THE UNIVERSAL SIGNIFICANCE OF THE SINGULARITY OF SELF, BIOCENTRISM and SYNCHRONICITY

…it's a wrap (of Möbius distinction)

This opus was not specifically intended as an endorsement of Lanza and Berman's theory of biocentrism. However, biocentrism does provide a useful scientific framework with which to tether the singularity of self to a universal 'Oneness' or 'Wholeness' that humanity has always intuitively known was always already there. In this sense, biocentrism is like the Mobius strip; with an elegant twist it turns the 'in' side out – or, depending on what side you're on, it turns the 'out' side in. This chapter also stitches together previously covered concepts, and is a stepping stone between the two major sections of this novel: Creativity, and Self-Creation.

In a bio-centric universe where 'physical' reality (the 'out there' universe) does not exist until it is observed (except in a quantum haze of probability), consciousness, or awareness, is the foundation of all creation. Consciousness turns possibility into reality. Consciousness is the bridge that connects the inside to the outside. According to Lanza and Berman, this 'bridging' is a unitary process (consciousness and the reality it 'creates' are co-relative) that also creates our sense of being or the feeling of 'me' (2016, p. 147). They surmise that "we can label all cognition as an amalgam of our experiential selves and whatever energy field may pervade the cosmos" (2009, p. 39).

In my mind there is in fact an energy field that pervades the cosmos, and it is this energy that ignites all creative processes. Through 'consciousness' the 'possibility' that is our universe is ignited and birthed by this creative energy. In a bio-centric paradigm 'mind' and/or consciousness are correlative to reality and "the 'universe' is simply the complete spatio-temporal logic of the self" (2009, p. 93). The inside is the outside, the universe is the self, and the self is the universe – all is one – connected together by synchronising energy.

As explained previously, it is in mind where algorithms create space and where events are organized based on an intuitive sense of time, or in other words, mind creates space and time – time is 'inner' intuition, and space is 'outer' intuition. Connecting it all together, in intuitive fashion, I believe that the sense of time may very well be the mother of consciousness.

Biocentrism is not easy to understand, mainly because we cannot possibly relate to a reality where time and space evaporate. Biocentrism is based on relativity, in all senses of the word – the relativity of time and space, the relativity of an individual's perspective, the relativity of consciousness, the relativity of 'identity' and the relative 'awareness' that results, and the relativity of quantum physics. Its central premise is that there is no objective 'out-there' reality. If this is true, which I believe to be so, then the faith in an objective reality is simply a mirage, envisioned by us, toward which we endlessly aspire – a sort of survival mirage that holds us to each other in a semblance of community.

Nevertheless, the 'objective reality mirage' to which we hold, or aspire to so fiercely, is/was created by those with the strongest, most compelling, and/or most convincing subjective view (religious, political, moral, economic and scientific). These views become programmed into our culture and via our culture they are programmed into us. This programming can be as simple as being taught what the colour red is verses the colour green, so we could all agree that a robin has a red breast. Then, when we all see a robin, we 'collapse' the colour of its breast into 'red'. The major reason we believe there is an objective 'out-there' reality is because we have been programmed to interpret 'out-there' the same way and thereby we see or collapse it into reality in relatively the same way. However, we do not collapse reality in **exactly** the same way. Our separateness provides much room for individuality and creative license. We may agree on the colour red, but your red could be my purple, and we won't necessarily agree that it matches the colour green.

Ironically, if one holds to the 'All is One' paradigm, then the truth is that we are not really separate at all, and if so, there may only be one subjective reality (a 'common-unity' of

which we are only tangentially aware – if at all). The 'objective reality mirage' we create is simply an echo of this **real** 'common-unity'. If we are grounded in a common-unity it therefore makes sense that, isolated in our separateness, we would aspire toward a common-unity in this world – it is innate[1].

Quantum physics has proven that conscious observation collapses possibility into reality, and Lanza and Berman's theory hinges on their definition of conscious observation. Consciousness, awareness, self, mind, and mind-system are the primary terms they use. Their definitions, however, seem to deliberately avoid a fundamental question: Who or what is the 'One Who Observes'? Is it singular or plural? Is it a conglomerate of parts that form a whole? Who's awareness is it that turns possibility into reality? Is it mine? Is my reality and my awareness a piece of a greater reality or awareness? Is it the awareness of the 'Oneness' of all to which we are connected? What is the self?

In a previous chapter of this novel, I explored the conscious and sub-conscious mind and its creative power. It is in this space where the boundaries between ego, self, higher self, collective and supra-personal become quite nebulous – although it is from within this space that much creative inspiration sprouts. Creativity is most certainly ignited (or amplified) by a creative energy that seems to be almost limitless once the conduit is established. I also suspect that this energy and our 'sub' conscious awareness are co-conspirators in the triggering of inspiration and intuition.

I cannot prove biocentrism. However, I can add credence to it – by assailing our assumptions about time and space (next), and through an exploration of self-creation and higher-self-actualization (next section). I also offer another pillar of support by attempting to define the connective tissue between the inside and outside of biocentrism, which, I believe, is energic.

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[1] Unfortunately, our innate desire and/or drive for common-unity is easily co-opted by powerful and compelling subjective points of view. The urge to globalize our grand political and economic ideologies (capitalism, socialism, feminism, democracy), and the 'one right' world religions is simply the bastardized echo of our innate desire for common unity.

The existence of a creative force and its link to consciousness is a not a new idea. Philosopher Henri Bergson coined the term 'Elan Vital' which he "linked closely with consciousness – the intuitive perception of experience and the flow of inner time" (Wikipedia – Elan Vital). From this 'Elan Vital', psychiatrist and phenomenologist Eugène Minkowski developed "his own concept of a *personal élan* – the element which keeps us in touch with a feeling of life" (Wikipedia – Elan Vital). As I noted previously, Carl Jung identified quite closely with Bergson's *élan vital* and turned the focus of his life's work to the study of the unconscious and the movements of this vital energy "...manifested specifically in the psyche of man" (Progoff, p. 59). For Carl Jung, this was a much broader 'cosmic' form of energy which he labeled 'the energy of the processes of life'. Prana and Qi are other labels for this creative energy humanity identified very long ago. My term for it is the 'Creative Force'.

As I stated previously, I believe the Creative Force is an innate constituent of the universe. In biocentrism, the creative force could be synonymous with life force, which is catalyzed by 'awareness'. Entangled with biocentrism, the creative force is that which infuses the 'mind-system', it ignites the creative process, and it nurtures the evolving universe. If we can imagine the possibility, through this force it will be created.

Through his extensive study of the subconscious, Carl Jung observed that there are meaningful connections between the inner psychic realm and the external physical world. *Synchronicity* was a term he used to describe the invisible 'energic' connection between human consciousness and physical reality. The essential element for synchronicity was "an experience of space and time", and since 'space-time' was relative, Jung eventually "concluded that time is an epiphenomenon of consciousness—conditioned by the psyche". Jung's insight that time, intuition and the 'in' side and the 'out' side of mind co-relate was significant. For, it is within biocentrism's spatio-temporal logic of the self where intuition is time sense, and synchronicity is an observation of the 'intuitive' bridge between internal time sense and external space sense. And, since our sense of time is the mother of consciousness (see

next), it is consciousness that provides the connection between the 'in' side and the 'out' side.

It is also known that Jung had an 'energic' view of the psyche. When he learned about quantum theory, and the astounding discovery that human observation affected the 'state' of the 'microphysical world', it is easy to believe that Jung then assumed that there existed an energic connection between the human psyche and the external physical world – and synchronicity was his evidence or 'observation' that this was so. Decades before biocentrism was developed, Jung had surmised that consciousness and reality were co-relative.

Jung also made the astonishing 'discovery' that "the world of the collective unconscious is a complete parallel to the microphysical world" (Depth Coach in Bair, p. 551). If this 'supra-personal' sub conscious is a complete parallel to the microphysical world, then this 'sub' conscious exists in something akin to a quantum haze of probability – or an immensity of creative possibility – until such time when enough creative energy is applied and a possibility is 'observed' – and thereby collapses into reality and conscious awareness. It is what AHA! Moments are made of. If this is true, then a haze of probability exists on both the 'in' side and the 'out' side, and it is our 'consciousness' that connects both of these sides together, and it is our 'awareness' that collapses both of these into the internal and external realities we observe.

The Universal Significance of the Singularity of Self became the title for the elegy of awe I composed for a paper written in early 2009 for 'Writing the Self', a course offered through Athabasca University's Master of Arts and Integrated Studies program. Over the last few decades, as a philosopher poet, and through my course of studies, I have turned my search for meaning to the core of self. As I travelled deeper and deeper into this 'core', in synchronistic fashion, my awareness of, and connection to, the external natural world similarly deepened. And so did my sense of awe. This process began as a result of my first 'major' connection to nature

back in 1997, when I decided that God, the universe, the act of writing, and nature were somehow connected. As I continued to write, and as I tended my flower gardens, gazed upon the universe, read Astronomy Magazine, canoed down some of Canada's most beautiful rivers, walked among the Rocky Mountains, and learned about the quantum haze of probability, the intuitive sense of connection between me, my writing, and something 'universal' continued to strengthen. Perhaps one of the most astounding changes was the almost obsessive reverence for life that I had acquired. The changes to my 'identity' were also profound. In 1995 I was a fundamentalist Christian conservative who truly believed he was destined to burn in hell. Through the nurturing of my connection to nature and the 'cosmos', and through deep reflective writing and learning, I began a journey toward self-acceptance and 'self' actualization. Although I have more growth to endure, I have since expanded well beyond the paradigm of self-centered, self-righteous, self-wrongness oblivion within which I had been entombed.

I have had an intuitive sense for quite some time that something within us, at the core of self, and the 'out-there universe' were somehow connected. I expressed this discovery in my elegy of awe about my life-long search for meaning: "Like the singularity that existed at the birth of our universe, for me, the singularity of self has expanded into universal significance."

To be honest, and likely because it is impossible for someone existing in this reality to fully relate to this concept, I cannot acquire a clear picture of this nebulous timeless and space-less bio-centric reality. Sometimes, when ideas get extremely complex, and difficult for me to understand from a cognitive perspective, I put on my intuitive glasses, and I try to integrate the ideas from that perspective. And sometimes it works. Stream of consciousness rants and parabolic analogies are the primary tools I use to intuitively connect to extremely complex ideas and/or easy to understand ideas imbedded in the obscure and sometimes intentionally nebulous writing styles of some of our greatest philosophers. Following is one such stream of consciousness rant I wrote about twelve years ago:

Timely Thoughts

Hickory. Dickory. Dock.

I can see four clocks from my kitchen table. I wear a watch too. On my way to work I make sure my watch is synchronized with my dash board clock and the short beeps followed by the long dash on CBC Radio, 740.

I always know what time it is.

Tick. Tock.

In kindergarten, I coloured a picture with the sun, the moon and the stars all shining brightly together up in the night sky. "The sun doesn't come out at night!" my teacher corrected. I was sufficiently humbled at the time. Now that I think about it, I was pretty astute for a five year old. The sun, the moon and the stars are in fact all in the sky together – at night. At the time, perhaps for me, time held no meaning.

From singularity (the instant before the BIG BANG) to now, the universe we live in is about thirteen point eight billion years old (they're still debating what happened before singularity – something about string theory and multiple universes and such).

It takes about thirty-two years to count to a billion. It takes about four hundred and forty two years to count to thirteen point eight billion. You better hurry. Thirteen point eight billion years is a very long time.

Are we there yet?

Tick. Tock.

A moment, or a trillion moments are infinitely small when there is no beginning and no end. Welcome to the middle of infinity.

Tick.

The present is when we grasp the future and let go of the past. There is no present.

Tock.

Are you here yet?

As a child I hated to lose time. Falling asleep today and waking up tomorrow was disconcerting (something like the disconcerting uncertainty principle). I didn't like moving instantly from this day to the next. What did I miss while I was away? Did my friend Nora have a big birthday party and invite everybody else but me?

Tick. Tock.

The older I get, the more time flies. Maybe it's because my head is swollen with possibilities. Or maybe it's just because I have more memories, and today's addition to the stew is relatively smaller than yesterdays. One year out of forty-six is a lot smaller than one year out of five.

Tick. Tock.

As a child, the future was this vast expanse ahead of me. Now there's this vast expanse behind me, with hardly any time ahead. And I'm only half way through.

Hickory. Dickory. Dock.

Memory is the measure of time. But I'm getting ahead of myself.

On my visit to grandma last week, she remembered me. Except I was eight and she was mad that I spit out her porridge.

Tick. Tock.

Memory is the measure of time.

According to relativity, the faster you can go, the more time slows down, for you. If you can go fast enough you can move years into my future in the blink of your eye. Hmmm…. do you think you could start right away?

Tick. Tock.

Are you there yet?

We can experience entire lifetimes in our dreams. And it only takes an instant. I wish I could remember them. But only the good ones, like when I'm somebody else.

Tick. Tock.

I don't mind losing time now. It speeds things up. Sometimes I get in my car and arrive at work without remembering how I got there. Moving instantly through time like this is a thoughtful experience.

Time is relative to your state of consciousness.

Yesterday, I got in the elevator and tried to push the button to the eighth floor, except there was no eighth floor. I shook my head and came back to now. It's been almost a year, but for a moment, I was back at my old job.

Tick. Tock.

Am I here yet?

When you create a memory, you aren't aware of the passage of time. But, the new memory creates a sense of time in the future.

Frick. Crock?

I was seventeen when I experienced my first black out from drinking too much. I was here, then I wasn't, then I was here again. Jumping through time this way hurt my head a lot. I guess my brain cells were having too much fun to make memories.

Tick. Tock. What?

Time is relative to your memory.

Changing the past is easy. If there's something in my past I don't like, I can just pretend it didn't happen. Or better yet, I can make something up. Like maybe in my mind they really didn't land on the moon.

Tick.

Our most pleasant experiences seem to take no time at all. But we remember them for a lifetime. Our most painful experiences seem to take a lifetime. And we spend our lifetime trying to forget.

Tick. Tock.

Time is relative to your state of mind.

Based on my memories, I did not exist before my fifth year.

Tick. Tock.

The sense of time is the mother of consciousness.

Are we here yet?

If you could put time in a bottle, it might be a memory jar. If I could put time in a bottle, I'd shoot it. I'm from Alberta.

Click.

General anaesthesia took me through time twice now. In an instant I was gone. In the next I was back. Two hours or two years could have passed for all I know. Maybe the real me is in some sort of alternate universe. I wonder where we go when we die?

Tick. Tock. Hip. Hop.

In 1967, by international agreement, the second was defined as the duration of nine billion, one hundred and ninety two million, six hundred and thirty one thousand, seven hundred and seventy periods of the radiation corresponding to the transition between the two hyperfine levels of the ground state of the Cesium atom.

Their tock doesn't tick like the rest of ours. I always thought a second was $1/60^{th}$ of a minute? A mouse certainly ran up somebody's clock.

Your lunch will pass, time will pass, and so will you. You better hurry.

Hickory. Dickory. Dock. Tick. Tock. Tick. Tock. Tick…..

Are you here yet?

The future is forever to a dog.

In summation, the major epiphanies derived from this rant are:

- Time holds no meaning to a child.

- There is no present – it is a haze of possibility until we grasp the future.
- Memory is the measure of time.
- Time is relative to your state of consciousness.
- Time is relative to your memory.
- Time is relative to your state of mind.
- The sense of time is the mother of consciousness.
- The future is forever to a dog.

A primary epiphany emerging from this 'rant' is: When we immerse ourselves in the field of creative process, time does not exist. It is the sense of time that brings us into this world.

The connection between space and time, that Einstein so proficiently entangled in his theory of general relativity, became much easier for me to understand when I thought about it from a personal perspective. For example, when I ask myself, "How far is Edmonton from Vermilion? I answer: "Just under two hours." And how far is Puerto Vallarta from Edmonton? "About five hours if you take a direct flight". For us, from an intuitive perspective, distance is irrelevant, no matter the mode of travel. The time to get there is what matters. Whether we walk, drive or fly – we actually measure distance in time.

When you next look upon the night sky, and ponder the universe's magnificence, think upon this: The stars of the Big Dipper range from about 58 to 124 light years away. The Andromeda Galaxy is about 2.5 million light years away. The main stars of Cassiopeia range from about 55 to 228 light years away. The stars of Alpha Centauri, the closest to us, are 4.37 light years away. And Polaris is 433 light years away. At 16,308 light years away, the farthest star that can be seen with the naked eye is V762 in Cassiopeia. What this means, is that when we look at the night sky, we are looking into the past. But we are not just looking into the past, we are looking into a mosaic of pasts. We see Dubhe, the star of the Big Dipper that points to Polaris, as it was 105 years ago. But we see Polaris as it was 433 years ago. What exactly is Dubhe pointing at? Is it still there? We see Andromeda as it was 2.5 million years ago. And we

see the stars of Cassiopeia as they were 55 to 228 years ago, a set of stars pointing to a galaxy that is likely no longer there – for it has moved 2.5 million years into the future. Based on my time, Andromeda, the Big Dipper, Polaris and Cassiopeia are there now. But, based on an objective reality (if such a reality existed), they actually aren't there now.

And did you know that when you look at the Sun, you are always seeing it as it was eight minutes ago. In your now, you will never see the Sun as it is now.

A year is 365 days, give or take. During that time, we will have rotated, along with the earth, 365 times, a distance of about 9,088,865 miles, and we would also have orbited the sun, travelling another 584 million miles. As we spin with the Earth at about 1,000 miles an hour, we are zooming around the sun at about 67,000 miles per hour. However, we are also rotating around the Milky Way Galaxy at 448,000 miles per hour. 448,000 miles per hour is 124 miles per second. If you could travel from Edmonton to Vancouver in just under six seconds, would time and space have any meaning?

And the Milky Way is moving too. It and the Andromeda Galaxy are moving toward each other at a speed of about 340,000 miles per hour. In about 5 billion years, we will merge with Andromeda, the faint speck of dust that is only 2.5 million light years away. Andromeda is actually 14,920,000,000,000,000,000 miles from us. That is one billion times one billion times 14.92. If you think you can relate to the immensity of this number, start counting to a billion – and when you are done in thirty two years (without sleeping or stopping to eat) you can tell me how big it is.

Distance is irrelevant to us because it is meaningless. Even the fact that we orbit around the sun is meaningless to us. Only the amount of daylight and the seasons matter. And those only change because of the tilt of the Earth's axis. We measure time. And we measure it with our circadian clock, bird song, the passing of the seasons, and Christmas, Easter and Thanksgiving.

And although we measure distance based on our sense of time, time is also relative. To a fourteen year old, a year seems like forever. While on the other hand to an 80 year old, a year goes by in the blink of an eye. Imagine if you can how long a year would feel, relatively speaking, if you lived a million years?

Have you ever wondered why we split our day into 24 parts? It's because very long ago the Egyptians liked the number 12 and they sectioned their sundials accordingly. Then the ancient Babylonians who ruled the known world at several different times in human history, came along. They used a sexagesimal system for mathematics and astronomy[2]. One minute equals sixty seconds, one hour equals sixty minutes, twenty four hours equals one day, and 365 days, which only needs to be un-rounded every four years, give or take, by adding February 29th to our calendar, equals one year. And the only reason we measure time this precisely, is so we can all get up on time to go to work. Naturally, however, like farmers and those who live close to nature, we measure time by the sunrise, roosters, crows, sparrows, geese, the sun set, and the phases of the moon.

The capitalist's obsession to obtain a precise and completely objective measure of time, with which to measure production, human value, and efficiency, and to make sure airplanes don't crash into each other, is incredible. In 1967 the second was redefined as the duration of 9,192,631,770 energy transitions of the cesium atom. And to keep our time consistent with astronomical time we only have to add a leap second to a minute every 1.25 years, and every four years we add a day to our calendar, except at the turn of a century.

I could go on and on and on, but the point I wish to make is that there is no objective measure of time, and there never will be. Time is absolutely relative. Not only is it relative to the observer, but it is relative to the size of the collection of memory and the state of consciousness of that observer. There is no time, and there is no space, except in our minds.

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[2] The Babylonians were relentless enemies of the Tribes of Israel, and therefore the mark of the beast became 666.

We lay out reality based on our sense of time and our sense of space. All living things also 'remember' and establish rules based on this memory. A plant turns toward the sun because the sun triggers a chemical reaction within its cells (in this case the memory is encoded within its DNA). Certain plants will always turn toward the sun (light) – it is a rule it will always follow – automatically – and sometimes to its detriment when its roots cannot send enough water for its healthy transpiration process. Perhaps, if it had enough sense – other senses, or the sense to change its behaviour – it would react differently. A life form's capacity to react differently, to bend the rules so to speak, I believe, is based on the number and capacity of its senses and its capacity for memory. And I believe this capacity and level of awareness, or consciousness, are co-related. With multiple senses, interpretation of the data received from the various senses becomes necessary, and to interpret this data, and thereby react to it in the most effective way, memory is required – and so a life form creates memory; as much as it possibly can. And that life form will react in accordance with this memory. The more memory a life form has the more options it will have to consider. It will consider these options, and it will act, usually quite automatically. However, the more memory a life form has, the more 'conscious' it becomes, and these lucky life forms, I believe, have the capacity to overrule automatic, unconscious response.

The more memory we have, the more combinations, permutations, probabilities, and possibilities of the consequences of our emotions, thoughts, and actions, there are to imagine. This haze of probability collapses into reality when we act - sometimes emotionally, sometimes automatically, and sometimes with careful conscious thought. When we act we create new possibilities, ad infinitum.

The capacity of the human being to imagine possible futures and act accordingly is quite amazing. Nevertheless, these 'possible futures' are limited by our identity. Our identity creates our relative reality, and any other reality can only exist outside of 'identity'. We expand our reality only when we expand our identity. Identifying with family, then peers, then community, then country is a natural progression of this expansion; although these expansions will tend to

cease once an identity becomes fixed, usually at a young age. Falling in love is another form of expansion – where one plus one adds up to a bigger ONE (although it is also a form of death). We expand our identity when we expand our perspective. When we do this, our compassion and empathy also expand.

Taking on someone else's perspective, however, is not necessarily an expansion. I have somewhat liberal perspectives, but I live in a very conservative region in Alberta. I can sometimes see the world from this conservative perspective, and I try very hard to, but I could never adopt this perspective as my own. However, when I step above this dichotomy and see the necessity for balance and order, and the slow meaningful and careful progression that is necessary in this world (to avoid destabilization of 'the objective reality mirage' and the chaos that would result), I understand the enormous value in the tension that is created between conservative and liberal points of view, and by 'observing' this I thereby expand my identity. Nevertheless, I believe we can expand our reality even more when we see reality through another animal's eyes, or from the perspective of the earth. If we could see us from the perspective of the Earth, or if we could see the Earth from the perspective of the Universe, reality would be something else entirely.

Identity and suffering are central concepts to Buddhism for a very good reason. Real reality (whatever that is) cannot be perceived because it is beyond the boundaries of our identity. Growing beyond the boundaries of identity and/or 'EGO' is not easy, and for most of us it is impossible (especially those who receive significant reward for fixing a culturally conforming identity at a very young age). Going beyond identity usually requires marginalization and/or a significant amount of pruning and nourishment over a very long period of time. The Buddhist sees it as a process of enlightenment. Buddhist Lama Surya Das said "There is an ancient Tibetan Buddhist practice that trains us in taking all of the "shit" – the suffering, heartache, and pain – the world has to offer and using it as fertilizer for greater spiritual transformation. It is called, "Turning Happiness and Suffering into the Path of Enlightenment"" (p. 182).

Some liken this to a never ending process of death and re-birth. For instance, the looming death of the one I loved most in this world, led to the death of my Christian faith, which led to significant growth and expansion of identity. The suffering was enormous, as was the resulting personal growth. As Oprah Winfrey once said "What does not kill us makes us stronger." The ongoing death of pieces of self leads to an expansion of identity, compassion, and empathy beyond 'EGO' to a larger 'self' and 'awareness'. Death is an expansion, it is not a dissipation. Nevertheless, it is likely that this larger, perhaps universal sense of 'awareness' was always already there, and only through growth and expansion are we able to intuit and/or find our connection to it.

Biocentrism is the elegant twist of the Mobius strip that connects the immeasurable internal subjective inner space or our 'minds' to the immeasurable infinite and eternal cosmos. Psychologist and philosopher William James said the mind, as a teleological mechanism, is "…a transformer of the world of our impressions into a totally different world – the world of our conception" (Suckiel, p. 3). According to James, the "…human mind, thus possesses a "simultaneous theater of possibilities," which will be made to conform to the truth that the willful mind declares" (Bankart, 1997, p. 217). Our capacity to dream and to imagine possibilities gives us the capacity to create new realities – and in a bio-centric universe we create these realities within the 'mind-system' or 'spatio-temporal logic of the self'. Consciousness, then, actually creates reality in several ways – our dreams, our stories, our ideas, and our creative works come from the 'in' side, but they transform the 'out' side, which in itself is 'created' by our consciousness. In William James' world, the most important step we can take is the next one, because with every step we take we are creating the future.

Perhaps the use of the term 'singularity of self' is apt – because a singularity is "a point where space and time curve in on themselves, making it impossible to distinguish the future from the past" – it is where all laws of physics breakdown, where there is no order or rules – except that which the "willful mind declares". Perhaps at the core of 'self' there resides a quantum field

of creative immensity where space and time do not exist, and where anything and everything is possible, as long as we can imagine it.

According to Carl Jung, imbedded within the depths of human consciousness are "innate possibilities of ideas" (Nagy, 1991, p.142). In bio-centric terms, it would be the energic drive force that ignites the mind-system, bringing these 'innate possibilities of ideas' to life. If the *suprapersonal unconscious* is as immense as Jung implies, and if it is a complete parallel to the microphysical world, then the possibilities of ideas are infinite, and the consequences are eternal.

The 'innate possibilities of ideas', the 'simultaneous theatre of possibilities', and the 'haze of probability', are a 'superposition state of outcomes' that collapse into the reality we perceive when our consciousness focusses creative energy on the possibility that we choose. I believe that the closer we are aligned with our creative purpose, the more energy there is. When we are aligned with our creative purpose, the core of our soul is ignited, and in turn we ignite the world – and the more consciously we do this, the more purposeful it can be.

Paradoxically, or perhaps synchronistically, it is at the core of self where we expand beyond self. The self-actualization process leads us to a greater sense of 'awareness' and/or consciousness that leads us away from a self-centered identity. As I discuss in the next section, the path to our immanent self is also the path to our 'common-unity'. As a highly creative process, the path to self-actualization is infused with creative energy. Following the path will eventually lead to a profound sense of connection to, and compassion and empathy for, all that is. Invisible connections to others and the natural world will be enhanced, and your creative energy will begin to affect the world around you in astonishing, head shaking ways. And as you travel down this path, your intuition will also expand and mature, and as you learn how to 'rightly' pay attention to the world around you, synchronicity, serendipity and providence will become regular occurrences that will help you manoeuver through a reality you cannot see, touch, hear, smell or taste.

When we imagine the possibilities, and we take the next step toward those possibilities, we create the possibility of the next step after that, and the next step after that. Once you understand what this means at the core of your being, you will realize that the sun and countless other suns blinked into existence because we imagined them, and with the unshakable faith in our imagination we took the next step.

A Pre-Finish

I am a writer. It is through writing that I most easily enter the 'ZONE'. The ZONE is where "FLOW" happens. It is a space where I plug into an immensity of creative energy. It is a space where my conscious and 'sub' conscious mind synchronize and where extraordinary connections are made. It is the space where the boundaries between inside and outside seem to disappear.

Perhaps this space is where the sub conscious mind is much like a quantum field, where all possibilities exist in a haze of probability until such time as a connection is made and this possibility is contemplated. It is a space where conscious awareness of possibilities disappear the second they are created, unless I grab hold of them with my pen. It could be the space where dreams are born, where I am me, but not me, in a life that is mine but not mine. A space where I felt as if I lived an entire life in the span of few minutes – a memory that fades and disappears completely as if it never existed, as my consciousness awakens in this world. And it is perhaps from this space that Nietzsche posited his concept of the eternal return.

The Depth Coach, an organization promoting the philosophy and psychology of Carl Jung, surmises that "As our species evolves, we may learn one day that space and time are in fact merely the product of consciousness and at our journeys' end when we look into the abyss—the unconscious—we will in fact see a reflection of ourselves looking back at us".

Similarly, according to poet Mark Strand, in Csikszentmihalyi, we may very well be the "universe's *form* of consciousness. We might have come along so the universe could look at

itself". From this perspective, we are here to be witnesses – to be recorders of experience, as Jason Silva so enthusiastically relates. Even more importantly for Mark Strand, as 'recorders' we have a broader responsibility to keep "the universe ordered through our consciousness" (p. 231). In this paradigm, the breathing in of what we observe, the processing and colouring of it, and the birthing back out is an evolutionary process that creates, re-creates and transforms our unfolding universe. As the greens in our world breathe out, we breathe in, and together we create a universe created by and for life.

According to Csikszentmihalyi "the most important message we can learn from creative people" is "to find purpose and enjoyment in the chaos of existence" (p. 20). The excitement we get from the creative process "comes close to the ideal fulfillment we all hope to get from life". Through creative process we acquire "a profound sense of being part of an entity greater than ourselves" (p. 2).

Nietzsche "advocated the resurrection and fuller release of Dionysian artistic energies – those which he associated with primordial creativity, joy in existence and ultimate truth" (p. 5, Stanford Encyclopedia of Philosophy). Nietzsche believed that with Dionysian energies we would acquire the 'will to power', giving us the capacity to create the greatness of God within ourselves.

In a discussion on the philosophy of Henri-Louis Bergson, Joad said, "It is the nature of life to be creative, and the individual taken as a whole is necessarily creative from the mere fact that he is alive. […] Free will, then, is creative action." (p. 556) Joad surmised that "if Bergson is right, […] the world, then is the embodiment of an immanent principle of living change, which, as it comes into existence, progressively creates the evolving universe" (p. 542).