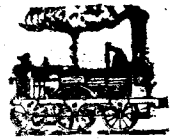


give us no more than a series of effects in reverse order and would draw us further and further away from the subject-effect we wished to study.



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

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

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

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

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

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

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

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

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

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

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

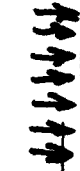
So we shall use the symbolism and terms we already have, trying to choose the sharpest, clearest, most penetrative, concise and illuminating terms we can find.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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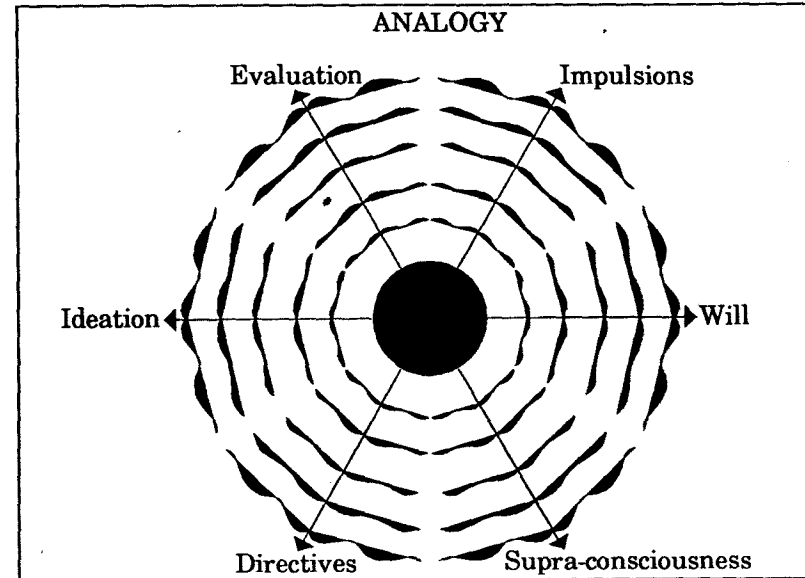


Figure 5-1

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

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

There are two extremely vital factors to remember here:

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

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

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

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



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

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

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

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

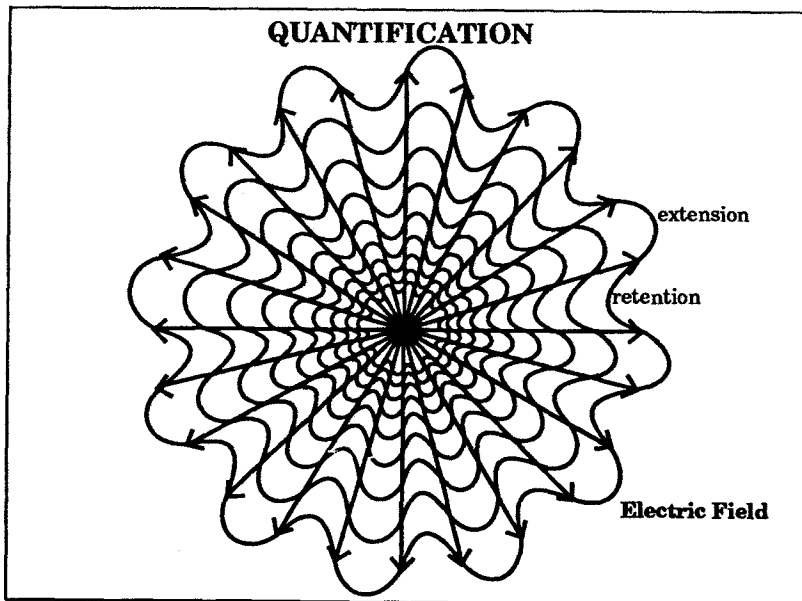


Figure 5-2.

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

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

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

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

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

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

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

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

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

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



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

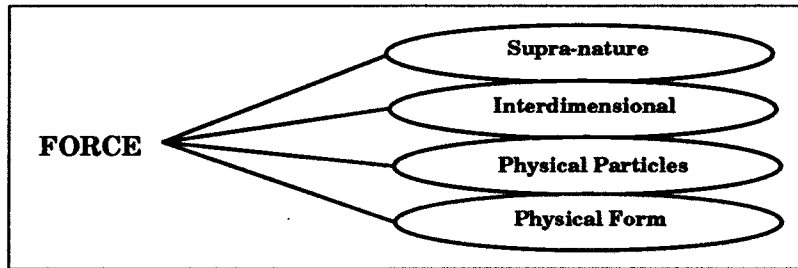


Figure 6-3

The Four Dimensions of Space and Time

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

I'm sure we know exactly what he means!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Let us summarize:

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

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

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

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

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

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

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

God exists in every particle of your being. Be respectful.

← T.A.

