

## COSMOLOGY AND COSMOGONY

Imagine the following scenario: You have come up on a man busily engaged in constructing something with wood, bricks, cement, etc. He is mixing cement in a kitchen blender, digging holes with a spoon, nailing boards with a rock, - he has already shattered 20, and so on. "Hum," might be your first reaction, "What are you doing?" "Building a house. Isn't it obvious?" the familiar salt. "Right" you nod, "what kind of house?" "Don't know" as he picks up some cement with a fork and pours it into the blender. "Shouldn't you be using the right kind of equipment?" you attempt to bring some sanity into the conversation. "Whadya mean. Can't you see that these are working fine?" "And how!" you quip. "Well let me see your blueprint" "A what?! What is that?" he drops everything and transfixes you with an honest quizzical look.

As you are by now begging for this scenario to end, I will end it. But it is not really the end, as it is a good replica of how most people conduct their lives. Don't be too quick to exempt yourself. By chapter 10 you will be thinking very differently. Due to the lack of knowledge of Self, and the purpose of Life, most people in the world are going about the daily business of living with wrong ideas of what is life, what should be their true goals, how to correctly achieve their goals. There is not the slightest awareness that there ought to be, or that there actually exists a blue-print to guide our steps in life to the true fulfillment of our mission on Earth. Such a blueprint is called a Cosmogony.

Cosmology, the study of Cosmogony has two fundamental goals. First, it provides an ordered and unified (synthetical) view of who and what is God, Man, and the forces that administrate and sustain the world. No understanding of a subject can take place without an ordered and unified presentation of its whole and parts. Second, cosmology (like all blueprints and maps) provides a framework that guides thinking and action through the vast array of seemingly unrelated life situations to the successful identification and attainment of the goal of living. It achieves this by showing how all the events in a person's life are integrally related to his/her destiny.

Through it is revealed the spiritual value of each and every event in a person's life.

With a partial view of Man's identity, and worse no knowledge of his origin and destiny, people go on to create innumerable institutions, life goals and undertakings. What if someone offered proof to the world that all things making up the world are integral and inseparable, functional and structural components of one Being? The unity of all things in the world can be understood by the study of biological entities, as they are based on the same cosmogonical structure (blueprint).

The human body, for example, is made up of thousands of different types of cells numbering in the billions. Yet, they are all parts of one entity. They represent one life, and not billions of separate existences. Although each cell has its own individual need,- The nourishment that one cell receives doesn't take care of the others. Yet, we all know too well what happens when even one cell begins to go its own way,- Cancer! In spite of having individual needs, like all other creatures of this Earth, their activities interrelate to maintain the one being which they collectively compose.

But how do we know that all the cells in the body are integral parts of a whole? The answer is simple. Their interdependence, the harmony and order governing their interaction, and the fact that their individual activities can be shown to add up to the life of the whole they compose. Running through all the disciplines studying living things,- Biology, Physiology, Biochemistry, etc.- as well as all other sciences are the factors of order, interdependence, relationship, and the integration of seemingly separate things into a whole. It is most interesting to note, that the Western world does not have a fully organized science of the shaping factors of order, harmony, etc. that permeates all sciences. Such a science, known in various degrees of sophistication to most Nonwestern nations is known as Cosmology. The term "cosmology" means the study (logy) of order (cosmos, from the Greek Kos, meaning order). It occurs in such words as Cosmetas, an epithet of the Greek god Zeus, meaning "the orderer;" we also find it in "cosmetics" and mathematics- from the Greek mathematikos. It is easy to see the relationship of the meaning of the term with the subject treated in mathematics. The term's antonym is "Chaos." *Webster's New World Dictionary*, Second College edition, defines it thus: the disorder of formless matter and infinite space, supposed to have existed before the ordered universe. --SYN. see confusion. (underlines mine). Although this fairly common definition clearly

establishes its relation to "cosmos," it has a major flaw. How can there be disorder and confusion in a formless medium? The text is clear that there are two states,- one in which matter is formless (incorrectly equated with disorder), and the other, of a later existence, in which there is order (implied is that here matter is formed, ordered). We must go further and note that the term chaos is of very clever coinage. It is composed of "A," the article of indefiniteness, sandwiched into the term Kos (kAos). To appreciate this fully, we must realize that indefiniteness denotes the absence of form. All forms are ordered, or defined states of substance,- hence "kaos" = formless (undefined) matter. In other words, the *indefinite* article "A" denies the existence of order (*definition*) in the term chaos.

Yet, in all truth, we will see that cosmology, the study of order, must start with the study of Kaos, for the ordered realm is a mirror reflection, according to its own laws, of the nonordered realm.

Keeping the above firmly in mind, it will be easy to see that present day Westerners have perverted the meaning of the words that are kin to "Kos." "Cosmos," is generally defined as the world, and universe; "Cosmogony" as the theory of the genesis and development of the world, and universe; "Macrocasm" as the great world, or universe; and "microcosm," anything that is regarded as a world in miniature; mankind, society, man, etc. What is at work here is the Western polarization in "thingish" thinking about a term that represents an abstract reality. Such thinking has kept Westerners from seeing that the so-called "creation" myths of Blacks are "Mythoscientific" expositions of how to bring order into an area where there is none. *The grand theme of the Cosmological mythoscientific literature of the Black spiritual tradition is the absence of order in the early part of the Man's life. Illnesses, social decay, and wars run rampant as a result. As long as this state exists, prayers, words of power, rituals, science . . . all measures are of no avail. This is the state that all western nations find themselves in, to date. The bringing of order into the situation is the first prerequisite for the correction of the ills.*

The value of these mythoscientific expositions resides in their appeal to the right side of the brain, which uses them as means of creating order in all other situations in our life. This is due to its synthetical ability.

## THE TWO GREAT REALMS OF BEING

All potters know that the clay they work with has two fundamental states; its original unformed or unordered state, and the other, which is formed, or ordered into things (pots, frogs, jars, and what have you). The same is true of Reality. All that is real falls into one of two fundamental divisions. By fundamental is meant that there is no possibility of further division. One division corresponds to a mode of reality that is lacking in form, objectivity, definition, etc. We will call this division of "kaos," the Subjective Realm. The other division corresponds to the mode of reality in which energy/matter has been ordered into forms, objects. This division is called the Objective Realm, due to the fact that it is in it that objects (thoughts, emotions, physical things) are found.

The Being that is the synthesis of Life in both realms, is called Neter in the Kamitic tradition. Its conceptualization goes beyond the concept of the Supreme God-head that is used by most spiritual traditions to represent the Supreme Being. All manifestations of itself, through which it creates, and maintains the world, including the God-head (Neb er Tcher,- Lord of the World), are called the Neteru. It is easy to see that this term is the origin of the Latin terms "natura," "neutral," "eternitas (eternity)," etc. Unfortunately, more space cannot be devoted to the subject, but discerning readers will see in the Kamitic notion about the Supreme Being, a deeper understanding than is to be found in other traditions, who limit It to the Subjective Realm.

For our purpose, a useful synonym for the world is "the Objective Realm." In this book the term "Objective" when referring to the World, manifested reality, etc. will always appear capitalized to distinguish our usage from one of its popular denotation,- "impartial, impersonal, unconditioned view, etc." The term, kin to "object," from the prefix "ob," refers to all that has form, and therefore denotes all that is perceptible (mentally, or physically). In the same manner we will qualify the term "Subjective." Excluded is the denotation of "partiality, conditioned view, personal, etc." The term, kin to such terms as "submerged, substrata, substance, etc.," from the prefix "sub," refers to all that is under, therefore, incapable of being perceived.

So, we have two fundamental divisions in the Realm of Being. One which is "submerged," i.e., imperceptible, and the other, perceptible. The imperceptibility of the Subjective Realm is based on the fact that in it, there are no objects. The derivation of the name Objective Realm from the fact that it is the place of objects is obvious. The importance of these concepts will be realized from the consideration of the fact that most people limit their acknowledgement of reality to what is perceptible. Yet, not only is reality not limited to the perceptible (Objective) region, it originates beyond it (in the Subjective Realm).

### THE SUBJECTIVE REALM

If there are no things in the Subjective Realm, what then is there? It must be comprehended, first of all, that all the objects making up the world are modifications of an eternally "subsisting" energy/matter. As the term "exists" refers to objectified reality, the term "subsists" must be used to refer to Subjective elements in a homogeneous and unmodified state in the Subjective Realm. It must be understood that where there is absolutely no differentiation, there cannot be perception.

Contrary to the characteristics of Western "scientific" thinking, the modification of this universal underlying substance (Subjective energy/matter) into the set of related things we call the world, does not occur by chance. It is the result of conscious intelligent action. Although imperceptible, lacking form, the Consciousness and Will of Being (Neter) also reside in the Subjective Realm. With full consciousness of itself as Infinite Potential of expression, Neter wills its energy/matter to modify itself as the infinitude of forms manifesting in/as the world (the Objective Realm). Let's note, therefore, that the Creative elements of Being are imperceptible.

Soph and Aur are the Canaanite names given to the "unmanifested undifferentiated energy/matter" in the Subjective Realm. While Soph corresponds to the undifferentiated feminine polarity we designate as matter, Aur (root of aura = light), is the undifferentiated masculine polarity we designate as energy. They are the substance and energy underlying all forms and activities in the world. In the Kamitian tradition the matter side of the Subjective Realm is referred to as "Nu," and the energy polarity, Ra (pronounced Rau, hence aur, aura, radiation, etc.). In the Kamitic

*Book of Knowing the Manifestations of Ra*, written around 2500 B.C. (although the doctrine is much older), we have:

The words of Nebertcher (Lord of the World) which he spoke after coming into being; I am he who came into being in the form of the "infinite power of manifestation (Khepera)." I became the creator of what came into being. After my coming into being, many were the things which came into being, coming forth from my mouth [words of power]. Not existed heaven (the noumenal division of the Objective Realm), not existed earth (the phenomenal division of the Objective Realm), not had been created the things of the earth, and creeping things in that place. I raised them out of Nu, from the state of inactivity (of energy). Not found I a place to stand wherein. I radiated words of power with my will, I laid a foundation in the law (Maau), and I made all attributes. *I was alone*, for not had I spit out the form of Shu (the thermal, yang principle of the world), not had I emitted Tefnut (the moisture, hydrogenoid, yin principle of the world), not existed another who worked with me. I made a foundation by means of my will, and there came into being the multitude of things . . . I became from God one, Gods three, that is from out of myself . . .

The text continues with the creation of men, and other things in the world through the interaction of Shu (yang) and Tefnut (yin). Besides corroborating what has been said thus far in this chapter, it introduces a very important point that cannot be passed up. Here we have a written confirmation that monotheism existed in ancient Egypt much earlier than the birth of Abraham, and over 1000 years before Akhenaten, and Moses.

In the Bantu (the South African nations) tradition, Subjective matter is "Ntu," in the Yoruba, it is Oladumare, in the Akan of West Africa, it is Nyame, etc.

Let's paraphrase the above by noting that all that was, is, and can ever be, are all modifications of the undifferentiated

energy/matter, and unconditioned consciousness/will of Subjective Being. Therefore all that we have been, now are, and can ever be, are modifications of this original Subjective Being.

We can therefore make the following conclusions about our selves:

1. As the energy/matter, like unmolded clay is undifferentiated (i.e., not restricted to a particular form) it can assume any shape. It's power of attainment is omnipotent. If the energy/matter making up our being is rooted in this energy/matter, we also partake of its omnipotence, - of course, in kind, but not magnitude.
2. As the consciousness/will of Subjective Being is not conditioned by any limitations of energy/matter, as there are no forms there to do so, its potential to will is unlimited. It is therefore omniscient. As our consciousness/will is rooted in the consciousness/will of Subjective Being we also partake in its quality.
3. As there are no limitations of time and space in the Subjective Realm, Being is therefore eternal, and infinite. I.e., omnipresent. We also partake in this quality.

This may seem to fly in the face of experience. But objections are soon dealt with by noting the fact that there are many people with spiritual abilities that are out of the ordinary. And this is one of the chief roles of a cosmogony. It enables you to know what is ahead in the field of human growth. Like a map it guides you to where you haven't been. It keeps you from defining (delimiting, crystallizing) yourself around the present level of mankind's evolutionary attainment, or your growth to date. The defining of Man in terms of the common faculties that mankind has thus far evolved is the chief impediment to further growth.

## THE OBJECTIVE REALM

It is not enough to know that the world (Objective reality) is a modification of Subjective Being (Unconditioned consciousness, and undifferentiated energy/matter). We cannot understand our Being, the purpose of Life, and how we should live, unless we have a clear understanding of how and why the Subjective Being creates the world (Objective reality).

Let's begin by recalling the notion that energy/matter in the Subjective Realm is not differentiated into forms (the world).

And that if there are no things to be perceived, then consciousness can only be conscious of being conscious. This state of consciousness can be achieved, and has been achieved by humans, and is called in the Kamitian meditation system, the "Deity" "Tem," or "Temu" (negative being), and in the Indus Valley system, Asamprajnata Sarvikalpa Nirvana (Pure consciousness without objects of consciousness). An indepth look at the subject will show that in the Subjective Realm there can only be one Being. *For there to be others, there must be differentiations of the energy/matter into bodies which serve as the means of separating each being from the other.* Infinite and eternal (unwalled by a body) this Being is all alone. It is one without a second. As a thought is a differentiation of the energy matter, it isn't even thinking. It has not even the thought "I am conscious." No-things. No needs, no identity. In the Kamitian tradition, Being, on this level, is called the Deity "Amen." Meditate on your being conscious and you will get a glimpse of the fact that what in you is conscious, is itself imperceptible, and "concealed." The Subjective Realm, therefore, is the hidden plane of reality where Being dwells. All manifestations are the differentiations of the energy/matter of this level,- the objectification of the substantive basis of all forms.

The reason, therefore, for the creation of the world,- the differentiation of the original energy/matter into things- is to give Being experience. The Subjective Realm is Life, the Objective is Living. Being vs. Doing. The slightest thought, the faintest feeling is already an objectification of energy/matter,- a world in itself.

All alone, without thoughts, without experience,- no me, and you and it . . . Subjective Being creates,- differentiates its energy/matter into-- the world that it may have experience. I like to use the following metaphor although it is crude, and somewhat inaccurate. Imagine yourself all alone suspended somewhere (nowhere?) in a dark bottomless, and surfaceless expanse of water. Bored to death aren't you? One day you realize that your body is composed of billions of cells. So you transfer your consciousness into several millions of your cells, and suddenly you are no longer alone, and the adventure begins. And suppose you forgot that you are not really the cells. And the drama begins, and goes on until you have been knocked around pretty good by some bacteria, and viruses. And the spiritualization begins.

Yes. All alone without thoughts, feelings, or a second with whom to interact, Subjective Being differentiates a portion of its

infinite energy/matter into an enclosed circle. Within it, it differentiates its energy/matter (Nu/Ra, Soph/Aur) into billions of galaxies, with their trillions of stars, and how many Earths? In many of the latter it fills with people, and transfers it's consciousness into them and . . . the adventure begins. Temporarily, perhaps for a short period of billions of years, the embodied (incarnated) consciousness forgets that it is not really these things within which it dwells on these Earths. Then it tires of the knocks, and the journey back begins. Not until, of course, every single ray of incarnated consciousness has been liberated from its Earthly tomb. Men who have found the way back, and stopped at "the edge," in the Kamitian tradition are called Ausar, in the Indus Valley tradition Boddhisattvas, -they are the only ones who truly deserve the title, Sage.

*The mapping of the way down and back is the function of a cosmogony.*

The transition from absolute undifferentiation in the Subjective Realm to earthly existence does not proceed in one step. It is a graduated progression designed to maintain a connection- at each and every step- between the qualities of Subjective Being, and the purpose of creating the world. That is to say, that each step<sup>1</sup> toward the manifestation of earthly existence is qualified to maintain an equilibrium between Being, and Doing, Life and Living, the No-thingness of Subjective Being, and the infinite numbers of things of the earthly plane, the infiniteness and eternalness of the Subjective Realm, and the finiteness in time and space of the Objective Realm.

## THE COSMOGENESIS OF THE OBJECTIVE REALM

The dual nature of the Subjective Realm (Consciousness/Will and Energy/matter) is the main organizing principle of the Objective Realm, which is divided into two main planes; the Noumenal, and the Phenomenal.

### The Noumenal Plane

In this plane is found all metaphysical Objective reality. The spirits of things, thoughts, images, and those metaphysical beings called angels, spirits, etc.

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1. Each of these steps is carried out by a Deity.