

# TANGENTS...

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Dear Friend,

Where do we look for the enduring truths?

In 1962 Francis Chichester crossed the Atlantic alone in a twenty-eight foot sailboat. He was surrounded by vast areas of unmarked sea and horizon. He was never lost; he had a compass and the untouched, untasted, unseen forces of the magnetic field flowed through this object and he charted his course. He depended on this in the same way the astronaut depends on the invisible forces of gravity to re-enter the earth's atmosphere.

To be sure both men had instruments through which these forces functioned. Man is such an instrument ingeniously evolved through consciousness, and as consciousness. Man is a far more sensitive instrument in this regard than anything that has been produced by human consciousness.

This carries us back to the inscription on the temple wall at Delphi: "Know Thyself."

I've already mentioned that the most important and critical philosophical and educational problem today is the comprehension of the non-material cosmos and its relation to the sensed world of ordinary experience. The gravitational and electromagnetic force fields are known to be unalterably enduring. They have their own consistent and continuing characteristics. They are inherent and inviolate. Each is everywhere continuously present - immanent, and penetrating every sensed object. They are consciousness because sensing is consciousness and consciousness can only sense by consciousness. The average person may think that these fields are extra-ordinary as far as philosophy, psychology and man's psyche are concerned. This cannot be true, for they are accepted features of a reality in which we and our world are embedded.

Of course this relates to physics. In this area our knowledge is oriented to reality as universal and durable. A Continuum, which is to say absolutely continuous and selfsame. It is transfinite and in this Continuum the localized, perishable, discrete objects we experience through our senses (consciousness) are seen as nothing more than processes in space-time.

Of course our knowledge is faulty regarding man and his relation to this spectrum of forces. There are two complications as far as the physicist and the philosopher are concerned that are not complications to the Translator. (From the materialist's viewpoint the complications are:

- 1) The inanimate is as much a captive to known field forces and effects as the animate, and
- 2) the same chemical constituents are present in both.

To the trained Translator it is clear that the uniqueness of life cannot be traced in its materials, but rather in its dynamic, holistic characteristics, which are exhibited in the phenomena of growth and development in an organized system. So the operation of field forces so far described in physics do not in themselves produce the effects in what might be termed organic space-time - for the factor of dynamism seems to be implicit in the organizational process. Consistency then requires us to understand that Mind is the organizational process and because effect is noted by mind, it is, therefore, Mind itself. Thus we conclude that all is Mind.

This is the greatest challenge before the world today - the possibility that the biophysical force field is Mind, or Consciousness. By establishing, as we can through Translation, the certainty and universality of the Laws of Mind that transcend, or are extraordinary to the laws of physics, and that all is Mind, we can identify the abstract and infinite in man, or as man. By knowing the universals of particles and atoms, of planets and solar systems, we can know man in the same frame of reference. Thus man can come to have the same tranquil confidence in life as a Continuum and himself, in terms of the Minimal Man, as a "localization" therein, as does the astronaut in the fields which constitute his special certainty, or the lone sailor on an unmarked sea surrounded by an infinite horizon.

In this apparently complex statement is simplicity except for the dichotomy that has al-

ways existed between the scientist and the philosopher. The split is further heightened by both scientist and philosopher being weighted with a materialistic sense when trying to think in terms of spirit.

There is a field in terms of the scientist's thinking that is identical with the spiritual physicist's field of Mind that interpenetrates all sensed experience. It was first proposed in modern terms by Burr and Northrop (1) when they said "no local system can be completely understood by itself and that thoroughgoing specialization is not sound science; nothing is truly understood until nature as a whole is understood and the local part is perceived in its exact status in a connection with that whole." This galvanizing and historic paper was first published in 1935 and has been so bothersome to the world of science that special pains have been taken to ignore it. Now that the atomistic tradition must be supplemented, physicists as well as spiritual physicists must amend their hypothesis in such a radical and thoroughgoing way as to put the Greek point of view of incommensurableness on an equal footing with the modern standpoint.

Nothing less will suffice in eliminating the ages-old dichotomy between the Continuum of the abstract and the discontinuity of the sensed world of experience.

In subsequent series I'll explore this thoroughly and it will require students of a high calibre who will be willing to venture into a world of vocabulary and semantics that will be extremely challenging. There is no other way for modern man to reinvest his spiritual reality and gain the subsequent stability. The bridge for today is not to be found in religions, science or philosophy; it will come from a syncretism of these sources. In the meantime I'll continue in what will be more familiar language.

"The Law Beyond the Law" was the subject of a discussion of ethics and the law by Earl Warren, Chief Justice of the United States in New York City last year. The Chief Justice was addressing himself to the moral dilemmas of our time with many other men of affairs, including rabbis, jurists and scholars. While he was speaking of the Law beyond the laws of the land, his concept is equally practical in considering the Law beyond the laws of physics, mathematics, chemistry and psychology.

One face of the Law is ethics. Men cannot have the requisite ethics without a new sense of values that are relevant to specific issues. This will produce a man of character, sensitive to the meaning of what he is doing; thus he will know the ethical path in a maze of possible and mainly new behaviour required of us all. Each of us must learn to participate in final authority for this cannot, in the Nuclear Space Age, be left to others. All the visions of Utopias for centuries have left ethical decisions up to a higher echelon who were to "think" for the most. This may have been right for the times in which these utopian concepts germinated, but their probable climax are to be found in Big Brother and Double Think of Orwell's frightening utopia, and are anti-Minimal Man in every respect.

To accomplish the new ethic and moral stature and resulting values in one generation, according to Chief Justice Warren, we will have to take a "giant step toward bringing ourselves closer to the ideal to which men have been striving since the origin of the species."

Does man have the capacity to do this?

This capacity is two-pronged. We must have the capacity to let go of much that we prize, but is not needed for the present, and that the future will not demand in us. This may be as difficult, even more so, than drawing upon our capacity for change in evolving the new.

There can be no doubt that man can train himself to be more effective, more creative, and meet any and every challenge the sensed world of experience brings him. The reserve that every person possesses - both mental and physical - covers a wide range of potentials and is incalculable, though it remains mostly unexpressed. Anyone with planned and systematic effort can become better at anything and produce abilities never before dreamed of.

To many this is only an unsupported theory because the dominant trend has been to control environment. We read, as in Sir Richard Burton's books, of a "holy" man in India unflinchingly burning himself to death to prove the control mind can have over the body. But modern education and the most noted of our psychologists turn aside from this as pure fantasy rather than explore man's potential. Burton's challenge to discover "the hidden in man, . . . the unknowable, and inevitably the the unthinkable" goes ignored except for off-

beat, crackpot metaphysical groups. Burton wrote, ". . . is it not lamentable to see men blinded by the prejudices of education, thus neglecting the goods the gods provide?"

The rising tide of androgynous generations goes unrecognized for what it is, and many young people have to exert so much of their energy at playing strictly masculine or feminine roles, or hiding their "secret" that there is little of their ingeniousness and energy left to release their newer, expanded areas of comprehension, genius and capabilities that are far beyond previous generations' potentials. Again Burton says society keeps itself in profound ignorance of intersexual relations and the consequences of that imbecility are particularly cruel and afflicting. . . "Respectability unmakes what Nature made."

These appear to be isolated facts, but in the holistic view they point to large possibilities of capacity untapped. There is too little attention paid to the processes involved in releasing man's outermost possibilities, and makes it difficult to write in terms that seem rational to most; especially the better educated. Still there is every reason to believe that greater capacities are on the brink and that they are compatible with the best of values.

Our sense of direction and congruent values are made up of underlying ideas and controlling concepts. But they are not wrought out of the sweat of daily chores. It is more likely to say

they are gathered from the thin air, although that may be misleading. Anyone seeking good compass values must allow for times of solitude and mulling over the abstract principles of the universe as they flow in and through his consciousness to discover that, indeed, they are his true consciousness. The choice of values made on mountaintops of contemplation, translating, and using the Joseph Technique serve us well when we return to the valleys. Through such practices we can gather our energies and potentials into a tight coil, ready to be unleashed in self-expression.

By understanding the Continuum of underlying forces, the Law beyond the law, we gain balance of thought and spontaneity, the balance of aspirations and qualities that constitute the holistic man.

Until man acquires new values and habits of thought to fit new situations he will find himself compelled to like what he gets rather than getting what he likes. This is as true of society as a whole as it is of the individual.

Aloha blessings,

Thane *Thane*

Waikiki  
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(More)

(1) The Electro-Dynamic Theory of Life, H.S. Burr and F.S.C. Northrop