

A 21st Century Model of Human Consciousness Part II: What Creates Consciousness

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Abstract

This series of articles presents a 21st century model of human consciousness that integrates and transcends ideas and models presented within Eastern and Western mysticism, Western philosophy, the sciences, psychology and metaphysics. By having defined “what consciousness is” in Part I, including key mechanisms related to consciousness, this article will describe “what creates consciousness.”

Utilizing the basic structure of the brain and the theory that multiple minds are responsible for life at various levels, we will be in a position to create a more concise model that explains consciousness in its various modes and expressions. Follow-on articles in this series will outline a comprehensive 16 state model of human consciousness drawing upon advancements in transpersonal psychology, metaphysics and the sciences in the 20th century, and up to present day.

The Beginnings of Consciousness

Describing the beginning of consciousness is not unlike describing the beginning of creation. Which came first, the chicken or the egg, the 0 or the 1 or the father and the mother are really extraneous. In other words, how God’s creation began is incomprehensible to us as God is itself. Just assume that by some ineffable process God the one or zero became a duality of the zero and one, or 1 and 2; or God the father and God the mother. What comes next? Symbolically, the 1 and 2 creatively interact to create the Son, or 3. This Son is Consciousness metaphysically and theologically.

The Tibetan Master, Djwhal Kuhl proposes that all definitions of consciousness “involve

the acceptance of the idea of duality... It is produced by the union of the two poles, and the process of interplay and of adaptation that necessarily ensues.”¹ Kabbalistic doctrine maintains that “consciousness is a product of the interaction between the Light and the Vessel, and a duality of giving and receiving that caused the Vessel to shatter.”² As the *Zohar* says: “To create the world, It (*Ein Sof*, Infinite Nothingness) emanated a secret spark (awareness) from which emerged and radiated all light.”³

C.G. Jung, the founder of depth psychology, identifies the beginning of consciousness in the following way:

Accordingly the first stage of consciousness which we can observe consists in the mere connection between two or more psychic contents.

It is a fact that in the early years of life there is no continuous memory; at most there are islands of consciousness which are like single lamps or lighted objects in the far-flung darkness.⁴

In *The Creation of Consciousness*, another Jungian psychologist, Edward F. Edinger provides an alchemical description of the creation of consciousness.

About the Author

Jef Bartow is an ordained spiritual mentor and author of 3 books including the double award finalist book *God, Man and the Dancing Universe*, *Living Spirit’s Guidebook for Spiritual Growth and LifeCycles Astrology*. Early in his practice he taught core metaphysics in the seminary. Later, he founded the Living Spirit community for spiritual practitioners and individuals to interact and get what they need from Spirit. He can be reached at jef@livingspiritcommunity.net.

Consciousness is a psychic substance which is produced by the experience of the opposites suffered, not blindly, but in living awareness. This experience is the *coniunctio*, the *mysterium coniunctionis* that generates the Philosophers' Stone which symbolizes consciousness.⁵

... the *coniunctio* of opposites is not generally a pleasant process. More often it is felt as a crucifixion. The cross represents the union of horizontal and vertical, two contrary directional movements.⁶

Consciousness is the third thing that emerges out of the conflict of twoness.⁷

M. Esther Harding, founder of both the Analytical Psychology Club and C.G. Jung Foundation of New York, brings this down to earth by providing a poignant way to look at the creation of consciousness.

Just as in common parlance, "necessity is the mother of invention" so conflict might be called the mother of awareness. When all goes well for us, we swim with the current; it is only when things do not go well that we become aware of the conditions of our lives and arouse ourselves to play an active role in regard to our own fate.⁸

Jeffrey Satinover, a psychiatrist, psychoanalyst and physicist, provides a scientific perspective on the creation of consciousness by concluding that "it still remains a fact that consciousness emerged in association with natural processes, evidently related to complexities of self-organization."⁹

Structure of the Brain

If we took the scientific position regarding the creation of consciousness as the *whole elephant* of consciousness, then understanding the brain and its structure would be paramount. Unfortunately, it requires multiple perspectives to begin to describe more than half of the elephant. What is fantastic about the physical body (and our physical universe) is that they reflect a lower material synthesis that can help us understand the totality of our makeup.

Unraveling the mysteries of the creation of consciousness begins with some grasp of how

our physical brain structure helps create consciousness. Fortunately, a leading neuroscientist Richard F. Thompson provides an excellent source for understanding the brain in his book *The Brain: A Neuroscience Primer*. My intent here is not to provide an overview of his views and conclusions, but just to highlight important factors.

He begins by saying that "The human brain is by far the most complex structure in the known universe."¹⁰ The functional unit of the brain is the neuron. "The purpose of the neuron is to transmit information to other cells, and it does this by sending activity out just one fiber, the *axon*... All the other fibrous extensions of the cell body, the dendrites, receive information from other neurons."¹¹ Essentially, various combinations or patterns of neurons are what drive brain activity.

Thompson concludes that to understand the brain, we must put it in the context of evolution. "The development of the brain in an embryo from conception to birth displays many of the aspects of evolution."¹² He then moves forward to explain the key features of the brain and nervous system.

Interactions among neurons occur largely in the vicinity of the neuron cell bodies, where axon terminals synapse with the cell bodies, with dendrites, or with other axon terminals. Thus, the gray matter, which consists of neuron cell bodies and forms the cerebral cortex and subcortical nuclei, is the site of neuronal interactions. White matter is made up of fibers that simply connect different regions of gray matter.¹³

The cerebral cortex is what makes human beings what they are. Within the vast human cortex lies a critical part of the secret of human consciousness, our superb sensory capabilities and sensitivities to the external world, our motor skills, our aptitude for reasoning and imagining, and above all our unique language abilities.¹⁴

The brain, therefore, is divided into different regions, including the vitally important cerebral cortex. The matter of the brain is the gray and white matter described above. As highlighted, the gray matter is the key to the func-

tioning of the brain, and it is made up of neurons.

It is my contention that understanding the makeup of the brain, the extended nervous system and the overall physical body is important in understanding how the personality functions. The structure of our spiritual and material bodies, and our minds and consciousness is similar to that of our physical nature. Using the Law of Correspondences, something about our physical makeup can help explain how consciousness is created at all levels. This intuitive insight came from the fundamental makeup of the brain, specifically the neuron. I came to conclude that the structure of the brain neuron can represent the structure for our various minds (brains) at each level of matter and spirit.

The Neuron

As mentioned, individual nerve cells (neurons) are the fundamental building blocks of the brain. They either “transmit information to other neurons or to muscle or gland cells.” They do this “by releasing tiny amounts of *neurotransmitter chemicals*, or transmitters....However, in contrast to most other cells in the body, shortly after birth neurons cease to

reproduce.”¹⁵ Amazingly, there are about 10^{12} neurons in the human brain. “The number of *possible* different combinations of synaptic connections among the neurons in a single human brain is larger than the total number of atomic particles that make up the known universe.”¹⁶

Learning seems to involve the establishment of new connections or circuits in the brain; once they are established, the new connections seem relatively permanent.

Although neurons do not divide and form new cells after an animal’s birth, new connections among neurons do apparently form throughout life. Recent evidence also indicates that stem cells, the undifferentiated cells that lie in regions between nerve cells and cells lining the ventricles, can divide to form new cells and these cells can become neurons. In other words, new neurons can be formed in the mammalian brain, but they are not formed from other neurons.

The other major difference between a neuron and other cells is in the membrane: it has become specialized to transmit information.¹⁷

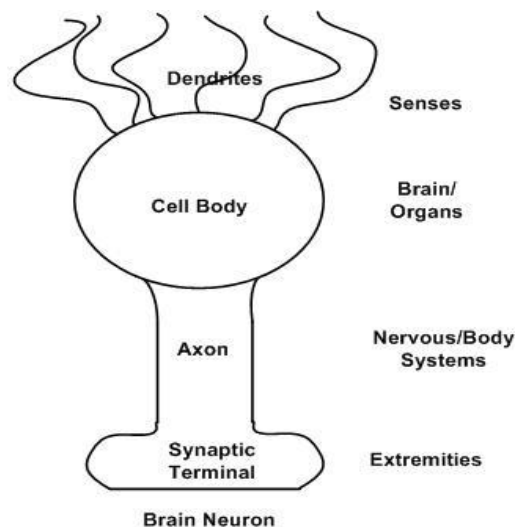


Figure 1

Figure 1 provides a simple diagram of a brain neuron. All but one of the fibers extending from the cell body are dendrites. They “are best thought of as extensions of the cell body.”

The dendrites give a neuron its characteristic shape; they can range in number and size from a few short fibers to a huge mass of fibers that give it the look of a tree.

The dendrites serve to extend the receptive surface of the neuron, as they are covered with synapses. Remember that both the dendrites and the cell body receive information through synaptic connections from other neurons.¹⁸

“Synapses are the points of functional contact between axon terminals and other cells.”¹⁹ Synapses connect neurons with other neurons. This is how the chemical or electrical information is transmitted between neurons. Synapses are either excitatory or inhibitory. They can connect to another neuron at the end of the axon, directly to the cell body or to the dendrites. Being the receptive fibers of the neuron, the dendrites provide input to the cell body. This correlates the neuron dendrites with our senses. Our senses are the receptors of information or energy from the exterior world.

The cell body “contains all the same organelles as other cells.”²⁰ Every cell in the body is made up of a nucleus and organelles, or little organs, so to speak. The nucleus contains our DNA, RNA as the processing molecule where amino acids are assembled into proteins; Golgi bodies to package molecules and mitochondria to make energy for the cell. From this perspective, the cell body in the neuron (like all cells) is equivalent to the brain and organs in our physical body.

Finally, from each cell body extends one axon. The axon conducts information from the neuron cell body out to other cells. One of these functions of the axon is “to conduct information in the form of the action potential from the neuron cell body to the synaptic terminals in order to trigger a synaptic transmission. The action potential is similar to the build-up of static electricity on our body or the energy in a thunder cloud. The shock to us, or lightning strike, becomes the active transmission of the potential. The other major function of the axon is to transport chemical substances from the cell body to the synaptic terminal and back from the synaptic terminals to the cell body.”²¹ The end of an axon is a synapse just as described. It is fairly easy to correlate the axon with our extended nervous system from the brain, which conducts information back and

forth between our brain and our various bodily systems.

All in all, the neuron might be seen as a tiny replica of our physical body. The dendrites, like our senses, are transmitters of information from outside the cell body. The axon can be likened to the extended nervous system which transmits information to and from the body. Finally, the synapses facilitate interaction and communication with the external world around the neuron.

Multiple Minds

From antiquity, the creation of consciousness has been linked to either the brain or the mind. Some perspectives isolate the mind as our “mental processes.” Science tends to conclude that the brain creates the mind. Various definitions of mind would lead us to believe that different fields of study view the mind very differently. Additionally, we use the term mind in dissimilar ways. Do you mind? Mind your manners! *Webster's Dictionary* cites many of the following as uses for the word mind: “keep it in mind; be in one's right mind; change one's mind; give someone a piece of one's mind; never mind and put in mind.”²² All in all, Webster's provides 53 ways of using the term mind.

It is prudent here to demonstrate how our various fields of study describe mind as different from the brain and describe how different types or levels of mind fulfill different functions. From these many descriptions, we can then develop a definition of the term “mind” that relates directly to the creation of consciousness.

One Eastern mystical perspective equates the nature of mind with “all-embracing boundlessness... It is simply your flawless, present awareness, cognizant and empty, naked and awake.”²³ Sri Aurobindo, the 20th century Eastern revolutionary, poet and mystic describes it as follows: “For Mind, unlike bodily life, is infinite in its field, elastic in its extension, easily variable in its formations.”²⁴ His various formations of mind include habitual, pragmatic-idea, vital and a triple Supermind. Other levels of mind in Eastern mysticism in-

clude pure ideative mind, life-mind, emotional mind and awareness mind.

Modern science also introduces descriptions of mind that can help us with a multiple mind theory. The mind is nonlinear and “self-organizing... we have grown used to thinking of a person’s mind as an organization of communicating subminds.”²⁵ In *Consciousness Explained*, the American philosopher, writer and cognitive scientist Daniel Dennett deduces:

The conscious mind, it seems, cannot just be the brain, or any proper part of it, because nothing in the brain could

- (1) be the medium in which the purple cow is rendered;
- (2) be the thinking thing, the I in “I think, therefore I am”;
- (3) appreciate wine, hate racism, love someone, be a source of mattering;
- (4) act with moral responsibility.²⁶

Here Dennett identifies four different modes of mind, with only one being thinking in nature.

For clarification, theories of multiple minds are not the same as the “many minds” or “many worlds” theories within quantum mechanics coined by American philosophers David Albert and Barry Lower. One interpretation of quantum theory involves the multiverse, which is simply that there are many universes which can split off from our own based on quantum branching. The debate relates to whether multiple independent minds for each human also branch off. For our purposes, multiple minds exist within each human being in our universe.

A number of philosophers also distinguish the mind from the body. With the rise of materialistic science, the mind “was pictured as an immaterial thing with the powers of receiving representations of things in the world which it inhabits, of reasoning about these representations, and of making decisions that are somehow translated into physical action by the body to which the mind is temporarily attached.”²⁷ René Descartes, the 17th-century French philosopher and mathematician concurred by defining the mind as “the internal principle of

thought.”²⁸ He thought the human mind could be “perceived clearly and distinctly as a substance which is distinct from a corporeal substance.” Furthermore, he believed that the “concept of the mind does not itself involve any concept of body.”²⁹ Baruch Spinoza, a contemporary of Descartes, identified three levels at which the mind operates: confused ideas, adequate ideas & intuitive ideas.³⁰ His confused ideas are imaginative ideas or opinions. They are confused because they are based on the knowledge of effects rather than the knowledge of causes. Adequate ideas equate to true thinking related to God’s eternal truths; and his intuitive ideas equate to Divine Mind.

In *The Radiance of Being*, the psychologist Alan Combs defines mind “to be all those inner processes and conditions that shape and color consciousness, producing unique landscapes of experience that characterize each moment of our lives.”³¹

It is the unity of consciousness and the integrity of its field that collects the various elements of the mind into a coherent fabric.³²

Like a polarizing magnetic field that draws iron filings into formations of multiple ellipses, consciousness aligns the processes of the mind into patterns with direction and purpose.³³

Finally, metaphysics also separates mind from body and distinguishes multiple minds. The 20th century Theosophist H.W. Percival defines mind as the “functioning of intelligent-matter.”³⁴ He does equate mind with “that function or process or thing with which or by which thinking is done.”³⁵ But his definition of thinking is unique. “Thinking is the steady holding of the Conscious Light on the subject of the thinking.”³⁶ His model of Man includes seven minds. These seven minds include the body mind, the feeling mind, the desire mind, the rightness mind, the logical mind, the I-ness mind and the selfless mind.

Although Djwhal Khul describes the mind in terms of the apparatus by which we think, he references multiple mind states in his teachings, confirming the Hindu teachings which hold “that the states of mind-consciousness are

seven in number.”³⁷ These seven modes of thinking are brought about which range from a desire for knowledge to a desire for freedom; and from desire to do one’s duty to doubt and fear.

The term mind has become somewhat like the term soul. Various perspectives demonstrate that there are various meanings of soul and various levels of soul. The same is true for mind. Therefore, I will use *the mind* to indicate both the intellect and higher mind; the instruments by which we actively think. The lower mind, or intellect, is the place where we demonstrate deductive and inductive reasoning and logical thinking. The higher mind includes our abstract and discriminative thinking. The intellect is part of our personality, while the higher mind is part of the Spiritual Triad. Integrating these various perspectives produces a alternative definition of mind.

However, since the word “mind” has lost its meaning, the term “energy node” (i.e. organizing factor at each level of matter and spirit) will be used. An energy node is a focal point of life-force that provides the core and cause of life experience at various levels within the continuum of Spirit/Matter. As a result of the past evolution of consciousness and life, minds (energy nodes) at each level within our personality and higher Self have become self-organizing and easily variable in their formations. These energy nodes consist of those inner processes and conditions that shape and color consciousness as functioning intelligent-matter. In addition to allowing for communication amongst differing energy nodes, each energy node receives representations of things in the world in which it inhabits and evaluates these representations (apprehension, cognition, apperception); creates

intensions based on their conclusions; and translates these conclusions into purposeful actions (intentionality) at various levels of Matter and Spirit.

Life’s Energy Structure

In order to understand better how consciousness is created, it is vital to realize that consciousness is developed from life processes. In my book *God, Man and the Dancing Universe*, I provided detailed definitions of life from various fields of study. To summarize these various perspectives: Webster’s Dictionary defines life as the “processes of an organism characterized by ingestion of nutrients, storage and use of energy, excretion of waste, growth and reproduction; something essential to the continued existence; source of vigor and liveliness.”³⁸

Western theology and philosophy consider that there is a life everlasting which is “at once static and dynamic,

transcendent and immanent, eternal and temporal.”³⁹ Philosophically, life “defines the animate entity.”⁴⁰ Life determines the nature and distinguishing characteristics of this animate entity. From a psychological perspective life can be seen as a “purposive arrangement of matter and makes a living being possible.”⁴¹ Finding fulfillment in life requires an “independent overruling complex.”⁴²

David Bohm, “the new scientist of wholeness,” provides a highly insightful description of life. He concludes that:

(Life emerges from)... a source of order in the generative principle that implicitly contains the totality of structures and forms of a range of related species. Order of a kind discussed above may be called a kind of “protointelligence.”⁴³

Consciousness is a psychic substance which is produced by the experience of the opposites suffered, not blindly, but in living awareness. This experience is the *coniunctio*, the *mysterium coniunctionis* that generates the Philosophers’ Stone which symbolizes consciousness . . . the *coniunctio* of opposites is not generally a pleasant process. More often it is felt as a crucifixion.

The essential feature of the protointelligence would be that these totalities are not formed in a random fashion, but that they emerge as relatively integrated wholes from subtler levels that are enfolded beyond the first and second implicate orders.⁴⁴

Finally, from a metaphysical perspective “Life” can be viewed as “the cause of all diverse forms; life in manifestation produces Being... life precedes form, and life survives the last atom.”⁴⁵

Therefore, life is a set of processes which cause all the diverse forms in manifestation. Life exists at many levels within Matter and

Spirit. Life manifesting in or through form produces consciousness. However, there must be some structure which connects the many levels of life with each other and our physical existence. The nature of this structure has most clearly been defined within the Kabbalistic system of knowledge. The Tree of Life, as shown in here in Figure 2, is the central mystical symbol of esoteric Judaism. As such, it symbolizes all of the forces, emanations and states within our macrocosmic universe and microcosmic existence. The Kabbalistic Tree of Life, therefore, presents a systematic overview of the living structures of existence.

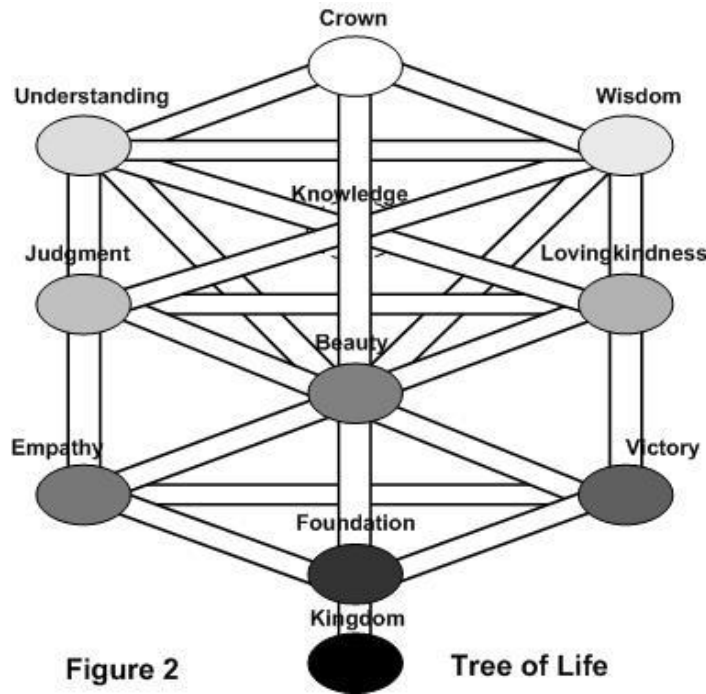


Figure 2 Tree of Life

The Kabbalistic Tree of Life is made up of channels of force, knowledge and form with 10 (or 11) spheres representing the “highest aspect of humanity,”⁴⁶ spirit, all the way to the “densest most complex manifestation of Spirit, the physical body.”⁴⁷ The three primary channels in the Tree of Life Energy Structure communicate and channel forces and energies among various levels of Spirit and Matter. Eastern mysticism refers to these three channels as the (Ida, Sushumna, Pingala). In esoter-

ic philosophy, they are identified as the creative, life and consciousness threads. These three main channels, and various sub-channels, interconnect the various “spheres” which represent life at each level. These spheres (sephiroth) can be viewed as *energy nodes*, minds or brains. These energy nodes are the organizing factors at each level of Spirit and Matter that maintain life, create consciousness and facilitate the creative evolution of the species or kingdoms of nature which they represent.

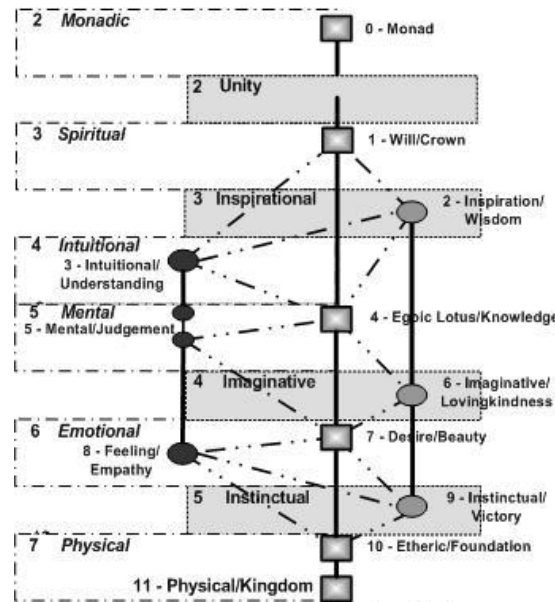


Figure 3 Man's Energy Structure/Nodes

The human Energy Structure, shown here in Figure 3, depicts a reality in which one or more energy nodes operate within each level of Matter and Spirit within our human universe. The planes in the left side of the figure relate directly to the seven worlds, spheres or planes mentioned in the perennial philosophy. They also correspond directly to the 7 planes depicted in various parts of metaphysics. Metaphysics also mentions inner planes, similar to inner rounds, inner chains; and also secret Rays (5) in addition to the seven Rays within our systemic evolution. Most conclude that the inner planes are the spiritualized planes beyond the systemic mental Plane.

A 21st century model of our material and spiritual universe developed in *God, Man and the Dancing Universe* updates metaphysics with five inner planes corresponding to the black keys of the piano keyboard. These inner planes include three spiritual (Love, Unity, and Inspirational), and two material inner Planes (Imaginative, Instinctual). This new model allows for a complete integration of the Kabbalistic Tree of Life (as our Energy Structure) with metaphysics. Each energy node provides a different function based on the type of energy (Spirit/Matter) it inhabits. Based on experience, each energy node creates consciousness,

memories and a body of experience (knowledge) that facilitates maintaining of life, evolution and growth for whatever kingdom of nature the energy node is expressing.

Energy Node/Mind Structure

As mentioned, the structure of an energy node (mind) is similar to that of a brain neuron. Most energy nodes have senses, which function as the receivers of “representations of things” in the outer world. We have five physical senses that extend from our physical body and become our receivers of physical plane representations. Both motor and sensory neurons (separate from brain neurons) within our extended nervous system then transmit impulses received by our senses to the brain. Humans also have instinctive senses, emotional senses, imaginative senses and mental senses, which facilitate our interaction with the external world at the various levels of Spirit/Matter. Table 1 provides an outline of these senses as correspondences to each of our physical senses. The mechanism of perception (described in the last article) is what makes external stimulus received by our senses into a coherent reality, an inner show.

In addition to receiving representations from the external world, each energy node as part of

our energy structure also receives purposeful impulses (energy) from the various levels of Spirit/Matter. In Eastern mysticism, this energy flow is represented by the three aforementioned spinal channels. In Western theology, the descent of Holy Spirit or Christ energy are good examples of higher purposeful impulses flowing into lower levels of our existence. We can also have purposeful mental impulses impacting both our imagination and emotional natures on their way to our physical brain (mind).

In general, the structural part (channels) of our Energy Structure provides the basis for the

energy flow (communication) among energy nodes. In the neuron, the flow through the axon is either electric or chemical-based. In the Energy Structure channels, the flow is either of energy or force. Purposeful impulses relate to the movement of force through our Energy Structure. Energy flow reflects the reality that energies from other levels of Spirit/Matter can descend or ascend through our Energy Structure. This flow of energy can either be stimulated by purposeful impulses (forces) from other levels, or as sentient response created from the processing of external stimulus through the energy node itself.

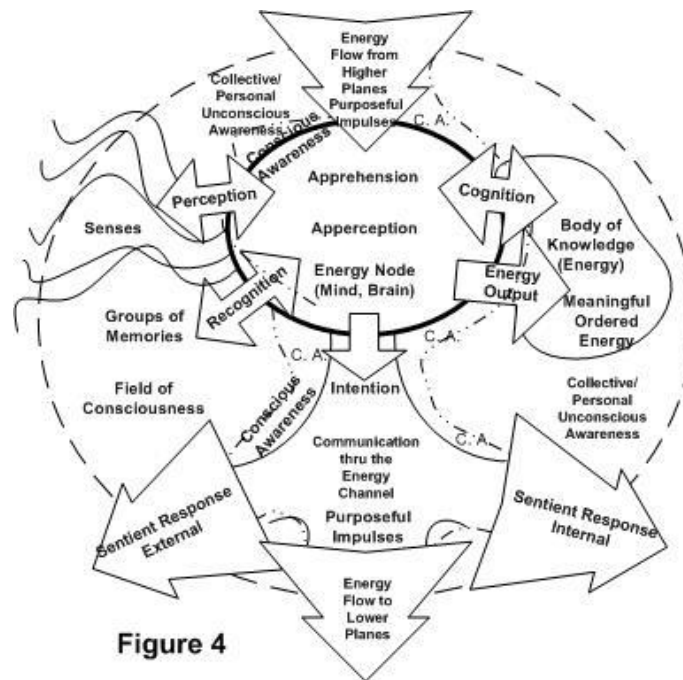


Figure 4

Figure 4 presents a model which outlines the structure of the energy node at each level within our personality and spiritual Self. As shown, it also depicts how our various bodies of knowledge are created from each energy node. Simply, they become one form of energy output from the energy node. Each body at each level of Spirit/Matter is created based on the meaningful ordering of experience at that level of Spirit/Matter. It is not the memory of our experiences, but the result of our experiences. Emotionally, if we have a life experience which stimulates joy, we add more joy to our emotional body of knowledge. Later, this joy

can be accessed based on similar perceptions from our senses, or from memories held in our consciousness.

To understand this, we need to review the mechanisms of consciousness within each energy node. These mechanisms were developed in past incarnations of our system. We do not have to create these mechanisms; rather we need only to utilize them. Perception is the initial process by which we engage and experience life. As described in the last article, perception is an active process by which we discover the existence of external stimulus from the external world. This process leads us to

create an inner show within the energy node itself which represents these external stimuli. The process of perception triggers the process of apprehension within the energy node. Apprehension seeks to create some form of understanding of our perceptions. Apprehension triggers recognition from memories and cognition from our body of knowledge. Cognition is the faculty of processing perceptions in order to create some form of knowledge. It is also a process by which we access inherited knowledge already created. This is how cognition links new perceptions (percepts) with existing knowledge (concepts, emotions, etc.).

Recognition is simply the remembering that we have experienced this type of perception in the past. That is why recognition is shown in Figure 4 as the process that accesses memories and provides additional input for processing in the energy node. Our memories are held in the unconscious part of our field of consciousness. Otherwise, if we held all of our memories in conscious awareness, we could not function. As will be described, our unconscious awareness is an expedient differentiation of consciousness that allows life to evolve and grow more quickly.

From what might be termed a higher-level process of apprehension, we come to the central processing mechanism of apperception in the energy node. As described, apperception is the assimilating of our perceptions. It is the concentrated questioning, reflection and classifying of our perceptions with our knowledge of past experience. Apperception produces a synthetic unity and coherent ordering of our current experiences. From this central process of apperception, various results are created. The first result is output of energy into our body of knowledge at that level of Spirit/Matter. The second is the adding of memories to our conscious and unconscious awareness. The third is the stimulation of intention based on synthetic unity and coherence of experience within the energy node itself.

As you can see in Figure 4, there is a significant amount of flow taking place to, from and within the energy node based on every life experience. In addition to the ones already described, the creation of intentions within the

energy node is another output from the processing of our perceptions. As defined, intention is an inner disposition to action, which directs consciousness to give meaningful responses to experience. Simply, intention creates purposeful impulses, which become our response at various levels to our assimilation and understanding of experiences. Intention also stimulates the flow of energy through the energy channel to other levels of existence. The energy node, similar to a brain neuron, directs communication through the energy channel, creating an external sentient response, internal sentient response or purposeful impulse/energy flow to lower levels within our Energy Structure. In actuality, purposeful impulses and energy flow can also move to higher levels within our Energy Structure.

The final result of this complex processing of perceptions is the creation of consciousness. As shown in Figure 4, one form of consciousness is awareness. Another mode of consciousness is sentient response to experience. Synthesized in our last article, awareness becomes the information-rich workspace that pervades everything, including all life forms, sentient beings and levels of Spirit and Matter. This unified field based on experience becomes the natural system for exchange of information. As such, it becomes a universal presence and all penetrating reality.

Structural foundation for I-ness

Figure 4 also outlines the resultant consciousness in our model of the energy node. As such, it provides a complete model of how consciousness is created. It also provides the basis by which we can describe the way our unity of consciousness (identity, personality or I-ness) is created within human evolution. The first component, as already defined, is the meaningful ordered energy or body of knowledge that is created around each energy node at each level of Spirit/Matter. And we need to remember that this is true for all life experience, not just human. Animals, plants and even the mineral kingdom in nature are creating consciousness and bodies of energy (knowledge) in and around the Energy Structure that has been created for their evolution.

The only difference among kingdoms of nature is at what levels conscious awareness are primarily being newly created.

It is my contention that most of today's humans are primarily evolving conscious awareness upon the mental plane (i.e. egoic consciousness). Previous root races for humanity were focused on evolving our physical, instinctual, emotional and imaginative natures. That is not to say that with each new life we do not need to build conscious awareness in all parts of our personality. The distinction here is that egoic consciousness is beyond the personality and therefore more rudimentary in nature for much of humanity. This is also why it is so important for humans to build the Antahkarana (conscious connection) from the intellect to the higher mind. The animal kingdom is focused on creating primary conscious awareness imaginatively. The vegetable kingdom is developing its feeling/emotional nature at this point in evolution; while the mineral kingdom is creating instinctual conscious awareness. Simply, the mineral kingdom is developing instincts as plants are developing the ability to feel as animals are developing the ability to imagine as we are creating the ability to think and become truly self-conscious.

To conclude our model of the creation of consciousness, we need to understand the difference between conscious and unconscious awareness. In addition, we need to demonstrate how our Energy Structure provides the opportunity to create a unified coherent personality consciousness, or a sense of I-ness through objective forces. Much of the rest of this article series will be focused on defining and describing the various parts of our unconscious. It seems prudent here to at least distinguish the unconscious from the conscious mind and outline a basis for why they both exist simultaneously. *Webster's Dictionary* provides a simple definition of conscious as: "aware of or attaching importance to."⁴⁸ Therefore, the unconscious can be defined as that part of consciousness that we are not aware of or attaching importance to.

C.G. Jung regards the attitude of the unconscious as compensatory to consciousness.

The unconscious, therefore, consists in the first place of a multitude of temporarily eclipsed contents which, as experience shows, continues to influence the conscious processes.⁴⁹

We therefore affirm that in addition to the repressed material the unconscious contains all those psychic components that have fallen below the threshold, as well as subliminal sense-perceptions. Moreover, we know, from abundant experience as well as for theoretical reasons, that besides this the unconscious contains all the material that has not yet reached the threshold of consciousness. These are the seeds of future conscious contents.⁵⁰

Jung references William James, considered by many to be the father of American psychology, in describing the unconscious as "a fringe of consciousness... James speaks also of a 'transmarginal' field of consciousness and identifies it with the 'subliminal consciousness' of F.W.H. Myers."⁵¹

It lies around us like a "magnetic field" inside of which our center of energy turns like a compass needle as the present phase of consciousness alters into its successor. Our whole past store of memories float beyond this margin, ready at a touch to come in; and the entire mass of residual powers, impulses, and knowledges that constitute our empirical self stretches continuously beyond it.⁵²

This explanation corresponds to our description of the mechanisms and functioning of the energy nodes. Jung came to conclude that the unconscious contents fall into three groups: "first, temporarily subliminal contents that can be reproduced voluntarily (memory)... second, unconscious contents that cannot be reproduced voluntarily... third, contents that are not capable of becoming conscious at all."⁵³ This brings us to the question of why there is an unconscious and conscious part of the mind. As Jung explains:

Forgetting is a normal process, in which certain conscious contents lose their specific energy through a deflection of attention.

When interest turns elsewhere, it leaves former contents in the shadow, just as a searchlight illuminates a new area by leaving another to disappear in the darkness. This is unavoidable, for consciousness can keep only a few images in full clarity at one time, and even this clarity fluctuates, as I have mentioned.

It is evidently (subliminal) material that owes its unconsciousness chiefly to the fact that certain conscious contents must necessarily lose their energy.

If they were to retain their energy, they would remain above the threshold and one could not get rid of them. It is as if consciousness were a sort of projector that casts its light (of attention or interest) on new perceptions—due to arrive presently—as well as on the traces of former ones in a dormant state. As a conscious act, this process can be understood as the intentional or voluntary event. Yet, just as often con-

sciousness is forced to turn on its light by the intensity of external or internal stimulus.⁵⁴

The beauty of the unconscious mind is that it does not require the degree of energy that our conscious attention needs to remain organized. The unconscious mind is similar to the external or internal disk storage space that holds the data in our computer. Even with the computer turned off, the data remains. Only the information and computer programs in memory are lost when we turn off the computer. They require continuous power to remain. Each energy node receives continuous energy or force from our Energy Structure. This flow of energy not only maintains the processes described earlier to remain in operation, but also what's needed to hold the unconscious mind in place. Overall, it is a very efficient system that God has created over an unbelievably long period of involution and evolution.

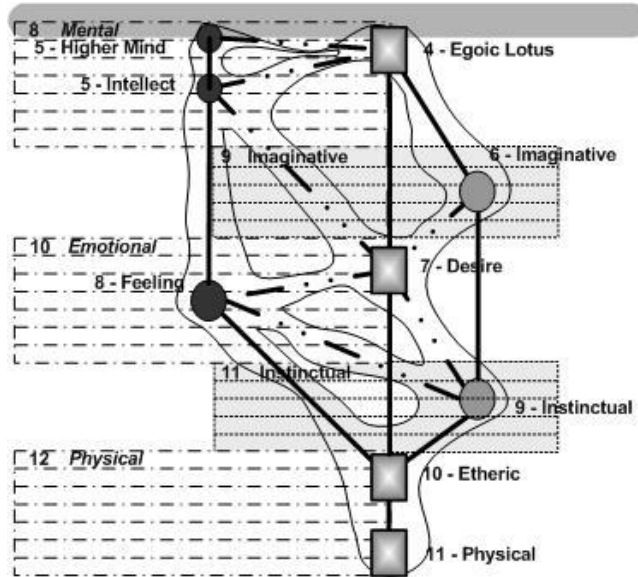


Figure 5 Personality Development

Creation of I-ness

Figure 5 provides a simple illustration of how consciousness extends and expands from our Energy Structure as we live life. Figure 5 demonstrates that just because we develop consciousness at each level of Spirit/Matter it does not mean that we create a coherent I or

self within the material planes. But what is lacking in this model that would better depict a unified personality or personal self?

First, each energy node shown only has tenuous *conscious* connections with the whole of the Energy Structure. In addition (not depicted in Figure 5), each energy node is “doing its

own thing.” Nothing in this model demonstrates any coherence among energy nodes. As mentioned, our Energy Structure facilitates the flow of both energy and forces, just like the neuron facilitates the flow of both electrical and chemical impulses. As our personality develops we gain access to and influence from various objective materializing forces. These forces help us give substance to ideas and volition; to bring structure and order within our psyche; to orient and adjust our attitudes for growth; to adapt to both our environment and Spirit inherent in Matter; and finally to facilitate motion and change in Matter through momentum. But these material forces alone will not help create a personal identity or self.

Yet, magically, three higher spiritual objective forces of resonance, direction and focus will help create personal identity. First, resonance attunes each energy node to the other energy nodes within our Energy Structure. Various definitions of resonance will help us better understand this. Resonance is the “reinforcement and prolongation of a sound or musical tone by reflection or by sympathetic vibration to other bodies.” Resonance produces amplification and instability, which leads to chaos and ultimately to a new kind of order. “Poincare resonances” demonstrate that for life and self-organization to exist, there needs to be “the existence of resonances between the degrees of freedom.”⁵⁵ Simply, an unbalanced or defused personality, through resonance, proceeds through a form of chaos to a higher form of order. Our sense of “I” is created as various degrees of freedom at each level of matter

The Kabbalistic Tree of Life is made up of channels of force, knowledge and form with 10 (or 11) spheres representing the “highest aspect of humanity,” spirit, all the way to the “densest most complex manifestation of Spirit, the physical body.” The three primary channels in the Tree of Life Energy Structure communicate and channel forces and energies among various levels of Spirit and Matter.

begin to act uniformly. But our true sense of I-ness needs more than just resonance. What the personality needs is a focus of direction that provides some form of meaning and purpose for existence. This is what the forces of direction and focus provide the developing personality.

Above the Intuitional Plane source of resonance shown in Figure 3, we have the Force of Direction originating from the Inspirational Plane (1 of 5 inner Planes). Jung helps us understand how direction is important to consciousness. “The activity of consciousness is *selective*. Selection demands *direction*. But direction requires the *exclusion of everything irrelevant*.”⁵⁶ With the exclusion of everything irrelevant, a psychic process of compensation is created, which he defines as balancing, adjusting and supplementing. Therefore, this Force of Direction fulfills Webster’s definition of direction as “line of development, way or trend.”⁵⁷

In addition to the role played by resonance in helping to create a new kind of order and direction, the spiritual Force of Focus provides the last critical component needed for developing a coherent sense of self, or I-ness. Webster’s defines focus in terms of “a coming together... adjustment to make a clear image... a center of attention.”⁵⁸ Each of these attributes of focus contributes directly to the center of attention that is required to create a coherent I-ness or personality. Figure 6 provides a simple illustration of how our personality consciousness ultimately aligns around our Energy Structure to create a true sense of “I.”

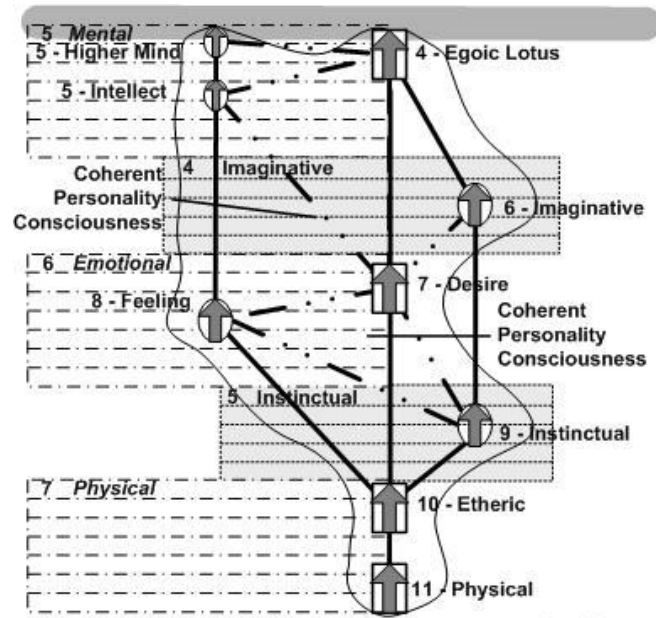


Figure 6 Balanced "I" / Personal Self

Conclusion

In the previous article, a more comprehensive definition of consciousness was provided including key mechanisms as parts of consciousness. From the backdrop of the beginnings of consciousness in a previous incarnation of our universe, we need a way to reconcile the variety of views of consciousness and the mind presented within various fields of study (perspectives). We also need a simple model that depicts how the mind or the brain creates consciousness.

This simple model is based on the structure of our physical brain, specifically the brain neuron. The neuron, as we have said, might be seen as a tiny replica of the physical body. Just as the body has a sensory apparatus, a brain, bodily organs, bodily systems and extremities which help us maintain life; the neuron is similarly structured through its dendrites, cell body, axon and synaptic terminal. Utilizing the more intuitive idea that we consist of a multiplicity of minds as part of an internal energy structure, we can begin to understand how the diversity of our life experiences from thoughts to images to emotions to instincts and sensations cannot only coexist, but facilitate our growth and integration as a human being.

Key contributions come from both the Kabbalah based on the symbolism of the Tree of Life, and a revolutionary new model of our Spirit/Matter universe firmly based on the foundation of the 7 Planes outlined within metaphysics. Together, they simply synthesize various esoteric teachings regarding the structure of our spiritual and material makeup and all Life within the various kingdoms of nature. Consciousness at each level of Matter and Spirit is created through an energy node (mind, sephiroth, brain) as part of our entire Energy Structure of existence. The result becomes a highly efficient system of meaningfully ordered energy, knowledge, awareness and field of consciousness.

Beyond understanding consciousness, this new comprehensive model helps explain how we become a coherent personality through the help of various objective forces. Additionally, it sets the stage in defining a more comprehensive model of human consciousness independent of the structure of our universe. In other words, a model which clearly outlines our consciousness universe, separate and distinct, but intimately intertwined with the energies and forces of both Spirit and Matter. This new model of human consciousness, in both its conscious and unconscious parts, will be the

basis of the remaining parts of this article series.

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