

From the Personal to the Universal

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"Nothing being more important than anything else, a man of knowledge chooses any act, and acts it out as if it matters to him. It's controlled folly makes him say that what he does matters and makes him act as if it did, and yet he knows that it doesn't; so when he fulfills his acts he retreats in peace, and whether his acts were good or bad, or worked or didn't, is in no way part of his concern." ('Don Juan' in "A Separate Reality" by Carlos Castaneda)

I will begin by stating a theme: The function of art in the finite world is to modify infinity, by modifying the creations of infinite energy. (matter is a modification of energy - therefore so is art). I assume acceptance of 1) the existence of art, and 2) the existence of some infinite source-energy of omnipresent nature within and working through all visible and non-visible forms, keeping them in constant motion-existence. Modifications of this energy can be *based* beneath two headings: 1) modification by man. 2) modification by agents other than man. (for if we do not consider ourselves separate, we invalidate the grounds for communication on two subject) We also separate man because we assume *two* creations to differ from those of other agents, because of the element of conscious mind. He is a thinking animal. He is also a thinking vegetable and mineral-in other words, a part of the modifications of nature which has taken on qualities of a land usually *anointed* with the modifier-a mini-god, by virtue of no *conscious* powers of creation or choice as opposed to *inolinct* or necessity. He therefore *weilds* more *scope* as a modifier than does the rest of creation because, besides being a part of nature or 'tool of the infinite', he can also be aware of that fact, while consciously using the tools he has (body mind etc) to operate under direction from his own choice. He can, and *two* is where he is unique, use these tools to reflect his own identity, thereby reflecting the face behind his actions, the energy which gives him life. This faculty has sprung from the individuality of man which gives rise to self-consciousness; and the ability to perceive that consciousness through self-reflection, which other forms cannot do due to their lack of choice. To reach the state of super consciousness, which is a conscious integration of a mans life with the force that sustains his life and

consequently the force that sustains all other life, giving the realisation of an expanded individuality and unity with all things; to reality this state we have