

The Psychocentric Revelation

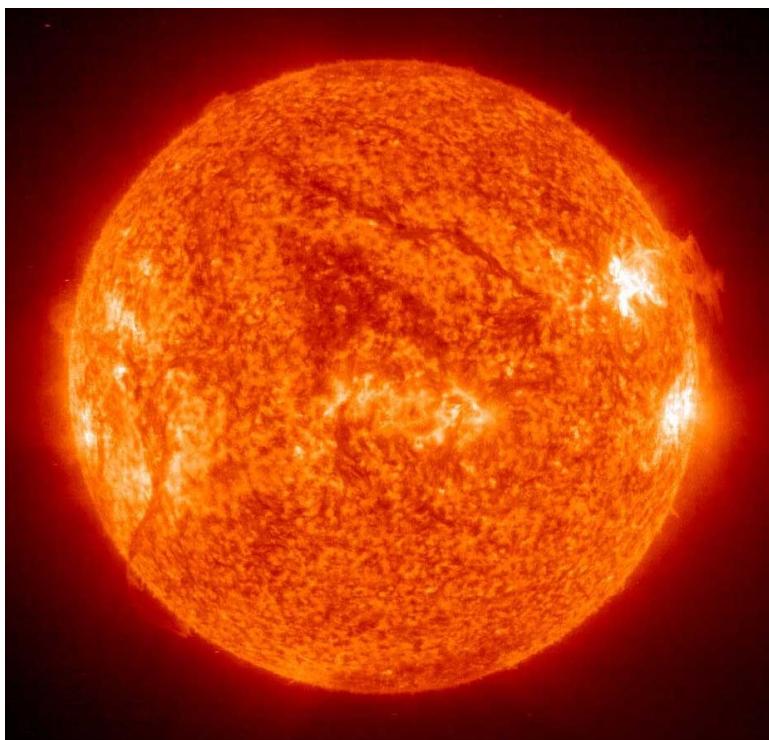


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The Psychocentric Revelation

**A Psychological Approach to
the Neo-Copernican Revolution
and to the Release of Atomic Energy**

by

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Preface to the 2005 edition

Two decades ago there was no World Wide Web/Internet. I was pioneering a crude word processor with a Commodore-64. The Cold War was fueling the nuclear arms race and the Star Wars Initiative.

In 1985, I was just completing a post-graduate degree in public health (epidemiology and biostatistics) as part of my training in preventive medicine. My introduction to the Alice A. Bailey books and the Arcane School (New York) in the 1970s provided the right complement of formal esoteric training to my scientific medical background. I have continued to use these books since.

I have very fond memories of my first college physics course. I was an undergraduate student at the University of Puerto Rico majoring in mathematics. Since then, I have been fascinated by the subject of space-time and consciousness. Professor Carlos Machín's inspiring rendition of the Heisenberg's *Uncertainty Principle* as the ultimate proof of freedom in the universe, immediately connected with my keen interest in philosophy, the philosophy of science in particular. As an exiled Spaniard of the Franco's dictatorship, Prof. Machín knew first-hand what freedom meant.

I have been drawn to mathematics and science since my Catholic junior high school course work in geometry. I did not know about "sacred geometry" then, but it was a sacred initiatory experience for me. However, I was enticed by Camus and Sartre during my college years and rebelled against all traditional ideas in politics, religion and philosophy. Only Kant remained close to my heart and provided some idealistic balance to my more materialistic approach to philosophy then.

In 1976, already in medical school, I was rescued from my rebellious agnosticism by Fitjo Capra's *The Tao of Physics*. He convinced me that if I really believed in nothing, then no-thing-ness (sunyata) implies the fullness of the unmanifest spirit –the zero– as potential energy. The zero is indeed the source of every-thing, positive and negative. Since that day at the *El Morro Fortress* in San Juan, Puerto Rico, I have been at peace with God.

In 1985, I wrote this manuscript titled *The Psychocentric Revelation*. I shared it with a small audience of friends and colleagues, open-minded men and women of goodwill interested in the philosophy of science. I have been tempted now to revise the dated portions of it, particularly those areas related to subjects on which I have adopted the ideas of influential thinkers that have come later to my thought life, such as Ken Wilber, Peter Russell and Vicente Beltrán-Anglada. However, I have left the original manuscript mostly intact, except for minor corrections of style and spelling. I have added several recent essays and notes, published elsewhere in the 1990s, that adapt and expand some of the ideas presented in the main text. A fully revised and updated version of these concepts will be published in a forthcoming book.

I want to express my deepest gratitude to my family and friends who have shared with me in the joy of adventure as we explore together new dimensions of this *Mystery of Space*.

J.B.
Atlanta, Georgia
Pisces 2005

ACKNOWLEDGMENT

This essay has borrowed ideas from many sources. No claim of individual originality is made herein, not even of those ideas for which the author cannot identify any tangible external source. Such aim would go against the essence of the message conveyed.

Many thinkers have participated –actively or not– in the construction of this *thought-form*. My task has mainly been one of shedding some light into the patterns already created, and to objectively describe what is seen.

At some points bridges have been laid, the usefulness of which only time can truly assess. The author assumes absolute individual responsibility for these.

I wholeheartedly thank all those who have contributed to this task and do hope to benefit from their constructive criticisms some day.

J.B.
San Diego, California
Spring, 1985

Note: This monograph develops ideas initially explored in the following articles published by the author in The Beacon (Journal of the Lucis Trust-Arcane School):

The Search For Certainty: towards a new scientific method.
The Beacon. May, 1981.

The Soul and the Etheric Body. The Beacon. July, 1982.

Spiritual Aristocracy. The Beacon. July, 1984.

The Mystery of Infinity. The Beacon. January, 1985.

FOREWORD

Where there is no vision, the people perish

During the last quarter of this (20th) century we –the One Humanity– have been and are collectively facing, for the second time since 1900, the fogs and miasmas of our own and freely determined past. The creative tension thus produced needs a constructive release if we are to avoid repeating a hardly won historical lesson: The *Great World War* (1919-45) and its aftermath.

Men and women of goodwill throughout the world easily ascertain an incontrovertible fact at this crucial moment. This is that both Humanity and the planetary Life are undergoing a major crisis. The World War seems to have been just a prelude with liberating and purifying effects. However, once won by Humanity on the physical plane, most of us think that there is no real need for further *physical* confrontation. But we are, as we have always been, free to determine our course.

Such confrontation would prove as useless and self-defeating now as it was for the mythical Hercules in one of his labours. As we know, in his eighth labour Hercules attempted to slash each of the Hydra's heads. This he tried while the Hydra remained down on earth, symbol of the physical plane. But it was precisely his ability to elevate the Hydra off the ground that allowed his ultimate success. This was done with Hercules on his knees, symbol of his humble aspiration. Only thus was he freed from such a sinister grip. The pure air and the bright light of the higher strata performed the work of devitalising the monster.

Our hero had already proven, as has Humanity, both his

physical strength and his capacity for physical endurance. In a previous labour he had strangled the Nemean lion by sheer physical force. This past labour may very well correspond to Humanity's past achievement during the World War. It is the Hydra, speaking symbolically, which now threatens to hold a slavering grip upon Humanity.

Every sectarian doctrine –political, religious or philosophical– should be considered a modern expression of this suffocating Hydra. Any such doctrine is as backwards as the word

E-V-I-L is to L-I-V-E.

All these anachronistic and reactionary tendencies are best summed up by a simple though accurate concept: *separateness*. And it is here, in the conceptual dimension –the fiery mental plane wherein the real war should be and is really being waged. It is neither a war of East versus West nor of North versus South. It is a war of Humanity as a whole against those forces that deny the natural expression of a true spirit of sharing and cooperation.

In this new War we, men and women of goodwill of all nationalities and class origins, are being trained to counter fire with fire. And the fire of separateness can only be overpowered by another, even more powerful fire which invokes the *Will-to-Good*: the fire of BROTHERHOOD.

It is up to us –Humanity– the task of humbly kneeling in acceptance of our common past in a supreme act of mutual forgiveness. Only thus will be gathered the necessary strength to collectively lift the Hydra of Separateness and let it die forever in the light and air of a New Dawning Age. Is there any other way by which the creative tension of the present unprecedented crisis will find a constructive release?

The following *fragment of thought* is an attempt to demonstrate the scientific foundations of the Promethean Fire of BROTHERHOOD. Upon this fact the secular cathedral of a New Age is being built.

This fire is irradiating –consciously or unconsciously– the lives of many selfless and dedicated servers of Humanity at this historical juncture. If thus the inevitability of this realisation on an even wider basis is established, then we may have helped to provide the needed vision which will lead us out of our present predicament.

INTRODUCTION

The presentation of material substance (scientifically proven) as essentially only a form of energy was as a great revelation as any given by the Christ or the Buddha.

-Glamour: A World Problem by D.K.

We have had the Geocentric Doctrine. To this followed the Copernican Revolution (1543) establishing the heliocentric fact and launching the modern Scientific Era. This revolution was immediately preceded, as we know, by an epoch-making discovery by Humanity: the “New World” (1492).

It is highly significant that Humanity had to discover its other half prior to acquiring a truer cosmological perspective. An up-to-then unconscious but real new world widened Humanity’s horizon in a macrocosmically subjective sense. Only then could Humanity recognise its macrocosmically objective place in the solar system.

Today, four-hundred years after Copernicus published his *De Revolutionibus*, a group of Scientific Servers has unequivocally established the fact of atomic energy and its release (1945). This too was preceded by a no less epoch-making discovery by Humanity. Early in this twentieth century pioneering explorers discovered another “new world”: the psychological reality of the unconscious. Since then the unconscious dimension of being has been as real as America was four-hundred years ago to the Europeans.

It is important to note, however, that we still lack adequate maps that may accurately describe the newly discovered *terra incognita*. The same happened to the *conquistadores* who followed Columbus’s trip and had to find their way guided mostly by their own intuition.

In physics, on the one hand, there seems to be less uncertainty. Although the ultimate nature of the nucleus and the electron remains unknown, there is a general consensus on a probabilistic model of the atom. In it, the positive nucleus replaces the sun and the negative electrons the planets. Furthermore, the discovery of the energy within the atom has adjusted our perspective in a microcosmically objective sense. Energy and matter are essentially synonymous, according to this modern view. Undoubtedly, the doctrine of mechanistic materialism has been dealt a mortal blow.

In the psychological realm, on the other hand, there is no consensus as to maps or models that may guide our way through. To some –maybe the majority at this time– the realm of the unconscious is a materialistically reducible reality.

As Columbus tried to initially explain his new discovery in terms of the already known (Indies), the modern pioneers of this field have unsuccessfully endeavored to demonstrate that the mind, and its unconscious dimension, is explained by mechanical laws. We will see that even in the physical world such contention is no longer tenable.

Others, like Jung and Assagioli, have pointed toward a causal or archetypal world –Emerson's Oversoul– around which revolve all conscious and unconscious experiences. Are they leading us toward the microcosmically subjective counterpart of this Neo-Copernican Revolution? Even further, we may propose that this lagging in recognition of a subjective spiritual sun in man, and eventually in Humanity, may be the very reason of our present crisis, a true *crisis of perception*.

It is an accepted notion among world thinkers that our

technological advances have outpaced the psychological maturity needed to master such technology. The ethical dilemmas posed in the field of medicine, for instance, seem insurmountable. Genetic engineering and the release of atomic energy have put at our disposal, for the first time in our recorded history, the means to either annihilate or rebuild the human race and the whole planetary Life. The need for a new subjective center upon which to draw the spiritual resources to cope with this unique crisis has never been so urgent in history.

If there is a need, there is a way. And this imminent realisation on a collective level we refer to as:

THE PSYCHOCENTRIC REVELATION.

PART I

The Search for Certainty in Science

Chapter 1: Methodological Limitations

Indeed, the battle is against the evident. Reality is not the obvious. The evidence presented by outward signs does not represent actuality. The old teachings of positivism replaced authenticity with evidence, and for them there is only one excuse: they had no microscopes nor telescopes –neither downward nor upward. But the inquiring mind is not concerned with the conventional evidence; it wants reality in the setting of cosmic laws. It understands that the pearl is invisible in the depths and that layers of air can conceal a flock of eagles.

-New Era Community by M.

The Webster's Dictionary defines *scientia* as "knowledge based on demonstrable and reproducible data". Elsewhere it also defines *datum* as "the sensory basis of a perception or judgment". In contrast, the word fact is defined as "an occurrence, quality, or relation the reality of which is manifest in experience ...an object of direct experience". The word *datum* seems more related to the passive act of observation and recording, while a fact is more related to the direct experience of cognition.

It is evident then why any serious philosophical approach to the methodological limitations of science should start with the basic epistemological question: What is a fact? The intention is not to revive the old dispute between rationalists and empiricists. The purpose is to make us all aware of the basic assumption implicit in the morbid *scientism* that dominates our present mode of thinking. The as-

sumption we refer to is the thesis that “the methods of the natural sciences should be used in all areas of investigation including philosophy, the humanities and the social sciences: a belief that only such methods can fruitfully be used in the pursuit of knowledge”. Thus is *scientism* defined in the Webster's Dictionary.

We are implicitly assuming that the orthodox scientific method is the reliable and infallible indicator of whatever Reality there is. Very few scientists question the validity of this *belief*. We are assuming, furthermore, that our physical senses –and the extension of such, furnished by modern instrumentation– provide us with an accurate and complete description of that Reality. To a rising generation of scientists these assumptions are not less dogmatic than the Scholasticism that Galileo had to oppose and to temporarily yield.

This paradigm dominates our present thinking for the same pragmatic reason that Newtonian views dominated the world of physics a century ago: it worked. The Newtonian model could explain and predict eighteenth century reality in a satisfactory way. And the present scientific positivism has brought man to the moon, has partially released the energy garnered in the atom and has produced unsuspected diagnostic and therapeutic approaches in the field of medicine. The computer –that modern symbol of the power of knowledge– has replaced the oracles that once guided ancient civilizations.

Nevertheless, inevitable questions have persistently haunted men and women of science throughout history: Is there a limit by which the scientific method –based on physical perceptions– is inherently constrained? Notwithstanding its tangible success, is it capable of ascertaining all Reality? Or expressed in more modern and technical parlance, is

the sensitivity of the scientific method as high as its proven specificity?

There undoubtedly is such a limit and it has been given mathematical formulation in Heisenberg's most famous equation. It is known as Heisenberg's Uncertainty Principle (H.U.P.). In essence it states that we can never be absolutely certain about the accuracy of any objectively observed *datum* in Nature. As long as we remain outsiders – and thus passive recorders– to the phenomenon being observed, the very same fact of our probing from outside in order to study it modifies the conditions that determine our measurement. In other words, through the so called objective approach, we are doomed to uncertainty regarding the primal and real state of any phenomenon under study. Thus Kant's view that what he called the “thing-in-itself” was unapproachable via the physical senses has been vindicated by modern advances in the field of quantum physics.

Some could complain that this is a technicality practically negligible in the world of everyday observation. But it is not. First, the same could be said of the refinement to Newtonian physics brought about by the Theory of Relativity. Not many are concerned about the physics of the infinitely great or small in the usual experience of life, and thus the Newtonian physics without the relativistic correction should suffice for such purposes. But that does not deny the validity and the practical applications of Relativity.

Second, the H.U.P. is applicable to a fairly common experience of our ordinary life, as has been well pointed out by other workers. When a health care provider, for instance, takes the arterial blood pressure of a patient, the provider is not measuring the actual patient's blood pressure. This provider is measuring the effect of the patient-provider *in-*

teraction. The real blood pressure remains unknown even when the patient takes it himself. In that case, the patient's consciousness acts as an "outsider" to the physical body through an instrument of physical perception, in this case, the sphignomanometer.

Therefore, the H.U.P. provides us with sound empirical and theoretical grounds upon which to postulate the existence of an intrinsic limit to the orthodox scientific method. A similar limitation has also been discovered by the German logician Kurt Godel (1931) in the most fundamental discipline related to science: Mathematics. Absolute objective certainty is elusive even in Mathematics.

It should be mentioned, however, that notwithstanding its intrinsic limitations, the kind of objectivity practiced by orthodox science has allowed Humanity to evolve from the Dark Age of religious dogmatism into the present age of mental freedom and individual responsibility. The search for truth has been served thereby. It has served the researcher too by guarding him or her from personal bias in making observations. Some universal standards have been formulated which have allowed scientists of different backgrounds to speak a common language and share their findings. The importance of this achievement in preparing humankind for the next evolutionary step should not be underestimated. And for many of us this discipline has still much to teach.

But the question arises as to the effectiveness of this *weeding* method when we are considering the *sowing* phase that should necessarily follow.

The position assumed by most scientists at this moment –still mostly concerned with the weeding phase– is well represented by Jacques Monod. This Nobel laureate biolo-

gist proposed in his book *Chance and Necessity* an “ethic of knowledge” in which “objectivity is the *conditio sine qua non* of true knowledge” and by which man awakens “to his total solitude, his fundamental isolation”.

According to the H.U.P., Monod's proposed objectivity has an intrinsic limitation. Monod and his followers prefer to remain in an agnostic position, as the only certainty provided by this method is the certainty of chance. Their reward and keynote is an illusory freedom; their confine, materialism.

An opposite position in the scientific field is modernly represented by Albert Einstein. Einstein revolted against the implication that “God plays dice” and asserted the existence of a Cosmic Mind in which are laid down Nature's laws. But such remained his subjective experience –a “cosmic religious feeling”– which eluded his prodigious scientific proofs. In addition, there is a sense of false determinism as expressed in his book *Ideas and Opinions*: “A man's actions are determined by necessity so that in God's eyes he cannot be responsible”.

How to find a creative synthesis out of this dialectic deadlock between the subjective and objective factors in science?

For sure, subjectivity is not accepted by positivist science as a valid, respectable ground in the search for truth. Subjectivity is to science as atheism is to religion, and it has been in this realm of subjectivity that the Soul –that spiritual sun around which all conscious and unconscious experience revolves– has been presented to mankind so far.

Surprisingly, however, recent findings from the field of quantum physics suggest a definite role of consciousness

when orthodox science has ventured itself to the study of the subatomic world. At that level, the so-called "hard facts" begin to fade in a maze of energy interrelationships. Bernard d'Espagnat expresses this idea in the November, 1979 issue of *Scientific American*: "The doctrine that the world is made up of objects whose existence is independent of human consciousness turns out to be in conflict with quantum mechanics and with facts established by experiment".

A clue to a possible synthesis between subjectivity and objectivity in science may lie in the fact that so far subjectivity has been considered as without gradation, i.e., unqualified. The notion of levels of subjectivity has not been seriously considered. This is just another way of proposing the possibility of evolutionary dimensions in consciousness.

We may ask: why should the perceiving scientist be considered as a constant in the orthodox scientific method? The Theory of Relativity has called our attention as to the horizontal (objective) relativity of the observer. Why has it assumed a constant vertical (subjective) position of the perceiver?

Herein lies, we think, the crux of the answer to our initial question, *what is a fact?*

Let us propose that a fact is always the result of an experience involving some perceiving consciousness. There are no absolute facts in Nature. Any experience of a fact is necessarily limited by whatever limitations may exist in the perceiver's consciousness.

For instance, the idea that the sun is the center around which the earth revolves seems initially absurd. To our senses it is the sun, planets and stars the ones that move.

Moreover, the “facts” upon which was construed the Ptolemaic System were not radically different from the observations presented by Copernicus. For the Ptolemaians, the inconsistencies faced by the “two-sphere model” regarding the retrogression of the planets as seen from the Earth were satisfactorily accommodated by the complex “epicycle-deferent system”.

There were undeniable scientific minutiae upon which the Ptolemaic and the Copernican models differed. But those were not their determinant features. The significant discrepancy arose from their radically different models of the universe. Both schools were observing the same “facts” but interpreting them differently according to their respective outlooks. And this same process of “paradigm shifts” –as Thomas Kuhn proves– repeats itself cyclically in the history of science.

Therefore, the notion that there are absolutely objective facts observable in Nature is a myth created by scientism. Whatever we “see” is necessarily an act of interpretation governed by the frame of reference upon which our senses have been educated.

A fact is essentially a subjective experience. When most people share the same subjective frame of reference, we call that an objective observation. That is, given a standard frame of reference, we should expect minimal inter-observer variability of findings. To this the orthodox scientific method refers to as “objectivity”. Who can deny the usefulness of such a common standard?

But there are times when “the inquiring mind is not concerned with the conventional evidence”, when that which is hidden beneath such conventionalities is even more important than the explanations provided.

In essence, there are times when a given frame of reference reaches its maximum usefulness to Humanity and therein is reborn an urge to inquire further. Four-hundred years ago this basic urge to unveil the truth produced the Copernican Revolution. Today we are facing a similar crisis in preparation for the next imminent revelation.

PART I

The Search for Certainty in Science

Chapter 2: On Causation

We can correctly apprehend the conditions of a given state of consciousness (or world) only when we know it through a mode of consciousness which is superior to it. Is there not some one factor common to all Worlds, to all states of consciousness? If such a factor exists and we can find and use it, then it is and must be a veritable ladder of ascent. There IS that which manifests in all worlds and in every condition of consciousness; its manifestations differ on every plane but in essence it is unchanging; it is everywhere present, eternally existing; it is LOVE.

-Unsigned Letters from an Elder Brother by H.

There is a basic motivation that impels the orthodox scientist to forgo other considerations in the search for truth. It is the belief that the scientific method provides the means whereby mechanisms of causation can be ascertained and eventually proven. Without this belief there would be no science at all. This search for the ultimate causes of phenomena is, psychologically speaking, the very *raison d'être* of science. With the advent of Newtonian physics the belief in the attainability of this goal seemed reasonably well justified.

The possibility of absolute knowledge on causal events promises eventual control over whatever event in nature is being studied. And this knowledge confers power, the power of knowledge. Then follows the manipulation of the circumstances surrounding the studied event according to

the experimenter's will. Such will, if enlightened, should conform to the requirements of the whole planetary life, an approach modernly referred to as "ecology".

In general, this has been the history of the scientific endeavour since Aristotle's *Organum* and Bacon's *Novum Organum* began to shape our Western civilization. We are witnesses, however, of an essential drawback of this method: it relies on the dissection of isolated events, losing sight of the organic whole. It is inherently reductionistic in its study of causation because it cannot approach the living whole as it is. Partial causes are discovered and fragmented solutions are provided. However, many times they prove eventually harmful, though palliatively helpful. We still lack the mechanism of perception whereby the living whole may be directly cognised and thus its organic laws ascertained as a coherent unit. This is an undeniable reality which every earnest scientist has to humbly admit.

Meanwhile, science has proceeded undaunted by its shortcomings. The immediate success of its approach is unquestionably remarkable. In the field of medicine, for instance, the identification of microorganisms as the cause ("agents") of many infectious diseases has permitted their eventual control in technologically developed societies. And no doubt, there is still much work to do in this direction in developing countries.

But the technique of research that proved so fruitful when dealing with fungi, bacteria and viruses has not been able to unveil the chain of causation in the field of chronic ailments.

Herein medical science is facing the same methodological limitations that the field of physics confronted with the advent of quantum mechanics and relativity. The lineal, de-

terministic and mechanistic model of causation seems unfit to deal with these new challenges.

Physicists have to deal with the painful reality that things apparently behave simultaneously as waves and particles. The space upon which Newtonian physics applied has become curved. And time has become a subjective factor that varied according to the observer. To add confusion to complexity, reality has been redefined as a 'space-time' continuum, with the whole subject of dimensionality open to speculation.

Meanwhile, most scientists –and the research activity in the medical field in particular– have remained oblivious of the fundamental challenges that such developments in physics pose to the orthodox concepts of causation. Our theories on causation are based on the Newtonian premises of an absolute space and time. These, as we know, have been disproven in the field of physics. Nevertheless, we still uncritically believe in the consequence of such premises.

We do not imply that such belief is totally unjustified. A cursory review of how things happen in our physical environment would negate such naive suggestion. It is still useful, for instance, to consider the planet earth as the center of the universe for a navigator trying to orient himself in a starry night. But what “common-sense” tells us regarding how things happen in our physical environment –though many times of practical usefulness– is not necessarily the most correct explanation ultimately.

Specifically, absolute TIME is the very heart of any objective study of causation. A superficial review of Koch's postulates and its modern revisions, for example, will prove this point. A chronological association in space between

the suspected etiological factor and the effect is essential to suggest causation according to such postulates. And it is important to parenthetically point out that even then we have proven only an association. The final verdict as to causal relationship is essentially a judgment according to the state of knowledge in the field of study under consideration.

Our orthodox approach is undoubtedly a good approximation when dealing with large numbers of standardized units. But therein lies its very limit. Its inordinate reliance on probabilistic analysis proves the heuristic grounds upon which it is based. It effectively handles masses of atoms or individuals with no "statistically significant difference" among themselves, so that external factors in causation are amenable to objective study. In this way the identification of "agents" for many infectious diseases has proven invaluable in their eventual control and prevention.

But when the very individual and the psychological causes are to be approached in our search for truth, the orthodox methodology proves grossly inadequate. And it is in this realm where the present challenges to science are posed.

Let us consider for a moment the most ubiquitous distress ever in mankind, the very reason for the existence of the healing arts and a basic cause of human solidarity: PAIN. How do we objectively measure and study such experience? Modern electrophysiological techniques are used whereby scientists attempt to reduce pain to a mere electrical impulse carried by an axon. But is that what pain really is? Not to mention the real *cause* of pain, in its most profound philosophical implications.

Same will not accept this challenge because –they feel– we

are entering into areas of metaphysical speculation where-in it is not proper for science to dwell. Such position would gladly force us to define what we understand by "scientific endeavour".

Let us propose very simply that science be any activity yielding knowledge based on demonstrable and reproducible FACTS. Furthermore, it should lead to a systematic, consistent and earnest search for truth wherever it may be found. If we are to remain truly faithful to a "principle of objectivity" we should eliminate any prejudice as to where that truth may be. This is in accordance to the basic principles upon which science was born.

Therefore, if pain may have metaphysical causes, it is within the scientist's responsibility to search for them. If –like Aristotle understood– pain may be a *quale*, "a quality of the soul, a state of being", it is within our responsibility to scientifically search for that soul. If a new state of consciousness is needed to "correctly apprehend the conditions a given world", let us scientifically develop such instrument of perception in the same way that we developed the electron microscope when the ordinary one became obsolete.

There is evidence indeed that science is moving away from orthodox approaches to causation. In addition to the developments in the field of physics already alluded, medical epidemiological research in this century has made it necessary to postulate multidimensional models of causation. Such models have been used in mathematics for some time but had been mostly unrelated to the study of causation in the physical world. And other scientific disciplines are using such models in their search for causal factors too.

But while the need for such models is readily apparent, not

many are concerned with the fact that ordinarily human beings cannot visualise images in more than three dimensions. If the models are real, –and there is ample evidence of their practical results– what prevents scientists from visualising them? It is only recently with the advent of modern computers that some are attempting to partially bridge this obvious gap.

Does not this fact attest to a limitation in the instrument of perception –the scientist's consciousness– which insofar has been unduly neglected?

If multidimensional models of causation are possible (and useful), then it necessarily follows that somewhere there must exist multidimensional states of consciousness to apprehend such models. Such all-inclusive state of consciousness will necessarily imply a different methodological approach to the concepts of time and causation.

It is in this context that the subject of LOVE –cosmically understood– may be introduced as a legitimate concern of scientific inquiry.

PART I

The Search for Certainty in Science

Chapter 3: The Soul's Certainty Principle

Knowledge will take the place of theory, and direct evidence that of speculation. The theorising of men as to their divine nature must shortly give place to conviction and their philosophising to direct investigation of the soul.

-A Treatise On White Magic by D.K.

Imagine a sphere as perceived by a two-dimensional being. For such being, the true idea of a sphere will necessarily be beyond comprehension. A point will be perceived, followed by concentric circles of increasing and decreasing diameter, and ending again in a point. The interval between the fragmented perceptions will be called time. And no doubt, this person will have a full share of hypotheses regarding what causes the circles to behave thus.

The idea of a sphere in another dimension would be incomprehensible. And worse, such suggestion will be rapidly discarded as "metaphysical speculation". However, for tri-dimensional beings the reality of the sphere is a "demonstrable and reproducible FACT". Does the two-dimensional consciousness of our friend change the *scientific* fact?

All this forces us to postulate that the perceiving scientist certainly is a variable in the true scientific method. But it is qualitatively different from the variables operating outside his consciousness. These outside variables, related to the "objective" world, are horizontal (H) in their scope. They

leave the scientist in the same (tri-dimensional) plane of knowledge no matter how strenuous the effort. They provide answers on the *how*, and infrequently some depth (*insight*) is obtained, but always in the same dimension. This is the limit expressed in the Heisenberg's Uncertainty Principle (H.U.P) mentioned earlier.

The perceiving scientist, on the other hand, is the vertical variable (V) necessary to complete the multidimensional approach to causation. Through this variable we may minimise uncertainty and approach the world of true causes. The so far elusive Kantian "things-in-themselves" may become accessible. And a direct ascertainment of any living reality becomes possible.

The subject is no longer estranged from the object in the act of cognition. The act of cognition becomes the identification with the essential nature of that object in the scientist's consciousness. It is new and distinct awareness of a sense of simultaneous relationship between object, subject and the whole which contains them. It is a timeless perception of causation.

Why is it that such possibility has not been generally acknowledged before?, we may ask. The answer may be that not so many orthodox scientists have ventured themselves to explore this new world with a true scientific spirit. Columbus needed a staunch determination to doubt what his physical senses were telling him. The New World could not have been discovered without someone taking the risk of plunging into the apparent abyss delimited by the earthly horizon. The discovery of the psychocentric realm may be as risky.

The snares that may entangle the unwary explorer of the subjective worlds are many, indeed. It should be acknowl-

edged that the orthodox scientific method provides much needed experience for many of us, beginners in these perilous tasks. It does so by developing our discernment, and by training our intellectual capabilities. But the basic urge to discover is there and eventually comes a moment when such training, in and of itself, does not suffice.

Therefore, the goal is set for the discovery and acknowledgment of a new variable in our method of search. And within this variable we may discover a center that may orient our way. Upon this center an entirely new perspective will make it possible to reassess what had previously escaped our understanding. And only then will our method provide answers regarding *why* –not only *how*–, in a *synthesis* of philosophy, science and true spirituality. This “art in search of a method”, we call the esoteric scientific method.

The two variables implied –the H and the V– are deeply interrelated in this revised scientific approach. As a parallel to the H.U.P., these variables can be expressed in a:

Soul's Certainty Principle

The uncertainty of knowledge decreases
as the scientist's scope of consciousness increases.

$$[H * V = k]$$

Let us call this resulting “constant of relationship” the soul's constant. In the same way that light is the only constant that has withstood the recent revolutionary revelations about space and time in physics, the soul's constant symbolises that transcendent reality which substnds whatever ephemeral perceptions may occupy the scientist's attention.

According to this basic equation it is only when the horizontal variable attains unity ($H=1$, i.e., integration) that we as scientists can wholeheartedly identify with the soul's experience ($V=k$). Conversely, unity is attained through identification ($V=1$) with the reality of the soul ($H=k$).

We must become integrated into our Group, into Humanity, into the Whole to be able to experience the certainty of the soul, and to realise the fact that what is wrong to the part is also wrong to the whole. This mystical vision will have its practical application in the scientific implementation of *right human relations*.

The search for certainty seems to be intricately related to our ability to love in the most scientific sense of the word, that is, to link and to bind. When a scientist alludes to the Big Bang that gave existence to this Universe, Love was present there. When a scientist speaks about that ineffable moment when the animal consciousness became human, Love was present there. When a man and a woman embody on Earth a spark of that Cosmic Love, and give birth to a new light in the world of shadows, that is Genetics, Biology and Medicine: *that is science*, in its purest expression.

All the pioneering explorers who have preceded us in this quest have unanimously attested to the *fact* that Love –cosmically understood– is the essential cause of any effect as perceived in our limited tri-dimensional world. No fully comprehensive theory of causation seems possible without taking into consideration this basic creative power and binding energy of the universe: in the nucleus, in the human being, in the Cosmos. And yet, to many scientists, it remains a subjective factor and so, outside the scope of valid, objective knowledge.

Truth cannot adjust itself to the limitations of its perceiver. Truth itself *is*, and we must become ourselves suitable instruments for its study. The times of developing better instruments of perception without taking into consideration the scientist's consciousness are over. We need a new technique to weave our very essence into the "veritable ladder of ascent" that will lead us toward the world of true causes.

We may surmise why this esoteric scientific method works from above downwards. It is from an expanded state of consciousness that we obtain the necessary simplicity of facts to penetrate true causation. It approaches causation not as a time-dependent, chronological relation but as an essential relation among parts within same organic, multi-dimensional whole.

The old dichotomy of freedom *versus* determinism in any theory of causation is transcended into a new synthesis: a correct relation. A correct relation is both free and determined. The part is as free to be its essential self as it is determined to will as a whole. The result is a synthesis unattainable by the orthodox method. We are not reducing a higher reality to the limitations of our mechanism of perception. On the contrary, we are expanding our frame of reference so as to perceive whatever reality we are studying at its own level.

The key to this approach comes about naturally as we attempt to answer the following question. Under the basic Western philosophical premise *cogito ergo sum*, who cogitates? Is it the physical brain as a computer without a program? Is it the mind as a programmed computer without a programmer? Or is there a Thinker apart but overshadowing these?

The answer to this question has been an incontrovertible *fact* in the consciousness of thousands who have preceded us in this path. The absolute reality of the Thinker or Soul is as certain to them as our tri-dimensional self-consciousness is in our everyday life. They have scientifically proven to themselves the reality of the Soul.

The limit of this method, however, is that such self-evident fact cannot be proven to anyone else. Hence its *vertical* nature. Nevertheless, the reproducibility is intact as long as we follow the necessary discipline and methodology, as in the orthodox scientific method.

How can we prove to our two-dimensional friend the facts of the tri-dimensional realities? There is no way, unless our friend grows to a new understanding of reality. How can the existence of the soul be proven to our contemporary scientists if not by growing ourselves into its factual realization? A new common standard framework of perception will be set that will define what is considered as 'objective'.

The aim of this esoteric scientific method is the discovery of higher and progressively subtler levels of causation in our earnest search for truth. And the discovery will be Self-rewarding as we approach Love itself in its purest expression and in the most rigorous scientific formulation. Then, and only then, will science reveal to Humanity its highest and most noble purpose: the realisation of Brotherhood.

We will discover then that we are that very same elusive cause that we were seeking in the outside, objective world. "And then shall we know even as also we are known".

PART II

Space as a Living Entity

Chapter 4: Is Space Etheric?

Space is etheric in nature and –so we are told in the occult science– Space is an entity.

-Telepathy and the Etheric Vehicle by D.K.

The ether has been proposed as an element in Nature since the inception of our Western philosophical thought. Some have considered it as one of the states of matter: solid, liquid, gaseous *and etheric*. It is most interesting to note that we ordinarily live in a tri-dimensional world and that our physical senses only admit the evidence of three states of matter.

With the discovery of electromagnetic phenomena, the theory of an etheric substance gained credibility. If such phenomena are essentially energy waves, what would be the medium of transmission? A weightless, transparent, frictionless and physically undetectable substance such as the luminiferous ether, literally permeating all matter and space, seemed the logical answer.

In 1881, an experiment was undertaken to prove the existence of this ether. The rationale behind the Michelson-Morley experiment was as follows. If the Earth is moving through etheric substance, then we would expect an ether flow along its pathway. If ether exists at all then the velocity of light would increase if a beam is sent toward the ether flow (against the Earth's movement). On the other hand, if the beam is sent against the ether flow (toward the

Earth's movement), we should expect a decrease in the measured velocity of light. This experiment has been performed numerous times since then with the same outcome: both measured velocities of light are paradoxically equal.

Is such ether then a nonexistent chimerical product of the imagination of idealistic philosophers and animistic scientists? Into this state of affairs enters the genius of Albert Einstein and introduces a most unexpected interpretation of this experiment. He reasoned that the only valid conclusion that could be drawn from this data was that the velocity of light is constant –absolutely constant. Thus was born his Special Theory of Relativity.

The ether hypothesis, already weakened by the Michelson-Morley experiment, was dealt an apparent *coup de grâce* by Einstein's phenomenological *epoché* to the ether controversy. He neither proven nor disproven its existence. He merely made the ether unnecessary to his theory. This point cannot be overemphasized.

The ether hypothesis has not been proven or disproven by any scientific experiment so far. The experiment mentioned already is based upon the premise that the Earth is a separate solid body traveling through space. But, what if the Earth carries its own etheric substance along its path, an etheric envelope? No ether flow, or friction, would be measurable.

An even more fundamental unanswered question: what if such etheric envelope is an integral part of the etheric substance of the whole universe? In such case, movement would have to be redefined. Movement without absolute translocation may be at very heart of the mystery of light.

The idea of an expected flow and friction in a sea of ether

may be a materialistic oversimplification of an abstruse, multidimensional reality. And it may be as infantile as our anthropomorphic versions of God. All this controversy proves again the limitations of science in dealing with fundamental questions about Nature.

Einstein's mind may have swayed generations of scientists away from the search for an ether substance in the same way that Aristotle's opinions ruled much of the scientific endeavour in the Middle Ages. Einstein's discoveries based upon the premise of a void space are astounding, indeed, touching the shores of a new dimension. But was not the discovery of the New World five centuries ago as astounding, and still based on erroneous maps that needed revision according to the true facts?

This concept of a void space is certainly a pragmatic hypothesis. If something does not fit our scheme, the easiest way out is to ignore, even deny, its existence. It apparently saves us much energy and effort for the sake of an artificial simplicity. How many experimental results have been discarded –in the name of objectivity– based upon the premise of a void space? We cannot tell. They are probably considered as “outliers” –experimental observations that do not fit our expectations. Again, in the name of objectivity, such observations are many times thrown away.

A basic premise upon which revolves Einstein's void space is the impossibility of any “instantaneous action at a distance”. The constant velocity of physical light is the maximum speed allowed, precluding any influence of any kind faster than the velocity of light. Curiously enough, it is referred to in the field of physics as *the principle of Einstein's separability*. May not this be the very concept that creates the illusion that man is separate from man and from Nature?

Fortunately, there is growing evidence coming from the field of quantum physics contradicting Einstein's separability principle. It comes about as scientists have been trying to test "local realistic theories" (as the separability principle) versus the quantum mechanics tenets.

In 1964, John S. Bell of the Europe Organization for Nuclear Research (CERN) discovered that the assumptions behind any local realistic theory impose a limit on the extent of the correlations observed in subatomic physics. This limit is expressed as an inequality –the Bell's inequality.

From 1972 to 1976 seven experiments were carried out to test the Bell's inequality in the subatomic world. Five of these experiments contradicted the local realistic theories by violating Bell's inequality.

Instantaneous action at a distance is not impossible, according to these experimental observations. Therefore, the whole question of the existence of a medium allowing this simultaneous interaction is open, very wide open to scientific inquiry.

The infringement of the principle of separability certainly is strong evidence in favor of the wholistic view of the universe. It also deals away with the absurd contention of waves without a medium. Most importantly, such evidence certainly points toward the dynamic unity of Nature.

If instantaneous action at a distance is possible –and we have presented experimental evidence to support this—does such possibility suggest a conscious nature of space? In what other way may we understand simultaneity?

We agree with Einstein that instantaneous action at a distance would require a velocity so far not observed by experimentation. And it is so because we are considering separate conscious units observing the same events. But what if we consider space as an entity endowed with consciousness?

The concept of simultaneity is unapproachable as long as we remain considering separate units of consciousness. And this, we think, is the reason for the *impasse* faced by all –including Einstein– who have unsuccessfully tried to explain simultaneity.

Simultaneity, and instantaneous action at a distance, requires an omniscient consciousness to transcend space and time limitations. Such transcendent entity is Space: an organically conscious and multidimensional space.

It is only when we, as scientists, expand our conscious perception to include an area of space greater than individual consciousness that the nature of simultaneity may become clearer.

But we should not expect such realisation if we imagine ourselves surrounded and moving in a void space. Our own thinking patterns are our most important limitations in understanding this reality. And again, we come back to the scientist's consciousness as an integral aspect of the scientific method.

Only isolation and separateness can and will ensue if our initial premise stands upon separateness. And as such, this premise is just a belief, not a proven fact of science. We are challenging, as Galileo did centuries ago, this deeply ingrained belief camouflaged as fact. The logical process itself may be flawless but if our initial premise is false the

whole edifice crumbles.

There is that which is the transcendent counterpart and physical symbol of the reality of the immanent soul. This is space: an etheric, *living* space.

A void space is as soul-less as a dead body. It is time for scientists –and for physicists in particular– to become *space biologists*, and study the living nature of space –terrestrial and cosmic. This will be a step –a giant step, indeed– in the direction of peace, mutual tolerance and right human relations. The illusion of separateness will thus disappear from the face of Earth.

Then, it will be as absurd to speak of “you” and “I” as it is now to tell our right hand “I” and our left “you”: both are informed by the same consciousness, nurtured by the same blood and perceived as simultaneous expressions of one and the same will.

That is a prime responsibility of science: to factually prove that every human being is a complementary hand of one and the same Will. And that within that conscious entity that we call Space, we all “live and move and have our being”.

PART II

Space as a Living Entity

Chapter 5: The Etheric Body

The atom has been recognised as an energy unit but as yet the energy which keeps atoms into aggregates which we call organisms and forms has not been isolated. This the mystics in the scientific world will sense and work to demonstrate during the next generation.

-A Treatise On White Magic by D.K.

There is an aspect of biology that has puzzled scientists for centuries. It is the observed capacity for organization, for ordered growth and development and for regeneration in living organisms.

The defiance to the second law of thermodynamics that this order implies has fascinated great minds. Theilard de Chardin saw in it evidence of a transcendental purpose. More recently, Nobel Prize laureate Ilya Prigogine has proposed a new understanding of time and of the concept of irreversibility.

The beauty of such order prompted the French biologist philosopher Henri Bergson to postulate the existence of an *elan vital*. His school of thought, known as vitalism, proposed that life is an irreducible principle defining its own laws, and not explained by the laws of physics and chemistry alone. Still, his best arguments are philosophical rather than empirical.

With the progress of the physical sciences, and the discovery of electromagnetic fields, new techniques of research

were made available to the biologists. But even prior to these new developments in the field of biology, there is an important historical fact that we should carefully consider. It is the Eastern tradition on acupuncture.

Modern scientific research has not found a direct correlation between the known peripheral nervous system and the systems of meridians and acupuncture points. Certainly the Western system of neurological dermatomes runs independently of the meridians. Moreover, recent electrophysiological research established unique electrical properties at exactly those defined by traditional acupuncture. There is little doubt among the educated Western scientists that it works in trained hands. The enigma is how.

The most accepted mechanism (by Western standards) is the mediation of opium-like substances endogenously secreted by our bodies, called endorphins. But an even more important question has remained unanswered. How were the points and meridians discovered in the first place? The Chinese did not have our modern instrumentation to detect the electrical properties of such points. And they do not follow known anatomical rules. Therefore, how were they found?

If we rule out advanced technology, and that seems reasonable, such system of meridians and points had to be identified by either sight or touch. Somehow, those who initially ascertained such points were seeing or sensing something that we are not aware of. Is this part of a non-physical blueprint that might explain the organizational properties of living organisms?

The search for such blueprint has produced tangible results. Pioneering efforts along this line were made by Dr. H.R. Burr, past Professor Emeritus at Yale School of

Medicine. He was a Neuroanatomist profoundly impressed by the ordered pattern apparent in the nervous system, right from its embryogenesis. It was difficult for him to accept chance as the basis of the genetic mechanism that engineered such order and beauty. He suspected the existence of an "electrodynamic field" which would serve as the a blueprint for physical growth and development.

After overcoming what seemed to be insurmountable technical difficulties, in a collaborative effort with physicists at Yale, Dr. Burr produced a reliable instrument to measure the "electrodynamic potentials" surrounding every living organism. This "high impedance voltmeter" –as they were technically called– specifically measured "pure" voltage potential differences near (not on) the skin of living subjects. Such instrument did not measure electric currents as is the case of the electrocardiogram and the electroencephalogram. They measure difference in voltage within an electric field not related to skin conductance.

With this instrument, Dr. Burr found a reliable and highly reproducible method of correlating, but most importantly, of forecasting physical ailments based on the results of his findings. His papers were published mostly in the *American Journal of Obstetric and Gynecology* and the *Yale Journal of Biology and Medicine* from 1935 to 1953. He also published in *Science* and other prestigious professional Journals. In most cases, he presented group of cases confirmed by biopsies and other pertinent laboratory evidence.

In a remarkable experiment due to its theoretical implications, Dr. Burr could forecast the growth axis of an egg field prior to fertilization by measuring its electrodynamic field. The significance of this experiment consisted in his ability to actually change the growth axis by modifying the surrounding electrodynamic field.

The reaction of the scientific community to his findings is very well exemplified by this note. In 1962, Dr. Leonard J. Ravitz presented to the New York Academy of Sciences an exhaustive paper on his research using Burr's techniques titled *History, Measurement, and Applicability of Periodic Changes in the Electromagnetic Field in Health and Disease*. Fifty three pages of extensively documented findings with one hundred fifty three references. After the presentation, the chairman made the following remarks: "Dr. Ravitz's measurements are of an electric field only and he makes no measurements of any magnetic component... Dr. Ravitz rejects the usual explanation of the potential so measured as being due to electrode effects, ion diffusion, organ activity, and so on and interprets them as an 'electrodynamic field' of unspecified origin which has basic significance for the whole organism". Period.

In summary, the position of the scientific community is that such fields are effects, even artifacts, rather than causal factors in biology. The logic is: if it can be an effect, it is an effect. But no research is presented to substantiate such position.

Another interesting perspective to this field of research has been provided by Dr. William Tiller, Professor of Material Science and Engineering at Stanford University, California. Dr. Tiller has proposed that the etheric dimension of being is related to what he calls "negative space-time energies". According to his model, it is here that the link between mind and the physical plane takes place. Again, a multidimensional space is advocated and the etheric blueprint is given a causal role.

Most recently, British biologist Rupert Sheldrake has advanced his hypothesis of "Formative Causation" (*New Sci-*

entist 18-6-81). It proposes that organisms are regulated by invisible organising "morphogenetic fields". Such fields serve, according to Sheldrake, as blueprints for form and behaviour. He postulates a mechanism of "morphic resonance" through which "action at a distance" and across time becomes possible.

Sheldrake presents evidence from the fields of chemistry and animal behaviour, among others. A most suggestive finding in the review that he conducted of the scientific literature is one researched by psychologist William McDougall at Harvard in the 1920's. Though at that time disregarded as an "outlier", Dr. McDougall found that successive generations of rats "inherited" learned behaviour, *i.e.*, learned quicker at each succeeding generation. Clearly clashing with prevalent genetic theories, the results, though independently confirmed, were disposed of as genetic inheritance. But genetic (Lamarckian) inheritance has been ruled out by further experimentation.

Still, what caused subsequent generations of rats to learn quicker if the genetic mechanism had been disproven? This question, as Sheldrake very well points out, has remained unanswered since. Again, what does not fit our preconceived notion of reality is ignored but not scientifically disproven.

What is the real importance of proving the fact of the etheric body?, we may ask. As Dr. Tiller hints, the definite establishment of the fact of an etheric body is closely related to the discovery of higher dimensions of being inscrutable by our present modes of understanding. The individual and collective expansion of consciousness that will ensue from the factual realisation of an etheric counterpart in Nature are urgently needed if we are to avoid the insane destruction of life on this planet. The etheric

body is, in synthesis, the outer symbol of the soul that spiritually links man with man, and man with Nature.

There are even more practical applications of this knowledge, as in the field of preventive medicine. The fact of the etheric body will definitely uplift the idea of disease etiology to the psychological level of causation. As Dr. Burr envisioned, preventive measures would be instituted even prior to the occurrence of physical symptoms, a true kind of primary prevention.

But how is this realisation possible? Anthropologists tell us that the evolution of color vision has been a relatively recent development in the history of the race. The systematic lack of mention of some specific colors in some Greek classics has been presented as evidence supporting such hypothesis, if we rule out the possibility that only the authors themselves were color blind. If that is possible, why should we assume that our evolutionary history has stopped? Are there still further evolutionary adaptations that the race should undergo?

The development of the etheric vision on a mass scale seems to be a logical next step in this regard. In support of the hypothesis that etheric vision is already manifested in some members of Humanity may come the research of Dr. Stephen Philips (Cambridge, England). He has keenly demonstrated that if you multiply by two the number of "Ultimate Physical Atoms" (U.P.A.) for each element as reported in *Occult Chemistry* (clairvoyant research by Besant-Leadbeater in the 1900's), and compare this figure with the number of quarks postulated by modern science in each atom but multiplied by three, we obtain a very high correlation of predicted quarks per atom. It is likely that the quarks represent part of the etheric substance of the atom.

But it would seem unlikely that such biological development would occur at a collective level without a psychological counterpart: the psychocentric revelation of the soul, of which the etheric body would be just its outer symbol. Such etheric vision would manifest in a multidimensional state of consciousness that allows the perceiver to transcend time and grasp space in its essential livingness. Only then, would the concept of true brotherhood be redeemed, and present itself to the consciousness of the scientist as the most elementary fact of Nature.

After that realisation, it would be impossible for any scientist in any nation to turn back and prostitute his or her talents in the interest of separative, militaristic endeavours. Instead, the scientists would also “beat their swords (of intellectual prowess) into plowshares”.

PART II

Space as a Living Entity

Chapter 6: On Brotherhood And Its Scientific Foundation

There is an aspect of electrical phenomena which produces cohesion, just as there is an aspect which produces light. This has not yet been recognised... One of the imminent discoveries will be the integrating power of electricity as it produces the cohesion within all forms and sustains all form life during the cycle of manifested existence. It produces also the coming together of atoms and of the organisms within forms, so constructing that which is needed to express the life principle... This second aspect of electricity... will be released in fuller measure during the Aquarian Age... One of its earliest effects will be the increase of the understanding of brotherhood and its really scientific basis.

-Esoteric Psychology I by D.K.

Brotherhood is that Promethean Fire which alone can save us from the fires of separateness now raging throughout the world. Brotherhood may not only be present in the wishful imagination of well intentioned idealists, but it may be a *fact* in Nature.

We have challenged the validity of orthodox notions of objectivity in science in both epistemological and empirical grounds. And we have presented evidence, at least suggestive, of the existence of a Reality of a different order: call it the spatial ethers or higher states of consciousness. This Reality knows no separateness. And with the existence of an individual and collective etheric body as a mediator between the so-called spiritual and material worlds, the nec-

essary chain of causation seems complete.

Many of the unanswered questions that we have raised are coming from the very same field of science. When science has ventured itself to the study of the sub-atomic world, it has necessarily touched the surface of that dimension which underlies our physical perception. This is really the ultimate promise of this Neo-Copernican Revolution in science, the eventually full release of the energy within the atom, safely and as planned.

It is our contention that such release is inseparable from its psychological counterpart. In a world so used to mechanical, detached manipulations of natural phenomena –such as the conception of a human life–, this contention may seem both naive and ridiculous. But there is indeed a psychological counterpart to the release of atomic energy. This is the release of the creative powers of the soul. To this imminent realisation we have referred to as the *Psychocentric Revelation*.

The physical sun was acknowledged to be the center of the universe five centuries ago. The nucleus was discovered to be the center of the physical atom early this century. In the same way, the soul will be acknowledged to be the center of what we call now the subjective and unconscious realm of experience. With that center established, a truly psychocentric source of light, and love, and power to Humanity, the realisation of brotherhood will be an inevitable consummation.

But when we speak about the “scientific foundations” of brotherhood, are we implying that it is possible to exoterically prove the existence of the soul? The revelation of the soul is certainly behind any attempt to prove the fact of brotherhood. But it is utterly important to realise that to

prove the existence of the soul it is not necessary to prove it in its own plane.

We have seen that there are two approaches to science, the tri-dimensional exoteric and the multidimensional esoteric. Even in the orthodox scientific community, we may ask, who has factually perceived the physical atom, for instance?

The atom of the physical sciences has been an established, irrefutable fact since Dalton, but so far, no physicist has been able to directly perceive it in its own plane. We have correctly inferred its existence beyond any reasonable doubt, but its real nature has remained esoteric to the exoteric scientific method. Quite possibly then, the multidimensional (esoteric) scientific method will still be required to factually recognise the soul even after it be 'proven' by irrefutable, "objective" inference.

Impending discoveries in the field of electricity may provide much "irrefutable inference" as to the existence of the soul. The cohesive aspect of electricity, which is mysteriously related to the all-inclusive life of the soul, is naturally linked to its healing properties. Healing may be understood as a restoration of integrity and cohesion to a previously fragmented condition, both physically and psychologically.

The study of the healing properties of electricity probably dates back to the Egyptians and Greeks, but it was Scribonius Largus (46 A.D.) who first recorded the use of electric eels for therapy. In the 18th century, Richard Lovett's *Subtile Medium Proved* (1756) and Methodist Church co-founder John Wesley became influential forces promoting the use of electricity for medical treatment. We should note that Wesley interpreted this "subtile fluid" as the soul of the

universe.

The therapeutic uses of electricity have recently received increasing attention from the scientific community. Transcutaneous electrical nerve stimulation (T.E.N.S.) is now an accepted modality in the treatment of pain. Also, the use of pulsing electromagnetic fields (PEMFs) and direct current stimulation for the treatment of delayed and nonunion fractures has been reported in Orthopedics.

These electro-physiological effects may need to invoke some kind of blueprint upon which the physical body is organized. Electricity applied to an amputated stump would cause an animal to partially regrow its limb. The same current applied to the same cells isolated in a test tube will not organise themselves into a new organ. There are many experiments similar to this one in embryology, and so far only the chemical and physical forces in the tissues have been held responsible. But until the etheric body of all organisms be recognised by science, a full and complete explanation will be unlikely.

The cohesive aspect of electricity may be intricately linked to the properties of the etheric body. We may think of the etheric body as the medium through which this aspect of electricity will be increasingly manifested, another instance of the importance of this imminent discovery for the scientific community. As the etheric body links and binds all living organisms, Brotherhood may indeed be a *fact* in Nature.

The existence of a plan or a blueprint indicates the existence of a Planner or Thinker. The etheric body is a reflection of such a blueprint. Electricity may be its galvanizing agent.

On a microcosmic scale, we refer to this Planner or Thinker as the Soul. On a macroscomic scale, Emerson referred to it as the Oversoul. Of it the Bhagavad Gita says, "Having pervaded this whole universe with a fragment of Myself, I remain."

PART III

A Hierarchy of Life

Chapter 7: A General System Approach

Hylozoism, when philosophically understood, is the highest aspect of Pantheism. It is the only possible escape from idiotic atheism based on lethal materiality, and the still more idiotic anthropomorphic conceptions of the monotheists; between which two it stands on its own entirely neutral ground.

-The Secret Doctrine by H.P.B.

The *Encyclopedia Britannica* defines hylozoism as a philosophical system “that views all matter as alive, either in itself or by participation in the operation of a world soul”. The notion of “Space as an Entity” is in accord with this definition.

We have already considered the horizontal attributes of a space ensouled with etheric substance. These are unity, synthesis and brotherhood. The etheric substance becomes the living blood that nourishes different parts of the same organism.

But in considering the whole organism of which our individual consciousness is just a part and partial reflection, there is still another aspect that warrants careful consideration: a vertical component. At the individual level, we have already encountered this vertical factor: the Soul. We are now concerned with the corresponding factor at a collective level.

In fact, this vertical approach is an integral part of the Gen-

General System Theory stemming from the field of theoretical biology. This theory predicts the existence of informational “blueprints” that cannot be reduced to the laws of the parts. Such blueprints, the theory predicts, are necessarily of a higher order or dimension. Otherwise, we would be violating the most basic tenet of this theory: that systems are not additive, i.e., that the whole is more than the sum of its parts. Furthermore, the General System Theory predicts a hierarchical organisation of systems.

We have plenty of evidence coming from the field of science that nature behaves as predicted. Sub-atomic particles organise into atoms; atoms into molecules; macromolecules into unicellular organisms; cells into tissues and so on until we define an organism. And organisms group together to form even more complex systems.

But what the theory does not provide is an answer to the following question: Is there a consciousness at those different levels of organisation? We have seen how crucial this question is for the problem of simultaneity in relativistic terms. The theory predicts information of a different order at each level of organisation. Why should not we expect a consciousness of a different order too?

Such possibility is not precluded within the framework of this modern theory. Furthermore, the experimental findings in the field of quantum mechanics and the research tools used by modern science previously reviewed strongly suggest the necessity of such super-conscious states. Although the present state of knowledge in the scientific field does not allow us to definitely assert the existence of these more inclusive states of consciousness, findings such as those coming from the field of modern physics do allow us to exercise our intuition and to apply the Hermetic principle, “As above, so below”.

The conscious nature of our planetary life, and its different kingdoms, could be the ultimate experiment to be conducted by inspired scientists. In the same way that our self-consciousness contains myriad of atoms, cells and tissues, our planetary life may contain within its “ring-pass-not” myriad units of consciousness. Of these, we human beings –individually and collectively, as a kingdom– are integral part.

Humanity as a whole may be a conscious organism endowed with will, consciousness and material form. It may not be isolated from other even more inclusive organisms: the planetary life, the solar system, the cosmos.

Could such realisation shatter our very individual essence? We should not expect an abrupt change from our ordinary state of self-consciousness as we transition toward this superconscious state. It would go against common wisdom and, most important, against the Law of Evolution. Still, that does not necessarily mean a constant, steady process.

Even modern thinkers in the field of Biology recognize the fact that evolution alternates between periods of sudden changes and of slow progress. Sudden changes are usually preceded by a long process of painstaking preparation, but, as in normal child development, the eventual progression from one state of organization to the next evolutionary step is a natural outcome of the evolutionary process. This progression creates a chain that links the smaller with the greater, the less inclusive with the more inclusive, the lower with the higher, in brotherly communion. To this chain of progression of ever wider growth in consciousness, and the attainment of ever more inclusive states of organization, we call the *Hierarchy of Life*.

No statement grounded in our ordinary consciousness can accurately describe what actually transcends our ordinary tri-dimensional understanding. To attempt to do so would violate an essential postulate of the General System Theory: the irreducibility of more inclusive levels in terms of its parts. The existence of such gradation is guaranteed by the additional *information* that such more inclusive levels inevitably contain. They are *in-formed*, i.e., their form is infused, from more inclusive levels of understanding.

Is it possible to dissociate knowledge from consciousness? There may not be any information, or any knowledge whatsoever, without a consciousness to apprehend it into a coherent, organic whole. To dissociate knowledge from consciousness would be equivalent to think in terms of waves without a medium, a concept that is currently *erroneously* accepted by a modern science postulating a void space.

There is a coherent impulse behind any wave of energy. Impulse and medium are as distinct as day and night, and yet, they represent two sides of the same reality. To this coherent impulse underlying all informational systems we call Purpose.

When such a higher Purpose is revealed from the higher organism that includes ours, making our apparently separate wills an integrated whole, this revelation may be called a transcendent realisation of God by its own immanent Presence within each human being.

What stands revealed is nothing less than the Plan: the information system within the Mind of God, as it unfolds within the hylozoistic *Hierarchy of Life*.

PART III

A Hierarchy of Life

Chapter 8: The Evolution of Consciousness

Sioux Prayer of Passing

*Never the spirit is born.
The spirit will cease to be never.
Never the time when it was not.
End and beginning are dreams.
Birthless and deathless and changeless
Remains the spirit for ever.
Death has not touched it at all,
Dead though the house it seems.*

-Quoted in Dr. Kubler-Ross's
On Children And Death

We are integral part of Nature and of the planetary life that informs it. We are subject to its laws, in the same way that an atom is subject to molecular laws, molecules to the laws of the cellular life, and so on.

It would be useless to propose the existence of gradual expansions of consciousness corresponding to different levels of organization if we lack an adequate mechanism to explain such process: reincarnation.

There is self-evident law in Nature: there is no death, no ultimate death. Death to the individual unit may seem as a sunset, but, from a higher perspective, the sun never sets.

Likewise, the winter may seem to be the end to units of life subject to this cyclic law. But, from the more inclusive perspective of Nature, is it considered death? Why should we be different from Nature? Why should not we be subject to its cyclic law of seasonality: Spring, Summer, Fall, and Winter?

The fact that a blooming flower does not individually remember the last Summer does not make such event unreal in the memory of Nature. Moreover, to postulate the existence of death would necessarily breach an essential law readily observable in Nature: the Law of Economy. Every human being would be starting from the zero level at birth, except for the social environment of the epoch. To start anew each time, without regard to any past accumulation of experience, would be very difficult to justify in the light of how Nature really works.

A fact that strongly challenges this misconception of finality is the existence of geniuses. When biologists are asked to explain the existence of the most beautiful flowers on Earth, they –and we agree– discard the creationist view, and postulate the work of evolution. But when the same scientists are confronted with one of such flowers in the human kingdom –a genius–, most resort to chance, sheer chance as an explanation. Chance has become the creationist God of science.

There is certainly an evolutionary process, and for this discovery Humanity should be grateful to the pioneering efforts of scientists. But such evolution may not be circumscribed to the material, physical world. Underlying such physical evolution there may be an even more meaningful process of growth in the subjective realms. It may evolution of consciousness into ever more inclusive states of being that really gives meaning to life on Earth.

We become progressively conscious of our little self, our family, our group, Humanity, the planetary life, the solar system, the cosmos... And it is unlikely for this complex process to occur in only one lifespan. It can be certainly recapitulated, as in the lives of the Great Ones: Christ, Buddha. But behind Them lie many lives of gradual, almost silent progress.

Some may accept this premise –the evolution of consciousness– and still give priority to the evolution of forms. But according to the General System Theory –and plain common sense– a lower level of organization can never fully explain a higher one.

Therefore, the evolution of consciousness seems to be the logical alternative to the process through which the vertical dimension of Reality can be truly *ascended*. Such evolution is indeed a most economical way of assured progress toward freedom, without loss of any gained experience.

A process of evolution in consciousness would be impossible without a reservoir in which all experience is accumulated, both collectively and individually. The very same concept of evolution implies an ever growing base upon which to launch further advances. It is the Soul –transcending space and time– that logically serves as the repository of this gradually accumulated experience. How else to explain, for instance, the phenomena of the creative genius after all genetic and environmental factors have been accounted for?

Evidence is being rapidly gathered presenting the Soul as a source of wisdom guiding both patient and psychologist in psychotherapy. Jungian psychology acknowledges the existence of an inner, higher self. In studying the intricacies

of the multiple personality disorder researchers have identified what they call "Inner Self Helpers", psychological entities capable of guiding the clinician in the right course of therapy. Where is this wisdom coming from?

Recent advances in diverse fields, such as psycho-neuro-immunology, shed light on whether it is the mind/soul or the brain the source of this wisdom. When a multiple personality disorder patient shifts personalities, the allergic sensitivity to various stimuli may change too. Dermatological reactions appear with surprising swiftness. In general, these patients present a quicker healing response, suggesting that the energy flow at Soul levels is more accessible. Of course, all these findings may be readily dismissed by most as effects of neurohumoral secretions produced by the brain. But, again, we would be transgressing a basic premise of the General System Theory.

To some it may seem a childish and fancy idea to postulate a Soul and a very simple process of reincarnation to explain what the exoteric scientific method has been unable to fully explain so far. Simplicity may be too difficult for many modern, complex minds. The need for a simpler approach to Reality may lie behind Christ's injunction to become as little children to enter into the kingdom of heaven.

PART III

A Hierarchy of Life

Chapter 9: Our Elder Brothers

The fact of the Hierarchy is to many thinkers an established fact; the hypothesis that there may be a Hierarchy is a widespread recognition... The Hierarchy has been invoked and its Members are ready for a great "act of evocation", of response to the invoking sound of humanity... Thus is the chain of Hierarchy only a life line, along which travel the love and life of God, from Him to us and from us to Him.

-The Rays and the Initiations by D.K.

There is an innate, deeply rooted, spiritual instinct in every human heart to aspire, to strive and reach toward a given reality that it may perceive as greater than itself. It is the spiritual equivalent of the heliotropism found in the vegetable kingdom.

But the greatness factor invoked has nothing to do with quantifiable material proportions. Even the smallest light-emitting device would produce the heliotropic response in a plant placed in a darkened room. This greatness factor is more related to the instinctual recognition of the fact that the "sender" (greater) and the "receiver" (lesser) share the same life at different levels of containment. Such terms as "greater" and "lesser" clearly are utterly inappropriate to the plane wherein this essence of life manifests. But this manifestation requires a chain of relationship between the more inclusive and less inclusive parts of the whole. It is, again, a manifestation of a *Hierarchy of Life*.

Some will undoubtedly argue that being defined as an “instinct”, even present in plants, this attitude may be a very primitive need of human beings. Furthermore, this very need may be thought of as prompting human beings to create, out of their imagination, chimerical beings to fulfill such necessity. The historical anthropomorphic evolution of the concept of God, and the Olympian and other mythological deities, might be brought up to sustain this argument.

But, is the fact the real existence of the sun in any way denied by the need of the planet for its sunlight? Does our need for the sun in any way disprove its existence? Need, and the reality of that which satisfies it, may and do indeed coexist in Nature.

On the other hand, modern commercial practices have familiarized us with the fact that human needs can be created artificially. Thus are artificial demands created to stimulate the human power of imagination to satisfy them. But this capacity to create and eventually satisfy its own need cannot be proposed as psychological mechanism whereby Humanity creates its own God and deities.

Natural, instinctual needs, unlike artificially created ones, prove *a priori* the existence of that which is needed. What would Nature establish a need for if unable to assuage it? Hunger proves the existence of food. Sex proves the existence of a complementary mate. Self-preservation proves the existence of life. Inquiry proves the existence of knowledge. Self-assertion proves the existence of the self. And the herd instinct proves the existence of that group to which every human being in brotherly solidarity naturally belongs: Humanity.

There is a most basic natural human need, as can be appre-

ciated in the hierarchical organizations of ancient cultures, such as the Mexican and Peruvian native Indians, the Egyptian and Mesopotamian cultures, and more recently in the institution of the monarchy. This proven historical need of mankind to recognize the existence of a Hierarchy, although many times distorted, likewise suggests to the intuitive mind the existence of Those Who, through many cycles of tests and trials, have attained the sufficient mastery over themselves to serve as our Guides and Counselors. Even in modern democracies we see the phenomenon of a public in search of so-called 'celebrities' to fill out the emptiness left by a flat perception of reality.

The existence of a Hierarchy of Guides is but the logical consequence of the process of evolution in consciousness already alluded to. The exclusive aspect of excellence, considering some better or worse than others, is but a distorted reflection of a true concept of growth in experience and love-wisdom throughout many lives. What seems as "better" to a discriminating sense may really be *older* to a more comprehensive vision.

What betrays the falsity of the more superficial sense of excellence is its separative nature: some are "above", and others "below". But it is the dimension of Time that truly provides the clue for real excellence. Excellence and Goodness are inextricably related, and of these our wise Elder Brothers are the true representatives.

Spiritual aspiration and striving –so beautifully and reverently symbolised in the vegetable kingdom– produce recognition of states of consciousness unimaginably more exalted and perfected than ours. And still, such Beings are evolving toward ineffable attainments of perfection.

The theoretical speculations as to multidimensional states

of consciousness have their concrete and factual expression in this spiritual Hierarchy of the planet. To this kingdom we –Humanity– are heliotropically attracted.

The Elder Brothers of the race stand as factual evidence of our own eventual achievement beyond, much beyond, armchair speculative thinking. The *Psychocentric Revelation* would be incomplete without their physical presence on Earth. They represent to Humanity collectively what the Soul represents at the individual level. They are literally the intermediary Soul of Humanity.

The pain and anguish of the last War have evoked Their response. They certainly are on Their way and yet with complete respect for our essential freedom. For there can be no real progress without such freedom. We, Humanity, set the time.

A vanguard has already begun its deployment. It is comprised of progressive thinkers of the human race gathered from all branches of human enterprise. They are attuning their sensitivity to the vibrations of their Souls.

Every man and woman in every country who is working to heal the breaches between people, to evoke the sense of brotherhood, to foster the sense of mutual interrelation and interdependence, and who sees no racial, national, or religious barrier, is part of this vanguard: *the New Group of World Servers*. The striving flame of aspiration –aspiration in the service of Humanity– is very much alive and vibrantly present in this pioneering group. They are, in fact, the vanguard of the Group Avatar that will establish the awaited Kingdom of Souls on Earth. And their motto cannot be more universal: THE GLORY OF THE ONE!

Epilogue

One of the things the Hierarchy at this stage is seeking to do is to retard (the) awakening of the mass of mankind to (the) realisation (of the etheric plane)... The war was a great occult event and caused a vital change in many of the plans and arrangements of the Hierarchy. Modifications have been necessitated and some events will have to be delayed whilst others will be hastened.

-A Treatise On Cosmic Fire by D.K.(1925)

... a certain scientific discovery...of such moment (will be made) that our present scientific inhibition in recognising the fact of the soul as a creative factor will disappear. This discovery will be part of the acknowledged facts of science by the year 1975.

-The Externalisation of the Hierarchy by D.K. (January, 1938)

Humanity is not following a haphazard or uncharted course. There is a Plan. Foremost within this Plan is the growth of the group idea with a consequent general emphasis upon group good, group understanding, group interrelation and group goodwill.

We have attempted to demonstrate the living reality of this vision –a Plan– as it precipitates in the collective mind of Humanity, and in the scientific community in particular. We have also tried to provide a wide significance to the word “spiritual” as synthesis, inclusiveness and brotherly communion.

Two main ideas are developed in this monograph: Brotherhood, and Soul-consciousness. They represent the hori-

zontal and vertical components of a life of service. And we have seen how the very fabric of the scientific endeavour is intimately interwoven by these concepts. Furthermore, the subjective revelation of the Soul was related to two imminent objective realisations: the factual recognition of the etheric plane, and the presence of the spiritual Hierarchy of the planet.

Finally, a dated prophecy has been selected as to an imminent discovery in the field of science, the significance of which is left to the passage of time to truly assess.

END

Appendix A [© 1993]

A New Scientific Method for a New Human Consciousness: Participant Observers, Predictable Causes and Uncertain Effects

The practice of the orthodox scientific method is based on some principles that have proved valuable in the history of humanity to manipulate and control our physical environment. The systematic use of “common sense” in accumulating empirical, *objective* data out of which valid causal inferences could be drawn lies at the heart of orthodox scientific method.

But, what is *the* scientific method? We cannot begin to address this question until we also address the epistemological assumptions related to our notion of *facts*. Two schools of thought have clashed on this subject and are modernly represented by two fundamentally different paradigms. The **positivist paradigm** promotes the belief that *objective facts* exist outside the observer's consciousness as things that can be analyzed into logical categories using quantitative and experimental methods of research. The positivist dogma asserts that quantitative methodology is the *only* valid means to practice legitimate science.

The **phenomenological paradigm**, on the other hand, promotes the belief that facts are established in consciousness as a result of inherently subjective experiences that can be synthesized into meaningful patterns using qualitative and experiential methods of inquiry. The phenomenological dogma asserts that decontextualized objective facts are nonexistent, and that even if they existed, would be meaningless.

Any definition of the scientific method will hinge on our

belief in either one of the two epistemological paradigms. It is possible, however, to avoid dogmatic stances and still understand that facts are the result of experiences structured by some perceiving consciousness.

A fact is essentially a subjectively **validated** experience. Whatever we accept as a fact is an act of interpretation governed by the frame of reference upon which our senses have been structured. When most people share the same subjective frame of reference we call that an *objective* fact. That is, given a *standard* subjective frame of reference we should expect minimal inter-observer variability and, hence, the apparently “objective” nature of an observation. As the Sun seems to revolve around the Earth, so the notion that “objective” facts seem to exist apart from the observer seems to be supported by our daily experience. Our “common-sense” regards minimal interobserver variability as validity. However, most scientists would object to this notion because minimal interobserver variability is actually reliability (repeatability) and not validity (absence of bias or error). The “fact” that the Sun rises and sets every day may be used as a reliable indicator to support geocentrism but nonetheless does not validate it.

Types of scientific studies

Scientific studies may be classified as either descriptive or analytic. Descriptive studies focus on the “who” (person), “when” (time) and “where” (place) of a particular occurrence; analytic studies focus on the “how,” that is, on how strongly is a putative cause related to an effect after considering potentially confounding factors and effect modifiers.

Beyond these two classical approaches there is a third, syn-

thetic, multidimensional approach: transcendental research. Transcendental research focuses on the *why* events occur, a realm usually reserved for metaphysicians.

Right observation is necessary to conduct good descriptive studies; both right observation and right inference are necessary to conduct good analytic studies. Right observation, right inference and true intuitive insight are necessary to conduct *synthetic* or transcendental research. These three scientific skills are also necessary conditions to achieve ultimate liberation from the bondage of error –the goal of transcendental research.

Transcendental research is necessarily related to the process of knowing (epistemology), a realm usually reserved for philosophers. Transcendental research methods allow the ascertainment of predictable causes and uncertain (probabilistic) effects in nonlinear, dynamic ways. Ultimate (but usually *unmanifest*) causes and *radical* observations are sought to explain individual and collective patterns of occurrence: predictable but unmanifest causes and uncertain, freely willed effects.

B. Causal relationships

The search for true and causal relationships may be traced back to very ancient traditions. Right observation allowed the Great Teacher of the East, Gotama Buddha, to describe the most fundamental pandemic to afflict past and present humanity: the pandemic of *pain* and *suffering*. Physical pain, as in illness; emotional pain, as in anguish; intellectual pain, as in doubt, have always been poignantly crucial to human experience.

Right observation and right inference also allowed Gotama Buddha to identify *ignorance* as the root-cause, and *attach-*

ment to ephemeral circumstances as the intermediary factor, responsible for human pain and suffering:

IGNORANCE *** ATTACHMENT ***** PAIN.**

Gotama Buddha's Eightfold Path to attain ultimate liberation from pain and suffering resembles a modern scientist's catechism: 1) right understanding of causal relationships, 2) right thinking, 3) right speech, 4) right actions, 5) right living, 6) right labor, 7) right vigilance and self-discipline, and 8) right concentration. *Detached*, unbiased observation of occurrences has always been considered essential in the practice of the scientific method.

Right observation, right inference and true intuitive insight allowed that Great Teacher of the West, the Christ, to take a step further and show us how the redeeming and uplifting power of *love* may *reveal* the world of spiritual perception, of truth and divine ideas. The combined work of these two great Teachers of humanity has permitted the pouring in of the light of reason (Buddha), and the intuitive recognition of truth that only love reveals (Christ). It was deep and abiding love for the human race that allowed an Einstein to scientifically express one of the most transcendental truths ever revealed to humanity: ALL IS ENERGY.

The transcendental scientist must be detached from biased structures of perception, but never from the facts that inform reality. The transcendental scientist, as a *participatory* observer, must be identified with the very roots of the real in order to attain true intuitive insights and make valid inferences. Intuitive love is the way through which true and total subject-object identification is made possible.

C. Validity and error: the battle between good and evil.

The goal of the scientific method may be broadly defined as the discovery and identification of causes, the knowledge of which would allow us to prevent the occurrence and recurrence of undesirable events. In order to make valid (good and true) observations and inferences, scientists need to minimize (bad and evil) error. Two types of error are to be considered: random error and systematic error.

Random error or inexperience is the influence of chance on our scientific judgment when analyzing the “reflections” of a true reality. These reflections are called “samples” by statisticians, and “shadows” by Platonic philosophers. Inexperience is usually overcome by observing a large number of occurrences. However, even a large number of occurrences may mislead an observer if: 1) the observed sample of occurrences is not representative of the whole universe of occurrences under study, or 2) the quality or depth of information obtained from each occurrence is not comparable to all others. These are instances of systematic error –also called *bias* in scientific parlance– that should be minimized in the earnest quest for the Truth. Triangulation, the combination of multiple observers, theories, methods and data sources, is an alternate *qualitative* strategy to reduce bias.

There is one class of bias –confounding bias– that seems particularly relevant in any discussion of the transcendental dimension of science. Confounding occurs when an observer allows an extraneous factor to misrepresent a causal relationship with an occurrence, thus distorting reality. The observer is thereby “confounded.”

D. Glamour and Illumination

In esoteric parlance, BIAS is referred to as a mirage or “GLAMOUR.” Although, technically, three classes of glamour have been described, for purposes of this essay glamour will be defined as a distorted perception and conception of the causes of an apparent effect due to *emotional* attachments to a mistaken viewpoint. Emotional glamour hinders the understanding of true causal associations among occurrences like a heavy fog distorts visual images to an observer. For instance, an untrained observer may be led to believe that events revolve around her/his personality. The notion of an impersonally conceived plan in which s/he may play a role is inconceivable until s/he renounces to her/his egocentric view of reality. Her/his judgment is *confounded* by egocentrism.

The stereotype of an emotionally detached scientist entrusted to snatch Nature's secrets is probably due to the fear that emotional (subjective) attachments may distort an observer's perception, conception and judgment. The blind randomized clinical trial is the accepted golden standard to eliminate bias. However, the Arcane Wisdom had already contemplated the potentially misleading effects of subjectivism and the *Technique of Light* (ref: *Glamour: A World Problem* by Alice A. Bailey) has provided many inquirers with the technique to prevent and eradicate bias. The *Technique of Light* consists of subjecting one's emotional nature to the *illuminating* effect of hard straight thinking, using the mind, through analysis, discrimination and right thought, as the instrument whereby glamour can be dissipated.

Meditation, or prolonged concentrated attention given to some idea, is a discipline that allows the user to focus the light of the mind to dissipate the fog of bias. Only then,

subjective, intimate contacts with facets of truth, called illumination, become possible and revelations (such as the equivalence of energy and matter) become possible. Therefore, **the notion that subjective observations are necessarily biased should be revised.** That some, even if currently most, subjective impressions *may* be biased neither implies nor proves that all subjectively validated facts are biased. The Arcane Wisdom holds that many glamours can be dissipated when subjected to the potency of the informative mind, for the mind is essentially the subduer of emotion through the presentation of FACT. For instance, we have witnessed how the fear generated by rumors, especially in emergency circumstances, may be dissipated by validated facts provided by well designed information systems. FEAR is one of the outstanding glamours experienced by humanity.

The LIGHT of TRUTH dissipates glamour. Illumination and perception of truth are synonymous terms; not abstract truth but concrete, factual and knowable truth – truth which can be formulated and expressed in concrete form and terms. However, few people have the courage to face the actual truth for it requires the ability to recognize error and to admit mistakes, and the prideful mind would not allow it. Therefore, *humility*, that adjusted sense of right proportion, becomes one of the most potent factors in releasing the illuminating and healing power of the mind.

E. Limitations related to the misappropriation of truth or the tyranny of opinions

We all know the devastating effects that authoritarianism has on the progress of civilization, as was the case of ecclesiastical authoritarianism in the Middle Ages. It was only recently that the Church officially conceded to Galileo on the matter of heliocentrism.

The danger that individuals may use powerful institutions, religious, economic or political, to impose their opinions (biased or not) on others must be readily acknowledged. Thus, the qualified usefulness of quantitative experimental methods to protect society from such danger. Some may misappropriate truth and shield behind subjectivism to evade accountability. Such is *not* transcendental science. True transcendental scientists are authentic servers of humanity who have scientifically worked within themselves to master selfishness, greed, cupidity and any emotions that may distort the expression of truth. It is imperative for us to scientifically deal with our emotions to dissipate glamour in our lives and the world around us.

F. Transcendental approach to causation

The transcendental scientist, as a participant observer, is no longer estranged from "objects" in the act of cognition. The act of cognition becomes the identification with the object's essential nature in the scientist's consciousness. It is a new and distinct awareness of a sense of simultaneous relationship between object, subject and the Whole which contains them. It is a timeless apprehension of the causal world.

As a parallel to the Heisenberg's Uncertainty Principle, the transcendental scientific method postulates the **Soul's Certainty Principle:** *the uncertainty (U) of causal knowledge decreases (in a mathematical scale from 1 to infinity) as the scientist's scope (S) and depth of consciousness increases (in a mathematical scale from 0 to 1).*

$$U * S = 1$$

The resulting constant in this reciprocal relationship is the Soul's constant, the One (1). As the speed of LIGHT is a

constant that has withstood the recent revolution in space-time concepts in physics, the Soul's constant is a symbol of that transcendent UNITY substanding whatever ephemeral impressions occupy the scientist's attention.

According to this **fundamental equation of cognition** it is only when S is maximized at unity ($S=1$ or "at-ONE-ment") that the transcendental scientist can wholeheartedly identify with the Soul's certainty of causal knowledge ($U=1$ or uncertainty minimized at unity). Conversely, unity or atonement of the part with the communal Whole is attained through minimizing uncertainty, such as controlling subjective bias. The transcendental scientist must become *rightly* integrated into the LIFE of the Whole to experience the certainty of the Soul and thus hold an *enlightened* judgment about the causal world.

Pythagoreans called the harmony of the parts with the Whole, and of the parts among themselves, the "Music of the Spheres." The transcendental scientist aspires to become an earnest student of the Song of LIFE, particularly of the *human life* in its societal, planetary and cosmic dimensions. Music, the art and science of harmonic proportions, is seen as a most aesthetic expression of the science of *right* relations, and a key to transcendental causation.

It is from an expanded state of consciousness that we may *re-cognize* the necessary simplicity of facts to penetrate true causation. The search for certainty, and thus, for true causal associations, is intricately related to our ability to *love* in the most scientific sense of the word: to understand the meaning of essential relations among parts within some organic, multidimensional Whole so that we, "being rooted and grounded in *love*, may be able to comprehend what is breadth, and length, and depth, and height." The resulting synthesis, the Pythagorean Music of the Spheres,

does not reduce the Real or causal world to the limitations of our mechanisms of perception, but, by expanding into ever more inclusive and multidimensional frames of reference, we are able to *identify* with, and thus *know* the Real... “And then shall we *know* even as also we are known.”

Thus we progress from the world of *meaning*, through the world of *causes*, to the world of *being*.

Appendix B [© 1997]

Participatory Observation: the Discipline of Spiritual Freedom

Re-cognition of our spiritual essence may be the very original purpose of human existence. The seemingly perfect but flowerless bliss of pure Being is incomplete without the fruits of experience. The “descent” from pure subjectivity to objective manifestation provides the means to consummate unconscious bliss into recognizable, and thus necessarily conscious, experiences.

The “original sin” may well be represented by the “descent” from the blissful realm of Being to the painful realm of ex-peri-ence (i.e., beyond the peri-meter of pure essence). Somehow, we lost our “freedom of being” to become “enslaved” into the wheels of experience. But why does experience need to be painful and slavering?

We will attempt to demonstrate that the answer to this fundamental question of human existence is related to two key questions about cognition (i.e., epistemology): 1) how do we conceive the world? and, 2) what is the structure of thought through which we relate to the world?

Patanjali's Yoga Sutras (sutras = threads), “the earliest known systematic statement of the philosophical insights and practical psychology that define yoga,”(1) may shed some light as we attempt to answer these fundamental questions. By “yoga” we mean “a system that ‘yokes’ one's consciousness to a spiritually liberating discipline.”(1)

Desire for conscious experience seems the logical initial point to understand the problem of human existence. Desire is a legitimate urge to seek objective manifestation,

provided that we do not “forget” who we are and why are we here for. However, true recognition is actually impossible without first forgetting our true identity and purpose. Once we forget, we lose our spiritual point of reference and we are doomed to misconceive reality as it is misrepresented to us through our senses. Misconceptions give rise to mis-identifications, the most significant of which is the illusion of separateness. Mis-identifications will inevitably take us to that “valley of sorrows” that many call the human experience.

Thus, the answer to how do we conceive the world may be that, until we recognize who are we and our purpose in life, desire for experience confounds our judgment producing misconceptions. Misconceptions lead us to mis-identifications that enslave us in pain and isolation. Patanjali’s Yoga Sutras, “an economical set of mnemonic pronouncements”(1) on the discipline of spiritual freedom, not only offer this diagnosis of the problem, but also provide a thorough analysis of the “structure of thought” that perpetuates such painful state of affairs.

Let us visualize the number 8 as a two-wheel engine: a bottom wheel turning clockwise and engaged with a top wheel turning counter-clockwise. The bottom wheel is comprised of two halves: the lower one contains memories and the higher one contains mental impressions. Likewise, the top wheel is comprised of two halves: the lower one contains the mental representation of actions and the higher one the emerging actions themselves. Finally, the point of engagement or “yoke” between these two wheels is the process of thinking, or thought, in an endless cycle of reciprocal causation with memories and actions.

We may refer to this pictorial representation of the number “8,” so significant in the Hermetic literature ($2^3 = 8$, Hermes Tris-megistus) as the “THOTH engine.” It is suggested that this metaphorical engine is symbolic of the “structure of thought” presented in Patanjali's Yoga Sutras.

We are all familiar with the expression “I think, therefore I am.” We suggest that this proposition is of impossible verification except for those initiated in the Science of Raja Yoga. To the ordinary consciousness Descartes's proposition actually becomes “I thought, therefore I was.”

To the ordinary consciousness, it is the memory or synthetic recollection of thoughts that validates the “I” identity. We may remember who we were an instant ago, but we do not really know who we are right now.

Ordinary self-awareness is a succession of memory frames (i.e., fragments of experience) presented so fast to our consciousness as to give us the illusion of a movie-like continuity. The ordinary mind uses the THOTH engine to generate the mental impressions and memories that will eventually emerge as actions in the objective world. The very “habit of thinking not only generates but preserves memories.”(1) As in movie frames, the faster we run the engine the better will be the illusion of continuity. Thirty frames per second is all it takes for movie frames to be perceived as continuous by the ordinary brain. We constantly reconstruct who we think we are.

But, what if we decide to slow down the THOTH engine until we cannot only recognize the memory frames for what they are, but can actually bring the THOTH engine to

a standstill? What if we accomplish the “cessation of the turnings of thought?” This is precisely the “discipline of freedom” suggested by the Sutras. We may thus become true participant Observers, fully integrated into the matrix of Being substanding reality, but isolated from ephemeral manifestations that enslave us. Patanjali refers to this hyper-conscious state of pure contemplation as “isolated unity.”(2)

We arrive at this isolated unity by reversing the misidentification process initiated by desire. Patanjali proposes that a way to break the painful hold of desire is to use thought to experience and overcome the limitation of thought itself. We begin to accomplish this by the practice of discernment.

Discernment may be defined as the ability to correctly choose (i.e., inter-elect) among possible alternatives of action. The practice of the modern scientific method provides ample opportunity to engage in that prolonged mental concentration (i.e., meditation with seed) necessary to develop the discerning habit. And one of the major scientific breakthroughs coming from the field of quantum physics is the apparent effect of the (participant) observer in the process of observation itself (Heisenberg's Uncertainty Principle).

Initially we practice self-defensive discernment as the immune system does: by discriminating between the self and the not-self, and keeping that information as cellular memory, called immunity, to be triggered by future events. Then, after much pain, we learn to discern between good and evil intentions behind all actions. But eventually we practice the supreme discernment: that between the Observer and the observed in the process of cognition itself. Thus is the ultimate re-cognition attained.

The practice of discernment is enhanced by becoming proficient in the complementary spiritual practices of dispassion and detachment. The three D's which initiate us into the eightfold discipline of spiritual freedom are: discernment (intellectual), dispassion (emotional) and detachment (physical). These three are the reverse images of the "passionate attachments" that ignorance (i.e., "forgetting" who we really are) begets.

Passionate attachments to seed-bearing memories drive our thoughts and actions. This is a crucial realization for us to understand our plight, and to appreciate our need for a spiritually liberating discipline. This eightfold discipline of spiritual freedom is comprised of:

- 1) Five Commandments (harmlessness, truthfulness, humility, continence and poverty), related to the Second Ray and to the Group Law of Magnetic Impulse (TSR II, pp. 164-65).
- 2) Five Rules (purification, serenity, fiery aspiration, spiritual understanding and consecrated devotion to the Soul), related to the Fourth Ray and the Group Law of Sacrifice.
- 3) Right Posture, related to the Sixth Ray and the Group Law of Service.
- 4) Right Rhythmic Breathing, related to the Seventh Ray and the Law of Group Progress.
- 5) Abstraction, or the withdrawal and subjugation of the senses, related to the First Ray and the Group Law of Repulse.

- 6) Concentration, fixing the mind upon a particular object, related to the Third Ray and the Group Law of Expansive Response.
- 7) Meditation, or prolonged concentration, related to the Fifth Ray and the Group Law of the Lower Four.
- 8) Contemplation (with or without seed), the capstone of the pyramidal discipline of spiritual freedom.

The liberated Prodigal Son, enriched by the Mother of experience, returns to the Father and says, "It is finished," because the purpose of experience has been consummated. Then, and only then, may the Observer assert the fact: I contemplate (past, present and future), therefore I AM! The Prodigal Son has thus given up all attachments. He has truly "for-given" because He was able to recognize His essential divinity in all. He has for-given the experience of pain, and transmuted it into conscious bliss, in obtaining His freedom.

Therefore, human life experienced in ignorance is necessarily painful and a true "valley of sorrows." However, there is a way to discerningly garner the fruits of experience with dispassion and detachment. This is the Way of the Omniscient Observer Who, as an all-seeing eye, in "isolated unity," recognizes His true Identity and makes it to the mountaintop of human attainment.

In the teaching of the Buddha, with its emphasis on the three D's of the Way of Release, we have the preparatory method for the three I's that the Way of the Christ reveals: individualism, initiation and identification. "That great Individuality, the Christ, through the process of the five great Initiations, gave to us a picture of the stages and methods whereby identification with God can be brought

about." (From Bethlehem to Calvary [FBC], p.17)

The Way of the Christ is well represented by His own life story: 1) birth, 2) baptism, 3) transfiguration, 4) crucifixion and 5) resurrection/ascension. The Way of Release prepare us for these death-conquering events in our own life. Christ assured us that this is an attainable goal for us because "he that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (St. John, XIV, 12)

Such dramatic representation of spiritual recognitions was Christ's task 2,000 years ago. The Christianity that we have come to know during this past "Age of the Fishes," with the call for us to become "fishers of men," is, however, a bridging religion. "Christianity is the religion of that transitional period which links the era of self-conscious individualistic existence to a future group-conscious unified world." (FBC, p.18). Thus will (individual) Freedom in (group) Service be realized.

The future is now, and to resume His task in the "Age of the Water Carrier," the Christ –the Lord Maitreya– will reappear, overshadowed by His Brother –the Lord Buddha. "Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in." (St. Luke XXII, 10) Let us thus meet in the joy of Service!

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Appendix C [© 1997]

A Mathematical Approach to Spiritual Discernment

The scientific method is a recursive process of inductive and deductive reasoning whereby we observe, infer and make statistical comparisons in order to assess causation. In the inductive phase, structured observations lead to explanatory models of reality. In the deductive phase, these models are used to predict expected observations. Discrepancies between the expected and the actual observations are used to refine the explanatory model(s) leading to subsequent predictions and observations.

This scientific process of inquiry can also be described in terms of the spiritual disciplines of Observation, Recognition and Revelation. We train ourselves in the discipline of spiritual observation in order to recognize patterns of events in life. These creatively discovered or “discerned” patterns “reveal” causal relationships among events to be tested by future experimentation.

The fundamental context of any observation, as experienced by ordinary human consciousness, is dual. The very act of observing defines the basic duality of self (Observer) and the not-self (observed). Moreover, ordinary observations are always reducible to simple statements of empirical truth or falsity.

If we assume that Truth, Goodness and Beauty are absolute attributes of Reality, then a scientific observer is constantly faced with decisions to accept or reject the truth, goodness or beauty of inferences drawn on evidence produced by the act of observation. The four possible options may be portrayed thus:

	Truth		Falsity	
Accept	correct [Tc]		error [Fe]	
Reject	error [Te]		correct [Fc]	

If an observer always accepts true propositions, we conclude that such observer has perfect *sensitivity* to ascertain the Truth. Likewise, if an observer always rejects false propositions, we conclude that such observer has perfect *specificity* to ascertain Falsity. An observer with both perfect sensitivity and perfect specificity has attained *perfect* spiritual discernment: a very significant milestone in the evolution of human consciousness on Earth. Spiritual disciplines define this stage as having attained true harmlessness: “perfect poise, a completed point of view and divine understanding.”

Short of this attainment, *imperfect* spiritual discernment may be mathematically defined as the ratio of two proportions: first, the proportion corresponding to correctly accepting true statements $[Tc/(Tc+Te)]$; and second, the proportion corresponding to *incorrectly* accepting false statements $[Fe/(Fe+Fc)]$. This ratio may called the Discriminant Ratio (DR).

$$DR = [Tc / (Tc+Te)] / [Fe / (Fe+Fc)] = Sensitivity / [1 - Specificity]$$

The greater the difference between Truth and Falsity in a given empirical proposition, the easier it would be to develop cognitive skills of adequate sensitivity and specificity to discern between them. More commonly, however, in situations where the difference between Truth and Falsity is small, the observer needs to optimize the relationship between sensitivity and specificity in order to minimize er-

rors of judgment. Many spiritual disciplines encourage the practice of “evening reviews” in which the observer reviews the experience of the day. One practical aspect of this systematic exercise is to empirically ascertain the DR applicable in different situations. The end of cycles or projects may also afford unique opportunities to brood on these transcendental matters.

Short of the state of relative perfection, human consciousness relies on *probability* statements to quantify the uncertainty or doubt inherent in decisions made with imperfect empirical knowledge. Although gambling has been documented as early as in the Gambler’s Lament of the Rig-Veda, it was not until the late 17th and early 18th centuries that the mathematical theory of probability was first developed and established. To date, no consensus exists in regard to the subjective or objective nature of probability statements. However, for the purpose of this essay, probability will be defined in its subjective dimension as the degree of an observer’s belief in the truth or falsity of a given proposition.

The foremost exponent of the subjective approach to probability has been Thomas Bayes (1707-1761). Spiritual discernment, as previously defined in terms of the DR, may be mathematically related to the observer’s beliefs by a derivation of Bayes’ Theorem of conditional probabilities:

$$\text{(Precedent Belief)} \times \text{(Discriminant Ratio)} = \text{Subsequent Belief}$$

Belief is an attitude of mind in regard to explanatory models of reality. Beliefs also influence the way we structure consciousness to ascertain “facts.” Beliefs, in the Bayesian sense, are attitudes that can be evaluated in a continuous scale from zero (meaning impossible) to 1 (meaning certainty). Short of perfect convictions (i.e., beliefs with values

of either 1 or 0), human consciousness relies on empirical evidence tested against models of reality to render judgments about events and their circumstances. This is the epistemological basis of the scientific method.

The scientific method is useless wherein certainty reigns. If a group of people is definitely convinced about the falsity of a proposition (precedent belief = 0), no empirical evidence or test whatsoever could possibly be produced to change their minds (subsequent belief = 0). This explains why ecclesiastical authorities would refuse to even look into Galileo's telescope in the Middle Ages. History has proved them wrong but their action was consistent with Bayes Theorem. Likewise, there are people today who deny *any* truth in alternative healing, astrological influences or extrasensory perception. They may be right or wrong, but scientific evidence would prove them nothing because, in their minds, such events cannot *possibly* happen! Period.

The usefulness of the Bayes approach may also be illustrated by the analysis of the extreme attitudes of credulity and skepticism. The gullible attitude of mind leads to indiscriminate acceptance of both true and false propositions. The precedent belief is set high and the sensitivity far surpasses the specificity (rendering the DR close to 1). On the other hand, the skeptical attitude of mind leads to indiscriminate rejection both false and true propositions. The precedent belief is set low and the specificity far surpasses the sensitivity (rendering the DR close to 1). In both cases the individual lacks spiritual discernment (DR=1) and does not benefit much from empirical evidence "Tested" beliefs would just mirror preconceived ones. Not much has been learned from the observation process.

The observer needs to constantly calibrate the DR or spiri-

tual discernment according to the circumstances at hand. These circumstances include both the past experience of the observer and the context of the events. In some circumstances, an experienced observer may also rely more on precedent beliefs than on “partial” or “biased” empirical evidence. But there is a well known danger in taking the position that “the empirical evidence is wrong and I am right.” The difference between a fanatic and an expert is, in a sense, very simple: both have the same attitude of mind, but one is supported by the Truth and the other is not. Many have lost their way by their inability to discern this subtle but most vital difference.

The greatest practical usefulness of the Bayesian approach and the conventional scientific method is reserved for agnostic observers. For an agnostic observer, the precedent belief in a proposition is defined by a 50:50 chance. According to the Bayes’ Theorem (2), if such an Observer is faced with scientific evidence that favors one of two choices by a 99:1 margin (DR=99), then the agnostic individual is entitled to believe in the proposition with a 99% chance of being correct ($[1:1] \times [99:1] = [99:1]$). Further scientific evidence may always adjust, or even reverse, such decision though.

As we grow in the experience of Truth, Goodness and Beauty, we learn to scientifically and spiritually discern the better from the worse in events and circumstances. We grow in humility as each new “conviction” opens unplowed fields of uncertainty. We also learn that the better of today may be the worse of tomorrow. We may thus grow in tolerance and compassion towards those who hold today our beliefs of yesterday, as we also grow in recognition of those who *know* today what we may believe tomorrow. And so on, until *we truly know*.

Appendix D

All Is Energy

$$E = M * C^2$$

(Einstein's Relativity Theory)

"Having pervaded this whole Universe with a fragment of Myself, I remain"

1. All is Energy. Energy is the One-Absolute Principle.
2. Space-Time is the first instance of this One-Absolute Principle.
3. Energy manifests in Space-Time as Planes of Light-Matter.
4. Light-Matter is the Fundamental Duality of the Manifest Universe.
5. Energy [E], Light [L] and Matter [M] are the Holy Trinity generating the Seven Planes of the One Fundamental Reality. [E, L, M, EL, EM, LM, ELM]
6. Everything cycles, involving and evolving, within the Space-Time matrix.
7. Light is the Ratio or LOGOS of Energy to Matter. Energy is always more inclusive and *substantial* than Matter.

8. Matter becomes Energy at the speed of Light in each Plane. At lower speeds, the Energy:Matter relationship varies according to the Plane of Manifestation.
9. Light is Consciousness. Light is Mind. Light is Omnipresence. Light is the Soul of Matter.
10. Evolution is the revelatory process whereby Matter radioactively releases Light to the Primordial Source of Energy. All Matter is essentially radioactive.
11. Time slows down to a standstill, and Space contracts to a Point, when the Mind vibrates at the speed of Light.
12. Indeed, all is Energy.

Appendix E

Energy Follows Thought

$$\Delta x \Delta p \geq \frac{\hbar}{2}$$

(Heisenberg's Uncertainty Principle)

"Energy follows Thought"

1. Unity is. Everything is inseparably interconnected in the Universe.
2. Love relates all that exists. Love is Pure Relationship. Light is the medium of relationship and of contact.
3. Love manifests as the force of gravitation producing relativistic curvatures in Space-Time.
4. Thought is the *radiatory*, propulsive complement of the *magnetic*, receptive force of Love. Thought-Love is the Fundamental (Mind-Heart) Duality of conscious experience.
5. To observe is to project the Observer's consciousness, which is Light, onto the Observed.
6. Light reveals Love, and Love reveals Light, in the relation between Knower and Known. Light-Love is the *substance* of things hoped for, the evidence of things not seen.

7. The Great Illusion deceptively separates the Observer from the Observed. Unenlightened participants ordinarily analyze the world into separate objects and events. Unenlightened cognition is necessarily separative.
8. Unenlightened cognition is inevitably doomed to the painful realization that, as isolated Observers, we can never KNOW the real (Heisenberg's Uncertainty Principle).
9. Enlightened cognition is the only way to truly know the Real and to ascertain true *causal* relationships among events. Thus is Divine Purpose revealed.
10. The uncertainty of causal knowledge ($1 \leq U_k < \infty$) decreases as the Observer's scope of consciousness ($0 < S_c \leq 1$) increases.

$$U_k * S_c = 1$$

The resulting constant in this reciprocal relationship is the Soul's constant, Unity. This is the **Fundamental Equation of Enlightened Cognition**.

11. The Great Illusion slowly dissipates as the enlightened Mind progressively vibrates closer to the speed of Light. Relativistic correction factors adjust the Space-Time relationship between Observer and Observed. Thus is Unity re-cognized.
12. Indeed, Unity is.