously parts, all the way up and all the way down*. Wilber codified the **twenty tenets** of holons while also chronicling the involutory and evolutionary action of Causal Consciousness. As mentioned earlier, the latest version (Wilber-5) integrates physical, subtle, and causal fields. It also outlines an *integral methodological pluralism* (IMP) that addresses eight foundational perspectives derived from his quadrants, and employs an *integral post-metaphysical approach*, a fancy way to describe an expanded epistemology based upon empiricism (five senses), rationalism (logic), and mysticism (inner senses, translogic). In this sense, *Wilber may be the father of authentic dream-art sciences* since his work synthesized so many premodern and modern knowledge systems to pave the way toward Seth's exemplars. Thus, any viable postmodern theory of consciousness will have to contend with his comprehensive model.

Stanislav Grof (b.1931) co-founded transpersonal psychology in 1969 with Abraham Maslow (1908-1970). In *Psychology of the Future: Lessons from Modern Consciousness Research* (2000), Grof summarized forty years of research that used altered (holotropic) states induced by psychedelics and breathwork (pranayama) to explore perinatal and transpersonal experience that reach beyond outer egoic identity. He greatly expanded the work of Freud and Jung, and influenced the work of Ken Wilber. "My classification of transpersonal experiences is strictly phenomenological and not hierarchical; it does not specify the levels of consciousness on which they occur [e.g., as the Combs-Wilber matrix does]. It is, therefore, interesting to compare this scheme with Ken Wilber's description of the levels of spiritual evolution that, according to him, follow the full integration of the body and mind (postcentauric levels of consciousness evolution in this terminology). It is not difficult to show the parallels between his developmental scheme and my cartography of transpersonal experiences. ... My own data are drawn from clinical observation in contemporary populations in Europe, North and South America, and Australia, complemented by some limited experience with Japanese and East Indian groups. My work thus provides empirical evidence for the existence of most of the experiences included in his scheme. It also shows that the descriptions in ancient spiritual sources are still to a great extent relevant for modern [and postmodern] humanity." (p.65)

In *Mind into Matter: A New Alchemy of Science and Spirit* (2000), and *Matter into Feeling* (2002), physicist Fred Alan Wolf (b.1934) outlines what he terms *the new alchemy* which is consonant with Seth's *true mental physicist*. He proposes the integration of empiricism, rationalism, and mysticism with the rigors of scientific method, again, combining subjective and objective experience, key factors missing from Darwinian models and theories. "So, can we in the [postmodern] world pass beyond the veil? ... I affirm that we can. That armed with the [premodern] ancient knowledge and ... modern physics, particularly quantum physics, we can rediscover what the ancients may have known. All we need are a few basic concepts – a new way of seeing the old way. I have given a name to these new ways of seeing; I call them the *new alchemy*. So, perhaps we can call ourselves *new alchemists*." (p.7) "... our ultimate goal being to understand the sacred transmutation of mind into matter." (p.9) Or simply put, how consciousness actually creates energy-matter and space-time.

In *Radical Nature* (2002), postmodern philosopher Christian de Quincey (b.1949) outlines a theory of consciousness and matter based upon the lineage of *panpsychism* or *panexperientialism* that extends over 2,500 years ago to Greek philosopher Pythagoras (582-496 BCE). "The central tenet of radical naturalism that *matter is intrinsically sentient* – it is both subjective and objective." (p.48) "It is also the kind of epistemological shift that ... will be required for philosophers of mind to 'crack' the hard ontological problem of the mind-body relationships, and to bridge the epistemological explanatory gap, and for scientists to break the 'mind barrier' and develop a true science of consciousness." (p.124-125) De Quincey's theory also calls for all researchers to vigorously pursue a personal transformative practice, and include that in any research paradigm. His work expands that of Alfred North Whitehead (1861-1947) who developed a *process philosophy* based upon actual events as processes, not things, substances, or static objects. Historically speaking, then, the Seth material is part of the panpsychist, panexperientialist, and radical naturalist traditions.

Though we already cited evolutionary theorist Ervin Laszlo's (b.1932) *Science and the Akashic Field* (2004), we need to include *The Connectivity Hypothesis* (2003) which is the more technical version that preceded it. Laszlo's Akashic Field is similar to Seth's Framework 2 and subtle EEs. His work, along with David Bohm and others, have laid the initial scientific foundations to probe the surface aspects (Framework 2) of what we've been calling the subtle field. So his work shows a correlation between postmodern physics and Sethian metaphysics. The mathematical functions used in various branches of physics already dip into the subtle field though their paradigms don't yet conceptualize their praxis in terms of *states and fields of consciousness*. Thus, modern physicists still wrestle with the many paradoxes and so-called counter-intuitive aspects of current theory. However, this will change significantly as we expand our ontological and epistemological models to include consciousness and first person experience as inherent aspects of matter, and focus on interrelated processes, not isolated stuff.

Lastly, William Tiller (b.1929), Walter Dibble (b.1948), and Michael Kohane (b.1953) have formulated a postmodern physics that is clearly a stepping stone toward Seth's *true mental physicist*. In *Conscious Acts*

of Creation: The Emergence of a New Physics (2001), they detail an expanded physics paradigm based upon a cosmology that acknowledges Causal Consciousness and consciousness-directed intention. While the mathematical principles upon which it is based have yet to be proven, early results are very encouraging. Simply put, they are exploring the impact of human intention on conditioning space, something that modern quantum physics does not yet recognize. They define the quantum vacuum not as empty nothingness, but infinitely potential *somethingness*.

To date, Tiller and colleagues have been able to produce significant changes in water temperature, pH, electrical conductivity, and DC magnetic field polarity effects, and accelerating in vitro development of fruit flies. They have developed a protocol in which two to six advanced meditators condition an IIED (Intention Imprinted Electrical Device) about the size of a nine volt battery. Tiller writes specific intention statements for each IIED that guides the meditator's intentionality. The IIEDs are shipped to labs where they are put next to water and fruit fly samples for six months. The samples are measured and all state changes recorded. All four of their initial experiments produced significant changes well beyond statistical chance. Moreover, they noticed that their control labs gradually began to produce similarly significant results. That is, some kind of nonlocal wave entanglement or sympathetic resonance began to produce results without any IIEDs present in labs up to twenty miles away.

Tiller applies the principle of *coherence*, which is a highly organized energetic state between two or more systems, so that changes in one system simultaneously occur in other system. In musical terms, it's called *sympathetic vibration*. For example, when you strike a low C on a piano it causes other strings, including middle C, to vibrate *without being struck*. On the human scale, if enough people meditate, pray, or otherwise concentrate their intention, the effects on IIEDs potentiate exponentially. So group dynamics and focus are critical. If a person or group are disorganized, unfocused, or hampered, then they will not be able to generate the kinds of conditioned spaces that Tiller and group produce. It requires a loving, caring, and committed approach to the research. This is also why skeptics may not be able to initially reproduce the results *until they themselves become adequate to the paradigm*, which means personal transformation toward postconventional levels of cognition, emotion, and morals. Postconventional stages of development go hand in hand with this new science.

Tiller refers to the subtle field as a frequency domain, similar to Bohm's quantum potential, that is interpenetrated within physical space-time. It contains sources of infinite potential energy for the physical field, similar to what Seth implies in his EEs or electromagnetic energy units. Tiller also talks about converting each laboratory to a sacred space, that is, literally conditioning the space through human intention similar to those found in premodern Cathedrals, meditation caves, and healing places like Lourdes, France.

The implications of their work is far reaching. It involves a radical expansion over traditional modern physics paradigms. It also opens the door to new technologies, including noninvasive medical treatments. For example, rather than treating cancer with poisonous chemicals or radiation, the specific subtle energy structure of tumors can be targeted and destroyed without even touching the body. The IIEDs simply manipulate the frequency domain of the tumor. Broken bones or torn ligaments can be healed in accelerated fashion, again with noninvasive manipulation of the subtle energy aspects. They are also working on several patents which includes something Tiller calls a "prana pump" that would allow individuals to begin to manipulate their subtle energy bodies and sacred spaces. Obviously, this is just a beginning, but one that clearly paves the way toward Seth's dream-art sciences.

Now, at some point scientists will also learn to directly access the subtle field through meditative states, lucid dreams, and projections of consciousness – abilities that are still considered paranormal or metanormal by modern science. This will further change the paradigms and produce new, as yet undreamed of technologies. But if Seth is right, and CUs and EEs dream and have inner senses, then the causal and subtle fields have some kind of permanence interdependent with the physical field. Again, *fields* and *states* are two key attributes of All-That-Is. According to Seth we have causal selves (pyramid energy gestalts) and subtle selves (inner ego) already focused in these fields. Together, they co-involve and co-evolve the outer ego in the physical field.

In dreaming states, then, we alternately experience a version of the "wave focus" of our causal and subtle dreaming selves, and thus our dream memories are simply translations into the physical field of our ongoing activities there. Again, waking, dreaming, and deep dreamless *states* act as connective psychological tissue between the three great *fields* of All-That-Is. And as we saw earlier, evolution to date hints at the eventual emergence of subtle potentials into the physical, further concentrating and evolving the waking state toward as yet only imagined capacities.

We can see, from this short overview that we have a long way to go before something like Seth's dream-art science emerges. And yet, at the very least, these trends show that postmodern worldviews are clearly emerging. Right now dream-art science is the stuff of science fiction, a promissory science, but we need to consider why Seth suggested them in the first place. Again, if evolution has a direction, pull, or telos toward increasing complexity, what if Teilhard, Aurobindo, Murphy, Leonard, Wilber, Roberts, and others are in the ballpark? What if humanity is only three-fifths of the way toward realizing Eden on Earth? Could it be that the next major phase in our collective development is toward the emergence of what we earlier called the *psychosphere*? If so, how and when it will happen is still a matter of collective worldview dynamics. **(52)**

Dream-art science will be a science of the soul, one that explores the "unknown" reality of the causal and subtle fields *as they pertain to the physical field*. Thus, the anthropology, archeology, sociology, zoology, etc. of the causal and subtle fields will require appropriate tools that include a highly trained "eye" of the soul – transrational mysticism, or what Seth simply calls the *inner senses*. The premodern traditions, particularly in the East, talk about a "science of religion" in this way, having long ago discerned the stages of development involved in training the inner senses.

The problem with causal and subtle explanations in the premodern East, however, was that they became too subtle- and causal-bound, and the physical field, in turn, became a Hellish cycle to be abandoned or escaped from. Quite the contrary with dream-art science. It demands a synthesis, a convergence of the best practices of premodern religions and modern sciences, and leaves the fairy tale baggage behind. This is, again, a postmodern attempt to heal the dissociation between modern science and premodern religion.

So much so, that authentic postmodern sciences will no longer be hampered by separation of "Church and State" – physics, biology, chemistry, psychology, sociology, anthropology, philosophy, theology, etc. will all be properly situated and integrated. Anything less will not be postmodern by definition. As Harman and De Quincey pointed out earlier, "the new epistemology we are indicating transcends [the] distinction" between science and religion altogether. It simply is no longer an issue! In the mean time, given the current state of worldview dynamics, separation of "Church and State" needs to continue, lest we mistakenly elevate literal interpretations of the Bible, Qu'ran, Torah, Sutra, and Tantra to empirical fact as we see with the Intelligent Design movement.

Therefore, authentic postmodern sciences will also include what German philosopher Jürgen Habermas (b.1929) calls a *post-metaphysical* approach. In part, this means putting aside the fairy tale baggage from the religions that are unsupportable, for instance, Moses parting the Red Sea, virgin births, and resurrected corpses. Wilber takes it even further into what he calls an *integral post-metaphysics*. This requires stringent experimental evidence open to falsification by a community adequate to the eye of empiricism (five senses), eye of rationalism (logic), and eye of mysticism (inner senses), for example, as outlined in *The Marriage of Sense and Soul* (1998).

As such, dream-art scientists will have to develop past what are currently considered postconventional stages of cognitive development to master these empirical, rational, and mystical intelligences. We are not talking about throwing out logic, just imagining what forms translogic will take. This is rocket science for the soul! And this is exactly what the Seth material hints at down the road as potentials.

Although we can always take collective steps backward before making a momentous leap forward, dream-art science *as defined by Seth* represents highly fulfilling probable futures for humanity. As such, any culture that could socially, economically, educationally, legally, and politically support them will be unlike

anything we postmoderns can dream of. [[Follow this link for more info on Seth's dream-art science sessions 700-704.](#)]

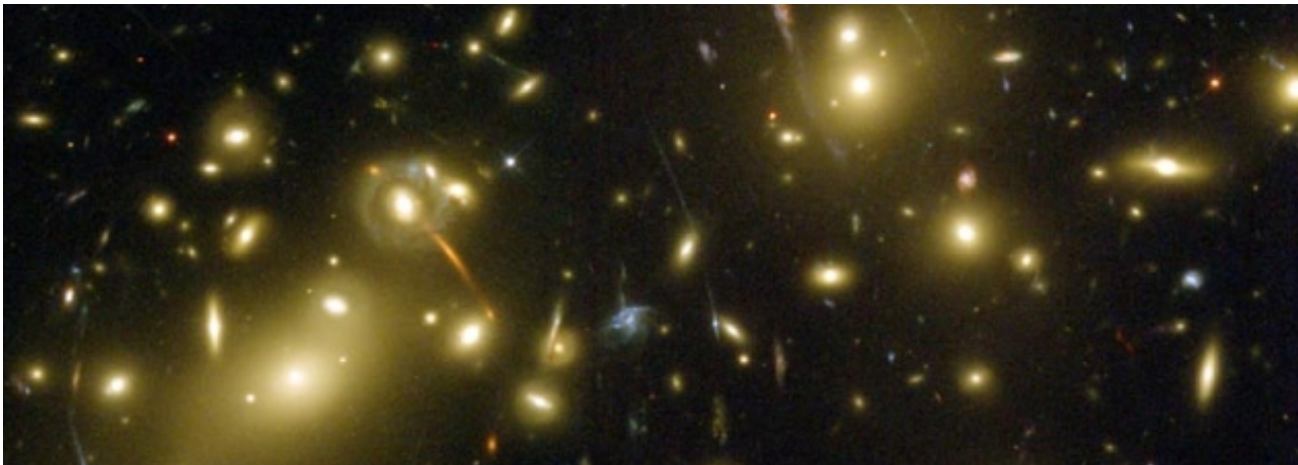
Finally, I'd like to close with the visionary words of Teilhard de Chardin written in 1938. While he wrestled with the limits of Christian and scientific concepts, his vision still paves the way from the postmodern toward authentic dream-art sciences:

"The time has come to realise that an interpretation of the universe – even a positivist one [i.e. modern reductionist] – remains unsatisfying unless it covers the interior as well as the exterior of things; mind as well as matter. The true physics is that which will, one day, achieve the inclusion of man in his wholeness in a coherent picture of the world." [\(53\)](#)

[[Go to the top](#)]

On Value Fulfillment (Causal Field, Involution)

"It cannot be called void or not void,
Or both or neither,
But in order to point it out,
It is called 'the void'." ~ Nagarjuna



We now complete our circle, so to speak, and return to the nondual field that exists "before the beginning," yet constantly fuels the subtle and physical fields. Nondual means "not one, not two," and reflects the inherent Unity and Consciousness that is omnipresent within all fields of All-That-Is. According to Ken Wilber,

"... the ultimate reality [causal field] is not something seen, but rather the ever-present Seer. Things that are seen come and go, are happy or sad, pleasant or painful – but the Seer is none of those things, and it does not come and go. The Witness does not waver, does not wobble, does not enter that stream of time. The Witness is not an object, not a thing seen, but the ever-present Seer of all things, the simple Witness that is the I of Spirit, the center of the cyclone, the opening that is God, the clearing that is pure Emptiness.

"There is never a time that you do not have access to this [causal] Witnessing awareness. At every single moment, there is a spontaneous awareness of whatever happens to be present – and that simple, spontaneous, effortless awareness is ever-present Spirit itself [All-That-Is]. Even if you think you don't see it, that very awareness is it. And thus, the ultimate state of consciousness – intrinsic Spirit itself – *is not hard to reach but impossible to avoid.*

"And just that is the great and guarded secret of the Nondual schools." (54)

In just this way, then, causal, subtle, and physical fields are simultaneous aspects of The One, of All-That-Is, and therefore accessible to all.

As part of his attempt to explain how they interact, Seth introduced a *foundational creative force* called consciousness units or CUs in *The "Unknown" Reality*, Vol. 1 (1977). However, that was preceded by his electromagnetic energy units or EEs in *The Seth Material* (1969) and *Seth Speaks* (1971). As we have seen, EEs are made up of CUs, but are predisposed toward physical constructions. Thus, their involutory momentum is headed toward the physical field rather than causal field. In this sense they function as a mediating structure between CUs and quantum fields. Thus, we have generally presented CUs (causal), EEs (subtle), and quantum fields (physical) as the three fundamental aspects of involution and evolution in the Sethian model throughout.

CUs are nonphysical, no-thing, yet manage to create some-thing. They are not anthropomorphosized, yet create all humans. They are not animal-ized, yet create all animals. They are not plant-ized, fish-ized, or bacteria-ized, yet create all plants, fish, and bacteria. They are not quantumized, yet create all quantum fields. Seth uses the CU analogy to explain how Causal Consciousness simultaneously creates in causal, subtle, and physical fields. This explanation refutes Darwinian natural selection and Dawkinsian selfish genes as Primal Cause. Natural selection and genetic mutation are important constructions, however, they are secondary, not primary in this model.

Here's more from Seth:

"We must unfortunately often deal with analogies, because they can form bridge works between concepts. There are units of consciousness, then, as there are units of matter. I do not want you to think of these units as particles. There is a basic unit of consciousness that, expressed, will not be broken down, as once it was thought that an atom was the smallest unit and could not be broken down. The basic unit of consciousness obviously is not physical. It contains within itself innately infinite properties of expansion, development, and organization; yet within itself always maintains the kernel of its own individuality. Despite whatever organizations it becomes part of, or how it mixes with other such basic units, its own identity is not annihilated.

"It is aware energy, identified within itself as itself, not 'personified' but awareized [i.e., Causal]. It is therefore the source of all other kinds of consciousness, and the varieties of its activity are infinite. It combines with others of its kind, forming then units of consciousness – as, mentioned often, atoms and molecules combine.

"This basic unit is endowed with unpredictability. That very unpredictability allows for infinite patterns and fulfillments. The word 'soul' unfortunately has been so used in regard to your species that it becomes highly difficult to unravel the conceptual difficulties. Using usual definitions, you would call a soul the result of a certain organization of such units, which you would then recognize as a 'soul.'

"That leads to the old inevitable questions: Do animals have souls – or do trees, or rocks? In line with the usual definition then, in your terms, this smallest unit would be 'soul stuff' [in the subtle field]. That viewpoint however is highly limited, for 'above you,' using that scale, there are other more developed organizations of these units; and so from that 'more exalted viewpoint' [i.e., causal field], you would seem to be junior souls indeed.

"So I prefer, here at least, to speak of these units of consciousness instead. Their nature is the vitalizing force behind everything in your physical universe, and others as well. These units can indeed appear in several places at once, and without going through space, in your terms. Literally now, these basic units of consciousness can be in all places at once. They are in all places at once [i.e., causal, subtle, and physical fields]. They will not be recognized because

they will always appear as something else.

"Of course they move faster than light. There are millions of them in one atom – many millions. Each of these units is aware of the reality of all others, and influences all others. In your terms these units can move forward or backward in time, but they can also move into thresholds of time with which you are not familiar.

"All probabilities are probed and experienced, and all possible universes created from these units. Therefore, there are realities in which the endless probabilities of one given event are probed, and all experience grouped about that venture." (55)

Why did Seth compare CUs as a structural unit to atoms? Isn't that just more reductionist thinking? Well, Seth said he was using "bridge works between concepts." So we don't want to get caught in just another reductionist trap, and reduce everything to CUs. However, we need to find organizing principles that integrate Consciousness back into the picture, and we moderns and postmoderns have a long history of theorizing about fundamental units or building blocks. So this is the cultural norm that Seth chose to begin with his CU analogy.

From an historical perspective, atoms were first postulated in the West as fundamental indivisible elements called "atomos" by premodern Greek philosophers Leucippus (5th century BCE) and Democritus (460-370 BCE). Modern nineteenth century chemists and physicists used atoms to label what they believed were just that. However, further research showed that atoms consisted of even smaller parts like electrons, neutrons, and protons, and further, that protons and neutrons are made of even smaller quarks. Modern physicists continue to wax about p-branes and m-strings in their search for the foundational quantum unit.

We also need to mention the pioneering genius of Giordano Bruno (1548-1600) who, after Copernicus (1473-1543), refuted the Aristotelian notion that the Earth was the center of the cosmos. However, unlike Copernicus, who speculated that the sun was the center of the cosmos, Bruno insisted that there was no center whatsoever. Unfortunately, Bruno's ideas were not appreciated by The Church who had him burned alive as a heretic.

Moreover, Bruno intuited that Consciousness was both immanent and transcendent, consisting of what he termed *monads* derived from the Greek word "monos" which means 'unit,' 'one,' or 'atom,' and is traceable back to Pythagoras (ca. 569-475). Bruno speculated that there were three species of monads: God, the monad of monads (causal), souls (subtle), and indivisible atoms (physical). As such they are very similar to the three primary aspects of Seth's CUs.

Bruno would influence the German philosopher Leibniz (1646-1716) whose *Monadologie* (1714) postulated that the foundational creative force of the universe exists in fundamental *monads*. Leibniz's monads contain unique perspectives and are situated within an invisible source reality. Monads can perceive all other monads in some way, but only God can perceive all monads with simultaneous clarity.

Thus, Leibniz's monads are very similar to Bruno's monads, Aurobindo's Consciousness-Force, and Seth's CUs: all are metaphors that try to explain how the The One creates the many, and how Consciousness exists simultaneously as Primal Cause and physical matter. This speaks to the clarity and depth of Leibniz's intuition in his attempts to bridge modern science and metaphysics in the early eighteenth century. In fact, both Bruno and Leibniz were early postmoderns in this sense, and way ahead of their times!

In summary, once we add Casual Consciousness back into the picture, we need a way to represent Primal Cause as the *foundational creative force*, and Seth's CUs do just that. But again, CUs are not particles, and yet make particles possible, just as Consciousness is not a thing, process, or perspective but makes all things, processes, and perspectives possible. Also recall that Seth's EEs are the mediating force within CUs that creates quantum fields. Thus, we really have a CU/EE/quantum simultaneity of Consciousness as energy-matter.

Further, Seth's meditating EEs are similar to nonlocal, superluminal fields like tachyons mentioned earlier. Since they are faster than light, they are aspects of the subtle field. However, many physicists still believe that consciousness is only an epiphenomenon of quantum fields, so they tend to reduce everything to quantum fields, hence modern hamster wheel, the "reductio ad absurdum" of seeking a fundamental quantum unit. On the other hand, I'm not suggesting, and neither does Seth, that we reduce everything to consciousness, but instead, use CUs to conceptualize how consciousness, energy, and matter are holistically integrated. In other words, use CUs to show how *Consciousness is simultaneously Primal Cause and quantum fields*.

We can sense, once again, the innate paradox of All-That-Is at play in Seth's CU analogy; "They are in all places at once," reflects that All-That-Is is both immanent and transcendent, in the physical world and simultaneously not of it. The main point is that Seth used this analogy to show how Consciousness is Primal Cause, not quantum fields, and that It fuels as yet unknown involutory and evolutionary processes. However, in terms of modern and postmodern sciences, CUs "will not be recognized because they will always appear as something else." Thus, our current conceptions of quantum fields are still limited to only the physical aspects of a vast multidimensional structure that includes subtle and causal energy fields that are still empirically unknown. Sages in the premodern traditions have mapped these fields via subtle and causal states of consciousness, but modern and postmodern scientists have not as yet.

So, how will we postmoderns ever learn to recognize CUs for what they really are? Will something "bizarrely inexplicable" always lie behind the next empirical discovery, and around each evolutionary bend as we probe the subtle and causal fields? Perhaps, but current evidence strongly suggests that our collective cognitive capacities will evolve to the point where we can empirically map Seth's CUs. Still, that will require authentic dream-art sciences that include a viable theory of consciousness, and epistemologies and praxis that integrate physical senses, reason, and inner senses. Nothing less will do!

All-That-Is as Holarchy

So how do we reconcile Seth's CUs and EEs with other postmodern theories of consciousness?

We begin with a look at natural hierarchies. As we have seen, evolution has unfolded hierarchically in three major phases to date: the *physiosphere*, *biosphere*, and *noosphere*. Each transcends yet includes (Wilber) or preserves and negates (Hegel) the preceding phase. Still, the concept of hierarchy has taken a beating in some postmodern circles. For example, critics like Derrida, Foucault, and Eisler have shown how social hierarchies in religious, corporate, and military institutions are based upon unequal power distribution, and force of threat. In *The Chalice and The Blade* (1987) Riane Eisler calls these *dominator hierarchies*, and shows how they are indeed abusive. However, she also points out that there are healthy hierarchies called *actualization hierarchies* whose purpose is to optimally actualize potentials through transformation, growth, and increased depth. When transformation stops, growth arrests, and development grinds to a halt.

But there is more to consider. Within any hierarchical level there are nested spans of equivalence. For example, within the developmental stages of acorn, sapling, and tree, all acorns, all saplings, and all trees are developmentally equivalent. Within the span of any equivalence, then, we have *heterarchy*. Thus, these two nested elements – hierarchy and heterarchy – are simultaneously at work in all biopsychosocial development. Together, they form what social philosopher Arthur Koestler (1905-1983) called a *holarchy* in *The Ghost in the Machine* (1967).

According to Peggy Wright, a pioneering voice in feminist transpersonal studies,

"... holarchy is simply an 'asymmetrical order of increasing wholeness.' Each order of wholeness is a holon—'that which, being a whole in one context, is simultaneously a part in another.' Within a holarchy, 'the elements of that level operate by heterarchy. That is, no one element seems to be especially more important or more dominant, and each contributes more or less equally to the health of the whole level'." (56)

Dominator hierarchies are a type of social pathology that have wreaked havoc upon the noosphere and biosphere for thousands of years, as seen in Ken Wilber's *Up from Eden* (1981). So, no one's denying that. However, it's critically important to properly situate the complex relationships between hierarchy and heterarchy – *holarchy*– to show their importance in the bigger picture. Dominator hierarchies are still found in most modern social institutions, whether capitalist or socialist. They are the legacies of premodern and modern conscious creation. The main problem is when social dominator hierarchies seek to make their own values the primary values for everyone, and in effect prevent, repress, or deny further growth and creativity, all in the name of God, money, patriotism, or whatever ideology. As such, pathological hierarchies need to be rooted out. Yet, according to Wilber, and I quite agree, the answer is not to invoke heterarchy, but *actualization hierarchies* that allow continued growth toward wholeness and fulfillment.

“Let us further note that, by Eisler's own definitions, what dominator hierarchies are suppressing is in fact the individual's own actualization hierarchies! – what she calls ‘humanity's higher aspirations’ instead of its ‘lowest (basest) qualities.’ In other words, the cure for pathological hierarchy is actualization hierarchy, not heterarchy (which would produce more heaps and fragments, not wholes and cures).” (57)

Wilber goes on to point out there are also *dominator heterarchies* in which people “lose their distinctive value and identity in a communal fusion and meltdown. ... All values vanish into a herd mentality of the bland leading the bland.” (58) The result is often further fragmentation, repression, and alienation. The larger point is that we are evolving, individually and collectively, toward wholeness and fulfillment, and this involves simultaneous hierarchical and heterarchical relationships.

For instance, each stage of an actualization hierarchy, like the three major stages of evolution thus far, is defined in terms of increased complexity, optimized development, and transformation. Each stage transcends and includes its predecessors *but not vice versa*. This “not vice versa” is the key to understanding the natural direction of hierarchy in the physical field. If we destroy the noosphere, for instance, the biosphere will still exist because if we kill all humans, then lower mammals, fish, insects, plants, and bacteria would all still exist. However, if we destroy the biosphere, the noosphere is also destroyed. This is the “not vice versa” of natural hierarchical unfolding. Thus, subsequent stages are always more complex, more whole, and yet *include key elements of every stage that precedes them*.

In the noosphere, then, concepts like civil rights, women's rights, animal rights, gay and lesbian rights, disabled rights, etc. are all postmodern attempts to promote actualization hierarchies that allow people to grow toward wholeness and fulfillment. So the ideal, then, is to design and nurture actualization hierarchies, and constrain dominator hierarchies and heterarchies wherever possible. But to throw out, deny, or otherwise marginalize all hierarchy, in terms of healthy development and fulfillment, is to throw out the modern baby with the postmodern bathwater. That's a modern gem we very much need to keep in our postmodern theory of consciousness!

Moreover, all development begins at stage one and proceeds from there. Humans and animals didn't poof into existence fully formed as some premodern creation myths maintain. They evolved over billions of years from *physios*, to *bios*, to *noos*. There is a natural order to development, too. Acorns turn into saplings, not butterflies. Saplings grow into trees, not potatoes. Trees grow into fertilizer, not infants.

Imagine, then, how this applies to the complexity of the current noosphere, and its worldview dynamics. There are roughly six billion people, all of which are at different physical, mental, and spiritual stages of development. Hundreds of people die and are born every second. Every new birth begins at stage one and develops from there. With any luck premodern grows into modern. Recent estimates (Beck/1996) are that approximately 70% of the noosphere is physically, mentally, and spiritually at premodern or modern stages. However, only 25% is near postmodern, and even less are at later stages.

Holons

Arthur Koestler coined the term *holon* as a unit of whole/parts that form any holarchy. For example, a

human holon is a whole made up of cells, molecules, quantum fields, and CUs. A cell, in turn, is a whole made up of molecules, quantum fields, and CUs. By holonically situating any thing, process, or event within a holarchy, we can move beyond the modern *reductio ad absurdum* of fundamental parts. It opens the conceptual door beyond myths based on purely materialist or idealist conceptions of physical reality, because it includes both. Ken Wilber further developed these concepts in *Sex, Ecology, and Spirituality* (1995) where he applied holons and holarchy to the "Great Chain of Being." His twenty tenets of holons provide a general outline of the intricate relationships within a holarchy. (59)

To summarize, holarchy consists of nested hierarchies (depths of unequivalence) and heterarchies (spans of equivalence). Proper use of hierarchy includes some kind of ranking guided by the principle of "not vice versa." So ranking simply means that each properly identified wider hierarchical region becomes a *superholon* in relation to the previous *subholon* because they "transcend and include" their predecessors. For example, the following ranking or scale of depth occurs naturally in the physical field (Framework 1):

- ▶ Physiosphere = quantum fields (Framework 1)
- ▶ Biosphere = quantum fields + self-replicating cellular life (Framework 1)
- ▶ Noosphere = quantum fields + self-replicating cellular life + self-reflexive awareness/triune mammalian brain (Framework 1)
- ▶ Psychosphere = quantum fields + self-replicating cellular life + self-reflexive awareness/triune mammalian brain + subtle/astral bodies in waking state (Framework 1)

Linking means that within each hierarchical region we find holons of equal value that are crucial for overall systemic stability (i.e., no subholons or superholons). For example, the following links or spans of equivalence occur naturally in the physical field (Framework 1):

- ▶ Physiosphere = atoms of hydrogen, oxygen, nitrogen, sodium, magnesium, gold, silver, etc. (Framework 1)
- ▶ Biosphere = cells in viruses, plants, fish, birds, animals, etc. (Framework 1)
- ▶ Noosphere = triune mammalian brains in humans (Framework 1)
- ▶ Psychosphere = subtle/astral bodies in waking state in humans (Framework 1)

Seth's CUs and EEs were coined around the same time as Koestler's holons in the late 1960s. As we saw, Seth's CUs are very similar to Bruno's and Leibniz's monads, and Aurobindo's Consciousness-Force. They are also very similar to Koestler's holons. According to postmodern philosopher Christian de Quincey (b.1949):

"There is more than a superficial resemblance, for example, between Leibniz's monads and Arthur Koestler's double-aspect Janus-faced 'holons' – a concept that is gaining currency in modern holistic and systems theories, and also, most notably, in the hierarchic-integral evolutionary spiritual model developed by Ken Wilber (1995)." (60)

These concepts are all attempts to explain the complex relationships between Consciousness and physical matter. So Seth's CUs are indeed holonic – causal and subtle whole/parts that form all physical whole/parts. However, CUs also function as the foundational "Whole/Part" that contains all knowledge of all "whole/parts." When theorists talk about experience or perspectives going all the way up or down, like a möbius strip CUs are simultaneously the "bottom" and "top," because all the way up or down is only a spatio-temporal metaphor that applies to the physical field and "particle focus." Consciousness, and thus

CUs, transcends yet includes the physical field.

Some may argue that Seth's CUs are reductionist, taking the idea of physical building blocks into nonphysical fields. And that would be reductionist. However, CUs actually embrace the basic paradox of All-That-Is as Ground and Goal, Design and Designer, subholon and Superholon, immanent particles in the physical field and transcendent waves in subtle and causal fields. Thus, CUs are Seth's attempt to explain how The One can simultaneously be the many, the Primal Cause of all manifestation as a nested simultaneity of causal CUs, subtle EEs, and physical quantum fields.

Still, we don't wish to reduce all physical constructions to consciousness. That's an extreme form of idealism to be avoided, one that has tended in premodern and modern forms to demean the physical field as some kind of illusion or hellish wheel of suffering to be escaped from. I support a middle way that situates all three basic fields as equally important, equally interpenetrated, and *equally centers of the Kosmos*.

Since we need to properly situate the basic elements within All-That-Is as Holarchy, the following list shows heterarchical *linking* and hierarchical *ranking* in terms of basic holonic relationships, and is meant to outline the basic involutory and evolutionary processes within causal, subtle, and physical fields in terms of Seth's CUs.

- ▶ ...CUs (consciousness units) are "Whole/Parts" (All-That-Is "before the beginning" as Primal Cause/Causal Field)
- ▶ EEs (electromagnetic energy units/Subtle Field) are wholes made of parts (CUs/Causal Field)
- ▶ M-strings (Physical Field/Physiosphere) are wholes made of parts (CUs-in-EEs-in-superposed quantum fields)
- ▶ Electrons, neutrons, protons, etc. (Physiosphere) are wholes made of parts (CUs-in-EEs-in-superposed quantum fields called m-strings)
- ▶ Atoms (Physiosphere) are wholes made of parts (CUs-in-EEs-in-electrons, neutrons, protons, etc.)
- ▶ Molecules (Physiosphere) are wholes made of parts (CUs-in-EEs-in-atoms)
- ▶ Liver cells, other cells, etc. (Biosphere) are wholes made of parts (CUs-in-EEs-in-molecules)
- ▶ Livers (Biosphere) are wholes made of parts (CUs-in-EEs-in-liver cells, other cells, etc.)
- ▶ Bodies (Biosphere) are wholes made of parts (CUs-in-EEs-in-organs, nervous systems, lymphatic systems, etc.)
- ▶ Self-Reflexive Minds (Noosphere) are wholes made of parts (CUs-in-EEs-in-bodies with triune brains)
- ▶ Souls-In-Flesh (Psychosphere) are wholes made of parts (CUs-in-EEs-in-self-reflexive minds)
- ▶ Spirit (Theosphere) is a Whole made of Parts (CUs-in-EEs-in-souls-in-flesh)...

Once properly situated, we can begin to explore all sorts of holarchic relationships. For instance, the idea in the noosphere, again, is to promote social hierarchies and heterarchies that actualize, not dominate, promote growth, not repress it. Still, we also need to caution that holarchic theory can be distorted and

misused, just like any theory (e.g. eugenics). Noospheric dominator hierarchies are so intelligent that they can talk the talk of actualization without walking the walk. Thus, on socio-political levels, holarchic theory must carefully and accurately situate all elements within a holarchy. Get it wrong and we unleash the next form of Social Darwinism, like that used by Nazi Germany, where hijacked ideals of equality, egalitarianism, and worldcentric rights were, in hindsight, unequal, tribal, and ethnocentric values masquerading as such.

Again, there is no need to marginalize authentic actualization hierarchy in the noosphere, since it is also found in the physiosphere and biosphere. It's just that the noosphere allows for health and pathology within any stage of development, so when entire societies descend into hellish pathology, as in Nazi Germany, Bosnia, Rwanda, and Darfur, the effects are devastating. We still live in a time with weapons of mass destruction, that if misused could wreak unprecedented havoc way beyond Hiroshima and Nagasaki. So the noosphere deals with increased complexity that is orders of magnitude beyond the biosphere and physiosphere.

Moreover, we can now more clearly see how the noosphere, a tiny subfield of All-That-Is, and its frothy tapestry of simultaneous premodern, modern, and postmodern worldviews relates to the biosphere and physiosphere. It allows us to more clearly discern emergent trends across the globe, and better design educational, economic, military, political, scientific policies that promote optimal growth and fulfillment, not repression and fragmentation, because it factors in that everyone starts at stage one and develops from there. The deep structures of worldviews and stages of development are not going away, though their surface level manifestations will always morph to reflect overall life conditions. Premodern is the basis for modern to emerge, which in turn allows postmodern to emerge, and so on. The key, then, is to find ways to nurture larger percentages of the population toward postmodern worldviews via *actualization holarchies*.

We are beginning to see stratified or integral approaches that account for large numbers of people co-existing in premodern, modern, and postmodern worldviews. For example, in the pioneering work of psychologist Don Beck (b.1940), he used an approach called Spiral Dynamics in South Africa over a period of fifteen years to help the country move from the oppression of Apartheid into a more democratic system without civil war. Beck recently co-founded the [Center for Human Emergence in Copenhagen](#) to continue his work. Ken Wilber and colleagues at the [Integral Institute](#) in Boulder, CO are applying integral theory to education, finance, politics, art, spirituality, and more. They all account for the simultaneous stages of development that include premodern, modern, and postmodern worldviews. The core idea is learning to properly identify and work with their natural evolutionary momentum toward increased wholeness and fulfillment. Their goal is nothing short of replacing the failing United Nations.

In summary, Seth's CUs and EEs are holarchic, a way to conceptualize how Causal Consciousness creates some-thing from no-thing through the action of involution as The Whole (CUs) becomes parts in the subtle field (EEs), which in turn, manifests as parts in the physical field (physiosphere) only to move toward Wholeness again through the action of evolution (theosphere). We talk about experience, processes, or perspectives going all the way down and inward to quantum fields, and then imagine EEs and CUs to be physically smaller, but that's not the case. They are actually trans-physical, and thus more Whole, closer to All-That-Is in the "wave focus" of subtle and causal fields of consciousness. The "particle focus" manifest in the physical field is only the tip of the iceberg, however, the "submerged" aspects of these "icebergs" are nonphysical sources of infinite potential energy.

Clearly, we need to discover more about the workings of the subtle and causal fields, though as the Adams' axiom suggests, as soon as we do, something "bizarrely inexplicable" will arise within All-That-Is. Such is the cat and mouse nature of Consciousness as it forgets and remembers itSelf through the sport of Lila, the dance of Maya, and the divine camouflage of All-That-Is. But this needn't prohibit us in our pursuit of the knowledge quest, only temper any absolute claims that we will ever complete the so-called theory of everything. The Adams' axiom parsimoniously expresses the paradox of why a complete theory of everything is impossible and really unnecessary. What we need is an integral theory of consciousness that contains adequate checks and balances to prevent the mistake of reducing consciousness to quantum fields, and vice versa, one that properly situates both within holarchy, or nested hierarchy and heterarchy,

and move forward from there. The leading edge of integral theory continues to critique and develop Wilber's innovative theory. For more information, see Frank Visser's [Integral World: Exploring Theories of Everything](#).

CUs and the Laws of the Inner Universe

From Seth's earlier description of CUs as Primal Cause, we see that they are imbued with innate Universal Propensities, but the human word "law" is too narrow to describe them. Though Seth calls them "laws of the inner universe," they are his attempt to describe Absolute Universal Truths. How do we define that? And how does our definition relate to the notion of the God of Abraham literally handing the ten commandments to Moses?

The latter is a premodern fairy tale used to invoke a patriarchal authority figure, God the Father, as the source of Absolute Truth. So much so, that the written scriptures were and still are considered God's Law, and thus supercede any human-made law, completely ignoring the fact that humans are always required to interpret and implement said "Absolute Laws." Seth refutes this belief system, like all postmoderns, who see it as the product of often regressive dominator hierarchies, namely, the Abrahamic monotheistic religions. And yet, as we saw, approximately 40% of the planet currently embraces this worldview, so we need to do our utmost to work within its healthy forms. In other words, the truths of premodern worldviews are a necessary rite of passage before modern truths can emerge, which in turn are necessary before postmodern truths can emerge, and so on.

In our postmodern definition, then, to be Absolute, Universal, and True, any Law *must be translatable in some way to every field of consciousness*. Therefore, they are not associated only with noospheric beliefs or concepts, but must function as innate propensities for all action within the causal, subtle, and physical fields, including physiosphere and biosphere to qualify as Absolute Universal Truth. As such, these Truths will appear to us as very abstract, because they *must apply in some form* within All-That-Is.

Therefore, Absolute Universal Truth is different than *propositional truth*. Propositional truth deals with objectively verifiable things from only third person perspectives within the noosphere. For example, two plus two equals four. This propositional truth does not exist in birds, fish, rocks, or quantum fields. So it's easy to confuse propositional truth, truth with a small "t" with Absolute Universal Truth, or truth with a capital "T," because an Absolute Universal Truth will apply across *physios*, *bios*, and *noos*, and subtle and causal fields. Thus, they will be innate within CUs since they are the foundational creative force within All-That-Is.

There are additional types of noospheric truth. For example, *personal sincerity* deals with subjective first person perspectives. In other words, am I telling you the truth, or am I lying? If I tell you I'm hungry or happy, you can check that out. But if I tell you I don't care if you don't invite me to your big New Year's Eve party, I may not be accurately reporting my feelings, inadvertently *lying to myself* and thus to you. There are other types of noospheric truth that relates to different worldviews, but the main point is that they are not Absolute Universals when they apply to only the noosphere or the physical field. Again, Absolute Universals must apply in some form to physical, subtle, and causal fields.

As such, CUs are innately imbued with Absolute Universal Truths that originate beyond, and yet are reflected within noospheric beliefs and concepts. As such, they can't be legislated or enforced, because they exist "before the beginning," in the beginning, and right now. While we can list them in English, the words only represent these innate creative propensities toward all action. As a reminder, then, here is the complete list of Absolute Universal Truths or "laws of the inner universe" presented by Seth in *The Early Sessions Book Two* (1997). These represent the innate creative qualities, Absolute Universal Truths within CUs.

- Value Fulfillment
- Energy Transformation
- Spontaneity

- Durability
- Creation
- Consciousness
- Capacity For Infinite Mobility
- Changeability & Transmutation
- Cooperation
- Quality Depth

Though I have listed ten laws, one could argue that there are eleven or twelve in the Seth material, but this is not the point. We aren't dealing with the amps in Spinal Tap! It's less about numbers, and more about the qualities of innate action. These laws are qualitative aspects of All-That-Is, and to imagine that they could be perfectly formulated into any spoken or mathematical language is the path to distortion and inevitable delusion. As the Taoist saying goes, "The Tao which is written or spoken is not the true Tao." So take them with a grain of salt.

In this context, then, value fulfillment is the Absolute Universal Truth that Seth focused on in his creation mythos. Value fulfillment is the divine propensity for action in which All-That-Is lovingly creates, develops, and nurtures every atom, ocean, and galaxy with the best intent of every aspect in mind. But why did Seth exclude the other laws of the inner universe in his musings in *Dreams*, "Evolution," and *Value Fulfillment*? Well, he did briefly mention *spontaneity* and *cooperation* as we saw earlier, though didn't refer to them as inner laws.

One answer is that this tale of the creation is not complete and finished. It never can be! It is not offered as a revelation from God in concrete terms, only in the sense that we each must create our own interpretations and meanings. Our postmodern Creation Myth is still in the process of emerging right now.

A second answer is that to include all ten laws of the inner universe in the context of this linear narrative would result in a hopeless maze of paradoxes that might overwhelm the rational mind. While his intent is to force the rational mind toward the transrational, he masterfully walks that fine line between intellect and intuition in his teaching style. As the aphorism goes, "the journey of a thousand miles begins with a step." So Seth provides little bits at a time; puzzle pieces that hint at the deeper nature and mystery of the Puzzle.

Now, Seth's laws of the inner universe also function as what Wilber calls *involutionary givens*. That is, these laws exist "before the beginning," or before the Big Bang, and thus influence all evolutionary unfolding subsequent to the Big Bang. Wilber (b.1949) uses terms like *Eros*, *Agape*, and *prototypes*, Whitehead (1861-1947) called them *eternal objects*, Jung (1875-1961) called them *archetypes*, and Sheldrake (b.1942) uses terms like *energy*, *form*, *causation*, *development*, and *creativity* to represent involutionary givens as *a priori* influences, not just in evolutionary sequences, but "before the beginning" in involutionary sequences.

Again, Seth's inner laws originate in the causal field within CUs, are translated into the subtle field within EEs "before the beginning," and are then translated into quantum fields as an evolutionary *telos* or pull towards development, growth, and Wholeness. This is not to suggest that conscious creation – Sethian involution/evolution – is simply a wind-up, wind-down affair. Nothing is predetermined in any fixed way. *Conscious creation as involution, cosmogenesis, and evolution all occur simultaneously*. Thus, when we combine Seth's inner laws with CUs and EEs, we get a general outline of how the causal, subtle, and physical fields interact "before the beginning," in the beginning, and during the whole magnificent shebang.

In larger terms, then, value fulfillment, like all of the inner laws of the universe, forms a *foundational creative force* that transcends our beliefs systems of good and bad. Every thing, every action that occurs in our universe is fueled by the underlying action of value fulfillment. This includes illness, poverty, dis-ease, death and all the things we consider to be "bad," as well as abundance, wellness, beauty, peace, and all the things we consider "good."

When we ask questions like, "Why did God create a universe in which bad can occur?" or "Isn't death a disease that needs a cure?" or "If the universe of good intent why do bad things happen?" we still don't understand the workings of value fulfillment. These inner laws, in order to qualify as Absolute Universal Truth, must apply in some form to All-That-Is: causal, subtle, and physical fields. They must express the basic paradox of All-That-Is and be simultaneously transcendent (involutionary) and immanent (evolutionary). Therefore, within the physical field they must also apply in some form to the physiosphere, biosphere, and noosphere. As such, *there are differing ethical and moral translations of these inner laws throughout All-That-Is.*

Thus, when we try to impose our noospheric translation as the only Absolute Universal translation, we have only succeeded in taking a noospherecentric approach that confuses its little slice of All-That-Is AS all that is. It completely misses the larger picture. The modern noosphere marks the first time, as English biologist Julian Huxley (1887-1975) marveled, where evolution *became aware of itself*. And the postmodern noosphere marks the first time that evolution remembered that involution, or Causal Consciousness, is still very much in play all along!

So, what, then, are the moral and ethical implications of CUs and the laws of the inner universe in the noosphere?

Sethics: the Emergence of Ethics and Morality in the Noosphere

The term *Sethics* was coined by J. C. Mackin on the Sethnet email list circa 1999 to describe a Sethian form of ethics. Though he didn't articulate one, he coined the term and asked a lot of excellent questions that no one could adequately answer. So, I wanted to acknowledge his efforts that inspired me to look for answers to the difficult questions he posed.

Earlier in our conscious creation myth, Seth said that ethically, CUs "represent the spectacular foundations of the world in value fulfillment, for each unit of consciousness is related to each other, a part of the other, each participating in the entire gestalt of mortal experience." Thus, he implied that this foundational unit is imbued with Absolute Universal Truths as we just defined them. By implication, that means that all ten laws of the inner universe represent Absolute Universal Truths, and further, that CUs are fueled by all these *foundational creative forces*.

So the first part of Sethics is to ask: "How do we apply Seth's laws of the inner universe to the noosphere?" As we will see, we can do just that, along with additional concepts that Seth introduced earlier to help us out. But first, we need to define exactly what we mean by ethics and morals to reduce semantical confusion, because they mean different things in different worldviews, and ethics and morals are often interchangeable words.

In general, premodern morals are a code of conduct based on the divine revelation of "The Word of God" through accepted prophets of God. For example, the ten commandments of the Abrahamic religions delivered to Moses that influenced Judaic Talmudic law, Christian Canon law, and Islamic Sharia law. As such, these promote forms of *moral absolutism* that consider their moral codes as perfect and unchangeable. There is little or no difference between religious and secular laws. Thus, ethical behavior follows the dictates of these moral codes or you pay the price for any violations.

In general, modern moral theories cover a much broader range of ideas, from the moral absolutism of German philosopher Immanuel Kant's (1724-1804) *categorical imperative* based upon reason, not divine revelation, to English philosopher John Stuart Mill (1806-1873) whose utilitarian approach sought the greatest happiness for the greatest number of people. English philosopher John Locke (1632-1704) and French philosopher Montesquieu (1689-1755) influenced the separation of Church and State in the American Constitution, which created federal, state, and local laws to guide moral behavior.

In general, postmodern moral theories embrace issues of even greater complexity and subtlety. They employ pluralism and contextualism that result in moral relativism. Absolute standards are less important

than the requirements of a particular situation, and therefore, standards may vary from one situation to another, and even contradict each other. For example, Joseph Fletcher (1905-1991) formulated *situational ethics* to deal with issues like abortion, infanticide, euthanasia, eugenics, and cloning. Ken Wilber outlined what he calls a *basic moral intuition* in *Sex, Ecology, and Spirituality* (1995). He used a developmental and evolutionary approach to define morals as the values *throughout the entire spectrum* of premodern to modern to postmodern to post-postmodern worldviews. Ethics are those characteristics found within each general stage. So he defines moral and ethics as different things. Thus, regardless of the which worldview we hold, we still have a basic moral intuition (BMI) to "protect and promote the greatest [hierarchical] depth for the greatest [heterarchical] span." (61)

Stages of Moral Development

Any postmodern moral theory must consider developmental research. For instance, Don Beck's *Spiral Dynamics* (1996) identified eight major worldviews to date. Each has its own moral values that help to delineate them. Further, modern researchers like Lawrence Kohlberg, Carol Gilligan, Cheryl Armon, and others have mapped the hierarchical unfolding of moral stages. However, they didn't worldviews or memes as organizing principles like Beck. Instead, they used different organizing principles, and numbers of stages, and so on, but all show some kind of general hierarchical unfolding. These and others are summarized in Wilber's *Integral Psychology* (2000). (62) Taken together, then, Wilber details four general moral stages in all humans that we will follow:

1. egocentric (me)
2. ethnocentric (us)
3. worldcentric (all of us)
4. Kosmocentric (all beings in all fields)

Thus, following Wilber, *morals* are those values in toto (right and wrong, good and bad, healthy and pathological, etc.) that cover a spectrum – from egocentric to Kosmocentric. *Ethics* are the specific values held at each of the four stages. We can further divide each stage in early, middle, and late for more detail, but for purposes of introduction we will just go through the four main areas. As each stage progresses, ethics may or may not be defined as originating from a Deity, but each will embrace more people and situations, from just me, to my family or tribe, to my company, to my country, to my planet, to all sentient life anywhere and anywhen within All-That-Is. Thus, it is critical to factor in stages of development to our considerations, and we will return to them shortly.

Seth didn't discuss morality in such precise developmental terms, instead he took a more general view. He first presented laws of the inner universe. As we have seen, these laws are Absolute Universal Truths that apply *in some way* to every field of consciousness within All-That-Is. In the noosphere, then, these principles will also apply in some form. However, Seth introduced additional concepts to anchor his view of noospheric morality. That is, concepts based upon the inner laws that apply in unique ways to humans.

In *The Nature of Personal Reality* (1974) Seth introduced the concepts of *natural aggression*, *natural compassion*, *natural guilt*, and *violation* in the context of free will and memory as they emerged in early humans. As we explore them, keep in mind that this book was written as a practical self-help book, one that would go on to become Jane Roberts's all-time best-seller. As such, it is not an academic treatise that offers a complete moral theory. Still, we can discern some additional concepts that, together with the inner laws of the universe, form the foundations of a moral theory.

For example, Seth began session 634 with a discussion on the importance of the biospheric roots of physical aggression. They would serve as the foundation for the emergent noosphere to build upon.

"What is usually forgotten is the real nature of aggressiveness, which in its truest sense simply

means forceful action. This does not necessarily imply physical force, but instead the power of energy directed into a material action.

"Birth is perhaps the most forceful aggression, in your terms, of which you are capable in your system of reality. In the same way, the growth of any idea into temporal realization is the result of creative aggression. It is impossible to try to erase true aggressiveness. To do so would obliterate life as you know it.

"Any attempt to impair the flow of true aggression results in a distortive, uneven, explosive pseudo-aggression that causes wars, individual neurosis, and a great many of your problems in all areas." (63)

Further, with the noospheric emergence of what Seth called the *conscious mind*, which includes the outer ego, humans began to experience free will. What had previously been biospheric animal instincts were now "suggestions instead of rules." As a result, the emotions of natural compassion and guilt emerged.

"[Animals]... have a built-in unconscious sense of unity with nature in which they know they will not be lost or immersed [when they kill each other].

"Man, pursuing his own way, chose to step outside of that framework – on a conscious level. The birth of compassion then took the place of the animals' innate knowledge; the biological compassion turned into emotional realization.

"The hunter, freed more or less from animal courtesy, would be forced to emotionally identify with his prey. To kill is to be killed. The balance of life sustains all. He must learn on a conscious level then what he knew all along. This is the intrinsic and only real meaning of guilt and its natural [biospheric] framework." (64)

Thus, as the early noosphere emerged from animal instincts into self-awareness, we inherited a biological and emotionally driven form of natural compassion and guilt – a natural type of empathy.

"Guilt is the other side of compassion. Its original purpose was to enable you to empathize on an aware level with yourselves and other members of creaturehood, so that you could consciously control what was previously handled on a biological level alone. Guilt in that respect therefore has a strong natural [biospheric] basis, and when it is perverted, misused or misunderstood, it has that great terrifying energy of any runaway basic phenomenon." (65)

Thus, these new emotions of compassion and guilt went hand in hand with an innate sense of *violation* that intuitively fueled morality in the early noosphere.

"Natural guilt then is the species' manifestation of the animals' unconscious corporeal sense of justice and integrity. It means: Thou shalt not kill more than is needed for thy physical sustenance. Period.

"It has nothing to do with adultery or with sex. It does contain innate issues that apply to human beings [noosphere], that would have no meaning for other animals in the framework of their experience [biosphere]. Strictly speaking, the translation from biological language to your own is as given in this session; but the finer discrimination reads thusly: Thou shalt not violate.

"The [biospheric] animals do not need such a message, of course, nor can it be literally translated, for your [noospheric] consciousness is flexible and leeway had to be left for your own interpretation.

"An outright lie may or may not be a violation. A sex act may or may not be a violation. A

scientific expedition may or may not be a violation. Not going to church on Sunday is not a violation. Having normal aggressive thoughts is not a violation. Doing violence to your body, or another's, is a violation. Doing violence to the spirit of another is a violation – but again, because you are conscious beings the interpretations are yours. Swearing is not a violation. If you believe that it is then in your mind it becomes one.

"Killing another human being is a violation. Killing while protecting your own body from death at the hands of another through immediate contact is a violation. Whether or not any justification seems apparent, the violation exists." (66)

While Seth leaves the interpretation up to us, we'll explore this kind of postmodern relativism later, because it is easy to confuse and opens the door for all sorts of distortions. However, notice that the above excerpt is offered from a worldcentric perspective. It doesn't privilege any single person (me), or group of people (us), but applies to *all of us*.

Seth next explored how the noospheric emergence of memory of past, present, and future produced an innate sense of natural guilt and violation.

"Natural guilt is also highly connected with memory, and arose hand in hand with mankind's excursion into the experience of past, present and future. Natural guilt was meant as a preventive measure. It needed the existence of a sophisticated memory system in which new situations and experiences could be judged against recalled ones, and evaluations made in an in-between moment of reflection.

"... So controls were needed lest the [noospheric] conscious mind, denied full use of the [biospheric] animals' innate taboos, run away with itself. Guilt, natural guilt, depends upon memory then.

"It does not carry with it any built-in connection with punishment as you think of it. Once more, it was meant as a preventive measure. Any violation against nature would bring about a feeling of guilt so that when a like situation was encountered in the future, man would, in that moment of reflection, not repeat the same action.

"I have used the phrase 'moment of reflection' several times because it is another attribute peculiar to the [noospheric] conscious mind and, again in your terms, is largely denied to the rest of [biospheric] creaturehood. Without that pause – in which man can remember past in the present, and envisage a future – natural guilt would have no meaning. Man would not be able to recall past acts, judge them against the present situation, or imagine the future sense of guilt that might result." (67)

Thus, Seth outlines the biospheric basis for the emergence of natural compassion, guilt, violation, memory, and free will in the noosphere. As the self-aware outer ego emerged from animal instincts there was a basic moral intuition in play. Don't kill more than you need to eat, don't kill each other for blood sport. And yet, when that happened, there was no innate need for punishment. Natural guilt left alone *prevented the recurrence*, so no punishment was necessary. Also, natural aggression was intended to prevent violence, not encourage it. Through various aggressive postures and signals, further violence is often averted in the biosphere, for example, as seen with birds, dogs, and lions.

Seth then articulated the noospheric moral imperative that operates within all stages of moral development: "thou shalt not violate."

"Thou shalt not violate against nature, life, or the earth. In your terms creaturehood, while striving for survival and longing for life, while abundant and rambunctious, is not inherently gluttonous. It follows the unconscious order that is within it even as there is a definite order, relationship and limit to the number of chromosomes. A cell that becomes omnivorous can

destroy the life of the body.

"Thou shalt not violate. So the principle applies to both life and death." (68)

And yet, we can begin to imagine how this imperative gets interpreted along the four general stages outlined earlier. Our sense of violation will be very different along a spectrum that ranges from egocentric to Kosmocentric. And with a little introspection, we can trace our own egocentric and ethnocentric development, and hopefully, worldcentric stance to better understand how naturally these stages unfold.

Finally, Seth hints that only through understanding natural guilt and violation will the species be able to continue on its evolutionary trajectory.

"Natural guilt is a creative mechanism, meant to serve as a conscious spur in the solving of problems that, in your terms, no other animals ever had. By taking advantage of it you leap still further through unknown frontiers, and break through into dimensions of awareness that were always latent since the birth of the conscious mind.

"Natural guilt, followed, is a wise guide that brings along with it not only biological integrity, but triggers within consciousness aspects of activity that must otherwise remain closed." (69)

To summarize thus far, as early humans became self-aware, as memory, emotions, and free will developed, a biospheric sense of natural aggression, compassion, guilt, and violation evolved into a basic moral intuition in the noosphere. Since early humans lived in foraging groups made up of small families, there was predominantly a sense of me and us, and so egocentric and ethnocentric values predominated. In anthropological terms, this applies to the Paleolithic or Stone Age that extends back some two and a half million years. "Thou shalt not violate" meant that most would kill only what they needed to live, and if things occasionally got out of hand, natural guilt and innate violation provided checks and balances to prevent further violence.

Next, in session 636 Seth explored several additional concepts that further impacted early noospheric evolution as early humans emerged from early hominid instincts, namely, *natural grace*, *reincarnation*, *karma*, *conscience*, and *artificial guilt*.

Beginning with natural grace, Seth consistently claims that All-That-Is, and thus humans, hold innately good intentions. Fueled by Absolute Universal Truths based upon laws of the inner universe, *physios*, *bios*, and *noos* all exist in a natural state of grace.

"The state of grace is a condition in which all growth is effortless, a transparent, joyful acquiescence that is a ground requirement of all existence. Your own body grows naturally and easily from its time of birth, not expecting resistance but taking its miraculous unfolding for granted; using all of itself with great, gracious, creatively aggressive abandon.

"You were born into a state of grace, therefore. It is impossible for you to leave it. You will die in a state of grace whether or not special words are spoken for you, or water or oil is poured upon your head. You share this blessing with the animals and all other living things. You cannot 'fall out of' grace, nor can it be taken from you.

"You can ignore it. You can hold beliefs that blind you to its existence [i.e., repress or dissociate it]. You will still be graced but unable to perceive your own uniqueness and integrity, and blind also to other attributes with which you are automatically gifted.

"Love perceives the grace in another. Like natural guilt, the state of grace is unconscious in the animals. It is protected." (70)

Again, we see a key difference between animal instincts in the biosphere and the self-aware free will of the noosphere. While natural guilt and grace are subconscious in the biosphere, they became conscious in the noosphere. However, as the noosphere continued to evolve, what we consider conscience today resulted from what Seth calls *artificial guilt*, a form of guilt dissociated from natural guilt.

"The dog does not recall joyful appreciation of his own state of grace from a past, nor anticipate a recurrence in any future. With the large freedom provided by the conscious mind, however, man could stray from that great inner joy of being, forget it, disbelieve in it, or use his free will to deny its existence.

"The splendid biological acceptance of life could not be thrust or forced upon his emerging consciousness, so to be effective, efficient, to emerge in the new focus of awareness, grace had to expand from the life of the tissue to that of the feelings, thoughts and mental processes. Grace became the handmaiden of natural guilt, then.

"Man became aware of his state of grace when he lived within the dimensions of his consciousness as it was turned toward his new world of freedom. When he did not violate, he was aware of his own grace. When he violated, it fell back into cellular awareness, as with the animals, but he felt consciously cut off from it and denied.

"The simplicity of natural guilt does not lead to what you think of as conscience, yet conscience is also dependent upon that moment of reflection that in a large measure sets you apart from the animals. Conscience, as you think of it, is caused by a dilemma and a misunderstanding of the conditions set upon your physical existence. Conscience arose with the emergence of artificial guilt.

"... Artificial guilt is still highly creative in its way, an offshoot made in man's image as his conscious mind began to consider and play upon the natural innocent guilt that originally implied no punishment." (71)

As the Paleolithic Age came to an end some ten thousand years ago, metal technologies replaced stone technologies, and early horticultural and agrarian economies replaced foraging economies. Human societies became more complex and supported more people. Early shamanic religions arose and artificial guilt began to become more of a factor.

"The conscious mind is endlessly creative. This applies to all areas of conscious-mind thinking. It is also the organizer of physical data, so natural guilt became the basis for all kinds of variations. These closely followed man's religious and social groupings. The latter are also the result of the aware mind's capacity to play upon, mix and merge, and rearrange perception and experience.

"Man is innately good. His conscious mind must be free, with its own will. He can, therefore, consider himself bad. He is the one who sets those standards in his own image.

"... If you find that you are berating yourself because of something you did yesterday, or ten years ago, you are not being virtuous. You are most likely involved with artificial guilt. Even if a violation occurred, natural guilt does not involve penance. It is meant as a precautionary measure, a reminder before an event." (72)

So ideas of crime and punishment developed in time, but are relatively recent noospheric value systems. Seth then goes on to remind us of our existence in the subtle field, by saying that punishment makes no sense in the wider context of simultaneous time. All incarnations occur simultaneously from the inner ego's perspective, and so Eastern interpretations of karma as punishment and cosmic debt are highly distorted. Keep in mind that *The Nature of Personal Reality* was published in 1974 during a time when many Eastern gurus were bringing variations of Hindu and Buddhist thought to the West, particularly the United States.

"I am placing these concepts within your time scheme because in your terms they were born out of it. But the fact is that all 'time' is simultaneous.

"In a simultaneous time, punishment makes no sense. The punishment as an event, and the event for which you were being punished, exist at once; and since there is no past, present and future, you could just as well say that the punishment came first.

"We have mentioned reincarnation hardly at all, here let me state that the theory is a conscious-mind interpretation in [outer egoic] linear terms. On the one hand it is highly distorted. On the other hand it is a creative interpretation, as the [noospheric] conscious mind plays with reality as it understands it. But in the terms used there is no karma to be paid off as punishment unless you believe that there are crimes for which you must pay.

"In larger terms there is no cause and effect either, though these are root assumptions in your [physical] reality.

"I use these concepts, again, because of their familiarity to you. In the world of time [physical field] they appear as real. We return once more to that moment of reflection, for it is here that both causes and effects first appear. Dimly, in your terms, it can be traced by observing the animals that even now roam the earth, for each in its own degree – far less than yours – shows that reflection. In some, for all intents and purposes, it does not exist at all. Yet it is there, latent." (73)

By invoking simultaneous incarnations within nested physical fields, Seth points out that there is no natural reason for punishment of violations when we are fully in touch with our innate sense of natural guilt and violation. Further, Seth uses the concepts of multiple incarnations within simultaneous time in the subtle field to refute ethnocentric interpretations of karma, the so-called divine law of cause and effect. This "law" has been used in premodern Eastern cultures, for example, India, to enforce a class system of poverty called the "untouchables." The social justification for their poverty and ignorance is that they are being punished for karmic violations in previous lives. There are similar ethnocentric beliefs in the West that the rich are materially well off because God favors them over those of lesser means. Yet, Seth repeatedly states that these are functions of beliefs in punishment and rewards, relative to the noosphere, but not based on Absolute Universal Truths like value fulfillment or quality depth.

If I am a scurvy knave in one lifetime or invent the cure for cancer in another, both lives enrich the inner ego and All-That-Is. There is no larger moral cause and effect between them in terms of the subtle and causal fields. However, every action does affect All-That-Is, and so this is not to suggest that we elevate child molesters to some kind of spiritually realized being. The difficult question is, "What to do with those who no longer are aware of their innate sense of natural guilt and violation?" We have the free will to do anything we wish. Yet, there must be some kind of guiding principles to help define postmodern definitions of criminal violation, and learning to take responsibility for those actions.

Being *fully in touch* with our innate sense of natural guilt and violation is a general way to define mental health or pathology within any stage of development. When people are able to self-correct a violation and recognize their natural impulses as inner deterrent, that is a form of mental health. We grow up, some faster than others, realize our mistakes and move on not to repeat our violations. However, when people become chronic violators and repress that inner deterrent, pathological behavior develops a powerful momentum. Of course, there is a large spectrum in-between.

As we saw, Seth covered a lot of ground and presented a general overview of the noospheric emergence of emotions, free will, and memory capacities from our biospheric hominid ancestors. He showed that there was an innate design in play, an experiment of consciousness unfolding. And since noospheric free will creates infinite possibilities, no single moral theory can cover them all. Thus, Seth provided a general overview that hints at the Design and Designers, but made no claim to present a complete moral system.

Overall, Seth listed four frameworks of consciousness, but morals are noospheric constructions unique to the physical field (Framework 1). The subtle field (Frameworks 2, 3, 4...) doesn't construct reality via belief systems, thoughts, feelings, emotions, etc. Though the laws of the inner universe guide all reality creation, moral qualities will be as different as each framework or field of consciousness. But we in the physical field create via beliefs, and an innate sense of guilt and violation that forms a basic moral intuition that develops in stages. And there's extensive research to back this up (e.g., Kohlberg, Gilligan, Wilber, and others).

In noospheric terms, then, this means that any individual's innate sense of guilt and violation begins in a very selfish, narcissistic, egocentric way (think children), but that widens its embrace to include tribal, clan, and family groups as "good guys" and others not of the tribe, family, or clan as "bad guys" (think teenagers and adults). It also perceives others' gods who are not of our religion as "the devil," and so on.

Some adults develop even further into a more worldcentric embrace, though this is a relatively rare occurrence in the past six thousand years. In the latter stage of worldcentric belief systems, we finally begin to conceptualize other as Self, so when we kill or marginalize other, we realize that we kill and marginalize part of our larger Self. However, it's not until we reach this stage of development in physical terms that the thought of violence to solve problems is no longer a primary solution (there may be circumstances that require the lesser of two "evils" from a worldcentric moral view. For example, managing wildlife populations, dealing with religious fanaticism, euthanasia for the terminally ill, etc.).

Given all of this, what are we to do with chronic violators? What about sociopaths and psychopaths who don't seem to have developed anything beyond a 2-year sense of violation (it's still ALL about them, their drives, needs, and wants. FUCK YOU and anyone else. Nobody tells me what to do... and on and on...)? A worldcentric moral view may not support the death penalty, because people can always grow up. It may support rehab and incarceration for the incorrigible. But in turn, a worldcentric moral view learns to deal with situations on a case by case basis. Circumstances change. What worked before may no longer be adequate. Adaptability goes hand in hand at this stage.

What about repeat sexual predators? There's been a spate of cases in the past year in the U.S. Where's their innate sense of guilt and violation? What about fanaticism that justifies murder, violence, and suffering to achieve hidden power agendas? The Islamo-terrorist is one variation making headlines these days. Their counterpart is the Judeo-Christian-military-industrialist. Both have tribal, ethnocentric, clan-based morality that justifies use of violence, though both aspire to worldcentric values. The former uses God's Law to mean worldcentric (and it's not), the latter uses Freedom, Liberty, and Justice for all (and it's not).

There are no simple answers. The fact is that everyone is born at stage one and develops physically, mentally, morally, etc. from there. This current transition from premodern and modern toward postmodern worldviews, what some call a global shift in consciousness, is a collective attempt to accelerate large percentages of the population toward worldcentric morality where violence and murder are no longer acceptable means of problem solving by individuals or, more importantly, the state. Though there is no guarantee that everyone will reach these stages of development, it is plausible that large percentages of the population will in the not too distant future. That is, if we manage to avoid inflicting further catastrophic holocausts on ourselves.

We are in the midst of a transition between competing premodern, modern, and postmodern worldviews. Each contain different views of what constitutes God, a family, marriage, appropriate laws, and so on. The game is not about one winning and others losing, though that is still the dominant economic, social, and political dynamic in 2006. It's more about learning how we each can develop to the best of our abilities, and promote healthy development in as many people as possible.

Postmodern Moral Relativism

We mentioned earlier that postmodern moral systems are relativistic and pluralistic. I outlined four basic stages of moral development that use different ethical values to interpret the innate sense of natural guilt

and violation. This is a good example of a properly situated relativistic stance. One is not inherently better, just more complex and can solve problems the simpler ones can't. However, each in turn will create problems that can't be solved by the current level of moral thinking. This is what drives new development and new solutions, or else we regress, arrest, and move into the kind of collective senility pondered earlier by Teilhard de Chardin.

Now, a major problem with early postmodern worldviews is that they get lost in the complexity of holarchy. They think they are keeping all the factors properly situated, but when they get some wrong, it can have disastrous results. A good example of inappropriate moral relativism is to interpret Seth's words to mean that since there are, in fact, no Absolute Universal Truths that when violated require punishment, then anything goes. I'm free to do what "the hell" I want. But as we have seen, that is an egocentric or ethnocentric interpretation. They take metaphysical concepts from Seth, or any other scripture, and reduce them to an egocentric interpretation that says that since there is no Absolute good or evil, then I am only responsible to my own self interests. And that becomes the utterly confused operating definition of high spiritual realization and personal growth. Here's more from Ken Wilber.

"Now the problem is ... that even if you're at a worldcentric stage of development but you're caught up in the postmodern pluralistic misunderstanding that nothing is better or worse than anything else, it leaves you open to egocentric invasion. In other words, if nothing is higher or lower, then anything I do is right. There can be no challenge to what I'm doing. That leaves us without any traction whatsoever. That is a broken moral compass in the worst possible sense, and that's kind of what we have in this cultural creative, rampant pluralistic, rampant relativistic orientation. And it's even inherently self-contradictory, because when people apply this pluralism, which claims there are no hierarchies [of right and wrong], they're making a hierarchical judgment – they're claiming that their judgment is better than others'. So that's the sort of rampant self-deception that is called morality in our [early postmodern] culture." (74)

It is a gross distortion of moral relativism when an egocentric interpretation claims that it is worldcentric, when in fact it is nothing more than egocentric. Properly situated in a holarchic context, we can more clearly see the spectrum from egocentric to Kosmocentric. But it demands that we develop our own consciousness and abilities to the fullest extent possible. And that takes time, effort, and capital. But to do anything less is simply not facing up to our responsibility to ourselves, fellow humans, and subtle and causal selves. Therefore, an understanding of *holarchic personality* that is nested within physical, subtle, and causal fields is critical to further refine the kind of authentic worldcentric awareness that leads toward Kosmocentric awareness. Not just to mouth the platitudes of liberty, equality and justice for all, but to do so in a way that promotes growth and fulfillment in the greatest number of people possible.

As such, read the following from Seth with the four basic moral perspectives in mind: egocentric, ethnocentric, worldcentric, and Kosmocentric. Also notice that Seth discusses good and evil in terms of the physical, subtle, and causal fields.

"Basically, all action is. Basically there is no evil action. All is unfolding. With the limited perceptions that the ego has itself adopted, the whole is not visible, and it sees what it will see. Within your field, within your moral field, you must indeed strike out against that which appears evil to you.

"... You see perhaps havoc within the physical field, and this is indeed to be faced and dealt with, and set straight, as aid is given to the victims of a hurricane. But you are familiar only with the results of action as they appear within the physical field, as long as you insist upon viewing your physical universe with the eyes of the [outer] ego-self; for the ego-self attempts to cut itself off from that action of which it is a part, and in so attempting it loses contact with this larger reality.

"This loss of contact applies only to the [outer] ego. It does not apply to those other portions of the self, and it is through the inner self, through inner consciousness [subtle and causal], that

to some degree the nature of action can make itself known. And when it is made known it will be seen then – that which you call evil represents a falling short of value fulfillment in a particular, or in any particular, case. There are always, as I believe you realize, those who court injustice and persecution. There are always those who persecute. There are those who murder, and there are those who seek to be slain [because they are still in egocentric and ethnocentric stages of development].

"They seek each other out for many complicated reasons. This whole subject is difficult but I will not simplify matters, as I could. I would prefer to discuss it most thoroughly. Nothing here must ever be taken as a justification for evil, in humanity's terms. For many practical reasons at this point... it is necessary that man fight against what he considers evil, for he strengthens himself immeasurably by so doing.

"It is also true however, in a completely different framework, that evil is of his own creation, at least evil as he thinks of it. And if a crime is to be assigned in humanity's terms, often [not always!] the victim is as guilty as the murderer, in basic terms, in terms of guilt that no court can weigh.

"... The inner self, feeling itself part of action, is aware of facets of reality of which the [outer] ego is ignorant. It knows that roles can be reversed. There is so much here to be explained, and so many questions that must be answered. For I tell you, at the risk of being misunderstood grossly, that there is only one reality [All-That-Is], and value fulfillment, which you may, if you like, equate with goodness.

"There is no such thing as evil, except for the phantoms which man has made. He sees hate in his own heart, what he calls hate, which is but fear, so he projects it into another man's face and says the man hates him; and he may slay the man. But the hate never existed, that is, what mankind thinks of as hate never existed.

"Hate is unreasoning fear. Fear is caused by lack of understanding, by a lack of value fulfillment. Hate is that which is not love. Love is fulfilled, or fulfilling, value fulfillment. It is action that knows itself, and that glorifies in its parts, that is separated to know itself, and in knowing itself is no longer separated.

"Hate is that which fears to join, and hence is separate, and that is all.

"If all men could learn to love, in terms of which I have spoken, then there would be no need for any kind of punishment within your field, and the word would vanish from your vocabulary."

(75)

In broad terms, then, Seth equates noospheric love and goodness with the Absolute Universal Truth of value fulfillment. But if there is no absolute evil action to be deterred by the threat of eternal hell fire, then what? Perhaps we could define the lack of value fulfillment, or its arrest, fragmentation, dissociation within the noosphere as a range of pathologies, certainly things to be avoided. However, and here's the key, if we are fully in touch with our innate sense of natural guilt and violation, *no matter what moral stage we find ourselves in*, when we violate we will use that as a deterrent, and many people do this already. So we need to promote the development of basic moral intuition in children and adults, and take a stratified approach that accurately maps to authentic stages of development. Obviously, there is much work to be done.

Finally, Seth also hinted at how All-That-Is consciously creates in relation to our noospheric creation of good and evil.

"We do not have a static god, recreating himself as he is in various guises. Using those terms, we have a god constantly in the process of creation, action acting upon itself, always with new possibilities, each existence bringing forth new varieties. Legitimately, each personality is a co-

creator, and part of All That Is, but this All That Is constantly develops, and develops in terms of growth fulfillment.

"There is a turning inward upon itself, but the inwardness is not a static condition. It is difficult to put this into language.

"Evil, so termed, is a lack of knowledge, a lack of fulfillment, a lack of growth, measured against that which has felt inward enough to understand more of its nature. Evil is therefore less desirable. The whole process however is toward understanding in which the evil is doubled and erased, but the growth must come from something that is not yet grown, and you cannot call a seed evil because it is not yet the flower.

"... Disease is not evil, for example. The murderer kills no one, yet if his intent is to do so then he must face the consequences of his intent. Crime after death is not punished. There is no crime to be punished, but between those last two statements lies a world of understanding, and knowledge that must be attained. And punishment enters in between those two statements as the individual takes the consequence for the action and the intent.

"By the time he realizes the truth of the second statement, neither crime nor punishment affect him.

"There is no final judgment, for nothing is final. There is no judgment because all is in transition toward greater knowledge and understanding. Between those two statements again lies worlds that must be deciphered.

"The child is not evil because he is not a [worldcentric] man, and cannot be judged for his [egocentric] childishness. Value fulfillment is always working, yet there is between those two statements – you realize the ones to which I refer – the idea of judgment as an impetus and spur against the inner self's knowledge of the growth that must come." (76)

And so we postmoderns are just beginning to come to terms with the fact that birth, life, and death are never-ending journeys, ever spiraling toward new horizons, adventures, and experiences. There is no beginning, and there is no end, in Absolute terms, to our journeys. There is no hellish cycle of incarnations to be liberated from either, though according to Seth there are endless cycles of forgetting and remembering who and what we really are. In the end, when we each act authentically from where we find ourselves to be, the rest will surely follow.

Practicing Idealism

Seth wrote a very important counterpart book to *The Nature of Personal Reality* called *The Individual and the Nature of Mass Events* (1981). The former deals with the individual and the latter deals with the individual in relation to the collective. Thus, they form a complementary pair.

"To understand that you create your own reality requires that same kind of 'awakening' from the normal awake state – at least for many people. Some of course have this knack more than others. The realization itself does indeed change 'the rules of the game' as far as you are concerned to a rather considerable degree. There are reasons why I am mentioning this now rather than in earlier books. Indeed, our books follow their own rhythms, and this one is in a way a further elaboration upon *The Nature of Personal Reality*." (77)

Jane Roberts and Rob Butts felt the same way.

"Jane and I have also been thinking of *Mass Events* as an extension of Seth's second book, *Personal Reality*. It seems incredible to us, so fast has the time passed, but counting *Mass Events* Seth produced *Personal Reality* five books ago – and some five to six years ago from

this moment; he dictated it during 1972-73." (78)

While the focus of *Mass Events* is upon mass reality, the main focus is still upon the individual and the need to develop our abilities to the fullest. In the opening quote, Seth offers a second moral imperative, "We have never told anybody to do anything, except to face up to the abilities of consciousness." In other words, we are challenged toward personal growth, realization, and transformation through stages of development. Therefore, as individuals develop towards postmodern worldviews with worldcentric moral values, our core institutions will naturally evolve toward a more worldcentric embrace. As such, it will be easier to discern and utilize the Absolute Universal Truths, or what Seth now calls *natural laws* that permeate the physical, subtle, and causal fields to further realize our individual and collective potentials.

"You were born with an in-built recognition of your own goodness. You were born with an inner recognition of your rightness in the universe. You were born with a desire to fulfill your abilities, to move and act in the world. Those assumptions are the basis of what I will call natural law.

"You are born loving. You are born compassionate. You are born curious about yourself and your world. Those attributes also belong to natural law. You are born knowing that you possess a unique, intimate sense of being that is itself, and that seeks its own fulfillment, and the fulfillment of others. You are born seeking the actualization of the ideal. You are born seeking to add value to the quality of life, to add characteristics, energies, abilities to life that only you can individually contribute to the world, and to attain a state of being that is uniquely yours, while adding to the value fulfillment of the world.

"All of these qualities and attributes are given you by natural law." (79)

"When I speak of natural law, I am not referring to the scientists' laws of nature, such as the law of gravity, for example – which is not a law at all, but a manifestation appearing from the viewpoint of a certain level of [noospheric] consciousness as a result of perceptive apparatus. Your 'prejudiced perception' is also built into your [physiospheric] instruments in that regard.

"I am speaking of the inner laws of nature, that pervade existence. What you call nature refers of course to your particular experience with reality, but quite different kinds of manifestations are also 'natural' outside of that context. The laws of nature that I am in the process of explaining underlie all realities [i.e., physical, subtle, and causal fields], then, and form a firm basis for multitudinous kinds of 'natures'." (80)

Thus, *natural law* is synonymous with the laws of the inner universe that Seth had introduced some fifteen years earlier. These natural laws fuel all realities, including the physical, subtle, and causal fields of consciousness. By definition, they are Absolute Universal Truths because they apply in some form to all realities, frameworks, and fields of consciousness. But why didn't Seth just call them natural laws fifteen years earlier and be done with it? I believe this semantical difference simply shows the natural unfolding of ideas and language, and so the exact terms are secondary to the overall context. It's clear enough that Seth is talking about the same foundational creative forces that drive involution and evolution whatever labels we use.

Next, Seth showed how value fulfillment permeates each unique perspective within the physical field.

"Each being experiences life as if it were at life's center. This applies to a spider in a closet [biosphere] as well as to any man or woman [noosphere]. This principle applies to each atom [physiosphere] as well. Each manifestation of consciousness comes into being feeling secure at life's center – experiencing life through itself, aware of life through its own nature. It comes into being with an inner impetus toward value fulfillment. It is equipped with a feeling of safety, of security within its own environment with which it is fit to deal. It is given the impetus toward growth and action, and filled with the desire to impress its world.

"The term 'value fulfillment' is very difficult to explain, but it is very important. Obviously it deals with the development of values – not [noospheric] moral values, however, but values for which you really have no adequate words. Quite simply, these values have to do with increasing the quality of whatever life the being feels at its center. The quality of that life is not simply to be handed down or experienced, for example, but is to be creatively added to, multiplied, in a way that has nothing to do with quantity." **(81)**

I qualified the use of "[noospheric] moral values" in the paragraph above to show its conventional definition in relation to Seth's definition. Premodern and modern worldviews tend to interpret "moral values" to mean the biblical commandments, Talmudic Law, Canon Law, Sharia law, etc. Further, value fulfillment, a natural law as defined by Seth, fuels the basic moral intuition at all four stages of moral development. So "moral values," seen through premodern and modern worldviews typically applies only to the egocentric and ethnocentric stages. As such, they are very important in developmental terms, *because they provide the means for worldcentric moral values to emerge.*

Next, Seth introduced a third moral imperative, a challenge to become *practicing idealists* – worldcentric individuals who understand natural law, and by implication natural aggression, grace, guilt and violation to act upon their ideals, develop their abilities, and realize their fulfillment with the best interests of the collective firmly objectified.

"In a manner of speaking, you must be a practicing idealist if you are to remain a true idealist for long. You must take small practical steps, often when you would prefer to take giant ones – but you must move in the direction of your ideals through action. Otherwise you will feel disillusioned, or powerless, or sure, again, that only drastic, highly unideal methods will ever bring about the achievement of a given ideal state or situation.

"All events and situations exist first within the mind. At the deepest levels of [subtle and causal field] communication no news is secret, whether or not you receive it by way of your technological gadgets.

"Your thoughts and beliefs and desires form the events that you view on television. If you want to change your world, you must first change your thoughts, expectations, and beliefs. If every reader of this book changed his or her attitudes, even though not one law was rewritten, tomorrow the world would have changed for the better. The new laws would follow.

"Any new law always follows the change in belief. It is not the other way around.

"... You must be reckless in pursuit of the ideal – reckless enough to insist that each step you take along the way is worthy of that ideal.

"You will understand, if you are a practicing idealist, that you cannot kill in the name of peace, for if you do so your methods will automatically undermine your ideal. The sacredness of life and spirit are one and the same. You cannot condemn the body without ultimately condemning the soul. You cannot condemn the soul without ultimately condemning the body.

"I would like each of my readers to be a practicing idealist, and, if you are then you will automatically be tolerant of the beliefs of others. You will not be unkind in the pursuit of your own ideals. You will look upon the world with a sane compassion, with some humor, and you will look for man's basic good intent. You will find it. It has always been there. You will discover your own basic good intent, and see that it has always been behind all of your actions – even in those least fitted to the pursuit of your private ideals (with gentle irony).

"The end does not justify the means. If you learn that lesson, then your good intent will allow you to act effectively and creatively in your private experience, and in your relationships with others. Your changed beliefs will affect the mental atmosphere of your nation and of the world."

(82)

Thus, Seth presented his fourth moral imperative: "the end does not justify the means" in the pursuit of practicing idealism. Whatever means we use toward whatever ends, they must be consonant with natural grace, aggression, compassion, guilt, and violation, all noospheric expressions of value fulfillment and natural law. Again, if we violate and are fully in touch with our innate sense of natural guilt, it will deter us from repeating the action. We learn from our mistakes, and adopt new behaviors. Thus, there is no magic bullet, just a challenge to "face up to the abilities of consciousness" and develop our fullest potentials.

However, when pathology occurs, and it goes hand in hand with every stage of development, fanaticism can result. Originally based upon noble ideals, fanaticism occurs when any means are used to justify the ends, means that become chronic violations whose deterrent impulses become repressed, dissociated, or blocked.

"The end justifies the means.' This is another belief, most damaging. Religious wars always have paranoiac tendencies, for the fanatic always fears conflicting beliefs, and systems that embrace them. **(83)**

"The leader of Jonestown [Rev. Jim Jones] was at heart an idealist. When does an idealist turn into a fanatic? When can the search for the good have catastrophic results, and how can the idealism of science be equated with the near-disaster at Three Mile Island, and with the potential disasters that in your terms exist in the storage of nuclear wastes, or in the production of nuclear bombs? **(84)**

"If you want to change the world for the better, then you are an idealist. If you want to change the world for the better, but you believe it cannot be changed one whit, then you are a pessimist, and your idealism will only haunt you. If you want to change the world for the better, but you believe that it will grow worse, despite everyone's efforts, then you are a truly despondent, perhaps misguided idealist. If you want to change the world for the better, and if you are determined to do so, no matter at what cost to yourself or others, no matter what the risk, and if you believe that those ends justify any means at your disposal, then you are a fanatic.

"Fanatics are inverted idealists. Usually they are vague grandiose dreamers, whose plans almost completely ignore the full dimensions of normal living. They are unfulfilled idealists who are not content to express idealism in steps, one at a time, or indeed to wait for the practical workings of active expression. They demand immediate action. They want to make the world over in their own images. They cannot bear the expression of tolerance or opposing ideas. They are the most self-righteous of the self-righteous, and they will sacrifice almost anything – their own lives or the lives of others. They will justify almost any crime for the pursuit of those ends." **(85)**

Thus, another symptom of mental pathology is fanaticism, the kind that uses any means to justify an end, no matter how noble the end once seemed. Nazi Germany is a classic example of an entire people who descended into collective pathology and supported genocide as a means to an end. Like any ethnocentric cancer, it literally destroyed itself, but not until the horrors of Auschwitz, Buchenwald, Treblinka, etc. ravaged Europe.

Mass Events further showed that each individual creates their lives within a cultural context. No one is an island, there is no "I" without a "We," no personal reality without collective reality, and no creation without co-creation. Thus, practicing idealism must promote fulfillment for the individual and the collective.

"There is no event upon the face of the earth in which each of you has not played some part, however minute, because of the nature of your thoughts, beliefs, and expectations.

"There is no public act in which you are not in that same manner involved. You are intimately connected with all of the historic events of your time.

"To some extent you participated in putting a man on the moon, whether or not you had any connection at all with the physical occurrence itself. Your thoughts put a man on the moon as surely as any rocket did. You can become involved now in a new exploration, one in which man's civilizations and organizations change their course, reflecting his good intents and his ideals. You can do this by seeing to it that each step you personally take is 'ideally suited' to the ends you hope to achieve. You will see to it that your methods are ideal.

"If you do this, your life will automatically be provided with excitement, natural zest and creativity, and those characteristics will be reflected outward into the social, political, economic, and scientific worlds. This is a challenge more than worth the effort. It is a challenge that I hope each reader will accept. The practical idealist ... When all is said and done, there is no other kind." [\(86\)](#)

In summary, Seth's practicing idealism combines the insights from *Personal Reality* and *Mass Events*. Taken together, they include four moral imperatives:

1. "Thou shalt not violate" (Nature of Personal Reality)
2. "We have never told anybody to do anything, except face up to the abilities of consciousness." (Mass Events)
3. A call to Practicing Idealism (Mass Events)
4. "The ends don't justify the means." (Mass Events)

The first and fourth are the innate, natural deterrents that let us know when not to repeat behaviors that violate. The second and third are clarion calls to practice – to not just be but to do, to *take actions that promote personal growth, realization, and transformation toward worldcentric and postmodern worldviews*. The former entreat us to act in harmony with natural law, the laws of the inner universe, and the latter to avoid fanaticism, murder, and other violations to achieve our goals in life. Scale that up to six billion people in varying stages of moral development, and we have a frothy mix indeed!

Seth did not provide a complete moral theory in these two books because he couldn't possibly explore every variation. However, when we integrate the ideas found in the twenty-three Seth books that include a robust cosmology (involution/evolution in physical, subtle, and causal fields), epistemology (high intellect that combines physical senses, reason, and inner senses), ontology ([I-I-I](#)), moral imperatives, along with information on moral development, we find a broad framework that outlines an authentic moral and ethical theory. While the Seth material can greatly benefit from an integral exegesis, it still provides a postmodern foundation upon which to build.

Finally, and most importantly, Seth's call to practicing idealism is backed up by a yoga – a variety of exercises – designed to promote physical, emotional, mental, and spiritual growth and wellness. For a summary, see [A Summary of Seth/Jane Roberts Exercises](#) (2000).

Sethics Applied

Now that we've covered the basics of Sethics from a developmental angle, let's explore a short example of how to practically apply it to complex social issues. I've chosen a highly controversial issue, abortion, because it contains many related issues, for example, human rights, morality, free will, health, religion, and law among others. Again, each of the four moral stages will have unique ethical interpretations on the issues.

The **egocentric ethic** is driven by pure self interest. This stage is unable to take the role of other, or walk a mile in another's shoes, so there's a complete lack of empathy. Most move through this stage by age 5-10, however some get arrested along the way or even regress, so we find these kinds of values in teenagers, adults, and even seniors. Typical ethical values include:

- I don't want this child, so I can abort it. Fuck you, it's my body. Nobody tells me what to do.
- I can kill an abortion doctor because it makes me feel powerful and I get off on it.
- As a legislator, I create laws that make me money, I don't really care about life or death issues, though I know how to talk the talk to create a payoff.

In all the above cases, my innate feelings of natural grace, compassion, guilt, and violation tell me I've done nothing wrong. If I am in touch with them, nonetheless, when I do violate I will learn to never do it again. However, my free will allows me to repress or dissociate these innate feelings, and I can become arrested in an egocentric violation mode. That will be perceived as pathological behavior by more highly developed moral perspectives.

The **ethnocentric ethic** includes us, not just me. This stage is able to take the role of other to some degree, but other is defined by closeness of family, tribal, or ethnic relationships. Typical ethical values include:

- I would never get an abortion. God forbids it and I must obey or else I will be punished by eternal damnation.
- I may not be able to feed this child, or it has a horrible birth defect that I am not prepared to deal with, I may have health risks to consider. I may or may not be faced with an eternal punishment.
- I can shoot an abortion doctor, it's not murder if you stop someone from murdering potential members (fetuses) of my religion. In fact, I will be rewarded in heaven for stopping evil-doers.
- I'm completely justified in bombing an abortion clinic because my president supports family values and condemns abortion, besides the fuckin' [insert racial epithet] deserved it.
- As a legislator, I create laws that appease my religious constituents, and make my financial backers profit. Too bad about those murdered doctors, but they had it coming.

In all the above cases, my innate feelings of natural grace, compassion, guilt, and violation tell me I've done nothing wrong. If I am in touch with them, nonetheless, when I do violate I will learn to never do it again. However, my free will allows me to repress or dissociate these innate feelings, and I can become arrested in an ethnocentric violation mode or even regress to an egocentric mode. That will be perceived as pathological behavior by more highly developed moral perspectives.

The **worldcentric ethic** takes all of us into consideration. This stage begins to understand that in spite of family, tribal, or ethnic relationships, all humans have certain inalienable rights, there are no specially privileged peoples, races, genders, creeds, and so on. Typical ethical values include:

- While there may not be enough food, or someone was raped, or the child may have severe defects, or my health is at risk, it is my right to choose. But there is also a father and he has a say on this, too. I can't act unilaterally. I trust my impulses whatever decision I make.
- I condemn the murder of any abortion doctor as the solution to this complex problem. Murder is never a solution, and there's no justification to murder a murderer.

- As a legislator, I consider the health of the mother first, then the child, include the father's rights, and condemn the murder, bombing, and other types of violent harassment at abortion clinics.

In all the above cases, my innate feelings of natural grace, compassion, guilt, and violation tell me I've done nothing wrong. If I am in touch with them, nonetheless, when I do violate I will learn to never do it again. However, my free will allows me to repress or dissociate these innate feelings, and I can become arrested in a worldcentric violation mode or even regress into ethnocentric or egocentric modes. That will be perceived as pathological behavior by more highly developed moral perspectives.

A **Kosmocentric ethic** includes all humans, all sentient life forms anywhere and anywhen. Typical ethical values include:

- It matters not, it's for the experience. You will make the right choice no matter what you choose, there is no death, you are the unborn born into space and time, ever eternal.
- There are no victims and no perpetrators. Personalities are drawn together for complex reasons, including murder. However, there is no punishment, no final judgment, though in remembering who and what we really are, pure consciousness, there are consequences and responsibility for every action.

In all the above cases, my innate feelings of natural grace, compassion, guilt, and violation tell me I've done nothing wrong. If I am in touch with them, nonetheless, when I do violate I will learn to never do it again. However, my free will allows me to repress or dissociate these innate feelings, and I can become arrested in a violation mode or regress to earlier modes. That will be perceived as pathological behavior by more highly developed moral perspectives.

Further, notice how easy it is to confuse the healthy form of this last perspective with the egocentric view, which would jump right on the "no matter what I choose I'm right," but for very, very different reasons. This is called a pre/trans confusion, because it elevates a preworldcentric mode to transworldcentric mode.

The main developmental problem, then, is how to best handle any ethical stage that creates pathology, repression, dissociation, and regression. Seth acknowledges that it is possible for our innate sense of natural grace, compassion, guilt, and violation to become repressed, dissociated, or blocked due to a variety of beliefs, all made possible by free will in the conscious mind. The good news is that we now have more cognitive therapies, medications, and alternative practices available than ever before, though there will never be a magic cure-all.

Still, Seth's inner laws are in play in all the above scenarios because they are innate within CUs, the Primal Cause of all conscious creation. Value fulfillment occurs in varying degrees at all times in the physical field. The goal, then, is to develop, refine, and make available all possible therapies to promote the greatest individual and collective fulfillment within the six billion humans that exist today in various stages of development within premodern, modern, and postmodern worldviews. Clearly our work is cut out for us, but somehow I think we're up to the challenge, and designed it just this way.

Moral Relativism Redux

After exploring Sethics within stages of moral development, it's crucial that we don't get lost in cultural and moral relativism that isn't properly situated in authentic holarchy that promotes actualization and fulfillment. Postmodern moral relativism simply means that no hierarchical stage is inherently better than another, and since we all begin at egocentric (around age 2), we don't want to get rid of it. We can't, because it's the very foundation upon which later stages emerge. Each stage by definition gets more complex as they widen their embrace and allow for increased choices, possibilities, creativity, and fulfillment. Obviously, people's sense of right and wrong will always cover a vast moral and ethical spectrum, and we need to find ways to work with that.

For instance, there are hundreds of thousands of people alive right now who wouldn't think twice about detonating a nuclear bomb in a Western city in the name of Allah and jihad. But there are also hundreds of millions who would find that abhorrent and take appropriate steps to prevent that from occurring again. So there is a collective sense of natural compassion, grace, guilt, and violation *always in play*. That forms a natural safeguard that minimizes the number of probable holocausts inflicted by the noosphere upon itself as it becomes increasingly complex.

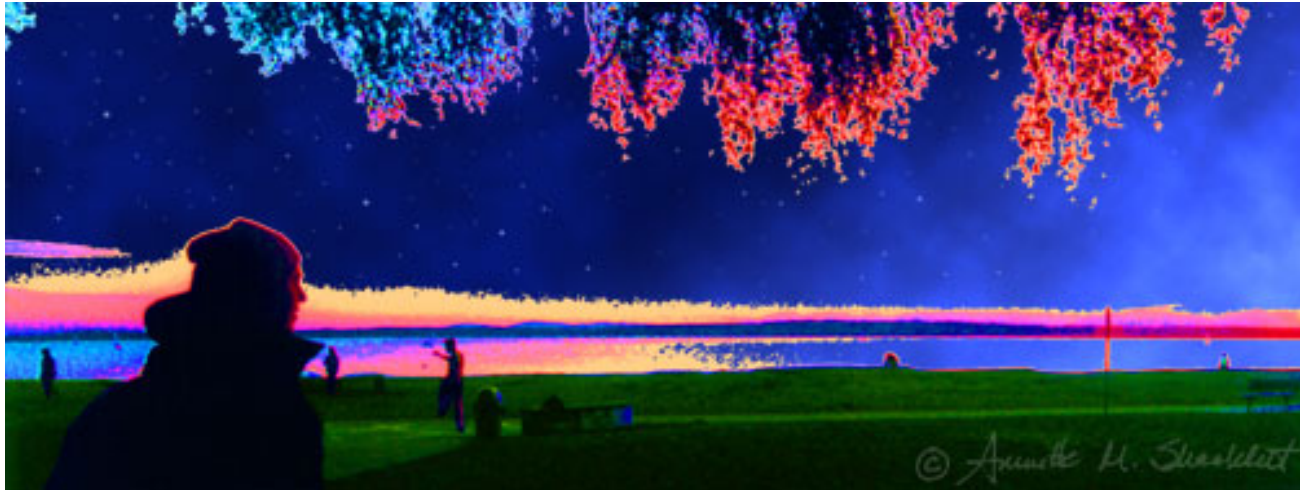
Therefore, it's critical to understand how various moral stages of human development as mapped by researchers like Kohlberg, Gilligan, Armon, Graves, Beck, Kegan, Wilber, and others impact an adequate application of Sethics to the real world. Anything less is more partial and becomes open for all sorts of pre/trans confusions and other distortions. Therefore, I believe we can apply Sethics in this way, not to just abortion, but the Palestinian/Israeli conflict, HIV pandemic in Africa, Iraq War, War on Terror, Hurricanes Katrina and Rita, and on and on.

But the key, again, is an adequate knowledge of what Seth calls natural law, for example, value fulfillment, and how it's in play all along in the physical, subtle, and causal fields of consciousness spurring All-That-Is to realize its greatest potentials. And that requires that we do our best to promote the development of worldcentric stages and postmodern worldviews by supporting healthy forms of all the earlier stages. Anything less will not be adequate to handle the complex challenges we face today.

[\[Go to the top \]](#)

So What!?

"If you cannot find the truth right where you are, where else do you expect to find it?" ~ Dogen



At some point we are bound to ask, so what? What practical application does something as abstract and esoteric as Seth's creation myth and integral theory have to our everyday lives?

The answer is really quite simple. If there is only one thing to take away from this tale, it's the postmodern view that the universe is conscious on all levels, Consciousness creates all, and matter has always been conscious. As such, there is an intrinsic meaning and purpose to the universe, nature, and thus our lives. In physical terms, we are inherently in the midst of an evolutionary unfolding toward increasing complexity. In spiritual terms, we are inherently imbued as Consciousness to create and experience via value fulfillment and other natural laws. While humans are the most complex lifeform to date, there are still unlimited possibilities for further development or regression. Therefore, the future is a matter of personal and collective choice, not chance.

Seth states repeatedly that our dream state is the bridge between "unknown" reality of the causal and subtle fields and the physical field. Thus, it is much more important than we have been led to believe by incomplete premodern religious and modern scientific models. The modern model simply denies the reality of the dream state, and the premodern models have yet to integrate the insights and methods of modern science. As such, Seth's postmodern model outlines a way in which to better understand who and what actually "creates 100% of our reality" through better understanding the dreaming self in relation to the waking self.

Toward what other end could Seth have invested so much energy to discuss the multidimensional nature of the psyche and universe in relation to dream states in all of his books? Therefore, it's important to "face up to the abilities of consciousness" and do the transformative practices recommended by Seth to develop our inner senses, intellects, and emotions. This inevitably leads toward more skilled use of the waking and dream states that form the psychological connective tissue between the causal, subtle, and physical fields. Practically speaking, then, since dreaming is universal to humans, it is crucial area to further explore the how – the mechanics – of conscious creation.

Seth also provided dozens of exercises that provide a means to directly experience the concepts we've explored throughout this essay. Like any practice, it takes time, commitment, and persistence. But this is what makes the Seth material so vital: it's not just talk and metaphysical speculation, but a robust roadmap of the psyche and a yoga or praxis in which to check out the accuracy of the map for ourselves. Though a detailed review is beyond our scope, there is more information available. [\(87\)](#)

Finally, it is important to keep in mind that this essay covers only the first five chapters of *Dreams*, *Evolution*, and *Value Fulfillment*, and there is much more that follows. Seth goes on to explore concepts like *genetic heritage* and [reincarnational relationships](#), *imagination* and *reason*, [master events](#) and *reality overlays*, *group dreaming*, [the magical approach](#), [life clouds](#), and more. As such, it is Seth's final and most ambitious theoretical work. So it is highly recommended that you obtain and read them firsthand to draw your own conclusions. This essay is only an initial foray to explore Seth's cosmology and roadmaps from an integrally informed perspective. I hope to have laid a foundation on which to continue to build. If you can improve on it, do so with my blessings.

The Power of Premodern, Modern, and Postmodern Myths

As we have seen, myth plays a central role in every cultural worldview. Myth, then, doesn't mean "unreal" or "less real than" the hard facts provable by scientific observation, measurement, and verification. In Seth's sense, it actually means something "more real" and more fundamental than the rational mind and its grasping of factual knowledge can comprehend alone. It focuses on the intuitive, inner knowing that we all possess – not childish prerational magic, but mature, adult transrational magic, as in Seth's [the magical approach](#) and [high intellect](#). These complement and enhance our rational knowledge in important ways that offer a more complete picture of the nature of conscious creation.

Therefore, the power of myth will continue to influence our postmodern lives, but on a much broader scale that requires an objective understanding of causal, subtle, and physical fields. According to Seth:

"The world's ideas, fantasies, or myths may seem far divorced from current experience – yet all that you know or experience has its [evolutionary] origin in that creative dimension of existence that I am terming Framework 2 [subtle field]. In a manner of speaking your factual world rises on a bed of fantasy, myth, and imagination, from which all of your detailed paraphernalia emerge. What then is myth, and what do I mean by the term?

"Myth is not a distortion of fact, but the womb through which fact must come. Myth involves an intrinsic understanding of the nature of reality, couched in imaginative terms, carrying a power as strong as nature itself. Myth-making is a natural psychic characteristic, a psychic element that combines with other such elements to form a mythical representation of inner reality. That representation is then used as [a] model upon which your civilizations are organized, and also

as a perceptual tool through whose lens you interpret the private events of your life in their historical context.

"When you *accept* myths you call them facts, of course, for they become so a part of your lives, of societies and your professions, that their basis seems self-apparent. Myths are vast psychic dramas, more truthful than facts. They provide an ever-enduring theater of reality. It must be clearly understood, then, that when I speak of myths I mean to imply the nature of psychic events whose enduring [involutionary] reality exists in Framework 2 [subtle field], and forms the patterns that are then interpreted in your world." (88)

Thus, there is a constant involutionary influence from Framework 2 on evolutionary emergence in Framework 1. Involution is not something that occurs only before the Big Bang, but is a process that occurs all along within the causal and subtle fields in relation to the physical. This is one reason why Seth can make the seemingly irrational statement that there is no such thing as physical cause and effect, because he takes into consideration the nested nature of causal, subtle, and physical field interactions. It is in fact a transrational concept that is only disclosed by those with adequate access to the causal, subtle, and physical fields.

Therefore, there will always be some kind of Central Myth used by the collective to explain what we can only intuit while in the physical field, namely, an explanation of where we come from, why we are here, and where we go after death. Seth's definition of myth implies that *every succeeding evolutionary stage in the physical field* will contain some kind of mythos to explain what it can never fully understand or translate into physical terms alone. The Adams axiom promotes the same idea, namely, that as soon as we discover a new explanation for All-That-Is, it will be instantly replaced by something "bizarrely inexplicable." In this light, then, while postmodern worldviews are collectively creating a new Central Myth, one that is more comprehensive – more true, less partial – than premodern and modern Central Myths, it won't be final or static. It will for the first time be self-aware enough to realize that yet another Central Myth will unfold in some future time as Consciousness inexorably seeks its fullest expression in the physical field.

"... Myths are natural phenomena, rising from the psyche of man as surely as giant mountain ranges emerge from the physical planet. Their deeper reality exists, however, in Framework 2 [subtle field] as [involutionary] source material for the world that you know.

"In those terms, the great religions of your civilizations rise from myths that change their characters through the centuries, even as mountain ranges rise and fall. You can see mountain ranges. It would be ridiculous to ignore their reality. You see your myths somewhat less directly, yet they are apparent within all of your activities, and they form the inner structures of all of your civilizations with their multitudinous parts.

"In those terms, then, Christianity and your other [premodern] religions are myths, rising in response to an inner knowledge that is too vast to be clothed by facts alone. In those terms also, your [modern] science is also quite mythical in nature. This may be more difficult for some of you to perceive, since it appears to work so well. Others will be willing enough to see [modern] science in its mythical characteristics, but will be most reluctant to see [premodern] religion as you know it in the same light.

"... When myths become standardized, and too literal, when you begin to tie them too tightly to the world of facts, then you misread them entirely. When myths become most factual they are already becoming less real. Their power becomes constrained.

"... Most people interpret the realities of their lives, their triumphs and failures, their health or illness, their fortune or misfortune, then, in the light of a mythical reality that is not understood as such. What is behind these myths, and what is their source of power?

"Facts are a very handy but weak brew of reality. They immediately consign certain kinds of experiences as real and others as not. The psyche, however, will not be so limited. It exists in a medium of reality, a realm of [causal, subtle, and physical] being in which all possibilities exist. It creates myths the way the ocean creates spray. Myths are originally psychic fabrications of such power and strength that whole civilizations can rise from their [involutionary] source. They involve symbols and know emotional validities that are then connected to the physical world, so that that world is never the same again.

"They cast their light over historical events because they are responsible for those events. They mix and merge the inner, unseen but felt, eternal psychic experience of man with the temporal events of his physical days, and form a combination that structures thoughts and beliefs from civilization to civilization. In Framework 2 [subtle field] the interior power of nature is ever-changing. The dreams, hopes, aspirations and fears of man interact in a constant [involutionary] motion that then forms the events of your world. That interaction includes not only man, of course, but the emotional reality of all earthly consciousnesses as well, from a microbe to a scholar, from a frog to a star. You interpret the phenomena of your world according to the mythic characteristics that you have accepted." (89)

"If you could orbit your planet in a different kind of craft, you could view the psychic contents of the world, seeing the world consciousness shining far more brilliantly than any lighted city. You could spot the point of intense activity, see the birth of new myths and the death of old ones as certainly as you might be able to see a mountain slide or a tidal wave. The physical portions of earth are all related. So does consciousness form its own kind of inner structures from which, again, the physical ones emerge." (90)

We have seen that premodern creation myths contain gems of truth, namely, that there was Causal Consciousness that preceded creation through involution, and that the modern creation myth also contains gems of truth, namely, that there was an explosive beginning and subsequent evolution. Fred Alan Wolf (b.1934) takes a postmodern approach that seeks to reconcile all these gems. For instance, in:

"... one myth called Science, the void exploded into the Big Bang. Following another myth called the Bible, in the beginning there was the Word and the Word was with God, and the Word was God. These seemingly very different points of view – these myths called the Big Bang and the Word – appear entirely unreconcilable: one deals with the physical universe of matter and energy and the other with the mental universe of mind and information. But, could these two views actually be saying the same thing? Could it be that in some way what we describe about the universe – how we exploit it to derive meaning from it, how we determine what it is, and what it is doing – establishes the very universe we speak and write about? Does the act of learning something, turning our experiences into *meaningful* symbols of discourse create both the physical thing being observed and the laws of order it seems to obey?" (91)

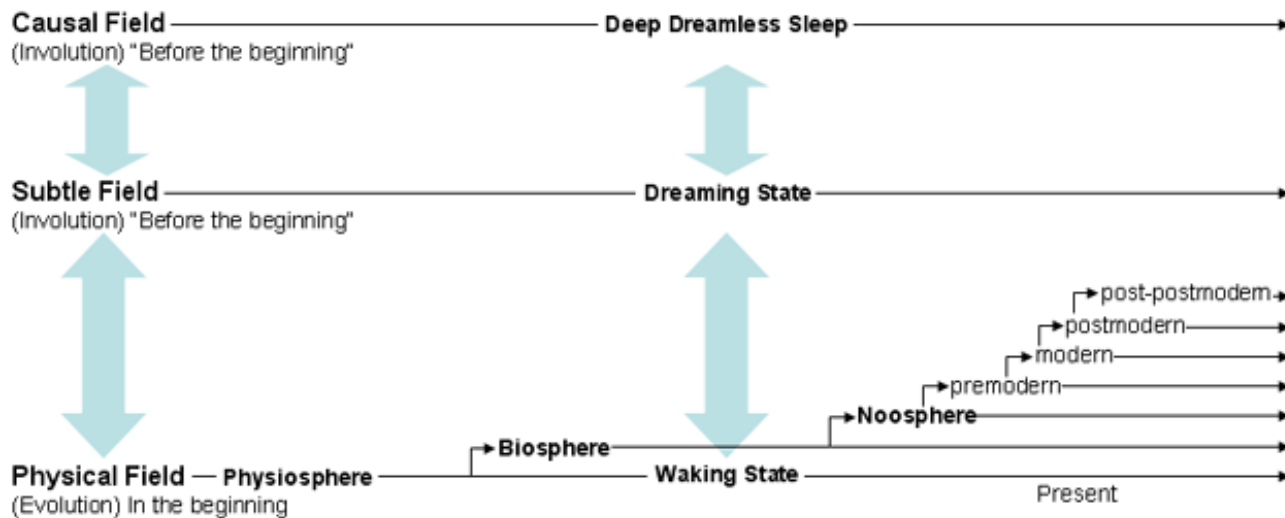
Thus, increasing numbers of postmodern scientists, psychologists, philosophers, and theologians are slowly building bridges between modern scientific and premodern religious models of the psyche and universe. Key elements include the incorporation of first person, subjective perspectives – the power of mythos, imagination, emotion, intellect, and deep intuitions – along with third person, objective perspectives – facts, measurements, things, objects, and processes. As postmodern thoughts fly around, new dialogues occur, and bridges are built.

Seen in this light, then, the premodern religious myths still believed in by 40% of the world, and modern scientific myths still believed in by 30% of the world will not remain dominant, though their conflict *will continue to underlie global worldview dynamics for decades to come*. And again, since we all start at stage one, every newborn first develops through prerational stages currently owned by the world's religions, and then into rational stages owned by scientific institutions. Only then is it possible to widen into the postrational stages currently birthing the postmodern Central Myth.

As such, it's crucial to realize that there will always be people subscribing to premodern and modern worldviews, because they are inherent in the developmental stages unique to humans. It's just that they may become a minority by 2075, some seventy years from now. That is the date presented in *Seth Speaks* as the time when a major social and spiritual reformation will be accomplished in certain lines of probabilities. But again, it is not set in stone and is a matter of collective choice, not chance. Thus, involution and evolution won't crash to a halt, they will simply surpass the tipping point in which postmodern worldviews become dominant and a postmodern Central Myth crystallizes. I believe it will be fully consonant with the core concepts of the Seth material, and include the revival of Casual Consciousness to its rightful place, alongside an enhanced form of reason that heads toward Seth's *high intellect*, Gebser's *integral-aperspectival* stage, and Wilber's *vision-logic* and *centaur* stages on a global scale.

In summary, here is an overview of the emerging postmodern Creation Myth found in the first five chapters of *Dreams*, "Evolution," and *Value Fulfillment*. Seth used CUs and EEs to explain how involution preceded the Big Bang in what he calls "before the beginning." CUs are the causal "force" of All-That-Is within the causal field that formed the subtle field, EEs are the causal "force" within the subtle field that formed the physical field, and quantum fields are the form taken by CUs and EEs in what Seth calls Framework 1. Thus, All-That-Is creates all Its reality simultaneously through interpenetrated causal, subtle, and physical fields via CUs/EEs/quantum fields. These three nested fields are accessible through waking, dreaming, and deep dreamless states because CUs dream and have inner senses.

Further, as evolution proceeded after the Big Bang, Seth is clear that there is an order of play which maps to Teilhard de Chardin's three basic stages of physical (geosphere), biological (biosphere), and self-reflexive mental (noosphere) outlined in *The Phenomenon of Man* (1959). Also, the noosphere evolved, generally speaking, to include premodern, modern, and emergent postmodern worldviews.



In the meantime, it's possible that IF the world's religions are inherited by postmoderns, then they can become what Wilber calls a "conveyor belt" (in *What is Integral Spirituality?*, 2005). That is, if Judaism, Christianity, Islam, Buddhism, Hinduism, Taoism, etc., learn how to offer stratified interpretations of their Central Myths and practices, they may be able to accelerate large numbers of people's growth via authentic transformation from premodern to modern toward postmodern worldviews, because they still own the prerational stages, the same ones rejected by modern science. So they get first crack at everyone! However, this also requires that the postmoderns in those lineages *are integrally science-educated and have the political and financial power to implement stratified programs*. No small task, just the basic requirements for any premodern religion to successfully navigate the rocky transition into the postmodern age.

A stratified or integral approach is not a cookie-cutter, one-size-fits-all approach. It simultaneously promotes personal growth and authentic transformation *across various stages of development*, for

instance, egocentric, ethnocentric, worldcentric, and Kosmocentric. People can and will stop their development for their own purposes, and that's fine, too. But those who are ready to make the momentous leap into postmodern worldviews *will be given the means and support to do so without recrimination and restrictive cultural mores.*

Finally, it seems fitting to end this discussion on the emerging postmodern Creation Myth with a passage taken from *Oversoul Seven's Little Book*, found at the end of *The Further Education of Oversoul Seven* (1979) by Jane Roberts. It is a short chapter from a children's book within the book meant to guide a new personality of Seven's, named Tweety, through her infant and toddler years. It captures the essence, in simple terms, of everything discussed in this essay.

"It's deceptive to say that thus and so 'happened in the beginning,' or that 'in the beginning was the word,' or whatever, because there was no official Beginning when God suddenly came parading out of nothingness, bearing the ingredients of mountains, oceans, and land, and trailing sky banners proclaiming the opening of the universe, or the creation of life from a sea of gasses.

"There are multitudinous beginnings. 'The Beginning' is only the one you came in on, so to speak, which is rather like coming into a dream in the middle and wondering what happened earlier. In dreams, everything really happens at once, even though there seems to be a beginning and ending ... the past and present and future merge ... and the universe is like that in a way. You're bound to wonder what went on or how long it's been going on, not realizing that in a matter of speaking, it just started when you got there. And in another way, it really isn't there at all.

"If you dream that you're in a jungle, for instance, no vines or tangled undergrowth climb up the bedpost, and no exotic animals prowl between the window and the floor. Yet the jungle certainly seems real. Where did it come from, or when did it begin? The universe is like the dream jungle. It exists quite properly, yet in the most profound way it makes no sense to ask when it began. It begins each day, each moment, at each point of our contact with it. The gods exist in the same manner, like a giant species [families] of consciousness, striding psychological paths of vast proportions that never really physically appear in the world at all.

"The gods and the universe really begin everyplace and *everywhere* at once, at every point. Our psychological reality rises from an inner inconceivable divine mind that's invisible to us, since we are It, earthized, individualized. We're the [involutionary] gods in [evolutionary] camouflage." (92)

[\[Go to the top \]](#)

End Notes:

(1) Seth readers are familiar with the importance of belief systems and worldviews. So it's a natural step to explore Seth's ideas in relation to the excellent research done over the past seventy-five years on how they unfold in time, individually and culturally. That is, there is now a young science of *memetics*, or belief systems, created by English biologist Richard Dawkins (b.1941) in *The Selfish Gene* (1976) as a mental counterpart for physical DNA and genes. Developmental psychologists and transpersonal sociologists, like those listed below, have subsequently begun to map how belief systems develop individually through *preconventional*, *conventional*, and *postconventional* stages, and culturally through *premodern* (*religious*), *modern* (*scientific*), and *postmodern* (*relativistic*) stages.

To clarify my semantics throughout, I define these individual and cultural stages in term of the developmental psychology outlined in Ken Wilber's *Integral Psychology: Consciousness, Spirit, Psychology, Therapy* (2000). He surveyed over one hundred developmental systems from the West, East, North, and South (p.197-217). Each stage transcends, yet includes elements in the preceding stage. So subsequent stages are built upon the foundational elements in preceding stages. Thus, in a "development that is envelopment" each stage shows qualities of increasing complexity, wholeness, evolution, and thus

consciousness. People don't regress backwards in term of stages, and also do not skip stages. Each stage by definition, then, is "more comprehensive, differentiated and integrated than its predecessors."

To be clear, I am not using the terms *preconventional*, *conventional*, and *postconventional* to be the same as cultural stages of *premodern (religious)*, *modern (scientific)*, and *postmodern (relativistic)*. Technically, the former were coined by psychologist Lawrence Kohlberg (1927-1987) to describe stages of moral development. So they are used here only as an example of stages of individual development in general.

Therefore, if we use Clare Graves and Don Beck's stages of individual development from *Spiral Dynamics* (1996/2000), *premodern* corresponds roughly to BEIGE, PURPLE, RED, and BLUE vMemes. *Modern* corresponds roughly to the ORANGE vMeme, and *postmodern* corresponds roughly to GREEN, YELLOW, and TURQUOISE vMemes. *Post-postmodern*, representing worldviews on the distant horizon, corresponds roughly to the CORAL vMeme.

If we use Jean Gebser's stages of cultural development from *The Ever-Present Origin* (1949), then *premodern* corresponds roughly to *archaic, magic, and mythic*. *Modern* corresponds roughly to *rational*, and *postmodern* corresponds roughly to *integral*. Gebser didn't identify a *post-postmodern* stage.

If we use Wilber's stages of cultural development from *Sex, Ecology, and Spirituality* (1995/2000), then *premodern* corresponds roughly to *uroboric, typhonic, archaic, magic, and mythic*. *Modern* corresponds roughly to *rational*, and *postmodern* corresponds roughly to *centauric*. *Post-postmodern* corresponds to *psychic*.

The point, then, is that there is a general, discernable progression in evolutionary terms of individuals within overall cultural worldviews. For example, a sixteenth century Aztec shaman who engaged in ritual human sacrifice is less complex, less whole, less evolved, and thus less conscious than American Christian evangelist Rev. Billy Graham, though both hold premodern worldviews (the Aztec is PURPLE/magic and Graham is BLUE/mythic). In turn, they are less complex, less whole, less evolved, and thus less conscious than American publisher of *Skeptical Inquirer* Michael Schermer who exemplifies a modern worldview (ORANGE/rational). In turn, all three are less complex, less whole, less evolved, and thus less conscious than French paleontologist/philosopher Teilhard de Chardin and American psychic Jane Roberts who exemplify postmodern worldviews (GREEN/integral/centauric).

My main thesis throughout is that, historically speaking, once the modern value spheres of science, art, and religion split from unified premodern institutional control characterized by the rise of rationality and forms of scientism and evolutionism, God or Causal Consciousness was thrown out with the magic/mythic bathwater. This is a form of social pathology that has crippled the Western world for close to two hundred years as noted by various social critics (e.g., Smith/1976, Wilber/1981, De Quincey/2002).

Therefore, what defines postmodernism is not only the excellent critiques of modernity that currently go by the name "postmodern," but more significantly those critiques that begin to rehabilitate, rejoin, and heal the pathological split, particularly, between religion and science. That is, postmodernism is more accurately defined as *all attempts by Causal Consciousness to make a comeback (the irony is that It never left!) to its rightful place within institutional sciences, arts, and religions without pre/trans fallacies* (the fallacy of elevating premodern magical/mythic worldviews to forms of postmodern rationality/translogic or reducing authentic transpersonal insights to premodern irrationality and pathology).

This is the struggle we can see on multiple fronts in terms of current dynamics between premodern, modern, and emergent postmodern worldviews. Developmental psychologists, sociologists, anthropologists, and philosophers continue to refine ways to more accurately map the birth pangs, the leading edge of the so-called New Age, New Paradigm, or what I'm simply calling *postmodern worldviews*.

(2) Jane Roberts, *The "Unknown" Reality*, Vol. 1, Amber-Allen, San Rafael, CA, 1996, p. 165-166.

(3) Merriam-Webster's Collegiate Dictionary, <http://www.merriam-webster.com/cgi-bin/dictionary>, December 22, 2000.

(4) Joseph Campbell, edited by Diane Osbon, *Reflections on the Art of Living: A Joseph Campbell Companion*, HarperCollins Publishers, New York, New York, 1991, p. 134.

(5) Willis Harmon, *Global Mind Change: The Promise of the 21st Century*, Berrett-Koehler, San Francisco, California, 1998, p. 79.

(6) Roger Walsh, *Perennial Wisdom in a Postmodern World*, University of California College of Medicine, Irvine, California, http://www.americanbuddha.org/article_perennial.html, November 27, 2000.

(7) Jane Roberts, *The Nature of the Psyche: Its Human Expression*, Amber-Allen, San Rafael, CA, 1995, p. 196-207.

(8) Rather than footnote all of the following excerpts, I'm putting the session number and date after each one so that they're easier to find. All excerpts are from Jane Roberts, *Dreams, "Evolution," and Value Fulfillment*, Vol. 1, Amber-Allen, San Rafael, CA, 1997, chapters 1-5.

(9) *Merriam-Webster's Collegiate Dictionary*, <http://www.merriam-webster.com/cgi-bin/dictionary>, December 22, 2000.

(10) Aldous Huxley, *The Perennial Philosophy*, Harper & Row, New York, New York, 1944, p. 128.

(11) Jane Roberts, *The "Unknown" Reality*, Vol. 2, Amber-Allen, San Rafael, CA, 1996, p. 599.

Below is a summary of the innate, basic "family" of consciousness intents according to Seth and Rob Butts.

Borledim

Seth: closest to Sumari, deals primarily with parenthood.

Rob: to provide an Earth stock for the species through parenthood.

Milumet

Seth: composed of mystics.

Rob: to mystically nourish mankind's psyche.

Gramada

Seth: specializes in organization.

Rob: to found social systems.

Vold

Seth: primarily reformers. ...one purpose in mind: to change the status quo in whatever the area of primary interest.

Rob: to reform the status quo.

Ilda

Seth: they deal primarily in the great play of exchange and interchange of ideas, products, social and political concepts. They are travelers, carrying with them ideas of one country to another, mixing cultures, religions, attitudes, political structures. Seth has great affection for these folks!

Rob: to spread and exchange ideas.

Sumari

Seth: initiators, naturally playful – inventors, and relatively unfettered. They are impatient however. They will be found in the arts and in the less conventional sciences.

Rob: to provide the cultural, spiritual, and artistic heritage for the species.

Tumold

Seth: primarily devoted to healing.

Rob: to heal, regardless of individual occupation.

Zuli

Seth: involved mainly with the fulfillment of bodily activity.

Rob: to serve as physical athletic models.

Sumafi

Seth: deals primarily with teaching, their primary interest of passing on knowledge to others.
Rob: to transmit "originality" through teaching.

[Find out more about the nine "families" of consciousness.](#)

(12) Jane Roberts, *The Afterdeath Journal of an American Philosopher: The World View of William James*, Prentice Hall, Englewood Cliffs, NJ, 1978, p. 188.

(13) Ibid, p. 186.

(14) Jane Roberts, *The Early Sessions: Book Seven of the Seth Material*, New Awareness Network, Manhasset, NY, 1999, p. 240-41.

(15) Immanuel Kant (translated by J. M. D. Meiklejohn), *Critique of Pure Reason (Kritik der reinen Vernunft)*, 1781/1787, <http://www.gutenberg.org/dirs/etext03/cprn10.txt>, Preface to the First Edition.

(16) Cut dialogue from *Fit the Fifth*, Original Hitchhiker Radio Scripts (1985).

(17) Fred Alan Wolf, *Mind into Matter: A New Alchemy of Science and Spirit*, Moment Point Press, Portsmouth, NH, 2001, p. 82.

(18) Fred Alan Wolf, *The Dreaming Universe*, Simon and Shuster, NY, NY, 1994, p. 145-6.

(19) Christian de Quincey, *The Big Bang: A Modern Myth Without Meaning?*, http://www.mightywords.com/browse/details_bc05.jsp?sku=MWSK6Z&privateLabel=false2000, December 05, 2000, p. 6.

(20) Ken Wilber, *Eye of Spirit*, Shambhala, Boston, MA, 1997, p. 273.

(21) Ken Wilber, *The Spectrum of Consciousness*, Quest Books, Wheaton, IL, 1993, p. xviii.

(22) Ken Wilber, *The Atman Project*, Quest Books, Wheaton, IL, 1996, p. 185.

(23) Christian de Quincy, *Different Kinds of Hierarchies*, <http://www.deepspirit.com/sys-tmpl/rehabilitatinghierarchy2/>, July 22, 2005.

(24) Roberts, *The "Unknown" Reality*, Vol. 1, p. 54.

(25) Roberts, Ibid, p. 59.

(26) Wilber, Op. cit., p. 202.

(27) Roberts, Op. cit., p. 60.

(28) Jane Roberts, *Seth Speaks*, Amber-Allen, San Rafael, CA, 1994, p. 235.

(29) Teilhard de Chardin, *The Phenomenon of Man*, Harper & Row, New York, NY, 1959, p. 26.

(30) Teilhard, Ibid, p. 287-288.

(31) Sri Aurobindo, *The Life Divine*, Lotus Press, Twin Lakes, WI, 2000, p. 274-275.

(32) Aurobindo, Ibid, p. 139.

(33) Aurobindo, Ibid, p. 1,100.

(34) Wilber's seventeen stages of human development based upon the "Great Chain of Being" from *The Atman Project*, p. 207.

1. Pleromatic
2. Uroboric
3. Axial-Body
4. Pranic-Body
5. Image-Body
6. Membership cognition
7. Early egoic/personic
8. Middle egoic/personic
9. Late egoic/personic
10. Mature Ego
11. Biosocial
12. Centaur
13. Low Subtle
14. High Subtle
15. Low Causal
16. High Causal
17. Ultimate

(35) Wilber, *The Atman Project*, p. 2-3.

(36) Ken Wilber, *Sex, Ecology, and Spirituality*, Shambhala, Boston, MA, 1995, p. 187.

(37) Wilber's eight stages of cultural development based upon the "Great Chain of Being" from *Up From Eden*, p. 12.

1. Nature (pleromatic, material; uroboric-reptilian)
2. Body (typhonic; magical)
3. Early Mind (verbal, mythical, membership, paleological)
4. Advanced Mind (rational, metal-egoic, self-reflexive)
5. Psychic (nirmanakaya, shamanistic)
6. Subtle (sambhogakaya, saintly)
7. Causal (dharmakaya, sagely)
8. Ultimate (svabhavikakaya, absolute)

(38) Ken Wilber, *Up from Eden*, Shambhala, Boston, MA, 1996, p. 346-347.

(39) Ken Wilber, *One Taste*, Shambhala, Boston, MA, 2000, p. 112.

(40) Roberts, *Seth Speaks*, p. 328-329.

(41) Jane Roberts, *Psychic Politics: An Aspect Psychology Book*, Moment Point Press, Portsmouth, NH, 2000, p. 211-212.

(42) Roberts, *Ibid*, p. 220-221.

(43) Roberts, *Ibid*, p. 212.

(44) Jane Roberts, *The God of Jane: A Psychic Manifesto*, Moment Point Press, Portsmouth, NH, 2000, p. 240.

(45) The following excerpts – the only ones published to date that deal with Frameworks 3 and 4 – are offered to flesh out Seth's version of the "Great Chain of Being" or All-That-Is.

"I told you that there was a Framework 3 and mentioned a Framework 4 some time ago. You must understand that I am making distinctions for your benefit.

"Framework 2 is connected with the creativity and vitality of your world. In your terms, the dead waken in Framework 2 and move through it to Framework 3, where they can be aware of their reincarnational identities and connection with time, while being apart from a concentration upon earth realities. In those terms, the so-

called dead dip in and out of earth probabilities by traveling through Framework 2, and into those probabilities connected with earth realities.

"Some others may wind up in Framework 4, which is somewhat like Framework 2, except that it is a creative source for other kinds of realities not physically oriented at all and outside of, say, time concepts as you are used to thinking of them. In a way impossible to describe verbally, some portion of each identity also resides in Framework 4, and in all other Frameworks." [Jane Roberts, *The God of Jane*, Chapter 13, Seth on the Big Flats Affair, p. 129.]

"I should also note that Seth has made one short, rather mysterious reference to the existence of Frameworks 3 and 4. Two days after he'd first talked about his concept of Frameworks 1 and 2, he came through with the following statement in another private session. Jane and I have yet to ask him to elaborate upon it: "There is, incidentally, a Framework 3 and a Framework 4, in the terms of our discussion – but all such labels are, again, only for the sake of explanation. The realities are merged'." [Jane Roberts, *The Individual and the Nature of Mass Events*, p. 71.]

"... While our meetings take place in your time, and in the physical space of your house, say, the primary encounter must be a subjective inner one, an intersection of consciousnesses that is then physically experienced.

"The encounters themselves occur in a Framework 3 environment. That framework of course, again in terms of an analogy, exits another step away from your own Framework 2. I do not want to get into a higher-or-lower hierarchy here, but the frameworks represent spheres of action. Our encounters initially take place, then, beyond the sphere that deals exclusively with either your physical world or the inner mental and psychic realm from which your present experience springs." [Jane Roberts, *The Individual and the Nature of Mass Events*, p. 88.]

"I should note that Seth has briefly – very briefly – referred to the existence of Frameworks 3 and 4. He says, I believe, that initially his encounters with Jane take place in a Framework 3 environment. It's my own guess that Framework 4 might involve our communication – through the first three frameworks – with some of those nonhuman probable realities I mentioned not long ago.

"But if the interactions between or among frameworks exist for everybody, in our terms, then as far as I'm concerned they exist for each thing as well – and I do mean the so-called 'inanimate.' (This isn't the place to go into it, but Seth maintains that for many reasons we arbitrarily decide what's living and nonliving.) Each reincarnational self, each counterpart self and probable self has its complement of frameworks. So does the most minute living or nonliving entity and the most gigantic. So, 'probably,' do most of the far-out probable realities one can imagine – for I won't go so far as to deny that some probable realities may exist without such framework structures. Strange one-dimensional 'flatlands' indeed! But in each case where those framework interactions operate, they help each creation, each presence, each essence or vital principle fulfill 'a larger picture that the conscious mind may not be able presently to perceive.' In ways I can't even begin to describe here, all frameworks must ultimately be joined within the ineffable context of All That Is." [Jane Roberts, *Dreams, "Evolution," and Value Fulfillment*, Vol. 1, p. 68.]

[\(46\)](#) Jane Roberts, Op. cit., p. 52.

[\(47\)](#) Elias, channeled by Mary Ennis (b.1954), has greatly expanded many of the foundational concepts presented in the Seth material. For example, he has offered more information regarding the nature and function of Frameworks 3 and 4. Framework 3 is where the action of afterdeath transition occurs, though it is not limited solely to this function. (Technically, Elias refers to Frameworks as Regional Areas, so he talks about Regional Area 3, but it is ontologically equivalent).

Further, Elias has outlined what he calls *energy deposits* that are equivalent to the *worldviews* accessed by Jane Roberts in her Worldview books (e.g., James, Cezanne, and Rembrandt). These energy deposits or worldviews, then, exist in the subtle field, specifically in Framework 3. So mediums like Browne, Van Pragh, and Edward access Framework 3 when they do their work. This is different from what we have been discussing in terms of accessing FUTURE/presents and PAST/presents within Framework 1.

Moreover, the ability to access past, present, and future lives suggests that Framework 1 is massively parallel, and space-time, as most moderns conceptualize it, is not a linear, sequential process in any absolute, universal sense.

For more information on the relationship between the Seth material, and information offered by Elias, see [A Seth, Elias Comparative Overview](#) (2000) by Paul Helfrich.

For more information from Elias on Regional Areas, see [Digests: Regional Areas; an overview](#) (2000) by Paul Helfrich.

For more information from Elias on transition, see [Digests: the action of transition](#) (2000) by Paul Helfrich.

(48) I discussed this dream with Elias, channeled by Mary Ennis. The following are notes from my dream journal.

Upper Darby, PA. Tuesday, January 6, 1998, 7:58 A.M.

"Woke up at 4:37 A.M., Nirshala, our niece Erin's friend who has just moved in with us, had come in very late (as is her pattern sometimes). I fell back asleep round 6:30 A.M. I was following a teacher/secretary through an office environment. Suddenly I popped awake, and I was in the presence of what I first thought was an asexual human. I then realized that she was a female, though she had a crew cut, closely cropped white blond hair. She was seated at a plain desk and the background was just black, dark, nothing else, almost as if we were meeting in some in the middle area. I started toward her to kiss her, because I was attracted to her. But as I approached her I realized that this type of intimacy was 'wrong.' My own belief systems kicking in there. So I backed off. Any communication was telepathic in nature. I started to drift, float up to her left side. On reflection, I believe she was a future focus of mine as I have been meeting these lately (see Manson encounter, July 20, 1997).

"I was really excited to be in this state and was like a kid in a candy store. This woman was just smiling at me with this big shit-eating grin. Her face could almost be transposed over a picture of me as a child. Her smile was almost of amusement at my lack of focus and control. But it was so loving that I realize that she was an aspect focus of my own.

"I also noted that I was reading the Early Seth sessions and referring to Seth's discussions on the UFO phenomenon as an interdimensional bleedthrough action. So this had an affect on my mental state, but I conclude that this was a probable reality alternate focus of mine. I also wanted to note that I didn't get a name here (could this be Cyril from the July 15, 1997 meditation?), but knew as I fell back asleep that I would be able to have an OOB and in fact willed it to happen as a result."

The following is my brief discussion of the experience with Elias during a group session in Castaic, California.

PAUL: "... About two weeks ago I had a lucid dream in which I saw a female with almost crew-cut hair. Initially I was attracted to this female and approached her, and realized it was inappropriate to continue some sort of romantic advance. I pulled back and realized it was some aspect of myself. And once again, I got so excited to be lucid and connecting! (Elias grins) And those eyes! I remember the eyes and the compassion. They were just staring at me with the greatest compassion and love. Then I kind of lost the focus and zipped back into the dream state. Upon reflecting upon it, I believe that it's a future focus of mine. I could transpose my mental image of myself as a child over that face and it just fits, so that was some way of connecting with that. I'm just wondering if you could comment on the nature of that, and also why I lost the focus so quickly; why I couldn't be stable."

ELIAS: "You are correct; this is a future focus. But you find yourself, in your excitement and your zeal, to be connecting to this focus, in your recognition of it, that you move into the area of intimacy; which within your subjective awareness, you automatically know that this is not acceptable. Therefore, you fade within the focus, which this is a natural action; for to be becoming intimate with another focus is also altering, and may not be beneficial to either you or the other focus."

PAUL: "That was clear in that experience." [[session 262, January 25, 1998](#)]

When the Seth material was delivered between 1963-1984 the concept of "simultaneous time" was new and challenging to those of us indoctrinated by a consensus reality that claimed space-time was linear, flowed in a single direction, and we live once and die. However, Seth often spoke of reincarnational selves and reincarnation, which was easy to misinterpret in premodern terms of linear reincarnation found in various religions. I know I did this initially in my early twenties. But with time and experience, it became clearer that Seth was pushing toward an expanded definition. Moreover, in the mid-1990s, with channeled sources like Elias and Kris, Seth's "simultaneous time" expanded to the logical next step to include access to future lifetimes without violating so-called laws of causality and thermodynamics.

(49) Jane Roberts, Op. cit., p. 271-279.

(50) These five alpha states offer a beginning "map" or template in which to understand altered states and their usefulness. Seth offers some further advice that hints at potential uses of these states and reminds us of how much more we have yet to learn.

"... You must not take the root assumptions [physical laws] of physical existence with you as you journey through these levels of consciousness [A1-A5]. Divest yourself of as many of them as possible, for they can cause you to misinterpret your experiences.

"There are other layers of awareness beneath this one [A5], but here there is a much greater tendency for one to merge into the other. In the next level [beyond Alpha], for example, communication is possible with various kinds of consciousness that have never been physically manifested, in your terms – personalities who do not have a physical reality in either your present or future, yet who are connected with your system of reality both as guardians and custodians [e.g. Seth 2].

"Almost all experiences from this level will be symbolically represented, for otherwise they would have no meaning to you. The experiences will all have to do in one way or another with nonphysical life, noncorporeal consciousness and forms, and the independence of consciousness from matter. These experiences will always be supportive. Out-of-body experiences will often be involved here, in which the projectionist finds himself in an unearthly environment or one of great beauty and grandeur.

"The 'stuff' of the environment will have its origin in the mind of the projectionist, being symbolic of his idea, for example, of life after death. A Speaker or Speakers will appear in whatever guise will be most acceptable to the projectionist, whether it be the guise of a god, an angel or a disciple. This is the most characteristic kind of experience from this level." – *Seth Speaks*, session 575, Amber-Allen, San Rafael, CA, 1994, pg. 281.

(51) Roberts, *The "Unknown" Reality*, Vol. 1, p. 182.

(52) To be clear, I associate the mature emergence of the *psychosphere* with the CORAL vMeme of Beck's Spiral Dynamics, and the Psychic stage of Wilber's AQAL in the left-hand quadrants. That is, when the *average mode of consciousness* evolves to these stages collectively, that will define the fourth great stage of evolution, because the *psychosphere* will transcend, yet include, preserve, yet negate the *noosphere* in a development that is envelopment. Such is the inexorable unfolding of evolution in Framework 1. Thus, Seth's dream-art sciences will be the norm within those consensus realities.

Finally, if we factor in Seth's notion of "simultaneous time" and multidimensional ontology, then these FUTURE/presents also exert at telos, or pull on this PRESENT/present to evolve toward these probable futures that complement the push of "involutionary givens" (Wilber) and "inheritance of past occasions" (Whitehead).

For more info on these broad trends, see [Integral Conscious Creation Maps](#).

(53) Teilhard, *Ibid*, p. 35-36.

(54) Ken Wilber, *The Simple Feeling of Being*, Shambhala, Boston, MA, 2004, p. 246.

(55) Roberts, *The "Unknown" Reality*, Vol. 1, p. 39-40.

(56) Donald Rothberg and Sean Kelly, editors, *Ken Wilber in Dialogue: Conversations with Leading Transpersonal Thinkers*, Quest Books, Wheaton, IL, 1998, p. 213.

(57) Ken Wilber, *Sex, Ecology, and Spirituality*, p. 31.

(58) Wilber, *Ibid*, p. 31-32.

(59) Wilber, *Ibid*.

"Reality is not composed of things or processes; it is not composed of atoms or quarks; it is not composed of wholes nor does it have any parts. Rather, it is composed of whole/parts, or holons.

"This is true of atoms, cells, symbols, ideas. They can be understood neither as things nor processes, neither as wholes nor parts, but only as simultaneous whole/parts, so that standard 'atomistic' and 'wholistic' attempts are both off the mark.

There is nothing that isn't a holon (upwardly and downwardly forever)." P. 41.

"Therefore, we can examine what holons have in common, and this releases us from the utterly futile attempt to find common processes or common entities on all levels and domains of existence, because that will never work; it leads always to reductionism, not true synthesis." P. 42.

(Note: Wilber's definition of holons applies equally to Seth/Jane's consciousness units [CUs], electromagnetic energy units [EEs], and Elias/Mary's links of consciousness [LCs])

Eros – "every holon is Spirit-in-Itself playing at being Other." Matter, body, mind, soul, spirit = Spirit-as-matter, Spirit-as-body, Spirit-as-mind, Spirit-as-soul, Spirit-as-spirit. "... an itch for infinity." P. 132.

Agape – two sides of the same pull. Counterpart to Eros, "... if all holons reach toward Spirit, Spirit reaches out to all holons." P. 134.

A morphogenetic gradient in the manifest realm – "involution creates, not a series of fixed planes and pregiven levels (there is no pregiven great chain), but a vast morphogenetic field of potentials, defined not by their fixed contents and forms but by their relative placement in the sliding field." P. 134.

Fixed involutory givens – certain prototypical forms or patterns (the "twenty tenets" from SES, chapter 2) = timeless *a priori* givens, p. 134.

The Twenty Tenets of All Holons:

1. "Reality as a whole is not composed of things or processes, but of holons." P.43. Actualization holarchies = healthy vs. dominator holarchies = limiting, even pathological.

2. "Holons display four fundamental capacities: self-preservation, self-adaptation, self-transcendence, and self-dissolution." P. 48.

- a. *Self-preservation* = entelechy (Aristotle), morphic unit/field (Sheldrake), regime, code, canon (Koestler), deep structure (Wilber): agency, self-asserting, assimilating tendencies, relative autonomy and wholeness = yang. Pathological forms = alienation and repression.
- b. *Self-adaptation* = communion, participatory, bonding, joining tendencies, expresses its partness, its relationship to something larger = yin. Pathological forms = fusion and indissociation.
- c. *Self-transcendence* = self-transformation, creative novelty, creativity (Whitehead), a holon "becomes a new whole, which has its own new forms of agency and communion." Articulated by "symmetry breaks" (Prigogine) = not equivalent rearrangements of the same stuff. "Evolution is the result of self-transcendence at all levels." P. 50.
- d. *Self-dissolution* = "that which is vertically built up can vertically break down, and the pathways in both cases are essentially the same." P. 52.

Taken together, these four capacities can be imagined as a cross: two horizontal opposites = agency and communion and two vertical opposites = self-transcendence and self-dissolution.

"... every holon is simultaneously a subholon (part of some other holon) and a superholon (itself containing holons)."

"Preserve [agency] or accommodate [communion], transcend or dissolve—the four very different pulls on each and every holon in the Kosmos." P.54

3. "Holons emerge." P. 54. Due to self-transcendence, new holons emerge or evolve. Therefore, freedom and indeterminacy are foundational. "Determinism arises only as a limiting case where a holon's capacity for self-transcendence approaches zero, or when its own self-transcendence hands the locus of indeterminacy to a higher holon." P. 55. When a holon's self-transcendence approaches zero (when its creativity is utterly minimal), then the reconstructive sciences collapse into the predictive sciences." P. 56. This is the source of all reductionism!

4. "Holons emerge holarchically." P. 56. They emerge as whole/parts. "The many become one and are increased by one." – Whitehead. In other words, there are natural hierarchies within any holarchy. Hierarchy is the antidote for atomism

(reductionism = flatland = no interiors) and wholism (extreme heterarchy = flatland = no interiors). That is, there are natural hierarchies that can become pathological or dominator, but let's not throw out the baby with the bath water.

5. "Each emergent holon transcends but includes its predecessor(s)." p. 59. "To supercede is at once to preserve and to negate." – Hegel. That is, emergent holons preserve previous holons but negate their separateness, isolatedness, and aloneness. Therefore, "all of the lower is in the higher, but not all of the higher is in the lower." P. 59. All development is envelopment. "... in normal holarchies, the new and senior pattern or wholeness can to some degree limit the indeterminacy (organize the freedom) of its junior holons (precisely because it transcends and includes them; i.e. via 'downward causation,' or more generally, 'downward influence')." P. 60. This is also called creative novelty.

6. "The lower sets the possibilities of the higher; the higher sets the probabilities of the lower." P. 61. A "level" in a holarchy is articulated and identified by: a qualitative emergence (Popper), asymmetry (or "symmetry breaks," Prigogine, Jantsch), an inclusionary principle (higher includes the lower, but not vice versa, Aristotle), developmental logic (the higher negates [transcends] and preserves [includes] the lower, but not vice versa, Hegel), a chronological indicator (the higher chronology comes after the lower, but all that is later is not higher, St. Gregory).

"Whenever we refer to a 'number of levels' within a holon, then, we are using a relative scale consistently applied within the particular comparisons." P. 63.

7. "The number of levels which a hierarchy comprises determines whether it is 'shallow' or 'deep'; and the number of holons on any given level we shall call its 'span'." p. 64. This is a crucial distinction in any holarchy = vertical (depth) and horizontal (span = shallow/wide) dimensions. "The greater the vertical dimension of a holon (the more levels it contains), then the greater the depth of that holon; and the more holons on that level, the wider its span." P. 64. We can mistake great span for great depth!

8. "Each successive level of evolution produces GREATER depth and LESS span." P. 64. "... the number of wholes will always be less than the number of parts" in relation to a holon's predecessor(s). P. 64.

- "Addition 1: The greater the depth of a holon, the greater its degree of consciousness." P. 65. "The spectrum of evolution is a spectrum of consciousness." There is a vertical scale of deep vs. shallow, and a horizontal scale of wide vs. shallow. Changes in the horizontal dimension = translation of surface structures. Changes in the vertical dimension = transformation of deep structures. The relation between the two dimensions = transcription. "Transformation is how you get levels in the first place." P.68.

9. "Destroy any type of holon, and you will destroy all of the holons above it and none of the holons below it." P. 69. This allows us to determine what is "lower," and what is "higher," in any holonic grouping. This is how we get levels or depth or hierarchies in the first place, and points out how we can delineate horizontal and vertical dimensions in evolutionary space. Less depth = more fundamental = a component of many other holons (e.g. atoms) = building blocks = less significant = more of the Kosmos is external to it (e.g. primates are more significant, more conscious, more of the Kosmos internal to them).

10. "Holarchies coevolve." P. 71. The "unit" of evolution is not an isolated holon (e.g. an individual) but includes its environment = ecological = all agency is ALWAYS agency-in-communion." Micro (individuals) and macro (social/environment) holons evolve heterarchically [span] to new holarchical levels [depth] of each." P. 72. An individual holon is "an enduring compound individual, compounded of its junior holons and adding its own defining form or wholeness or canon or deep structure... the overall wholeness or morphic field of the individual holon organizes the indeterminateness of its junior partners or subholons." P. 72. Thus individual and larger socio-environmental holons coevolve.

11. "The micro [individual holons] is in relational exchange with the macro [social/environmental holons] and all levels of its depth." P. 73. "... as holons evolve, each layer of depth continues to exist in (and depend upon) a network of relationships with other holons at the same level of structural organization. I usually refer to this, for short, as 'same level exchange.'" p. 74. "... all holons are compound individuals, compounded of their previous holons and adding their own distinctively emergent pattern; and each level of these holons maintains its existence through relational exchanges with same-depth holons in the social (or macro-) environment." P. 74.

12. "Evolution has directionality." P. 74. This exists in terms of increasing differentiation, variety, complexity, and organization in the physiosphere, biosphere, and noosphere. Regressions, dissolutions, arrest do occur, but other indicators of directionality include creative emergence (novelty), symmetry breaks, self-transcendence, increasing depth and greater consciousness.

- a. *Increasing complexity.* The emergence of ever increasing complexity = anamorphosis (Wolterick). The emergence of a new level of complexity brings a concomitant simplicity, a "simplification of system function." P. 74.

- b. *Increasing differentiation/integration.* Herbert Spencer (1862) introduced the idea of differentiation and integration that replaced Darwin's "descent with modification." This is how complexity emerges. "Differentiation produces partness, or a new 'manyness'; integration produces wholeness, or a new 'oneness.'" P.75. The regime, canon, pattern of any holon is its integrative coherence. Thus creativity = endless new integrations = new whole/parts. Disruption of the drive to differentiation or integration results in pathology.
- c. *Increasing organization/structure.* Evolution = consciousness in physical form, moves from simple to more complex types of systems, from lower to higher levels of organization.
- d. *Increasing relative autonomy.* A holon's capacity for self-preservation in the midst of social/environmental fluctuations. Relative autonomy = agency = agency-in-communion = whole/parts = regime = code = canon = deep structure = ever sliding = "... a holon is relatively autonomous vis-à-vis its juniors and relatively subservient vis-à-vis its seniors." P. 79. = contexts within contexts within contexts all the way "up" and "down." When we identify a deeper context, our relative autonomy increases since "more external forces impinging on the autonomy of a holon become internal forces cooperating with it (due to supersession, or transcendence and inclusion)." P. 81.
- e. *Increasing telos.* "The regime, canon, code, or deep structure of a holon acts as a magnet, an attractor, a miniature omega point, for the actualization of that holon in space and time. That is, the end point of the system tends to 'pull' the holon's actualization (or development) in that direction, whether the system is physical, biological, or mental." P. 81.
- There is a trajectory defined by these chaotic attractors, a recognizable pattern that always emerges based upon "entelechy." Bifurcations are a shift from one type of attractor to another. Destabilized, chaotic systems tend toward steady states = transformation.
- Ex., "An acorn's code (its DNA) has oak written all over it. Through processes of translation, transcription, and transformation the seed unfolds into a tree, holarchically." P. 83. This means that human cognitive development is "going somewhere." And it can become sabotaged and the results are dis-ease, pathology, psychosis, frustration, arrest, stick points, logjams, alienation, fragmentation, etc.
- "Deeper and wider contexts exert a pull, a telos, on present limited contexts. ... [Omega point theorists not engaging in reductionism] always point to ways beyond our present perception, and assuming their contexts are genuine, they are right: we will never be happy until we, too, can live with a larger horizon. Until we, too, can accept the therapia of embracing gently a greater depth..." p. 85.

13. "Addition 2: Every holon issues an IOU to the universe." P. 527. "... finite things, finite holons, are somehow profoundly lacking, or even profoundly contradictory, in and of themselves.

"These types of statements have often stirred much controversy in philosophical circles, and many philosophers are either annoyed or puzzled by what they mean (or even can mean). But the reason these type of statements ("All holons are contradictory") come from mystically oriented philosopher-sages is that they have glimpsed the eternal, tasted infinity, and thus all finite things by comparison are pale, incomplete, uncertain, shifting, shadowy. And thus to be merely finite is not only a constriction, it is ultimately self-defeating: to be merely finite is to deny infinity, and this is self-contradictory in the deepest sense because it denies one's deepest reality. ... And it is this incompleteness, this instability, that drives the agitated movement of the entire finite and manifest universe..." P. 527.

"... every holon is a whole/part. There are no wholes and no parts anywhere in the manifest universe; there are only whole/parts. If actual wholes or actual parts really existed somewhere, then they could rest; they would simply be what they were; there would be no massive instability, no internal 'self-contradiction'." P. 528.

"All holons issue an IOU to the Kosmos, where IOU means "Incomplete or Uncertain," and which specifically means, the more complete or encompassing a holon, the less consistent or certain, and vice versa. To say a holon can be complete or consistent, but not both, is also to say that every holon is therefore incomplete or inconsistent (uncertain), and thus: every holon issues an IOU to the Kosmos." P. 529.

Examples include Tarski's Theorem, Godel's Incompleteness Theorem, and Heisenberg's Uncertainty Principle.

14. Addition 3: All IOUs are redeemed in Emptiness." P. 532.

"Emptiness [i.e. Primal Cause/All-That-Is] is neither a Whole nor a Part nor a Whole/Part. Emptiness is the reality of which all wholes and all parts are simply manifestations. In Emptiness I do not become Whole, nor do I realize that I am merely a Part

of some Great Big Whole. Rather, in Emptiness I become the opening or clearing in which all wholes and all parts arise eternally. I-I am the groundless Ground, the empty Abyss, that never enters the stream of endless IOUs..."

"And there is the message of the mystics, ever so simply put, Emptiness, and Emptiness alone, redeems all IOUs."

And so, we have Wilber's version of the essential paradox of All-That-Is expressed earlier by Seth in [endnote 14](#), Kant in [endnote 15](#), and Adams in [endnote 16](#).

[\(60\)](#) Christian de Quincy, *Radical Nature*, Invisible Cities Press, Montpelier, VT, 2002, p.134.

[\(61\)](#) Wilber, *Ibid*, p.640-643.

[\(62\)](#) Wilber, *Integral Psychology: Consciousness, Spirit, Psychology, Therapy*, Shambhala, Boston, MA, 2000, p. 206-208.

[\(63\)](#) Jane Roberts, *The Nature of Personal Reality*, Amber-Allen Publishing, San Rafael, California, 1995, p. 137.

[\(64\)](#) Jane Roberts, *Ibid*, p. 139-140.

[\(65\)](#) Jane Roberts, *Ibid*, p. 140.

[\(66\)](#) Jane Roberts, *Ibid*, p. 142-143.

[\(67\)](#) Jane Roberts, *Ibid*, p. 144-145.

[\(68\)](#) Jane Roberts, *Ibid*, p. 146.

[\(69\)](#) Jane Roberts, *Ibid*, p. 148.

[\(70\)](#) Jane Roberts, *Ibid*, p. 150.

[\(71\)](#) Jane Roberts, *Ibid*, p. 151.

[\(72\)](#) Jane Roberts, *Ibid*, p. 152.

[\(73\)](#) Jane Roberts, *Ibid*, p. 152-153.

[\(74\)](#) Ken Wilber & Andrew Cohen, "The Pandit and the Guru: Dialogue IV," *What is Enlightenment?*, Moksha Press, Lenox, MA, February-April 2004, p. 44.

[\(75\)](#) Jane Roberts, *The Early Sessions: Book Three of the Seth Material*, New Awareness Network, Manhasset, NY, 1998, p. 324-326.

[\(76\)](#) Jane Roberts, *The Early Sessions: Book Eight of the Seth Material*, New Awareness Network, Manhasset, NY, 2000, p. 202-203.

[\(77\)](#) Jane Roberts, *The Individual and the Nature of Mass Events*, Amber-Allen Publishing, San Rafael, California, 1995, p. 150.

[\(78\)](#) Jane Roberts, *Ibid*, p. 151.

[\(79\)](#) Jane Roberts, *Ibid*, p. 259.

[\(80\)](#) Jane Roberts, *Ibid*, p.261.

[\(81\)](#) Jane Roberts, *Ibid*, p. 261-262.

[\(82\)](#) Jane Roberts, Ibid, p. 301-303.

[\(83\)](#) Jane Roberts, Ibid, p. 177.

[\(84\)](#) Jane Roberts, Ibid, p. 211.

[\(85\)](#) Jane Roberts, Ibid, p. 214-215.

[\(86\)](#) Jane Roberts, Ibid, p. 304.

[\(87\)](#) Follow this link to [The Inner Senses – An Introduction & Overview](#) and this link for a [Summary of Seth/Jane Roberts Exercises](#).

[\(88\)](#) Jane Roberts, Ibid, p. 83.

[\(89\)](#) Jane Roberts, Ibid., p. 84.

[\(90\)](#) Roberts, *The “Unknown” Reality*, Vol. 2, p. 555.

[\(91\)](#) Wolf, Op. cit., p. 29-30.

[\(92\)](#) Jane Roberts, *The Oversoul Seven Trilogy: The Further Education of Oversoul Seven*, Oversoul Seven’s Little Book, Amber-Allen, San Rafael, CA, 1995, p. 423-4.

[\[Go to the top \]](#)

Glossary – ABCs of Conscious Creation According to Seth/Jane Roberts

The following presents a conceptual overview of the main tenets that I have gleaned from the published material to date. However, since all of the Seth material has yet to be published, this overview will be updated to reflect any new ideas and understandings as they emerge.

Tip: press the Ctrl+F keys to search by keyword(s).

2075 probabilities – a transition or shift in collective human consciousness toward greater use of inner senses and a more individualized type of spirituality – without “outside” mediation – by the year 2075. This is one of the few predictions in the Seth material couched in terms of a religious and spiritual reformation intended to push calcified translative religions toward authentic transformational formats. Seth Discussed in detail in [Seth Speaks: The Eternal Validity of the Soul](#).

All-That-Is – God/Universal Whole/Tao/Suchness/Gnosis/Wholeness/Shunyata/Consciousness/Great Chain of Being as an Eternal Process and not a “thing” separated from its parts. It is both immanent (in Framework 1) and transcendent (not limited to Framework 1). It is the Primal Cause of all processes and perspectives in the physical field of consciousness (Framework 1). Therefore, all space-time and energy-matter in Framework 1 is sentient and experiences in some way.

CUs (consciousness units) are the causal “force” of All-That-Is within the causal field that forms the subtle field, EEs (electromagnetic energy units) are the causal “force” within the subtle field that forms the physical field, and quantum fields are the form taken by CUs and EEs in Framework 1. Thus, All-That-Is creates all Its reality simultaneously through interpenetrated causal, subtle, and physical fields via CUs-as-EEs-as-quantum-fields.

Seth also used the terms Primary Energy Gestalt, Pyramid Energy Gestalt, Primary Pyramid Gestalt. Discussed in detail in [The Seth Material](#) and [Dreams, "Evolution," and Value Fulfillment, Vol. 1](#).

Alpha States – Seth outlined a "map" of a spectrum of altered neurological focus to consciously access "hidden" aspects of our psyche.

There are five main regions:

A1a (enhanced creativity, concentration, study, refreshment, rest, meditation)

A1b (horizontal into alternate realities – group/mass probabilities, racial matters, civilization)

A1c (greater mobility, moving further "away" from present physical laws)

A2 (reincarnational selves, issues, and beliefs)

A3 (mass issues, geographical histories, racial info, species of animals)

A4 ("beneath" matter, source of civilization-changing inspiration, available in sleep state, personal conversions originate here)

A5 (seldom reached, meeting ground of clear communication for any aspect self including those from probable and alternate systems, no-time, out-of-body experiences can occur here)

This is not a strictly linear progression through a spectrum of consciousness, like climbing up and down a ladder, but a more multidimensional, sideways, rightways, leftways, topways and bottomways cluster or nest. In other words, you don't necessarily move through one to get to the next one. If you think of your conscious mind as a radio that receives and translates energy transmissions from your inner self over a spectrum of "stations," you can simply change to any station by changing your attention to match the appropriate frequency.

Also, the alpha states outlined here do not map directly to those of current dream researchers who define the alpha state as the relaxed state that precedes sleep, occurring in the brain over a spectrum from roughly eight to fourteen cycles per second. So Seth's use of alpha states should not be confused with the more popular scientific system of alpha states. Still, Seth's A1-A5 offers a "map" in which to interpret paranormal experiences in terms of lucid dreams, projections, near-death experiences, trance, and other altered states.

Dream research remains in its infancy in the West, having only recently acknowledged lucid dreaming, but mostly from a modern materialist perspective. To date researchers have mapped four main brain states, though there may be others that current equipment can not yet detect:

1. **Beta** – 14-100 cycles per second, normal alert waking state. Higher range associated with anxiety, dis-ease, fight or flight conditions.
2. **Alpha** – 8-13.9 cycles per second, just below the normal state of alertness. Associated with light relaxation, daydreaming, and self-reflection. A non-drowsy, yet relaxed, tranquil state of inward awareness that occurs before sleep. Beginning access to subconscious mind.
3. **Theta** – 4-7.9 cycles per second, deep relaxation, reverie, lucid dreaming, mental imagery, meditation, increased memory and focus, deep-rooted memories, and inspiration. Characterized mainly by light sleep, rapid eye movement (REM) dreams, and hallucinations. Hypnogogic imagery, deep meditation, access to subconscious mind.

4. **Delta** – .1-3.9 cycles per second, the deepest, most rejuvenating stage of dreamless, non-REM sleep and deep meditation. It also produces stress reduction, which can promote healing of the body. Human growth hormones released and loss of body awareness.

The scientific alpha state is what we use as we relax and fall asleep. According to Seth the alpha state provides the natural gateway to the inner ego through the inner sense of psychological time. Discussed in detail in [Seth Speaks: The Eternal Validity of the Soul](#) and [Conversations with Seth](#).

American Vision – Jane Roberts's vision of a future in which no single person, group, family, corporation, government, religion, or ideology holds exclusive rights for owning and offering Truth or The Way. A decentralized, democratic vision driven by an innate moral intuition that promotes the individual, unalienable right to define Truth for ourselves, based upon a direct, individual connection to God or All-That-Is without intermediaries adding layers of interpretation and "thou shalt." No one is to be considered an infallible source. Discussed in detail in [The God of Jane: A Psychic Manifesto \(An Aspect Psychology Book\)](#).

Aspect Psychology – Jane Roberts's theory to explain her extraordinary psychic abilities that involved a variety of altered states including channeling Seth, Seth II, automatic writing, Sumari singing, projections of consciousness, Helper, worldview books, psychic library, heroic dimensions and personages, and more. Jane synthesized Seth's ideas on the multidimensional psyche into a theoretical framework that is similar to contemporary Transpersonal and Integral Psychology. In her view, the psyche is considered a source self in the subtle field, a bank of infinite potentials constantly seeking expression and fulfillment in terms of forming new personalities in the physical field, which Jane terms *focus personalities*. Both are considered aspects, hence the terms Aspect Psychology. Aspects are not discrete entities but holonically nested aspects within All-that-Is. The primary aspects of any human being according to Seth are the *outer ego*, *subconscious*, *inner ego*, and *pyramid energy gestalts*. Jane used the terms *focus personality*, *nuclear self*, *source self*, and *pyramid energy gestalts* to map the same spectrum of consciousness. Discussed in detail in [Adventures in Consciousness: An Introduction to Aspect Psychology](#).

"Before the Beginning" – a metaphor within Seth's creation mythos that claims there was no absolute beginning or end to our universe, and that creation or cosmogenesis actually occurs in every instant. "Before the beginning" explains how foundational creative forces called CUs (consciousness units) in the causal field created blueprints in the subtle field that precipitated the Big Bang. This is a form of *involution*, or nonphysical acts of creation that precede the Big Bang. Further, CUs and EEs continue as involutory forces within causal and subtle fields as evolution unfolds in the physical field. Discussed in detail in [Dreams, "Evolution," and Value Fulfillment, Vol. 1](#).

Belief systems – the fundamental psychological filters we use to create our perception. Many times what we consider to be Absolute Truths and Laws are only beliefs relative to the physical field. Related ideas include *bridge beliefs*; beliefs used to identify core beliefs that bridge contradictory and conflicting beliefs we often hold simultaneously. *Core beliefs* are those central beliefs that attract subsidiary, or satellite beliefs. For example, the core belief system of relationships creates our sense of self-esteem, adequacy, self-worth, value in the community, and much more.

Learning to dig down and identify, change, and neutralize core belief systems also changes satellite beliefs. This process can be used to heal ourselves of psychological and physical dis-ease. Many times the process of identification is invisible – still a subconscious process. So a goal is to learn how to make our subconscious conscious through introspection, contemplation, and dream work. Once we learn to consciously recognize our many invisible, satellite, bridging, and core beliefs, we can neutralize their hold on us, create new choices, and promote personal growth. Discussed in detail in [The Nature of Personal Reality](#).

Blueprints for reality – each Framework 1 is a probability system that has its own set of inner blueprints in Framework 2. They define freedoms and boundaries that create the most favorable structures capable of

value fulfillment. They exist for as individuals, as well as the collective. These are similar to Platonic Forms, but Seth says they are not perfect and static, but dynamic and change with creativity and fulfillment. They exist at every level: physical, biological, psychological, and spiritual. Their Framework 1 aspects are found in our genes and chromosomes. Further, humans are not simply trying to imitate perfect forms in Framework 2, but directly, dynamically shape individual and collective blueprints through creativity on physical, biological, psychological, and spiritual levels. Discussed in detail in [*The "Unknown" Reality, Vol. 1.*](#)

Bridge Personality – a term to describe the temporary psychological bridge structure formed when Jane goes into trance, and Seth comes through. The bridge personality is a hybrid, and is neither purely Jane nor purely Seth. For example, Seth was limited to Jane's vocabulary, memories, emotions, etc. and other aspects of her body/mind. So the Seth persona could never fully express all of the Seth personality's multidimensional aspects. It's like a galaxy squeezing itself through a straw. There is only so much that could be translated, or come through in any given session. Discussed in detail in [*The "Unknown" Reality, Vol. 2.*](#)

Camouflage – our physical universe is constantly created in each moment by an inner, nonphysical source reality that consists of subtle and causal fields of consciousness. In this multidimensional context, the effects of quantum fields – matter, linear time, space, gravity, the electromagnetic spectrum, the weak and strong nuclear forces – are a camouflage or construction. Jane Roberts also used the term *idea constructions* to represent the same concept. This has similarities to the Hindu concept of *maya* and Buddhist concept of *samsara*. However, physical reality is not an illusion to be avoided or renounced, just understood in relation to causal and subtle source realities. Discussed in detail in [*Seth Speaks: The Eternal Validity of the Soul.*](#)

The Codicils – appendices to the human will that serve as alternate hypotheses for private and public experience based upon Jane's theory of Aspect Psychology. This theory organizes the "paranormal" capabilities of the human psyche into various aspects that reflect its true multidimensional nature. Discussed in detail in [*Psychic Politics: An Aspect Psychology Book.*](#)

1. "All of creation is sacred and alive, each part connected to each other part, and each communicating in a creative cooperative commerce in which the smallest and the largest are equally involved.
2. "The physical senses present one unique version of reality, in which being is perceived in a particular dimensionalized sequence, built up through neurological patterning, and is the result of one kind of neurological focus. There are alternate neurological routes, biologically acceptable, and other sequences so far not chosen.
3. "Our individual self-government and our political organizations are by-products of sequential perception, and our exterior methods of communication set up patterns that correlate with, and duplicate, our synaptic behavior. We lock ourselves into certain structures of reality in this way.
4. "Our sequential prejudiced perception is inherently far more flexible than we recognize, however. There are half steps – other unperceived impulses – that leap the nerve ends, too fast and too slow for our usual focus. Recognition of these can be learned and encouraged, bringing in perceptive data that will trigger changes in usual sense response, filling out potential sense spectra with which we are normally not familiar.
5. "This greater possible sense spectrum includes increased perception of inner bodily reality in terms of cellular identity and behavior; automatic conscious control of bodily processes; and increased perception of exterior conditions as the usual senses become more vigorous. (Our sight, for example, is not nearly as efficient as it could be. Nuances of color, texture, and depth could be expanded and our entire visual area attain a brilliance presently considered exceptional or supernormal.)

6. "Each person is a unique version of an inner model that is in itself a bank of potentials, variations, and creativity. The psyche is a seed of individuality and selfhood, cast in space-time but ultimately independent of it.
7. "We are born in many times and places, but not in a return of identity as we understand it; not as a copy in different clothes, but as a new self ever-rising out of the psyche's life as the new ruler rises to the podium or throne, in a psychic politics as ancient as humanity.
8. "Civilizations both past and present represent projections of inner selfhood, and mirror the state of the mass psyche at any given time. We hold memory and knowledge of past civilizations as we hold unconscious memories of our private early current-life experiences.
9. "From our present, we exert force upon the past as well as the future, forming our ideas of the past and reacting accordingly. We actually project events into our own new past.
10. "Each generation forms such a new past, one that exists as surely as the present; not just as an imaginary construct but as a practical platform – a newly built past – upon which we build our present.
11. "Options and alternate models for selfhood and civilizations exist in a psychic pattern of probabilities from which we can choose to actualize an entirely new life system."

Concept patterns – a metaphor used by Seth to describe aspects of his native mode of perception that incorporates full use of the inner senses in relation to the process in which he prepares information about to be translated into terms that Jane's nervous system can manage. Since Seth's reality is "outside" of space-time, he is aware of the past, present, and future aspects and conceptual intent in consciousness underlying these multidimensional patterns.

Jane writes about how, during session breaks, she often senses entire blocks of material available for her to tap into. This was how she perceived concept patterns as they wait for Seth to translate them into linear, physical terms through spoken language. Discussed in detail in [*The Early Sessions: Book 1 of the Seth Material*](#).

Conscious creation – the phrase "conscious creation" has been used for decades, possibly longer. Applying the term to the Seth Material can be traced to Lynda Dahl, who published three books in the 1990s that used "conscious creation" to mean "you create your own reality." The latter phrase was coined by Jane Roberts in *The Nature of Personal Reality* (1974). It went on to become a New Age mantra most recently uttered by Amit Goswami in the New Age hit *What the F%#? Do We Know?* (2004). So it's popular in the Seth community to use the phrase "conscious creation," and sometimes YCYOR (you create your own reality) to represent the core ideas in the Seth material.

However, this concept has been around for millennia. It's traceable back to the New Thought movement founded by Phineas Quimby in mid-19th century America. Moreover, it extends all the way back in some form to the Idealist philosophers, from Plato to Plotinus and Nagarjuna, onwards to Fichte, Schelling, Schopenhauer, Hegel, Berdyaev, and others. Seen in this light, Jane Roberts's *The Physical Universe as Idea Construction* (1963) is actually a variation of Western idealism. Thus, the Seth material is a form of idealism found in twenty-three Seth-dictated books (1970-2004). As such, the phrase "conscious creation" doesn't accurately define what makes the Seth material unique from or related to other bodies of work.

Therefore, I define conscious creation more broadly to include two foundational concepts:

1. All-That-Is as physical, subtle, and causal fields of consciousness.
2. All-That-Is as Primal Cause through the action of involution/evolution.

In this context, conscious creation cannot be limited to only the Seth material, because the basic ontology of concept 1 above is found in some variation in all premodern gnostic traditions. Though they use different words, they define the entire "You" who creates its own reality to include an:

1. Outer ego (physical field).
2. Inner ego (subtle field).
3. Causal Consciousness (causal field).

Thus, "conscious creation" applies to any premodern, modern, or postmodern body of work that explores the simultaneous action of involution/evolution in physical, subtle, and causal fields. For instance, postmodern examples include the information offered by Elias and Mary Ennis, and the Kris Chronicles published by Serge Grandbois and Mark Bukator. Premodern examples include Vedanta Hinduism and Vajrayana Buddhism.

Regarding concept 2 above, involution/evolution is the action of Causal Consciousness that creates All-That-Is. The action of involution outlines how All-That-Is acts as Primal Cause to create causal, subtle, and physical fields. For example, Seth used consciousness units (causal CUs) and electromagnetic energy units (subtle EEs) in this way in *Dreams, "Evolution," and Value Fulfillment* (1986). Sri Aurobindo used the Hindu Vedantic version of involution in *The Life Divine* (1949).

Originally introduced in [*Seth Speaks: The Eternal Validity of the Soul*](#).

Conscious mind – Seth distinguishes three primary qualities of the conscious mind – the outer ego, the subconscious, and the inner ego. Each is fully conscious, aware, and sentient but based upon its own unique order of perception. Seth consistently refutes the idea that anything is *unconscious*. The outer ego uses outer senses and reason, the subconscious uses outer and inner senses, and the inner ego uses inner senses. Further inward, the conscious mind taps into pyramid energy gestalts. Discussed in detail in [*The Nature of Personal Reality*](#).

Consciousness units (CUs) – the foundational "causal force" or Primal Cause within All-That-Is; Seth's metaphor for pure source energy in the causal field. CUs are ubiquitous, faster than light, nested "units" of awareized, not humanized, energy imbued with a propensity for creating gestalts of action, energy, and matter. Their unique characteristics include dreaming and inner sensing. Discussed in detail in [*The "Unknown" Reality, Vol. 1*](#).

Constructions (Primary, Secondary) – a metaphor used by Seth to explain how the inner ego creates the outer ego, which in turn creates its own perception. The outer ego in the physical field (Framework 1) is a primary construction of the inner ego. The outer ego, in turn, creates secondary constructions through its perception in the physical field. So the "you" who creates 100% of your reality includes the outer and inner ego.

Constructions are also related to Seth's use of the term [*camouflage*](#) and [*divine camouflage*](#), and Jane's [*idea constructions*](#). Discussed in detail in [*The Early Sessions: Book 2 of the Seth Material*](#).

Coordinate points – the means of energy exchange between the physical field (Framework 1) and subtle field (Framework 2). There are three kinds: absolute, main, and subordinate. Gestalts of CUs that form into electromagnetic energy units (EEs) that blink on/off beyond the Planck speed – $10^{(-44)}$. These are the instrumental "black/white holes" that facilitate the actual translation of subtle field source energy – EEs – into physical constructions. In other words, they are key aspects in the mechanics of how we create our physical reality through a psychological, inner "action of translation." Discussed in detail in [*Seth Speaks: The Eternal Validity of the Soul*](#).

Cordellas – the inner “organizational units from which ... all [physical, biological, and psychological] alphabets are born.” In other words, they function as communications blueprints for “translating” all source energy from its potential subtle Framework 2 state into physical Framework 1 constructions. These “languages of translation” provide “the inner support for the communications and recognized happenings of conscious life,” including quantum fields, biological life, and human perception.

Cordellas also form the basis for the Sumari trance language. Discussed in detail in [Adventures in Consciousness: An Introduction to Aspect Psychology](#).

Counterparts – simultaneous “reincarnational selves” that share or overlap within the same periods of history. For instance, we can have four or more lifetimes that share this PRESENT/present, and simultaneously four more that may have been born decades before our birth but died in our PAST/present or are still alive, and four more who will be born during our PRESENT/present but continue after we die in a FUTURE/present. This thesis, as Robert Butts called it, further expands how Seth defines reincarnation more as simultaneous multiple incarnations. Seth also hints that there can be temporary counterpart relationships between people that do not share the same entity. Discussed in detail in [The “Unknown” Reality, Vol. 2](#).

Dis-ease – good health is one of our most cherished states of being. If you believe that you create ALL of your reality, then you begin to question the mechanics and purposes of any ill health situation. Dis-ease has many purposes, some of which are restorative to a more balanced state, some initiate the death experience, and some, for example birth “defects,” are for the purity of the experience. If the purpose of experiencing physical reality is to drink deeply of its rich potentials and we experience multiple simultaneous lifetimes, then it makes sense that certain extreme conditions are a pre-birth or involuntarily choice of experience, not a punishment from God, bad karma, or the result of natural selection and “bad” genetics.

Dream-Art Science – emerging disciplines that integrate multiple ways of knowing, that is, integrate the conscious use of the eye of empiricism (five senses), eye of rationalism (logic), and eye of mysticism (inner senses):

- **dream art scientist** – a generic scientist. [[The “Unknown” Reality, Vol. 1](#)]
- **true mental physicist** – a physicist. [[The “Unknown” Reality, Vol. 1](#)]
- **complete physician** – a healer. [[The “Unknown” Reality, Vol. 1](#)]
- **dream archeologist** – a psychologist or psychiatrist. [[Oversoul Seven and the Museum of Time](#)]
- **the gifted amateur** – an expert in any field without the dogmatic limitations of calcified organizational cultures. [[The Afterdeath Journal of an American Philosopher: The World View of William James](#)]

Electromagnetic energy units (EEs) – faster than light particles within the subtle field (Framework 2) earmarked for physical manifestation that “slow down” to form all matter, guided by the conscious mind and the pineal gland in the brain. Millions compose each atom. EEs are made up of the even “smaller,” more fundamental, consciousness units (CUs). Discussed in detail in [The Seth Material](#).

Energy personality essence – used by Seth to describe the multidimensional nature of the human psyche as soul, source, or spirit in the subtle field. It includes the inner ego, an aspect of the conscious mind (outer ego, subconscious, inner ego) that is simultaneously focused in the subtle field.

The inner ego transcends physical death and is the source of all focus personalities. In Seth’s terms, then, we are all physically focused aspects of an energy personality essence. The inner ego is that aspect “beyond” gender and sexual preference, though when it expresses itself into physical terms it adopts the physical traits designed into any particular physical field of consciousness. Seth also describes himself as an “energy personality essence no longer focused in physical reality.”

Seth also discussed pyramid energy gestalts that held wider awareness than him. These are focused in the causal field, and appear as ancient and developed beyond comprehension. Discussed in detail in [The Seth Material](#).

Entity – another term for psyche, soul, or spirit, but expanded to include the inner ego that is simultaneously focused in the subtle field. Other synonymous terms include inner self, inner ego, source self, and energy personality essence. Discussed in detail in [The Seth Material](#).

Entity name – a designation used by Seth that recognizes each individual's inner ego as a multidimensional source self consisting of simultaneous, multiple personalities. As you read the Seth books you'll notice that he refers to Jane as "Ruburt" and Rob as "Joseph." Seth used entity names for help students open to their multidimensional nature beyond sole identification with the outer ego. Discussed in detail in [The Seth Material](#).

Evolution – Seth consistently refutes the belief systems of cause and effect, closed energy systems, and linear time as Absolute Universal Truths. Since Consciousness is Primal Cause, there are inner source realities, the causal and subtle fields, from which our physical universe constantly springs. Thus, matter and energy don't evolve solely according to Darwinian definitions, because there are also involutory actions within the subtle and causal fields, within EEs (electromagnetic energy units) and CUs (consciousness units).

Still, Seth does not deny that change, growth, and development occur in the physical field. In his creation myth, found in [Dreams, "Evolution," and Value Fulfillment](#), Seth is clear that there is an order of play that maps generally to physical (physiosphere), biological (biosphere), and then self-reflexive mental (noosphere) emergence in the physical field.

While this is a hierarchical unfolding that transcends and includes but not vice versa, Seth is also aware that distorted interpretations of involution/evolution have led to dominator hierarchies that deny the growth and health. And he appropriately critiques those elements of social Darwinism that led to the horrors of the Robber Barons, Nazi Germany, Stalinist Russia, Maoist China, and so on. Seth also stresses *cooperation* over competition and defines *value fulfillment* as a foundation creative principle or natural law that informs all involutory/evolutionary actions in the physical field of consciousness. Discussed in detail in [Dreams, "Evolution," and Value Fulfillment, Vol. 1](#).

"Families" of consciousness – Seth introduced the "families of consciousness" in sessions 732-740 in *The "Unknown" Reality*, Vol. 2 (1979, 1996). The idea of "families" is symbolic for something beneath physical appearances, a nonphysical source attribute that reflects the innate *intention* of individualized consciousness, as The One (All-That-Is) creates the many in the subtle and physical fields.

Since we can "slice the pie" of human intention any way we want, the concept of the nine "families" is just an orienting generalization that outlines intentionality within a collective that now exceeds six billion people. For example, as a prism breaks white light into component colors, so too does the "families" metaphor break the collective into a spectrum of innate intention designed to promote maximum value fulfillment. When we look at the "rainbow of intention" from a distance, systemically, there is an appearance of nine distinct colors. Yet when viewed up close, it is impossible to clearly discern where one color stops and another begins; they blur into each other. Thus, the "families" work the same way. They are not discrete, separate, or fixed qualities. Instead, they are nested, merged qualities that dynamically change in space-time, even though their source is "outside" of space-time.

As such, it is possible to have *subdivisions* of the nine primary intents given by Seth that allow for countless variations, permutations, and hybrids. For example, the healing intent can subdivide to specialize in interpersonal relationships, specific areas of human anatomy, or surgery, etc. Or the healing intent can combine with the teaching intent to specialize in teaching the art of healing, or surgery, etc. A simple mathematical way to imagine these permutations is to multiply $9 \times 8 \times 7 \times 6 \times 5 \times 4 \times 3 \times 2 \times 1$ (called nine factorial).

The result yields 362,880 possibilities. That's a lot more than just nine. But since that example deals with discrete numbers, and intention isn't really quantifiable, the possibilities beyond the primary nine are literally infinite.

Within my **Integral Conscious Creation** matrix, then, the "families" form a typology, the result of a pre-birth or involutory choice. Thus, we hold a "family" intent as we develop over the course of a lifetime, and there will be in utero, infantile, juvenile, adolescent, adult, and senior variations. Since intention is qualitative and not quantitative, it may alter during the course of a lifetime depending on the complex dynamics of overall life conditions and choices.

Also, notice that the "families" concept is a worldcentric view of intention that doesn't privilege any race, creed, or ideology, and applies equally to all focus personalities. It thus includes other species in addition to Homo-sapiens, for example, Neanderthal, Cro-Magnon, and possibly others. Elias, for example, has claimed that whales and dolphins recently evolved into focuses of essence. So these "families" of intention would apply to them, too.

Finally, the specific words Seth used to point out the primary nine intents are secondary, so take them with a grain of salt. Regardless of the words we use, the underlying conscious intentions they describe are easily discernable.

The nine basic "family of consciousness" intents:

Sumafi (Su-ma'-fi)

SETH: deals primarily with teaching, passing on their knowledge or that of others.
ROB: to transmit "originality" through teaching.

Milumet (Mil'-u-met)

SETH: composed of mystics, most of their energy is directed in an inward fashion, deeply involved in nature, in that sense more highly attuned psychically than most.
ROB: to mystically nourish mankind's psyche.

Gramada (Gra-ma'-da)

SETH: specializes in organization, founders of large businesses, statesmen, politicians, vital, active, creatively aggressive.
ROB: to found social systems.

Vold

SETH: primarily reformers, activists, revolutionaries, with excellent precognitive abilities in terms of probabilities, one purpose in mind: to change the status quo in whatever the area of primary interest.
ROB: to reform the status quo.

Ilda (Il'-da)

SETH: they deal primarily in the great play of exchange and interchange of ideas, products, social and political concepts. They are travelers, carrying with them ideas of one country to another, mixing cultures, religions, attitudes, political structures. Seth has great affection for these folks!
ROB: to spread and exchange ideas.

Sumari (Sum-mar'-i)

SETH: innovators, naturally playful, humorous, relatively unfettered. They are impatient however. They will be found in the arts and in the less conventional sciences.

ROB: to provide the cultural, spiritual, and artistic heritage for the species.

Tumold (Tu-mold')

SETH: primarily devoted to healing, though don't have to literally be practicing medicine, found as psychics, social workers, psychologists, priests/shamans, florists, politicians, royalty in past history.

ROB: to heal, regardless of individual occupation.

Zuli (Zu'-li)

SETH: involved mainly with the fulfillment of bodily activity, athletes, dedicated to perfecting the beautiful, elegant, and performance capacities of the body, often appear at the beginnings of civilizations where direct physical bodily manipulation within the environment was of supreme importance.

ROB: to serve as physical athletic models.

Borledim (Bor-le'-dim)

SETH: deals primarily with parenthood, often have large families, focus on nurturing healthy children with brilliant minds, healthy bodies, and strong clear emotions. Their ideas often spring to prominence before large social changes, and help initiate them. Closest to Sumari.

ROB: to provide an Earth stock for the species through parenthood.

Discussed in detail in [The "Unknown" Reality, Vol. 2.](#)

Feeling tones – every aspect of All-That-Is is conscious and has its own inner tone. Just as a clarinet, violin, and electric guitar each have their own timbre when playing the same musical tone, we each have our own personal resonance or feeling tone that is unique to each of us. Learning to consciously resonate with and tune into our own feeling tone helps us connect to our own direct source, entity, or inner self. This provides a gateway, along with our inner senses, to further understand our deeper, inner nature. Discussed in detail in [The Nature of Personal Reality.](#)

Fifth dimensional space – used to describe the vastness of inner reality with a focus upon the subtle field. Actually looking at the actions of simultaneous time, Frameworks of Consciousness, and All-That-Is from a different angle. Discussed in detail in [The Early Sessions: Book 1 of the Seth Material.](#)

Focus personality – a term used by Jane Roberts to describe each individual human personality within the context of the larger multidimensional psyche. That is, the psyche actually consists of multiple simultaneous focus personalities. Jane used this term in her theory on multidimensional personality called *Aspect Psychology*. Discussed in detail in [Adventures in Consciousness.](#)

Frameworks of Consciousness – a metaphor to explain the multidimensional nature of our universe – Framework 1 represents the physical field, Framework 2 represents those aspects of the subtle field earmarked for physical manifestation in terms of collective consciousness and all probable source events. Framework 2 is "hidden" from our physical senses. Most of Framework 1 is also hidden from our physical senses. For example, the electromagnetic spectrum covers a range of radiation that far exceeds the limits of our optical and auditory systems.

Physicist David Bohm, a student of Einstein's, postulated the same idea but used the term "explicate order" to describe physical reality and "implicate order" to describe the source reality. Quantum physicists theorize that vibrating "strings" now provide the source energy for our universe. Also, that our space/time universe consists of ten or more dimensions, most of which remain hidden to our physical senses.

Discussed in detail in [The Individual and the Nature of Mass Events](#).

Framework 1 – physical field of consciousness in all of its immaculate wonder.

Framework 2 – subtle field; the state of collective consciousness where all probable source events earmarked for physical manifestation exist.

Framework 3 – subtle field; another source dimension even further removed from physical reality. It was briefly mentioned, but never elaborated upon by Seth. According to Elias, the action of afterdeath transition occurs here.

Framework 4 – subtle field; yet another source dimension even further removed from Frameworks 1-3. It was briefly mentioned, but never elaborated upon. According to Elias, his native focus of attention exists here.

The God of Jane – a personalized version of our own psyche as the mediator to All-That-Is. The God of Self is local, intimate, and provides us each with a direct connection to our Primary Source. As such, all our answers to good health, spiritual and financial abundance, moral dilemmas, and satisfying relationships are directly available by searching within and getting to deeply know ourSelf. Discussed in detail in [The God of Jane: A Psychic Manifesto \(An Aspect Psychology Book\)](#).

Heroic Personalities, Dimensions – Jane's perception of personality aspects within the subtle field (Frameworks 2-4...) in which she sensed vast psychological structures or selves that seemed to straddle entire worlds. Discussed in detail in [Psychic Politics: An Aspect Psychology Book](#).

High Intellect – a superb blend of deep intuitions (inner senses) and intellect that forms a higher cognitive faculty. This approach to knowledge and wisdom integrates multiple ways of knowing that include the eye of empiricism (five senses), eye of rationalism (logic), and eye of mysticism (inner senses). Introduced in [The "Unknown" Reality](#), Vol. 1.

Idea constructions – there are inner source realities, the causal and subtle fields, in which all ideas originate. Ideas are transformed by the subtle inner ego into physical constructions—any physical form of matter and energy. Jane Roberts wrote an essay in an inspired state called *The Physical Universe As Idea Construction* (1963) in which she described the physical universe as *idea constructions*. Seth later said that this inspired state was his first attempt at consciously contacting her. Discussed in detail in [Seth, Dreams, and Projection of Consciousness](#).

Impulses – an innate inner language of the psyche designed to lead us to our own deepest *value fulfillment*. However, they can be repressed, dissociated, or blocked on individual and collective levels. These repressions, dissociations, and blockages can have disastrous results, for instance, addictive, violent, and abusive behavior on individual and collective scales.

Conventional, modern definitions claim that most impulses are chaotic and bad – a primary cause of dysfunctional and anti-social behaviors like addiction, rape, murder, and others. In Seth's definition, blocking our impulses actually results in dysfunctional and anti-social behaviors. So the goal is to learn to accurately discern and integrate our true impulses and recognize when they become blocked. Discussed in detail in many books; check any index.

Inner ego – if we use an iceberg analogy to represent the psyche, then the inner ego would be that vast portion which is submerged and provides the stability and subtle source energy for the tip or physical ego. Other terms used to describe the same concept include inner self, entity, source self, and soul. Discussed in detail in [The Seth Material](#).

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portion which is submerged and provides the stability and subtle source energy for the tip or physical ego. Other terms used to describe the same concept include inner ego, entity, source self, and soul. Discussed in detail in [The Seth Material](#).

Inner senses – deep intuitions or what's commonly called the "sixth sense" that complement the five physical senses. Used primarily by the inner self at full strength, the waking ego can learn to manipulate these through a spectrum of altered neurological focus that results from any authentic yoga. I sometimes use the term *hyperception* to indicate full bore use of the inner senses in waking state.

1. inner vibrational touch
2. psychological time
3. perception of past, present, and future
4. conceptual sense
5. cognition of knowledgeable essence
6. innate working knowledge of the basic vitality of the universe
7. expansion or contraction of the tissue capsule
8. disentanglement from camouflage
9. diffusion by the energy personality [essence]

Discussed in detail in [The Seth Material](#).

[Find out more about The Inner Senses – An Introduction & Overview.](#)

Integral Conscious Creation – while the premodern traditions had an understanding of involution – the action of Consciousness as Primal Cause – what's missing is an understanding of evolution; Consciousness unfolding in broad stages of increasing complexity over time in the physical field, or what Seth called Framework 1. I'm not talking about the crude distortions of Social Darwinism used by Robber Barons or Nazi Germany to justify economic inequalities or genocide, but the kind of evolutionary theories found in Aurobindo, Radhakrishnan, Chauduri, Gopi Krishna, Teilhard de Chardin, Fichte, Schelling, Hegel, and Wilber. These modern and postmodern thinkers all show the driving "force" behind evolution, natural selection, genetic mutations, etc., to be none other than All-That-Is, not chance, chaos, or randomness.

However, premodern forms of idealism have tended to demean the physical. Since they correctly intuit that Consciousness is Primal Cause, and not material quantum fields, idealists tend to reduce everything to Consciousness, which is no-thing and immaterial. This has led to extreme asceticism, denial of the flesh, and other "sinful self" ideologies that marginalize the physical as secondary. On the other hand, modern materialist science claims that everything is reducible to quantum fields, and consciousness is a mere after effect or epiphenomenon of matter. This has led to alienation, fragmentation, and dissociation from Causal Consciousness that marginalizes consciousness as secondary. The two camps have been at odds for the past four centuries, and have yet to find a viable middle ground.

Therefore, part of what defines postmodernism are attempts to find that middle ground – ways to more adequately situate inner and outer, the ideal and material aspects of reality. Give each its place and don't reduce one to the other, situate the physical and nonphysical as nested, interpenetrated fields within All-That-Is. Postmodernism attempts to bring Consciousness, which was present in premodern worldviews, back into the picture while acknowledging the advances and limits of modern science. However, this requires a type of cognitive development that can situate multiple contexts, some even contradictory, as all true but partial pieces of a larger puzzle. When taken together, we begin to hone in on more true and less partial explanations. It also requires a paradigm which can disclose and enact data through the use of physical senses, reason, and inner senses. Ken Wilber's integral approach did just that in *Sex, Ecology, and Spirituality: The Spirit of Evolution* (1995).

Thus, when I combine Wilber's integral approach with the above definition of conscious creation, we get *Integral Conscious Creation*. Integral simply means balanced, inclusive, and comprehensive. It doesn't attempt to reduce inner to outer, or vice versa, but properly situates all dimensions of being in the world.

We can have Causal Consciousness and quantum fields jointly creating and co-creating. Though integral theory has a lot of bugs to be worked out, it is the first viable postmodern theory of consciousness that doesn't reduce all reality to the random, meaningless effects of quantum fields. The integral approach allows us to more adequately explore the physical, subtle, and causal fields of consciousness and the action of involution/evolution. No small feat! As such, it helps us further understand the riches in the Seth material in relation to other premodern, modern, and postmodern gnostic traditions. Discussed in detailed in [***Integral Conscious Creation: Rocket Science for the Soul.***](#)

"Laws" of the inner universe – Universal Truths that impact all aspects of All-That-Is:

1. value fulfillment
2. energy transformation
3. spontaneity
4. durability
5. creation
6. consciousness
7. capacity for infinite mobility
8. changeability and transmutation
9. cooperation
10. quality depth

Discussed in detail in [*The Early Sessions: Book 2 of the Seth Material.*](#)

[Find out more about Seth's Laws of the Inner Universe.](#)

Life Clouds – a metaphor to explain how our Framework 1 was "initially" seeded. "Dream cloud" could serve as well. Seth introduce this term at the end of Dreams, "Evolution," and Value Fulfillment to help wrap up his "conscious creation myth." Life clouds emerge from the our own subjectivity and exist in the subtle field (Frameworks 2-4). They seek out probabilities for maximum value fulfillment in which to "seed" its creative contents and contain ever-freshening sources of creativity. When we dream, sleep, or think we add to other dimensions of a life cloud. As such, life clouds are powerful progenitor "clusters of consciousness" that literally seed universes. Discussed in detail in [*Dreams, "Evolution," and Value Fulfillment, Vol. 2.*](#)

The magical approach – a life style more in tune with the rhythms of the natural world and multidimensional psyche. The magical approach includes the use of reason and intellect but is not to be confused with childish prerational magic, for instance, the moon is made of cheese. It is a form of authentic transpersonal, transrational magic that holistically promotes health, creativity, relationships, abundance, and fulfillment. Discussed in detail in [*The Magical Approach: Seth Speaks About the Art of Creative Living.*](#)

Master events – involutory actions created by our inner egos in Framework 2 that fuel all mass events constructed in Framework 1. This does not mean that Framework 1 events are predetermined, but that Framework 2's function is to explore incredibly complex probable events that seek expression in Framework 1. Master events also factor in the nature of simultaneous time, reincarnation, time overlays, life clouds, and natural laws like value fulfillment. Discussed in detail in [*Dreams, "Evolution," and Value Fulfillment, Vol. 2.*](#)

Mechanics of Transition (afterdeath experience) – the process the outer ego encounters after physical death in Frameworks 2 & 3. Similar to the Tibetan Bardo, it is a process that involves taking stock of the previous life, opportunities to remanifest as a new personality in the physical field or transitioning toward an inner ego in the subtle field. In any case, death is not annihilation nor is it the end, but a continuation. Thus, there are moral implications that reinforce the idea that every action, decision, and creation in physical life matters and is known within the subtle field. However, there is no threat of eternal

punishment as a deterrent, only an innate moral intuition based upon our overall stage of development. Discussed in detail in [Seth Speaks: The Eternal Validity of the Soul](#).

Mental enzymes – enzymes are complex proteins produced by living cells to catalyze specific biochemical reactions. So mental enzymes are an inner counterpart used by the inner ego to initiate various involutory actions that fuel physical constructions in Framework 1. Discussed in detail in [The Early Sessions: Book 1 of the Seth Material](#).

Mental genes – genes are a specific sequence of nucleotides in DNA or RNA that is the functional unit of inheritance controlling the transmission and expression of one or more traits. So mental genes are an inner counterpart used by the inner ego as involutory blueprints for the creation of physical constructions in Framework 1. Discussed in detail in [The Early Sessions: Book 1 of the Seth Material](#).

Moment point – a perspective defined by the present Now within the spacious present or simultaneous time. An energy personality essence like Seth, as well as each one of us, live in the moment point, limited only by our abilities to focus all of our senses, inner and outer. Discussed in detail in [How to Develop Your ESP Power: The First Published Encounter With Seth](#).

Natural aggression – is simply the power to act creatively in the moment. In purely human terms, it is a natural psychological mechanism whose intent is to communicate feelings of transgression in order to avoid violence. In larger terms, a flower bursting forth from its bud, a butterfly emerging from its cocoon, or a human birth all involve a natural aggression which is the creative impetus toward action, growth, and fulfillment.

Natural aggression is an innate part of the conscious mind and our free will. It is not to be confused with artificial or pseudo-aggression and the related violent outbursts of blocked impulses. When natural aggression, in terms of emotions and feelings, is blocked by the conscious mind to any great extent the result are pathologies like neurosis, psychosis, violence, and war. Discussed in detail in [The Nature of Personal Reality](#).

Natural grace – a condition in which all growth is effortless. It is a transparent, joyful acquiescence that is an essential part of all existence. Our bodies grow naturally and easily from the time of birth, not expecting resistance but taking their miraculous development for granted; using all of itself with a great, gracious, creatively aggressive abandon.

We are all born into a state of grace. Therefore, it is impossible for us to ever leave it. We share this blessing with the animals and all other living things. We cannot 'fall out of' grace, nor can it ever be taken from us. Discussed in detail in [The Nature of Personal Reality](#).

Natural guilt – our innate moral intuition that holds the corporeal sense of justness, mutual understanding, and integrity that leads to maximum value fulfillment between all living creatures. It is our innate knowing that there is never a need not kill or destroy more than we need for physical sustenance. When we violate this integrity, we experience an inner knowing that the next time a similar situation occurs that we need not repeat a previous action.

Natural guilt does require penance or punishment, just a knowing that we crossed a line and should not repeat the behavior. Ignoring, blocking, or repressing natural guilt creates behaviors that lead to a host of imbalances such as war, pandemics, the destruction of environmental resources, and other species. Our conscious minds are graced with the ability to poise and reflect upon any decision or course of action we choose. So natural guilt is an innate mechanism meant to lead us to a sense of balance and equilibrium within All-That-Is.

Artificial guilt is similar to natural guilt in that it is also the result of a moment of reflection. However, it is far more rigid, dogmatic, and inflexible resulting in a set of "thou shalt" that lead to all sorts of

imbalances, dysfunctional behaviors, pathologies, and dis-eases. These result in strong beliefs in absolute definitions of right and wrong, good and evil, best or worst that create shame, low self-esteem, and the need for punishment. Our conscience is thus the result of artificial guilt. It is not to be confused with the innate, inner knowing that is natural guilt. Discussed in detail in [The Nature of Personal Reality](#).

Natural hypnosis – the acquiescence of the subconscious to conscious belief as the subconscious accepts those orders given to it by the conscious mind. We constantly serve as our own subject and hypnotist, giving ourselves suggestions that constantly reinforce our belief systems. What we believe to be true, is true for each of us. For example, money is the root of all evil, I need a flu shot to protect me during flu season, my body is dirty, ugly, or fat, etc.

When we have our own undivided attention we can use our ability to concentrate our intention and focus our conscious minds to reinforce and affirm any new beliefs that we wish. Five to ten minutes is all you need to accomplish this each day. When selected new beliefs don't conflict with others and resonate strongly with your own natural intent, the resulting changes in our lives can be immediate and startling. Discussed in detail in [The Nature of Personal Reality](#).

Natural law – a related concept derived from the laws of the inner universe. These are not the scientific laws of nature like gravity, but based upon the inner laws of the universe that are intended to guide all aspects of All-That-Is to their maximum value fulfillment. It stresses cooperation over competition, safety, love, and compassion as traits intended for individual and collective balance, harmony, and equilibrium. Discussed in detail in [The Individual and the Nature of Mass Events](#).

Natural time/clock time – we live in a universe, a galaxy, a solar system, a planet with a moon that all follow certain rhythms reflecting the great dance of All-That-Is. Natural time guides the seasons, letting the flowers know when to bloom, the trees to sprout leaves and drop their seeds. The seasons guide the birds to know when to migrate to warmer climates with better food supplies, the farmers when to plant their crops, and on and on. Sunrise and sunset mark the boundaries of countless human activities. Following the rhythms of natural time allows us to be in touch with our planetary, seasonal rhythms, all of which reflect the manifestation of inner rhythms that are geared to promote the deepest value fulfillment in all species.

Clock time or assembly line time is an artificial, manmade creation that is the result of the outer ego's fear that it is at the mercy of the elements, needing tools to better predict and control its environment. According to Seth, this was one of the most disastrous inventions in human history and has forced the species into an array of artificial habits that are not in sync with the planet, climate, weather, and environment. Time is inherently flexible and plastic, not absolute and clock time provides a false sense of stability where none is really needed.

This concept is not couched in a "back to nature" or "return to innocence" sensibility, but in a forward looking manner that is of critical importance for collective fulfillment and mutual understanding on a global scale. Discussed in detail in [The Early Sessions: Book 1 of the Seth Material](#).

Official line of consciousness – there's an aphorism that sex, politics, money, and religion are the source of most of our human conflicts. From small communities to large societies there is a natural process in which people align with commonly held belief systems to form a consensus reality. Peer pressure often results to force those holding different beliefs conform to its conventions. Most social upheaval occurs when underlying assumptions, called core beliefs, change. Most social harmony occurs when consensus is reached by a large majority. History is an ongoing pendulum that swings back and forth reflecting the natural process of mass belief systems aligning, then changing, then aligning, then...

As cultures evolve over time, a center of gravity or collective worldview emerges that embraces all the belief systems considered normal and abnormal, good and bad, healthy and pathological, etc. Historically, this center of gravity has evolved from foraging, to horticultural, to agrarian, to industrial, to informational. Each period of history, then, consists of belief systems that form the consensus reality of the culture. Discussed in detail in [Psychic Politics: An Aspect Psychology Book](#).

Outer ego – if we use an iceberg analogy to represent the psyche, then the outer ego would be that surface or physical portion which “protrudes” into the physical field of space and time, drawing upon the source energy of the inner ego through the inner senses. This aspect of the psyche relies upon the outer senses to manipulate in physical reality. It forms our sense of individuality, our center of gravity of a multitude of personality traits, discerns conditions in the physical world and makes decisions accordingly. Prominent psychological qualities include thoughts, intellect, language, emotions, expectation, desire, and belief systems. Discussed in detail in [The Seth Material](#).

Outer senses – the senses of smell, taste, touch, hearing, and sight used by the outer ego to create its perception of the physical world.

Plane – what we conventionally consider the physical universe is but the thin outer “crust” of an infinite multiverse. The term plane describes this outer crust in relation to the vast unseen, unknown causal and subtle realities from which it all springs. Other synonymous terms are alternate, parallel, or probable universe. All hint at the multidimensional nature of physical reality. Discussed in detail in [The Early Sessions: Book 1 of the Seth Material](#).

The Practicing Idealist – Seth combines the insights from *Personal Reality* and *Mass Events*. Taken together, they include four moral imperatives:

1. “Thou shalt not violate” (Nature of Personal Reality)
2. “We have never told anybody to do anything, except face up to the abilities of consciousness.” (Mass Events)
3. A call to Practicing Idealism (Mass Events)
4. “The ends don't justify the means.” (Mass Events)

The first and fourth are the innate, natural deterrents that let us know when not to repeat behaviors that violate. The second and third are clarion calls to personal growth, realization, and transformation toward worldcentric and postmodern worldviews. The former entreat us to act in harmony with natural law, the laws of the inner universe, and the latter to avoid fanaticism, murder, and other violations to achieve our goals in life. Scale that up to six billion people in varying stages of moral development, and we have a frothy mix indeed.

Seth does not provide a complete moral theory in these two books, because he couldn't possibly explore every variation, but instead presented a general outline. However, when we integrate his cosmology (involution/evolution in physical, subtle, and causal fields), epistemology (high intellect that combines physical senses, reason, and inner senses), ontology (**I-I-I**), moral imperatives, along with research on moral development, we find a broad framework in which to adequately outline a moral and ethical approach. Discussed in detail in [The Individual and the Nature of Mass Events](#).

Probable realities, probable selves – the multidimensional psyche exists as multiple lifetimes within simultaneous space/time frameworks. Each personality creates probable selves that split off into parallel dimensions. In this sense, the psyche is not a singular linear phenomenon, but a multidimensional “cloud” of personality potentials. Discussed in detail in [The “Unknown” Reality, Vols. 1/2](#).

Psyche – another term for what is conventionally called the soul or spirit. The psyche is the bank of potentials from which all of our physical personalities emerge. It consists of a series of interpenetrated fields that include outer ego, inner ego, and Causal Consciousness. There is no aspect of the psyche is unconscious, as each one holds its own order of perception and memory. All orders of perception are available to the outer ego through the inner senses. Since the psyche is also innately bisexual, gay,

lesbian, and heterosexual choices are all normal, natural, and healthy expressions of the psyche.

Levels of Selfhood	States of Consciousness	Levels of Reality
1. outer ego	waking self	Framework 1 (physical energy body)
2. inner ego/energy personality essence	dreaming self	Frameworks 2, 3, 4... (subtle energy bodies)
3. Primary Pyramid Gestalt	sleeping self	Primary Pyramid Gestalt (causal energy "bodies")
4. All-That-Is	nondual	All-That-Is (physical, subtle, causal bodies)

Taken together, *all of these aspects* form the holonically nested conscious mind. Though the specifics are new, the underlying ideas are *not new at all*. They can be found in premodern works of the perennial wisdom traditions. For example, if we add the Buddhist and Hindu formulations to the above, we get:

Levels of Selfhood	States of Consciousness	Levels of Reality
1. Seth's outer ego (Buddhist five senses vijnanas, Hindu pranamayakosha)	waking self	Framework 1 (physical energy body, nirmanakaya)
2. Seth's inner ego/energy personality essence (Buddhist manovijnana, Hindu manomayakosha)	dreaming self (savikalpa samadhi)	Frameworks 2, 3, 4... (subtle energy bodies, sambhogakaya)
3. Seth's Primary Pyramid Gestalt (Buddhist alayavijnana, Hindu anandamayakosha)	sleeping self (nirvikalpa samadhi)	Primary Pyramid Gestalt (causal energy "bodies," dharmakaya)
4. Seth's All-That-Is (Buddha-nature, Hindu Atman)	nondual (sahaja samadhi)	All-That-Is (physical, subtle, causal energy bodies, nondual svabhavikakaya)

Taken together, they all point to the same underlying principles that have been known for millennia. Therefore, conscious creation is much more than just a thought process, visualization, affirmation, emotional affectation, belief system, perception, or cognition. That is only one third of the story! All the former are *affects of the outer ego only*, all of which, however, are made possible by the inner ego (subtle) and Causal Consciousness (causal) levels of selfhood.

As Seth states repeatedly, we are really conscious CO-creators. Any definition that doesn't include the inner ego and Causal Consciousness levels of selfhood is really an egocentric and incomplete view. Put another way, only by learning to become consciously aware of our inner ego and Causal Consciousness will we truly become causal co-creators in concert with All-That-Is. Discussed in detail in [The Nature of the Psyche: Its Human Expression](#).

Primary Energy Gestalt, Pyramid Energy Gestalt, Primary Pyramid Gestalt – another set of terms to describe All-That-Is. See [All-That-Is](#).

Psychic Manifesto – a lengthy poem in which Jane Roberts declared her psychic independence from

modern science and premodern religions. Really a postmodern critique of their inadequacies to adequately describe her lifetime of transpersonal experiences. Published in [*The God of Jane: A Psychic Manifesto \(An Aspect Psychology Book\)*](#).

Psychic Naturalist – a postmodern precursor to Seth's **dream-art scientists** that move beyond the limits of premodern religion and modern science. This exemplar combines postconventional intellect and intuition to explore subjective and objective qualities of physical experience in a way that transcends preconventional superstition and conventional scientific materialism. Jane Roberts certainly was one. Published in [*The God of Jane: A Psychic Manifesto \(An Aspect Psychology Book\)*](#).

Reincarnation/Reincarnational Selves – the human psyche is a source self capable of manifesting multiple lifetimes. In the context of a multidimensional universe that has multiple, parallel dimensions and space/time frameworks, the psyche manifests simultaneous incarnations, not reincarnations. Since the psyche is also immersed in simultaneous time – Frameworks 2, 3, 4, and "inward" – this means that there is no finished past or preordained future, no cause and effect, no linear reincarnations (but simultaneous manifestations that affect each other), and no karma in the premodern sense. Discussed in detail in [*The Seth Material*](#).

Root assumptions – the term used for what we conventionally believe to be universal laws or scientific laws, but are actually only local to Framework 1 constructions. Discussed in detail in [*The Nature of Personal Reality*](#).

Seth as a fallible source – no one source of information can be considered absolutely infallible. Seth mentions unequivocally in session #47 that he is not to be considered an infallible source. This statement is in no way intended to diminish to depth, subtlety, and richness of the material, but cast it in a postmodern light that reveals its authentic nature and tremendous potential for practical application in a variety of every day situations. Discussed in detail in [*The Early Sessions: Book 2 of the Seth Material*](#).

Seth material – the name given to the twenty-four books by Jane Roberts that were dictated by a transpersonal source named Seth and transcribed and edited by husband Robert F. Butts. Conventionally called a channeled body of information, Jane, Seth, and Rob all felt that this term was too narrow to capture the deep psychological connections involved.

In addition to the Seth-dictated books are fifteen books of fiction, poetry, and Aspect Psychology written by Jane Roberts that explore the implications and depth of the concepts offered by the Seth personality.

Jane Roberts lived from 1929-1984 and spent most of her life in Elmira, New York. She began channeling the Seth personality in December 1963 and continued until her passing in September of 1984. Taken as a whole, their life-long collaboration forms a contemporary expression of the perennial philosophy of unparalleled depth and richness in the Western postmodern world. It is consistently referred to as one of the top sources of metaphysical information by numerous scholars (Klimo, Hastings) and lay folk alike.

The Seth material is the second most visited collection and the only metaphysical body of work to be archived in Yale University's Sterling Memorial Library in New Haven, Connecticut.

Seth Two – Jane Roberts was a psychic virtuoso, holding the ability to experience a wide variety of non-ordinary states well documented in body of the Seth material. The Seth personality that she channeled was only the best known one. Seth Two is another personality further "removed" from physical reality who came through on occasion. Seth Two's characteristics included a monotonal, emotionless voice that seemed somewhat alien to those who encountered "him." Seth Two said that he did not understand our physical reality in any direct sense, but that he was intimately involved in nurturing and maintaining the inner realities that support it. Discussed in detail in [*The Seth Material*](#).

Sexuality, Gender, Orientation – the inner ego is the *transsexual source of all gender and sexual*

orientation – “a bank from which sexual affiliations are drawn.” Since physical manifestation often includes hundreds of simultaneous lifetimes there are many permutations of gender, including male, female, and in between. As such, sexual orientation for each outer ego includes the potential for heterosexual, bisexual, homosexual, and other choices. This means that all outer egos are inherently bisexual *by design* to some degree (thinking also of Carl Jung’s *anima* and *animus*). Therefore, gay and lesbian orientations are not pathological, but inherent choices for physical experience. In other words, heterosexual orientation, while certainly required for procreation in our Framework 1 is not the only orientation available. Discussed in detail in [The Nature of the Psyche: Its Human Expression](#).

Simultaneous time – a paradoxical metaphor used to describe how multiple linear space/time frameworks can co-exist in parallel dimensions. Also, how the psyche can manifest multiple simultaneous personalities throughout the physical field. In the context of Frameworks 1 and 2, there are nine dimensions available within any moment point:

PAST/past	PAST/present	PAST/future
PRESENT/past	PRESENT/present	PRESENT/future
FUTURE/past	FUTURE/present	FUTURE/future

One way to understand this seeming paradox is to imagine each of the nine aspects of linear space/time as “dimensions.” Each dimension has its own integrity and a psychological “boundary” formed by our physical and inner senses. It is possible to “cross” these boundaries through the conscious use of our inner senses. Discussed in detail in [The Nature of Personal Reality](#).

Sleepwalkers – Seth’s mythic, archetypal expression of the origin of all physical species and our universe *literally dreaming itSelf into existence*. The sleepwalkers are subtle field, energy personality essence progenitors that created the blueprints for the physical field “before the beginning.” After the beginning they support and maintain our universe as evolution unfolds. Discussed in detail in [Dreams, “Evolution,” and Value Fulfillment, Vol. 1](#).

[Find out more about Seth on “The Origins of the Universe and of the Species” – An Integral Conscious Creation Myth.](#)

Spacious present – another term used to describe the vastness of causal and subtle fields of inner reality. Actually looking at the actions of simultaneous time, Frameworks of Consciousness, and All-That-Is from a different angle. Discussed in detail in [The Seth Material](#).

Subconscious – if we use an iceberg analogy to represent the psyche, then the subconscious portion is that buffer zone between the air (outer ego) and water (inner ego) that provides a psychological gateway through the inner senses between the outer and inner egos. Its primary job is to support the outer ego by handling the vast amounts of physically related data, like digestion, skin cell growth, breathing, heart rate, etc. that would otherwise overwhelm it. The subconscious also serves to translate inner source energy in the form of innate impulses, impressions, intuitions, and intention into cognitive formats the outer ego can understand such as thoughts, intellect, language, emotions, expectation, desire, and belief systems.

Seth uses this term differently than philosophers like Berdyaev and Wilber. The latter use subconscious to apply to early hominid development that was prepersonal and pre-egoic in the physical field. Seth's definition applies to a mediating structure between physical and subtle fields. So Seth's subconscious exists in the subtle field, and Berdyaev and Wilber's subconscious exist in the physical field. Thus, they describe different, though complementary structures of the psyche. Discussed in detail in [The Seth Material](#).

The Sumari development – a trance “language” expressed as poetry, singing, pantomime, and math. Sounding like a Romance language, its purpose is to structure inner experience in such a way as to resist being translated into stereotypical belief systems. Discussed in detail in [Adventures in Consciousness: An Introduction to Aspect Psychology](#).

[Find out more about Thought-Bird Song — a Sumari poem by Jane Roberts.](#)

“The Point of Power is in the present” – all action really occurs in what Seth terms, the Spacious Present – i.e. there is no finished past or preordained future. So our real power lies in our ability to exercise our ability to make choices and take action now in any area of our lives. Discussed in detail in [The Nature of Personal Reality](#).

Tissue capsule – the inner, subtle energy boundary found in each individual’s energy field. This energy field is well documented in Eastern metaphysical traditions and recent scientific investigations. Einstein’s famous equation – $E=MC^2$ – reflects that all matter is essentially a super-dense form of energy or light. Thus human body can be thought as a complex energy form with its own boundaries. Each one of us has a physical (outer) and psychic (inner) boundary that helps us maintain the form of our physical bodies. Discussed in detail in [The Seth Material](#).

Value climate of psychological reality – describes the vastness and quality of causal and subtle fields. Actually looking at the actions of Frameworks of Consciousness and All-That-Is from a different angle. Discussed in detail in [The Early Sessions: Book 2 of the Seth Material](#).

Value fulfillment – a natural law, or law of the inner universe according to Seth. It is a foundational principle in which all consciousness works together in a cooperative venture to allow for maximum development of each individual consciousness in relation to All-That-Is. In other words, individual growth, happiness, abundance, and value are innately nurtured by the universe itself but not at the expense of other life forms, instead, in full cooperation toward the maximum benefit of one and all. Discussed in detail in [Dreams, “Evolution,” and Value Fulfillment, Vol. 1](#).

Vitality – causal energy in its most basic context that provides the inexorable impetus for the becoming, unfolding, and development of all aspects of consciousness—All-That-Is. Seth later went on to describe this foundational creative force as *consciousness units* (CUs) in *The “Unknown” Reality*, Vol. 1. Discussed in detail in [The Early Sessions: Book 1 of the Seth Material](#)

World views – “a living psychological picture of an individual life, with its knowledge and experience, that remains responsive and viable long after physical life is over.” While physical, our world view is an action – the living lens through which we each perceive the world. It’s the psychological filter that contains all of our belief systems and experiences about God, life, the universe, and everything. The deepest aspects of our outer egos and inner egos thus express themselves through our world views. Changing any belief alters our world view and changes the way in which we perceive reality.

Nonphysically, world views are that aspect of the outer ego that survives physical death that can contact the living, though according to Seth, contact with a nonphysical world view is not the same as a living world view. Jane Roberts autotyped three books that explored world views of a “dead” artist, [The World View of Paul Cézanne: A Psychic Interpretation](#), and philosopher, [The Afterdeath Journal of an American Philosopher: The World View of William James](#).

[\[Go to the top \]](#)

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