Foundation of Beingness – I AM
Consciousness – Creation - Duality

Dear AH family,
When messages received from different Sources point in the same direction, we may conclude that their usefulness as work-hypothesis is quite high. During my quest for deeper understanding of our origin I discovered some interesting similarities and came to conclusions which I would like to share with you.

The following words of CM, in his “Christ Letters” are the principal motivation for this analysis:

KNOWLEDGE OF THE TRUE NATURE OF OUR ORIGIN IS FUNDAMENTAL FOR OUR GROWTH IN CONSCIOUSNESS.

The selection is made among the information available in our AH library.

I shall compare excerpts, from the here under mentioned books, the Authors of which are among the highest authorities of the Universe. They attempt to describe the “Origin of Existence and the nature of Creation” through their respective channellers:


(“1”) THE CHRIST LETTERS

The “Christ Letters” describe the “TRUE NATURE OF THE CREATOR OF THE WORLD”: (The Author is CM)

Quote 1: from “Letter 5”, pg. 15:

“. . . I have also come to show you the TRUE NATURE OF . . . “THAT” . . . WHICH BROUGHT YOU INTO BEING – gave you INDIVIDUALITY. For, without this knowledge, which will reveal to you the ‘nature’ of your ‘dual, yet fully interrelated being’, Spirit and body, you will also remain rooted in the same level of consciousness as you are at this moment.

I want to make it manifestly clear that: Nothing ever comes from Nothing. However, there is an eternal, infinite, consistent FOUNDATION OF BEINGNESS. You have not been ‘created’ – you have drawn your ‘being’ from IT”.

My understanding:

The eternal, infinite, Foundation of Beingness includes the totality of All that IS. We” have drawn our “being” from IT, we are thus of the same substance as that Foundation of Beingness.

Who is this “we” who has “drawn its own being” from that eternal and infinite Foundation of Beingness? It cannot be anything else than individualized aspects of that Foundation of Beingness itself - there is nothing else!
Quote 2: from “Letter 5”, pg. 16/17:

“All” (spiritual, unseen/seen/imagined) is CONSCIOUSNESS/AWARENESS. CONSCIOUSNESS/AWARENESS is infinite and eternal”.

My understanding:

In (Quote 1) we read that the Foundation of Beingness is eternal and infinite, it is thus the totality of “All” that IS. Here in (Quote 2) we read that “All” (spiritual, unseen/seen/imagined) is eternal, infinite Consciousness/Awareness. We may thus conclude that the essence of the nature of our dual, yet fully inter-related being has thus:

- an eternal, infinite aspect: the Foundation of Beingness;
  
  Our “being” and the Foundation of Beingness are “ONE” in essence.
- and an individualized aspect:
  “We”, as “human beings”, are an individualization of the Foundation of Beingness.

Eternal, Infinite Foundation of Beingness

IS

Eternal, Infinite Consciousness/Awareness

and

The nature we share with the Eternal, Infinite Foundation of Beingness must thus be:

CONSCIOUSNESS/AWARENESS

Quote 3: from “Letter 5”, pg. 17 & 18:

The ultimate universal dimension of consciousness/awareness can never be fully or truly known by an individual spirit. It is inaccessible. It is in equilibrium. It is the only source of all power, wisdom, love, intelligence. Universal Consciousness is an infinite, eternal, limitless, boundless, state of “Powerful Intent” pristine, pure, beautiful. Universal Consciousness Nature/Intent is the “Allness of Will and Purpose, locked in embrace”.

My understanding:

Here we have a description of the nature of Consciousness: it is a state of Powerful Intent. And that Intent is defined as Will and Purpose:

Our nature, which we share with the Foundation of Beingness, is Consciousness/Awareness, it provides us with Intent, Will and Purpose, and thus with the possibility to “create”.
Quote 4: from “Letter 1”, pg. 25:

I realized that out of UNIVERSAL CONSCIOUSNESS had come “all the substance of the universe.
I realized that FATHER CREATIVE CONSCIOUSNESS was “THE WORKER” and that IT was eternal and infinite and nothing, except the human mind could stop it from doing its work.

My understanding:

This supports the idea of an impersonal and a personal aspect of the true nature of the “Creator of the world”, who is understood to be the “Trinity-Father”.
- The “Universal Consciousness” being his impersonal aspect.
- The “Father Creative Consciousness” – named “the Worker” being his personal aspect.

The fact that the human mind can stop the Worker from doing its work, suggests that “Worker” and “human mind” are using their respective (free) will for the activation of their common impersonal aspect - the eternal infinite Consciousness - to manifest their personal goal. Those goals can thus interfere.

It also suggests that the human mind is able to “create”.

(“2”) THE IMPERSONAL LIFE

The Author (a Thought Adjuster, see Urantia Book, paper 107), writes about himself as being the I AM, the THINKER and YOUR FATHER IN HEAVEN (who is understood as being the Trinity-Father).

Quote 1: from chapter “The Key” pg. 16:

“Have you ever taken the pains to study out what is consciousness? How it seems to be an impersonal state of awareness, of waiting to serve or to be directed or used by some power latent in and intimately related to itself?
How man seems to be merely the highest type of organism containing this consciousness, which is directed and used by this power within itself?
That this power, latent in man's consciousness and in all consciousness, is nothing but Will, My Will? For you know that all power is but the manifestation of My Will”.

My understanding:

Those names - “Thought Adjuster, I Am, Thinker and Father in Heaven” - are not all synonyms. They point to different levels in the hierarchy of Existence:
- A Thought Adjuster is a fragment of the Father in Heaven.
- The Thinker and the Father in Heaven seem to be synonyms of the Trinity-Father.
- The I Am, however, suggests rather the same Concept as The Foundation of Beingness, mentioned in (“1” quote 1).

We will find a similar approach in the book of D.N.Walsh: “Uncommon Conversation with God” were the Author is Buddha and speaks about himself as “God” - (see “5”).
We discern however, the logic of it when we know that each of Them is an individualization of that “one and the same impersonal aspect”, which is the eternal infinite Consciousness - (see “1” quote 4).

Clear, precise definitions of the words used to describe those phenomenons are scarce or not existing.
Different analyses from separate sources are needed to enable a workable concept of what we call the Origin – our Origin.

We shall also repeatedly be confirmed:
- that specific (individualized) aspects of the I AM, at different levels (dimensions), may be personalized,
- that all individualizations have the same impersonal aspect: Consciousness.

A logical conclusion could be that:

**Personalities, Entities, Creatures and Beings of any kind and form, from the lowest to the highest level (dimension), are directly or indirectly Individualized aspects of the I AM, and**

**Possess an impersonal aspect which is the same for all creatures: The eternal, infinite, all encompassing I AM Consciousness.**

**Awareness could be understood as “Activated Consciousness”.**

**Quote 2:** from chapter “My Idea”, pg. 24, paragraph 3 & 4:

“In the beginning, at the dawn of a new Cosmic Day, when the word Consciousness was just awakening and the stillness of Cosmic Night yet prevailed, I the THINKER, conceived My Idea. This My Idea of My Self in manifestation in a new condition, called Earth expression, I saw completely pictured in the mirror of My Omniscient Mind”.

**My understanding:**

The Thinker calls the manifestation of Himself, in a new condition: “Earth expression”. We shall further see that “manifestation” stands probably for the totality of what we define as the Universe of Universes.

“A new condition” suggests the most recent one of several conditions. (idem for a new cosmic day)

Another Idea of Him Self, manifested in another “condition” is thus supposed to be a different expression - a different Universe probably consisting out of a different substance and conditioned by different laws.
(As for instance the “light Warriors and the God Warriors mentioned by Heru and Elora in the book “Return of the Light”).
The Thinker seems to synchronize the conception of His Idea with the dawn of a new Cosmic Day.
We can thus deduct from the above that:
- There exists a sequence of Cosmic Days/Cosmic Nights, which seems to have no
  begin and no end. (see “3”).
- This repetition has the nature of a cyclic event belonging to a realm beyond the
  manifestation of our Universe of Universes. (See “3”)
- That the cyclic event of Cosmic Days/Cosmic Nights and the repeating ideas of the
  Thinker are mutually independent, although synchronized.
- And that there is even a striking similarity with the sleep/awake condition of human
  beings and of Nature in general, which, on our planet, is synchronized with the
  day/night sequence. (as above so below)

Consciousness “awakens” is understood as: Consciousness is activated by its own will
power. (see “2” quote 1)
Consciousness is supposed to be inactive during “the stillness of a Cosmic Night”.
The Thinker is the origin of this activation/deactivation of Consciousness.

A support for the cyclic nature of Cosmic Day/Cosmic Night events is the following
pondering:

**When we consider the present incomplete evolution of the Grand and the Master
Universe, we are forced to conclude that their origin cannot be traced back to a
hypothetical moment in the eternal past.
An eternal past would certainly have been sufficient to evolve, mature and
complete the manifestation of the Grand and the Master Universe.**

The concept of what is commonly called Creation, should be broadened to the following
understanding:

**“The Creation” seems to be a cyclic event
consisting of a sequence of “cosmic day/cosmic night” happenings
which repeat themselves throughout eternity.**

Hatonn confirms this conclusion in his own words, where he speaks about the “Seven
Main Periods of Man Expression” and the “Twilight-Sleep”. (see “3”)

**Quote 3:** from chapter “My Idea, pg. 26, paragraph 6:

“In the Eternal there is no Time, or Space, or Individuality, and it is only by reason of the
phenomenon of Thought being born from the womb of Mind into the world of Matter that
the illusions of Time, Space and Individuality occur; the thought, or creature, acquiring
the consciousness of separateness from its Thinker or Creator”.

**My understanding:**

Time, Space and Individuality do not exist in the Eternal, they are part of the idea of the
Thinker.
They last as long as the Thinker keeps that thought active in his Mind, which is
synchronized with the time of a cosmic day - the time that Consciousness is activated
by his will-power.

**Quote 3** explains also that “when a thought is born from the womb of Mind into the
world of Matter” two effects manifest:
- The “illusions” of Time, Space and Individuality.
- The thought itself acquires consciousness of its separation from its Creator.
  It acquires “individuality” - “I-ness”.

When The Thinker stops thinking at the end of a cosmic day all thoughts seem to finish their existence, and the whole thought construction (the manifestation) created by the “thinking process”, inclusive the thinking processes of his innumerable creatures - those creatures included – reintegrate somehow their impersonal aspect: the eternal, infinite Consciousness.

The totality of the almost infinite amount of experiences gathered throughout this cosmic day by the sum total of those individualized creature minds, is known by the I AM - creatures and the I AM are in essence One. (see “2”, quote1) (see also “4” quote 1:5.14 /15)

(“3”) PJ 64, pg. 131: SEVEN PERIODS OF MAN EXPRESSION (The Author is HATONN)

Quote: from PJ 64, Chapter 12, pg.131:

Just as reminders of progression of man in the order of the universe, let us look on the scale of growth and where is Earth man at this time of cycle changes:

There are seven main periods of man expression. It can be considered that each division is a "whole" period or a "school semester". You must consider that it means, in your designation, one life semester during which seven subjects must be accomplished.

“. . . The twilight-sleep of the CREATION lasts seven periods/great times (seven Main Periods of Man Expression).

One period/great time lasts about 311 trillion years in your counting. In the twilight state of the CREATION all life and the whole universe seems to totally cease to exist. Just after its awakening it begins to create all things anew. During the twilight-sleep, neither time nor space exists. There is only the “nothing”, as all lies sleeping inside the infinite bosom of the CREATION, and null-time (voidance). While no creating thought exists there is no force, no time, and no space. There is only “duration” in a nameless nothing – at rest – awaiting renewal in manifestation”.

My understanding:

Hatonn confirms the cyclic nature of the Creation as a whole, without beginning nor end. Creation is eternal and infinite.

Creation consists of an endless repetition of “Cosmic Day/Twilight Sleep” cycles.

During the twilight-sleep there is neither time nor space, only “duration”.

This suggests a dimension beyond the level of the “Cosmic Day/Twilight Sleep” cycles. “Duration” is essential for the continuity of the periodic nature of the Creation, a necessary element of its cyclic behavior, beyond the phenomenon of time, the latter being part of the Idea of the Thinker.

Creation belongs to a dimension beyond the Thinkers' conception of a new Idea. The Thinker “synchronizes” the conception of his Idea with the dawn of a new Cosmic Day. He is not the creator of that Cosmic Day, nor is he the Creator of the “Creation”.

Consequently, there must be a Creator beyond the dimension wherein the Thinker conceives his Ideas.
Who is the Creator of the Thinker? (see “5”)
Reminder: The Thinker is our Trinity-Father

(“4”) THE URANTIA BOOK,

**Paper 1, chapter 5: Personality of the Universal Father** (presented by a Divine Counselor, assigned by the Ancients of Days on Uversa)

**Quote:**

1:5.14 God, being eternal, universal, absolute, and infinite, does not grow in knowledge nor increase in wisdom. God does not acquire experience, as finite man might conjecture or comprehend, but he does, within the realms of his own eternal personality, enjoy those continuous expansions of **self-realization** which are in certain ways comparable to, and analogous with, the acquirement of new experience by the finite creatures of the evolutionary worlds.

1:5.15 The absolute perfection of the infinite God would cause him to suffer the awful limitations of unqualified finality of perfectness were it not a fact that the Universal Father directly participates in the personality struggle of every imperfect soul in the wide universe who seeks, by divine aid, to ascend to the spiritually perfect worlds on high. **This progressive experience of every spirit being, and every mortal creature throughout the universe of universes is a part of the Father's ever-expanding Deity-consciousness of the never-ending divine circle of ceaseless self-realization.**

**My understanding:**

The “God” described here is the eternal, infinite “Foundation of Beingness”, the I AM, the Universal Consciousness / Awareness.

Although he exists beyond “time” and beyond “duration” in eternal rest, which we can somehow understand for what concerns his impersonal “Consciousness” aspect, his “I-ness” creates, participates in, and “is” the evolution of all his Creations. Consequently, he knows what's happening in his vast Creation – it happens within his own “Being” (there is nothing else).

This “knowing” cannot be understood otherwise than **“self-realization”**.

*His impersonal aspect (Universal Consciousness) is eternally at rest. His personal aspect (“I”-ness, Will, Thinking, Creating, Self-realization. . .) is eternally active.*

**Paper 32, chapter 5: The Eternal and Divine Purpose** (presented by a Mighty Messenger)

**Quote:**

32.5.3...everything seems to have a beginning and an end. And it would appear that a series of such experiences, lives, ages, or epochs, when successively arranged, constitutes a straightaway drive, an isolated event of time flashing momentarily across the infinite face of eternity.
32.5.4...To me it seems more fitting, for purposes of explanation to the mortal mind, to conceive of “eternity as a cycle” and the “eternal purpose as an endless circle”, a cycle of eternity in some way synchronized with the transient material cycles of time. As regards the sectors of time connected with, and forming a part of, the cycle of eternity, we are forced that such temporary epochs are born, live and die just as the temporary beings of time are born, live, and die.

My understanding:

The closest we are able to come to eternity is something as everlastingness, which we could understand as an infinite number of successive time conditioned events. However, everlastingness is still a concept within the dimension of time. Timelessness or Eternity, cannot be experienced nor conceived by the time conditioned individual beings that we are. We are somehow able to conceive an idea of it due to a sort of porosity between the personal and impersonal aspects of our divine I AM nature. Conceive “eternity as a cycle” could be understood as “conceive eternity as having a cyclic nature”.

And that cyclic nature could than explain the endless repetition of “Cosmic Day/Twilight-sleep” cycles (see “3”).

The last paragraph of 32:5.4 is in line with the cyclic nature of the Creation, and extends that “cyclic concept” to all manifestations – direct or indirect ones – of the I AM. (see “2” quote 2)

“If” the I AM has a purpose, or something equivalent, it must be beyond the dimension and comprehension of our own individualized existence. Only the impersonal aspect of our being could possess this knowledge.

We are, however able to formulate some questions:
-Is there any need for the I AM, which is infinite, undivided, unconditioned, in eternal rest and equilibrium, beyond time and evolution, to have a purpose?
-Should “purpose” not be seen as a target to be reached.
-Does the word “purpose” not imply some concept of evolution, and time?
-Is something which needs a “purpose” not by definition “incomplete”, striving for perfection?
-Should purpose therefore not be rather understood as belonging and limited to the dimensions of the manifestations?

And to postulate a few hypotheses:
-Eternity (and apparently also infinity) seems to be a subjective concept, a mental construct, thought by a creature, limited to the boundaries defined by its Creator.
-The Idea conceived by the Thinker is an eternal/infinite, time/space reality existence for its creatures (as individuals), who are unable to discern and experience whatever could be beyond that Idea.
-Every Creator God, who individualizes creatures out of the eternal, infinite Foundation of Beingness, regardless the dimension on which this is performed, creates simultaneously an eternity/infinity for his creatures, excluding the totality of their individual reality.
Only when they have grown up to a level of knowing “the true nature of “That” which brought them into being and gave them “individuality”, are they able to peer beyond their own infinity and discover the true nature of their dual being.

“An eternal purpose” could be understood as the creature’s formulation of an inner soul desire to reacquire the awareness of its impersonal Divine Oneness”.

(see “2” quote 3)

“Purpose” seems to have only meaning in the mind of a creature, confined within the Idea of the Thinker, for the time of a Cosmic Day, (the creature’s eternity).

Such purpose could than be understood by the mortal mind as a “cycle of eternity (a Cosmic Day) in some way synchronized with the transient material cycles of time (the Cosmic Day/Cosmic Night cycles of the Creation)”.

(see “4” quote 23.5.4)

Each manifestation of a new Idea of the Thinker, would then provide a new eternity/infinity environment, wherein its creatures conceive a new purpose and motivation to experience and realize their way back to their Impersonal Divine Oneness, through the growing awareness gathered through an infinity of new experiences, specific for each new Idea of the Thinker – for each new manifestation of the Creation.

Due to the essential oneness of “the I AM and Its creatures” the gathered experiences of the creatures are known by the I AM. (see “4” quote 1:5.14 /15)

(“5”) UNCOMMON CONVERSATION WITH GOD, (the Author is Buddha, through D.N. Walsh)

Quote: pg 134

God: As your body is to your mind and soul, so, too, are you to My mind and soul. Therefore: Everything I experience, I experience through you. Now I will tell you, there are even larger truths than this, to which you will one day become privy: For even as you are the body of Me, I am the body of another.

Walsh: You mean, You are not God?

God: Yes, I am God, as you now understand Him. I am Goddess as you now comprehend Her. I am the Conceiver and the Creator of Everything you now know and experience, and you are My children… even as I am the child of another.

Walsh: . . . I thought I was talking with the real God. The God of Gods.

God: You are. Believe Me. You are.

. . . Let Me see if I can find a way to summarize this.

. . . God is the energy you call imagination. God is creation. God is first thought. And God is last experience. And God is everything in between.

Have you ever looked down a high-powered microscope, . . . and said, “Good heavens, there’s a whole universe down there. And to that universe, I, the now-present observer, must feel like God”!

Walsh: Yes, I should imagine every thinking person has.

God: Indeed . . . And what would you do if I told you that this reality of which you have given yourself a glimpse never ends.
Take the smallest part of the universe you can imagine. Imagine this tiny particle of matter. How many times can you divide matter until it ceases to exist?

Walsh: I don't know. I guess it never ceases to exist.

God: You mean you can never completely destroy it? All you can do is change its form? I tell you this: you have just learned the secret of all of life, and seen into infinity. What makes you think infinity goes only one way?

Walsh: But if there is no end to smallness, that means there is no end to bigness.

God: Correct.

Walsh: But if there is no end to bigness, then there is no biggest. That means, in the largest sense, there is no God!

God: Or, perhaps - all of it is God, and there is nothing else.

My understanding:

To be “the child” of “another” can be understood as to be individualized by a Being belonging to a higher dimension.

As every individualized being has been “drawn out of the “eternal, infinite Foundation of Beingness”, and thus possess the same nature (see “1”, quote 1), it must also have the power to create, and individualize bodies. (“bodies”, understood as thought creations)

“Our personal creative power is in direct proportion to our knowledge of the nature of `That` which brought us into being and gave us individuality”, and

To the integrity of our Soul.

If our Father in Heaven - the Trinity-Father - is the Child of “Another”, (Kibo's Grand Pa) and there is no limit to biggest, this “Other One” must be the Child of a still higher Entity, and there is no end to that.

All those “Children” have the same impersonal aspect:

“The Eternal, Infinite, FOUNDATION OF BEINGNESS - The I AM
The Infinite Universal CONSCIOUSNESS/AWARENESS”.

“They” are the “I-ness” of the I AM.

The difference between “They” and “we” is a matter of the amount of “Awareness” which we received or accumulated during that “isolated event of time, flashing momentarily across the infinite face of eternity” (see (“4”) 32:5.3)

The impersonal aspect of the I Am (the “AM”) seems to pervade all imaginable dimensions, which can be understood as the “totality of its I-ness”:

- from the infinite “Big” down to the infinite “Small”,
- from its Infinite Oneness down to its infinite Individualization,
- from the absolute rest/timelessness to the infinite vibration rate,
- from total awareness (Creator Gods), to total lack of consciousness (lifeless matter).
The personal aspect of the I AM (the “I”) is its Will which activates its impersonal aspect to conceive, think, create, fragment, eventuate, self-realize (see “4” quote 1:5.14/15) and much more, unknown to us.

“All of it is God and there is nothing else”.

CONCLUSION

The subject excerpts should of course be replaced in their own broader context for better appreciation of their importance.

It is good to pay attention to the warning in the UB 19:1.7 and 19:1.9:
“The human mind may commit the supreme philosophical blunder by oversimplifying cosmic evolutionary (experiential) reality, thus leading to the distortion of facts, to the perversion of truth and to the misconception of destinies”.

CM explains the limits of our comprehension as follows:
From the Christ Letters: Letter 5, pg 13:

“I will now attempt to put in words THAT WHICH is beyond all words and presently beyond all individualized earthly comprehension. Therefore, the intellect, although it assists the brain to understand intellectually the spiritual realities I am putting before you, it also creates a barrier to true spiritual perception and experience.

For this reason, regard the following references to the ULTIMATE UNIVERSAL DIMENSION as only guidelines - ideas, ‘shadow consciousness forms’ of the REALITY behind and within your universe. If you are sufficiently spiritually evolved to follow me there, beyond the words, you will begin to understand spiritually all I am trying to tell you.

The words will guide you towards, and then unlock, new ‘vistas of being’ for you”.

Our Creator conceived us as unique individuals and it is very likely that He expects from each one of us a unique formulation of a personal truth, which is most often, and should definitely be, an evolving personal concept.

In the Urantia Book – paper 1 - #6 – pg 30, a Divine Counselor explains our inner relation with God and our fellow men as follows:

1:6.6 . . . You can argue over opinions about God, but experience with him and in him exists above and beyond all human controversy and mere intellectual logic.

The God-knowing man describes his spiritual experiences not to convince unbelievers, but for the edification and mutual satisfaction of believers.

To try to “convince” does not necessarily serve the overall purpose of our Creator.

With Love.