

Metaphysical Big Bang 20180603

It's June 3rd, 2018, it's about 9:30 in the morning, and I know this recording is going to be unorganized and bumpy because this is just, well, this is the first time I'm trying to get some notes about the third presentation, which is Metaphysical Big Bang. And I was thinking last night, that's partly why I wanted to do this recording this morning, I was thinking last night that this is sort of the most abstract, how can I say that, stretching of the imagination, asking others to just sort of entertain my thoughts, there's absolutely no proof or basis of proof that I could offer for this, I think it's conjecture, I suspect, I mean that's really what it comes down to, this is probably the biggest leap that I'm asking people to entertain. And quite simply put, that is, that from my perspective, what I suspect is that consciousness existed but it was not self-aware, and I realize that asking someone to consider a disembodied consciousness is kind of a stretch. Most people, I believe, have the basic understanding or view that consciousness is a result of, or a mind, I maybe could say, is a result of biological processes that have come about either through God creating man or through evolution, whichever view or combination thereof someone might hold, and that, so basically consciousness is the result of this physical instrument creation, not creation, physical neural network that exists, you know, in the brain of many species, but with mankind representing, from our view at least, the highest evolutionary form, or the highest form of this instrument. I don't see it that way, I suspect and through, you know, imagine, I imagine consciousness is sort of like a carrier wave, it just exists, and intelligence is what is the signal that is impressed upon the carrier wave. The thought, the thought is what modulates the carrier wave, which the way I view it, that's consciousness. So, in the beginning, I imagine consciousness existing, but it was not self-aware and completely unaware, in other words, had no information, no experience. Its knowledge of itself was null, it was a null set, I believe, is, or empty set, is what mathematicians, I believe, refer to it as. So, to me, the Big Bang was first instance when consciousness became aware, but because it was pure consciousness, I guess I should say, and because it was pure consciousness, there was no thing, nothing, that would act as an impediment to consciousness from becoming fully aware, or fully self-aware. So, you know, speaking from the humanistic approach, or humanistic, from the human condition, I guess would be maybe a better term, I've had experiences where I became, I had an awakening, I had an awakening awareness, and eyes opened wide, you know, it was a quantum leap in my

consciousness, and then there's many smaller incremental awakening awareneses, but nothing, in my experience, nothing that could compare to the kind of awakening that I'm approaching. What I mean is that when pure consciousness became aware, it became fully aware of all potential, of all possibility, in that instant, and it's my, in my view, what I suspect is that in that instant that it became completely and totally self-aware, that instant is what we refer to as the Big Bang in physics. It created, and everything that we experience in human form, is an expression of that creativity. So, in my Two Steps Back presentation, I'm going to be talking about this second step back, or the third level up from the trenches, well, the second level up from the trenches, Two Steps Back, but it's the third level that I'll be discussing, and that's what I refer to as the teleological level, which teleology refers to purpose, does existence, does the universe as we experience it have a purpose, for what purpose does it exist, and in my estimate, I suspect that that purpose is materialized creative consciousness, and the way I kind of see that is, is this consciousness is attempting to become fully awakened in materialized form. In our case, you know, that's really, that's kind of what I'm referring to when I talk about the Master's craft. It's the Master, the spirit or consciousness of the Master, the potential of that Master lives in each living being, but slumbering, not fully awake, and of course, I think it's pretty obvious when you think about it, how many distractions there are in the world, and I think that's really what happens to that potential, that it's never fully realized, because there are so many other, there's so many other activities, other folk, you know, what we focus our time and attention on while we're here, it prevents the vast majority of people from, of beings, from becoming fully awakened, and so I view this old man, and I guess that's kind of how I've come to view myself slightly, that, you know, it's an old man, and he's sitting there trying to carry on the Master's craft, trying to pass on what he has become aware of in his lifetime, trying to pass it on to, as his legacy, to others who are on his watch, who are sharing the experience as a member of the cast of characters, a passive or active participant in the participatory system, and that's kind of how I see the old man, it's just, you know, patiently, you know, in the time that his embodiment, his incarnation, that is awakening or has awakened, to try to pass that on. This is all kind of comes down to that we're one, that although we, there's that individuality, we're all in some way this vessel of this pure potential, and it seems only a few actualize a portion of this potential. So I guess the thing this makes me think of is patience, that consciousness is just, you know, I mean, time is so short for us in our lifetime, it's a speck of time, like a little dash of time in the timeline of the hundreds and

thousands and tens of thousands and hundreds of thousands and millions and billions of years as we measure time. Our time here is so brief, but if we become awakened, there's a part of that we, we touch, we embody, we're touched by, maybe, the timeless, the infinite, and so anyway, like I said, I know this is going to be one of the biggest leaps that I'm asking people to entertain, you know, this perspective. And like I said, I knew this was going to be bumpy because I didn't prepare myself really at all for this other than just kind of thinking about it. I know I have a couple audio recordings that I had made over the years, maybe over the last three years or so, that I recorded information, you know, some thoughts about this, but primarily I just wanted to throw down, I just wanted to capture a few quick notes, a few quick audio notes about the direction that I wanted to take that third presentation. So in summary, basically what I'm doing is coming from the bridge function, again talking about possibility and probability, and then going through the two steps back, and the three levels of awakening awareness. The first being unaware and slumbering, that potential that exists within each of us slumbering as we spend time in the trenches, in our daily routines. Second step back, standing kind of on the peripheral, starting to get the first glimpse of the big picture and experiencing an awakening awareness of the ontological level. It's kind of seeing the first level of awakening awareness of the play field and the roles that we play. You know, it has the nature and relations of being, and some of that is simply framing the conflict of forces, and that's the sustainability versus extinction. You know, if we view this as a playground for the children, or sometimes I think about, you know, I kind of re-label it as a amusement park, because some of the things that human beings, some of the acts that we engage in, you wouldn't think of the playground for the children being quite that way. Again, conflict of forces and human conflict, to me it's about competing ideologies, and the best labels I've been able to come up with, or bookends I've been able to come up with, is human rights versus class privilege. And I guess you could view the playground, you know, as those who have, those who feel entitled through what they see as class privilege. There's all these toys and tools they don't want to share. So I guess it could be pointed to in that situation, or in that labeling. But I also thought of it in the way of an amusement park, and I'm always kind of amazed, but also disappointed about what some people find amusing. And that's kind of why I had adopted that additional label, because what one person finds amusing, another would not. But then that third level, the second step back, that was really about, it was really about the overall, well, that teleological, that was about the purpose, and how, you know, we, this

materialized creative consciousness, and what really is determined by our collective actions and inaction, is whether or not this amusement park, this form of creative consciousness, of materialized creative consciousness, survives and thrives. That's really what it comes down to. So anyway, I think that's the basis of what I'm going to want to share in the third presentation, Metaphysical Big Bang. Signing off.