

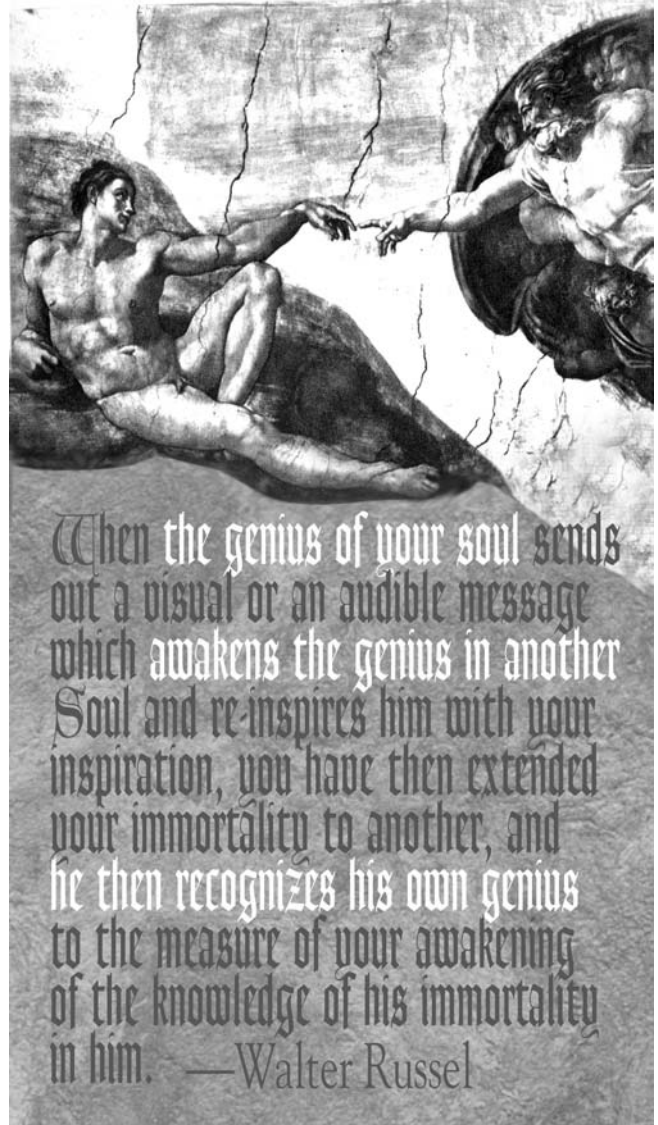
Awakening the Genius Within

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BOOKS, TAPES, AND WORKSHOPS ABOUND ON THE THEME OF CREATIVITY. Most, however, ask the question “how to be creative?” and attempt to provide an answer for it without realizing that they are asking the wrong question. No answer that they provide can ever produce the result that they intend, that is, creativity and geniushood. For instance, if you want to become a concert pianist, you will need to learn how to play the piano. The art of playing the piano can be reduced to incremental steps, the learning and mastering of which can make you a competent concert pianist. Yet, you will not become a Wilhelm Kempff or a Vladimir Ashkenazy by just knowing how to play the piano, or by merely mastering the skills of playing the piano.

Both knowledge and skill are necessary, but neither is sufficient to make you a genius pianist. This is why there are hundreds of competent pianists, but geniuses at the level of Kempff, Ashkenazy, or Horowitz are extremely rare. The same can be said about every other field of creative pursuit: from the arts and literature to mathematics, science, philosophy, and business.

Creativity cannot be reduced to some “how to” steps. All “how to” steps come from the past, and are useful, even necessary for learning in the manner of memorizing and repeating that which has been already tried and established such as the basic procedures of how to play



the piano or how to operate an airplane. Creativity, on the other hand, cannot be developed by the method of memorizing and repeating the past. By definition creativity is the ability to bring forth what is original. Thus, the process of developing creativity is diametrically opposite to that of learning by memorizing and repeating. Moreover, the very nature of creativity is such that it is entirely irreducible to any kind of “how to” steps because it is an expression of dynamic wholeness which is the excitatory intelligence that permeates the universe as its organizing

The beauty of a piece of music is not in its technique but in the Soul of its creator; nor is it in the sound vibrations of the piece but in the silence of the Light from which the sound springs.

—Walter Russell

principle—as its creativity as such. Thus, the secret of creativity and geniushood defies any reductionistic or rationalistic approaches that are prevalent in academic discourses, especially in the humanities, where reductionism is, in fact, least appropriate.

Creation is a holistic process, a holomovement, to use the term coined by David Bohm. In *Wholeness and the Implicate Order*, Bohm has the following to say about the concepts of the implicate order, the explicate order, and the holomovement: “[The implicate] order is not to be understood solely in terms of a regular arrangement of objects (for example in rows) or as a regular arrangement of events (for example in a series). Rather, a total order is contained, in some implicit sense, in each region of space and time.” (p. 149) “Thus, in a television broadcast, the visual image is translated into a time order, which is ‘carried’ by the radio wave ... The function of the receiver is then to explicate this order, that is to ‘unfold’ it in the form of a new visual image.” (p. 149) “To generalize so as to emphasize undivided wholeness... what ‘carries’ an implicate order is the holomovement, which is an unbroken and undivided totality.” (p. 151) What Bohm calls the implicate order, the explicate order, and the holomovement are three facets of one whole process, one undivided and indivisible whole process, described separately only for discursive purposes so as to be made comprehensible inside our linear and distinction-based language.

The creative process, cosmic and human, is a holomovement. An individual is a singular explicator of the implicate order in the holomovement of the whole. Creation arises as an explicative process in the holomovement. Inspiration arises in the attunement with the implicate order. Creativity requires that the individual be tuned-in with the creativity of the universe—the primal energy of the universe giving birth to the holomovement, which is the process of the universe’s unceasing self-unfoldment. Therefore, the question is not “how can I be creative?” but “who am I as a singular implicate order in the universe?” or “what am I as a singular holomovement that carries the implicate order that I am to be explicated in and through the unfoldment of my life?”

Who am I? What am I? These are the fundamental questions of life that every human being must answer in order to live a life worthy of a conscious being. However, we cannot know the answers to these questions in a rationalistic, reductionistic, or analytical manner, but only in a holistic, universal, cosmic manner through a deeply-felt existential knowing or “innerstanding” of who and what we are. A genius knows the answers, though he or she may not articulate them in words. The answers are always given in the language of light, in the form of inspiration, which are translated into the genius’ creative work. For Beethoven it was his compositions, and for Kempff it was his playing of Beethoven’s piano music, that expressed brilliantly and magnificently their self-knowledge, and therefore who and what they were as singular cosmic destinies. The key to unlocking our creativity and geniushood is to know with certainty who and what we are in the language of light through an inspired existential understanding or innerstanding.

You are a singular cosmic destiny through which the whole unfolds and realizes itself. You are a singular center through which the creativity of the whole expresses itself. Therefore, it is your cosmic responsibility to know and manifest the cosmic singularity that you are. So long as you do not know who you are, so long as you remain unknown to yourself, you will remain an imitation human being. Your geniushood is your own most unique ability to be who you are as a singular cosmic destiny. Without your geniushood, without your own most unique ability to be you, no matter how clever and skillful you become in your chosen field you will only remain one of the many competent professionals, but never a genius. You can authentically become only who and what you already are. Therefore, you can only become your kind of genius, entirely *sui generis*. To self-bestow genius means to bestow self-knowledge, and to awaken the genius within means to self-attune with the singular cosmic destiny that you are and to actualize your own most unique ability to be you.

THE PATHLESS PATH

Now, you may ask, “How can I know myself?” But how can a singularity be known by a method of inquiry

Music is the one incorporeal entrance into the higher world of knowledge which comprehends mankind but which mankind cannot comprehend. "I am that which is. I am all that was, that is, and that shall be."
 —Ludwig van Beethoven

designed to address questions that already have established answers? Singularity defies all forms of standardization, and "how to" questions are designed to lead only to answers that are standardized or standardizable. A singularity can only be known by being that singularity in a manner that is singular. Therefore, the path of self-knowledge is a pathless path. The path of creativity and geniushood is a pathless path. The path, your path, is created only as you walk on the path. The Tao, the Way, is in the Going. It is only when you realize this simple but solemn truth that you can begin to walk on the path of self-knowledge, self-realization, creativity, and geniushood. You are a singular cosmic destiny, and to realize and manifest your singular cosmic destiny is to realize and manifest your geniushood. In this realization lies "one incorporeal entrance into the higher world of knowledge, which comprehends mankind but which mankind cannot comprehend." For, paradoxical though it may sound, singularity or haecceity is the golden gateway to universality, because in knowing who and what you are you will also know that anthropocosmic wholeness which is the universe-as-experienced.

PASSION: OUR CREATIVE VISION

If you do not extend love from your Soul to your product or creation you cannot give it life. Not having life or love given to it, it cannot re-give life or love to inspire others. A masterpiece of any product whatsoever is that to which the life and love of the Creator's Soul has been extended to be reflected from Soul to Soul....

When the genius of your Soul sends out a visual or an audible message, which awakens the genius in another Soul and re-inspires him with your inspiration, you have then extended your immortality to another, and he then recognizes his own genius to the measure of your awakening of the knowledge of his immortality in him.

—Walter Russell

"Who and what am I as a singular cosmic destiny?" This is the most important question in life for us to answer. A powerful key to answering this question is to know what

our passion is. Passion arises from the "innerstanding" of our creative vision. Our creative vision is the calling of the universal Self that beckons us to be. Our creative vision is the calling of the implicate order of the whole that calls us forth to explicate it through a conscious and creative holomovement. Passion is felt as an intense gratitude for the opportunity to fulfill our creative vision, which gratitude confers meaning to our existence, and which meaning in turn answers the questions of not only "who and what am I?" but also "why am I here and where am I going?"

Passion is the spiritual energy of the universal Self that suffuses our creations with love, light, and life. Passion is the ecstatic intensity of the cosmic intelligence that infuses our creations with our Soul. Passion is the ecstasy of love and the brilliance of light that imbue our creations with a mark of genius.

In my two-day interactive seminar The Passion Workshop, which is followed by the Awakening the Genius Within workshop, The Art of Thinking Workshop, and others, I ask participants a series of over thirty questions designed to reveal their deepest passion in life, of which the following are ten easy-to-answer sample questions. By answering these questions you will come to realize your passion and creative vision with increasing clarity. There are no "right" answers, only your honest answers:

The Passion Workshop Sample Questions:

- I Recall times when you were passionate.
- II. Do you live your life passionately?
 - A. If not, what stops you from living your life passionately? (What you think stops you first, such as fear, is not what stops you in truth. Knowing what stops you will liberate you from it. This is how you can know whether or not you actually know the answer to this question, which indeed has a right answer.)
- III. Are you willing to allow your passion to take over?
 - A. Will you give yourself full and total permission to transcend your self-imposed limitations in living a passionate life?

IV. What is it that you always wanted to do but never have done?

V. If you have all the money you need for the rest of your life to live exactly in the way you want to live without ever needing to “make a living,” what will you do?

VI. If this were the last day of your life and you had everything at your disposal,

A. What gift would you give to humanity?

B. What message would you leave for humanity?

C. What would you like to receive as a gift from humanity?

VII. Suppose that you, yourself, had chosen your life the way it has been so far—your parents, sex, family, ethnicity, country, environment, intellectual/emotional/physical propensities or talents, what do you think would be the reason?

A. What would be the reason that you have chosen this particular you and this particular life?

VIII. If you could live as long as you wanted to live—hundreds or thousands of years, or even forever—what would be your lifework(s)?

IX. What is the primary color of your soul?

X. What is the primary sound of your soul?

THE TRIFORMATIONAL LEARNING MATRIX

Meditation is the most important of all the functions of human life which further human life.—Walter Russell

Silence is a perennial flow of language, interrupted by words. It is just like electricity. Where there is resistance to its passage, it glows as a lamp or revolves as a fan. But in the wire it remains as pure energy. In the same way, silence is the eternal flow of language.—Ramana Maharshi

Evolution is an open-ended and ever-expanding process of learning. The more evolved we are, the more open for and capable of learning we become. The degree of intel-

ligence is proportional to the degree of openness and capability for learning. Creativity develops with intelligence, because the openness and capability for learning co-evolve with the very source of creativity—the ability for the cosmic attunement with the whole.

The Triformational Learning Matrix is a matrix of learning designed for the integral development of intelligence and consciousness so that one’s creativity and spirituality may also develop naturally. It is an integral mode of learning in the language of silence-*qua*-light as well as in the language of sound-*qua*-word based on the scientific knowledge of what needs to be present for evolution to occur as an open-ended and ever-expanding learning process.

The term “tri-formation” signifies a triad of formations: in-formation, meta-formation, and trans-formation. The informational learning is the mode of learning in which we externally acquire knowledge through such means as reading books or attending lectures. It is the mode of learning in line with the memorize-and-repeat method practiced in most regular educational institutions from elementary school to graduate school. It is the process of converting that which we know that we do not know to that which we know that we know. It is the mode of learning in which we learn the skills and techniques for playing musical instruments, painting pictures, composing poems, operating computers, solving mathematical equations, or selling products. The informational learning is indispensable for integral learning and growth, but by itself it is fundamentally insufficient for making us evolve in intelligence, consciousness, creativity, and spirituality.

The metaformational learning is the mode of learning in which you gain knowledge through the process of what Walter Russell calls “recollection,” or what Plato calls *anamnesis* wherewith we recollect a facet of universal knowledge which we did not know that we already knew because it is the cosmic code and the matrix of meaning of which our being and our cognition are made.

Metaformational learning is meditative learning and involves a process of returning to one’s ground of being, which is what in Gnosticism is called *anachoresis* or in ancient Japanese is called *kamikaeru* (the root word for “to think”). Padmasambhava, one of the most creative and original Buddhist thinkers, use the term *rang-sa*, intimating a return to the “legitimate dwelling place (*chos-dbyings*)” which signifies (in the creative rendering of Herbert Guenther) “the dimensionality where meanings are stored in their *status nascendi* [nascent state].”

Metaformation is the process of converting that

which we do not know that we know to that which we know that we know. The knowledge recollected through metaformation is of a universal and cosmic nature, yet entirely original, because it comes from the origin of our being. It is an implicate order which contains the whole that becomes explicated in the form of cognitive holomovement. Metaformation is a re-collection and therefore a re-creation, and as such it is creative. It is knowing that is creating. It is knowledge that is creation. Metaformation is the ecstatic knowing that is holistic through and through. It is the awakening into that universal knowledge which comprises the cosmic integrity that gives rise to the awakening itself.

Metaformation initiates the process of ongoing reconfiguration and recontextualization of our whole knowledge base including our premises, assumptions, and structure of interpretations. In contrast, information only adds to and builds upon our premises, assumptions, and structure of interpretations. Therefore the metaformational learning leads to a vertical, spirally ascending and expanding evolution of knowledge, while the informational learning leads only to a horizontal, concentrically expanding accumulation of knowledge. What Beethoven calls “the higher world of knowledge which comprehends mankind but which mankind cannot comprehend” is impossible to realize without a metaformational ascent. Yet, metaformation alone without integrating informational learning could not bring about transformation or integral development, which is essential if genius is to become a permanent feature in the character of our being.

Transformation is the process of knowledge-formation through the integration of metaformation and information involving the co-evolution of being, consciousness, intelligence, and character. Transformation is the process of reconfiguring and recontextualizing informational knowledge in the logic of metaformational knowledge. Metaformational knowledge, in order to be complete and communicable, needs to be interpreted and transcribed on the basis of informational knowledge. Informational knowledge, in order to serve as a structure of interpretation for interpreting new metaformational knowledge, needs to be ongoingly recontextualized in the light of metaformational knowledge. Transformation concerns the entirety of our being, for knowledge is coevolutionary with consciousness, intelligence, and character. Without evolution in consciousness, intelligence, and character, higher knowledge is not possible, and vice versa.

Transformation is therefore the integral development of our being—of our knowledge, consciousness, intelligence, and character.

Transformation involves four distinct modes of thinking: (1) representational thinking; (2) intuitive thinking; (3) interpretive or hermeneutical thinking; (4) meditative thinking. Representational thinking is the dominant mode of informational learning with its tendency toward thematization, reductionism, and dichotomization between analysis and synthesis. When experience is of primary importance, and when metaformational learning enters the whole equation of learning, intuitive thinking and interpretive thinking start to take precedence over representational thinking. Modern science allows only representational thinking with its rampant reductionism, yet it depends upon intuitive thinking for its new insights and inspirations. In this respect, it is the German poet-scientist Johann Wolfgang von Goethe’s unique contribution to science that he based his scientific work primarily on hermeneutical or phenomenological thinking.

My educational work with the Institute for Vision in Action involves all four modes of thinking, because the necessary new revolution in learning and knowledge would only come about when exercising all four modes of thinking in harmony and balance. The curriculum for integral learning and transformational studies that my colleagues and I have developed at the Institute for Vision in Action is based on this Triformal Learning Matrix in which informational learning in a wide variety of fields is fully integrated with the metaformational learning within the designed structure of the transformational learning. With the open structure of the Triformal Learning Matrix, creativity develops naturally as an effulgence of one’s growing knowledge, intelligence, character, and spirituality, while your ability to manifest one’s creative genius also develops through acquiring skills and techniques from informational learning.

ECSTASY OF CREATION

In the mode of authentic creativity we become attuned to the ecstatic excitatory intelligence of the universe. Ecstasy is the most primordial emotion (e-motion), cosmic and human. Ecstasy is the cosmic radiance, resonance, and reverberation that arises from the state of *ek-stasis*, the state of being out-of-a-stasis which Martin Heidegger describes as “being-outside-self that comes-toward-self, come-back-to-self . . .” Ecstasy is the

radiance and reverberation arising in the movement of evolution, which is the movement of self-realization through self-transcendence.

In the human scale, ecstasy is the emotion arising from the state of being out-of-a-stasis (*ek-stasis*) or being continuously “unstuck” from a particular way of being oneself—a state of being which is diametrically opposite to the rigidly habitual way of being oneself that characterizes the majority of human beings who have strayed into the egological mode of being. The purpose of human life is self-realization, and paradoxical though it may sound, the nature of existence is such that complete self-realization requires continual self-transcendence, that continual self-transcendence is a *sine qua non* of authentic self-realization. Ecstasy is the felt reverberation of the ever-ascending movement of self-realization through self-transcendence. And in this movement lies our own most unique ability to be ourselves.

In this ecstatic experience of self-realization through self-transcendence, of creativity and evolution, you will realize that the phenomenal universe is God’s or meta-cosmic, supraconscious, excitatory intelligence’s play in its pristine playfulness on the playground of its own making. Creation is sublime ecstasy. Creativity is energetic and synergetic delight. God creates the universe to suffuse creation with ecstasy. God creates the universe to infuse creation with ecstatic intensity of spiritual energy. This ecstasy, this energy, is another name for love.

Hence, there is no other purpose for creation than for God to enlighten and illumine the whole creation with love. The universe is the supraconscious ecstatic intensity self-illuminating with ecstatic intensity. Thus, when we awaken our own creative genius within, we begin to create only to share our ecstasy with our fellow beings. We create only to suffuse our world with our energy, our intensity, our passion, and our love. Creation is a playful abandon and joyful abundance. There is no other purpose for our creativity, for our genius. And there is no other reason for our existence, for our life.

Let me close this brief essay on creativity and genius-hood with a quote from the great contemporary American philosopher David Michael Levin:

“To see the world with joy brings joy into it. But in the world, this joy is mirrored. To see this joy mirrored in the world—mirrored not only by things but much more so through other people—is itself a great joy. Joy is always returned, reflected in the vision of the beautiful, the good, the true. Since it is not a question of some causal relationship, but rather of a correspondence, i.e.,

a co-emergent co-responding, a reciprocity, the glowing and shining of the things which are visible presents a vision of beauty that quite naturally heightens the visionary experience of joy. The radiance of things reflects, and is simultaneously reflected by, the ‘equivalent’ radiance of the gaze. As it alights and lights things up, the gaze itself lights up in its delight. The two, the seer and the seen, are thus gathered together in an ecstasy of light.” ■

Book references available upon request.