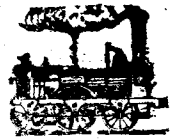


give us no more than a series of effects in reverse order and would draw us further and further away from the subject-effect we wished to study.



Would it not be more satisfactory then, to hypothesize a primal cause, and to determine if its nature is such that all effects might follow, down to the present subject-effect we wished to understand? There would be no need to trace or demonstrate each step-by-step cause and effect, but only to ascertain the nature of the primal cause, the pattern of development and the principles and powers by which, and through which, development has been possible.

To start then, we must hypothesize some rational, reasonable, possible and apparent nature of the primal cause of all reality. Then we may try to ascertain man's relationship to the pattern of development, and come at last to some answers to our previously proposed questions.

We start by hypothesizing that: "In the beginning nothing existed except a force of composite nature."

We shall call this force the force of extension, or the force of creation, evolution, and spiritual consciousness. It is this force of extension that works to create the universe. From our human viewpoint we could imagine the force as a great cosmic equation, working itself out in creation and inevitability. The force is the power by which it works, the directives according to which it works, and the material upon which it works.

The important and difficult thing we must do here is to abandon our individual human viewpoint and try to think of the force as it exists in itself and from what would be its own viewpoint.

If you ask where the force came from, or why, or how it was able to be when nothing else was, I can only say that it was, by its nature, not uncaused, but self-caused, and it came into fullness of being through a spontaneous self-creation. If you ask how it came by its nature, I do not know. I do know that if we assume its existence, and nothing more, we can trace a pattern of development for all reality from the force down to the words we are now using and the way we are now thinking. That is quite substantial for one hypothesis.

Science has asked how and when and where in the scheme of things life came into "inert matter." Herein we state what is obvious to us: what came first was life, or rather a living force, and that "inert matter" was a later event.

Although a thing exists solely of its own nature and being, the only way in which we may discuss it is through an ordered sequence of facets, or evaluations, which reduces the thing from reality to the terms of our understanding.

In order to grasp the complete reality of the force of extension, a problem arises because we must try to conceive of it from its own viewpoint of self-creation and eternal existence. But we can only describe it from the conventional terms of our viewpoint of things, which is at the opposite end of creation, looking back. Once we view creation from the viewpoint of the force itself, all that had seemed mysterious, illogical, and irrational from our viewpoint becomes completely natural, logical, and rational.

This does not mean that reality exists only in our delineation or imagination. It means that to be recognized or accepted by our understanding reality must be reduced to terms intelligible to our understanding. In the reduction, the wholeness of the reality inevitably escapes us. We can only hope to capture enough of its facets so that the escaped wholeness may be intuitively acknowledged to some extent.

If we had different kinds of minds, or imaginations, we could imprison reality in other facets of observation and call the whole actuality something entirely different. Since what we are trying to do is to make the process understandable to our imaginations, we must use the conventional symbols and terms which communicate with our imaginations. It would not profit us much to distort our imaginations into a whole new language of symbolism in order to reveal the actuality in what would only be another, but not necessarily a clearer, language.

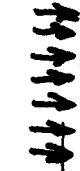
So we shall use the symbolism and terms we already have, trying to choose the sharpest, clearest, most penetrative, concise and illuminating terms we can find.

Above all, we strive to use the quiet terms, those which may appeal to reason, and we deliberately avoid using the emotionally loaded ones, no matter how exactly a more traditional term might fit our meaning.

Pinning labels on a thing can be quietly disastrous. One might hesitate to call a spade a spade and then alternate between calling it a trowel and a steam shovel. The instant we label something "A" we have lost a good tenth of our listeners who abhor anything labeled "A" and wouldn't listen with a ten-foot ear. If we call the same item "B," we have lost a different one-tenth, for the same kind of reason.

Using our five senses or the super fine instruments that extend those senses, empirical science measures our experiences with quantitative things.

To study qualitative existences, such as identity and evaluation, we resort to dialectic. Without language, we could have no shared knowledge, no social communication, no storing of information



Finding labels for the six aspects was the most difficult part of the whole process. One day one category seemed to fit, another day another category seemed right. Finally, trying to bring all possibilities under one cover, I chose the broadest terms possible, intending to extrapolate later the various categories that seemed to whirl in cycles from them.

I had now come to the fringes of science. Acting power—extension—meant a force, and in this case it would be a force of a dual nature, a force of Word and God. Questions by the hundreds hurled themselves at me.

Sometimes the notebooks were buried for many years at a time as marriage, housework and child rearing demanded much attention. Once, in my frustration, I completely destroyed all the notebooks, and several times I partly destroyed them. But there was always a compulsion that brought me back to the study each time, starting over or trying to pick up where I had left off.

One of the philosophers who had enormous impact on my studies was Henri Bergson (French 1859-1941). His ideas of creative evolution, the élan vital (vital impulse) and the "importance of becoming" fit into my understandings of how things are.

"The evolutionary process is the endurance of a vital impulse continually developing and generating new forms in geometric progression" said Bergson, and I found much there to think about. This was very good for evolution. But what if the force that guided creation could be captured and defined by the same law? Such a force would exist in isolation, outside space, time and materiality.

Bergson also suggested that we think of the geometry of evolution as an artillery shell bursting, with additional bursts from each original branch. He saw evolution as creative, not mechanistic.

These ideas helped formulate some of the basic tenets of my primal force concept, but it took much prolonged study and many abortive attempts at logic to come to some conclusions about the many questions that arose from it.

To begin with, how was I thinking about force? Could I make any definition of it that would outlast my study?

I decided, "A force is an active stress that plays its impulses on an object so as to compel it to action of a specific kind, direction or extent."

This definition did not reveal the dynamics of the force I was trying to define, a force which I had come to call "the force of extension."

The break came when I recalled something I had read about Isaac Newton (English, 1643-1727) and his third law of motion

"When two particles interact, the force of each are of equal magnitude but opposite directions, so that forces always appear in equal and opposite pairs."

Since the force of extension exists in isolation outside of space, time and materiality, there cannot be another particle or force of opposite direction unless both of these exist in one dual or composite force that contains within itself the two opposing and equal directives. Since we do not yet have any particles to consider, we conceive of the force carriers as "directives."

Of course it is generally believed that Einstein ruffled the edges of classical physics, especially Newton's laws of motion. But as Sir James Jeans (English, 1877-1946) pointed out, "The theory of relativity deals with the measuring of things, not with their nature." Since we deal with the nature of things, we can safely apply Newton's principle which ultimately exhibits the nature of forces.

Life went on. Much time passed. Studies thickened. Reams of paper were covered with trial and error answers that proved no answers. If an answer led to a deadend instead of an extension of thought, it was thrown out. I knew that there was a natural process of understanding to be found and followed that would reveal many of nature's mysteries.)

Dictionaries and the thesaurus were always open, and the finest distinctions were tried. Several of my final choices were lately abandoned as being too esoteric and generally unknown. More common words were substituted, but not without a pang of regret. I tried to be guided by the current mode of speech and understanding, rather than by linguistic text books that sometimes took me somewhat off the track of my intent.

The next big question was how to describe this dual force. By this time I was aware that all creation depended on that duality.

First, in what way was it dual? Were there two concepts skipping happily along side by side agreeing totally with each other? No, no matter how I tried to imagine such coziness, the two always coalesced into one if I thought about them long enough. They had to be in some way and to some extent opposing, but in a controlled and har-



The force of extension is that force which impels any existence that has reality of being to :

- extend its self (in experience) in such a way that
- its own identity is retained, and yet at the same time
- there must be objectified or manifested a new kind of action, a new force or a new individuation (a new "thing"), which in turn comes into its own identity and its own reality of being. It exists in its own equation of being, or formula of nature, and may thereafter be acted upon by the force.

From our viewpoint in space and time, the force of extension could be called, among other things, the life force, but from its own viewpoint it is living force. It is far more than just a life force. It is all: all being, all power and all consciousness.

Any force exists only when it is in action. There is no such thing as a nonacting or abstract force. Such an abstraction or nonacting force can exist only as a concept in our imaginations, as we catch it for a moment in order to talk about it. The force of extension came into existence with its own first act of self-creation, of self-becoming, a spontaneous, all-at-once action without actual motion.

The force impels action of a definite direction and final purpose in an object, and it is therefore directive, but it does not impel a specific mode of attainment of that final purpose. The attainment is in the action of extension, and that specific mode of attainment is left up to the free will of the individuation or object upon which the force plays its impulsions. The idea of determinism is thus precluded.

The final purpose is specifically determined by the choice made by the free will or nature of the individuation that feels the impulsions of the force.

The final purpose of the force of extension is the same as the primal purpose—extension. The idea of chance is thus precluded.

Because the force forever endures in its own identity even after extension into new individuations, and because the force extends self as impulsions, there is not one simple act of impulsion from the past from which creation mechanically works out. Rather, there is a constantly reissued, rereceived, renewed impulsion, with individual beings drawing at every moment from the living force. The idea of mechanism is thus precluded.

To think of the force of extension in its first spontaneous action of self-becoming or self-creation, we must think of it serving itself in the following self-relations:

- author of action
- directives of action
- energy of action
- object of action
- the impulsions (or whatever kind of energy vibrations, radiation or urges the force acts through)
- the action of transmission of impulsions
- the action of reception of impulsions
- the abstract place in which this occurred (in lieu of space)
- the spontaneity in which this occurred (in lieu of time)
- the wholeness of all this, the absolute reality, the undivided oneness, interpenetration, the allness of the self-contained action without motion (the Supra-nature).

We cannot know this absolute reality of being as it exists in itself, but we can know it as it exists as primal cause of all extended creation.

Simultaneous with this act of self-creation was the initial concept of being, which established identity.

Only the force of extension can be called absolute, and its absoluteness is that of absolute reality. In its own nature it is infinite and eternal. It is without measure, an unlimited potential of becoming or extension. It is infinite in the sense that its sphere of influence is infinite, extending infinitely into all without restraint. It is limited only by the receptivities of that which it acts upon, and it is eternal in that it acts upon every reality that ever was, is, or will be. Even before creation it was itself. We must recognize that such terms as infinite and eternal are literary terms of understanding rather than actual things. That is, there is no such thing as infinity or eternity existing as things in themselves, but there is an infinite and eternal force. There is no such thing as infinite space or eternal time. Such terms are as self-contradictory as a "shoreless lake."

Had the force not created itself in its self-becoming it would not be infinite and eternal. If something existed prior to and outside of the force that could call it into being and create it, the force would be limited by the exact dimensions of that which called it into being. To be infinite means to be without measure; to measure is to recognize and compare finite quantities. To be eternal is to be without change.

Pre-space is usable as a term to denote that which has no measurable area of being, not because it is infinite, but because it is



If we were talking about biology here instead of mentation we would mention something about the division of embryonic cells, each becoming individuated, self-identified, each going forward, continuing on its own.

This analogy is not perfect because the original force continues even as it divides. Biology cannot do this, mentation can.

When we reach this point we find the terms objective and subjective have been well pounded out and no longer exude much meaning for our purpose. Also (what is objective to the force is subjective to us, and vice versa,) and I have spent many an hour trying to determine which is proper to use in a specific event. It is too confusing.

In any phase of extension, the tension of equilibrium between the extend directive and the retain directive produces a field upon which the interaction of that phase takes place. This process is of the utmost importance, as you will discover when we get around to describing true space and true time.

Like a spider spinning a web out of its own body, we can imagine the force of extension as spinning facts of creation out of its own being. It extends self in experience as it retains identity in self-knowledge. The original self endures as the Supra-nature and the immutable laws and potentials of Creation.

Once started, nothing quits. even as it extends itself in myriad ways. Continuation is another principle to always keep in mind. (Until we get to *form* when all sorts of different things happen.)

As the dynamic force of the impulses extends creation beyond self-concepts only, it lays out a passageway beneath its feet that we call space.

The continued spreading out of space is compressed by the holding back of retention that we call time. Thus their tension of equilibrium becomes a field of spacetime yielding a convoluted effect, which had been seen as potential in the ripples of the field of self-consciousness. (See Figure 5-1.) The ripples in the field of self-consciousness continue and also extend in the field of spacetime. This is the interdimensional or transitional phase between the spiritual and physical. (Elsewhere we have referred to this phase as a psychic area. This perspective is only another way of looking at it, but it is the area in which psychic events become real.)

Time, as the retain directive, coupled with the program of continuation, is transformative. It establishes the weight of history in

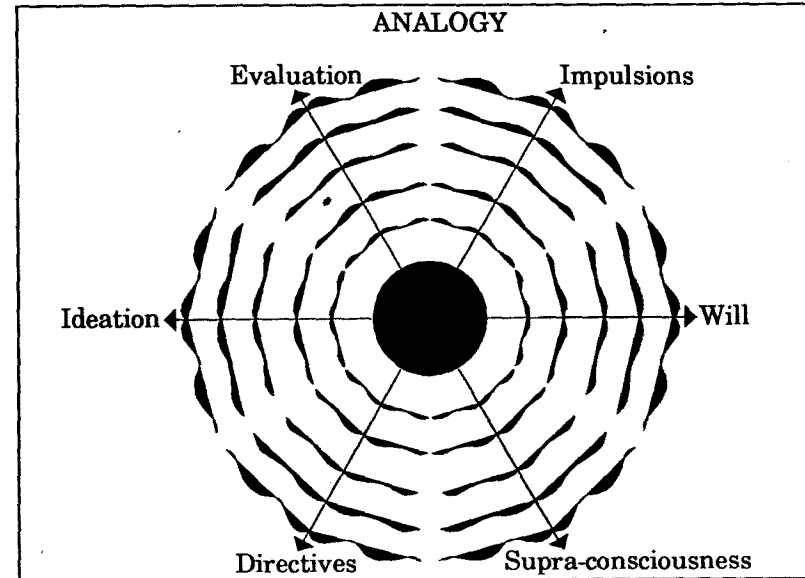


Figure 5-1

The spreading out of space is compressed by the retention of time.
Concepts emerge as ripples in the field of self-consciousness

any particle, form or object so that any such object carries within itself the sum total of its life experiences as it has responded to the impulses of the force.

There are two extremely vital factors to remember here:

- Space was laid out only as creation extended. It was not pre-existing
- Time as the retain directive establishes a weight of history in any object. Time retains the life experiences of that object.

Pre-substance is the concept aspect of self-existence. Its area of being and action is the field of consciousness of the Supra-nature. This is the field of the tension of equilibrium of pre-space and pre-time, where these act as a unit and are not observable to us as either space or time. They are still in the spiritual.

Pre-substance can be conceived of, in our closest terms, as pure electricity. Pre-substance would be totally invisible to us, and the ripples we have shown on the diagram would be best described as invisible but potent pulsation.

As the ripples, or concepts, in the field of self-consciousness resonate in the extended field of spacetime, the pre-substance extends



as a pulsation of spiritual energy translated into the first expectant particles of matter-energy.

A pulsation of spiritual energy that has translated into a quantum of matter-energy retains the character of both spiritual and material energy because of the principle of continuation. Because of its antecedents each tiny unit of spiritual-material energy carries within its being a holographic picture (concept) of a universe. It enters the extended world of spacetime already imprinted with intention like a spiritual DNA.

As pre-substance extends into particles of energies, space and time begin to kick each other out as cherished bedfellows. They are imbued with opposing directives or commands, space with the extend command, time with the retain identity command. (See Figure 5-2.)

We can imagine that as the electrical pulsations extend as particles of electrical substance, or matter-energy, that spacetime draws further apart to become spacetime and assumes the characteristic of the magnetic forces of attraction and repulsion. With the

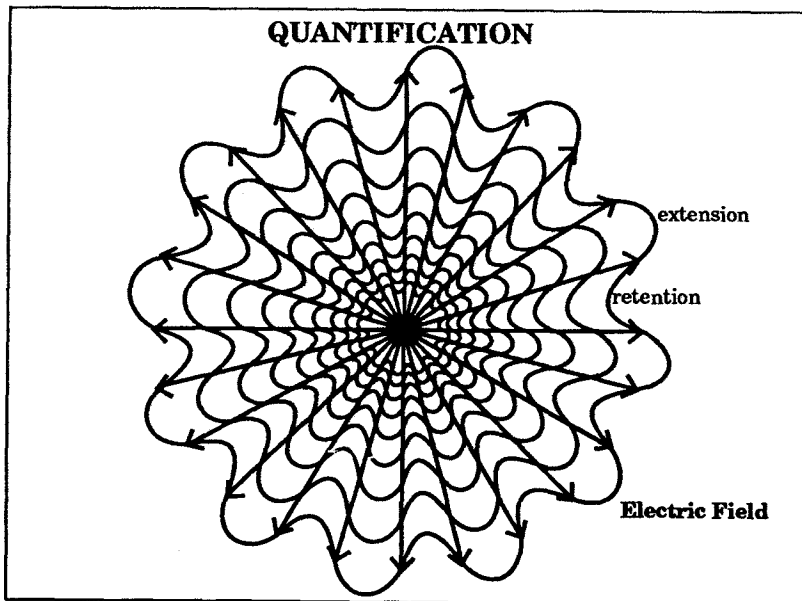


Figure 5-2.

The force quantifies pre-substance to create particles of positive and negative energies that extend in space and retain in time.

interaction of the positive and negative electric particles the magnetic field produces electromagnetic effects. (See Figure 7-1, p. 53.)

In the next extension space and time are pulled farther apart and are freed of their mutual dependence on each other. They become wholly individual, now able to work in some opposition to each other as space and time. The particles extend into new relationships of form.

Freed time, imbued with the retain directive, becomes the inertia (weight of history) of the form. Freed space, imbued with the extend directive, becomes a universal gravitational pull. (This force would act very much as anti-gravity in some circumstances.)

The universal gravitational pull and inertia are now able to act in opposition (to some extent) to each other and thereby produce the gravitational field. The observed gravitational and magnetic fields are each the product of transformative time, the retain directive, interacting in a (much extended) tension of equilibrium with space, the extend directive.

The "thrust" that separated the directives, now considered as space and time, was the big bang, described in Chapter 6. It was not until after this event that gravity could come into operation.

In Figure 5-2 we can see that even before advancing space and resistant time entered the material universe they set up a rhythmic or wave-like dynamic.

After their advent into what was to be the four-dimensional physical universe, this dynamic (tension of equilibrium) becomes a universal gravitational pull as space or the extend directive, and inertia as time or the retain directive. The two directives now work freely in opposition to become the gravitational field.

As the universal gravitational pull plays its charm on a particle, electron, molecule or form, it interacts with the resistance mass (inertia) of that object so that it is set into motion of one kind or another. The earth spins as though it can't make up its mind which directive to obey, since both are of equal value. By its spinning (or whatever action) the object demonstrates its inertia and marks out its own gravity field as a resistance or opposition to the universal gravity pull.

Who would believe that inertia is a product of time? If you view it as the retain directive acting upon form it becomes apparent. Or that space provided a gravitational pull? View it as the extend directive and the mystery begins to unravel.



hard to convey all at one time. We can only offer them in layers and hope the interaction and relationships will show up themselves. As portrayed, each of the layers (dimensions) underlie the others like the layers of a cake, with the force of extension running between and topping them all. (See Figure 6-3.)

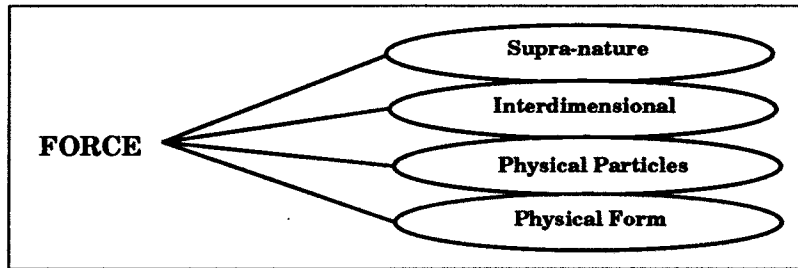


Figure 6-3

The Four Dimensions of Space and Time

In his book, *The Music of the Spheres*, Guy Murchie remarks: "In fact space turns out to have a kind of geometric 'pressure pattern' that is invisible, impalpable, immensely subtle, and the very devil to keep track of."

I'm sure we know exactly what he means!

While there is interaction between all the layers of our cake, the instructions flow in one direction only. "Keep moving," says space. "You can't go back," says time.

The Supra-nature instructs the interdimensional and the physical layers. The interdimensional layer informs the physical layers, but the physical layers do not instruct the Interdimensional or the Supra-nature layers.

Once my hidden voices told me that they occupied the same space as myself but in a different time dimension. Our four-dimensional layer cake illustrates what this means. The Hidden One is from the Interdimensional layer and he has told me that his "body" is almost pure energy, that is, "electricity." He has said that if my psychic abilities were really awake, I would be able to enter his world but with the requisite that I leave behind the "weight of history" of my physical self and bring along only my "identity" self (my doppelgänger). I refer to such a visit as an out-of-body experience. I am just now beginning to realize how this fits into the pattern of reference (formula) we are outlining here.

Particles provide limitations and opportunities to the form. Form does not remake the particles.

This prohibition repeats the injunction that each factor in the universe retains its identity and also continues once started. By these rules everything in the universe evolves. By the same rules, the universe becomes ever more complex, and its factors do not converge into some kind of homogeneous sludge, that is, not after space has once been laid out and gravity and spin emerged.

Each factor retains its individual character. Particles do not lose their identity when they collaborate into form. These principles have great bearing on our personal lives, as we shall see presently.

One form can change another form readily enough, at least insofar as our observation goes, but not the basic particles. A quark is a quark is a quark. (I think someone said that but I can't remember whom to credit.)

Particles may be coerced into form through means of collaborative relationships, but they retain their identity. Form may be broken down into particles, sometimes with great difficulty. The more basic the form, the greater is the difficulty. Entropy and decay may break down the more elaborate forms.

Space and time as freed and opposing directives involve the process of entropy and decay. These include the redistribution of materiality when form separates back into particles. But—these particles are different than when they started! They have been transformed by their weight of history (experience and time). Therefore the changes of decay and entropy are still a process of evolution as new kinds of experienced particles are born (extended). Nothing goes back unchanged!

As for the cosmological viewpoint of the universe, what is to prevent our imaginations from adopting both the steady-state creation and the Big Bang?

What happened before the Big Bang? Where did all that material that was thrown out come from?

From the steady state that preceded it. Matter was created in the steady state mode as space first extended with it. This meant that the material cohered into a single mass. There was not empty space to spread out in, matter was involving space as it went. There was not yet the spin of gravity to release friction. The mass grew more packed, denser and hotter until critical mass was reached, and the Big Bang occurred. Did someone make a mistake?

Space (extend) and time (retain) come in phases. Each phase is characterized by the two drawing ever further apart in action and dependency. In pre-time and pre-space they are interpenetrative; in spacetime they are coexistent; in space:time they are coextensive, and in freed space and freed time they may work in opposition.

A field is sensitized and reactive, it pulses and inspires, because it is actually the extend-retain impulsions of the force of extension as space and time.

There are no gravitons. There is no electromagnetic field. The magnetic field is the product of space:time as coextensive directives. Electric particles interacting with the magnetic field produce electromagnetic effects.

The gravitational field is produced by the interaction of the universal gravitational pull, which is space (extend) versus inertia, which is time (retain) in its aspect of the weight of history of an object.

Let us summarize:

- The tension of equilibrium of pre-space and pre-time produces the field of consciousness (intellect or pre-substance) of the Supra-nature.
- In the interdimensional layer, spacetime produces the field of electricity, or nonmagnetic field. (In some instances this field acts as antimagnetic field.)
- Space:time produce the magnetic field.
- Freed space (universal gravitational pull) and freed time (inertia) produce the gravitational field.

I know I keep saying this over and over and I am not through yet!

There are answers to hundreds of questions and mysteries hidden in the propositions we have examined up to now. It would take ten lifetimes to explore them all. Let us consider some of the unanswered questions of the physicists:

David Bohm's neorealist quantum theory was based upon a model recognizing ordinary objects (so the books tell me), but he needed to prove that every object was in some way in instant contact with every other object in the world. With the force of extension and the fields marked out by the activities of the directives, everything in the world is so connected. He also needed something that traveled at superluminal speeds. Impulsions do.

I have read that the four great forces of nature are carried by neither a particle nor a field, but by something that partakes of both. (Force of extension and impulsions).

I read also that if John Bell's theorem is correct, then invisible nonlocal connections must truly exist—the force of extension and impulsions again!

The influence of the force of extension and its impulsions is everywhere all the time, therefore certainly nonlocal. Since, as pure impulsions, they are still in the interdimensional layer, they have neither mass nor inertia nor any physical drag that forbids them superluminal speed. They are as pervasive and instantaneous as thoughts in a mind. They are concepts and extend in the four-dimensional world in concept resonance. So thoughts in a mind they really are, but not my mind, nor yours, nor the quantum physicists.

God exists in every particle of your being. Be respectful. ← T.A.



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,

God
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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-

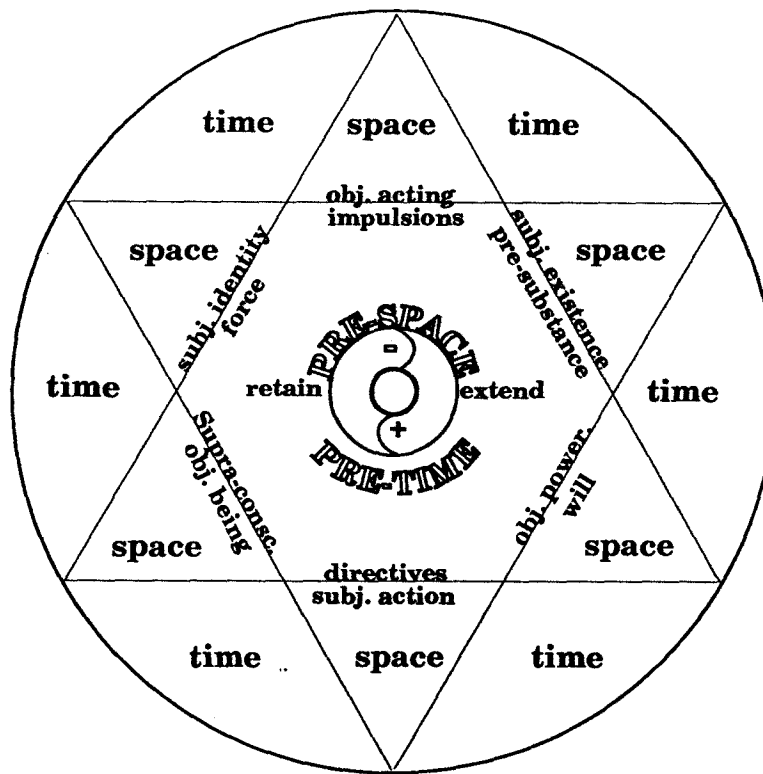


Figure 9-1
The Interrelationships of Self-becoming



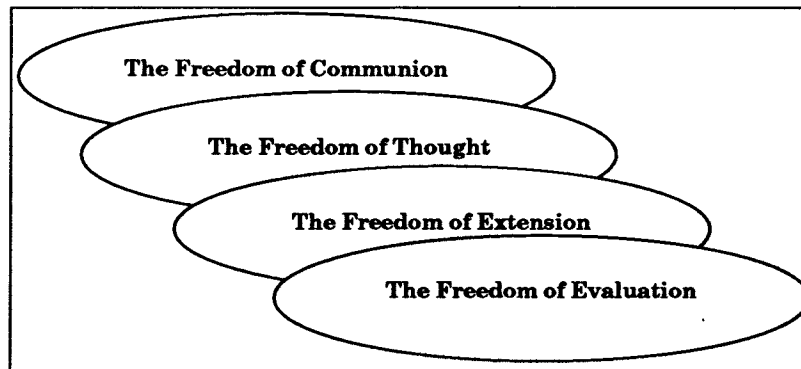


Figure 10-3
The Four Natural Freedoms

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 composed 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