**PROMO:**

You are invited to contribute to the birth of a fresh expression of New Thought.

**Video #2:**

Everything is so fully immersed within the cosmic milieu that the entire cosmos is the all-encompassing context of all things that exists, just as all things that exist are the localized contents of the cosmos’ all-encompassing wholeness overall. This is a corollary of the principle that nothing whatsoever can be added to or subtracted from the cosmos’ existing matter and energy, only transformed into alternate material forms or energies.

Some part of our being knows this is where we came from. We long to return. And we can. Because **the**[**cosmos**](http://en.wikiquote.org/wiki/Cosmos)**is also within us. We're made of star-stuff. We are a way for the cosmos to know itself. ~Cosmos (6 min 40 sec)**

[T]he movement of each elemental particle in the universe will affect and be affected by the movements of every other [because] each is sensitive to the other, regardless of what form each is taking or where it is located in space and time…. [We must look at ourselves] in the same way.

We ourselves are made of the same stuff – assembled from these elemental particles that make up all matter in the universe, recycled billions of times over, in billions of different forms. We see that even our thoughts, which are biophysical events [whose] participating particles are subject to the same physical laws…will effect the Universe as a whole…. [This] means that we cannot even *observe* a single seemingly isolated phenomenon without changing that phenomenon, no matter how *objective* or *un-meddling* we might try to be. At best we can only assume that what we are observing is how the material behaves when it is being observed by us. ~Hal Zina Bennett, *Inner Guides, Visions, Dreams & Dr. Einstein,* p.13

<http://www.universetoday.com/99741/we-are-made-of-stardust/>

# “We ourselves are made of Stardust.” Carl Sagan

“The long-term success of our species may very well depend upon our becoming a cosmic society, capable of thinking on the grand scale while acting on the small. A cosmic society is not about zipping around the Galaxy visiting aliens – it’s about expanding our thinking and transforming our actions right here on Planet Earth. It’s radical but simple, and for the first time in human existence it’s within our reach.”- Nancy Ellen Abrams, “The New Universe and the Human Future, How a Shared Cosmology Could Transform the World” (On OPB) (YouTube?) LEAVE COMMENT!!

The atoms that make up your right hand might be from a different star than your left.

<http://www.physics.org/article-questions.asp?id=52>: Are We Really All Made of Stardust?

Each of us is “a walking galaxy of fossil stardust. ~ <http://www.pbs.org/wgbh/nova/space/star-in-you.html>

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Not many of us learn about the art of allowing...allowing there to be a space, a void, where the presence of life, of pure Spirit, makes itself known. It is through this grace, when we do not try to fill up the hole, the void, the discomfort we feel, when we simply allow and surrender. We surrender to the Life that wants to express Itself as our very lives. The softness and peacefulness that is ultimately what comes [while] being in grace and in the void, allows new opportunities to flow in, because that space is not being filled by anything else. This is what I know of my experience right now.

~Savanna Noelle Riker~

**From “2011 class notes”:**

Newtonian physicists were startled to discover that at the core of the atom, at the center of matter, there is . . .nothing, no thing, pure energy. When they reached / into the most fundamental building block of nature, they found a pregnant void – stable patterns of probability striving to connect with other patterns of probability. This discovery revolutionized the physical sciences, initiating the quantum era.

By the same token, we are startled to discover that at the core of the person, at the center of selfhood there is . . . nothing, pure energy. When we reach into the most fundamental basis of our being we find a pregnant void, a web of relationships. When somebody asks us to talk about ourselves, we talk about family, work, academic backgrounds, sports affiliations, etc. In all this talk, where is our “self”? The answer is nowhere, because the self is not a thing, but as Jerome Bruner says, “a point of view that unifies the flow of experience into a coherent narrative” – a narrative striving to connect with other narratives and become richer. -F. Kofman and P. M. Senge, The Heart of Learning Organizations,” *Organizational Dynamics* 1993, XX, 5-21; quoted in Robert E. Quinn, *Deep Change: Discovering the Leader Within* (Jossey-Bass, 1996), pp. 41-42.

The eye by which I see God is the same as the eye by which God sees me. My eye and God's eye are one and the same — one in seeing, one in knowing, and one in loving. ~Meister Eckhart

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from H.G. Wells’ *Outline of History*: “Human history becomes more and more a race between education and catastrophe.”

Evolutionary biologist Richard Dawkins has characterized this race as one between enlightened “memes” and aggressively competitive genes. In Dawkins’ view, human beings are programmed by their “selfish” genes to be aggressively competitive to the point of violence. Antagonistic behavior is self-perpetuated as genes reproduce themselves from body to body. Dawkins coined the term “memes” to designate contagious ideas that function similarly, reproducing themselves from mind to mind and affecting human behavior in accordance with their meaning. “Terrorism,” for instance, is a meme that has now saturated humankind’s consciousness, one that tends to incite vengeful thoughts and behavior in everyone who is influenced by the meme, regardless of whether they advocate and practice terrorism or are set against it.

In terms of Dawkins’ meme/gene frame of reference, memes of human co-operation – “working together,” not merely “getting along” – are the only effective antidote to our genetically programmed tendency to behave conflictually and antagonistically. In the race between memes and genes, given our enormous genetic “head start” program, memes are analogous to the tortoise, while genes represent the potential for the worst of all bad hare days.

Rifkin: race between empathy and entropy

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Our knowledge of animal intelligence has become so extensive that almost everything that has ever been said to be unique to the human species is now known to be shared by at least one other species. Among those distinctions not yet refuted is the proposition that only human beings do cosmology. This signature distinction became apparent to me in my eighteenth year, as I was reading a book entitled *You Are Important!*

Diversity is the prerequisite of all unity. Because each of us is one of a kind, all of us are unique and none of us is special. It is the universality of individuality that makes possible our common unity.

For any given event, there are as many experienced realities as there are persons who witness and/or participate in the event.

intuition is an energy ~ verbal infelicities

\*prime/primary reality

\*same river twice

\*delusional self-hypnosis

“5 Questions” – full script

“BMOP 01 (Being My Own Person)”

Where consciousness goes, energy flows.

To see most clearly, therefore, we must look *from* what we are looking *for*, by being mindfully conscious *with* what we are otherwise being unmindfully conscious of.

The only difference between a rut and a grave is its depth.

A world that adequately and equitably prospers [benefits, sustains] all concerned.

Take risks on behalf of your dream.

A life-long dream is a dream that outlives one’s life itself.

We are qualified by our calling.

Embodying God’s faith – inscape

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 **(BANNER)**

**THE COSMOLOGY OF WELLBEING:**

**EXPERIENCING THE REALITY OF YOUR CHOICE**

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**(Home Page)**

**The [cosmos is] the most fully embodied of all things,**

**having the universe for its body,**

**and [is] the integration of all lesser purposes,**

**[its own purpose being] the prosperity**

**of all its parts and of its own collective totality.**

~Charles Hartshorn~

**This website addresses how the universe as a whole supports all local wellbeing, and how the extent and outcome of its support of our own wellbeing is up to each of us.**

**Each person is a living center of universal wellbeing, and our experiencing thereof at any given moment corresponds to how well (or unwell) we are individually and collectively centering it.**

**The mutually accommodating dynamics of cosmological wellbeing are exemplified in the overlapping patterns of raindrops falling on water, in which the rippling vibrations from each center accommodate and are accommodated by the vibrati0ns of all other centers.**

**All of us know more than any of us about the cosmology of wellbeing, and each of us knows something that is known to no one else. Accordingly, all persons who visit this website are invited to co-creatively clarify and add to its further articulation of cosmological wellbeing by leaving their commentary on each of the following web pages:**

**Cosmology Begins at Home**

**The Holographic Cosmos: The Every-where-ness of Everything**

**The Cosmic Grand Order and Design**

**Cosmic Reciprocity: Every Action Is an Interaction**

**Wellbeing Is an Inside Job: How You See Is What You Get**

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 **(Page #2)**

**Cosmology Begins at Home**

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 **VIDEO # 1**

**THE INSIDE STORY:**

**Being Home, Right Here and Now, is Where I Always and Only Am**

This video invites and encourages your active participation, via your co-creative commentary below, in the further articulation of an emerging and all-encompassing integral perspective called “The Cosmology of Wellbeing.” There you may also access (or download) and enjoy the script from which the video was delivered.

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**Do not look for me in yesterday, for I am not there.**

**Do not look for me in tomorrow, for neither am I there.**

**I am with you only in your present, which is why it *is* a present.**

**So continue to be *fully* present, which is all that you need be or do.**

~*The Gospel of Not Yet Common Sense*~

Without the universal prevalence of cosmological wellbeing, which ongoingly sustains all that exists within it, there would be no cosmos for any creature to be well in. The all-encompassing dynamics of this universal wellbeing have been described in three short sentences:

**Everything in the universe exists for the harmonious good of every other part.**

**The universe is forever uniting what is harmonious and diminishing what is not.**

**It is the unessential only that is vanishing, that the abiding may be made more clearly manifest.**

~Ernest Holmes~

In short: harmonious at-one-ment is the prevailing rule of the cosmos overall, while (as illustrated in the video) all disharmony is local and self-diminishing. The dynamics of universal wellbeing thus described are built into the grand order and design of the cosmos (hereafter sometimes abbreviated as “the cosmic g.o.d.”), which encompasses and interconnects everything within it. The cosmic g.o.d. establishes and maintains an all-inclusive common unity of similarly patterned energies throughout the universe. Among all that is different from everything else within the cosmic design, the common unity of these patterning energies is the difference that makes the biggest difference of all..

The universal prevalence of wellbeing, and of the cosmic g.o.d. from which it emerges and is sustained, has been characterized as a single protean organism by philosopher Charles Hartshorne:

**The [cosmos is] the most fully embodied of all things, having the universe for its body, and [is] the integration of all lesser purposes, [its own purpose being] the prosperity of all its parts and of its own collective totality.**

Furthermore, as the above video demonstrates, no matter when and where things may exist in our vast universe, their being in perpetuity *right here and now* from their own perspective signifies both the currently immediate location and the infinite eternal homestead of all that participates in cosmic well-being. [NOTE: The term “infinite” signifies boundlessness, and the term “eternal” signifies timelessness, which are both addressed on a subsequent web page.]

Every person is a living testimonial to the cosmic g.o.d.

**[The human being] is a microcosm, or a little world, because he is an extract from all the stars and planets of the whole firmament, from the earth and the elements, and thus is their quintessence.**

~Paracelsus~

In other words, each of us is a local whole-universe catalog.

**The very molecules that make up your body, the atoms that construct the molecules, are traceable to the crucibles that were once the centers of high mass stars that exploded their chemically rich guts into the galaxy, enriching pristine gas clouds with the chemistry of life. So we’re all connected with each other biologically, to the Earth chemically, and to the rest of the universe atomically. That’s kind of cool. That makes me smile, and I actually feel quite large at the end of that. It’s not that we’re better than the universe, we are part of the universe. We’re in the universe and the universe is in us.**

**~Neil de Grasse Tyson~**

Each of us qualifies on several counts as a local whole-universe catalog:

* Almost every constituent element of the cosmos is contained in the local atomic structure of our bodies, which gives rise to the metaphor that each of us is a walking galaxy of stardust in which, for instance, some of the atoms that make up one’s right hand may quite likely have been forged in a different star than those in one’s left hand.
* It takes the entirety of cosmic space, time, energy, matter and motion to bring forth each one of us, as in astronomer Carl Sagan’s observation that “If you want to make an apple pie from scratch, you must first invent the universe.”
* Amidst the universe’s vast astronomy, we are the only known astronom*ers* via which the cosmos is able to comprehend itself.
* We live in profound interbeing with all else in the cosmos as a whole.  **←hyperlink to page 2**

***Your comments are invited below.***

***To receive occasional notices (approximately monthly) updates to this website,***

***please fill out the [forthcoming] “Update” form to the right.***

[Provision for commentary is forthcoming]

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**VIDEO # 1**

**THE INSIDE STORY:**

**Being Home, Right Here and Now, is Where I Always and Only Am**

**OFF CAMERA:**

In the early 1990’s, Rev. Peggy Bassett, who was then the spiritual leader of what is now called the “Centers of Spiritual Living” movement, challenged me to do in my lifetime what Ernest Holmes did in his, to articulate in *today’s* contemporary scientific idiom the principles of universal truth that Holmes called “The Science of Mind.” I have accordingly been busy with that project for two decades now, all the while awaiting a comprehensive idiom that seems utterly appropriate to signify this task. It was only a few months ago that what feels like such an idiom occurred to me, “The Cosmology of Wellbeing.”

My encouragement this afternoon represents the debut of this still-emerging cosmology, and you are invited to contribute to its emergence with your commentary during and after today’s encouragement, as well as on the pages of the forthcoming Cosmology of Wellbeing website.

Release form

**ON CAMERA**

SONG: Come on . . .

“Where it’s at” is the subject of today’s first of several encouragements,// in which all who attend or view it online are invited to join me// in exploring and articulating the overall cosmology of wellbeing,// of which Ernest Holmes gave a full description in just three short sentences:

**Everything in the universe exists for the harmonious good of every other part.**

**The universe is forever uniting what is harmonious and diminishing what is not.**

**It is the unessential only that is vanishing, that the abiding may be made more clearly manifest**

Let’s debrief this statement, sentence by sentence.////

**Everything in the universe exists for the harmonious good of every other part.**

A skeptical mind may be inclined to think,// “Oh yeah? Well how about germs? What good are they for harmonious wellbeing?”// This question was elegantly addressed// by a former editor of *Science of Mind* magazine, John Neindorff,// in his 1980 book, *Listen to the Light*,// where he had this to say “About Germs”:

Nobody loves a germ. In fact, we might ask why the natural universe, if it nowhere acts contrary to its own well-being, even allows the existence of germs (meaning the disease-causing bacteria or microorganisms).

This is not an idle inquiry, for it probes directly into our real opinions of nature. Despite our certainty that disease has no ultimate reality, if we attribute to the agencies of disease—to germs—qualities of inherent malevolence, we have invented the devil again. We unthinkingly accept the idea of a dualistic universe, finding ourselves looking upon germs as actual malignant forces. We have banished Satan from our theology but rediscovered him with our microscopes.

It would be helpful, then, if we could develop an attitude toward germs which is realistically consistent with our belief in a congenial universe, so we might consider a natural aptitude of the common ant.

The ant and his cousins in function carry away organic material which was once but is no longer animated by Life (they must, or the world would be clogged by slowly decomposing carcasses). Yet we do not consider the ant to be evil. He may annoy us by his interest in our jelly jars and table scraps, but we recognize that he is only doing what it is his instinctive nature to do.

Can we think less of germs? We might well recognize that germs are an integral part of a harmonious universe, and that, like ants, their function is to be involved in disassembling matter which is somehow not expressing Life, or is not doing so properly. In such a situation, the Law of nature commands that the malfunctioning instrument of expression be taken apart, so its presence does not go contrary to the Life-essence of the universe. The disassembly is carried out by the appropriate organisms, which are attracted infallibly and automatically by the very existence of the malfunction.

This means that actually, germs do not bring disease, but that disease brings germs, and that the disease which brings them must be something other than physical. When physical evidence of the germs' work is finally seen, it is called "sickness," though the sickness is only a symptom of something—no doubt mental—which had previously sent warning signals into the Law of the universe, requiring that the impersonal agencies of balance be sent in.

This suggests an affirmative way of viewing disease, one aspect of which is that if we discover ourselves becoming sick, rather than feel hostility toward an invading germ, we should recognize that it, no less than anything else in nature, is innocently and instinctively doing as it should. We should therefore acknowledge the germ, consciously and affirmatively recognizing that there is no evil about it. We brought it, so we are once again freely and lovingly expressing Life. Thus the germ, lacking further interest in us, will go away in accordance with the same perfect Law that brought it.

Moving on to Holmes’ second sentence:

**The universe is forever uniting what is harmonious and diminishing what is not.**

The foregoing description of the function performed by ants and germs,// to which may be added cockroaches and numerous other scavengers// that perform what Neindorff called “the impersonal agencies of balance.”// Though we tend to give these creatures a bad rap,// they are local demonstrations of the essential cosmic means// by which the impact of what is no longer harmonious to the whole is accordingly diminished.////

As for Holmes’ third sentence:

**It is the unessential only that is vanishing, that the abiding may be made more clearly manifest**

In this single sentence we have the theory of evolution// reduced to a one-sentence elevator briefing.//

The universal interrelationship of all things within their cosmic wholeness is such that the cosmos diminishes whatever is incongruent with its harmonious good as a whole, and does this via processes of locally transformative disintegration and reintegration. The more intense is the local incongruence, the more intense is the cosmos’ diminishment thereof. The cosmos overall is always functionally whole, while all dysfunction is local. Thus, as biophysicist Harold J. Morowitz has put it, local pain is forever being reconciled to cosmic joy.31

Whatever is non-adaptive to the local cosmic flux// gives way to that which is adaptive.// Thus is the *thrival* of the fittest aided and abetted// by the removal of whatever cannot accommodate changes of circumstance.// In the last mass global extinction 65 million years ago,// caused by the collision of an asteroid in what today is the Yucatan peninsula,// the entire planet was consequently blanketed for several decades// in a dense cloud of steam, smoke and pulverized earth// that prevented the growth of the plant life// that had sustained the dinosaurs for the previous 150 million years.// Among the smaller creatures that had no chance to thrive in great number// as long as dinosaurs topped the food chain,// among them were our evolutionary ancestors,// for whom it was now safe to come down from their former safely out of reach treetop abode// and to increasingly thrive on whatever plant and small animal life remained.////

In short: universal harmonious wellbeing prevails throughout the cosmos// via numerous means of diminishing all local illbeing.// All non-harmonious dysfunction originates in subfields of the universal whole, as the universal whole consistently remedies any and all disharmony of its parts by reconciling every local discord to the integrity of its all-one-ment overall.

# As biophysicist Harold Morowitz has delightfully explained, all pain and disharmony manifests locally in the universe’s parts, while ease and harmony prevail in the universe as its unbroken wholeness overall. In Morowitz’ characterization of this principle, local pain is always being reconciled to cosmic joy.23

# Biophysicist Harold J. Morowitz likens the universal norm of cosmological whole-beingness being to “cosmic joy,” while likening all illbeing to “local pain.” How local illbeing is cosmically reconciled to the prevalence of universal wellbeing is the focus of Morowitz’ book, *Cosmic Joy and Local Pain: Musings of a Mystic Scientist* [http://www.amazon.com/Cosmic-Joy-Local-Pain-Scientist/dp/0684184435/ref=sr\_1\_1?s=books&ie=UTF8&qid=1365377175&sr=1-1&keywords=cosmic+joy+and+local+pain] How this perpetually ongoing process of reconciling all local disequilibrium to an all-encompassing tendency toward equilibrium is addressed as what the title of another book calls *Discordant Harmonies*. [http://www.amazon.com/Discordant-Harmonies-Ecology-Twenty-First-Century/dp/0735104115/ref=sr\_1\_1?s=books&ie=UTF8&qid=1365477397&sr=1-1&keywords=discordant+harmonies]

The universal conservation of matter and energy, whereby each can be turned into the other while the combined total thereof remains constant, is the process by which the at-one-ment of the cosmos is likewise conserved. This conservation of at-one-ment is acknowledged in a scientific law of thermodynamics (energy exchange) advanced by biophysicist Harold Morowitz: “the flow of energy through a system organizes the system.” Thus all local illbeing is a consequence of a blockage of energetic flow, which is remedied by various impersonal agencies of balance.

Morowitz characterizes the systemic process of conserving wholeness as “reconciling local pain to cosmic joy.”5+

Cosmic Here-and-Now-I-Am at-one-ment with all of existence is the universal primary dwelling place from which emerges the ultimate well-being of everything that exists, and from which all local pain and distress is ongoingly and ongrowingly reconciled to the harmonic cosmic joy of divine, Self-presencing wholeness.**4**

Biophysicist Herbert Morowitz similarly described the universe’s integrity: “Local pain is forever being reconciled to cosmic joy.” In other words, compassion is at the very heart of the cosmos.

# The universe could not have survived for 14 billion years unless harmony prevailed over disharmony. As biophysicist Harold J. Morowitz explained in his delightful book, *Cosmic Joy and Local Pain: Musings of a Mystic Scientist,* all pain and disharmony is local and in part, while ease and harmony prevail in the universe as a whole. As he puts it, “local pain is always being reconciled to cosmic joy.”

Inclusivity is the consequence of self-manifesting coherence, whose everywhere-immanent congruency represents a universal principle of **omni-mutual co-operativity**. This principle, which is physical as well as metaphysical, sustains the common unity whereby all things ultimately work together (co-operate) for the harmonious good of the whole that they compose, even as the whole thus mutually composed in turn co-operatively composes each of them.

In seeming exception to this universal co-operative principle is our frequent choice as conscious beings, whether unwittingly or deliberately, to live in disruptive contradiction of our common unity. Yet the principle of omni-mutual co-operation ultimately prevails over our contradictions in accordance with the system dynamics that biophysicist Harold Morowitz epitomizes in the title of his 1987 book, *Cosmic Joy and Local Pain: Musings of a Mystic Scientist.* Morowitz signifies “cosmic joy” as the cohering bond of the universal flow of cosmic energy overall, while “local pain” signifies all tendencies of contradictive incoherence among its parts.

Morowitz also authored what he heralded as the fourth law of thermodynamics, which states that *the flow of energy through a system acts to organize that system.* He demonstrated that the overall energy flow of the system that we call “universe” is quintessentially coherent. Just as gravity binds together all things as a unitary whole, so does the coherence of the universe as an energetic whole prevail over all local tendencies toward contradictive incoherence. By systemically reconciling every local instance of instability to the cohering common unity of the energetic cosmic whole, the universe remains unflappably congruent overall despite however many butterfly wings are locally tending to make it otherwise. Thus is every pain of local diversity eventually reconciled to the joy of cosmic inclusivity.

Morowitz’s account of how the co-operative flow-though of universal energy ongoingly facilitates the reconciliation of local pain to cosmic joy is a scientific confirmation of what we spiritually intuit as the principle of “**grace**”: the reconciliation of soulful distress to the harmony of Spirit.

**[*Pause for questions and commentary*]**

The dynamics of universal wellbeing thus described// are built into the grand order and design of the cosmos// (hereafter sometimes abbreviated “the cosmic g.o.d.”).// This cosmically ordering design encompasses and interconnects everything within it,// by establishing and maintaining an all-inclusive common unity// of similarly patterned energies throughout the universe.// Among all that is notably different// from everything else within the cosmic design,// the common unity of these patterning energies is the difference that makes the biggest of all differences.

The universal prevalence of wellbeing,// and of the cosmic g.o.d.from which it emerges and is sustained,// has been characterized as a single protean organism by philosopher Charles Hartshorne:

**The [cosmos is] the most fully embodied of all things, having the universe for its body, and [is] the integration of all lesser purposes, [its own purpose being] the prosperity of all its parts and of its own collective totality.**

As for our own participation in the cosmic grand order and design,// how we contribute to either its prospering or its diminishing dynamics// was many centuries ago described in just one sentence by St. Augustine:

**That which we are looking for, we are looking with and therefore are looking at.**

What most creatures are looking for is a home in the cosmic g.o.d. For example, I was deeply moved in my early childhood// by a wistful folk song about the cotton boll weevil// that repeated the line, “just a lookin’ for a home, just a-lookin’ for a home.”// Some years later, comedian Stan Freeberg defined “home” as// “the place, when you go there, where they have to take you in.”// What Freeberg didn’t specify, however,// is that the take-you-in place he thus identified is within our own being,// rather than anywhere out there.// It is only one’s own self that can fully take one in.

When you have no place to sleep that isn’t empty, and you’ve got no place to stay that feels like home;

when there is no one to meet your need for filling, or to write back to from places that you roam;

when you know with all of your being that you’ve not yet really been, you start looking for someone to take you in.

When people see you’re somewhat out of focus, and they sense you don’t know who you’re looking for;

some will take unfair advantage of your confusion and make you feel that they’re your open door.

You’ll discover you’ve been found , only to find so many different ways to take you in.

When you want to find someone to fill your empty, and share some place that feels like common ground,

you may fall for another lonely seeker who needs to fill an empty of his/her own.

Yet two empties don’t make a full, so when you fall, it will only be yourself that took you in.

When you’ve learned just which folks’ glitters are not golden, and you’re not about to fool yourself again,

because you’ve found that filling empty isn’t easy in a world of beings that also haven’t been,

you’ll find what you’re without somewhere within, before you let another take you in.

I wrote this song after one of those moments of greatest learning// in which the obvious becomes fully obvious,// a moment in which something that one has always recognized becomes instead deeply realized in a full experiencing thereof.//To realize something long known,// rather than merely recognize it,// is to make it real// - which is just what the word real*ize* signifies.//

And so we will commence addressing the dynamics of cosmological wellbeing// by dwelling on the most obvious truth// that so many recognize, yet which so few of us actually realize,// and thus fall short of fully manifesting in our lived reality.// Among all of the many things that we recognize as being so,// yet do not fully live in our experiential reality, // is the absolute immediacy of our awareness itself.// Consider, for instance, the following scenario in Ernest Holmes’ book, *The Art of Life* (formerly entitled *This Thing Called Life*):

**We can imagine a fish being told that he is surrounded by water but not realizing what this means. We can imagine such a fish swimming north, south, east and west in search of water. If we think of this fish as a person, we can even imagine him looking up the books of fish lore, studying fish psychology and philosophy, always endeavoring to discover just where the Waters of Life are and how to approach them.**

**Perhaps some wise old fish might say, 'It has come to us through tradition that in ancient times our ancestors knew about a wonderful ocean of life. They prophesied a day when all shall live in the Waters of Life happily forever.' And can't we imagine all the other fish getting together, rolling their eyes, wiggling their tails, looking wise and mysterious and beginning to chant, 'O water, water, water, we beseech you to reveal yourself to us; we beseech you to flow around and through us, even as you did in the days of our revered ancestors.'**

It is no idle coincidence// that water is commonly employed as a symbol of consciousness,// because there is one way in which many of us resemble fish// that are searching for the very water// within which they are fully immersed,//even as that same water is in part likewise immersed within each of them.// The similarity of our unmindful search for consciousness// to the unmindful search for water by the fish in the foregoing scenario// is worthy of our full consideration// in order that we might thereby fully appreciate// its implications for the enlightened alternative of *mindfully* embodied awareness.////

**[*Pause for questions and commentary*]**

On the count of three I would like you to shout out your home address. . . . ////

If you shouted out your street address,// that’s merely the address of the current house in which your permanent home is domiciled.// Your eternal *home* address is always and only right *here*. The experience of being always and only *here* is our cosmic homestead.// *Here* within is the ever-abiding home of our experiencing,// not a location somewhere out there in the material world.////

I’ve composed a brief enchantment that celebrates our eternal experiential cosmic homestead:

SONG: Everywhere I Go, Here I AM

I often commence my public presentations with this enchantment,// because “here I am” is a universally omni-mutual point of view,//the only point of view that all human beings have in common.// “Here I am” is not a place that we locally occupy in physical space,// it is a universal point of view in consciousness that collectively occupies each of us// even as all of us are at the same time//individually, uniquely, and everywhere co-occupying it.////

From a cosmic perspective none of us is a person// who is standing in a space of awareness called “here I am,”// rather our “here I am” awareness is a space// that simultaneously surrounds and infuses all existent things,// just as water does with fish.// Yet we tend to be oblivious to the implications// of this most fundamental truth of our experiencing,// which is the realization that we can never be truly homeless, even when we are house-less.// Each of us is forever *at* home because each of *is* home.// Home is what we *are* wherever we may go,// not a place from and to which we intermittently leave and return.////

In short: “Here I am” is the cosmic homestead of all being, including my own being.

Unlike my body therefore,// which will last only for a season not much longer than a century at most,// my common unity with the cosmic homestead of all being// is an eternal absolute to which all else is relative.// I am dependably utterly “here” within no matter to which worldly “there” I may take myself,// up to and including the relativity of being here to the temporary housing provided by my body,// and no less so during any so-called “out-of-body” and “after death” experiencing.////

“Here I am” is an eternal-life sentence without parole,// with no time off for “good” behavior and no exclusion for “bad” behavior,// and with no prospect of divorce,// no-fault or otherwise,// even via my own bodily death.// Even suicide cannot leave behind the *only* thing that I take with me,// my own participation in the “here I am” of the universal common unity of the cosmic g.o.d.// No matter what I may experience as coming to pass as I am moving through my life experience,// or while I am changing my life experience or am moving beyond its present cycle,// all experiencing of transience takes place// within an eternal and beneficial presence of forever being “here.”////

What I call “me” is a localized “I” of a universal “we.” Thus my “I”-dentity is that of a cosmic passenger// who never leaves the universal homestead of all being,// which stays absolutely and forever put relative to any and all passages.// While everything which is “this” or “that” comes eventually to pass,// “I” comes from beyond all beginnings and endings// and “I” forever exists between them// in the eternal realm of the no longer and the not yet,//that most commonly is called “now.”////

In the common unity of “here I am,”// I at once embody all that is changing,//all that is being changed,// and all that has been changed. In the midst of all that comes to pass, I am an eternal passenger,// forever secure in the beneficial presence of my very own and only,// yet universally shared “here I am.”////

Because the inner homestead of “here I am” is the kindred common unity of *all* being,// no matter where I may take myself I remain *within* the beneficial presence// of the kindred common unity of all being,// of which I am a local expression.// This is why and how I am forever assured// that although I don’t always find and get what I am looking for,// I do always find and get whatever I am looking from.// As a future encouragement in this series will fully demonstrate, *how* I see is what I get.////

We all give the same name to our “here I am” homestead// whenever we call it our “self.”// Thus even when we set out in presumed search of our “self,”// we continue in every moment to be right *here*// the very thing that we are presuming to find elsewhere.// That which we are seeking to know about ourselves// is that which is already self-known to us,// even though we nonetheless are mostly unaware of our own self-knowing.////

In other words, we cannot expand our own local “here I am” consciousness,// we can only further its expansion// *into* the universal entirety of “here I am” consciousness within which we locally exist.// Our forever-being-at-home-ness is therefore not to be found someplace out “there”// where we can take station breaks between our travels.// Home rather is eternally within every one of us right *here* and now, // forever travelling with us wherever we may go,// a universal reality that Buddha asserted by proclaiming that// “You cannot travel the path until you *are* the path.”

Home is not a place from which we to and fro,// home is what we *are* that is eternally on the go.// We forever are *at* home// because it is impossible for us ever to leave it.// Each of us resides uniquely// in the one and only “here I am” that universally we all share.// Ours is an ongoing, ongrowing and eternally shared// omni-mutual experiencing of “here I am,”// from which none of us can experience even a no-fault divorce.

Yet we fail to fully appreciate// the dynamics of this fundamental truth of all experiencing, as noted by St. Augustine:// No matter what we may be seeking to know,// that which we are looking for// is always and only that which we are looking from, through, with and as.////

In short: Our view of the world is always and only// a reflection of the “here I am” absolute point of view *from* which, *through* which, *with* which and *as* which we see it.//

**[*Pause for questions and commentary*]**

What we have addressed thus far explains Ernest Holmes counsel://

**Talk to yourself, not to the world. There is no one to talk to but yourself because all experience takes place within. Conditions are the reflections of our [assumptions] and nothing else.**

Right now, for instance, I am talking to myself in the company of an audience . . .

This is also why film-maker Trinh T. Minh-Ha declared:

**I write to show myself showing people who show me my own showing.**

~Trinh T. Minh-Ha, *Woman, Native, Other* (quoted in *Categories: On The Beauty of Physics,* p*.* 121)

Because Minh-Ha’s statement is rather difficult// to wrap one’s mind around,// I repeat with arrows:

**→I write→ ←to show myself← →showing people→ ←who show me← →my own showing→**

The fundamental truth of this realization // is that we have no more or less to show// than our own showing,// as summed up by Ram Dass://

**The only thing you have to offer another human being, ever, is your own state of being.**

Being absolutely and forever *here//* is a permanent point of view// that is omni-mutually shared by each thing that exists,// even though each thing experiences this universal viewpoint somewhat uniquely and therefore. differently.// Each of our omni-mutually shared experiencings of being “*here* I am” is universally persistent// regardless of any so-called “there” or “elsewhere”// to which one may go and occupy.// For instance, you are not now, never have been, nor ever will be in any “elsewhere,”// because every so-called “elsewhere” ceases to be “there”// immediately upon its becoming your own whereabouts.//// As soon as you are “there” – lo and behold – you continue nonetheless to be *here*.//

What we call “there” could not exist// were it not for a prior “here” from which to view it.// Thus being forever at home in “here I am”// is as absolute to everyone’s inner experiencing//as is the speed of light//to our otherwise diverse experiencings of the external world.// No matter what anyone may *perceive* as being “there,”// that which is thus perceived// is nonetheless, in and of itself,// always and only perpetually *here*.////

Nothing that appears to be “there”// can actually be anywhere else but *here* from the perspective of its own situation.// However mobile one may be,// one can only be forever *here//* from the perspective of one’s own point of view.// In the meantime, every so-called “there”// exists only as a point *to* view.////

Although every “there” can be seen// from the unique points of view// of an infinity of various elsewhere’s,// from its own perspective each elsewhere is itself forever here.// No matter what “there” one may experience oneself perceiving,// upon showing up “there”// one nonetheless continues to participate// in the omni-mutual experiencing of forever being *here*.// No one has ever been, nor ever can nor ever will be//anywhere else but continually right *here*// amidst each fleeting moment of the eternally present now,// in the midst of which each of us just as perpetually resides within universal consciousness just as does a fish in water.////

For example, even on an unexpected occasion of leaving my body,// I experienced myself continuing as always to be right *here*,// even though my body was suddenly down “there.”////

There is only one “here I am,”// whose presence is omni-mutually common from quarks to quasars,// and to all else that exists in the cosmos.// The presence of “here I am”// is omni-locally distributed throughout the cosmos,// where it serves as the forever-present homestead// of each and every cosmic thing,// a homestead that is eternally right here and right now for each and every occupant.// “Here I am” cannot be anywhere other than right here and right now,// because it always and only is existent in the forever near and how// of the eternally present moment called “now.”

Within the eternally present now,// no part of cosmic being can be apart from any other part,// because each part of the cosmic homestead is *forever* here and now,// in the immediate, ongoing, and ongrowing near and how// of its present existence only. However impregnated with the past// or pregnant with the future// anything in the cosmos may presently be,// it is never *currently* present in either its past or its future.// All things throughout the cosmos are equally domiciled// between the no longer and not yet.////

The universal “here I am” homestead of cosmic parts// is a realm of many mansions,// because each thing within it is uniquely located// in its one-and-only-of-a-kind point of view,// and exists entirely *as* and *from* its unique localization of this universal point of view.// Although everything omni-mutually resides// in the cosmic milieu of common unity that we call “here I am,”// no two things reside identically therein.// Each thing resides in accordance with its own permanently unique placement// within the cosmic homestead at large.// And even though each thing// is self-differentiated within the cosmic whole,// of which it is a discernable cosmic part,// never is it apart *from* the cosmic whole.

In addition to being uniquely localized,// each “here I am” is in sovereign command of its own jurisdiction,// though mostly unconsciously so.// This means that so-called “enlightenment” consists of being// in *mindfully* sovereign command// of one’s own localized “here I am” viewpoint// from within the cosmic whole. ////

Furthermore, as individual beings// who are localized within the cosmic whole// none of us is a *re*production of anyone else.// Nature never *re*produces what was,// it is always *pro*-producing what is yet to be.// Thus parents do not *re*produce mere copies of themselves,// they produce newly original human beings.// This accounts for another great common unity// within the cosmic whole.// With each of us being unique,// none of us can be any more “special” in this regard than another.// Accordingly, what most unites us// is the universality of our uniqueness of being.// And because all of us thereby know more than any of us does,// while each of us knows something that is known to no one else,// whatever may be knowable by us// is distributed throughout our myriad localized points of view thereupon.//

Finally, because each of us is a localized part of a cosmic whole// that we can never be apart *from*,// each of us *is* a point ofview// that has all other cosmic points *to* view.// Hence our role in the vast cosmic astronomy// as its only known astronomers. Only the cosmic whole *as a whole*// has a single universal perspective of all-encompassing at-one-ment,// from which and as which *to* view every cosmic part// with potentially equal comprehensive impartiality.////

Thus wholeness is not itself a *point* of view,// it is a perspective from which all points are viewed// as cosmic wholeness in local expression . And this is why all perspectives// other than that of the cosmic whole// are necessarily incomplete.////

[*Pause for questions and commentary*]

The next encouragement in this series will address the all-encompassing perspective of the cosmic whole.

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**(Page2)**

**The Holographic Cosmos**

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 **VIDEO # 2**

**The Interbeing of All That Is**

This video further encourages your participation in the co-creation of an emerging integral perspective called “The Cosmology of Wellbeing.” Your co-creative comments on its perspectives are invited at the bottom of this web page, where you can also access and enjoy the script from which it was delivered.

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**Xxxxx**

**~Xxxxx~**

The universe is a comprehensive integrated circuitry of all **s**pace, **t**ime, **e**nergy, **m**atter and **m**otion, and which accordingly functions as a cosmic **stemm** cell. And while quantum mechanical calculations suggest that our universe may be one of billions of such cells within an infinitely vast multiverse, that speculation will be deferred for our later consideration.

Deed.

In short: the word “cosmos” signifies the overall *omni-configuration of all that exists.* **←hyperlink to page 3**

***Your comments are invited below.***

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[Provision for Commentary]

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**VIDEO # 2**

**The Interbeing of All That Is**

**OFF CAMERA:**

Xxxxxx

**ON CAMERA**

This is the second of several encouragements in which all who are present, whether in person just now, or later via a video on the forthcoming Cosmology of Wellbeing website, are invited and encouraged to jointly explore and articulate the cosmology of wellbeing.

**I was looking back to see**

**if you were looking back to see**

**if I was looking back to see**

**if you were looking back at me….**

**~Popular song (1957)~**

<http://artists.letssingit.com/jim-ed-brown-and-the-browns-lyrics-looking-back-to-see-wvbmmpj#axzz2VTIlEiQJ>

The cosmos and its wellbeing are like a holographic image in which the entire image is contained in every portion thereof . . . etc.

In other words, the entire cosmos exists interbeingly within each one of its parts.

The term “interbeing” was coined by Viet Nam Buddhist monk, Thich Nhat Hahn:

If you are a poet, you will see clearly that there is a cloud floating in this sheet of paper. Without a cloud, there will be no rain; without rain, the trees cannot grow; and without trees, we cannot make paper. The cloud is essential for the paper to exist. If the cloud is not here, the sheet of paper cannot be here either. So we can say that the cloud and the paper inter-are. Interbeing is a word that is not in the dictionary yet, but if we combine the prefix "inter-" with the verb "to be," we have a new verb, inter-be. Without a cloud we cannot have paper, so we can say that the cloud and the sheet of paper inter-are.

If we look into this sheet of paper even more deeply, we can see the sunshine in it. If the sunshine is not there, the forest cannot grow. In fact, nothing can grow. Even we cannot grow without sunshine. And so, we know that the sunshine is also in this sheet of paper. The paper and the sunshine inter-are. And if we continue to look, we can see the logger who cut the tree and brought it to the mill to be transformed into paper. And we see the wheat. We know the logger cannot exist without his daily bread, and therefore the wheat that became his bread is also in this sheet of paper. And the logger's father and mother are in it too. When we look in this way, we see that without all these things, this sheet of paper cannot exist.

Looking even more deeply, we can see we are in it too. This is not difficult to see, because when we look at a sheet of paper, the sheet of paper is part of our perception. Your mind is in here and mine is also. So we can say that everything is in here with this sheet of paper. You cannot point out one thing that is not here—time, space, the earth, the rain, minerals, the soil, the sunshine, the cloud, the river, the heat. Everything coexists with this sheet of paper. That is why I think the word inter-be should be in the dictionary. "To be" is to inter-be. You cannot just be by yourself alone. You have to be with every other thing. This sheet of paper is, because everything else is.

Suppose we try to return one of the elements to its source. Suppose we return the sunshine to the sun. Do you think that the sheet of paper will be possible? No, without sunshine nothing can be. And if we return the logger to the mother, then we have no sheet of paper either. The fact is that this sheet of paper is made up only of "non-paper elements." And if we return these non-paper elements to their sources, then there can be no paper at all. Without "non-paper elements," like mind, logger, sunshine and so on there will be no paper. As thin as this sheet of paper is, it contains everything in the universe in it. [From 00-Introduction”]

The book from which Hanh’s description is taken is significantly entitled *The Heart of Understanding.* The all-inclusive resonant dance of interbeing is the heartbeat of inclusivity. It is utterly worth our while to fathom the dynamics of interbeing at length, however **extra-dimensional** they may be to our habitual way of perceiving, because in the absence of such an understanding our appreciation of inclusivity is incomplete.

The term “interbeing” signifies what the ancient Hermetic all-encompassing metaphysical insight defined as “that whose center is everywhere and whose circumference is nowhere.” I was initially introduced to this omni-integral insight by a pair of graffiti etched in concrete. While walking to my university classes one morning in the early 1960’s I passed some freshly cemented sidewalk on which was scrawled an “X” to which an arrow pointed from the inscription, “This is the exact center of the universe!” Later that afternoon, the now-hardened cement also sported another “X” with an arrow drawn to it from the inscription, “So is this!” Since my university major was the history of ideas, my awed response to this concrete representation of metaphysical truth was, “I wish I’d said that.”

The cemented graffiti acknowledged that the ancient Hermetic insight of a center that is everywhere and whose circumference is nowhere had been corroborated with the contemporary quantum-relativistic perspective that the universe is uniformly centered at every point. No matter where we are located in our expanding universe, all other locations in the universe are moving away from us (with a few notable exceptions that prove the rule). As to whether the universe has a circumference, the scientific jury is still out concerning this verdict. Although common sense seems to indicate that the universe must have a circumference, there thus far is no observable evidence that this is so because the universe extends beyond the area that our present telescopic technology can fathom.

As I later contemplated my experience of the two “X’s” etched on the sidewalk, I recalled my first childhood experience of observing a beam of light cast by the moon on a reflecting body of water. No matter how quickly I jumped sideways in either direction, the beam remained precisely and centrally aligned between myself and the moon. In quantum mechanical terms, which are the terms of light itself, each of us is simultaneously situated within the cosmic proscenium at front row center as an observer and at stage front center as a participant. Our participant-observer status in the cosmos overall is such that we are simultaneously in both receptive and active central alignment with its universal whole.

In keeping with this paradox of everywhere-centered and nowhere-bounded self-location, I need therefore never seek where “the action” is, for universal action is ceaselessly taking place as me. As Goethe observed some two centuries ago:

I have come to the frightening conclusion that I am the decisive element. It is my personal approach that creates the climate. It is my daily mood that makes the weather.  I possess tremendous power to make life miserable or joyous. I can be a tool of torture or an instrument of inspiration, I can humiliate or humor, hurt or heal.  In all situations, it is my response that decides whether a crisis is escalated or de-escalated, and a person is humanized or de-humanized.  If we treat people as they are, we make them worse.  If we treat people as they might be, we help them become what they are capable of becoming.

Abstract concept made readily addressable both anciently and recently.

* Ancient: Indra’s Net
* Recent: hologram

Ripples on water

Cosmic STEMM cell

Whole universe catalog: how old is your nose?

Swimme

What makes our species unique: man is the astronomer.

The nature and extent of one’s wellbeing depends upon one’s point of view. **(hyperlink to page X)**

Each part is omni-mutually distributed throughout the cosmos - Interbeing

Concentricity: Hermetic definition of God

“God” is the Grand Order and Design of the cosmos, which is indeed centered everywhere and has no visible circumference.

Uniquely centered in us: conscious evolution

Ripples on water

Pick up this theme in Video # X, “The Cosmic Hologram “

Video #X: **Cosmic Concentricity**

ALL PERCEPTION IS INTERPRETIVE

The good news in all this is, that if *what* you are presently experiencing dissatisfies you, you have the power to change *how* you are experiencing it until the dissatisfaction passes.

The other news is that neither denying what you are experiencing nor pretending to be experiencing otherwise has the power to change anything other than to diminish the quality of your fidelity to your self.

**The nature of perception . . . all change of perception involves a commensurate change of behavior.**

**(Page 3)**

**The Cosmic Grand Order and Design (G.O.D.)**

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 **VIDEO # 3: The Cosmic Inscape**

**Xxxxx**

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

**Xxxxx**

**~Xxxxx~**

The universe is a comprehensive integrated circuit of all *s*pace, *t*ime, *e*nergy, *m*atter and *m*otion that accordingly functions as a cosmic *stemm* cell. And while quantum mechanical calculations suggest that our universe may be one of billions of such *stemm* cells, that speculation will be deferred for our later consideration.

In short: the word “cosmos” signifies the overall *omni-configuration of all that exists.* **(hyperlink to page 3)**

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[Provision for Commentary]

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**Video #3: Xxxxx**

Whole universe catalog: how old is your nose?

“Interbeing”

Ripples on water

Indra’s Net

Swimme

Hologram

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Video #X: **Cosmic Concentricity**

Whole universe catalog: how old is your nose?

**(Page 3)**

**The Cosmic Grand Order and Design (G.O.D.)**

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 **VIDEO # 2: The Cosmic Inscape**

**Xxxxx**

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

**Xxxxx**

**~Xxxxx~**

 **(Page 4)**

**Wellbeing Is an Inside Job (Part 1)**

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 **VIDEO # 1: *How* We See Is What We Get**

**What we perceive to be so is what we experience being so.**

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

**We don’t see the world as it is.**

**We see the world as we are.**

**~The Talmud~**

As demonstrated in above video, one’s outlook on the world reflects the perspectives of the one who is looking out. And because the overall state of one’s being reflects one’s own perspectives thereon, the outcome of your own wellbeing corresponds with your inside job of perception.

For those whose outlook serves their own wellbeing at the expense of others, their self-limiting outlook is supported in accordance with a principle cited by Ralph Waldo Emerson: those who are excluding of others are likewise excluding of themselves. Whatever is done at the expense of others’ welfare is ultimately at the expense of one’s own welfare as well. All defeat of others is ultimately a mirroring of one’s own self-defeat.

Thus however you choose to look upon the nature of wellbeing, you will experience wellbeing accordingly. The quality of wellbeing that you are looking *for* can never exceed the quality of the perspective on wellbeing that you are looking *from*.

In short: your wellbeing, or lack thereof – as well as everything else in your life’s experiencing – will always and only reciprocate your estimations thereof. **(hyperlink to page 3)**

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[Provision for Commentary]

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**Video #1: How you see is what you get**

* Floater (*how* we interpret our experiencing is *what* our experiencing becomes)
* Psychology perfume experiment (*how* we interpret our experiencing is *what* our experiencing becomes)
* Given realities two sons of alcoholic father (*how* we interpret our experiencing is *what* our experiencing becomes)
* Artists studio (*how* we interpret our experiencing is *what* our experiencing becomes)
* Trobrianders ((*how* we interpret our experiencing is *what* our experiencing becomes)
* Multiple personality (*how* we interpret our experiencing is *what* our experiencing becomes)
* Hypnotic suggestion (*how* we interpret our experiencing is *what* our experiencing becomes)

ALL PERCEPTION IS INTERPRETIVE

The good news in all this is, that if *what* you are presently experiencing dissatisfies you, you have the power to change *how* you are experiencing it until the dissatisfaction passes.

The other news is that neither denying what you are experiencing nor pretending to be experiencing otherwise has the power to change anything other than to diminish the quality of your fidelity to your self.

**The nature of perception . . . all change of perception involves a commensurate change of behavior.**

**Invitation of commentary**

 **(Page 3)**

**Wellbeing Is an Inside Job (Part 2)**

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 **VIDEO # 2: How We *Be* Is What We Experience**

**How we relate to others is how we are related to**

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**Life is a mirror**

**and will reflect back to the thinker**

**what he thinks into it.**

~Ernest Holmes~

The above video illustrates how our experiencing is a mirror image of our own contributions to our experiential milieu.

Where conscious goes, energy flows.

To see most clearly, therefore, we must look *from* what we are looking *for*, by being mindfully conscious *with* what we are otherwise unmindfully conscious of.

We are fully immersed within the cosmic milieu.

The only difference between a rut and a grave is its depth.

A world that adequately prospers (benefits,sustains all concerned.

Take risks on behalf of your dream.

A life-long dream is a dream that outlives one’s life itself.

We are qualified by our calling.

Embodying God’s faith - inscape

 Xxxxxx **(hyperlink to page 3)**

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[Provision for Commentary]

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**Video #2: How We *Be* Is What We Experience**

**Is the universe friendly?**

**Invitation of commentary**

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 **(Page 3)**

**Cosmic Reciprocity**

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 **VIDEO # 3: The Holographic Cosmic Milieu**

**(This brief video introduces the cosmology of wellbeing in a nutshell.)**

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**The entire universe conspires on behalf of our wellbeing.**

**~Ernest Holmes~**

The wellbeing of the cosmos, and of all that is within it, is universally initiated, structured, governed and sustained by the all-encompassing principle of cosmic reciprocity.

**We do not know of any phenomenon in which one subject is influenced by another without [the other] exerting a [corresponding] influence thereupon.**

**~Eugene Wigner, Nobel Laureate theoretical physicist~**

In accord with this omni-prevailing reciprocal principle, every relationship in the cosmos is an interrelationship, and every action is an interaction. Furthermore, every interrelationship is energetically interrelated with all other interrelationships throughout the universe, and every interaction is energetically interactive with every other interaction.

**The cosmic milieu is a web of energetic interrelationships that appear to us as material forms, each of** which has some influence on every other form in the universe and vice versa, however remote or miniscule the influence may be. In a cosmos that is universally omni-interrelational and omni-interactive, there are no uni-directional dynamics. Even the occasional streets that we arbitrarily designate as “one-way” are no exception to this rule in actuality, because they are actually laid out in two directions.

**Your living is determined not so much by what life brings to you**

**as by the attitude you bring to life;**

**not so much by what happens to you**

**as by the way your mind looks at what happens.**

~Kahlil Gibran~

**The world is ourselves pushed out.**

~Neville Goddard~

There are likewise no one-way perceptions in the universe, for as long as one’s beholding comes *from* a point of view, what one sees is a reflection *of* one’s projected viewpoint.

As creatures who are totally immersed within the overall cosmic milieu, our perceptions of this milieu hold our experiencing of it in place, so that every shift of perception alters one’s experiencing accordingly. We therefore behold only the fluctuating reflections of the projected “I” of the beholder.

**The eye that sees is not a mere physical organ**

**but a means of perception conditioned by the tradition**

**in which its possessor has been reared.**

~Ruth Benedict~

In other words, just as it is with all other aspects of reality, cosmological wellbeing can be known to us only *as* and *from* the perspective of our reciprocally projected *experiencing* thereof. **(hyperlink to page 4)**

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[Provision for Commentary]

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**Video # 3: The Holographic Cosmic Milieu**

**This is a website to grow on, by letting it grow on you.**

**Talk to yourself, not to the world**

The *worldly* “here” in which we culturally reside is presently in massive mid-transition, from a reluctantly waning no-longer to an unevenly emerging not-yet. The no-longer that increasingly dis-serves us is the Old World of separatism, divisiveness and domination, while the emerging not-yet that luringly invites us is the New World Mosaic of inclusion, at-one-ment and co-operation. From the perspective of the Old World Mosaic, we think the world to pieces. From the perspective of the New World Mosaic, we think the world together. From (8,000 years) competitive to co-operative psychosocial consciousness.

The term “World Mosaic” signifies the collectively projected overall out-picturing of our sum-totaled “what’s so’s” and “so what’s,” which are experientially formed by our mental and emotional programming – our thoughts, ideas, premises, assumptions, presumptions, preconceptions, beliefs, frames of reference, mindsets, paradigms, points of view, attitudes, opinions, theories, hypotheses, agreements, routines, agendas, values, principles, tendencies, inclinations, feelings, temperaments, tastes, desires, passions, etc.

The Old World Mosaic projects a compartmentalized I-that-is-me reality in which we tend to feel experientially isolated from one another. The New World Mosaic projects an integral I-that-is-we reality in which we tend to feel experientially interrelated with one another.

While the Old World Mosaic pits us against whatever we *dis*like, the New World Mosaic aligns us with what we instead *do* like, in keeping with some of the most significant prophetic statements issued in the past half century:

**You never change things by fighting the existing reality.**

**To change something, build a new model that makes the existing model obsolete.**

~R. Buckminster Fuller~

**The new activist is one who wields power**

**by standing for what could be rather than fighting what is.**

~Marianne Williamson~

And the New World Mosaic model of activism is in keeping with Ernest Holmes’ 1959 prophecy:

**It would be wonderful indeed if a group of people should arrive on Earth**

**who were for something and against nothing.**

**That would be the highest good of human organization, wouldn't it?"**

**The cosmology of wellbeing is informed by several assumptions, also known as “points of view”: holography, emergence, interjectivity, etc. Ever since the earliest humans looked up at the starry night sky, we have been fascinated by our embedment within the cosmic milieu…. Each of us is a local expression of the overall cosmic milieu. The cosmic milieu that we call “reality” is a web of energetic interrelationships that appear to us as material forms: Hermetic quote, circles on water, Indra’s Net; italicized & underlined prepositions (more later).**

Introduces some unfamiliar terms, such as Interjectivity, common unity, xxxx, xxxx…

**Invitation of commentary**

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**(Page 4)**

**Our Common Unity with All That Is**

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 **VIDEO # 4: The At-One-Ment of the Kaleidoscopic Cosmos**

**(This brief video describes the nature of cosmic unity.)**

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**We don’t see things as they are,**

**we see things as we are.**

“The Talmud~

Rather than being singular, the reality of the cosmic milieu is multiple and at minimum twofold. This is because the cosmic milieu is grounded in a *superficially ever-changing* though *fundamentally never-changing* kaleidoscopic common unity, within whose at-one-ment neither energy nor matter can be added or destroyed, only converted from one to the other and/or recombined. Everything that we experience emerges from this kaleidoscopic common unity as a reciprocal interrelationship between our subjective (inner) and objective (outer) realities.

The inevitability of this subjective-objective reciprocity becomes self-evident upon our realizing that it takes at least two persons to experience the simultaneous perception of selfhood and other-than-selfhood. Because our inward and outward perspectives are at minimum twofold, even an experiencing of separation incorporates the universally reciprocal common unity of in-between-ness that *inter*jectively grounds all aspects of cosmic reality.

**Two prisoners whose cells adjoin**

**communicate with each other**

**by knocking on the wall.**

**The wall is the thing that separates them**

**but is also their means of communication…**

**Every separation is a link.**

~Simone Weil~

It likewise takes twoness to know oneness, for without contrast it is impossible to distinguish anything from whatever else may be. For example, since you cannot discern what is “in here” unless you can distinguish it from what you discern as being “out there,” hence the at-minimum twofold nature of cosmic reality.

Accordingly, concerning any aspect of reality of which one has no reciprocal direct experiencing or some secondary hearsay thereof, or at least a self-conceived possibility thereof, there can be no knowing. To know anything requires that one be knowledgeable of its contextual multiplicity, a contingent cosmic milieu that can be known only from the perspective of one’s position within the milieu, and thus from a perspective that is in between all of its contingent parts. **(hyperlink to page 5)**

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[Provision for Commentary]

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**VIDEO # 4: The At-One-Ment of the Kaleidoscopic Cosmos**

**Heraclitus, French proverb; contingency, emergence, dual unity (darkness enhances the light). Invitation of commentary**

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 **(Page 5)**

**Betwixt and Between**

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**VIDEO # 5: The Trials of Experiencing**

**(This brief video describes xxxx.)**

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**The raspberry within itself**

**does not contain its sweetness,**

**nor does the tongue.**

**It is in the interaction between the two**

**that this glorious manifestation resides.**

~Brian Josephson~

Each and every human interaction is contingent to and emergent from a multiplicity of mutual interactions, to which all parties significantly contribute. Thus whatever we may be experiencing from moment to moment consists largely of whatever we ourselves are adding to the given contingencies that derive from our hereditary, environmental, socio-cultural and economic situations. These include such given contingent realities as our gender, ethnicity, nationality, geographical location, health, finances, *etc.,* as well as the cosmically contingent principles of reciprocity, gravity, emergence, evolution entropy, *etc.*

Nor can any contingent realty become consciously known to us until we have consciously experienced it.

**Nothing ever becomes real till it is experienced –**

**even a proverb is no proverb to you till your life has illustrated it.**

~John Keats~

Thus no matter what may be the reality of our cosmic milieu, our experiential reality is the only reality we can possible know. Meanwhile, in addition to whatever our contingent realities may do to us, our experiencing thereof includes whatever we do with our contingent realities.

Thus insofar as our experiencing of reality is concerned, there can be no separate reality *and* ourselves, for reality is instead experienced *as* ourselves. Just as there is no such thing as a team, family, group, *etc.,* *and* its members, only these collectives *as* their members, so is there only reality *as* its mutually contingent constituencies. This is because the whole of cosmic reality is omni-*inter*jectively bridged *amongst and* *between* all that we experience as being objectively “out there” and all that we experience as being subjectively “in here.”

In other words, we are *inter*jectively grounded beings who have both subjective and objective experiencings.

**Ultimate reality is encountered neither in our minds nor in the physical cosmos,**

**but at the point where these meet. . . .**

**Each person lives at a succession of unique points**

**at which the reality of the whole structure is experienced**

**as a simultaneous presentation of external and internal events.**

“Alan Smithson~

In other words, each of us is a local expression of the cosmic milieu as a whole, and likewise is commanding of our local expression. **(hyperlink to page 6)**

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**VIDEO # 5: The Trials of Experiencing**

**prepositions, betwixt, interjectivity, Invitation of commentary**

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**(Page 6)**

**The View from the Bridge**

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**VIDEO # 6: Building Your Own Bridge**

**(This brief video describes xxxx.)**

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**[The human being] is a microcosm, or a little world, because he is an extract from all the stars and planets of the whole firmament, from the earth and the elements, and thus is their quintessence.**

~Paracelsus~

**The very molecules that that make up your body, the atoms that construct the molecules, are traceable to the crucibles that were once the centers of high mass stars that exploded their chemically rich guts into the galaxy, enriching pristine gas clouds with the chemistry of life. So we’re all connected with each other biologically, to the Earth chemically, and to the rest of the universe atomically. That’s kind of cool. That makes me smile, and I actually feel quite large at the end of that. It’s not that we’re better than the universe, we are part of the universe. We’re in the universe and the universe is in us.**

**~Neil de Grasse Tyson~**

As a local expression of the overall cosmic milieu, each of us is not only *has* points of view, each of us *is* a point of view, and is self-commanding thereof. Our self-commanding AUTHOR-ity emerges from the cosmic milieu’s interjective in-between-ness – the realm of so-called “process” – whose dynamics are the fulcrum of the out there/in here teeter-totter of reality’s seesawing reciprocity. All of what we variously identify as “life,” “the world,” or “reality” emerges from this in-between-ness, which bridges from each thing that exists to all else that exists.

Encountering reality is a perpetual process of building our own bridge within the omni-interjective cosmic milieu. This qualifies as a “process” because we are each build our own bridge even as we are walking on it, by going boldly naked into the realm of cosmic uncertainty, and regularly getting lost therein with increasing confidence.

One’s ever-emergent self-commanding leverage for the perpetual construction and reconstruction of one’s lifelong journey of bridgework likewise emerges from within reality’s interjective in-between-ness. Effective journeying requires that one exercise full self-ownership via mindful fidelity to the *uniqueness* of one’s own experiencing. **(hyperlink to page 7)**

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**VIDEO # 6: Building Your Own Bridge**

**Xxxx Invitation of commentary**

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**(Page 7)**

**Circumstantiality**

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**VIDEO # 7: Xxxx**

**(This brief video describes xxxx.)**

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**Man is not the creature of circumstances.**

**Circumstances are the creatures of men.**

~Benjamin Disraeli~

Because there can be no content with a circumstantial context, the content of all experiencing consists entirely of circumstantial evidence. Although we may therefore conclude from this that we are creatures of circumstance – that we are merely the passive outcome of our interacting contingent realities – we rather are creatures of our own interactive self-compositions, because *how* we feature our circumstances is the outcome of how (whether consciously or unconsciously) we take interjective self-command of them from within the milieu of our contingent multiple realities.

**People are always blaming their circumstances for what they are.**

**I don’t believe in circumstances. The people who get on in this world are the people who get up and look for the circumstances they want, and, if they can’t find them, make them.**

~George Bernard Shaw~

**Experience is not what happens to a man;**

**it is what a man does with what happens to him.**

~Aldous Huxley

Numerous testimonies have been given over the past 2500 years to the interjective quality of our individual AUTHOR-ity. (hyperlink to page 8)

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**Video # 7:**

**xxx Invitation of commentary**

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**(Page8 )**

**Point of View**

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**VIDEO # 8: The Persistence of Wellbeing**

**(This brief video describes xxxx.)**

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**Xxxxx**

**xxxxx**

~Xxxxx~

We have two contrasting ways of experiencing our given reality:

* experiencing wellbeing,
* experiencing challenges to wellbeing, variously perceived as “disease,” “brokenness,“ “separation” and other forms of “illbeing.”

We may logically conclude that if illbeing were the prevailing reality, the cosmos could itself not prevail. (See brief video #5, “The Persistence of Wellbeing”). In the meantime, it is we who largely determine, from our inwardly self-constructed points of view, the preponderance of wellbeing or otherwise that we experience amidst the given contingent realities of our cosmic milieu. Hence the previously quoted ancient Talmud’s proclamation that “We don’t see life as it is, we see life as we are.”

Hence also Abraham Lincoln’s assertion:

**Most people are about as happy**

**as they make up their minds to be.**

No matter *what* our given circumstantial situation may be, therefore, *how* we experience it is always subject to our self-command. (hyperlink to page 9)

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**VIDEO # 8: The Persistence of Wellbeing**

 **xxx Invitation of commentary**

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 **(Page 9)**

**Self-Command**

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**VIDEO # 9: Shaping Your Condition’s Condition**

**(This brief video describes xxxx.)**

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**My perception is not of the world, but of my brain’s model of the world.**

~Chris Firth, author of *Making Up the Mind: How the Brain Creates our Mental World*~

Because each person’s experiencing of his or her contingent given realities is individually self-conformed to correspond with his or her formative points of view, the experiential context of anyone’s outlook on reality is correspondingly shaped by the person who is looking out.

**The mind doesn’t even experience the world, just sensory reports of it.**

**Even brilliant thoughts and deepest feelings are only experience;**

**ultimately we have but one function – to experience experience.**

~David Hawkins~

**[Our minds] do not record data but rather the patterns that connect data.**

**If this is the nature of memory, it must impose sharp limits –**

**and probably distortions – on what we *can* think....**

**On an individual level [this] implies that each of us operates out of a unique set of patterns of thought**

**derived from our own, individual matrix of relationships and associations.**

**These patterns which we assimilate over our lives**

**must largely determine [how] we understand our own selves and beingness –**

**and hence what we can become.**

~Marshall Pease~

It is only as we take conscious self-command of the patterns that are presently giving shape to our life experiencing that we can more effectively shape them serve our wellbeing. And in taking such command, it is first necessary to become aware of one’s own experiential patterns and of one’s own contributions to their shaping.

Only thus may one become aware of the extent to which reality formation is an inside job. (hyperlink to page 10)

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**VIDEO # 9: Shaping Your Condition’s Condition**

**xxx Invitation of commentary**

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 **(Page 10)**

**Reality Formation**

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**VIDEO # 9: Xxxx**

**(This brief video describes xxxx.)**

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**We can see most clearly**

**only that which we are looking from.**

~The Wizard of Is~

Our self-constructed, self-conformed and self-projected points of view are ultimately so formatively determinative of our outlooks that while we often cannot find whatever we may be looking *for*, we consistently find what we are looking *from.* This is because we experience our given realities in conformity with the outwardly projected inner perceptual context of our so-called “come-froms.” The experientially contextual reality-forming come-froms that are *on* our minds are far more formative of our experiencing than are the conceptual “look-fors” that are more loosely grounded *in* our minds. Our come-froms are far more determining of the way our given realities appear to us, than are these given realities in and of themselves.

Thus even when *what*we are experiencing is not within the command of our conscious choosing, we are always self-commanding *how*we go about experientially processing any given set of circumstances, no matter how unconscious our self-command may be. Even amidst the given outward circumstances that are thrust upon us, we are nonetheless always inwardly commanding the way that we are relating to them. It is thus that our experienc*ing* of what is beyond our control is formed nonetheless by the manner of our encountering it.

**Life is like a game of cards.**

**The hand you are dealt is determinism; the way you play it is free will.**

~Jawalharlal Nehru~

**We have both free will and destiny –**

**we are free to move toward our destiny or to move away from it.**

~From the movie, *Answer Man*~

In terms of *how* we relate to our given realities, therefore, our experiencing thereof corresponds to our disposition, upon which our wellbeing depends far more than upon our given realties themselves. It is my means of our overall disposition that we experience the reality of our choice.(hyperlink to page 11)

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**Video #10: Xxxx**

**xxx Invitation of commentary**

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 **(Page 11)**

**Experiencing the Reality of Your Choice**

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**VIDEO # 11: We’re All Students at M.S.U. (Making Stuff Up)**

**(This brief video describes xxxx.)**

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**The nature of reality does not dictate the way reality is represented in people's minds.**

~Steven Pinker~

Far from being fixated, cosmic reality is so pervasively elastic that it can never again be what it used to be even a moment ago.

**It should be self-evident
that reality is infinitely moldable
to the life that animates it.**~Cynthia Stringer~

Thus whatever our *experiencing* of reality may be, its formation is an inside job.

**It is our own power to have no opinion about a thing,**

**and not to be disturbed in our soul;**

**for things themselves have no natural power to form our judgments.**

~Marcus Aurelius~

**If it depends on something other than myself whether I should get angry or not,**

**I am not master of myself, or to put it better, I have not yet found the ruler within myself.**

**I must develop the faculty of letting the impressions of the outer world**

**approach me only in the way in which I myself determine.**

~Rudolph Steiner~

# Because we are always choosing the *way* we are experiencing life’s situations, we are in ongoing perceptual command of the manner of our experiencing, and we accordingly have the power to alter our perceptual command on behalf of experiencing greater wellbeing.

**Fortunately, some points of view serve us better than others.**

**And sometimes having no point of view can serve us best.**

 “I’ve heard this all before,” you may be thinking, while yet also feeling that the wellbeing you desire is not within your own power of perceptual command. This website’s purpose is to support you in developing and exercising such command.

The greatest challenges to effective self-commandment are

* to recognize that how you are presently experiencing life’s given circumstances is a consequence of your past and current choices, and then
* to amend your choosing on behalf of experiencing more optimal wellbeing.

You always have two experiential options, either of greater or lesser wellbeing, because these options are built into the very nature of the universe.

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**VIDEO # 11: We’re All Students at M.S.U. (Making Stuff Up)**

**xxx Invitation of commentary**

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**Accompanying 3-minute videos on the realities of choice**

**“The Nature of Reality and the Reality of Our Nature”**

***The nature of reality and the reality of our nature***

The multiplicity of reality: Reality is like a humongous diamond. There is only one reality, and many facets thereof. Among the hundreds of its facets upon which we may choose to focus our attention, for instance, are

 **Second Page:**

**THE GRAND ORDER and DESIGN (G.O.D.) of COSMIC AT-ONE-MENT**

**Accompanying 3-minute video: “How Old Is Your Nose?”**

**Everything in the universe exists for the harmonious good of every other part.**

**The universe is forever uniting what is harmonious and diminishing what is not….**

**It is the unessential only that is vanishing,**

**that the abiding may be made more clearly manifest.**

~Ernest Holmes~

# We don't believe in God as A being, but as the energy behind ALL being –

# so we view everyone and every thing as sacred and worthy of our respect.

# ~Linda Finley~

# ADD: diminish ~ no motion without friction

# We live in a radically inclusive and self-authorizing universe of choice, which functions as a harmonically resonant, all-encompassing field of numerously overlapping coextensive fields within yet other coextensive overlapping fields. These fields function as a harmonizing whole, much like the overlapping circles in the background of this web page. Within the human body, for instance, this harmonizing dynamism manifests as the so-called “homeostasis” of all its parts – of its cells, within its tissues, within its organs, within its organic systems, *etc.* – which ongoingly stabilizes the body’s internal temperature at the equilibrium setting of 98.6 degrees, and that does this by systematically diminishing the impact and influence of whatever may tend to lower or increase this metabolically stabilizing temperature.

# All diminishment of wellbeing (so-called “illbeing”) is a local and transient discord of *form* within the prevailing harmonizing energy of the cosmos overall. Only no-longer workable forms become “extinct,” so that their sustaining energy may newly abide in more workable formations. It is only because the long-run harmonious wellbeing of the universe as a whole prevails over all short-run local tendencies of diminution that a universe can even exist, along with ourselves to experience its existence.

# This equilibrating dynamism is everywhere *self*-authorizing of its functions throughout every system, because it is maintained by governing principles and processes that are self-conserving and self-preserving *from within*, despite any and all contrary disruptive input from without. Just like the dynamically unifying homeostasis of the human body, so is the cosmic whole, from quarks to quasars, a dynamically self-unifying homeostatic web of interrelating systems of equilibrium.

The all-encompassing cosmos is an energetic network of omni-mutual physical, chemical and biological collaborations and exchanges, in which every relationship is an interrelationship wherein every interrelationship is likewise interrelated with everything else. This self-sustaining cosmic dynamism is exemplary of what scientists call a “complex adaptive system.”

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**Third Page:**

**KINDOM CONSCIOUSNESS: THE AT-ONE-MENT OF ALL THAT IS**

**Accompanying 3-minute video: “Everywhere I Go, Here I Am”**

**Being among those present at the world’s first launching of an airborne hot balloon,**

**Benjamin Franklin was asked, “Humph! What good is a balloon?”**

**His reply: “What good is a baby?”**

**[The human being] is a microcosm, or a little world, because he is an extract from all the stars and planets of the whole firmament, from the earth and the elements, and thus is their quintessence.**

~Paracelsus~

Each of us is a child of the universe, for as astronomer Carl Sagan proclaimed,

*The nitrogen in our DNA, the calcium in our teeth, the iron in our blood, the carbon in our apple pies were made in the interior of collapsing stars. We are made of starstuff.*

More recently, **astrophysicist and Hayden Planetarium director, Neil de Grasse Tyson, similarly asserted:**

**The very molecules that that make up your body, the atoms that construct the molecules, are traceable to the crucibles that were once the centers of high mass stars that exploded their chemically rich guts into the galaxy, enriching pristine gas clouds with the chemistry of life. So we’re all connected with each other biologically, to the Earth chemically, and to the rest of the universe atomically. That’s kind of cool. That makes me smile, and I actually feel quite large at the end of that. It’s not that we’re better than the universe, we are part of the universe. We’re in the universe and the universe is in us.**

**~Neil de Grasse Tyson~**

Xxxxx

**Mankind did not emerge by chance in an indifferent universe. On the contrary, both are linked in a close symbiosis. The universe is the way it is because Mankind is there to observe and wonder about it. The existence of human beings is inherent in the properties of every atom, star, and galaxy in the universe, and in every physical law that governs the cosmos. Alter even slightly the properties and laws of the universe, we would no longer be here to discuss it. The nature of the universe and our existence are therefore inextricably linked.**

*~*Trinh Xuan Thuan~

So thoroughly are we children of the *entire* universe that each of our bodies contains at least traces of almost all of the universe’s 92 chemical elements. In further acknowledgement of this cosmic lineage, Carl Sagan also proclaimed,

*To really make an apple pie from scratch, you must begin by inventing the universe.*

 It similarly takes an entire universe to birth a child, which at its birth embodies an awareness of the universal at-one-ment of all that is. The beneficial presence of this kindom consciousness is automatically at hand, as evidenced in the immediate response of every newborn baby whenever someone’s finger is placed in either of its palms. Invariably, the offered finger is lightly clasped, as if to say (in accordance with a Taoist prescription for right relationship):

When you come, I welcome you.

When you stay, I do not hold on to you.

When you leave, I do not pursue you.

These are the rules of engagement of the universal kindom of cosmological wellbeing, engagement that honors the common unity of all that lives and of all that is life-supportive. The universal commonality of our cosmic unity is a birthright of all who read these words. It exists in each one of us as what the Hopi people call one’s individual “starting place” of one’s common unity with all that is.

For example, no matter whose finger (or which finger) was placed in either of your hands at birth – and regardless of the person’s color, race, creed, gender, ethnic origin, size, appearance – you gently clasped it with your own fingers. You didn’t grab the presented finger, nor did you attempt to impede its withdrawal. You graciously enfolded it within your own fingers for the duration of its presence, and you just as gracefully relinquished it.

With this primal “you are accepted” finger-hug, each newborn person unconditionally acknowledges, accepts, and allows every other person whose finger is offered for this embrace for as long the embrace is accepted, and just as unconditionally yields the visiting finger’s passage at the instant of its removal.

# The primordial innateness of this gracious finger-hug was evidenced in an incident reported in Gregg Braden’s book, *The Isaiah Effect: Decoding the Lost Science of Prayer and Prophecy.* Braden quotes a father who had been midwife to all four of his children’s births, the youngest of whom was named Josh:

Everything was going fine, just the way it should. My wife’s water had broken and her labor had progressed to the point where we found ourselves having our fourth home birth. Josh was in the birth canal when suddenly everything stopped. He just stopped coming. I knew that something was wrong. For some reason I thought back to a police operations manual that I had read years earlier. There was a chapter on emergency births, with one section dedicated to possible complications. . . .

The manual said that every once in awhile during birth, the baby may become lodged against the mother’s tailbone. Sometimes it’s the head, sometimes the shoulder that gets wedged. It’s a relatively simple procedure to reach inside and free the child. This is just what I believed was happening to Josh.

I reached inside my wife, and the most amazing thing happened. I found her tailbone, moved my hand upward a little bit, and sure enough, I felt Josh’s shoulder blade, lodged up against the bone. Just as I was about to shift him myself, I felt a movement. It took a moment for me to realize what was happening. It was Josh’s hand. He was reaching up toward his mother’s tailbone *to free himself*. As his arm brushed my hand, I was given an experience that I believe few fathers have ever had….

As his arm brushed my hand, Josh stopped moving, just for a couple of seconds. I believe he was trying to understand what he had found. Then I felt him again. This time he was not reaching up to free himself from his mother’s tailbone. This time he was reaching for me! I felt his tiny hand move across my fingers. His touch was uncertain at first, as if he were exploring. In just a matter of seconds there was a strength in his grip. I felt my unborn son reach out and wrap his fingers around mine confidently, as if he knew me! In that moment I knew that Josh would be okay. Together, the three of us worked to bring Josh into this world, and here he is today.

This father’s testimony suggests that our generic beneficial presence precedes our birth. This generic gesture of acceptance was also evidenced during an *in utero* surgical procedure to correct a potentially fatal birth defect in a 21 week-old-fetus, when a tiny hand reached through the incision in the mother’s uterus and clasped the surgeon’s finger. It is reported that the surgeon had to wipe away tears that welled up in his eyes upon being thus acknowledged.



By placing any finger in a newborn infant’s hand, we allow ourselves to experience the utter graciousness with which we are thereby welcomed, and with which we are just as graciously released when our finger is withdrawn. As both Josh’s father and the surgeon can testify, a fully appreciated experience of this graceful gesture is worth a thousand verbal descriptions or pictures thereof.

It is easy to dismiss this all-accepting gesture of every newborn by saying that it is instinctively automatic and therefore meaningless. Yet it may be also viewed as an instinctively empowered default setting of universal acceptance that is subsequently disabled by the grievances, grudges, resentments, aggression, competition and other feelings and behaviors that we acquire amidst the interpersonal frictions of “growing up,” none which are present as a birthright.

This website presents insights, principles and practices that are effective in removing the disablement of our innately beneficial presence, in keeping with Meister Eckhart’s prescription, that “God is not found in the soul by adding anything, but by a process of subtraction…. God does not ask anything else except that you let yourself go and let God be God in you."

In other words, there are ways by which the common unity of the beneficially present universal kindom of cosmological wellbeing within us may be reawakened. [hyperlink to next web page]

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Coextensive fields.

All such systems are internally governed at every level and in all of their subsystems by universally harmonizing principles and processes of cosmological wellbeing that co-operate in perpetual homeostatic concert with one another. It is in accordance with these co-operative all-pervading governing principles and processes that the universe diminishes whatever may tend to disturb its harmonious wellbeing, whether in whole or in part.

How this cosmic “balancing act” works has been described as discordant harmony.

**Fourth Page:**

**DISCORDANT HARMONY: THE DANCE OF COSMIC JOY AND LOCAL PAIN**

**Accompanying 3-minute video: “What Else Is Possible?”**

# [The] universe is a cosmic symphony that is almost unbelievably intricate in its complexity.

# For in its totality, this symphony embraces all the waves of sound audible and inaudible,

# all the waves of light visible and invisible,

# all the waves of gravity felt and unfelt,

# and all the waves of atoms explicit and implicit.

~Donald Hatch Andrews, *The Symphony of Life*~

# The universe is a harmoniously integral, ongoing dance of multiple energetic fields interacting with their countless local forms of expression. Because the integral wholeness of the universe at large is far greater than the summed discord of all local “dis-ease,” “brokenness,” “separation,” *etc.*, the omni-prevailing cosmic concordance persists in resolving all localized forms of discord.

# Accordingly, concordant wellbeing is the all-pervading homeostatic *grounding tendency* of the universe overall, as in the human body’s self-maintaining temperature of 98.6 degrees. Paul Tillich’s characterization of God as “the ground of all being” is likewise a recognition, from a spiritual perspective, of this cosmically concordant dynamic principle.

# In other words, the cosmic grand order and design, by any other name, is just as suite.

# This integral perspective was termed “configurative” by organizational management expert Peter Drucker in his 1959 book, *Landmarks of Tomorrow: A Report on the New ‘Post-Modern’ World.* He therein noted that “the central concepts in every one of our modern disciplines, sciences and arts are patterns and configurations,” and he cited such configurative terminology as “metabolism”, “homeostasis”, “ecology”, “personality”, “syndromes”, “gestalts” and other conceptual formulations of an integral nature – concepts that were either non-existent or barely so prior to the 20th century.

*These configurations can never we reached by starting with the parts – just as the ear will never hear a melody by hearing individual sounds. Indeed, the parts in any pattern or configuration exist only, and can only be identified, in contemplation of the whole and from the understanding of the whole. Just as we hear the same sound in a tune rather than C-sharp or A-flat, depending on the key we play it in, so the parts in any configuration – whether the “drives” in a personality, the complex of chemical, electrical and mechanical actions within a metabolism, the specific rites in a culture, or the particular colors and shapes in a nonobjective painting – can only be understood, explained or even identified from their place in the whole, that is, in the configuration.*

# Biophysicist Harold J. Morowitz likens the universal norm of configurative whole-beingness to “cosmic joy,” while likening all discord to “local pain.” How local discord in our planetary systems is routinely reconciled to prevailing universal wellbeing is addressed in his book, *Cosmic Joy and Local Pain: Musings of a Mystic Scientist.* [http://www.amazon.com/Cosmic-Joy-Local-Pain-Scientist/dp/0684184435/ref=sr\_1\_1?s=books&ie=UTF8&qid=1365377175&sr=1-1&keywords=cosmic+joy+and+local+pain] And how the perpetually ongoing process of reconciling local disequilibrium to integral is further addressed as what the title of another book calls *Discordant Harmonies*. [http://www.amazon.com/Discordant-Harmonies-Ecology-Twenty-First-Century/dp/0735104115/ref=sr\_1\_1?s=books&ie=UTF8&qid=1365477397&sr=1-1&keywords=discordant+harmonies]

We are accustomed to acknowledging the ongoing reconciliation of local dissonance to cosmic wellbeing with such widely diverse terms as “the balance of nature,” “ecology,” “homeostasis,” and “mutual co-operation” (literally “working together”). Yet by whatever name we may call it, the good news is that by ceasing our participation in local dissonance, we bring ourselves into alignment with the prevailing cosmic harmony overall. Hence our emerging cosmological realization of what was theologically acknowledged by mystic Meister Eckhart:

God is not found in the soul by adding anything, but by a process of subtraction…. God does not ask anything else except that you let yourself go and let God be God in you.

As we revise Eckhart’s statement by replacing the terms “God” and “the soul” with “harmony” and “our being,” the result is a cosmological prescription for harmonious wellbeing:

Harmony is not found in our being by adding anything, but by a process of subtraction…. Harmony does not ask anything else except that you let yourself go and let harmony be harmony in you.

Being thus harmoniously mindful of our at-one-ment with all that is may be called “kindom consciousness,” to which one of the greatest testimonials is the 2500-year-old *Tao Te Ching*.

# It is the transient contributions of the universe’s local disharmonies that make possible its harmonious wellbeing as a whole. In the absence of local disharmony, the universe would be static rather than dynamic equilibrium, like a photographic image or a painting, or like a song that exists only as a series of notes written on a sheet of paper that are never sung. The universe’s dynamic harmony is instead analogous to a cosmic symphony, a musical theme with forever-changing variations that never repeat themselves in exactly the same way twice. Nor is the overall cosmic harmony ever repeated quite the same way twice. Only the principles that govern the orchestration and playing of the cosmic symphony are constant, as it plays itself out with endless self-conducted novel variations of expression.

In short, the universe makes itself up as it goes, and all of its parts do likewise. And while this universal make-up artistry is subject to rules, just as the artistries of music, prose and poetry are likewise subject to their rules, the outcomes of the cosmic artistry are not pre-scripted. There is no stasis of outcome in the universe, only ever-evolving omni-intertwined-and-interweaving harmonizing processes.

Accordingly, this website serves all who are choosing harmonious alignment with cosmic joy via the withdrawal of our participation in local dissonance. In the context of this prevailing harmony, our we are choosing to embody the kindom consciousness that sustains the ultimate at-one-ment of cosmological wellbeing overall.

*Welcome to the kindom consciousness of cosmological wellbeing.* [hyperlink to Page 4]

***Your comments are invited below.***

***To receive occasional notices (approximately monthly) updates to this website,***

***please fill out the “Update” form to the right.***

[Provision for Commentary]

**Fifth Page:**

**WELCOME to the KINDOM CONSCIOUSNESS of COSMOLOGICAL WELLBEING**

**Accompanying 3-minute video: “Xxxx”**

**There is no separate, inside self and no separate outside object, other or world.**

**Rather, there is one seamless, intimate totality, always changing when viewed from the perspective of objects,**

**never changing when viewed from the perspective of the totality.**

~Rupert Spira~

The term “kindom consciousness” signifies . . .

It is by aligning ourselves with these harmonizing dynamics that we attain mastery of

*Wellbeing and Our Realities of Choice*

*Wellbeing and Our Choices of Reality*

*Wellbeing and the Dynamics of Our Choosing*

*Wellbeing and Our Choosing of Dynamics*

***Your comments are invited below.***

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[Provision for Commentary]

A further elaboration of this page is at ***RE: SOURCES #4*** [Hyperlink]

***This website’s principal author, Noel Frederick McInnis,***

***is a mindfully recovering child of the universe,***

***who invites your commentary below.***

***To receive occasional notices (approximately monthly) updates to this website,***

***please fill out the “Update” form to the right.***

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I am delighted to be inaugurating at New Thought Center for Spiritual Living the emerging next iteration of New Thought (New Thought 3.0), the “Cosmology of Wellbeing.”

* New Thought 1.0 is the ancient Taoist, Buddhist, Vedantic, Hermetic, etc. wisdom of "change your *overall consciousness*, change your life," and was spread mostly by word of mouth.
* New Thought 2.0 is the modern 19th and 20th century wisdom of "change your *thinking*, change your life," and was/is being spread mostly by print media, broadcasting and audiovisual technologies.
* New Thought 3.0 is the contemporary wisdom of "change your *energy*, change your life," and will be spread mostly by internet, smart phone and other digital (i.e., “cyberspace”) technologies.

In keeping with the related forthcoming Cosmology of Wellbeing website will invite the entire world to join me in articulating the further emergence of New Thought 3.0., a joint endeavor that I am formally launching via a series of NTCSL Sunday afternoon encouragements, beginning on Sunday, August 4, from 1:30-2:30 p.m.

Everyone who receives this announcement is invited to join me in the further articulation of New Thought 3.0 at 1:30 p.m., August 4, in the Fireside Room at NTCSL.

New Thought 2.0’s predominant reliance of cognitive thinking as our access to truth is a highly constrictive of our consciousness overall, while New Thought 3.0’s openness to energy work is highly expansive. Hence the timely emergence of New Thought 3.0, which draws far more heavily on New Thought 1.0's transcendence of mere thought forms than does New Thought 2.0.