

# An Imaginative Contemplation on Being

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For me, I AM emerged into this “reality” frame on April 15, 1942.

Me is the “fictive-self” created by the ego that evolved within I AM. Ego helps guide this body/mind (i.e., avatar) through the web of the world (i.e., collective stories) into which I AM emerged. I AM is a “wave” of *individuated consciousness* and sense of *beingness* transmitted from a larger field of consciousness (i.e., a seed consciousness) and received by a biological device tuned to it (i.e., a brain). It is also responsible for what we call *awareness*. For I AM to emerge, its biological vehicle (i.e., avatar) must be born. A reality frame (i.e., the material universe) can be thought of as a complex and dynamic context created within Source Consciousness. A reality frame has both shared aspects (i.e., the generic template), which include “rules of engagement,” so to speak, and individuated aspects that serve to maintain a degree of separation between the avatars (i.e. body/minds) of individuated consciousnesses.

A seed consciousness is a finite field of consciousness capable of generating individuated consciousnesses. By way of analogy, think of planting a seed that generates a plant that creates leaves (think individuated consciousnesses). A seed consciousness exists within and was manifested by the infinite and eternal field of Source Consciousness. Source Consciousness created seed consciousnesses in its own “image,” which means there is an essential identity between the two. In the same sense, a cup of coffee drawn from an urn of coffee retains identity with the coffee in the urn.

A seed consciousness is too extensive to be “fed” by a single biological vehicle (i.e., a body/mind) in a reality frame. “To be fed” refers to the feedback function between individuated consciousness and seed consciousness. In the plant analogy, this would be the energy for the plant created by each leaf through photosynthesis. Thus, an individuated consciousness is an avatar for a seed consciousness that gains experience in a reality frame, which then contributes to the maturation of the seed consciousness. All consciousnesses that have ever existed arose from and within Source Consciousness. Seed consciousnesses lie outside of a reality frame, which exists within Source Consciousness, but the rules governing the reality frame restrict though don’t completely prevent interaction of consciousnesses within it with consciousnesses outside of the reality frame.

A generic template is the common or shared aspects of a reality frame that are the same for all consciousnesses within the reality frame. For example, all living organisms share the requirement for nutrients, all organisms experience granite as having a hard surface, all organisms experience the effects of gravity and so on. The rules of engagement are the principles that govern the relational aspects of the reality frame. These rules define what the nature of the relationship is between one aspect and another within the reality frame. For example, two combustible materials related by friction produce fire. In terms of ordinary daily experience, these rules can be thought of as very similar to the principles of classical physics.

Individuated aspects are aspects that are relatively unique to each individuated consciousness within the reality frame. On the one hand, you might think of these as variations in physical characteristics that make one vehicle distinguishable from another. On the other hand, you can think of these as variations in psychological characteristics that give rise to differences in perceptions that influence the relationships between vehicles. Individuated aspects are necessary for experience within the reality frame. They give rise to the perceptual duality of me and not me. It is the perceived differences arising from perceptual duality that make experience possible. If no differences were perceived, there would be no experiences, as we ordinarily understand experience.

For “psychological characteristics,” it is necessary to consider the notion of “mind” (see also “What is Mind?” here: <http://innerego.com/I%3A-Techniques-for-working-on-the-self.php>). Mind is an evolved psychological construct within awareness that comes to consist of an amalgamation of concepts, beliefs, attitudes and interpretations through which sensations are filtered and become perceptions. Perceptions in turn provide a method by which one creates meaning from the sensations that arise in one’s awareness. When one emerges into the reality frame, perception is what is called “bottom-up.” This is probably what the ancient Indian sage Patanjali meant by “naked awareness.” To infants and young children all events are neutral; that is, no interpretation or meaning is imposed upon them. In short, there is no prejudgment.

As a child begins to acquire experience, ideas, especially about repetitive events, begin to form. This process is greatly accelerated by the acquisition of language. Language becomes an efficient way to acquire, second hand, the knowledge, concepts, beliefs, attitudes and interpretations of those one has relationship with such as parents, relatives, peers and cultural structures such as educational, religious, commercial and political institutions. As this process gains momentum, perception becomes what is called “top-down.” In short, few, if any, events are ex-

perienced as neutral. Events are interpreted through the filters represented in mind. Top-down perception is necessary for the emergence of the “world.” To the extent that one shares the top-down perceptual scheme of another, then to some degree, “one lives in the same world” as the other.

This interpretive structure\* can be thought of as a major activities of mind along with memory and ego . Most events are now filtered through and prejudged against the interpretive structure embedded in memory. This mental structure lies mostly outside of awareness and usually operates outside of awareness (for more on this topic see “Automatic Programs” here: <http://innerego.com/I%3A-Techniques-for-working-on-the-self.php>). It is accessed by conscious awareness and becomes active in mind only when conscious attention is required, which is mediated by ego . Some aspects of the mental structure are so deeply embedded that they are not easily accessed and therefore not easily modified. Since most of the interpretive process is outside of conscious awareness, many of the decisions we make happen automatically and without our being aware of the process. The actions we take resulting from these decisions would often appear mysterious to us except that ego creates explanations for them. Some of the more elaborate explanations are what is sometimes referred to as the myths we live by. Ego also is responsible for creating a sense of “self” (I, me) to explain who is performing these actions. Thus, ego serves as an interface between events requiring conscious attention and our interpretive structure and memories. The concept of “self” (a.k.a. fictive-self) created by ego is often referred to as our story or narrative and includes the explanations for or myths about why we do what otherwise might be inexplicable (see also “Pathway Four into the Inner Ego” here: <http://innerego.com/I%3A-Techniques-for-working-on-the-self.php>).

A key concept that is usually a part of the interpretive structure is that of linear time. Time is largely the product of memory. If you did not have a hierarchy of memories from previous events to place current events into a linear context, you would have little or no sense of linear time. Once a timeline between previous events and current events comes into existence, an imaginative extrapolation becomes possible that we call the future. The future is conceived of as potential time in which events not yet experienced might occur. Our concept of linear time is also largely responsible for our concept of linear causation (i.e., A causes B causes C, etc.). We often engage in the practice of trying to cause or at least to imagine and predict what those future events might be.

Many people, past and present, have talked and written about higher states of consciousness such as “Self-Realization,” “Christ Consciousness,” “God Con-

sciousness” and “Unity Consciousness.” The occurrence of such a shift in being appears to be outside of one’s ability to deliberately produce (see also “Taken” in Part II here: <http://innerego.com/II%3A-Becoming-open-to-the-Self.php>). Establishing the ability to move between top-down and bottom-up perception may be a useful precondition for being “taken.” Even if one is never “taken,” being able to move between these two perceptual modalities is a less contracted way of living. Many years ago I read a comment by a Yaqui medicine man, Don Juan Matus, to his apprentice, Carlos Castaneda, to the effect that if he wanted to be a “sorcerer,” he had to “stop the world.” For a long time I was somewhat puzzled by this comment because I confused “world” with “planet.” I now understand it to refer to stepping outside of our interpretive structure (world) or to stop engaging in top-down perception. To stop doing top-down perception, for most people, requires disentangling oneself from the world.

The process of disentanglement from the world begins with being present in each moment. To be present simply means that you are consciously aware of what is here, now, and nothing else. If you are having thoughts, associations, judgments or whatever related to what is here, now, or having memories of the past, extrapolations about the future, thoughts about your story or someone else’s story, you are not present. There are certainly times when it is necessary to enter the web of the world but the critical skill is to avoid becoming trapped in the web.

Presence requires no effort. One simply relaxes into the moment and if you observe that you’ve left presence then effortlessly nudge yourself back. As you do this, hold the intention that you want, as an adult, to approximate the mind you had as a young child. Done regularly enough, presence progressively expands until established as your default state. Once you can be present with regularity, you have reached a point that I’ve discussed as the “Natural Mind” elsewhere (see “The Natural Mind” in Part II here: <http://innerego.com/II%3A-Becoming-open-to-the-Self.php> or in the section titled “Awakening” here: <http://davidcenter.com/Brink.php>).

When you are not present, you are entangled in the web of the world. A twentieth century American mystic, Franklin Merrell-Wolf, described his attitude toward the world as one of “high indifference.” This attitude allows you be in the world but not of the world. This does not mean you don’t care about things in the world or don’t engage the world. It does mean that you don’t act from top-down perceptions or become emotionally entangled in the world.

Perhaps the greatest obstacle to presence is a function neurology calls the

“default mode network” (see also the second purpose of meditation under “Meditation” here: <http://innerego.com/II%3A-Becoming-open-to-the-Self.php>). This neural network seems to be largely responsible for maintaining our fictive-self and narratives about the world. It does this by becoming active whenever we are not specifically engaged in something that requires focused attention. When this function becomes active it acts a lot like a movie-selection algorithm that throws up titles of movie suggestions based on your viewing history. So, thoughts, images and memories related to your ongoing narrative events interpreted as important pop into consciousness until you engage one of them and start “unpacking” it. This process maintains and reinforces the narratives and interpretative perceptions that keep you entangled in the web of the world. Extricating yourself from this web sets you free from the mental construct that you think of as the world. Learning to be present in the moment (i.e., keeping your attention focused in the moment) dampens and eventually makes the default network become virtually silent. It is now natural for you to just be or relax into I AM. This then may set the stage for relaxing deeper into the mystery of being. You can find two figures about the further unfolding of I AM here: <http://davidcenter.com/documents/Brink/Consciousness.pdf>

\* For anyone interested in a model of the interpretive structure as it might occur within an individual, consider the psychology of personal constructs theory of George Kelly. I have briefly described this elsewhere (see Foundations in Part I at <http://innerego.com/I%3A-Techniques-for-working-on-the-self.php>). For a more detailed description go here: [http://davidcenter.com/documents/Journal%20Articles/GEORGE\\_A\\_KELLY.pdf](http://davidcenter.com/documents/Journal%20Articles/GEORGE_A_KELLY.pdf). For a complete description see Kelly’s two volume work: The Psychology of Personal Constructs. New York: Norton, 1955.