

"What were our ancestors really like?...Can we discern in the fossil record a continuous sequence of transformations?"

-GUIDE TO FOSSIL MAN  
(Day 1965:21)

"Let's assume that consciousness involves an organic receptor of some kind which produces a field structure."

"And this field structure expands and collapses under different stresses," Prudence said.

Timberlake nodded. "And that field structure itself would be the phenomenon we call consciousness."

-DESTINATION: VOID  
(Herbert 1978:135)

## 15. CONSCIOUSNESS - COGITO, ERGO SUM

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## INTRODUCTION:

One of the curious properties of non-mineral, non-plant {<sup>1</sup>} beings on this ol' mudball is something is typically referred to as "consciousness" {<sup>2</sup>}. We use the term generically to refer to the "awakeness" of animal/human/bird/etc. creatures when they are "alive" {<sup>3</sup>}. Through this property, they respond to their environment {<sup>4</sup>}, they act with some sort of intention {<sup>5</sup>} in response

<sup>1</sup> More about plants later.

<sup>2</sup> We obviously don't know precisely where this consciousness is located. But as noted in 24. BRAIN ANATOMY AND PHYSIOLOGY, we presume it to be located in the higher brain, the cerebrum. This is only speculation, based on facts assumed to be evidence thereof.

We are not alone in this assumption, however. Arthur Avalon [*nom de plume* for Sir John Woodroffe] in THE SERPENT POWER, notes:

"According to the Tantras, however, the chief centres of consciousness are to be found in the chakras of the cerebro-spinal system and in the upper brain (Sahasrara)...  
(ED: emphasis ours. 1953:4)

The chakras are nodes of power in the body which can be sequentially activated by a Tantric adept, awakening kundali at the lowest level and directing her upward to Sahasrara. And the consequence of attaining the latter is a form of virtually unimpeded consciousness which joins the individual with the cosmos. This Sahasrara is located at the top of the skull which is a location comparable to the cerebrum. (However, Avalon insists that it is unwise to relate any chakra to a specific physiological location in the human body.)

<sup>3</sup> i.e. metabolically active and stable, and in non-pathological states, i.e. competent, 'alert', oriented and neurologically-intact, etc ..

<sup>4</sup> Here we will delimit 'environment' to mean the immediate location of an individual, and all the three-dimensional data/stimuli in that location. Obviously, not every individual of every specie in a given environment will collect every stimuli there available, but that data nonetheless constitutes part of the environment. Each specie has a rigidly delimited set of data types that it can collect and process, so each specie's perceived 'environment', even when juxtaposed on that of another specie, will differ therefrom, sometimes dramatically. Dogs perceive the world differently than cats, etc. Bees measure ultraviolet radiation, pigeons sense magnetic lines of flux, dogs hear 30,000 hz, etc. All in the same location.

For this chapter, we will ignore the existence of metaphysical, extra-terrestrial or spiritual influences in an 'environment', which could be detected and responded to by the individual. It is nonetheless present and can be sampled by appropriately condition nervous systems.

<sup>5</sup> What means 'intention'? We don't know, so please don't impute anything unnecessary to it. The term is a rubric that covers the highly sophisticated 'intention' of humans, as well as the survival responses of a paramecium threatened by a chemical bath.

However, we note that Jean-Paul Sartre himself made a great deal out of intention in his discussion of consciousness:

"Indeed, consciousness is defined by intentionality."  
(1957:38)

Neat, huh! Intention is actually a real deal here, but we just don't know what it really is.

For your reading pleasure, and to show those of you who haven't dipped into this type of reading what you are missing, we will offer up another sampling from Sartre:

"Furthermore, the individuality of consciousness evidently stems from the nature of consciousness. Consciousness (like Spinoza's substance) can be limited only by itself. Thus, it constitutes a synthetic and individual totality entirely isolated from other totalities of the same type, and the *I* can evidently be only an *expression* (rather than a condition) of this incommunicability and inwardness of consciousness. Consequently we may reply without hesitation: the phenomenological conception of consciousness renders the unifying and individualizing role of the *I* totally useless. It is consciousness, on the contrary, which makes possible the unity and the personality of my *I*. The transcendental *I*, therefore, has no *raison d'etre*.  
(1957:39-40)

And it only gets deeper, the further one goes.

to the incoming signals, in response to what they experience {<sup>6</sup>}. We describe them as being "conscious" or "aware {<sup>7</sup>}" of that environment. However, in this model, this term "consciousness" will be delimited in a particular way.{<sup>8</sup>} It will only be applied to the type of consciousness, awareness and intention exhibited by *homo sapiens*.{<sup>9</sup>} Animals, birds, frogs and fishes obviously exhibit something akin to consciousness, and it appears that simpler non-plant lifeforms and possibly even plants manifest a still more primitive version of this thing{<sup>10</sup>}. But we will not

<sup>6</sup> What they 'experience' may simply be the product of the neurological system they possess and the related genetically encoded algorithms that sort, classify and interpret incoming data streams. This statement is only true, however, if there is no sort of "spirit" present which is independent from the neurological system itself. (Parenthetically, note that we believe that even *homo sapiens* fails to perceive an objective, unqualified reality. Much more in later chapters.) Objective reality doesn't exist independent of a creature's nervous system. "Reality", to this point in this note, as an individual of any specie perceives it, is merely the byproduct of its nervous system which is immersed in monumental quantities of indifferent, unrelated, uncorrelated data which is collected by its input devices, i.e. sensory organs.

However, if humans, animals, etc. possess something we might call a 'spirit', then we have a peculiar hybrid, from which each individual's perceived reality derives: a spirit+neurological system that jointly processes input data collected from this three-dimensional world in which we temporarily reside. Here we do believe that creatures possess something termed "spirit". This chapter deals with the various types of those spirits, of which only human spirits are construed as having consciousness.

<sup>7</sup> These terms actually are not equivalent, though customarily we interchange them. This awareness is mediated, at least in part, by the neurological system of the creature, which collects data and processes it in ways specific to its specie.

<sup>8</sup> But this delimitation is not nearly as astonishing as that developed for the term 'consciousness' by Hinduism. Here's a brief intro to that type of philosophy taken from the *Upanishads*.

"Turiya (Sanskrit: "the fourth [level]"), in the Indian philosophy of the *Upanishads*, the highest level of consciousness. The notion of *turiya* occurs primarily in contexts in which a hierarchy of levels of consciousness is sought to discover the nature of consciousness in a state beyond phenomenality. The first and lowest is that of the workaday consciousness in wakefulness (*jagarita*); beyond that is the level of partly dephenomenalized consciousness in dreams (*svapna*); beyond that is the consciousness of deep, dreamless sleep (*susupti*), almost wholly dephenomenalized but still leaving on waking the consciousness that one has slept. The *turiya*, or fourth level, exceeds the last in that it does not reawaken to the phenomenal world."

Nowhere in this work will we attempt to delve that deeply into consciousness. Levels of consciousness for humans is a reality, we agree, but we will not enter this domain where differentiations are made between different levels of consciousness of humans. Go to the Hindus for that sort of sophisticated analysis.

<sup>9</sup> Grof describes consciousness in an insightful way:

"In [the] 'normal' or usual state of consciousness, individuals experience themselves as existing within the boundaries of the physical body (the body image), and their perception of the environment is restricted by the physically determined range of the exteroceptors...Finally, in a rather large group of transpersonal experiences, consciousness can appear to encompass elements that do not have any continuity with their usual ego identities and cannot be considered simple derivatives of experiences in the three-dimensional world."

(1977:55)

<sup>10</sup> In regards to the location of consciousness, neurologists and psychiatrists have tried to locate its seat within the brain, but without success. The cortex was postulated as that center at one time, subsequently falling from favor due to its apparent major role in integration of brain functions. Similarly, the reticular formation has been proposed as the seat, but also suffers on deeper inspection. The nearest we will come here to making a statement at all is to assert that it is located in the brain. However, even that is fudging a bit as you see in the next paragraph. (See 24 BRAIN ANATOMY AND PHYSIOLOGY for a detailed discussion which overlaps a bit with this one.)

Noone can (1) define consciousness, nor (2) locate it. And we are not surprised. And we doubt that ever will be able to because it is a function of the SPIRIT, not the mortal brain, therefore will remain invisible to mortal analytical techniques. It, ultimately, resides in the transient [not transcendent!] spirit. Granted, there are more-complex-than-we-can-even-comprehend interrelationships between the mortal brain and spirit, but the mortal brain is merely an instrument required by the complex technology required to interface the two brains (not two consciousness). Some of the aspects of the nature of our consciousness are more than likely artifacts of this interface process. Perhaps some of them are even unintended, though inevitable, consequences, that are somehow accommodated in the final version prescribed by the Lord.

(continued...)

apply the term 'consciousness' to their primitive type of responses. In this chapter, we will explore the types or levels of mortal 'awareness' and consciousness<sup>{11}</sup>, and the nature of obedience of intelligence<sup>{12}</sup>. We believe that these differences are related to differences in their types of spirits.<sup>{13}</sup>

### LATENT OBEDIENCE:

Going back to the beginning of our spirits, and the spirits of the animal kingdom -and the spirit of plants?<sup>{14}</sup>- we bump once more into the process of transforming raw intelligence into the entities we loosely term 'spirits'.<sup>{15}</sup> As noted above, it is believed here that raw intelligence, of which we believe these mysterious spirits are constructed, possesses various properties. If intelligence is in fact some sort of substance, it MUST have qualities and properties of many types that an investigator, who can "see" it, can discern and categorize in variously. As also noted above, the most important of these properties for this chapter, is the latent property, of 'obedience, that is analogous to free agency. There obviously is not a satisfactory term in human languages that can be used to describe or name this property

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<sup>10</sup>(...continued)

Here we will simply pretend that we know what consciousness is. Please cooperate.

<sup>11</sup>We wonder just how a god views our larval consciousness from His/Her perspective. Does a god also possess or exhibit consciousness? Spirits, after being freed by the resurrection, will be creatures that are intrinsically filled with properties and qualities that may also transcend the provincial variety of consciousness we exhibit here. Mayhap the thing is a byproduct of mortality only. We will leave that question open, however, until we get a chance to talk with the engineers.

<sup>12</sup>The concept of obedience of intelligence -i.e. spirits- is critical to our discussion of consciousness here. Obedience comes in different flavors: the more primitive a creature, the less 'intelligent' its response to stimuli, etc.

<sup>13</sup>We note quickly that we don't know what we are talking about when we refer to 'spirits'. We, however, aren't alone. Noone else does either.

Lockean philosophy provided an early, philosophical concept of consciousness, as did Kant, the latter placing more emphasis on it and its manifestations. And there has been a wide range of offerings in between. More recently, Sartre offered his own derivative concept [contrapoised to Hesserl in his seminal 1937 publication, THE TRANSCENDENCE OF EGO] which has served as one of the foundation blocks of 20th Century existentialism. And far-eastern religions offer their own versions of this ineffable thing, Buddhism, Hinduism, Tantricism, etc. Indeed, those religions appear to be primarily concerned with consciousness, rather than with good-acting within a set of rigid stipulations and boundaries like those perpetuated by us neurotic Judaeo-Christians. Kundalini yoga has as its sole objective the attainment of perfect enlightenment which only results when an adept is capable of reaching the level of pure light and perfect knowledge which is the highest form of consciousness.

<sup>14</sup>For details about the doctrine that "all things were created spiritually before they were created mortally", see chapter 32. MICROBES, ALGAE AND LICHENS. Many peculiar consequences to that doctrine.

<sup>15</sup>This term, 'spirit', is actually not at all explanatory even though we use it freely, as if we knew what it meant. We don't. It is a cover term for something that exists, which somehow fills some sort of "space" inside of our bodies, or which is somehow attached to them, and which departs at the termination of mortality. But we do not know what it is. This doesn't mean we shouldn't use the term or that we should replace it, because it is valid to use symbols. They allow us to manipulate abstractions. We can accomplish much as is well exemplified in the world of science where we still don't know what electricity really is. So using the term spirit allows to do mental gymnastics that would otherwise be impossible. But we really don't know what a spirit is.

of intelligence, because it is only an intellectual and theological construct that has no objective correlate in this three-dimensional world.<sup>{16}</sup> However, as we search for terms that might be used to capture this fact, we might refer to a "tincture" or "essence" of the intelligence matter.<sup>{17}</sup>

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<sup>16</sup> Perhaps an Amerindian language would have a term that would be a closer approximation of this property than "awareness".

<sup>17</sup> I'm not sure you, Dear Reader, are ready for this foot note. I wasn't ready for a long time. It takes a while to assimilate its import. And it is staggering. Here is a gift from Gary Zukav (who merely borrowed it from Buddhism and physics).

In THE DANCING WU LI MASTERS, he does an extraordinary job of translating the arcane concepts of quantum mechanics into everyday language, and of showing their relationship to classical (Newtonian) mechanics. A book with a title like this obviously is going to end up squarely in Eastern philosophy, isn't it? And it goes much deeper into those philosophies than I have so far in these footnotes while referring to the Tibetan Book of the Dead. Zukav gets into the basic particles of the physics of this world, and in the early chapter entitled "Living?", he discusses experiments done in 1807 by Thomas Young, which demonstrated the wave aspect of light beams. He was forgotten for a century but Einstein dug him up again. Anyway, Young's experimental apparatus consisted of a diffraction grating, a light source and a recording medium. Light was shined through the grating and the pattern of bars of light on the recording medium proved that there was interference which is characteristic of waves, not particles.

That same apparatus has now been updated a bit, and was used by Henry Stapp for a slightly different experiment. In this case, the experiment involved the two slits in the diffraction grating. Stapp shined a light on the grating with both open, and recorded the positions of the resulting bars of light. Then he closed one of the slits and shined light onto the grid. The light beam obviously went through the open slit to be recorded in spot on the photographic plate. But the stunning discovery was that the single slit photograph indicated that the photons went to locations that were DARK when both slits were open!

And he repeated the experiment.

And he got the same result.

And, then, he asked, how did the photon in the single slit experiment know that the other slit was closed? He said in 1977:

"The central mystery of quantum theory is, 'How does information get around so quick?' How does the particle know that there are two slits? How does the information about what is happening everywhere get collected to determine what is likely to happen here?" (1977:191)

Zukav notes that there is "no definitive answer to this question." He goes on to explain that some physicists, like E.H.Walker, speculate that "photons may be conscious!" [Zukav's emphasis]

"Consciousness may be associated with all quantum mechanical processes...since everything that occurs is ultimately the result of one or more quantum mechanical events, the universe is "inhabited" by an almost unlimited number of rather discrete unconscious, usually nonthinking entities that are responsible for the detailed working of the universe. (Walker 1970:175-6)" (Zukav 1977:88)

Zukav goes on in the text to draw a parallel between the Buddhist conception of the universe and quantum mechanics, and says:

"Since we are also organic, there is a possibility that by studying photons (and other energy quanta) we may learn something about us." (1977:88)

This business of Eastern Philosophy's age-old belief in this type of cosmic interaction is also shown by Woodroffe's early 20th Century work where he translated many sanskrit texts, and supplied commentaries on them for the benefit of ignorant occidentals like us. Here is one example of this cosmic conception of the universe:

"The universe is an infinite stress-system. All centres, near or distant, are in constant interaction. For instance, if a lump of matter be suddenly created or annihilated now in space thousands of billions of miles way from us, that event will certainly affect the entire stress-system of the universe, of the earth and of A's organism for the matter of that. The effect may be inappreciably small, if the event in question be small, or too far way. But this only means that our sense-organs and perceptive machinery have been so constituted and adjusted that they ordinarily do not record disturbances (sound, heat, light and the like) which do not come within certain limits of intensity, duration, and so forth. But this does not mean either that the distant event has failed to influence our organism and machinery at all, or that, having influenced it, it has not contributed its share to the general, vague, massive feeling, partly semi-conscious and partly sub-conscious, which always clings to and constitutes a sort of "background" of all definite and recognized feelings or perceptions that we may have in life. In fact, it must follow a priori from our position in the cosmic stress-system (which has no "watertight compartments") that every move in this cosmic dance must produce a corresponding tremor in the chords of our feeling, and that the "clear notes" which one hears from those chords are always set in a background of half-tones and subtones--a general, massive, undiscriminated, unrecognized chorus of notes--to which the movement of any corpuscle anywhere in boundless space must have borne its share. The clear note is gross; this background of sub-notes represents the realm of subtle variously graded. The first with the second is the concrete whole of feeling; it is an abstraction and unreality without the second." (WOODROFFE

(continued...)

There is little evidence to cite to justify this claim, that there is an essence or characteristics or quality of intelligence that is a primitive analogue to, or precursor of, consciousness and/or obedience. But there is a suggestion of evidence described in the immediately preceding footnote. Another scrap of evidence that we might drag in here in support of the concept of obedience of intelligence involves the Biblical scriptural passages that state that mountains can be moved and waves and wind can be stilled through the exercise of faith<sup>{18}</sup>. This seems a long way from consciousness, most likely because the doctrinal point that is usually made with these passages, is that faith is a powerful thing. That's obviously true. But these passages have at least one additional meaning that we will discuss.

### WAVES, WINDS AND WINCHES:

Take the famous passage of the Christ sleeping in the company of his apostles in a boat during the storm on the Sea of Galilee. When He responded to the fearful pleas of His disciples, Christ arose and stilled the waves and calmed the storm. He waved His hands and He spoke words of power to the wind and water, both of which probably meant nothing.<sup>{19}</sup> But in the process of doing those things, His spirit was somehow exercising the power of the priesthood which He possessed.<sup>{20}</sup> When He did this, He exerted authority over the elements that were behaving in a manner that discomfited His disciples, though not Him, at that time<sup>{21}</sup>. The

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<sup>17</sup>(...continued)  
1954:175-6)

Our apologies for the length of this quote (and this footnote), but it is necessary so that you see how comparable the Buddhist belief is to that of the modern physicists just quoted by Zukav. And, the remarkable fact is that Buddhists have thought this way for two millennia. Then we begin to wonder, "How were they so astute to sort this out? Were they in some manner 'inspired' by the cosmic consciousness?"

And this tickles me. We believe that somehow intelligence, whatever it is, is this cosmic consciousness that informs everything of everything everywhere. The entire universe is filled with this intelligence or cosmic consciousness which constitutes the medium -the aether- through which info is passed around. About us.

<sup>18</sup> See footnote 27 of this chapter for references to other ancient religious texts which all refer to spirits possessing mortal matter. Eastern religions also accept the reality of these types of spirits. Indeed, in some form of Hinduism, there are believed to be 8,400,00 types of reincarnations possible. These range from plants to animals, birds, etc. So they are all obviously assumed to possess some type of spirit.

<sup>19</sup> It is unlikely that arm motions or aerodynamically-myoelectrically induced vibrations of the vocal cords and movements of the hemidiaphragms have anything to do with the activation and application of the eternal priesthood. Those gestures, like the mimes of other ordinances, e.g. baptism, were probably little more than (1) a ritual for the viewers' benefit, and (2) a vehicle for an individual to get his spirit on track. The actual mechanics of activating probably involve basically spirit-level processes, not mortal body behaviors or actions.

<sup>20</sup> Now don't ask us how one "exercises" the priesthood because we haven't the vaguest idea; it's the equivalent of doing real magic as far as we're concerned.

<sup>21</sup> Since I was a child, I have wondered whether these naughty elements would have really destroyed the ship and taken the life of the Christ. That is what Sunday school teachers persuade kids is true when they point out that the disciples had insufficient faith. I doubt that they intend to convey that meaning, but it

(continued...)

elements heard Him and were obedient, so they calmed down.

Now here are the essential points from that story: first, the elements apparently heard His commands. They were able to sense in some way His authority when it was directed at or toward them.<sup>{22}</sup> Second, after sensing this authoritative command, these elements of nature determined in some manner that obedience was in order. And third, they performed in the prescribed manner. This set of three steps is likely not what actually occurred, but they are analogues of the type of processes that occurred in some manner when His influence was exerted on the elements, with the result that they did in fact alter their behavior.

If they were able to actually obey in a manner something like this artificial, arbitrary analysis, then raw intelligence had to possess latent properties of some sort. Remember that it is assumed here that everything, including elements, possess, or are imbued with, some form of intelligence. And these properties enable the mortal entity or matter to sense and respond to authority or priesthood. Such properties are probably operational at all times, though there is no evidence either way. There is no evidence that we, as mortals, can see.

It is readily admitted that an alternate theory would be to assume that the priesthood is able to act like a cosmic winch, or like a wet blanket, etc. It, by itself, could move things around in bulk, or could calm them down, etc. But isn't it more elegant to postulate the following?

- 1) **Intelligence possesses the property of latent awareness.**
- 2) **Awareness entails the property of obedience.**
- 3) **Matter contains intelligence.**
- 4) **[Matter+intelligence] is capable of sensing authoritative commands directed at it.**
- 5) **[Matter+intelligence] is capable of carrying out the order it detects<sup>{23}</sup>**

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<sup>21</sup>(...continued)

is inevitable at one level.

This little story is actually a complicated one after all. Since Christ was living as a mortal, and was subject to death like a mortal, it would appear that these indifferently rowdy elements would have claimed His life, along with the lives of the others, in this setting if they had actually capsized the boat. These disciples weren't city dudes on a boat for the first time. They were experienced fishermen who knew the waves and winds of Galilee, and they were apparently truly frightened so there must have been a significant danger of death. One is unsure, then, whether this was just a set piece created to enable Him to do some more teaching, (meaning that His life really wouldn't/couldn't have been taken by the elements), or whether this actually was a situation in which He would have been killed with them, if the disciples hadn't had the wisdom/fear to waken Him and implore His protection.

<sup>22</sup> Once more, we make the point that we do not understand what the priesthood is. We don't really comprehend what it is that is being "directed" at something or someone. Is it a sort of ray or a powerful beam? Is it like radiation? Is it a quantum entity like a particle, or is it wavelike? Is it like the electromagnetic spectrum that encompasses a vast range of "frequencies" which each have their specific application, with different energies and wave lengths? Who knows!? Whatever it is, it is real.

<sup>23</sup> Remember to look in chapter 8. BLACK MATTER, INTELLIGENCE AND COSMIC BULLDOZERS for additional information on this business of elements being obedient to the priesthood.

We think so, so we will stick with these ideas.<sup>{24}</sup>

### TYPES OF SPIRITS:

So how does this all fit into consciousness of animals and humans? Well, we do possess those things called spirits, which are created from intelligence. And it is believed here that animals and water and rocks and trees and flowers all possess spirits created of intelligence<sup>{25}</sup>. But there are differences between each type of "spirit" possessed by each of these groups <sup>{26}</sup>. We claim that those differences result from the manner in which the priesthood created the different types of spirits from intelligence<sup>{27}</sup>. And the process, which must be mediated through the priesthood, hence most likely a set of ordinances, was different for each type of spirit.

For the purpose of this chapter, the basic difference between these types of spirits is the degree of consciousness possessed by each, and the degree of freedom resulting therefrom. This obviously doesn't explain the processes, but it describes one of the consequences thereof. If we knew something about intelligence and about the powers of creation, we could take back-bearings to

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<sup>24</sup> Let's return a moment to an idea mentioned previously, just to reinforce it. When we say that the elements possess intelligence, and fit that concept into the explanation of how this world was "created", we note that the elements which were utilized in the creation process were obeying the priesthood orders given by Christ, Michael and Co. That gives the appearance of mortal matter moving in response to scientific laws. But we claim that the process was that of the intelligence inherent in the elements acting under the guidance of the priesthood.

<sup>25</sup> Tantric Buddhism also believes this way:

"It is displayed in the Forms evolved as an increasing exhibition of Consciousness from apparently, though not truly, unconscious matter, though the slight consciousness of the plant and the greater consciousness of the animal, to the more highly developed consciousness of man, who in the completeness of his own individual evolution becomes freed of Mind an Matter which constitute the Form, and thus is one with the Supreme Consciousness Itself. (Avalon 1978:51)

This illustrates the present concept of graduated types of consciousness.

<sup>26</sup> Alan Watts suggests comparable ideas in THE WAY OF ZEN and NATURE, MAN AND WOMAN. For example, in the latter he says:

"The difference between ourselves and the animals is possibly that they have only the most rudimentary form of the individualized consciousness but a high degree of sensitivity to the endless knot of nature." (1958:8)

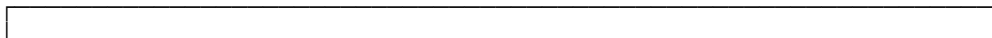
As is evident below, we share this perception, the difference being that we have elaborated it in some detail.

<sup>27</sup> We do believe that all 'spirits' must be created. Matter doesn't just somehow possess it. This is a strong claim, but we will retain it.

determine something about the ordinances that do these things.<sup>{28}</sup>

After thinking about the types of entities on this earth that all possess intelligence, according to this doctrine, one begins to suspect that the intelligence contained by a cup of water must be dramatically different from that possessed by an ungulate, that the intelligence in a gold ring is different from that in a maiden hair fern, and so on. But we suspect that the type of intelligence in one plant is likely to be similar to that possessed by all plants, and similarly, that the intelligence of plants is probably quite different than the intelligence possessed by birds.

And after starting to group mortal entities this way, according to the sophistication of the intelligence that they most likely contain, we then hypothesize a hierarchy of spirit types, based at least, on the degree of primitiveness or refinement of this property of (free) agency. And in this chapter, the degree of refinement is manifested as the quality we have called awareness.<sup>{29}</sup> On the following page is a simple schema that illustrates this hierarchy with some examples of mortal things. We will now expound a bit on each of these different classes, trying to demonstrate that this hierarchy is at least an interesting model.



#### CLASS 1 SPIRITS:

The simplest, most primitive type of intelligence in this system is raw intelligence itself. We don't know whether it can actually exist in isolation from some body or mass of another type of matter, but if it can, then it must be the lowest form. This could be the black matter that some physicists suspect may fill the

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<sup>28</sup> We like it that there is non-canonical evidence for the extra-mortal existence of "something" that lives on after death. Grof's patients' reports lead him to say:

"Those who see themselves as an insignificant and impermanent speck of dust in an immense universe become open to the possibility that the dimensions of their own beings are commensurate with the macrocosm and microcosm. Consciousness here appears as a primary characteristic of existence, preceding matter and supraordinate to it, rather than being a product of physiological processes in the brain. It seems to be quite plausible that consciousness and awareness are essentially independent of the gross matter of the body and brain, and will continue beyond the point of physical demise."  
(1977:57)

As an objective scientific-type, he can't stoop to refer to "spirit or soul", but that is exactly what he is acknowledging in this comment.

<sup>29</sup> I wish we had a better term to use than intelligence to describe this raw material because the term is so polluted, in English at least, that there are subtle overtones that I wish were not being communicated when we use it.

immensity of space<sup>{30}</sup>. Whatever it is, it is believed, a la Joseph Smith, to be the raw material from which all higher forms of spirits are created.

### CLASS 2 SPIRITS:

The second level of spirit is that which had been separated from the main mass of intelligence and given an identity in some way that makes it "fit" into natural elements which compose worlds and meteors and stars. This class of spirits is as unmodified, in terms of properties, as the amorphous mass in Type 1 is. The difference is that it has been given a form of some sort that allows it to conform to the shape of the elemental mass to which it belongs.<sup>{31}</sup> It co-occupies the same three-dimensional space as its host or owner.

The obvious and important consequence of this shaping of dumb intelligence with cookie-cutters of different types is to provide the three-dimensioned matter<sup>{32}</sup> of our world<sup>{33}</sup> with its own spirit. This allows it to be obedient to the priesthood. Without its own spirit, the elements which are composed of nothing more than the basic building blocks of the cosmos, eg. different flavored quarks, neutrinos, basic forces, etc., would not be able to be controlled. Postulating Type 2 spirits for the elements, spirits which possess the latent awareness mentioned above, which includes the obedience mechanism, provides a tidy mechanism for creation of worlds and controlling elements.<sup>{34}</sup> When authority is

<sup>30</sup> However, as noted elsewhere, black matter is currently loosing its place as the explanation for the invisible matter that seems to fill space. But whatever this matter is, we will make the strong claim that it is the equivalent of intelligence.

<sup>31</sup> How or why it should even belong, to something isn't clear. But I suppose the analogy is the manner in which our own spirits 'belong' to our own bodies. They are apparently assigned to and retained there through the power of the priesthood. Sort of a weak answer, an appeal to authority which is a chicken way to argue.

<sup>32</sup> There may be 3+<sup>n</sup> dimensioned realities that also conform to this model, but mortals haven't yet figured out how to get to such realities, and never will during mortality.

<sup>33</sup> I hesitate to say "universe" here, though that is probably correct. The interesting issue here is whether intelligence exists in other-dimensioned realities, and if so, whether it is like the intelligence of this universe and whether it behaves in the same way.

<sup>34</sup> The Qumram brethren, who may or may not be the same brothers known as the Essenes, stated it this way in **THE BOOK OF HYMNS** or **PSALMS OF THANKSGIVING**:

"When, too, in Thy power Thou didst create  
earth and seas and deeps,  
in Thy wisdom didst thou set [with]in them  
[spirits immortal],  
thereby to dispose to Thy will  
all that therein is."  
(HYMN 1<sup>1</sup> in Gaster 1976:145)

Gaster goes on:

"The doctrines of controlling spirits may owe something to Iranian ideas about YAZATAS, who likewise 'animate' phenomena and bestow help upon men." (1976:236)

(continued...)

exercised or directed at them, the elements will obey. Neat and tidy. (And probably wrong.)

### CLASS 3 SPIRITS:

Class 3 spirits are abundantly distributed on our world, though they are apparently absent in the rest of our solar system. These are the next higher level of spirits that have undergone more "shaping" during the spirit creation ordinances that was done to Class 2 spirits.<sup>{35}</sup> This is the spirit type found in the plant world which possesses more complex responses to the environment than do Class 2 spirits. For example, this kingdom possesses an orderly procreation sequence and life cycles that obey more complex sets of natural laws than do Class 2 spirits. Abraham (or was it Moses?) said that all things, including grass and trees, were created spiritually before they were created mortally<sup>{36}</sup>. If that's so, then the reference would include the process of making these Class 3 spirits which come down to find their way into clothing structured of molecules of water and carbon, etc. which respond to temperature, water and

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<sup>34</sup>(...continued)

This doctrine persists today in the Zoroastrianism practiced by the Parsees in India. And in the Ethiopic Enoch we find:

- "5. He *showed me* the power of the moon's light, that its power is a just one...  
 9. The spirit likewise of the sea is potent and strong...The spirit of the frost has its angel...The spirit of the snow closes in its strength, and a solitary spirit is in it...  
 10. The spirit also of mist dwells with them..."  
 (THE BOOK OF ENOCH, LIX, in Laurence 1976.)

And in JUBILEES, one of the Old Testament Pseudepigraphic books, we find comparable doctrine:

"For on the first day he created the heavens...and the angels of the spirit of the cloud and darkness and snow and hail and frost..." (Wintermute JUBILEES 2:3)

Notice the relationship between the Enochian fragment and Jubilees. There appears to be a sharing/borrowing of some sort between these two traditions.

In any event, we have here a wealth of evidence supporting the thesis of spirits in matter.

<sup>35</sup>Gaster makes another comment that supports this differentiation between these two classes:

"There is, however, an interesting alternative. By reading a single word somewhat differently, some scholars have extracted the sense that, though mountains and hills were indeed inarticulate and seemingly unresponsive, trees and flocks' recognized the excellence' of David's words and music." (1976:123)

He actually groups plants and animals together, which we don't, but he does class the mountains into a different group just as we do.

<sup>36</sup>See chapter 32. MICROBES, ALGAE AND LICHENS for details on this spirit creation business. Most confusing after you actually get right down to the question of how that doctrine accounts for flagellates, viruses, etc. Moses 3:5,9 seem pertinent here.

<p><u>TYPE 1 Spirit: UNFORMED INTELLIGENCE</u></p> <ul style="list-style-type: none"> <li>-No examples are known</li> <li>-"black matter' may be this material</li> </ul>
<p><u>TYPE 2 SPIRIT: MINERAL KINGDOM</u></p> <ul style="list-style-type: none"> <li>-water</li> <li>-elements</li> <li>-gases</li> <li>-wind<sup>{37}</sup></li> <li>-stars</li> <li>-earth</li> </ul>
<p><u>TYPE 3 SPIRIT: PLANT KINGDOM<sup>{38}</sup></u></p> <ul style="list-style-type: none"> <li>-trees</li> <li>-grasses</li> <li>-flowers</li> <li>-shrubs</li> <li>-vegetables</li> </ul>
<p><u>TYPE 4 SPIRIT: ANIMAL KINGDOM</u></p> <ul style="list-style-type: none"> <li>-fish</li> <li>-birds</li> <li>-crustaceans</li> <li>-insects</li> <li>-animals</li> <li>-fossil hominids<sup>{39}</sup></li> </ul>
<p><u>TYPE 5 SPIRIT: HUMAN KINGDOM</u></p> <ul style="list-style-type: none"> <li>-All races</li> </ul>

**TABLE 1. TYPES OF SPIRITS**  
**(with some examples of each type)**

<sup>37</sup> "Wind" is actually a physical process, not a separate type of entity. It is an expression of energy in molecules of oxygen and nitrogen, which energy causes them to move in some direction, doing work of various sorts. I just list it, however, because I wanted to illustrate how intelligence is involved in the Galilean boat ride.

Recall that energy and mass are equivalent, so "free" energy must also be accounted for in this model, which means that wind must be accounted for. The model must also account for all electromagnetic entities, heat, potential energy, etc. And they all must somehow fit into the resurrection process.

<sup>38</sup> We intentionally beg the question regarding the assignment of creatures that possess both plant and animal traits, like hydroids, crinoids, etc. It is entirely possible that this small group of beings argue against the division here of plants and animals.

<sup>39</sup> Pay attention to this assignment.



sunlight.<sup>{40}</sup>

In regards to this class of spirits, it is interesting to note that botanists are demonstrating some surprisingly sophisticated responses of plants to various stimuli. For example, there appears to be some sort of communication system that some trees exhibit. If some trees are attacked by insects, they respond by altering their leaf chemistry and then begin production in their leaves of chemicals that are distasteful, or even harmful to the insects.

That seems like a reasonable response to threat, but the surprising fact here is that neighboring trees which are not experiencing depredation by the insects will also begin to secrete the same sorts of chemicals, eg. tannins, acids, etc. So the question is, how did the unaffected neighbor know to produce those chemicals? Botanists suggest that the affected tree released or secreted a chemical that was released into the air and then carried to the neighboring tree. And this messenger substance may constitute a signal to the unaffected trees, which then responded by protecting themselves by producing the chemicals before the insects found them.

One could argue that this was a purely chemical process, wherein the neighbor's sophisticated chemistry was simply following a particular pathway that was genetically engineered by evolutionary pressures over time. That is a believable argument. The problem is how to define 'communication'. If the response in the unaffected neighbor is triggered entirely by the chemical molecules, then it is simply a chemical process. But if the communication is more than a purely chemical process -and there is little evidence it is- it becomes interesting in this discussion. In the present framework, we will keep open the possibility that there may be, though there may NOT be, some relationship of these adaptive responses to intrinsic "spirits", though the relationship is not evident.<sup>{41}</sup>

This class of spirit exemplifies nicely a problem for this conception of intelligence+mortal matter. We really don't know whether this class of mortal being possesses its own spirit, or whether it is simply endowed with intelligence as in Class 2. For that matter, we don't even know whether there is anything like spirits or intelligence that are in these beings. But ignoring the latter possibility, since we are assuming the opposite, we must decide between plant spirits and generic intelligence. If there are indeed plant spirits, then there is no problem, but if there

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<sup>40</sup> This comment triggered a bunch of other questions that someday we will take in hand, but not now: when plants, animals, birds, fish, etc. are coming down to be implanted in their own bodies, is there a set of priesthood ordinances that apply to enable the process? Human spirits go through a highly complex set of birth ordinances as they leave the pre-existence and come down to be implanted into a mortal body. Do plant spirits experience analogous ordinances? And, on the other end of a mortal plant existence, are there death ordinances analogous to those that humans experience, which apply to plant spirits? There is no evidence of any kind to drag in here, nor is there even any scripture that could be bent into a shape that would even suggest something relevant. What do you think?

<sup>41</sup> The effect of music on plants has been debated variously. Some allege that the effect of the right type of music is to stimulate growth, etc. If this is true, does it have any bearing on the issue of plant spirits? And music can also affect animals and poultry, as demonstrated by experimental evidence.

are no spirits, there is. In that case, we have to explain how it is that intelligence "gets into" the carrot at all. There would be no priesthood ordinance that would transfer a spirit into the entity because there would be no spirit. So how would intelligence get in? We don't know. One could argue that there is actually a correspondence between a tiny unit of intelligence and molecules or atoms of mortal matter, and that when a seed germinates and takes in additional molecules of chemicals dissolved in water to sustain its growth, those molecules carry with them their own portions of intelligence.<sup>{42}</sup> And in this way, the whole carrot will be filled with intelligence.

But we recognize the possibility that there may not be pre-shaped spirits, rather simply an omnipresent mass of intelligence that "fills" all matter and 'things'.

"Curioser and curioser," said Alice.<sup>{43}</sup>

#### CLASS 4 SPIRITS:

Class 4 spirits share refinements of properties and qualities that represent sophistication beyond the properties of Class 3 spirits. Anatomically, this class includes animals, insects, aquatic living non-plants, birds, etc. Physiologically, all members of this class move three-dimensionally in their environment and interact in more complex ways with it than do plants. Lizards, condors, sharks and lemurs typify this group. Starfish and butterflies also fit here, but it is unclear whether creatures like crinoids do.<sup>{44}</sup> The most sophisticated member of this group is the primate group which includes gorillas chimpanzees and baboons.

But, what about the fossil hominids? *Zinjanthropus*, *australopithecus*, etc. appear to be intermediate developmental

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<sup>42</sup> But this just pushes the problem back one step. How is there such a correspondence between the units of mortality and intelligence? Seems strange to postulate such a correspondence. However, it is possible to not maintain that there is actually a corresponding division of intelligence into discrete units corresponding to molecules. Rather, one would just assume that the "right" amount of intelligence is fitted into each molecule, thereby being able to fit neatly into whatever sized molecule is involved. And for those of you who dabble in chemistry even less than I do, molecules do in fact range dramatically from ultra-small to ultra-large.

<sup>43</sup> Chapter 2, page 13 of ALICE'S ADVENTURES IN WONDERLAND. Lewis Carrol's observations seem to fit right in with much of this stuff.

<sup>44</sup> We assume that this classification of mortal things can also be applied to the dinosaurs, and crinoids, and brachiopods, etc. It would be surprising if any of the conditions and processes that exist today in the world had not been operative through out the entire life of this planet. It is always possible, in a theoretical sense, that conditions have changed and that processes, etc. have also changed. But that would be a contradiction to the basic assumption that the priesthood is the same at all times in all places. Since we are assuming that it is the priesthood that governs all of this stuff, we do not believe that conditions and processes have changed over time.

phases between *homo sapiens* and the great apes<sup>{45}</sup>. Which class of spirit do/did they have, Class 4 or Class 5? We don't know, but for two reasons we will include them in Class 4. First, they were highly specialized physiologically and were ambulatory so fit into this group. Second, based on cranial capacity and evidence of tool making and possible religion, they were at least as sophisticated as the primates. By including them here, we derive a tidy explanation for the difference between our own class of human spirits and those of the (fossil) hominids: Their spirits are Class 4, while ours are Class 5<sup>{46}</sup>.

We also suggest that each of these classes should be subdivided. The gradation of classes would start from the most primitive type in the class upward to the most sophisticated. Take class AVES for example. Crows are sophisticated members of the class, grebes are fairly stupid ones, with there being a full spectrum of levels of complexity between them. Given this sort of gradation of competence and sophistication in the members of this class, it is reasonable to develop a hierarchy of spirit types within the class. And we might generalize this observation and postulate that there are levels within each of these 5 spirit classes<sup>{47}</sup>.

But before moving on, note once more the puzzle that involves the two classes 3 and 4. There are mortal organisms that display characteristics of both plants and animals, eg. hydra. This stationary creature, like crinoids, looks like a plant, with a stalk, stationed in one location. But it behaves like an animal in some ways. So which class does it fit into? Similarly, we don't know how to fit in the enormous world of microorganisms: fungi, yeasts, viruses, chlamydia, algae, bacteria and the bizarre prions postulated as the causative agent of the slow-growing spongiform encephalopathies like Creutzfeld-Jacob Disease, kuru from Papua New Guinea, and scrapie in sheep. Does it seem likely that the Creator would have created individual "spirits" for each of these peculiar entities which in some cases aren't even describable as 'individuals', rather colonies, and which appear to us to be essentially byproducts of the evolutionary sequence of this world, and which are likely to miss out on the resurrection.

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<sup>45</sup> One of the truly startling discoveries of modern genetics is the relationship between the genetic material of various species. Man and dogs share approximately 17% of their genetic material. That isn't surprising because there is obviously an enormous difference. But *homo sapiens* and the bonobo apes share 97% of their genetic material! That is the highest correlation between humans and any other group, chimpanzees only sharing 94%. The high correlation suggests to ethologists that we may be able to discover a great deal about humans by studying the bonobo. Unfortunately for humans, these creatures are highly promiscuous in very way.

But, we ask, how is it that any other group should share such a high percentage of genetic material with the genus declared to be the offspring of God? We don't but we are interested because this is so surprising.

<sup>46</sup> To digress for a moment, note the differences in the apparent intellectual capabilities of modern primates and fossil primates. The fossil record suggests considerably greater sophistication on the part of some of the hominids, when compared to modern primates. Based on this evidence, we might conclude that primates may be degenerate hominids! In a footnote elsewhere we note that the Land Dayaks of Sarawak are convinced that orangutans are degenerate *homo sapiens*.

<sup>47</sup> The sole exception is Class 5.

**CLASS 5 SPIRITS:**

The last class of spirits is that of Humans. These spirits are the ones which underwent the most complex transformation as they were formed before the pre-existence out of bulk intelligence.<sup>{48}</sup> They are the ones who were thereby endowed with the greatest potential for accomplishment. And of all the properties that were created or modified or altered by these ordinances, the most important one, we believe, is that of free agency<sup>{49}</sup>. That is what we consider to be that major difference between the primates and fossil hominids and humans. Free agency is the capacity to act totally independently, insofar as it is possible to act independently at all during the metamorphosis<sup>{50}</sup>, of other influences and to ignore safety rules and to take risks and act on hunches and to be extraordinarily creative. That is to be human.

A special note must be made about this special class of spirit: these spirits are clothed in bodies that are the result of a special creation. As noted elsewhere, it is believed within this model that there is, in fact, a marvelous mortal evolutionary process that led from the single celled organisms concocted from the Cambrian amino acid sea soup on up to the primates. But it is not believed that human bodies are the final stage of that evolutionary sequence. These bodies are special creations made by the Lord when the time was right to place Adam and Eve down here<sup>{51}</sup>.

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<sup>48</sup> We note, once more, that there are eastern religions that believe in a hierarchy of spirits, and believe that individuals progress from simpler to more complex forms through reincarnations and the effect of their karma. A successful life will lead to a higher level of life in the next round, and conversely, one that has done less well than before, will go to a lower level.

<sup>49</sup> As described above in FREE AGENCY-PART I.

<sup>50</sup> One asks whether even God is truly able to act independently. If He, too, must comply with the laws of heaven and principles of righteousness, then He is also constrained.

<sup>51</sup> The longer I think of this next fact, the angrier I get. Charles Darwin was a liar.

SHE: "Strong words, those."  
HE: "Evidence, then."

We have noted this elsewhere, but we, like Restak, can't resist repeating it. In 1859, Darwin published his Christianity-shaking book THE ORIGIN OF SPECIES which touted natural selection as the explanation for evolution. But in 1869, the man who helped him in that endeavor, communicated his concern about the relationship of the scheme to humans thusly:

"Natural selection could only have endowed the savage with a brain a little superior to that of the ape, whereas he possesses one very little inferior to that of an average member of our learned society?" Darwin apparently realizing the perilous implications of Wallace's statement, replied: 'I hope you have not murdered completely your own and my child.'  
(Restak 1979:76-7)

Darwin, the Dishonest, neglected to even add a foot note admitting that natural selection totally failed to prove that humans derived from the primates. Even his colleague Wallace reminded him of that problem ten years after the book was published, but he persisted in concealing the problem. While I can't fault him for claiming that man derived from an unbroken evolutionary chain, I categorically fault him with shoddy ethics for failing to admit, even in some cryptic manner, that he understood that his child may have been "murdered" by that problem.

(continued...)

**EVOLUTION EXPRESS:**

But let's digress for a moment. What about the 'evolutionary monster'? Is s/he real? The fossil record is persuasive. There has been evolution over the lifetime of this planet. As one moves through the geological record, upward from the oldest strata, i.e. Pre-Cambrian in the Paleozoic, toward the current age in the Cenozoic, it is evident that creatures have undergone small changes in adjacent strata, and that over time, the accretion of these changes produces dramatically different individuals.<sup>{52}</sup>

The alternative to evolution as the explanation for these changes, which produce entirely new creatures, eg. mammals from proto-mammals from reptiles, etc. is to develop a preposterous conception of God<sup>{53}</sup>. One would have to say that the creation of the earth was never completed. And who ever said that would also have to say that God keeps tabs on billions of billions of creatures and their environments, and then, at precisely the point in geological time, meaning points where the geological record indicates that there were significant changes, God would then reach in and tweak a gene so that the succeeding individual and generation would display the characteristics that are in fact shown in the fossil record. Preposterous.

God is, you recall, niggardly in His expenditure of energy. The Parsimony Principle, please. So He would not dabble in these trivial details that are adequately handled through the process of natural selection and related anatomical and physiological and chemical changes.<sup>{54}</sup>

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<sup>51</sup> (...continued)

HE: "Enough?"  
SHE: "Enough."

<sup>52</sup>

All evidence is that evolution was always toward increasing sophistication, and specialization. This occurred across every era and epoch, and there were no retrograde changes, with the sole example of an occasional deterioration of some body part into a vestigial remnant that was not required in the more specialized ecological niche the creatures found themselves subsequently in. But this isolated process does not disprove evolution. Even this fine body created by God has vestigial elements in it like our vermiform appendix for which there is no observed value.

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For those of you who are interested, that is precisely what Darwin the Dishonest was reacting against! In the Linnean Society where he and Wallace first presented their paper on the origin business, other papers did propose precisely that. They alleged that the Creator was STILL CREATING! That was the only way clerics could account for the fact that there is the constant shifting in species over time.

<sup>54</sup>

If one persists in that simplistic view of God and His hand in all modifications of mortal protoplasm, then he has to believe that He is STILL active here on earth, tweaking genes, causing mutations, etc. He is, in this simple-minded world, the Creator of the Burpee Big Boy. Do you believe that? Or how about tangelos and remarkably meaty turkeys? Is He the one who did this? If you don't believe in evolution, you better not answer that question negatively because if you do, you will be opening the door to evolution, and will eventual have to admit that it is real, and that it is even possible to force evolution through planned selection and breeding done by humans. And once you have done that, you have fully opened the door to evolution *in toto*.

There is no way God would sit around for 4 billion of our years, making all of the evolutionary changes we see in the fossil record. He has better things to do, like create more universes, etc. He uses natural algorithms that operate independently of Him.

**CONSCIOUSNESS:**

Now we get back to the title: consciousness. A consequence of allowing spirits to have FA is to imbue them with this property of consciousness.<sup>{55}</sup> The one entails the other. True consciousness is the highest expression of latent godhoodness in us. With this consciousness and free agency, we are simultaneously aware of abstract principles and laws, and of alternative choices in our environment which characterize those principles and laws in different ways. We are capable of evaluating the consequences of those various choices which present themselves to us at any point in time. Then we choose which ever option we wish, regardless of the consequences of the action we select. This is true consciousness, so animal or bird or fish consciousness is a severely restricted property because there has been some impediment left on the intelligence/spirit such that those spirits did not receive FA in the fullest sense.<sup>{56}</sup>

The most interesting question to note here revolves around the other two testing phases. Since spirits in those phases are required to live by faith, they must be veiled in a manner analogous to the veiling of mortality. We are obviously assuming that the immature spirits would otherwise have access to their full range of capacities, admittedly a weak assumption Perhaps the

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<sup>55</sup> I must be a buddhist! Listen to this from Evans-Wentz:

"...the creative ground of all metaphysical assertion is consciousness, as the invisible, intangible manifestation of the soul..."

The text continues:

'Thine own consciousness, shining, void, and inseparable from the Great Body of Radiance, hath no birth nor death, and is the Immutable Light,--Buddha Amitabha."

The soul [Ed.: or, as here, one's own consciousness] is assuredly not small, but the radiant Godhead itself. The West finds this statement either very dangerous, if not downright blasphemous, or else accepts it unthinkingly and then suffers from a theosophical inflation. Somehow we always have a wrong attitude to these things. But if we can master ourselves far enough to refrain from our chief error of always wanting to do something with things and put them to practical use, we may perhaps succeed in learning an important lesson from these teachings, or at least in appreciating the greatness of the *Bardo Thodol*, which vouchsafes to the dead man the ultimate and highest truth, that even the gods are the radiance and reflection of our own souls. No sun is thereby eclipsed for the Oriental as it would be for the Christian, who would feel robbed of his God; on the contrary, his soul is the light of the Godhead, and the Godhead is the soul." (1960:xxxix)

That sounds more like SMD that do the remainder of Christendom's perceptions of where our souls and spirits will end up if we achieve celestial glory! Amazing stuff, that Tibetan Book of The Dead.

<sup>56</sup> Evans-Wentz offers the following difficult passage, a *propos* the role and concept of consciousness in Tantric Buddhism:

"The human form (but not the divine nature in man) is a direct inheritance from the sub-human kingdoms; from the lowest forms of life it has evolved, guided by an ever-growing and ever-changing life-flux, potentially consciousness, which figuratively may be called the seed of the life force, connected with or overshadowing each sentient creature, being in its essence psychical. As such, it is the evolving principle, the principle of continuity, the principle capable of acquiring knowledge and understanding of its own nature, the principle whose normal goal is Enlightenment. And, just as the physical seed of a vegetable or animal organism--or even man's seed--is seen by the eyes to be capable of producing after its own kind only, so with that which figuratively may be called the psychical seed of the life-flux which the eyes cannot see--if of a human being it cannot incarnate in, or overshadow, or be intimately bound up with a body foresight of its evolved characteristics, either in this world, in *Bardo*, or in any realm or world of *sangsaric* existence. This is held to be a natural law governing the manifestation of life, as inviolable as the law of *karma*, which sets it into operation." (1960:42-43)

If you will take the time to sort through this gibberish-sounding passage, and hold judgement about reincarnation in abeyance, you will discover an approximation of the present perception of consciousness.

veiling in each phase is even basically comparable to mortal veiling. However, we doubt that is the case for the reason that the three environments are not in communication with each other. This suggests that the specific stimuli present in each are distinct enough that the spirit must be specifically prepared for each environment. Therefore, if veiling is required as we claim it is, it will be unique in each case. Finally, the question:

**What will be the difference in the consciousness exhibited in each of the three phases?**

We haven't any idea.

However, we observe that the difference will be priesthood-mediated in all cases. Since this is the case, we wonder to what extent the "veiling" isn't as much a priesthood-controlled characteristic of the environment itself, as much as a condition imposed on the spirit. We are unable to give specific examples of this, but we speculate that this is likely the case. Perhaps an analogy from mortality can be drawn from the electromagnetic spectrum and our senses.<sup>{57}</sup> This array of energy waves constitutes the major source of sensory input available to our mortal receptors, hence to the spirit. If the priesthood defines these conditions for the mortal environment, then the capacities of spirits in this phase must somehow matched thereto. The spirits must have access to that data source, so the veiling must allow the spirit brain-mortal brain interface to pass that data across to the spirit.<sup>{58}</sup>

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<sup>57</sup> See Chapter 26. ELECTROMAGNETIC SPECTRUM, 3+ DIMENSIONS AND SENSES.

<sup>58</sup> See Chapter 24. BRAIN ANATOMY AND PHYSIOLOGY for speculation about our conception of this peculiar realm.