

## The Realization of Cosmic Insight – First Philosophy

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The Divine Counselor challenges us to create “a new and appealing philosophy of living” for this new age. Where should we begin such a task? The midwayer counsels “...you must go forward from where you find yourselves.” (195:10.1 p2084:1) We find ourselves living in a scientific civilization suffering rapid and destabilizing change. We live in an age of reason. It is a time of great intellectual confusion. It is a time of great spiritual turmoil. It is a time of great revelation from a far distant future.

In these times we are challenged to create a new philosophy of living. A philosophy of living must grow out of a cosmic philosophy. We must have a cosmic perspective before we can live creatively in the universe. Unlike previous civilizations, this civilization has no cosmic philosophy – only the thoughtlessness of materialism. What are the first things required of a cosmic philosophy? Where does the path of philosophic truth begin?

“The acid test for any religious philosophy consists in whether or not it distinguishes between the realities of the material and the spiritual worlds...” (101:7.5 p1102:2) A cosmic philosophy must address the problem of metaphysics. The philosophic discrimination of spirit, mind, and matter must be achieved. “Philosophy, clarified by revelation, functions acceptably in the absence of mota and in the presence of the breakdown and failure of man's reason substitute for mota -- metaphysics.” (103:6.9 p1136:4) This is a promise that the problem of metaphysics can be addressed.

Only the inherent nature of man remains unchanged across the centuries. This philosophy must be founded upon this inherent nature. “The cosmic mind unfailingly responds ... on three levels of universe reality.” (16:6.5 p.192:1) “These scientific, moral, and spiritual insights, these cosmic responses, are innate in the cosmic mind...” (16:6.9 p192:5) These insights are the foundation of a cosmic philosophy.

A cosmic philosophy must grow as knowledge and spiritual experience advance. It must be open to intelligent analysis and sincere criticism. “the recognition of the *reality* of these three manifestations of the Infinite is by a cosmic technique of self-revelation.” (16:6.10 p.192:6) There is a “cosmic technique of self-revelation” leading to the realization of these insights. Techniques can be shared and subjected to critical analysis. Sharing transforms the dead level of theory into a living philosophy.

This paper draws the bare outline of a philosophy, clarified by revelation, that attempts to function as a metaphysical bridge between the domains of science, philosophy, and religion. The approach is to seek a technique of self-revelation for a cosmic insight, to

distinguish the level of reality to which it applies, and to associate the reality levels identified. If this is successful, the faint vision of a cosmic perspective, embracing the whole of reality, should appear somewhere in the far reaches of the creative imagination.

## I. The Exaltation of Reflective Reason

The first intuition of the cosmic mind is described as follows: “1. *Causation* -- the reality domain of the physical senses, the scientific realms of logical uniformity, the differentiation of the factual and the nonfactual, reflective conclusions based on cosmic response. This is the mathematical form of the cosmic discrimination.” (16:6.6 p192:2)

This insight makes “...it possible for man to function as a rational and self-conscious personality in the realms of science...” (16:6.10 p192:6) But it is only in the middle of the seventeenth century that this set of assumptions is recognized as a unified whole – *the quantitatively conditioned causality between things in the physical world of time and space*. This is the scientific attitude.

In 1641 the intuition of causation becomes the scientific attitude through the work of René Descartes. Descartes discovers a technique of self-revelation that transforms the intuition of causation into the realization of the first insight of the cosmic mind. Descartes is commonly acknowledged as the father of both modern philosophy and modern science. *Meditations on First Philosophy* is the beginning of scientific civilization. In the start of *Meditations* Descartes follows a line of reasoning that might be condensed and summarized as follows:

It has been some years now since I first realized that some opinions I once believed to be true I later discovered to be false. A sure foundation for the sciences cannot stand on false opinions. I will free myself from all false opinions in this way: if there is any reason at all to doubt an opinion, I will discard it as potentially untrue. In the end I hope to discover only that which is true beyond all possible doubt.

What, then, of all that arises from my perceptions of the world? What could be more certain than sitting here by this fire, pen in hand? But it is possible that I am dreaming. It has happened before that I believed I was awake when, in fact, I was dreaming. There is no infallible mark by which I can distinguish perceptions from dreaming. I must consider the world and all knowledge arising from it as potentially untrue.

What of arithmetic? Surely, two plus three makes five whether I am awake or dreaming. But I know that God permits me to hold false opinions. Am I deceived every time I add two plus three? How can I be certain of the axioms of arithmetic? I cannot accept the perfect truth of such unproven assumptions.

What of thinking itself? Am I the cause of these thoughts? If God permits me to be deceived, is it possible that some other agent, perhaps a malicious spirit, causes these thoughts to arise in me? I am forced to admit that I cannot dismiss this possibility. How can I trust reasoning?

But why should I suspect some other agent as the cause of these thoughts? I am the one who doubts, not another. I am certainly the one who causes these doubts. If I doubt, I must exist. But what am I? I am a thinking thing. “*I am*” is necessarily true each and every time I express it.

Through a technique of self-revelation, Descartes realizes the first insight of the cosmic mind. Descartes does not discover that he *can* reason but that *he is reflective reason*. He sees that he is not separate from reason. He is the one who reasons, who thinks. “I think, therefore I am.” The subjective experience of the objective world is suddenly clarified by the exaltation of reflective reason, and self-consciousness becomes focalized in reason. A new level of experience is realized.

The realization that his subjective experience of the world is unified by reason was a revelation. It is nearly impossible for us, living in a scientific civilization, to appreciate the magnitude of this realization. For more than a millennium authority asserted that faith is the focal point of experience in all matters. Descartes comes along and proves that reason deals with the objective world and faith applies only to the subjective world. What we now call superstition was the reality of everyday life. Superstition was the cosmic perspective of the age. Man did not realize that he was projecting his own consciousness onto objects and events, seeing relationships and causal links where there are none. The clear separation of mind from matter disenchanting the world and freed man to investigate the world without fear. Man the holistic dreamer becomes man the subjective thinker separated from an inanimate world.

## **II. Spatial Transcendence and Mind Reality**

Science investigates the causality between things of energy-matter existing in space. Science is now discovering relationships that transcend space and time.

The standard model of cosmology, the big bang theory, proposes that energy-matter was contained “within” a timeless and space-less geometric point prior to the creation of the universe. In effect, the origin of the universe is a spatially transcendent reality. From this absolute point arises space, time, energy-matter, and physical law. Science has no conception of how a geometric point not existing in space is the cause of all of this.

Quantum electrodynamics has discovered the existence of non-locality. Non-locality is an instantaneous correlation between two physical events separated by any arbitrary distance. Detecting a photon in one location instantly alters the probability of how a far distant photon will be detected. This is sometimes referred to as the violation of Bell’s theorem. Non-locality proves there is a spatially transcendent coordination between two physical events. Science cannot explain a relationship that transcends the limits of space and time.

Neuroscience has discovered that there is no physical structure in the brain that can explain the functionally unified response of the brain to its environment. Something must simultaneously coordinate the functioning of a large number of locations in the brain, but there is no thing capable of doing so. The unified function of the brain is a spatially transcendent coordination of different locations in the brain.

The discovery of spatial transcendence proves that a non-physical reality interacts with real physical entities in a manner that manifests coordination of physical action. This is directly proven in non-locality. It is indirectly proven in the unified function of the brain. It is presumed in the standard model of cosmology. Some non-physical, spatially transcendent reality is intruding into the classical chain of physical cause and effect. Science has no explanation. The simplest explanation is that this non-physical, spatially transcendent, energy-matter effecting, and coordinating reality is mind.

### **III. Dimensional Translation**

Science measures time by motion but has no conception of what it *is*. Newton thought time was a universal reality, but Einstein's discovery of relativity ended this assumption. Einstein proposed the time-space continuum, but the discoveries of quantum theory have discredited this idea. Science knows only this about time: time moves in one sequential direction, is measured by duration, and duration varies according to relative velocity.

By Einstein's Special Theory of Relativity, as the velocity of an object increases, the rate of duration slows down. On earth, it takes one second for the second hand of a clock to move. The second hand of this same clock on the space shuttle takes longer than one second to move, if measured from earth. If the shuttle traveled at the velocity of light, the second hand of this clock would never move, as measured from earth. At the velocity of light no time passes, there is no duration. Time stops.

The concept of existence is inextricably connected to the concept of time. Things only exist in time. How does a photon traveling at the speed of light exist? Its energy is clearly in space, but there is no duration within the photon. The photon does not exist in our time. It is clearly a different kind of reality than we live in. When a photon hits an electron, it becomes subject to duration. Its energy is translated from a state of duration-free existence to a state of existence in duration. This change in existence occurs because the photon loses its relative velocity.

Duration depends upon relative motion. A change in relative motion causes a change in duration. Relative motion may vary from zero to some upper limit. When relative motion reaches its upper limit, there is a *dimensional translation* from one state of existence to another. The limits of motion establish the conditions of the space in which it occurs. Therefore, reality must consist of varying dimensions, since different types of

motions will condition space differently. The transition from one dimension to the next is a dimensional translation that depends upon motion.

#### **IV. The Transcendental Reality of Space**

“Like space, time is a bestowal of Paradise, but not in the same sense, only indirectly. Time comes by virtue of motion.... From a practical viewpoint, motion is essential to time,” (12:5.1 p134:6) “...chronicity of motion is determined through Paradise relationship.” (105:3.4 p1156:2) Universe time is a consequence of motion initiated by Deity, perpetuated by Paradise gravity, quantified by Supremacy, and sequentialized by eternity. We assume that time is something within which motion is possible. This assumption comes from an intuition of mind that we project onto the physical universe. Actually, time is a consequence of motion, not a reality continuum in the physical universe.

But how is time bestowed indirectly by Paradise through motion? There is a chain of logical dependency that can associate different types of motion. In this logic one type of motion depends upon, and could not exist without, an underlying type of motion.

Sequence depends upon the motion of duration. Sequence in time exists between two instants. Duration always separates these two instants, no matter how close together they may be. The change from the beginning instant is duration, not sequence. No sequence can occur before the end instant is reached.

Duration depends upon the direction of motion. Duration can only be measured by physical motion. Special relativity proves that duration depends upon physical motion. Physical motion is a change in location. A change in location requires a minimum of two points. Two points always define a direction. Physical motion cannot occur without direction.

Direction depends upon the displacement of motion. Direction is established by two locations. Any two locations are always separated by a displacement, no matter how close together they may be. The movement from the first location is displacement, not direction. There can be no direction before the second location is reached.

Direction-less displacement depends upon the motion of potential locations. Displacement is motion without direction, distance without orientation. Direction-less displacement begins at one point and moves in all directions simultaneously in an expanding sphere of potential locations. Displacement depends upon the motion of the surface of this sphere of potential locations.

Potential location depends upon absolutely discontinuous motion. The surface of this sphere of potential locations depends upon the radius of the sphere. Space is ultimate but

not absolute. Space cannot be infinitely subdivided. There is an ultimate limit to the divisibility of space. Therefore, the increase in the length of the radius must occur in ultimate increments. The motion of the radius occurs in *absolutely discontinuous space jumps* during which the intervening space is not traversed. One potential location succeeds the next by a spatially transcendent and absolutely discontinuous translocation of potential energy.

Absolutely discontinuous translocation depends upon the motion of space respiration. Science knows that the universe is expanding. It is revealed that this expansion is space respiration. Space respiration is the motion of space itself relative to the Unqualified Absolute. The relationship between an ultimate and an absolute must, ultimately, be absolutely discontinuous.

Space respiration depends upon motions in the Unqualified Absolute. Space respiration is controlled from nether Paradise by activities in the focalized presence of the Unqualified Absolute (p123).

Finite temporal sequence depends upon eternity.

1. Sequence depends upon the motion of duration.
2. Duration depends upon the direction of motion.
3. Direction depends upon the displacement of motion.
4. Direction-less displacement depends upon the motion of potential locations.
5. Potential location depends upon absolutely discontinuous motion.
6. Absolutely discontinuous translocation depends upon the motion of space respiration.
7. Space respiration depends upon motions in the Unqualified Absolute.

## **V. The Indirect Bestowal of Eternity Upon Time**

“Nonspatial time (time without space) exists in mind of the Paradise level of function.” (12:5.3 p135:2) Paradise does not exist in space. Paradise *area* exists relative to space. Time without space is unconditional sequentiality - eternity. Absolute mind creates motion in the Unqualified Absolute. This motion in the Unqualified Absolute is the highest level of space conditioned by motion. Eternity creates finite temporal sequence.

1. The Unqualified Absolute creates the motion of space respiration.
2. Space respiration creates the motion of absolutely discontinuous translocation.
3. Absolutely discontinuous translocation creates the motion of potential locations.
4. Potential location creates the motion of displacement.
5. Displacement creates the motion of direction.
6. Direction creates the motion of duration.
7. Duration creates the motion of temporal sequence.

Eternity finds expression in finite temporal sequence through the transcendental structure of space as it is conditioned by motion. Eternity is progressively down-stepped by dimensional translation through the domains of Ultimacy and Supremacy to finite temporal sequence. Finite temporal sequence is, therefore, indirectly derived from the absolute, ultimate, and supreme minds of God.

These concept levels seem to correlate with the “seven-dimensional universe” mentioned by Jesus in his Discourse on Time and Space. (p1438) Space is conditioned by time. Time depends upon motion. A change from no-motion to motion is a dimensional translation from one space-time dimension to another. Descending these concept levels, the time-motion in one dimension creates the time-motion in the next lower dimension. Ascending these levels, the time-motion in one dimension depends upon the time-motion in the next higher dimension.

## **VI. Sequentiality, Duration, and Mind**

“mind is inherently aware of sequentiality.” (12:5.1 p134:6) “But time itself is not genetically a quality of mind.” (12:5.5 p135:4) Sequentiality is the infinite continuum of instants we assume is time. Sequentiality permits us to roam freely over the events of the past and the hopes of the future. The assumption that universe time is a continuum is a projection of this mind intuition. Sequentiality arises from the adjutant mind-spirits of worship and wisdom. “When man fails to discriminate the ends of his mortal striving, he finds himself functioning on the animal level of existence.” (16:7.5 p193:4) Self-consciousness is also grounded in these adjutants. “animals (not having worship and wisdom) cannot experience superconsciousness, consciousness of consciousness. The animal mind is only conscious of the objective universe.” (130:4.9 p1435:1)

Universe duration is a dependable constant in any local frame of reference, but subjective duration is unreliable. We must check our watches to be certain of the time. If universe duration were inherent in our minds, we would always know the exact time. Time is “not genetically a quality of mind.” Yet, thinking always requires duration. Why does thinking require duration when we know that universe duration is not inherent in our awareness?

Mind is a non-physical reality. But reasoning is not a purely mindal phenomenon. Physical factors are involved, such as fatigue, the blood level of certain chemicals, and so on. The adjutant mind-spirits depend upon the functioning of the brain, even as the brain depends upon these mind-spirits for unification of function. Our variable awareness of duration arises from the changing state of interaction between these mind-spirits and the brain. The variability in subjective duration is proof of the existence of mind.

Descartes realizes that there is no infallible distinction between the perception of objective space and imaginary space. Therefore, consciousness is different from space.

After more than three centuries of debate about the mind-body problem, no one has found an infallible distinction between perceptions and imagination. Descartes conclusion still holds true. Consciousness must still be distinguished from space.

Science knows that duration is a dependable constant in my local space. Since our awareness of duration is variable, consciousness must be subject to a different kind of time. If consciousness must be distinguished from space and is subject to a different kind of time, it is, necessarily, a different type of reality. This is dimensional translation in the subjective realm. This does not address the mind-body interaction problem, but it does prove that this problem is a real one.

## **VII. The Second Insight of the Cosmic Mind**

“2. *Duty*-- the reality domain of morals in the philosophic realm, the arena of reason, the recognition of relative right and wrong. This is the judicial form of the cosmic discrimination.” (16:6.7 p192:3)

Mind is a different type of reality from the physical world. The initial separation of consciousness from space arises from the realization that there is no infallible distinction between imaginary and objective space: I could be dreaming. The conclusive separation of mind from space arises in the realization that subjective duration differs from universe duration. However, this raises a difficulty.

The only means I have of accurately determining duration is by checking my watch or some other material source. However, I cannot be perfectly certain that I perceive instead of imagine. If I am dreaming, I will mistake subjective duration for universe duration. I will be deceived into believing it is one time when, in fact, it is another. I cannot be perfectly certain of duration. Therefore, I must separate duration from consciousness. I am perfectly certain that I am conscious, but I am less than perfectly certain about duration.

Reasoning always requires duration. How, then, can I avoid the conclusion that reasoning must be separated from consciousness? Descartes cannot separate himself from reason because reason creates his doubts. But I doubt duration, and reason depends upon duration. I am at an impasse. I discover that reasoning in time leads in a circle to the conclusion that I cannot fully trust reasoning in time. What more can be thought that is true?

But it is a *truth* that I cannot fully trust reasoning. I judge this meaning to be perfectly truth, and this judgement does not depend on duration. Let reasoning be what it will. I am perfectly certain of my awareness of three things: the value of timeless truth; the duration-free sequence of ideas whose unity is meaning; the sequential duration of



reasoning. I am conscious of judging the timeless truth of the duration-free meaning of this sequential reasoning in time.

But what am I? I always believed that I was the thinker who reasons in time. I see now this is not the whole truth. I am also the duration-free judge of the truth-value of meaning. I am wisdom. Truth is not meaning, and meaning is not reasoning. Truth is a timeless reality. Meaning is conditioned by sequence but not by duration. Reasoning is a conditioned by sequence and duration. I am conscious of timelessness, sequentiality, and sequence-duration as three levels of experience. *I am timeless wisdom reasoning in time.*

### **VIII. Superconscious Experience**

The criterion of duration leads to the separation of purely material mind from supermaterial mind. This has cosmic significance. We discover that there are two cosmic levels of mind within the single domain of self-consciousness: the material awareness of reason and the supermaterial, quasi-spiritual awareness of wisdom-worship. (cf. 130:4.9 p1435:1) Material awareness is thing-idea-consciousness. Supermaterial awareness is meaning-value-consciousness. The supermaterial level correlates with what the midwayers call the mid-mind. (cf. 111:2 p1219)

Reason is the focus of the material ego and the outer experience. Wisdom is the focus of the spiritualizing intellect and the inner world of meaning-value. Unreasoned fear is a master fraud practiced upon wisdom by the material mind. To *have* wisdom is to act on the second intuition of the cosmic mind. To *be* wisdom is to identify with the spiritualizing intellect. The transfer of identity from reason to wisdom is achieved through free will decision. Wisdom reaps the spiritual harvest of truth-meanings from the fields of knowledge.

In his Discourse on Reality Jesus associates the superconscious with the adjutants of worship and wisdom (cf. 130:4.9 p1435:1). The Solitary Messenger cautions us, “Remember, the influence of a Thought Adjuster is for the most part, though not wholly, a superconscious experience.” (110:5.5 p1208:4) The Melchizedek instructs us, “The divine spirit makes contact with mortal man ... in the realm of the highest and most spiritualized thinking. It is your *thoughts*, not your feelings, that lead you Godward. The divine nature may be perceived only with the eyes of the... pure mind.” (101:1.3 p1104:6) Pure mind is the cosmic mind. (Cf. 9:6.6 p104:4) The realization of the second insight of the cosmic mind is the personal discovery of the inner world – the cosmic actuality of the superconscious intellect.

Jesus remarked, “Knowledge pertains to things observed, but truth transcends such purely material levels in that it consorts with wisdom.” (132:3.2 p1459:2) A Melchizedek tells us that “Meaning is ... the appreciative consciousness of values.” (100:3.4 p1097:1) It is

wisdom that appreciates meaning-values. “Meanings and values are only perceived in the inner or supermaterial spheres of human experience.” (111:4.2 p1220:1)

The protoplasmic memories of material mind are the dry sands of knowledge from which we build experience. The meaning-values of the inner world are those still waters that quench the thirst of our souls for truth. A pint cannot hold a quart. The spirit concept cannot be forced into the material mind. Appreciative consciousness cannot fit in material awareness. Wisdom is the attitude from which we discern the eternal as well as the temporal.

## **IX. Spiritual Discernment**

“1. *The adjutant of worship* -- the appearance in animal consciousness of superanimal potentials for reality perception.” (92:0.2 p1003:2)

Worship is the supermaterial eye of wisdom. “the eye of the spiritualized intellect discerns a world of true values.” (130:4.10 p1435:2) Worship does not judge. Worship *beholds*. Worship cannot be an attribute of wisdom because it is possible to worship without wisdom - even in defiance of wisdom. Worship creates will in the heart of wisdom. How does worship behold something that is perfectly motionless? “Sequentiality can consciensize time even in the absence of motion...” (12:5.5 p135:4) Time depends upon motion, but sequentiality is able create time in the absence of motion. Personality is conscious of the perpetual motion of a *now* in sequentiality that is independent of duration. This *now* moves away from the memories of the past and towards the anticipations of the future. The motion of this *now* is the time-motion of the superconscious intellect.

However, personality is also able to grasp this *now* as an unmoving point against the moving background of the whole continuum of sequentiality – as the *everlasting now* in which motionless value can be consciensized in time. “The Gods are related to time as an experience in eternity. In the evolutionary universes eternity is temporal everlastingness -- the everlasting *now*.” (118:1.1 p1295:1) The future moves towards the *everlasting now* as the past moves away from it.

Worship beholds values. Wisdom realizes the *reality level* of values. The recognition of the reality level of values is, perhaps, the limit of mortal wisdom. There are seven levels of mortal wisdom. The highest of these is “Cosmic insight – spiritual discernment.” (71:7.5 p806:5) Spiritual discernment is the worship-wisdom awareness of spirit reality.

## **X. Spiritual Reason and the Soul**

“This ministry of the sixth and seventh adjutants indicates mind evolution crossing the threshold of spiritual ministry. And immediately are such minds of worship- and wisdom-

function included in the spiritual circuits of the Divine Minister. When mind is thus endowed with the ministry of the Holy Spirit, it possesses the capacity for (consciously or unconsciously) choosing the spiritual presence of the Universal Father -- the Thought Adjuster.” (34:5.3-4 p379:3)

The Holy Spirit is the supermind endowment. One of the intuitive responses of superconscious wisdom-worship to the Holy Spirit is the discernment of conscience and the recognition of duty. Worship reveals values in the inner world that exist as actualities in the Holy Spirit.

How is it that we are able to evaluate values? How is that we create value systems where values are arranged in a certain order with particular relationships to each other? “Spiritual reason, soul intelligence, is the endowment of the Holy Spirit, the Creative Spirit's gift to man.” (101:3.2 p1108:1) I would suggest the possibility that the evaluation and inter-association of values is the work of spiritual reason.

The soul is a reality within the Holy Spirit. Spiritual reason is soul intelligence. The addition of faith-insight by the divine Mystery Monitor appears to create the potential for a new identity. (Cf. 112:5.19 p1235:1) Is the creation of a personal value system proof of the existence of spiritual reason? Is the awareness of this value system the awareness of the reality of the soul? Is faith-insight recognized by spiritual reason or by wisdom-worship? Does the association of soul-memory, faith-insight, and spiritual reason in the Holy Spirit constitute a potential morontial identity?

The third insight of the cosmic mind is worship – the realization of sonship, “the reverential and worshipful form of the cosmic discrimination.” (16:6.8 p192:4) Is it possible to describe how belief becomes faith? Is it possible to discover a technique of self-revelation for the realization of the third insight of the cosmic mind?

A personality identity of spiritual dignity might decide: “I am a son of I AM.” (102:7.7 p1127:1)

## **XI. The Superordinate Reality Level**

The superordinate level of reality unifies reason, wisdom, and faith: “I think, therefore I am”, “I am wisdom”, “I am a son of I AM.” The superordinate is a *level of reality* that has never yet, I believe, been suspected on this planet. It is a level of reality that transcends space and time while at the same moment integrating all of the subjective dimensions of consciousness-time and spirit insight. The superordinate level of reality transcends the levels of dimensional translation.

The Father divests himself of all being. The absolutes of spirit, mind, and matter are the Eternal Son, the Infinite Spirit, and the Isle of Paradise. Our personal Father is not a

*being*. He is a *perfectly selfless and loving personality* transcendent to and unifying of the three levels of being. He is above the Absolutes and beyond the infinite circle of eternity.

The Divine Counselor informs us: “God-consciousness, as it is experienced by an evolving mortal of the realms, must consist of three varying factors, three differential levels of reality realization. There is first the mind consciousness -- the comprehension of the *idea* of God. Then follows the soul consciousness -- the realization of the *ideal* of God. Last, dawns the spirit consciousness -- the realization of the *spirit reality* of God. By the unification of these factors of the divine realization, no matter how incomplete, the mortal personality at all times overspreads all conscious levels with a realization of the *personality* of God.” (5:5.11 p69:6)

Human personality has three finite dimensions. “The finite dimensions of personality have to do with cosmic length, depth, and breadth. Length denotes meaning; depth signifies value; breadth embraces insight -- the capacity to experience unchallengeable consciousness of cosmic reality.” (112:1.10 p1226:14) These dimensions appear to coordinate with the three levels of experience as follows:

1. Length of meaning exists in the *now* of sequentiality and is associated with sequential reasoning in time. Meaning arises from reasoning.
2. Depth of value exists in the *everlasting now* of sequentiality and is associated with worship. Spirit reality is perceived by worship.
3. Cosmic insight grasps the truth that duration, the *now*, and the *everlasting now* are cosmic levels of reality revealed by the motions of time in relation to sequentiality.

The sequential duration of reason, the *now* of wisdom, and the *everlasting now* of worship are the dimensions of experience arising from cosmic insight. Personality can discern and unify these cosmic dimensions because it exists apart from all motion of any kind on the superordinate level of reality.

## **XII. Summary and Conclusion.**

The clarification that time is a consequence of motion reveals a philosophy of time that discovers metaphysical relationships. There are seven dimensions of objective reality and three dimensions of subjective reality. These subjective and objective dimensions are unified on the absolute and finite levels. The metaphysical circle of reality between time and eternity is closed. Eternity reaches down to time in both the inner and outer worlds. Time reaches up to eternity both subjectively and objectively. The personal is associated with the non-personal by their common origin in the eternity of the Father-Infinite, the I AM. We live in God and he lives in us.

As the children of our personal Father, all we need is the perfect simplicity of faith. But the unassisted spiritual insight of a faith isolated from reason and logic is beyond the firm grasp of many. Civilization is in grave peril. The conscience has been dethroned as the oracle of divine guidance. There is widespread alarm over the moral decay of ethical conscience. Fervent efforts are undertaken to re-awaken and strengthen man's traditional sense of morality. But man no longer meekly submits to moral coercion. The taste of moral freedom is altogether too sweet. Man realizes that he is free to modify conscience. This is the most profound spiritual challenge man has ever faced.

The modern age begins in 1641 with "I think, therefore I am." The beginning of the end of the modern age occurs in the 1880's when Nietzsche declares, "God is dead." In his cosmic insanity Nietzsche does, nevertheless, realize the relativity of value systems and how this relativity undercuts traditional religion. This realization has now spread throughout all levels of society. Like Ishmael, modern man has rebelled against the moral traditions of his fathers and has been cast out into the dry deserts of knowledge. For centuries modern man has wandered in cosmic alienation across the barren wastes of an inanimate universe.

The second insight of the cosmic mind is a higher level of consciousness that incorporates reason and transcends the relativity of conscience. Wisdom - the progressive harmonization of value-consciousness and knowledge - becomes the teacher of conscience and the censor of reason. The age of reason may, and must, evolve into the age of wisdom. "Revelation originates neither a science nor a religion; its function is to co-ordinate both science and religion with the truth of reality." (103:7.8 p1138)

The ideal of science is to discover the verifiable truth about the physical world. The ideal of mortal wisdom is to discover the verifiable truth of cosmic insight and how this leads to true philosophy. Such a philosophy, free from dogmatic assertions of belief, is open to critical analysis and has the potential for worldwide *appeal*. "The world-wide vogue of the pursuit of wisdom -- the **exaltation of philosophy**" will come to pass. (71:8.14 p807:10).

Wisdom is the ship - great or small - that sets forth from the safe harbors of knowledge on a voyage of discovery with only the pilot of truth. She explores the vast and treacherous seas of the mind, encountering many a strange thing, to discover, at long last, the idyllic shores of the Sacred Isle. Beyond these shores she may not venture on her own. But wisdom may choose to follow the faithful and courageous soul on its quest for truth, on its expeditions into the heart of time.

"Thinking surrenders to wisdom, and wisdom is lost in enlightened and reflective worship." (112:2.7 p1228:6)