

The Vision

and other essays

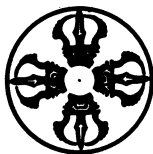
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The Vision

God needs us. In fact, He needs us more than we need Him. How is this? We usually think about God in terms of our need of Him. What in God's name does He need us for?

Man is the summation of thousands of years of different forms of life on this planet. "Man" is an abstraction from this continuum of ongoing existence, this continuum of evolution. We can view this continuum as varying degrees of consciousness. Man, as the highest form of consciousness on Earth, has all the previous states of consciousness within him.

Each form of life wants to live. Man knows that he wants to live. But unlike the plant that will push aside any obstacle in the soil that prevents its growth to reach the light of the Sun, most of Mankind is not conscious of his deep longing to reach the light. He gropes in his darkness, lacking the one thing that would awaken his consciousness to its purpose: a Vision. It is the Vision that will help us complete the path to union with God, from whence we sprung. So God needs us to complete His purpose of union with Him so that we should know His mysteries. "...for I, the Lord thy God am a jealous God." He meant "I am concerned for you. I love you so much that I do not want you to loose the pathway that leads you to me. " So God needs us in order for His purpose to be fulfilled. For God's sake, feel worthy to do this.

How are we to fulfil the purpose? We must first have a sensibility of the extra-

sensory world — dimensions of this life that are other than, or beyond, the sensate experience. In other words, we must become quite literally non-sensical and allow our intuition to grasp the nature of our purpose as human beings. We must gain the awareness that there is a sphere (like the troposphere or the stratosphere of the atmosphere) of consciousness surrounding us that provides a climate for our being to unfold. But the main point here is that at this period of history we must collectively make a leap out of the darkness into the light — a quantum leap. Whether we like it or not, we are being invaded by others. The world is shrinking. We can respond positively to this or not ; by opening up our being and reaching to others, or by withdrawing into our defenses. Those who do not really want anyone to reach their core and be penetrated and communicated with are committing psychological suicide. We have powers that still lie dormant within us. But we

must throw off the conceptual hypnosis that keeps us isolated from each other in terms of religion, class, race, ideas and chosen people-ism ; and that keeps us as individuals from exploring ourselves and our outer world. It will no longer be viable to stay locked within oneself. We must join one with the other to make exploration of that which lies within and without us. Only in this way will question be awakened, in turn to awaken us. And only in this way can we live life the way it must be lived ; with passion, committment and intensity.

A Vision contains both the “end” state of affairs on the one hand and the means to realise it on the other. Thus, the Vision we see guides us in our actions towards the achievement of an aim. What is the aim of my Vision? Very simply, it is to unfold, to awaken to and to fulfil the true purpose of our life on Earth as part of the human exper-

iment. As you may notice, the aim just stated was described by verbs and verbs imply action. What kind of action? Again, very simply, exploratory action — action which awakens question and increases what could be called the bundle of doubt. Thus, we must make haste to doubt, not in a pessimistic sense, but in the sense of the raising of questions, of both the inner and outer planes of our existence. For unless we make the within as the without, we will not see the Kingdom of Heaven.

The Vision sees God as both universal and personal. We come from the Light, from Love, from the Divine and our task is to return. Just as we must let the images of ourselves and the world die, so too we must let God die — that is, our concept of God. We must see God as a very silly being if we think that we have to approach Him in the rituals and formulas of organised religion. And in

the sense that the universal flow is continually unfolding through all manner of phenomena, we are continually approaching God. Our task is to become aware by doubting Him that we are continually in His presence. This doubting is a compliment to God. It means that we are seeking to know. Our mind is from the same God who wants us to use it to doubt Him.

But while we are in the process of doubting, another "ingredient" must be present, namely faith. There is no real dichotomy between doubt and faith. In fact, as the doubt increases, so does the faith. How is this? You may say "But if we must continually raise questions, how can we believe in anything?" First, we must be careful to distinguish between faith based on blind dogma and ritualised formulas and faith based on question, on seeking to know. In other words we must become aware that we were created

to doubt, to explore, to extend our consciousness. This is precisely what we have faith in! Faith in the universal flow or process. Second we must come to realise that even though we raise questions about the life flow, it still keeps flowing. In other words, this flow exists as an objective fact of the universe. Although we may each have our perception of the flow, it is merely a perception "of" and is not the flow itself. Our task is to come into harmony with this flow, so that we are this flow. Most beings spend most of their time resisting the flow and call this resistance "Life".

You must understand that the Vision does not see Man as a puppet in slavish subservience to some iron-clad laws of the universe. On the contrary, it sees Man as coming into harmony with these laws. If man is in slavish subjection to something he senses is out of his control, it is by his own

unawareness that this is so. The dharmas are quite literally acting out all around and within us, waiting for Man to make an exploration of them, so that he may understand the nature of the universe as "hidden" in the workings of the laws. But Man must go forth to explore the dharmas, they will not come to him without effort on his part. The Kingdom of Heaven must be taken by storm — that is, pursued — and this search demands full absorption. We must become aware that there is literally nothing better for us to do than to join together and collectively tap our powers such as telepathy, clairvoyance, clairaudience and moving matter by mind. Indeed space ships are crude in the sense that through meditation, we can go into space without them. We have the potential of mastery of any aspect of the universe. It merely requires a shift of power from one form of action to another, from exploitation to exploration.

In order to explore we need a vehicle. The Vision sees Religion, Science and Art as vehicles, that is, as different ways to explore the same thing. These disciplines are not ends in themselves but avenues running alongside one another. Although our curiosity may be aroused by one avenue of exploration, we must maintain a non-selective curiosity, not clinging to any one part, but seeking to embrace the whole. We must be in a state of choiceless awareness : non-exclusive so that we may be all-inclusive. The Vision sees Man as being open to all possibilities, to all views or theories, to the vast amount of knowledge, and yet cling to none. We must not even cling to a Vision – that would be to misunderstand its nature. Intensity, passion and commitment do not mean clinging. If we push any discipline to its limits, we come to all the others. In other words, the Vision sees these disciplines as having a common form, namely; wonder, curiosity, the awakening of question

about our inner and outer universes and faith that in the seeking we shall find. Thus, the Vision sees the transcending of the dualistic thought that perceives Science, Art and Religion as separate and distinct. It also sees Man as transcending the splits in his being which he has projected onto the outside world.

When we become aware that mathematics, physics, art, poetry and other categories are languages, ways of seeing the processes of the universal laws or dharmas, the barriers to exploration in the form of " I am not " give way to " I wonder if..." and finally, " I can!". Furthermore, the being is the summation of all that has gone before us in history. What this means is that within our being lie all the mysteries of the universe. The within is as the without and we must understand the relationship between them.

The Vision means seeing, clear-sighted-

ness. It is a clear seeing into the mysteries of the universe that we must seek. The premise upon which the Vision rests is " Seek and ye shall find ". Seek to extend the evolutionary process of consciousness through the dropping of the categories and labels that imprison our being in the stagnant existence hardly worth the name of " a life ". To say " Oh, I'm not a scientist, I couldn't do science ", or " I have no head for mathematics " or, " I could never put colour onto a canvas properly " is to see our being as fixed and static on the one hand, and as the totality of our existence on the other. I say to you that our entire being could never be contained in our man-made categories, and that part of the nature of our being is to be ever dynamic. To see our descriptions of ourselves as the totality of our being is to be unaware that part of our being is always pure possibility, pure potential. Man has always wanted to transcend what he is, but how can he do this when

he treats himself as an object, a static and fixed one. We must accept what we are, both in our wholesome and unwholesome aspects, and move on. For although we seem to be in a period of ever-increasing darkness, I do not see Mankind as being inevitably destroyed by some catastrophe like a world war. Man is irretrievably blessed, not damned — which is precisely why he thinks he can continue to dabble in the destructive arenas of his being. Thus the Vision sees the verb “ to be ” as being perhaps the most active state in the universe, not just as a passive state. It is passive in the sense of acceptance but active in the sense of a basis for action.

We are at a point in history where Man is on the threshold of a quantum leap. What does “ quantum leap ” mean? It means that when we realise that it is because we see our own being in another that communication with others is possible, we will understand

how it is that we can meaningfully come together. We all spring from the same Divine Seed. And this fact will be the very premise upon which we move and breathe and have our being, not just something to be tossed around once in a while in academic discussions. We are only individuals in the sense of our being unique manifestations of the dhar-mas. But we are not separate and distinct from one another on the spiritual plane. And it is to this plane that we must return. When our ego defenses that make us see ourselves as separate and distinct are no longer necessary, they can be dropped and the flow of communications on all levels between many beings will produce an Overmind, as it were. Human minds will meet for quite a distinct breakthrough in the evolution of consciousness. Many beings are beginning to emerge but they may still be in isolation from each other for the most part. The quantum leap means that the vibrations sent out from

like consciousnesses will draw us together on a scale hitherto unknown in order to collectively leap out of our darkness and conceptual hypnosis into a new space, both inner and outer.

In the past, a few individuals here and there throughout history have emerged and unfolded and passed on their teaching. In the future, the quantum leap will lift all those who desire to be uplifted. It is in a state of love that we will make this quantum leap together. For it is from Divine Love that we came, it is love that enables us to intuitively grasp what Divine Love means, and it is love that finally brings a being through to fulfillment of his task. The Vision is grounded not just in the mind but in the heart. It contains the kind of being we desire to be, the kinds of interaction we want. Love springs from the heart. Herein lies the beauty of a Vision. Our hearts are often made into

the battleground for the split between the mind and the emotions and the feelings. But it is a heart unclouded by neuroses that will give us the feel of the texture of the task. Our mind or intellect will give us the skill in means. And together, they will produce openness, clearseeing and will power. But the will power is not to carry out our ego's will, but God's.

Vision means seeing means eyes letting in the light and men are the pupils of the universe to explore her. Man is responsible for the extension of consciousness, for the exploration of God. God can only help us if we help him. The dharmas are, but they need us to fulfil them so that we may in turn be filled full and our cups run over. We must be as cups for the universe : open-ended bodies to contain the flow of the universe only in order to make manifest that flow and express its shape — until it changes shape and flows on. Containers that do not contain.

I am that I am

Every action is a form of dialogue to the question " Who am I? ". We see that the question contains a dualism : the " Who " and the " I ". This tells us something about our language and the nature of our being. The " Who " is in dialogue with the " I ". That is to say, there are two ego awarenesses, namely, the awareness of God, of the totality, and the awareness of the nature of separateness. We could see the psychic state of a person in terms of the *relationship* between the two ego awarenesses at any given moment. When a being is at war with himself, the two ego awarenesses are in conflict. When the being has awakened, the two ego awarenesses

are in harmony. In between are varying degrees of conflict and dialogue.

Until we gain God-awareness, we are operating on half an ego only — the awareness of feeling separate and distinct. It is through the exploration of the “ parts ” of our world, as seen through the eyes of Science Art and Religion, that we can gain the awareness of the totality. That is, if we push one area to its limits, we come to all. When the distinctions we make at various levels are seen as dimensions of our own being, the coming to all creates a union between seeming opposites.

In order to function in the world, Man's consciousness had to make splits and categories. This is necessary to make sense of our sense impressions. The story of Adam and Eve can be understood in terms of Man's gaining awareness of dualisms or distinctions,

which he perceives as mutually exclusive opposites : light and dark, good and evil, body and mind, etcetera. Man “ fell ” from a state of union with the Divine into the awareness of separateness from the divine totality of his being. To awaken, then, is to reach a state of universal consciousness, wherein the being understands the separateness in terms of its relation to the totality.

We may think that the part of the ego that is aware of the separateness is cut off or isolated from the ego awareness of a totality, of God. But actually, it is the ego awareness of separateness that thinks and talks of the totality! It is this *meditating ego* that intuitively feels the state of union with the cosmic whole. For “ in the beginning was the Word ” That is, God split up His own Being in the Creation by giving form to It, and thus created dimensions and manifestations. We call these forms “ phenomena ”. But the “ Word

was with God ", that is, these forms had an existence separate enough to be " with " God that is other and alongside of God Himself. So God too is in dialogue with Himself, from the mineral level, to the plant level, to the animal level, to the human level and beyond. And yet, " the Word was God ". That is, all the planes of existence were part of totality — His totality and thus of course, ours. The Creation, then, was God looking at His own Being. Thus His creation is both apart from Him and a part of Him. So it is in Man. We have both the separation and the totality within us.

When I talk about a quantum leap I mean the expansion of our consciousness not merely to include the awareness of God on an intellectual plane, but the coming together and merging of our intellectual and sensing experience. We must literally " make sense " of what I have been referring to as our ego-

awareness of God, of the extra-sensory totality.

When we have not brought our two ego-awarenesses into union, we have missed the mark. And man is in fact conscious of the mark. This is how he knows he has missed it. But a small stone can divert a large stream ; that is, a small beam of light can change the present course of Man's collective consciousness towards one of expansion.

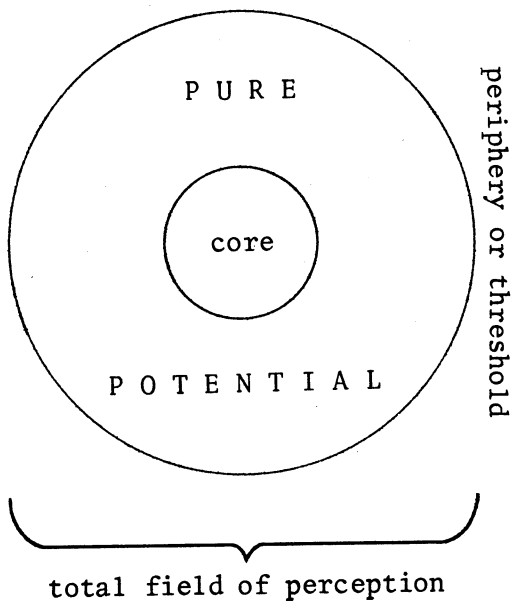
To say " I am that I am " means that the two ego-awarenesses have been brought into union through the experience of the cosmic totality. We are no longer " this " or " that " in the sense of labels and concepts and images about our being that confine us. For although our concepts help us become aware of our being, this separateness that the awareness creates must come into union. We are that we are.

Man, a Mandala in Two Directions

A mandala is a pictorial representation of certain life processes and states of being such as integration, union, obstruction, creation, struggle etcetera. The term mandala in two directions is perhaps the best symbol to describe in brief form Man's nature of dynamic essence.

The circle of our mandala (see Mandala 1) represents our total field of perception. Around the centre of this circle we can draw another smaller one. This represents the core of our perception. This core selects and

THE MANDALA OF PERCEPTION



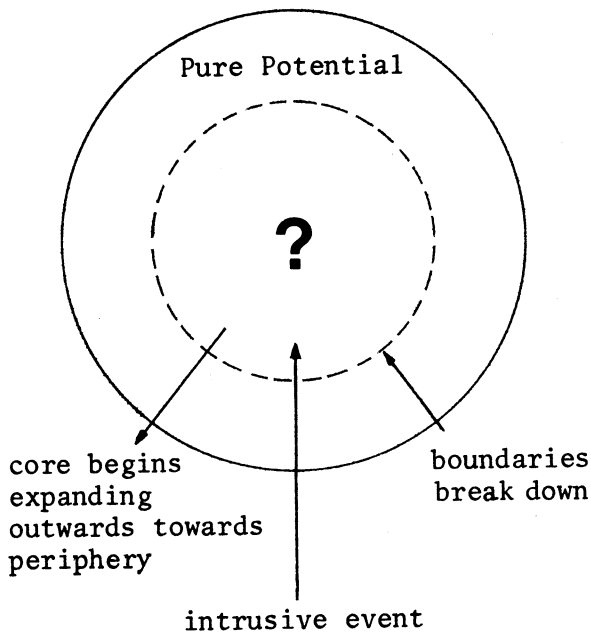
(diagram one)

screens our experience; choosing some parts of our experience for perusal and attention and rejecting others. Boundaries are built up between the core and the periphery. The more our consciousness expands, the more the core expands, and the less rigid is its selection and screening. Part of our task then is to become aware of what we have been refusing to examine, in order to make manifest and give form to our pure potential. Outside this central core is the periphery, or threshold of our perception. This periphery records all of our experiences. Whereas the core fragments and segmentalizes our experience, the periphery maintains the total experience in its original wholeness.

What I have been describing could be called the skeleton factors of Man's perception.

Now as long as an event in the periphery is not outstanding or obtrusive the boundaries between the core and the periphery will

THE MANDALA OF EXPANSION

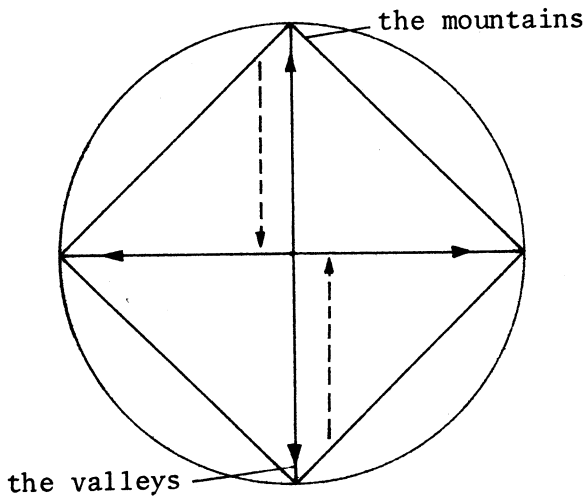


(diagram 2)

remain distinct and clear. But if an event on the inner or outer planes (for example, an insight, or some out-of-the-ordinary event) is intrusive, question will be awakened. The boundaries begin to break down, and the pure potential of our being that the core hitherto relegated to the periphery begins to emerge and penetrate our core, demanding re/cognition. (See Mandala 2)

In general terms I have been sketching the psychic prerequisites to exploration and search: as boundaries fall, question is awakened. Man becomes the taker-of-challenges. He begins to probe the inner and the outer worlds. He may start with the outer physical world and move inward. Or he may start from the inner and move outward. But in whichever direction he "begins", his action has the same form: he moves vertically and then horizontally. Both lines represent the *directness* of Man's actions.

MAN: A MANDALA IN TWO DIRECTIONS



(diagram 3)

Let us explore this. We can cut our circle in half by a line going horizontally across. Draw two curves, one above this line, one below. The shape created by the former curve represents the mountains. The lower one represents the valleys. The mountains are any heights, the valleys any depths. (See Mandala 3)

As a vertical mover, Man seeks to climb the heights and go down into the depths, whether it be on the physical plane or on the psychic one. He wants to climb the heights and bring them down into his field of control. He wants to go down into the depths and try to raise them in order to bring that which is hidden or obscured into his field of consciousness. Thus he attempts to level out the heights and depths, to balance and integrate them. The vertical direction represents the action dimension of Man's nature. It symbolizes Man the investigator, Man making safe the unknown, Man the neutralizer. The horizontal line repre-

sents Man the leveller. But it also represents the quietness after the tension of the probe, the levelling. In this sense it is a state, not just an action: the state of assimilation, reflection, digestion, contemplation, safety.

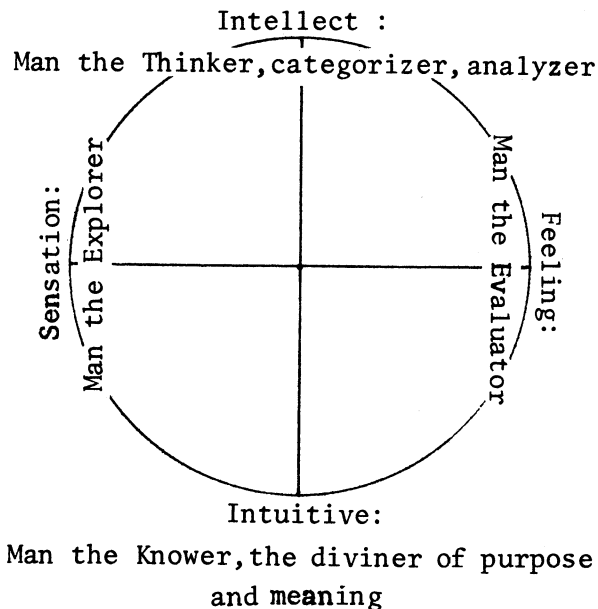
Our discussion on how these two directions *relate* to each other could go in several directions, but what I want to point out here is that Man as the investigator, the leveller, the animus-in-action, creates an essentially anima result. And further, this result is not a fixed point, but is itself a new point of departure for the next investigation. The next taking-up-of the challenge. For we must use whatever we have discovered through our exploration, whether it be on the inner or outer plane, to augment a further exploration. The anima asks "Is it possible? Can it be done?" The animus answers "It is possible. Act!" And so the process of Man as a mandala in two directions continues.

“Thus, through woman, the universe is really advancing toward man.”

(Teilhard de Chardin, *Building the Earth*, from the essay “The Spirit of Earth.”)

A circle symbolizes integration. But a circle can be segmentalized into parts or dimensions, as symbolic of Man's various dimensions. Note how the two lines create four sections, or dimensions. (See Mandala 4) For my purposes here they represent the four modes by which Man relates to his environment, both inner and outer: the intellect (thinking function), the intuitive (knowing function), the feeling (evaluating function), and the sensation (exploratory function) dimensions. These are the tools with which Man goes out to explore and investigate.

MANDALA OF THE FOUR FUNCTIONS



(diagram 4)

These four aspects of Man are often perceived as opposites, as mutually exclusive. In fact however they are based on each other. Take for example the sensing and intuitive functions. It is by way of the exploration through the senses that we sharpen our intuition. And if we seek to know this leads us to the sensation aspect of our being. Thus, intuition is based on sensation and vice versa. And behind both these functions is the question. It is the intuitive aspect which raises the question in the first place, the sensation aspect of Man which explores, and the intuitive aspect which answers the question after the exploration. The intuitive aspect takes the pieces of the sensation and reorders them. It helps to co-ordinate the other three by asking "What is the meaning, the purpose of all this?"

Take the thought and feeling functions. We screen thoughts by a selective mechanism.

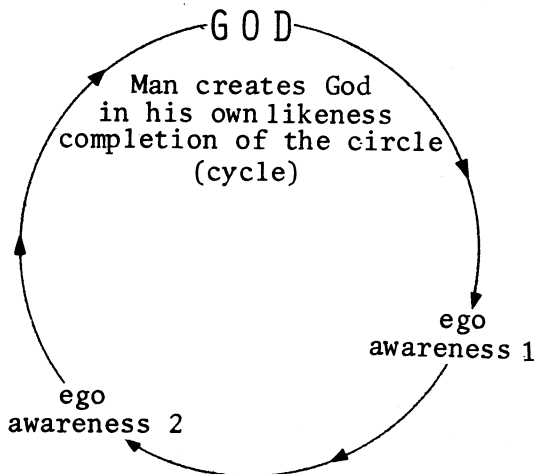
Part of this mechanism is the feeling dimension of our being. Analysis, in that it segmentalizes, dissects and picks apart, creates chaos—in the original sense of that word. And that which has become unformed tends towards order and new form, which is brought about by the feeling function.

The foregoing description can be seen as the beginnings of a model for an Historical Overview. We must seek to become aware of the historical form of Man's involvement in the world for we are the summation of all that has gone before. But more than this: it will give us insight into the *significance* and *meaning* of our explorations. Of what use is a description of Man-in-search if we do not attempt to use our intuitive function to discern the meaning, as did writers like Chardin and Hesse, to mention only two. Surely that meaning is to be found in a universal purpose that Man is striving to

realize. For Man has always sought to know his own essential nature. To discover the answer to the question "Who or what is Man?" is probably one of the single most important motivations underlying Man's actions in history. Indeed, the understanding of his own essential nature is one of Man's greatest tasks and duties. But to know, to understand, he must be an actor, an explorer of his universe. In a word, he must complete a cycle of explorations.

If we remove the lines from our mandala, we have what could represent the path traced out by Man-in-search. (See Mandala 5). The line of the circle represents the cycle of explorations that we must complete. But why? What is the purpose? We must return to our union with God. Actually we have *never been out* of union with God. So to speak of return is in fact erroneous. If we are returning at all, it is to our *primordial awareness* of our union with God.

MANDALA OF THE CYCLE OF EXPLORATIONS
TO RE-UNION



to get back to God
we do not back track
as in a straight line
but as in a circle
(mandala)

(diagram 5)

I have represented the path Man must take to re-union with God as a circle, not as a straight line because we cannot back-track back to God. We must complete the cycle of explorations as symbolized by the line of the circle (a mandalā) in order to return to that from which we sprang into being and from which we have never been separated. Placing God at the top of the circle, any point around that circle is the degree to which Man is nearing complete re-union with God. In the cycle of our investigations, ego awareness number one (of separateness and non-integration) picks up the challenge which leads to ego awareness number two (of union and integration). Any point along the path indicates the degree to which these two ego awarenesses are coming into harmony.

To put the ideas of this discourse in a different kind of language, and to give an example from a personal life, take the follow-

ing passage from *The Glass Bead Game* in the light of our discourse on the path traced out by Man in exploration with its various cycles.

How strange was his own situation, how strange the nature of Joseph Knecht's own mind! In former days, and in fact only yesterday, had he not considered his own special kind of perception—that way of experiencing reality which he had called 'awakening'—as a slow step-by-step penetration into the heart of the universe, into the core of truth: as something in itself absolute, a continuous path or progression which nevertheless had to be achieved gradually? . . . Each time he had taken a larger or smaller step on a seemingly straight road—and yet he now stood at the end of this road, by no means at the heart of the universe and the innermost core of truth. Rather his present awak-

ening, too, was no more than a brief opening of his eyes, a finding himself in a new situation, a fitting into new constellations. The same strict, clear, unequivocal, straight path that had brought him to Waldzell, to Mariafels, into the Order, into the office of Magister Ludi, was now leading him out again.

What had been a consequence of acts of awakening had likewise been a consequence of partings. Castalia, the Game, the magistracy—each had been a theme which needed to be developed and dismissed; each had been space to pass through, to transcend . . .

Thus his path had been a circle, or an ellipse or spiral or whatever, but certainly not straight; straight lines evidently belonged only to geometry, not to nature and life.

For God first created Man in His own image by giving form to His dimensions. As Man continually moves in two directions he creates God in his own likeness! You have heard the phrase “voice of a thousand thunders.” In terms of our present discourse it is Man-in-action trying to become aware of his union with God that creates the voice of a thousand thunders. This phrase is another way to illustrate the idea of dynamic essence: the voice being the universal Dharmas and the thousand thunders being the multitude of transmutations and manifestations of one form of energy into another. Thus, the same form (voice) manifests (thunders) itself at many levels (thousand).

And God created us
in His own image
And we create Him
in ours:
The evolving of sameness

Specialists without Spirit

To explore we need tools. Tools can be used in different ways however: to help the exploration unfold, or in such a way as to in fact hinder it.

More specifically, our intuitive, intellect, feeling and sensation functions may be unbalanced and out of harmony with each other such that we become too highly specialized. Too concerned with the parts and fail to see the integrated whole. We cling to one or two modes of perception and the others remain undeveloped.

One of the principal and most highly valued modes of exploration in the Western world is through the tool we call Science. It is my feeling that scientists have been wrongly motivated towards the study of matter. The negative nature of their involvement stems from their underlying attitude towards their subject matter. Following the lead of the theologians they have adopted the view that matter is bad, evil, or at the very least suspect. This view is based on a negative emotional involvement that is kept hidden in the interests of what is erroneously referred to as "objectivity". But in fact, far from being objective we have denied consciousness in matter, in turn to invest it with all manner of other attributes which we have projected onto it, such as evil, dead or static. Is it rather the fact that we really see ourselves this way, but having failed to see this, have instead projected this view onto Nature?

This attitude has had the effect of splitting Man off from Nature. Thus he cannot understand its essential nature. Why is this? When Man sees matter as dead or lacking in consciousness, he goes to explore her with only his sensing and intellect functions. The issues that would be raised by the intuitive and feeling functions are thought (by the intellect function!) to be irrelevant. And further, because of our over-used sensing function, our sense of Nature becomes sensationalized. This despiritualizes Nature and makes her profane: hence our mental pollution—great greed—has lead to environmental pollution and the many other forms of the rape of Nature.

Many scientists split off from exploring the real mystery of matter because they do not realize that the forms of matter are *God's senses*. Nature is God's nature. They cannot see the mystery of matter. The senses do not have the right framework in which to operate.

They have been segmentalized from the other functions: thus, the sensationalizing of the senses. I am not saying that no question has been awakened, but that Western man has hindered himself in the scientific exploration by the sensationalizing of his senses, and thus of Science itself.

It follows that when we approach the study of matter with sensationalized senses, we sensationalize the senses of God! With the isolation of the senses from the other functions, there is a lack of meaningful connections between different areas. How? Out of the sensationalized senses have come views that are too highly abstract and intellectual, almost meaningless in terms of our lived world of experience.

Scientists for the most part lack an Overview which would integrate all facets of their exploration on the one hand and their own particular exploration with other disciplines

such as art and religion on the other.

Whenever we exercise one or two functions to the exclusions of the others, these others remain immature and impoverished, while the former become over-ripe and mouldy. It is the overdeveloped functions that have lead to a narrow concentration or concern with one area or group of similarly oriented areas. In the example of scientific exploration, the sensationalized senses and the intellectualized intellect have left the intuitive and feeling functions undeveloped. Over-ripe senses. Mouldy intellect. Keeping the senses boxed-in by a lack of insight into the essential connections between all levels of phenomena and all areas and kinds of investigation has lead to this inherently dangerous specialization.

If the sensation function is operating in harmony with the others, there is a consequent sharpening of the intuitive function which in turn is capable of making the leap

from one avenue of investigation to another. It is the intuitive insight into the process of transmutation between all levels of existence that makes any one area meaningful and complete. Knowledge in any one area might have a value in and of itself, but in terms of enriching our lives and expanding our consciousness this value diminishes. The only justification for specialization is if it leads to a bursting forth into all.

Another consequence of the lack of an Overview is that we become collectors of views, models and conceptual frameworks. These rule out any more than a cursory recognition of the process of transmutation between all phenomena of the universe. We become emotionally committed to our abstractions and cling to them. What we have momentarily pulled out from the stream of ever-evolving existence becomes the object of ever-more refined techniques of observation

and analysis. Scientists seem to be concentrating on the ever-further refinement of particular experimental techniques to the exclusion of an Overview. In the past Science was made up of many different kinds of components besides measurement, such as a myth. Or if you do not like that word because of its conventional associations, a guiding overview that stated a purpose, a meaning, a belief, not just measurement and highly abstract criteria and jargon.

We should rather be concentrating on how that which we have abstracted and categorized fits into the whole. If the transmutation process in one area, say in physical laws, is not seen on the spiritual level as well, the inner and the outer—or the above and the below—are not seen in their true relationship. Consequently the “truths” that Man has created in the form of theoretical propositions and the like are just so many views by

which he has become fooled. Lacking a relationship between the inner and the outer based on the premise that "As the inner so the outer"—or "as above so below"—the nature of the dharmas cannot be understood. Part of this relationship is in fact that all phenomena in this universe form a continuum of consciousness. Even a rock has consciousness. It may be an unexpanded or unawakened consciousness, but it is a degree of consciousness none the less. There is no real split between mind and matter. Mind is a higher form of consciousness than is matter. It may be that mind came forth from matter, and that its duty now is to lift the level of consciousness in matter.

Many scientists and certain schools of the philosophy of Science dismiss the idea of studying the nature or essence of a phenomenon as outside their field of inquiry. His specialization leads him to relegate issues such

as the mystery of matter to “occultism”, black magic, spiritualism, or at the very best, as a hang-over from some past age. Thus, the entire qualitative aspect (feeling function) of the search is ignored.

Probing this in a little more depth, I think that the rigid demarcation between types of inquiry is a result of false views which put subjectivity and objectivity at opposite ends of the pole. In fact, however, far from being opposites, they are based on each other in a delicate way. We must become aware of this delicate balance, for the polarization of object and subject is producing a savage raping of Nature in the form of pollution, atom bombs, strip mining, and on the personal level, schizoids.

That which is *most relevant* to Man is dismissed as being “subjective”, not worthy of serious concern within the artificial confines of the discipline. The irony is that what

is called "objectivity" is in fact *not knowing!* Those very factors which many social and natural scientists call "objective" are the very ones which are distorting and clouding his exploratory vision of the world. What is suspiciously referred to as "occultism" should be reviewed. Occult means "that which is hidden". Scientists in fact should be occultists, studying that which is hidden. And it were good if they began with the nature of their own involvement.

By refusing to bring the study of what is most relevant to Man—himself—to bear on his "objective" studies, he is failing to see that he is unconsciously embracing the very thing he is trying to avoid: emotionalism, hidden biases, and favourite views. By refusing to confront himself, to attempt to understand the nature of his own being at the intuitive and feeling levels, he cannot possibly understand his area of study, whether it be in the

physical or social sciences.

Why is it that we must be concerned with Man qua Man in relation to the tools and methods of his exploration? Are they not separate and distinct issues? Many scientists and laymen think so. But in fact Man is not really separate from his tools. The issues which are most basic and meaningful to Man qua Man have a direct bearing on all aspects of his investigations, whether he recognizes it or not.

Why is it that by ignoring those issues that could be symbolized by the heart, we shut off the very avenues that would make our investigations truly meaningful. Subjectivity being suspect, we repress that part of ourselves that can bring us to objectivity. And then objectivity as well becomes suspect. Subjectivity is equated with biases, emotionalism, and all manner of individual eccentricity and peculiarity, and is conceived of as a general den of

iniquity. We think that as long as we keep ourselves out of our investigations and experiments, we can be objective. But we are merely collecting skeletons in our closets. For what we repress, we become obsessed with and it comes through in our investigations in a perverted and obscured form: emotionalism, hidden biases and favourite views! What it amounts to is that not knowing is what many beings are calling "objectivity."

Let me say that it is proper to be subjective if you are subjectively proper. That is, scientists as part of Mankind must raise the question as to the nature of their involvement. We must become aware that we have a false view of subjectivity and thus of objectivity. This corresponds to our false views about ourselves and Nature. A wrong view of the self affects our very observation of our studies and analyses.

In the course of our so-called objective

analyses we have denied our very existence. And this denial of our existence is in terms of the lack of true understanding of the *total* of what it means to be a human being, not *part* of what it means as gleaned from some specialized study.

The views that proceed from specialized studies have an inherent danger in them insofar as they are based on identification and association, on what one thinks one knows from prior experience. We cannot make intuitive leaps when we are handicapped by perception-behind-bars. In the Pali language, there is a distinction made between *awareness* and *awareness with knowing*. The former means non-exclusive looking or searching or, to put it another way, *unknowing*. The latter refers to identification and association based on prior experience. What then can we learn? In the words from The Vision: “make haste to unknow.” But do not confuse unknowing

with not knowing.

The word "Science" comes from the Latin scio, meaning "I know". To which of the two Pali terms was it originally meant to correspond? If the former, does it not show how far we are missing the mark? Further, what do these two Pali terms say about the nature of Knowledge, and about how to attain it? Surely the term awareness as distinct from awareness with knowing embodies the idea that if there is no total view, there is no true knowledge. Awareness with knowing is predicated on the use of mainly one or two functions, with the resulting multitude of partial views. Insofar as we are clinging to one or two modes of perception to the exclusion of the others, our views embody a dependent vision only.

For really, we are not objects looking at subjects (or vice versa) but *happenings*. Happenings that relate to all other happenings of

the universe. Ego awareness one (of separateness) should lead to ego awareness two (of union, wholeness). But when Man-the-knower, the diviner of meaning and purpose (intuitive), Man-the-thinker, categorizer and analyzer (intellect), Man-the-explorer (sensing), and Man-the-evaluator (feeling) are not integrated, then Man remains unintegrated within himself and projects this onto the world that he studies. In the Mandala of the Four Functions, the point of integration could be represented by the point at which the two lines intersect.

When we are not integrated any one segment becomes all powerful and over-bearing. It begins to run on a dynamic all its own having little to do with anything that is relevant to Man. There are the specialists without spirit: the over-used intellect function wherein the being is fooled by his analysis and pays too much attention to

detail. There are the sensualists without heart: the sensationalized senses such that there is an indulgence in aciton-oriented, outer-directed exploration without enough heart-oriented reflection, viz. “What is the nature of my involvement? What are my aspirations? Where does love fit into my investigations?” There are those who are lost in feeling: they cling to their evaluations. And the over-used intuitive function pays too much attention to form and purpose and meaning—the bones of the matter—and not enough to details—the flesh of the matter.

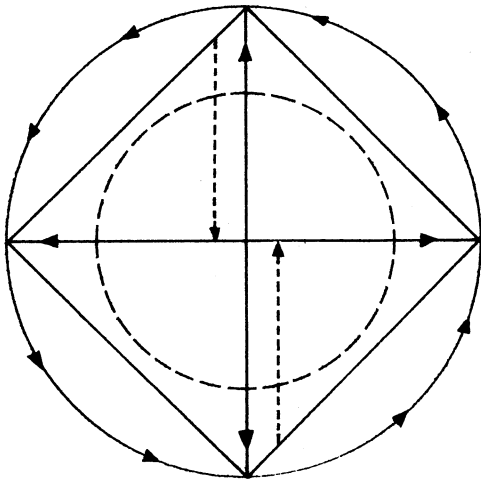
Man in union
at the beginning —
any beginning—
gets segmentalized
into 4
in the search for
re-union
with God

To me the criterion
of a successful human being
is how well he has integrated
all the different kinds of
experience.

Integration
is the name of The Game:
not being a genius
in one specialized area
nor a dabbler in all
but a well-rounded genius

Man
stands or falls
on how well he understands
the essential relationships
between
the inner and the outer

A BEAD: THE MANDALA OF INTEGRATION

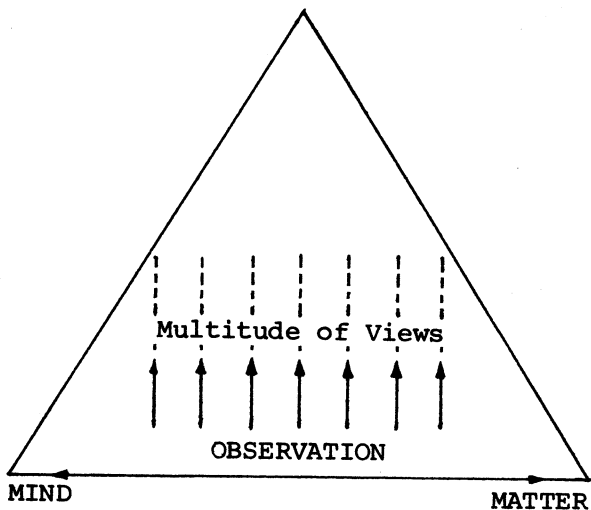


A Sensual Transcendence

Have you ever wondered about the idea behind “magnetic attraction” between people? It may be literally an electro-magnetic phenomenon between the beings. The cells of our bodies function on electro-magnetic vibrations or pulls. These vibrations can pass through the body to another being. They can also pass into so-called inanimate matter. As long as this fact remains unexplored, the true nature of what happens when we make observation will not be understood.

The understanding of the relationship between mind and matter is predicated upon an understanding of the relationship between

Transcendence of Sense Perception and the views thereof



Man and his observation. In turn, both of these presuppose a transcending of the senses and the views that arise from them. (see illustration)

Scientists know so little about the mind. Refusing to give serious consideration to the fact that mind is part of the continuum of ever-evolving consciousness, the issue of how they affect their subject matter is an "unloved issue." Something along the lines of how most beings treat Love itself. In fact, apart from the philosophers of Science, even the primary question "Do we affect the examination or exploration?" is given mere lip service. So the further question of "*How* do we affect it?" is rendered irrelevant. The idea in much of Science is "Keep your own mental or emotional states out of the examination as much as possible. Otherwise our examination will not be objective."

But I say that a subjective state of mind is an objective law acting out. What we call a "subjective" state of mind is in fact the appearance of a law on the psychic plane.

You may say "So what does this have to do with whether or not we affect the observation of a phenomenon? Even if this issue has relevance in our social lives, this does not necessarily mean that there is any connection between ourselves as human beings and our observations and experiments." The point is that the laws of the mind have their counterpart in social, physical and spiritual laws. When this is not understood, we erect hard boundaries between ourselves as subject and our "subject" matter as object. We think it irrelevant to examine our mental states before exploring a phenomenon.

That everything in the universe—from

stars to amoeba—affects everything else is itself a law! Mind as an electromagnetic vibration affects and is affected by every other vibration in the universe.

Measurement (by which I mean the tools and techniques of viewing) and examination (the observation itself, the act of viewing) are affected by Man. Further, this Man-affected measurement changes that which he is observing. But what is he observing? Are phenomena the laws themselves, or are they manifestations of laws? If the latter, then Man does not study and observe the laws themselves, but their *appearances*. Do you see what we are leading up to?

The laws by which Man lives and moves and has his being are the same ones whose appearances he studies through his electron microscope and his telescope:

an appearance

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i

n

g

an appearance

*The stars just may be observing you
"Starry-eyed." You are the reflection of
that which you observe.*

So a series of relationships between Man, measurement, his observation and his subject matter arise now: namely, Man affects his measurement affects his examination affects his subject matter. Now, having said this, let me say that these are illusory distinctions. For we *are* our measurements, our observation,

our subject matter. Just as God created us in His own likeness and we create Him in ours, so too does Man create his tools in his own likeness, and thus his very subject matter.

How is it that Man affects his subject matter? For “affects” is a vague word. We should always ask “affects how, in what way?” He actually *changes* his subject matter by the very viewing. It is the vibrations of the observer’s mind that produce a change. The closer the viewing, the more the change. Man *intersects* his subject matter.

So if we look down a microscope, we can change the path of an electron. Or if we pick up a stone, that stone, coming into contact with a conscious mind, will keep the vibration of that mind. We endow all the matter with which we come into contact with the vibration produced by our state of mind at the time.

It follows that we can endow matter with both a harmonious and an inharmonious aspect. Take a "haunted" house, for example. The walls seem to give off a "creepy" aspect. We feel uneasy. But when matter is thought to lack consciousness, the nature of a haunted place is not understood. That an earthquake could be brought on by the power of men's negative vibrations would be unthinkable to the mind that is fettered with this and this or that "school of thought."

There is a qualitative aspect to the changes that Man produces in his subject matter. It depends on three sets of factors: a restricted or liberated mind; quantitative or qualitative changes; and Man-made tools or a clear direct seeing. A restricted mind relies on Man-made tools and produces only superficial changes. The liberated mind has attained a direct seeing into the nature of the phenomenon. He can effect qualitative changes.

Thus, a restricted mind with its partial and specific views makes no observable change. That is, he is not aware of the changes he is making. A more open free-moving mind is aware of the change he is making in matter. A restricted mind cannot really “toy” with the laws on a large scale but he may change the structure of a molecule or the path of an electron. The liberated mind, because it manifests a high spiritual level of vibration, can make great changes—for example moving matter from one place to another by power of mind—or no changes! He can move “invisibly” through the universe, that is, in a non-interfering way. Through his ability to effect qualitative change, a liberated mind can liberate matter by raising matter’s level of consciousness to a higher plane.

The irony is that the scientists who cry the loudest for a hard and fast distinction between subjectivity and objectivity may be the

very ones who are most interfering with the behaviour of the phenomenon they observe.

Why is it that an expanded consciousness can make great changes or no changes? This is owing to the fact that he has a clear seeing into the nature of his subject matter brought about by a freedom from specific views. He has a total view. Specific views are the result of our senses. The total view has transcended the senses.

This is not to say that the senses are bad or suspect. On the contrary. For the intellect, intuitive and feeling aspects of Man are based on the senses. The point is that after the sensate experience, other of Man's dimensions must be trained to come into play. It is only phenomena that we can perceive with our senses; but the reality (i.e. the dharmas) which underlies phenomena cannot be perceived by these same channels. The tools of measurement which are predicated on the

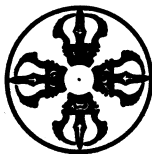
senses must be used to transcend both themselves and the views they produce. The liberated mind then, by a non-clinging to his tools of measurement, achieves a direct and clear seeing by abandoning the tools—which in effect means transcending the senses.

At present, Science is seeking the ever-increasing stream-lining of its apparatus for measurement. The resulting stream-lined senses will keep Science trapped in the realm of these senses and thus to specific views. This militates against a diamond bright vision based on bare, non-interfering attention which requires the freedom from a dependency on all concepts, views and images.

For those who come after

"Note that the decisive factor in the history of a nation is the average man. The tenor of the national strength depends on him . . . History is, irremissibly, the rule of the mediocre. . . . The planet, apparently, is made for the average man to continually rule. The important thing, therefore, is for the median level to be elevated as high as possible . . . Of course, in my opinion, the average level will never be elevated without the existence of superior example, models who challenge the inertia of the multitudes and attract them toward lofty heights . . . "

(from *On Love: Aspects of a Single Theme*, Ortega y Gasset)



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