

framework of space and time, serves as an extension of the pure intellect of the primal force. If the force had such faculties, man could not have them, but would have something else extended from them. Man can extend his mind, thoughts or ideas according to his nature, or he can distort them from extension into futile avenues. He can imagine or fancy what does not exist. Man's thoughts and imaginings are the only things in the universe which can be false. All other things exist in the truth of their own nature, without the necessity of discovering that truth. Man's imagination can also help him discover further truths outside of his own nature.

The impulses by which the force of extension compels a thing to extend are something we cannot visualize exactly. A force is intangible. It cannot be seen. These impulses of power:being:acting while extending from the absolute reality can only be imagined as "something like" something we already know.

The impulses are something like a perpetual radiation, or vibration, or a concentric pressure, or lines of stress. They are absolutely changeless, absolutely always, and absolutely everywhere, both inside and outside the identity that is experiencing them.

In humanistic terms, Thomas Merton (Trappist monk 1915-1968) would have called the impulses the all-pervading love of God. They are life. Life is not something that is produced by the pounding heart and the breathing lungs of an organism. Rather, life is what compels the heart to beat and the lungs to breathe. Merton said, "Were this life, this all-pervading love of God to withhold its self for even one instant, all living things would die and all created things would fall apart." It is quite conceivable that science some day will create a mechanism so properly responsive to the impulses of the living force that science will absurdly declare it has created life.

If our own individuated identity comes into the reality of being that was intended for it by its inheritance of human form, and it further strives to complete that reality according to the historical pattern of development bequeathed to it, the individuated identity will, at the seeming death of the body, come into extended life. This is as close as individuated identity can come to eternal life, since it has not had conscious identity since the beginning.

When the impulses first extend through any individuation, compelling the individuation's first act of extension, this new individuation, which up to then was a dissociated concept of rela-

tion, now becomes concretized in factual being, and it comes into its own identity.

The primal force, as Supra-nature, obtains knowledge or evaluation of individuated identities such as ourselves, in its process of using them for further extensions of itself. We, as individuated identities, do not partake as extensions of the concept of primary self-relations, or the concretized selves, but as concepts of relations extended into space and time. Such concepts become concretized in us as individuated identities with quantitative being (individuals of the translation into form—bodies) and qualitative being (transformations of life within the individuals of the form). But in some way, we do exist, as concepts of extended relations, in the pre-space (consciousness) of the Supra-nature, before we become concretized through evaluation as individual identities in what to us is "actual existence" in space and time.

The thread of cohesion that runs through every being, every existence in the universe, and holds it together as "a thing in itself," is the identity of the force's self, i.e., it is the force's act of consciousness or recognition of self-being in the individuated things. The problems of evil and disease appear when the impulses of the force are received and acted upon as though they originated in the form itself, i.e., action chosen on the basis of the self will of the form, and without possibility of collaboration with the force.

It is an error to say that the opposite of life is death. The opposite of life is nonidentity. What we call death is identity set free of time and space relationships. It is not dispersed back into the absolute, but having been once extended and "known" as individuated identity, it forever continues as such.

We must recall that the force did not create the universe as something outside itself. The universe is the force extended within its own being, not by adding new substances or energies to primal existence, but by liberating or dissociating concepts or setting free new manifestations of itself. From its own viewpoint, all this extension is a continuity of self in identity and being, (as force,) not as persons. But from our individuated viewpoint in space and time, each new manifested thing or identity appears as a discontinuity—a new individuated identity. It is this seeming discontinuity, involving a new translation of identity, which is the natural freedom of the identity to exist according to its own nature. It is its freedom to come into realization of individuated identity, to have its own personal experience.

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to exercise free will and to suffer profit or loss (reward or punishment) thereby, extending itself.

As long as a man lives alone, it is enough that he be rational enough to come in out of the rain, but when he comes into contact with his fellows, rational living is not enough—he must also be moral. Men without moral honor would have remained isolated from each other or at best run in small predatory packs like wolves, like the Dalton gang or the Younger boys.

It is not only our human moral obligation, but also our spiritual necessity that we establish, maintain and develop our identities according to the pattern of the human form and in such a way that we collaborate with the force of extension. On it rests not only our temporal health, well-being and happiness, but also our estate after death.

Individual "mind" recognizes individual identity. Mind does not create identity and is not synonymous to it. Identity is, in some way, more nearly correlative to "will," the will "accepts" it.

Neither are intellect and will synonymous, but collaborate with and counterbalance each other, making temporal life and spiritual life concurrently possible.

The general purpose of man is the same as for all created or "extended" things—to collaborate in the self-extension of the living force (Supra-nature). But specifically and from humanity's own viewpoint in space and time, his reason for being, his purpose, is to extend the consciousness of the force. It is not to extend new ideas about the force in man's consciousness, but to extend the force's consciousness of itself in individuated identities and experiences.

CHAPTER

9

Extension in Space and Time

Now understand me well—it is provided in the essence of things that from any fruition of success, no matter what, shall come forth something to make a greater struggle necessary.

Walt Whitman—*Song of the Open Road*

A frequent and recurring feeling is that life as we observe it is not real life at all, but only a reflection of life as it is actually being lived somewhere else in the universe. Perhaps this feeling occurs because what is actually occurring within a form can be understood only from the viewpoint of the force, while what we see from our individuated viewpoint is a kind of mirror reflection or backward viewpoint of the actuality. When we try to observe the reality of the thing through this mirror, we do not grasp its reality, nor can we understand "how it got that way."

It is difficult to pin down the phases of self-creation and extension of the force, for there are no phases actually bracketed off as phases of becoming, but only phases of observation as we make them up or imagine them in order to catch hold of the continuous action long enough to think about it from some viewpoint and to describe it as best we may. That is to say, from the viewpoint of the acting force, the action is continuous; from the viewpoint of individuated things, we see the discontinuous result of the action as individuated things and experiences. In order to really comprehend what it is we are observing, we must try to see it from two opposite viewpoints at once, and to



see it as a continuous thing from one viewpoint even as we understand how it appears as a discontinuity from the other.

It is sometimes useful to give an analogy so that the imagination may have something concrete to hang onto, or the abstract idea will evaporate as mist before it can be adequately scrutinized. However, analogies are to be used sparingly, for they can be dangerous. Carried beyond the bare limits of statement or carried to an unwarranted extreme, they carry our fancies over the abyss, and suddenly to our horror the concept that we are considering shatters and falls to nothingness, and we hear our own voices babbling frantically about something of which we have not the slightest knowledge or understanding.

No sooner is an individuation manifested than the force compels it to extend itself. This is the immutable law. The prior individuation continues even as the new one extends itself, and before we can pin this process down to examine it, the next individuation has extended, and another is extending from it.

Because of difficulties such as these, when we try to be both lucid and exact we find it advisable to keep a tight rein on our enthusiasm and to proceed with a necessary but truly exasperating caution in making declarations and drawing conclusions.

From the viewpoint of the force, there are four degrees of becoming:

- conceptual, when a thing is potential
- substantial, when it is being extended
- activated, when it has been extended and is extending itself, and

• concrete, when it continues even as a new individuation extended from its extending Self. We say that this evaluation by the force concretizes identity. An individual identity is not an absolute reality but a concrete reality.

We do not say that the force has a soul. As subjective reality, it is spirit. Nor do we say it has a mind. As objective reality, it is Supra-consciousness. The force is Conscious Spirit, or Knowing Spirit. We do not say it is All-Soul, for that would only be a summation of all individuated souls. Nor do we say it is All-Mind or All-Consciousness, for it is infinitely and eternally more than that. It is Conscious Spirit, and what it is conscious of is its own infinite and eternal existence, self-becoming and extension in space and time in and through all individuated things. We should not say that "the unisphere taken as a whole" is the force, for the force is itself,

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self-existent as Supra-nature, self-becoming as Conscious Spirit, plus everything in the unisphere as extended from itself.

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We refer to the unisphere rather than a universe, to denote that all extended things are held within the being of the force. It denotes a sphere of influence. This is not to suggest a particular shape, the shape could be anything, actually it is probably no constant shape at all. A good diagrammatic way of visualizing the self-becoming of the force would be as two equilateral pyramids, intersecting at right angles and interpenetrative at the apex (Supra-nature). This is not the shape of the unisphere or a picture of the force—it is a diagram of the interrelationships of self-becoming. (See Figure 9-1.)

A more esoteric interpretation of the diagram has been offered by my "alien" contacts—a triangle with the point down sym-

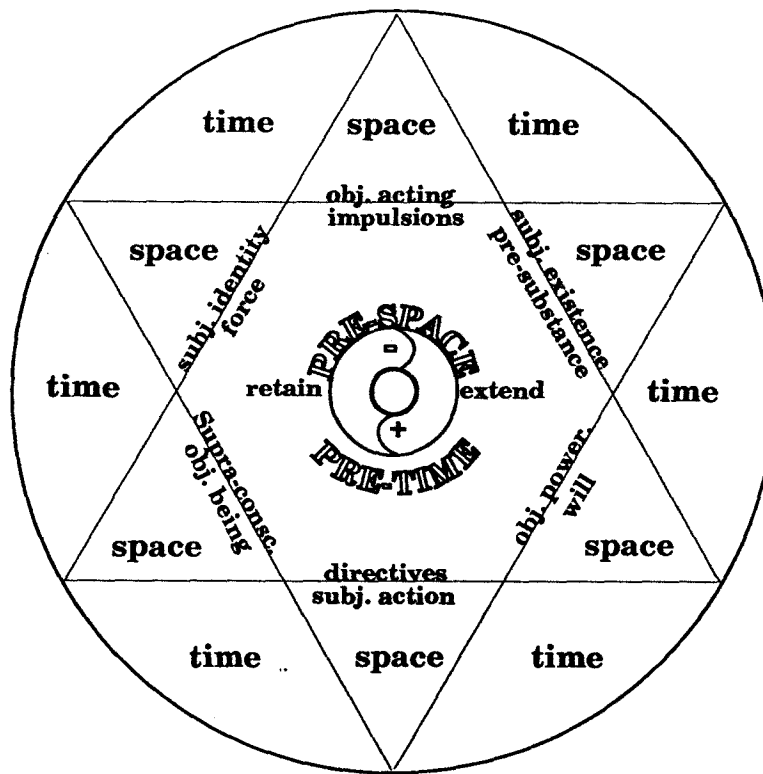


Figure 9-1
The Interrelationships of Self-becoming



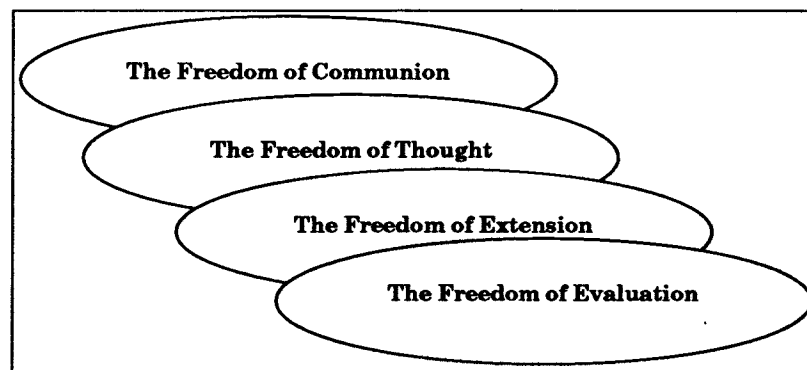


Figure 10-3
The Four Natural Freedoms

his right to experience, to extend himself in his own mode of action, as long as it is not done against God's will or against reasonable world evaluations. The fourth freedom is his right to suffer profit or loss for his own actions, to be evaluated *only* according to his own merits or demerits. This last is the freedom which allows each of us to go to hell in his own boat.

Theoretically these freedoms would mean freedom from limitation of bad inheritances, freedom from distortions of false precepts and teachings and freedom from useless or confining conventions and customs. Such ideal freedoms are impossible, but an individual must struggle to evaluate such factors and free himself as much as he can from their effects. We shall extend this topic in Chapter 13.

The primal force as free spirit is that which existed prior to any material existence and outside any physical limitations, but this does not mean *only* long ago and far away. It equally means here and now. Infinity is here, Eternity is now, just as much as they are any other time and place. Spirit is ever enduring, ever present, limitless, boundless, complete, whole, immediate and exigent: the forever now and the everywhere here.

Spirit is the manifestation of inherent power, the power to be, know or do according to the inherent capacities or capabilities of being, knowing or doing. Your inheritance determines your portion of power, your particular way or manner of knowing and your specific modes of doing.

Spirit is inherent in all matter or material existence, and is:

- a thing's inherent power to be, live, grow, develop and exist.

- a thing's inherent power to know, be sensitive to vibrations, to receive stimuli or to be acted upon.
- a thing's inherent power to do, act, perform, behave or react to stimuli or vibrations.

Matter is spirit with a history of being, knowing and doing. It is to be treated with respect. It is another aspect of spirit, a residue of the force as a historical event of the past that is yet part of the present, thus foiling "time" by coexistence of past and present. This coexistence plus the immutable law indicates the potential future. Thus the coexistence of past and present, the immutable law and the conceptual self-relations indicate that the future is also conceptually coexistent with past and present, though not materialized.

The purpose of a thing is to be, know or take one step further in any direction than anything has before. Extension is progression of spirit.

Inheritance indicates both capacity and limitation. We limit ourselves unnecessarily with our education, belief, traditions and emotions. An open mind, unprejudiced and unbiased, dares to push our capabilities to their outer limits, and to stimulate the imagination to develop new methods. New directions of action are essential to developing and using our inheritance to its fullest potential.

Dignity of spirit for ourselves, and honorable and humane treatment for all others should be our only self-imposed limitation and the criteria by which we forejudge and self-judge our own behavior.

God as Living Spirit is in constant and perfect "touch" with us at all times. We have only to "answer the telephone," so to speak.

Communion is our personal fourth dimension of being. However, it is only on the rarest of occasions that we are in any way conscious of that communion. While only man, insofar as we are aware, has conscious communion, everything in nature has communion of a kind. When man's individual spiritual consciousness and the Conscious Spirit, as it extends itself in self-experience within man, come into exact focus and become congruent, a new extension of God's consciousness through man is possible. The individual will have new revelations, intuitions or experiential knowledge of God's reality and extension.

Man is not just body-mind, body-soul, mind-soul or any of the dualistic interpretations. He is more. He is body, mind, soul and spiritual reality.



Our entire recognition of existence can only equal the sum total of our identity and experience. Experience is quantitative; it functions in space. Identity is qualitative; it functions in time.

All we are really conscious of is our own "selves" and our selves' experiences. We can surmise that other beings that are similar to ourselves in some observable ways are similar to us in other ways as well. We can bring anything into some abstract relationship to our understanding. This is imagination; it is not knowledge.

Knowledge is the change that occurs in our being when some experience passes through it so completely as to cause an irreversible change. The experience must be one of actuality and not of imagination. If it is one of imagination, the change can be completely reversed and corrected by other future experiences of a conflicting or opposing nature and significance. The experience and change can be physical, emotional, intellectual, psychic or spiritual.

From our individuated viewpoint, the self objectively indicates our quantitative being, physical body or spatial existence. Identity indicates the subjective idea we have of ourselves existing, the recognition or consciousness that we do exist and are individuals. This recognition, or intuition of self-being, is what preserves the identity intact and does not permit it to be destroyed or dispersed. Once we recognize, or formulate, our idea of identity, we strive to maintain it. It is not necessarily any particular idea we have about ourselves; it is only the recognition that we each exist

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Mind is the organ of symbolism; it functions as intellect. Identity is the organ of evaluation; it functions as will.

We can think of "mind" only when we think of it in action, after the fact of experience, in thinking about or abstracting symbols and ideas from experience. The senses of the physical body and the physical brain are the organs of perception. Identity and mind are nonmaterial, but they are reality nonetheless. They translate and evaluate. The evaluation is relative truth i.e., relative to the power of perception of the self and to the quality of evaluation of the identity.

Science and mathematics merely increase enormously the number of relative truths known. They slice them into finer texture and impose on them some order or pattern agreeable to man's understanding, in comparison to some other thing. But in no way do they demonstrate the nature of the thing studied in its own reality.

No matter how hard or in what manner we search for truth, we can never reach more than a relative truth, for knowledge is interpreted according to our capacity of perception, assimilation, emotional bent of acceptance and tools and symbols of understanding.

There is, however, one path of true knowledge that grasps the true being and essence of a subject all at once, and this we generally call intuition. Intuition cannot be forced, and the more accurate it is the less exactly it can be defined into and communicated through words. The knowledge it reveals can be used as a tool to dig for

To simultaneously know and evaluate an experience is to touch the reality of one's own being, for it is in such simultaneous experience-evaluation, or experiential knowledge, that man, as spiritual consciousness, and God, as conscious spirit, meet in mutual knowledge.

The only purpose of life is to live in accordance to our highest concepts. The only respectable goal is achievement—to go one step further in any direction than anyone has gone before. Achievement must be done in collaboration with the free spirit (not the experienced spirit, which is matter). Each of us has a unique viewpoint of spirit in space and time. To be true to "oneself" that is, to one's place in space and time, is all that is required.

Certain that there was some secret or esoteric meaning in the Word, I began a long, long train of thought. I detested secrets. Secrets were an insult. Knowledge was meant to be shared. I can't say the question was on my mind constantly or that I lay awake thinking about it, but now and then I again asked myself, "What was the Word?" There was another meaning there besides just God, there was a duality, the Word and God.

we have not called it the force of creation. Its purpose is to extend self in such a manner that the identity not be lost, and the only way in which this can be done is through extension into dissociations of self, new individuation. The creation is a kind of by-product, and is not at all a thing aimed at, or a final ideal end. In the extension is the attainment, to BECOME.

We define a thing in its own nature (not by subjective, individuated viewpoint) by observing how it serves as a vehicle of extension to the force in action. To find the definition of a natural object or thing, we ask:

- Where is this thing found in its natural habitat?
- In what kind of action is it habitually engaged?
- What are the consistent results of its action?

We could define man by this formula:

- Where is man found in his natural habitat? Roaming over the earth and above and within the earth.
- In what kind of action is he habitually engaged? In adapting everything he encounters to his own use through experience.
- With what consistent results? That he reaches a better understanding of the interrelations of himself to the universe, so that he evaluates his experience and extends it as conscious knowledge.

Man is free. But this is not absolute freedom, it is only freedom to be man. Like all other existences, man must exist according to certain limitations and capacities that outline man-ness, the identity of the form. And he must endeavor to extend himself as an individual, as man in humanity and as a spiritual reality. That is the immutable law of his being. Man does not create his man-ness, nor his necessity to extend, and this nature and this necessity are the forces that direct his every action, no matter how freely he chooses a specific action. He is even free to choose not to exist like a man—he can vegetate like a cabbage to some extent, but such choices destroy his man-ness and his being.

The general purpose of man is the same as for all created or extended things—to collaborate in the self-extension of the living force. But specifically and from man's own viewpoint in space and time, his reason for being, his purpose, is to extend the consciousness of God. It is not to extend new ideas about God in man's consciousness, but to extend God's consciousness of Himself in individuated identities and experiences. Figure 11-1 shows man's patterns of recognition and response to other existences.

the basis of social justice. It necessitates a compromise between individual desire and the rights of humanity, and it involves moral self-discipline.

Moral self-discipline is the only way in which every individual can extend himself equitably while retaining his identity in the complete pattern of individual development. When this extension can be done more or less perfectly by all men, a new individuation is extended—the social world of all human relationship, humanity attained.

Humanity is the sphere of action in which man concerns himself within the life of this world of space and time. We have said that when an individual comes to realize that he has a spiritual identity, he no longer evaluates for the sake of his own worldly existence. He gets "outside of himself" and evaluates for the long way of humanity. He desires to collaborate with the extension of the force itself, not only in his own spiritual development as an individual, which is his extension in time, but also in the development of human progress, in humanity, which is his individual development extended in space. In so doing, his personal happiness and his individual salvation are incidentally attained.

The real revolution will be the revolution of human nature as it turns to look back upon its own becoming and learns to compromise with its individual desires for the sake of the long way of humanity.

However, the identity, free will and freedom of choice of the individual must not be paralyzed or destroyed by the rule of some totalitarian or disciplinary state. The individual identity must continue in the freedom of the individual, even as it extends the self of the individual in such actions as will benefit, or at least not harm, all man.

Thus the problem becomes political as well as social, but it does not mean all men must exist under one political government. Such political rule as exists cannot so discipline an individual's rights and freedoms that these are destroyed. In so doing, a state would eventually destroy itself as the Soviet Union has. The only possible disciplinary action is self-discipline, as it works in various modes of social democracies in which individuals vote for their own rules of discipline by their own free choice and with full knowledge of what they are doing. Love of man for mankind would be a strong enough policy to teach such a discipline, but at this moment it does not seem

while our individual consciousness of these events is the reflection of that Supra-consciousness.

We have said that the purpose of the force is not to create something, but to extend self, ever to become. We have also said that the dissociation of self into new individuations is the only way in which extension of self can be done by that which is already All-Being. The creation is a kind of by-product and not at all a thing aimed at or a final ideal end.

Thus from the viewpoint of the force itself a man's soul, his individuated spiritual portion, is not the final purpose of individual souls existing.

In order for extension of self into dissociated individual souls not to disperse the identity of the force in its phase of becoming, there must be the retention of individual souls within the subjective being of the force, and there must also be the continuation of the force in its phase of ever becoming. This continuation takes place within every extended individuation, not as part of the individuation's self, but as the ever-becoming of the force's self. We say, therefore, that man not only has a soul, witnessed by his own identity and will, but he also contains an area in which the force's self as spirit moves and has its being in its own phase of becoming. This area is not a part of man's consciousness or being, but is an area of man in which the force has movement and being, undivided from itself. It extends from everything that is, into everything else that is. All is one. This is the in-forming spirit.

The in-forming spirit fills this area of man's being with the direct impulsions of the force. It exists, not as a neat little room, one-fourth the area of man's being, filled with pulsating vapors, but as an interpenetrative part of every pre-substance particle of every cell of the living man.

Thus the body itself is truly the temple, but the materiality as body or form and the functions of the body itself mustn't be considered in any degree holy or to be worshipped. The body is to be respected, cherished and disciplined as a place of being of the in-forming spirit. Only the spirit is to be worshipped, and worshipped mainly in acts of gratitude and joy. It must not be worshipped as life, or limited life forces, but rather as Living Spirit. Here, conceptually, the impersonal law-giving force becomes the in-forming personal spirit. The individual man lives in constant touch with the source of his being, as it exists, not only within the particles of his own body,

Spirit is a potential to be, to know or to do. As potential, it always exists. It manifests as force. Spirit manifested is mind force.

Force in action is power:being, a composite of two forms of existence in one personalized nature.

Mind in action is spirit manifested as power:being composited as consciousness (a facet of nature).

Subjective mind is a real existence in itself, separate from the mechanics of the physical brain.

The objective brain recognizes and translates reception of stimuli from the environment.

Thoughts, ideas and concepts do not originate in the brain. The mind translates these receptions into symbols recognizable and usable to the individual experiencing them. We do not have "thoughts." Thoughts have us.

It is how we interpret what we receive, how we evaluate our experience, that expresses our own plane of being.

The old certainties have lost their hold upon our imaginations. The brave new world of nuclear destruction and space adventure is upon us here in the immediate now. Even the old questions call for a redefinition of terms before even tentative answers may be propounded.

Identity is the question of "Who are we?" Cause is the question of "Why do we do what we do?" Purpose is the question "Why are we here?" These are the big questions and the lost or never known answers.

Matter is the vehicle that holds and transmits experience. We are the experience of the past; we cannot escape it.

Before we can live effectively, we must define what we mean by living, and before we can be true to ourselves we must define what we mean by being true. Even more vitally, we must define ourselves.

If a man can know that something exists, he can also know what it is and why it exists, and what is his relationship to it, although his knowledge may be tentative and incomplete.

Any mystery is admissible of study; there should be no prohibition against questioning, analyzing or dissecting. As long as the existence is related to his existence, the study is proper and in order.

If we try means of forcing nature or other existence to reveal their secrets and hidden mysteries to us, we are being uncommonly