1982-11-Points-of-Reference-from-DME

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Text

POINTS OF REFERENCE

From a Discussion at an Informal TAT Meeting in West Virginia

November 1982

It has occurred to me that people write books and create all sorts of philosophies and mental sciences, like psychology, and never bother to go back to a basic point of reference. And the solitary seeker who is interested in following some meditational process, is advised to "go within." But you see, those words are not sufficient. How do you go within if you do not know where "within" is? How do you go within if you do not know who is going "within?" Which train are you going to catch? Which procedure are you going to use?

We plow into many disciplines blindly. We get into books without bothering to decide beforehand our point of reference for sanity, -- our point of reference for meaning.

We do not all have the same point of reference, and I think that this unexpected difference is depicted in the biblical story of the Tower of Babel. People lost their ability to communicate when they lost a common point of reference. And this is the reason for the lack of harmony among philosophers and among different sects or schools of metaphysical endeavor.

They cannot get together because they do not have a common point of reference, they don't even have a point of reference for their private use. An instance to better understand this is the occurrence of a nightmare. This nightmare is so damned real you are hoping that it is a nightmare, in other words you realize that you are in a nightmare and you are stuck there and you may say "I hope that I am dreaming." Why?... because your whole point of reference has shifted and you are in another world, you are in another paradigm, and the definitions that you had before, the morals and mores, -- friendships... and everything else, do not apply now. They are not there, they are impossible to attain, they are impossible to relate to. Then you say "Oh in a while, I'll wake up and that will be my point of reference, -- being awake." No, you can lose your point of reference while awake. If they are marching you down the aisle to the gas chamber you are going to have a daylight nightmare and you will have confusion because of the simple fact that you do not have a point of reference, that you will not have a true value of consciousness, life or death, -- which we procrastinated defining all through our life. I think I should have brought this up years ago, that unless you have some point from which you build your entire system of thinking, -- then you accept a system of thinking. (I don't think we build one as much as we accept one.) You accept and then you have to correct, and correct and correct. At a recent meeting we popped the question and went around the room and asked, "What do you think the point of reference is?" And of course the final answer was the self, the self was the point of reference, and then you have to go back to the self and then

define what you think the self is. But you can't take -- as a fundamentalist -- take the Bible and make it the point of reference. You can't take anything that I have written and make it a point of reference. You can't even take what mother tells you. When I found out that my mother had lied to me about Santa Claus, I doubted her advice on theology. It was a healthy system of doubting, that I got into because previously I was basing my point of reference for absolute truth upon emotions. Because my mother had breasts, and fed me off those breasts, she could do no wrong. Children are inclined to accept everything that she says, and they carry that over sometimes into adulthood.

We have the chart on the evolution of energy. It started off as showing food as a source of energy, and then the body transmuted the food. This was a chain of function. This was the concept of transmutation: the body transmuted it into the flesh, -- the fat, muscle, bone, and glands. But then we had some of the transmutation of this energy going into a neural system, as through education. By inhibiting the activity of the body, by forcing it to sit in a classroom, -- it has to think of something and eventually it will think of what is on the blackboard. So the person becomes educated, he transmutes energy into another form of power. Well, when I first realized what was happening I had no knowledge of body-chemistry, but recently they have come up with the chemistry that does occur there, and what happens is, -- the body produces the substances serotonin, prostaglandins, and other neurotransmitters. I noticed that people who were able to achieve a lot were people that were able to inhibit their sexual activity, while they were studying. And also some athletes did this, -- inhibited their sexual activity for the purpose of strength. And I came to the conclusion that the Kundalini of the oriental was the equivalent of the transmutation of energy into neural energy. It does not come from the muscles, it doesn't come from food in the bloodstream, it comes from the rechanneling of glandular energy. So that we presume that if a person was a eunuch, he wouldn't be too contemplative or dynamic. I presume that he would be like a steer. A steer is a very placid creature, -- it doesn't worry too much about anything.

I recently ran into this information that prostaglandins are produced in the seminal vesicles which produce 400 tunes more than any other part of the body.

Which corroborates my idea in that if you use your testicles too intensely in practice or procreation, you are not going to produce as much capacity for thinking, and your education comes to an end about the time that you get married. You will not have any great inspirational developments in your thinking processes, and also I believe that these events trigger what I call the death gene. I think that the death gene is activated simultaneously with some sexual operation, it might not just be sex, it may be pregnancy, or the causing of pregnancy. But I believe that the human being is programmed to age. We age according to schedule, and the cornstalk begins to die as soon as the grain is fertilized. The pollen fertilizes the grain and immediately the stalk begins to dry up. I believe that consequently if we know this, -- if we realized that there are two directions that people can take.... one is taken from the psychological school that decrees that we are nothing but a body, and decrees that by biochemistry we are going to discover this fact, -- that we are just a reacting robot. The other concept or extreme attitude is that we are operating strictly according to the laws of God, or some divine creature and if He does not like what is going on he will change it. So we have to take God's behavior into our behavior-planning. So we get into infinite religions and books on guessing, guessing on what might be... tuning the intuition in on something that might be mysterious, instead of going according to facts. But I think that there could be a marriage of the two, -- both facts and intuition. But I think that when you get to the point of reference, the point of reference implies something... in other words instead of proceeding with too many purposeful edicts for humanity, it is better to first find out the point of reference, -- go for the point of reference. Of course, at the same moment that you find a point of reference you find the solution. Because it goes back to the self. If you want immortality you have to say who or what is going to be immortal. I quoted something last night that if a man forgets his infancy before his manhood is upon him, what shall we remember hence. So what am I going to remember afterwards if I am going to base it upon the physical memory? If you don't find yourself you are going to have a mistaken memory, and we will all have a different phony picture of ourselves. The idea behind that lecture (Psychology of Miracles) was that you start with your self, you start with your physical self. But as soon as you start examining that which causes your thinking, then you immediately get into a tremendously abstract or subjective self. For instance let us examine the realm of neural quantum energy. (I keep using the

word quantum energy, mental quantum energy, with which you can master a book or move salt and pepper shakers. You can twist the spoon, etc.) The mental quantum energy is capable of projecting back into the physical dimension and causing effects in the physical. This explains some incidents of healing. You can take this higher energy and project it back and rebuild the physical body of another person, and sometimes your own. But this becomes a downward vector, it becomes a downward spending of the energy. It is advisable to keep the old carcass going as long as possible but the main thing is to find the self, to find out who is surviving, if there is a surviving. So you develop what I call a neural quantum, a person with this neural quantum energy has the ability to find wisdom as well as health.

Up until now I have tried to limit my talking to facts... possibly attempting to illustrate from a point of reasoning. But we now approach the faculty of Between-ness. Between-ness is difficult to define and the mechanics of the miracles that result from the exercise of the faculty are even harder to explain.

People who read ESP cards, and come up with a score over fifty are establishing a fact about their ability to predict, and doing it in a scientific manner. If a person can predict something, scoring over fifty percent, the feat is no longer an accident or a coincidence.

However the mechanics of the feat are hard to explain, -- even for the operator. So that is like saying that we have found a Law, and the Law tells us that such operators can perceive things beyond the range of his vision, or that they can cause things to happen. The latter ability would imply that they might be creating the card's appearance rather than reading it.

If this sounds absurd, then let us note the story of Jesus and the blind man. John Ch. 9. Jesus claimed that the man had been made blind by God, so that Jesus could heal him. This explanation put Christ in the role of a fatalist or believer in a predestined event, in which Christ was a seer or prophet, but not a healer. God did the changing, -- not Christ. Yet when He was slow in providing the wine for the bridal party (in response to a request from his mother), He noted that there was a more propitious time coming up later. This would imply that He possessed a degree of expertise in Between-ness.

Joseph Sadony of Michigan was able to produce lightning. Part of his preparation involved waiting, being attentive to some inner voice, and then counting to three. This is Between-ness at its best. Counting to three is not the formula incidentally. That was Sadony's timing himself to the coming event. That little rubric in itself was a magical gesture of Between-ness to aid the mammoth display of Between-ness, or appearance of lightning.

Incidentally most of Christ's miracles do not come under the category of Between-ness. Most bore signs of being actually an energy transfer. For instance in the case of the woman who was healed by touching His garment... Christ knew that He had healed someone although He did not see who touched His garment. He felt the "virtue" leave Him. Today this manner of healing would be called zapping. A definite quantum is lost. Norbu Chen admits that his healings are done the same way, and that they are (or were) so depleting that he expected to be burned out in a few years. I have heard the comment that Jesus would have been prematurely aged, had He not been killed when He was, and this due to His energy-loss from healings.

Zapping is an expensive method for the operator. The art of prediction, and that of Between-ness do not deplete the operator. Getting back to discussion of the validity of miracles such as prophesy or Between-ness there is in both a scientific basis for their right to be defined as existing, or real. Science is basically, prediction and proof. At least those are the factors which distinguish guessing or opinion from valid relative knowledge. The same factors can decide whether subjective sciences, sociological sciences, and theology can or should be considered Real, or non-dogmatic and worthy of any authoritative role in society.

When Sadony predicted that he could cause it to lightning, or could predict within the third count that lightning would strike, and demonstrated his causing or synchronization with the event, then the two scientific factors had been supplied.

On the other hand when Thomas Aquinas attempted to prove the existence of God he did not prove it scientifically despite his use of an irregular syllogism. The syllogism was: 1) There is motion in the Universe. 2) All motion requires a mover. 3) Ergo, only God could move the Universe.

Ergos prove nothing here. Syllogisms of this sort are only suggestions. We could split a few hairs here and note: 1) That motion does not require an intelligent mover in every instance. Things are moved by the wind, by avalanches and floods. 2) If there is an acknowledged need for intellectual planning, creating and supervision in maintenance, then it could well be a large number of intelligences, not a single one. 3) The whole appearance of motion may be an illusion in space-time.

We come once more to a very important means of deciding the definition of things, and the explanation of causes for phenomena. That is a proper point of reference.

What evaluates the motion of the universe, or gives us the most scientific explanation of the Indian Rope Trick? In both cases the point of reference is Reality as validated by the senses. We make a possible error in always believing that which our senses bring to us.

It is not so good that we use public acceptance of explanations for phenomena as a point of reference. It is not good to use belief as a point of reference. At other times I have pointed out the unreliability of the senses, but I think I failed to point out that the awareness of the true nature of a hologram, mirage, and optical inadequacies presents us with the possibility that everything that we see, or think that we see, must be qualified. We must take another look. And to take another look we have to find another sense.

This other sense cannot be a physical (sensory) rendition of the physical environment. It has to be either a perfected intuition, a divine revelation or some other means of interpreting the paradigm which manifestly envelops us.

And we cannot avoid studying the mental processes, if we really wish to approach Reality. It is not enough to just take note of the apparent unreliability of the sense-organs.

I explained in the Psychology of the Observer that the mind has six types of vision. Each sensory percept inspires a vision, preceded by a projection-type of reaction. The rays that actually carry our chief contact with the universe, do not register accurately that which is out there. The retinal rods can only carry incoming colors according to the limited code of those rods.

I mentioned six types of mental visions. We do not see things. The mind sees visions which it has to perpetually purify with internal scrutiny, because we now know that we are subject to hallucinations, and psychedelic influences that accompany some perceptions. It seems that the original designer of protoplasmic consciousness instilled in it a capacity for a cursed susceptibility to emotional projections or qualifications of simple sense-impingements. Lush, green grass fills the mouth of the cow with saliva. Green is uplifting. Brown will not be so inspiring. The weak face of the female has a psychedelic effect upon the male, whose strong features have a psychedelic effect upon the female. Each sees that which his projected vision displays. Of course there is more to this self-delusion than faces. I listed the last four types of visions as being Mental Visions, meaning visions that are not the direct result of a sensory percept, such as dreams, hallucinations, intuitional contemplation, reverie, visualized but accurate prophesies, and deliberate mental projections, -- that can be seen by others (tulpas.)

THE MOVING POINT OF REFERENCE

Things which are not absolutely defined, must have a moving (movable) point of reference, which is originally a tentative point of reference, not absolutely defined itself, but which is acceptable as a point of beginning for a study.

When we say an atom is a point of reference for chemistry, we are not by any means indicating it to be an absolutely defined basis for chemistry. Future studies of the farce field theory may give unexpected qualifications to electrons and neutrons. The present knowledge of the atom has for its point of reference, -- the human senses with which we view all calibrations.

In the domain of matter -- physics and chemistry -- the atom becomes a very good point of reference. However when we begin to recognize more subjective phenomena such as force-fields, photons or celestial origins, we may have to find a laboratory procedure that transcends both the atom, and the sensory point of reference behind the atom-world.

And the crucial task immediately surfaces. We must search for a better point of reference for our Self first and for all material phenomena second, which point of reference shall explain both the Self and the nature of matter.

It is not good enough to simply say that the Self is divine and that the nature of matter is that of illusion. These are oversimplifications. The Self can be better understood by the mind, and matter cannot be denied even if a lot of evidence points in the direction of a possible alternate paradigm. If matter is an illusion, it is still a very orderly phantom, and a very powerful one capable of threatening the existence or perpetuation of what is presently considered to be the Self.

Finding a proper point of reference for subjective matters such as philosophy and the social sciences may be more important than furthering the physical sciences which at present, are little more than infinite systems of cataloguing.

The study of life after death is a subjective science, and its scope may be infinite, or infinitely simple. As I wrote in one of the books, -- perhaps this hopeless finite mind will someday develop a faculty for comprehension of infinite or absolutely real and true conditions. And if such would happen, that faculty would bear with it, a new and nearly absolute point of reference.

When such a faculty would appear, the possessor of such a faculty would have difficulty finding a language conveying his discoveries to those without the faculty. In psychic or mystical states such as samadhi, only the person in that state knows with any conviction that which was discovered. Even though a half dozen people capable of reaching samadhi knew that which the first man experienced, they could not individually or collectively produce a language which would convey to the rest of humanity that which might well be the truest definition of Reality of Self, Time and the Cosmos, (and their relationship to each other.)

And once again, I think we have to point in the direction of Intuition, as a faculty which has to be developed to get beyond the vanity of syllogisms, and the fanatic embracing of dogma for the sake of comfort.

Intuition is a magical faculty, but it is not immediately infallible. The human eye is a magical faculty also, but sometimes we have to wear glasses, or train it to recognize hallucinations as being such.

To recapitulate. In the beginning Matter was the point of reference. Matter as viewed by the senses and viewed by the mind as being Reality. We now know that the senses may not see into the final components of matter, and Reality must be defined anew. A rock is no longer a hard inanimate thing... it is a ceaseless heap and flurry of billions of racing electrons. It could be that the electron is in turn composed of microcosmic centers of encapsuled will,

Nevertheless Chemistry and Physics operate very comfortably with the atom as a point of reference. And now they operate simultaneously with other points of reference, such as rays.

The human must take the Self as the point of reference, even above benefits and advantages of Chemistry and Physics. All of the physical sciences are unfinished as long as life is undefined. Science tries to prolong life, but not to define it. The definition might put a new light on the importance of any need for avoiding death. Or it

might be the threshold for the perpetuation of indefinite terestrial, individual existence.

This brings us to the Self which we have to locate before we can use it as a point of reference, -- that is, a well-defined point of reference. The mind has improved in the ability to focus, to work with symbols, and to formulate new animate vehicles from the primitive earth and its deposits. It has used a methodical and orderly discipline.

But Intuition tells us that there is something missing. We seem to know more and more about the show, but less about the Real viewer. And the Sciences occasionally produce a vehicle like the hologram that reinforces the Intuition's indications.

Intuition itself has no science to validate that which comes mostly as feelings. To prevent the would-be intuitive man from slipping away into hallucination and superstition, it has to try to test itself perpetually in an orderly (scientific?) manner.

The exercise of the mind in this qualified state of Intuition, produces the magical state of Between-ness. Between-ness is an accidental discovery of a method to bring out a computation from the mind for which the mind had no symbols in the memory bank. Not only does it produce a new wisdom, but it produces phenomena, which in another time were called miracles.

This I am certain of, having seen the operation.

To go into details about the function of Between-ness: first I think that the operator must be prepared for years of intense research, if he or she is interested in finding answers that approach an Absolute nature. In other words it takes years to attune the mind to samadhi, or enlightenment.

However you can tempt yourself or amuse yourself with the identical formula, -- in causing lesser, mundane things to happen. You can win at cards, or cause favorable events to occur. This I have described before.

A step higher in worth, is the performance of miracles of a sort. You can heal without a loss of energy, and you can see into the minds of others. You can control the minds of others. But all of this is a waste of time.

You will be merely grabbing at the bait that will prevent you from cracking the cosmic egg, -- from transcending relative thinking.

To achieve this greatest reward, which is the finding of the Self, and simultaneously finding the expansiveness of that Self -- and finding the Reality of the Self in relation to Time and Cosmos -- you have to hitch up your harness for a long pull.

It will only take you as long as it takes to master Between-ness, -- Between-ness according to this formula.

You must will to find the Truth. Now that term is so general that the mind is apt to reject the quest as being without direction. But where would I tell you to look for the Truth? We do not begin with just reconstructing lies told to parents, neighbors and mates. Although these self-delusions will be remembered when you expect them the least. You begin by reading and studying everything that you can find on the subject of psychology and philosophy. Then give an equal period of time to the study of esoteric phenomena and claims to such, and to the compilation of phenomena not explainable by science. And then spend another period of time in thinking of nothing, or in an attempt to purge the mind from all thinking.

Set your mind against dogmatic, or political trends in mental and spiritual organizations. Set your mind against an obsession with money, pleasure or power. Because these things exist they are not evil, (except in a relative sense), but they will reduce your ability to reach your objective if you adopt them. Set your will to find the Truth or die trying, and become so much of a vector that you will actually choose death to a life style that would damn the Search.

Then when your will is set in the matter, forget about the Will and allow anything to happen that does not jeopardize your Search. And you thus become a Will-less Will-ful vector. In making decisions you must use discrimination only in extreme cases where the vector itself is threatened. In which case you defend your principles which are part of your formula.

Practice introspection. You are looking for your Self. You must begin with studying the body, even though you may suspect that the body is only a temporary shell. You cannot allow yourself to simply suspect this, -- you must prove the real relation of the body to the Self. You cannot pretend that it is an impediment to Truth. While on this planet, it is the only point of reference for your awareness until you are able to leave that body and return.

If you choose to despise the body you are making a mistake. Asceticism is less reasonable than suicide. By asceticism I mean any discipline that punishes the body. You do not need to beat the brute, -- just guide it. However on the other hand, we must not let the body interfere with the research that we have planned.

The body must be encouraged to remain still while the mind watches both the body and the mind. When the body becomes so still that it becomes lost in sleep, then we must become a peripatetic, -- for a while.

We must take all things into account. We live among millions of people. We must not expect to find ourselves more meaningful than them. We should not despise them, but we should never worship their bodies. Nor any body.

But carry a high respect for friendship. Without friendship there is no brotherhood -- there is no safe retreat -- no communion with guides or colleagues, and ultimately no philosophic language of any value.

In the Search we cannot really pursue a "Spiritual" direction because we would first have to find a definition for "Spiritual" and some sort of corroboration that there is a Spirit to define. It is the same with the term "search for God." If we consider God to be "out there," then the places which we would have to search would be more numerous than the stars. Nor can we look for God inside us. We must look inside of ourselves to see that which is there, not to anticipate, -- that which we wish to find there. On the other hand, we should never deny the possibility that intelligences superior to man exist.

And so we go back to looking at the mind. Descartes pivoted his proof of existence upon the evidence of thought. He said, "I think, therefore I am." He could have said, "Thought will not leave my field of awareness, I suffer, therefore I am aware."

When we become aware, we have reached the core of the Self.

Descartes for all of his oversimplification, had a more sensible point of reference than today's behaviorists. He had thought for a point of reference, while the behaviorists, in thek attempts to prove all things by material, scientific methods, claimed the body as their point of reference. Thought became a simple reaction, and awareness as a quality was denied as a "subjective" supposition.

We have other points of reference in the different schools of psychology. Some psychologists carry the emphasis on the body even further. The point of reference for them was pleasure. Their principle therapeutic advice to patients was, "If it feels good, do it." There is no sin but pain, and it can always be cured with chemotherapy. This type of psychology was spawned in the sixties. And with it came an interdiction for any and all who opposed man's right to pleasure. People who taught celibacy to their children were considered to be prudes (or masochists) who denied their children the right to "grow and experience." You were not supposed to caution your child against homosexuality because that would lead to "sexual" discrimination.

I need not prove the statistics that followed. Everyone has access to the media which reports a segment of the population as having gone mad, lusting for sex and blood. Children are being sexually attacked, even by parents. Houses of prostitution have sprung up that supply children. Nurseries are unsafe.

What did the pleasure-oriented therapists overlook? First of all they chose pleasure as a point of reference, as a reason for being, without knowing the other possible reasons for the existence of pleasure. Pleasure is also Nature's bait, to encourage reproduction. And to many this is a trap and a deterrent to peace of mind.

The indulgence in undiscriminating pleasure can only result in pain, first, for the victim and their families, and next, pain for the hedonist who thought that a new social trend exonerated him.

There is still another point of reference in the psychological industry. It is social compatibility, -- meaning that the aim of this group of therapists and psychiatrists is to go for funding for tranquilizing the masses against rebellion, sedating the foolish men with strong convictions, and encouraging sex of any type as a reliever of tension.

I am painting a drab picture of psychology, and yet I am insisting that each of us must study psychology. Perhaps I should have said that first we need to evaluate psychological systems to see if they can explain any of the mysteries of life and our being. This is the first step... to be able to identify the counterfeit.

The point of reference for psychology, must be that which will best lead us to an answer for important psychological questions such as "What is thought?" "What is the relation of thought to the body?" In other words, where does thought occur? "What is sanity?" "Is consciousness the same as awareness?" "Can we be aware in an unconscious body-state?" "Is there a consciousness that survives the death of the body?"

In the process of setting up this study of the human mind, we have to carry on several projects at once, and each of these projects may have a different point of reference, or a set of pieces of evidence that we feel that we must examine.

The stature of the researcher will depend upon his ability to work with the best possible point of reference, yet to never shut a door on any new ideas that awaken a spark of conviction within him.

We have to become sifters of old systems of thinking and new psychological experimentation. We have to be sensible and logical enough to pick up the discrepancies in the different systems of psychology and psychiatry. But with another faculty, working simultaneously, we have to study the vast field of unexplained or improperly explained mental and psychic phenomena.

Religion demands that we accept God, which relieves the exponents of the burden or proving the existence of God. Psychology of the behaviorist type, legislates that there is nothing but a body, which relieves it of the burden of explaining thought as anything but reflexive action, and memory as anything but chemical impingements in the protoplasm.

Perhaps we should start with consciousness or awareness as the points of reference.

POINTS OF REFERENCE, AND HOW THEY ARE USED

Most dealers in arguments and concept structures never give a hint of a possible point of reference. Authors and speakers generally belabor the reader or listener with an overwhelming amount of words and data that will create a picture that his audience will emotionally accept.

In the pursuit of theological truths we generally choose our directions emotionally. The layman looks for the prestigious cathedral, for the charismatic minister, or for the preacher whose words do not trouble the audience too much.

But there are some who come up with arguments that would seem to prove their religious choice to be the most logical one. The Christian point of reference is the Bible, -- the Mohammedan point of reference is the Koran. These books presumably convey the Word of God. What greater reference could we have, except for the claimants' disagreement over the validity of any religion but their own, so that each denies the other claimant's God the right to first place.

And within the ranks of the Christians, there is quite a bit of controversy among those denominations which do or do not have the ability to interpret or understand the Word of God, and relay any true blueprint for spiritual development to the laity.

Perhaps Thomas Aquinas, with his loose syllogistic proposition is more informative than the interpretations of the sacred books.

The fundamentalist uses an unproven basis as his point of reference... which inferred that God had spoken truths through the hands of different biblical amanuenses.

Aquinas used motion to attempt to prove the existence of God. If he had succeeded he would have added substance to the Christian movement. Fundamentalism does not validate its point of reference, it just legislates.

So that when I quote from the Bible, I can only hope that the Scriptures bear some historic accuracy. I would not offer it theological claims as evidence.

But we cannot help asking ourselves, "How can so many people accept a system that holds immense power over them, if its dogmas are floating, unanchored?" I think that the obedience comes partly from the Bandwagon Syndrome and partly from fear, -- being afraid to leave the ranks of the church. There is a feeling of protection or security in some institutions for some people.

And so the institutions hold together down through the centuries for several reasons. Some use the institution for a shield, and others use it for a livelihood. Still others use it for power or money. It is not uncommon to pick up a newspaper and read where a bishop or cardinal has died, leaving a million-dollar estate, or read where evangelists roll up millions of dollars.

Systems which place authority on "sacred" writings, may have manuscripts that are inspiring and filled with wisdom, but their claim to infallibility should be examined.

POINT OF REFERENCE: PREDICTION OF MENTAL OR SPIRITUAL GROWTH BASED ON SOME MANNER OF RESULTS

Disciplines based on results, claimed or real. These disciplines, or movements take a more scientific pose, and appeal to people who are not interested in blind-faith systems, or in charismatic movements. These systems predict a result, if the student or applicant will follow prescribed exercises or disciplines to prove for himself that he can arrive at an exalted or superior position.

For instance, in Anthroposophical literature, Rudolf Steiner lays out a formula or system "for the attainment of knowledge of higher worlds." This involves meditational exercises upon the chakras. The work predicts that if you follow this procedure, predictable phenomena will occur, and inner sights will open up. Of course if a person experiments with this system he must take into consideration that sometimes the mind projects upon the eyes that which it desires them to see. So there must be some discriminatory reservation about the phenomena witnessed, or some perfection of the function that is synonymous with visualization.

Some of these movements are based on results, or on a change of being as a result of a discipline... or the result may be a formula which will place us on a path whose milestones will assure us that we are not wasting our time.

Among them are Zen, T.M., Hatha Yoga, Raj Yoga, Subud, Arica, the Gurdjieff System, and systems of any number of individual gurus.

We go back to the evaluation of these groups as to their claims, the results of those claims, and to the general purpose of the system and any separate purpose of its individual teachers.

Zen predicts results. It has no dogma, and if any Zen groups espouse a dogma or a set of beliefs, it could be judged as being less than a true Zen movement. Zen does not teach. It questions. It examines all conceptions and discards them if they are not valid. Its purpose is the reaching of samadhi or enlightenment, by a system which may be called a non-system.

It is a most worthy discipline, but it cannot be said that all Zen groups are of the same noble purpose.

The purpose of T.M. was originally the finding of peace of mind. Later on, the public was told that its purpose was also the attainment of the ability to levitate. It predicted tranquility for the participants, and doubtlessly many people found this to be true. One point to consider, of course was the possible role that autosuggestion played in bringing about the tranquility. I have never been able to validate the levitation claim.

Hatha yoga promises a healthier body, a body over which a person has increased control. It also promises an improvement of the mental faculties. It does have results of that kind.

Subud, is similar to Zen, in that it is a subtractive system that finds realizations through the shedding of egos and negative tendencies. Its purpose is "Opening." Its procedure involves the latihan which is an exercise in letting go.

POINT OF REFERENCE: APPARENT LAWS OR EVIDENCE

This category includes Spiritualism, Alchemy, Magick, Astrology, Thaumaturgy, and possibly even Christian Science.

Spiritualism has for a point of reference, Evidence of Life after Death. Alchemy has for a point of reference, -- duplicat-able phenomena, as does Magick. Both are also looking for new discoveries that can be formulated. These discoveries are generally along the lines of biological or chemical combinations, which hopefully may lead to a deeper insight into Nature. Thaumaturgy tries to set up laws and formulae for the manipulation of entities.

The real purpose behind all of this group of studies, is varied. It may vary from a sincere desire and search for Truth, down to an attempt at attaining power.

The scrutiny of all dialogue for points of reference may be important. God may be the point of reference at some time, for man. And man may be or is the point of reference for higher intelligence.

That which we must guard against is a national epidemic-psychosis, -- a psychosis or nauseous sickness which infects the minds of the entire population. It is caught first by the weaker personalities and rapidly spreads because of a tolerance for expression by sturdier personalities, and is encouraged by wiser politicians and even endorsed where profits can be made by very intelligent entrepreneurs. It can be nationally destructive and while the host is being destroyed it appears to approve of the psychotic cause of the malaise.

We do not think that national mental diseases exist. The symptoms are the desire by a large group of people for gregarious action, then the deification of the police. Next comes the deification of the group leader who adds more power to the police and to the army. When the corporation heads bow they will receive contracts. The last symptom (which may be fatal) is the public approval of death for those who oppose this Zeitgeist type of infection.

The Nazi movement was a clinical case from contagion to consummation. Women's Liberation could easily be one. Religion is historic as being a generating culture for this type of infection. Patriotic chauvinism can be another.

And the primary infection is possible only by the exposure of weak minds to the use of an erroneous point of reference, which is: All things are definable by collective opinion.

End

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