

Awakening the Genius Within

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No “how to” approach to creativity and geniushood is adequate, for the way to awaken your own creativity and genius requires that the way itself be original and creative. “Genius is self-bestowed” (Walter Russell). In order to self-bestow your genius and to awaken your creativity, you must know and be truthful to your own self. One powerful way to attain self-knowledge is to realize your soul’s passion, not the kind of passion you have but the kind of passion that you are. In this article the author creatively approaches the secret of creativity and geniushood and in the process reveals the cosmic anatomy of the creative process.

1 Inadequacy of the “how to” approach to creativity

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

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

Books, tapes, and workshops abound on the theme of creativity. Most, however, ask the question “how to be creative?” and try to provide an answer for it, without realizing that they are asking the wrong question and therefore no answer they supply can ever produce the result they intend to produce, that is, creativity or 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 many 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 even by just mastering the skills of playing the piano. The knowledge and the skills are necessary, but are never sufficient to make you a genius pianist. This is the reason 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 for every

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other field of creative pursuit from the arts and literature to science, mathematics, philosophy, and business.

Creativity cannot be reduced to some “how to” steps. All “how to” steps come from the past, useful and necessary for learning in the manner of memorizing and repeating that which has been already tried and established, such as the basic procedures for 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. Creativity by definition is the ability to bring forth that which is original or has never been seen before. Thus, the process of developing creativity is diametrically opposite to that of learning by memorizing and repeating. Furthermore, the very nature of creativity is such that it is entirely irreducible to any kinds of “how to” steps, for it is an expression of the dynamic wholeness that is the excitatory intelligence that permeates the universe as its organizing principle — as its creativity-as-such. It is a wholeness, which is irreducible to parts, not a totality, which is reducible to parts. Thus, the whole secret of creativity and geniushood defies any of the reductionistic or rationalistic approaches which are prevalent in academic discourse, 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) The implicate order, the holomovement, and the explicate order are three holistic facets of one whole process, one undivided and indivisible wholeness, described separately and linearly only for discursive purposes so as to be made comprehensible inside our linear and distinction-based language.

From this perspective, an individual is a singular explicator of the implicate order in the holomovement of the whole. Creation lies in the holomovement-cum-explication, while inspiration lies in the attunement with the implicate order, and therefore with the whole. It is the spirituality or the supraconscious ecstatic intensity of the whole that inspires the individual who is in tune with the whole’s implicate order in its holomovement. It is the implicate order existing as the singularity of his/her being that explicates or unfolds in the act of his/her creation. Thus, creativity requires that the individual be tuned-in with the creativity of the universe — the primal intensity/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 it is “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 through the unfoldment of my embodied and enworlded life?” Who are you as a

singular implicate order in the universe? What are you as a singular holomovement or singular cosmic destiny that carries the implicate order that you are to be explicated in and through the unfoldment of your life?

Who am I? What am I? These are the fundamental questions of life which all conscious, intelligent beings must answer in order to live a life that is worthy of a conscious being. However, you cannot know the answers to these questions in a rational, reductionistic, analytical manner, but only in a holistic, universal, cosmic manner through a deeply-felt experiential knowing or “innerstanding” of who you are. A genius knows the answers, although he or she may not be able to articulate them in any written or spoken language. 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 implicate orders — holomovements. Therefore, the key to creativity or geniushood is to know who and what you are in the language of light through an authentic deeply-felt experiential knowing or innerstanding.

You are a singular cosmic destiny, or a singular holomovement of the universe, through which the whole unfolds and realizes itself. You are a singular point through which the creativity of the whole expresses itself. It is your responsibility to the whole as well as to yourself 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 also remain an imitation human being. For your geniushood is your own most unique ability to be you. Without this your-own-most-unique-ability-to-be-you, no matter how clever and skillful you are in your chosen field, you will only be one of the many competent professionals, never a genius. You can authentically become only who and what you already are. Therefore, you can only be your kind of genius, entirely *sui generis*. Thus, to self-bestow genius means to bestow self-knowledge, while to awaken the genius within means to tap the singular holomovement that you are and to awaken your own most unique ability to be you.

Now, you may ask, “How can I know myself?” But how can a singularity be known by a method of inquiry 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 and 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 gateway to and of universality. In the knowing of who you are, you will know that anthropocosmic wholeness which is the universe.

2 Passion: your creative vision

If you do not extend love from your Soul to your product or creation, you do not give it life. Not having life or love given to it, it cannot regive life of 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 kosmic destiny?” This is the most important question in life for you to answer. A powerful key to answering this question is to know what your passion is. Passion is not primarily an emotion, but the knowledge of your creative vision. Your creative vision is the calling of the Universal Soul that beckons you to be. Your creative vision is the calling of the implicate order (the universal-potential facet of you) that calls forth the explicator (the individual-conscious facet of you) to explicate it (the universal-potential facet of you) through the holomovement (the individual-creative facet of you). Passion is felt as an intense appreciation for the fulfillment of your creative vision, which appreciation confers meaning to your existence, and which meaning in turn answers the question not only of “who and what am I?” but also of “why am I here and where am I going?” Passion is that intensity/energy of your Soul which suffuses your creations with love, light, and life. Passion is that radiant energy which infuses Soul to your creations. Passion is the ecstasy of love and the brilliance of light that imbue your creations with a mark of genius.

3 Creativity and the logic of the creative process

Meditation, or the Creative Process, is the journey from the zero of Mind-knowing through the action of Mind-thinking to the rest point which centers two-way thinking, and back again to that zero of Mind-knowing. — Walter Russell

The universe is intelligent. The universe that is known is identical with the intelligence that knows it. This intelligence, which is the universe, thinks in the sense of continually explicating the omnipresent implicate order through its holomovement. This thinking is what creation is. This process of thinking is what the creative process of the universe is. Your intelligence is a sub-whole of this kosmic intelligence and your thinking or creation is a sub-whole of this kosmic thinking or creation. The difference between the kosmic intelligence and yours is that while the former creates creation itself and thinks thinking itself, and therefore thinks and creates the logic and process of creation themselves, the latter only follows the logic and process of creation to create its product. However, when you understand the logic of the creative process of the kosmic creation, you can re-create it, and thereby you can make it your own, instead of merely following it. The secret of creativity and geniushood lies in part in your ability to re-create and own the logic of the creative process by understanding or innerstanding it, which means not merely to think but to think thinking or not merely to have thoughts but to give birth to thoughts.

This is a thought-wave universe with its supraconscious cognitive intensity in continual creation through thinking's thinking. That-which-is of the universe is thought-*qua*-light, the "access" to which is what Herbert Guenther calls *originary awareness*, the atemporal awareness that originates awareness-as-such and the atemporal inspiration that inspires inspiration itself. Spirituality is the dynamic flow in the movement of consciousness *into* this originary awareness, whereas creativity is the dynamic flow in the movement of consciousness *from* this originary awareness. Creativity is thus the outward effulgence of spirituality, while spirituality is the inward radiance of creativity. The source of both is originary awareness, which is the excitatory intelligence or the supraconscious cognitive intensity of the whole presencing itself through human awareness. Originary awareness is the atemporal awareness of the implicate order and is, in itself, a holomovement with its supraconscious ecstatic intensity.

4 Ecstasy of creation

Originary awareness, the mode of creativity, is the excitatory intelligence of the universe presencing itself through human awareness. Excitatory intelligence is supraconscious *ecstatic* intensity. As such it is ecstasy in the sense of *ecstasis* (*ek-stasis*), which, according to Martin Heidegger, means "being-outside-self that comes-toward-self, comes-back-to-self, and enpresents." Ecstasy is not primarily an emotion but the state of being out-of-a-stasis (*ek-stasis*) or being continuously "unstuck" from a particular way of being a self, a state of being that is diametrically opposite to the rigidly habitual way of being that characterizes the majority of human beings who have strayed from their "legitimate dwelling place" into their "mistaken identifications" or their ego-logical selves. It is this ecstasy that is experienced in the originary awareness mode as a radiant voiding and a voiding radiance — the lighting-up of the energy/intensity that is thought-*qua*-light, which is the "substance" of the universe. This ecstasy is the expression, in originary awareness, of supraconscious ecstatic intensity's own-unique-ability-to-be-itself.

Through this ecstatic experience in and of originary awareness, you will realize that the phenomenal universe is God's (supraconscious ecstatic intensity's) play in his/her/its pristine playfulness in the playground of his/her/its own making. Creation is sublime ecstasy. Creativity is sheer energy. It is to suffuse creation with ecstasy that God creates the universe; it is to infuse creation with energy/intensity that God creates the universe. 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 in and with love. The universe is supraconscious ecstatic intensity self-illuminating with ecstatic intensity. Thus, when you awaken your creative genius within, you start to create only to share your ecstasy with your fellow human beings. You create only to suffuse your world with your energy, your intensity, your passion, and your love. It is a playful abandon and joyful abundance. There is no other purpose for your creativity, for your genius. And there is no other reason for your existence, for your life.