

My Realization on Genesis

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Abstract

My realization on genesis parallels the teachings of the ages, ancient and modern, Eastern and Western. My justification for revising the Biblical account of the Creation is that we now have better technological information and theosophical insights than Moses had when he compiled the Book of Genesis from a few armfuls of Mesopotamian cuneiform tablets. In the New World Translation of the Bible it is written, "In the beginning was the Word and the Word was with God and the Word was God." John 1:1. 'The Word' signifies 'The Thought' in the Mind of God which God projected and which materialized as the Cosmos and all conscious life that evolved within it.

Keywords: God, genesis, beginning, Universe.

The Beginning

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*In the beginning was the God,
the Mind of God encompassed the Universe.
The Universe was void,
without space, time, form or substance.
God awoke and filled the void
with energy, resources and potentialities.
God divided the void
into superstratum, mesostratum and physiostratum.
God empowered each stratum
with diligent faculties and commissions.
God said, "Let us create"
and Creators began creating.
Using resources provided by God,
the Creators created Cosmoses.
The Creators wove the spacetime fabric
of our Cosmos with neutrinos.
The Creators filled the Cosmos
with light, electrons, protons and more.
The Creators formed galaxies,
stars and spheroidal worlds.
God said, "Let us make spheroidal worlds
suitable for sustaining life."
"Let us create living matter and creatures
that replicate and evolve."
"Let us make conscious souls*

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Note: This is a revised & annotated version of Genesis based on Part Four of my book, *My Universe - A Transcendent Reality*.

to participate in our work.”
“Let us make genetic replicators
that evolve as humanoids.”
“Let us imbue worthy humanoids with souls.”
“Let each incarnate soul be guided
by a mediating spirit.”
“Let souls have awareness, free will
and access to the Mind of God.”
“Let souls return and recount
their mortal adventures.”
Thus did the God’s work in progress begin,
Thus did a portion of the Universe materialize
as one Cosmos of many,
Each with worlds for incarnate souls
to enjoy and improve.
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Rationale

The rationale for my genesis parallels the teachings of the ages, ancient and modern, Eastern and Western. My justification for revising the Biblical account of the Creation is that we now have better technological information and theosophical insights than Moses had when he compiled the Book of Genesis from a few armfuls of Mesopotamian cuneiform tablets. In the New World Translation of the Bible it is written, "In the beginning was the Word and the Word was with God and the Word was God." John 1:1. 'The Word' signifies 'The Thought' in the Mind of God which God projected and which materialized as the Cosmos and all conscious life that evolved within it.

The Unknowable

In the beginning was the God, the Mind of God encompassed the Universe. It is natural to try to assign some humanly understandable context to those words. Ultimately, that exercise is utterly beyond human capacity. According to the *Kabbalah*, God can be thought of as a series of emanations. The highest of these emanations is *Ein Sof*, the Hebrew term for 'without end'. Going from the higher to lower levels, we progress from what is completely inaccessible to human experience to what is accessible. Some aspect of the Mind of God is accessible and knowable. *Ein-Sof* is that aspect of the Mind of God which is utterly unknowable. *Ein-Sof* constitutes God as known only to God. It may be described as 'the concealed light', 'the root of all roots' or 'the cause of all causes'. The limitations of human cognition make it impossible to contemplate *Ein-Sof*, just as it is humanly impossible to contemplate being in the *eternal now* in which God exists. The beginning that transcends the beginning is that aspect of God which is unknowable and beyond mortal understanding.

Tabula Rasa

The Universe was void – without space, time, form or substance. This means that the Universe was

a *tabula rasa* - existing in an original, pristine state - a brilliance chaotic, unorganized, uninfluenced by experience, impressions, interactions - on the verge of awakening to self-awareness, self-realization and self-organization. Space, time, form and substance needed to be conceived and created to provide a context for consciousness and contemplation of the consequences of thoughtful action.

Teleological Activation

God awoke and filled the void with energy, resources and potentialities. This means that the Mind of God conceived the Universe - that the Universe and the physiostratum, material domain and its entire constituency is an ongoing conceptualization of God. The Cosmos takes form as God awakens to self-realization. Friedrich Nietzsche (*The Will to Power*) said, "There is no such thing as 'willing', but only 'willing something': One must not remove aim from the total condition . . ." God wills with an aim, a teleology, a purpose, a design and its evolution.

Transcendental Strata

God divided the void into superstratum, mesostratum and physiostratum. This means that God organized and provisioned the void with means to achieve ends and provided the energy, patterns and resources needed to activate the instruments of design, implementation and testing to begin and conduct a work in progress in the physiostratum. The Mind of God profoundly omniscient and omnipotent in the transcendental superstratum places resources and potentialities into the mesostratum hyperspace continuum in which all possible design templates and practical configurations are retained, retrieved, and perpetually available. Among its components and constituent, the mesostratum provides an infinite resource for forms and concepts that are always available to spiritual entities and accessible to human minds and the collective consciousness.

Commissioning Creators

God empowered each stratum with diligent faculties and commissions. This means that within each stratum there are hierarchic spiritual entities that do God's work. They are commissioned and imbued with cognitive and executive powers and are commanded and authorized to diligently perform specified duties for God. This is consistent with the ancient idea of the Phoenicians. It was taken for granted that God employed inferior gods - delegated *Creators*. Voltaire in his *Philosophical Dictionary* correctly quotes the Biblical scripture as: "In the beginning the *gods* made the heavens and the earth."

Creation Begins

God said, "Let us create" and Creators began creating. This means that after God organized and stratified the Universe, it still remained a transcendental domain devoid of substance or structure,

devoid of space or time, with past, present, future unified into an eternal *now*. Creators needed to put spatial order and temporal sequence into the chaos of unrealized and unimplemented potentialities of the physiostratum. Primary building blocks - elemental forms - were systematically created and assembled into interacting organized wholes.

Cosmos Formation

Using resources provided by God, the Creators created the Cosmos. This means that God created 'somethingness' from 'nothingness'. God conceived a vast expanses of matter - material Cosmoses from the energy, resources and potentialities in the transcendental mesostratum. God's Creators made countless self-contained Cosmoses, material domains, subordinate to the infinite, transcendental Universe.

Nothingness Transfigured

The Creators wove the spacetime fabric of our Cosmos with neutrinos. Neutrinos were coalesced and interweaved establishing particulate spacetime, the fabric of the Cosmos. This means that neutrinos, the most abundant elementary particles in the known Cosmos, form the canvas upon which the Creators work. The canvas comes alive with action and drama as more particles are added.

Cosmic Consolidation

The Creators filled the Cosmos with light, electrons, protons and more. The Creators formed galaxies, stars and spheroidal worlds. This means that additional fundamental materials were needed and introduced. I elaborately described the process in Part Three of *My Universe - A Transcendent Reality* by assuming the role of an artist working on the cosmic canvas, pretending to be one of the Creators of the Cosmos

Preparing for Sentient Beings

God said, "Let us make spheroidal worlds suitable for sustaining life." . . . "Let us create living matter and creatures that replicate and evolve." . . . "Let us make conscious souls to participate in our work." . . . "Let us make genetic replicators that evolve as humanoids." . . . "Let us imbue worthy humanoids with souls." . . . "Let each incarnate soul be guided by a mediating spirit." . . . "Let souls have awareness, free will and access to the Mind of God." . . . "Let souls return and recount their mortal adventures." This means that when globular habitats, terrestrial worlds, became available, God initiated creative works that brought forth living creatures. Through design activities of spiritual Creators and natural evolutionary processes, an extensive sequence and variety of autonomous biological entities were implemented and refined toward the end goal of eventually evolving suitable vessels for spiritual beings to occupy. It is understandable that

orthodox scriptural accounts avoid describing a process during which huge populations of humanoids were simultaneously endowed with souls. Adam and Eve in Eden are easy-to-understand iconic representations of soul endowments which likely happened repeatedly at different epochs, perhaps dating back millions of years. Adam and Eve represent the pinnacle of an extended and complicated genetic program of evolution.

Universe ~ Cosmos ~ Worlds

Thus did the God's work in progress begin; Thus did a portion of the Universe materialize as one Cosmos of many; Each with worlds for incarnate souls to enjoy and improve. This means that humans are indispensable to God: God *had* to create humans. God and humans are locked in a mutually dependent relationship, working together to perfect creation. The most important of modern Kabbalists, Isaac Luria dared, unlike most theologians and philosophers, to put in the center of his world view the most basic questions, which are so often avoided. The most innovative concept that lies at the heart of Luria's teachings is the imperfection of being. "Existence does not begin with perfect creators bringing into being [a perfect] universe, rather, the existence of the universe is the result of an inherent flaw or crisis within the infinite Godhead, and the purpose of creation is to perfect it." (Joseph Dan, *Kabbalah*). Humans become God's means of awareness of the cosmos and God's instrument and tool for perfecting God's work-in-progress. Briefly, we are imperfect beings in an imperfect world.

Heaven is Boring

Excerpt from Part One of *My Universe - A Transcendent Reality*:

John, a hapless and disaffected soul, a resident of heaven, exclaims in abject desperation, "Paradise is boring and apparently there's no hope of relief from all this enlightenment and eternal bliss!"

Sean, another soul, experienced in and having fully enjoyed repeated incarnations, reassures John saying, "Your boredom will vanish when you plunge into the world of life and savor mortal existence. You enrich yourself and you contribute to God's grand work in progress by becoming a self-aware being albeit bound by space and time in one of the many worlds God created. The pleasure and pain are just part of the deal. You cannot appreciate one without the other. The dynamics of opposites and invigorating conflict allows you to build a repertoire that will amuse your soul as it ultimately idles in boundless blissfulness. You may even want to return to another of the many material worlds to break the tedium you now complain of."

"Well, Sean, I admit I've peeked at various worlds of life and have gotten glimpses of some entertaining possibilities. Perhaps I should participate in worlds to enjoy their ambience and tolerate the vicissitudes they thrust upon me. I suppose I will then return to this transcendent paradise with an improved attitude."

"More importantly, John, your motivation should go beyond the benefits you glean for yourself. Rejoice in the glory of the feedback you can deliver to God."