

Notes-On-Betweenness-from-DME

[Return to list of all Recordings](#) [See all Categories](#) [Spreadsheet: Recordings-Source-List](#)

Metadata repository: <https://data.direct-mind.org/>

Notes

This is from the html version. It is undated. Date from the Betweenness lecture in the book is 1980.

This is contained in 1980-Psychology-of-Miracles-aka-Betweenness-Columbus-from-DME

These two are the same: 1980-Betweenness-Columbus-from-DME and 1980-Psychology-of-Miracles-aka-Betweenness-Columbus-from-DME. Apparently in the old tape list, the recording was identified as Psychology of Miracles. However this lecture from DME is also titled as such 1981-0215-Psychology-of-Miracles-Akron-from-DME.

Diagrams

Has a triangular diagram close to the end.

Text

NOTES ON BETWEEN-NESS

BETWEEN-NESS AND ULTIMATE REALITY

We wallow blindly in an illusory "World of the Relative," and our vision, our understandings, our philosophy, and theology are nightmares projected by us somewhere in our consciousness, even as the void upon which our physical world is projected, is also somewhere in our consciousness.

Reality is, but it is elsewhere. In the face of Reality or from the viewpoint of Absolute Reality our efforts to affect the nightmare are comic and pathetic except for one effort, -- a better understanding of the possibility of Between-ness.

This effort sees for man the possibility of surmounting the world of Illusion -- consciously not just in a trance -- where things may just be another form of illusion.

There have been formulae let out for the public, but each was limited to language and the attention span of an author who had lost his mundane "time-sense." Reality (Absolute) is the kingdom of heaven... which is a nebulous place to say the least. To enter heaven you must become as a little child. Now this formula has been said so simply, and so often, that it has not lately inspired any effort for people to become as children.

To detract a little from the vagueness of these words, let me add or change it to read, -- If you wish to enter Ultimate Reality, you must become as an autistic little child.

The Fakirs of India, and the Shamans among all of the less complicated peoples of the earth, had a toe-hold on the system, because they were able to change at will, the apparent unchangeable material construction of something, or to produce phenomena, such as levitation which apparently defied the iron clad rules of science.

The adult, over-civilized mind of man, is one who stoutly believes that everything is impossible except that which scientists (as licensed by the state and properly endowed with infallible rectitude by virtue of previous associations with similar fools in college) endorse. Simple people try to drop that mass state of belief and conviction in the language of the Rinkidinks.

In the language of the Rinkidinks, we define an apple as being not a pear, not a plum, not a potato, and not a million other things. The world is like a magical tunnel which we enter as children, and as children are seduced into thinking that in this Alician tunnel, everything is here because you believe in it. By the time that the child is old enough it realizes, that with every item of beauty and wonder, it inherits a black duplicate of the same which is its opposite, and which follows it like a shadow.

In the language of the child an apple is an inexpressible experience, inexpressible with spoken words. But to another child of innocence and simplicity, the subjective experience is transmitted, one to the other. (That word, subjectivity, is incidentally blasphemy, because it pretends to describe God.)

We notice eventually that things are not as they seem. And things were as they seemed because everyone agreed at this "seeming." A scientific analysis of vision and color indicates that we can only perceive within the limits of our senses. We have a limited color range, a limited audibility, and limited olfactory ability because we depend on a limited number of sensory nerves in the respective sense organs, and the nerves themselves are limited in their ability for conveying accurately that which is only apparently seen.

The teacher informs the child in his earlier grades, that wisdom is calligraphy, social tolerance of human animals, respect for authorities ad absurdum, and friendly but frenetic competition for baubles or trophies. Wisdom according to the teacher is also class acceptance, and from there upward through a sort of guessing game that constantly draws and redraws the rules for social acceptance. The gods of religion draw a set of rules, and the gods of human law draw other rules, and the gods of nature have still another code. Another goddess is pollyanna, or that urge by mankind for Utopia simply through collective pretense that dreaming will make things come true. It is not enough that man is born into a science-fiction drama that shows promise of being a horror-show, but we are constantly tempted to believe that it has to be that way, not knowing that it could not be substantiated or real. It is only a stage drama.

I realize that I am writing this in a very critical manner. I am or have the appearance of being, a very destructive of negative critic of many human habits, beliefs and disciplines. If I am supportive of collective pretenses, then I damn the reader and deny him the chance to reshuffle his programmed conditioning. I believe that my message must be as direct as possible, because my desired audience is one that through intuition will pick up the whole picture more quickly if he or she is not teased into changing direction by volumes of argument as to illogical aspects of democratic logic or logic by popular acceptance. We have no time to change the world, in order to get the message across to a person of intuition.

INCIDENTS

There is a strange science, as yet not fully begun, that has to do with Between-ness.

We are aware of it instinctively, and instinctively try to verbalize it and find how it works exactly, -- that is we look for its laws.

Magic is the attempt to examine and find usable formulations of Between-ness.

Children are more aware of this unutterable phenomenon than are adults. I have watched their games with amazement, at their common belief in magic, and in the particular magic of holding the mind between certain pragmatic states which their elders accept and live in, -- like cement.

The cracks in the pavement disturb most children, and they try to avoid stepping on them, and they invent little rhymes that chant the evils of stepping on cracks. They do not have to study magic to avoid bad luck, they find magical talismans everywhere.

They find invisible playmates -- but not everywhere -- just in certain corners (if they are confined), or in certain glens or bowers, (if they are able to play in the country.)

I knew of one boy who could call the earth-worms from the ground. I have an article of a boy who could see through the earth and locate oil or water.

I knew another boy -- very intimately -- who could see approaching death. He did not see the same face that others saw, when he looked at a person. He saw beyond the apparent now, (he saw a corpse) and somehow picked facts from between or from massive amounts of expressions, or else he saw between space and time.

He did not know how it happened, and he was sometimes, although rarely, wrong. He did not know the laws.

Houdini once stated that he was never sure of the success of a feat until he heard a reassuring voice. If the feats were extremely dangerous he felt secure when he heard that voice.

ULTIMATE BETWEEN-NESS

Many people have sensed the possible implementation of a mental non-force which I call Between-ness. However most who wrote about it, (and those who wrote about it are few and far between), wrote only of the successes with Between-ness as a manipulative agent on the material, or mundane level. In other words, they used it to get something that they wanted.

My first encounter with a writer that showed some insight into Between-ness was in a book by Santanelli. His field was hypnosis. He contended that hypnosis was a state of mind in which the mind was on dead-center. We visualize a wheel, capable of a lot of power, but the rod from the piston is straight out and straight up (or straight down so that there is no weight to the rod's arm.) It cannot move either way. It is in a state of immobile awareness.

If it turns to the right, the mind will be awake. If it turns to the left, the mind will be asleep. It is neither, and both.

I think that Santanelli's diagram could have been more linear, except that a line does not symbolize the power of a wheel. The idea can be represented as a point on a line that is equidistant from both ends. The two ends are the essences, sleep, and awareness. One half of the line is sleep, and all shades from deep asleep to half-asleep, and one-fourth asleep, depending upon the nearness to the side which is awareness. Likewise the half of the line that is awareness may contain all degrees of awareness. However when both these states reach the point in the middle, there is both sleep and awareness but there is also neither. Everything comes to a stop, neither side will allow the other to live at the mid-point. So both exist in suspension.

Benoit, in his Supreme Doctrine used a triangle analogy to describe an enlargement on the idea of the opposites in human understanding. He takes the base line which is, at one end joy, and at the other end suffering. Then he creates the triangle with two more sides, and calls the apex, metaphysical distress. This operation is called by him, the conciliatory principle.

It seems very logical that we might find a measure of wisdom in many psychological and philosophic fields by using this conciliation-principle. Benoit sees the uncompromisable point in the center, which leads to a dead stop. So he creates the triangle to show the third force that is always created by opposites.

As I said in the Transmission Paper, there is no tension without polarity, and there is no real understanding or wisdom without tension.

The triangle becomes a symbol of power, resulting from the catalytic state of two opposite factors. It is like the galvanic action of two different metals. A vector forms at the exact mid-point.

The triangle becomes a symbol of power, resulting from the catalytic state of two opposite factors. It is like the galvanic action of two different metals. A vector forms at the exact midpoint.

To generate this power we need to insure the midpoint as unvarying. Like the two lovers, never let them touch, and yet allow them to be close enough to insure that both are equally aware of the other.

Thus this triangle is really the creation of a third vector, by two vectors in static but opposite directions. The apex of the triangle will always be limited to the power of the two opposites. And the power of the opposites means, the importance or anxiety that these directions make in the minds of men.

In transmutation we have the upward evolution of physical energy toward mental power. In Between-ness, we have the utilization of mental concern and mental stress, to propel the mind into a solid, non-relative Reality, if we use opposite factors which deal with our questions on Being.

In other words if two people wish to manipulate Between-ness for the purpose of sex, their initial propellants are weak. The two factors are sex on one hand, and no sex on the other. If a person is using Between-ness to arrive at sex, then it is impossible for him to consider the opposite (no sex) as being an equal factor. He manages some somatic gains by pretending that he does not wish for sex for a few hours.

To generate anything above the mental capacities, we must remove the ego. This can be interpreted to also mean that we cannot use the factors of Between-ness to validate or increase either of the initial opposites.

So that the consideration of any two opposites creates a third, middle force, which may have nothing in relation to either two. For instance the concentration upon the two opposites of sex and no sex, may result in uncontrollable misery. And the deliberate study of sex by itself may result only in controlled misery (marriage with an attempt at equity and love.)

Likewise the contemplation of life and death, may bring us quite a surprise.

BETWEEN-NESS, THE POWER STAGE

You must have material knowledge before you can deal in mind dimensions.

The autistic child repudiates the material world which repudiates the autistic child.

The search for material knowledge should not be an obsession, or a study that limits itself to the material sciences alone, because such a search will forget all other languages, and then will rationalize away all other avenues of power and many, many factors that should be taken into consideration, but which are not included in material sciences language.

The search for material relevancies should be the aim. We should not get bogged down in tangential or specialized sciences.

We should avoid getting carried away by details, but we should develop an intuition for inconsistencies in these material sciences that claim for infallibility, endless domain and religious rectitude.

We should look for principles and develop hunches from generalities.

Our attitude in this search should be one of open-hearted curiosity, which will be much the same attitude as a human sensing the attitude of a bird, or of a flower. The attitude should be light, and easy. No perspiration or anguished concentration. Deliberate, intense concentration holds the door shut.

However some deliberate, intense concentration will be necessary to train the beginner's mind for vectoring energy. Deliberate, intense concentration, draws back the catapult in its springs, and does not release. But the problem is branded in the conscious mind, and it will allow in factors of relevancy little by little, and solutions to the problem will come at unpredictable moments.

The mind belabors itself with a problem, such as trying to develop a system for trisecting angles. He may work all day, or all week, playing with a compass, trying to enlarge upon the limited technique and the limited standards of measurement. But he may be rewarded for his effort while he sleeps. He may dream of a new technique. Or he may be walking down the street later, and a crack in the pavement may inspire the answer in him.

And of course, when he discovers the method of trisecting an angle, he will not be one whit wiser.

But he will have accomplishment and mental momentum.

Newton belabored himself with the phenomena of gravity. The problem was not solved in his laboratory, or at his desk, but in a moment of dalliance, while sitting beneath a tree. A falling acorn or apple is supposed to have inspired him to verbalize a law of gravity. His wisdom came from observing an acorn or apple, not debating previous scientific information alone. His wisdom was acorn-wisdom... the message was triggered by the acorn (or apple.)

People are a greater challenge than the mysteries of material science.

The study of people is necessary. It is the study of ourself.

However, observations in the material world, scientific observations known as laws of science, and even objects like stones or acorns may aid or inspire us toward a better knowledge of the laws that govern people.

In The Albigen Papers, I describe the application of certain laws of physics to the human powers and liabilities. For instance people, who were wise to the functioning of people long before the Physics-law of Proportional Returns was accepted into our textbooks, taught the law of Karma.

You cannot start to study people until you start to study yourself. To make of other people an objective study, will be to observe that which you project upon them. So you must find some method of seeing for the sake of seeing, not for the sake of wishing, or changing.

When you begin to study yourself, you must begin with the incomplete knowledge of yourself, which also involves the use of established and possibly erroneous definitions of the lower self and its mental qualities. So that while operating along conventional lines and definitions, you must be preparing all the while to slay the dragon of conventionality.

We need the intuition at this point. Things are only seen from an opposite vantage point, and that which pretends to be logical language may best be appraised from an outside observation point, -- which is intuition. I have written another paper on intuition, so I prefer to refer to it rather than repeat it here. In it there are techniques for developing the intuition.

Logic may lead us to space travel, but the intuition will lead us to inner space, from which all outer space emanates.

We can begin by experimenting with ESP cards to measure our intuition. (If a person is holding cards which we cannot see, and we guess them correctly, our faculty cannot be logically explained.)

After many hours of working with the cards we may build up to fifty-five or sixty percent accuracy. We will find however that results are generally inversely proportional to efforts to strain and produce answers.

In the beginning, the longer a person works with the cards, the more his rate of accuracy drops. The first reaction to this drop in efficiency will often be to discontinue until the operator feels fresh again. This is not always the best reaction.

We have encountered our first Adversary. It is body, or somatic mind resistance. The head starts to play games with us. The answers are being picked up correctly, or at least fifty to sixty percent correctly, but the mind is somehow rebelling at trying to improve the mind to seventy percent accuracy. (When it reaches ninety percent accuracy, you are a mind-reader.)

To build up your first mental muscles, you have to wrestle with this Adversary. As you wrestle, you become stronger, and your psychic ability unfolds. But it must be a type of wrestling that is not brute force alone... irritability will be reinforced with a feeling of absurdity, and it is then that we must continue. Each head will react differently from this point, but we must watch for that subliminal, uncertainly seen, factor that once more improves our percentages, even after we are tired.

To give an example, one person may get so fatigued that he will quit trying to read (guess) the cards. He may get diffident or angry and say the first thing that comes to his head, and after a while discover that these careless answers are more correct.

Then another person will have a hunch, but pass it up for a second, stronger second hunch. His monitor will later inform him of enough of his answers to convince him that he should have blurted out the first hunch. When he learns this, he may decide to blurt out his guesses very quickly, and then discover that his second hunches were more accurate. The Adversary is really playing tricks with him now, because the vehicle wants to rest, or think about things more hedonistic or fascinating.

At this tune the person must try first one process, and then another to confuse the confusing element in himself. The best way to overcome it, would be to follow a system of immediately announcing the guess, no second-guessing. Second guessing can lead to third and fourth guessing. After some period of time, the mind will realize that no tricks will avail, the practice is going on until perfection is attained. If the student has this type of determination, he will be able to succeed on many more levels of endeavor... mental levels, specifically.

Success in card-guessing may depend a lot on the rhythm which the monitor uses in turning his cards. He should always set a definite period of time for guessing, and go on to the next card if the student does not respond. This card passing should be counted as a miss.

As the student gets more adept, the rhythm should increase by very limited degrees, just enough to keep ahead of the student's replies, so that the student will not have time to allow his perceptions to wander.

Reading the backs of cards has one negative effect as does gambling with cards for money. Possibly the worst thing that can befall the new student is to win in the beginning.

It is better that his skill shows an improving increment from a modest start.

Other variations of mental evasiveness will manifest themselves in card-guessing. Some guessers have managed to guess the card behind the one which they are supposed to be guessing. In other words they guess the next card.

As soon as the monitor (or auditor if you wish to call him that) finds out that the student is guessing out of time, he should refer back to the card that has been passed, and call out "back card now." By repeating this, the student is unlikely to repeat the guess just given, since he knows that it is not the one being called.

Another alternative would be to simply accept the sequence, as being valid, so that the monitor can skip the first card, knowing it will be wrongly guessed, and judge the whole procedure by the percentages of buried or second cards that are accurately given for first cards.

Periodically the percentages will show a serious dip, and when this occurs the monitor may find it advantageous to return the student to an exhausting drill practice to a point of fatigue wherein the student's averages drop to far below mathematical averages in guessing.

Now I have discussed the mechanics of card reading, and the discipline in developing ordinary skills. However, let us get to the point where the art of Between-ness enters the situation.

The whole burden lays upon the student. He must outwit the cards, the monitor and himself. So that if the monitor sees the cards, while showing only the backs to the student, the monitor will generally have a signal to notify that the time is up for the guess. He may only use the word "next." But if he uses only that word, or if he only gestures, a language may develop from his tone of voice or gesturing.

After the student associates a tone of voice with the type of card, or with some combination of reactions by the monitor, his accuracy will increase. Then it will be the job of the monitor to keep changing his tone of voice, or keep his gestures to a minimum.

The best method of developing ESP is to lay the cards face down upon a table. If they are shuffled and dealt without the monitor knowing the faces of the cards. Of course the manner of presenting the cards should be determined by the aim of the discipline. If a person is interested in reading minds, then it will be better if the monitor sees the cards.

It may be of even more value to learn to "see" the cards, as this will require the exercise of another force besides telepathy. In the system of laying the cards face down, it is good to pass the palms over the card and watch for a feeling of warmth in certain cards.

Let us go back to the discipline for the development of telepathy. We use every aid at hand. We watch the face of the monitor, listen to every tone of voice, and observe every gesture. But we do not catalogue, name and identify each of these things. The Between-ness comes in when we watch without watching and listen without listening deliberately. We may increase our accuracy in this manner, and then we are liable to get careless. However, we should never take our attention from his mind. We should not concentrate or strain with apprehension, because we expect that he will deliberately change his tone of voice. We simply know that we will know when he changes his tone of voice. We watch his eyes and instinctively are alerted to the change of tactic and we intuit the meaning of the variation. Veteran poker players are experts at picking up the attempts by other players to throw them off.

We should never become egotistical. All through all forms of Between-ness, any momentary self-admiration will disrupt the success trend. It is for this reason that no healer wishes to exalt himself during the healing. He may give God credit for the healing, or he may give the system credit for it.

Now of course, we should know why the exertion of the ego, negates the magic of Between-ness. When a person tolerates surges of pride or ego, he is no longer in the "Swing Point," but has named the mechanics of manipulation incorrectly. There can be no definition of source unless that definition remains forever mysterious and unknowable. For once a man proclaims his power, he invites his powerlessness which surely must follow.

So that magic shall always be in the realm of magic.

But man may implement magic, as long as he does not willfully implement magic.

We must know that we can do things, but never get into infinite analyses of our methods of doing. Remember that the paradox exists, and know that it will pop up in front of you along the road of Between-ness, but do not even try to gauge or predict the time where the paradox appears.

We must discipline ourselves to concentrate in order to see without concentration. And as we "see" with extra-sensory ability, or heal with super-medical ability, we must not be trying to do it. We must not be willful. But we must know that it will happen.

Let us go on from cards to other objects. There are many, many ways to do this. Gurdjieff said that his teacher took him and other disciples out into the desert to examine old ghost towns or ruins for the purpose of intuiting the builders of the ruins, and to learn psychometrically as much as possible by viewing and touching the ruins.

A young man came to my house once when the children were little, and stayed for a few days. He asked the children to make a request for a flower of a color of their choice. They asked for a brown flower. He returned in fifteen minutes with a brown flower. Previously, I had never realized that there were brown flowers. I think the blossom belonged to a ginger plant.

The family cat disappeared with its leash attached to its neck. The children were concerned about the safety of the cat, so he volunteered once more to bring the cat back. He returned in a short while with a dead cat. The cat had become tangled and had hanged itself. Now all of this occurred in a dense woodland uninterrupted by roads or dwellings over an area of two hundred acres. Our house sat at the base of this long, uninhabited mountain. Our guest had to go directly to both the flower, and to the cat. He did not have time to block off certain sections of the hill and search methodically.

We find hints of this technique in writings about Zen archery and general applications of Zen thinking to problems. Those who write the literature generally color the stories to reinforce a point, even as I am doing now. Consequently it is good to know the motive for the story or the motive behind the writer. Some writers quote a Zen saying, "When hoeing corn, I hoe corn." By this is meant that a man forgets his philosophic arguments and hoes his corn with full attention. But this is not so, while being true in one explanation. For when a man really hoes corn with full attention, he is not watching himself hoe corn. And if he wishes to be conscious at all times he will not be hoeing corn, but will be watching himself hoeing corn.

In Zen archery, a man may allow his body to fully identify with the bow and arrow and target, but he will pay no attention to the whole scene. Thus he will be aware of himself and of the scene at the same time. This is true attention.

Getting back to objects, some gamblers find that they can control cards. They rarely tell you how it is done, because all gamblers are superstitious and pretending to be above superstition, or irrationality. Some think that some of them sell their soul to the devil, and it is possible that men will make desperate deals to stop a losing streak. About such devils, I know nothing.

But I have seen men win by holding their heads a certain way. I have done it myself. Gamblers are continuously looking for the magical rubrics. Some like Don Juan, seem to think that there are friendly seats or places to sit. Others think there are hot and cold seats. It may drive them crazy if a cross-eyed man stands behind them while they are betting. Others may find that eating the cards changes their luck.

No one should use Between-ness for gambling. It is too hard to shift from a position of not-caring to a position of being owned by money. The shift is too traumatic if the winnings are large. A man enters the game as a philosopher and leaves it as a believer in power and manipulation.

Likewise, it is unwise to use Between-ness for amorous ends. Nature plays that role, and we are only amateurs, who will almost certainly come out the loser if we try to match wits with lower nature... unless we wish to go all the way.

In The Albigen Papers I spoke of "Milk from Thorns." I only wrote about it briefly because there are many thorns to nature, and many twists to the working for freedom, or just the wiggling for survival. However, "Milk from Thorns" means that we can use that which uses us. The theory of homeopathy is similar to the concept of

"Milk from Thorns." Eat that which eats you.

Nature consumes us. There is no escape, everybody is going to die from some sort of natural consumption. This is outlined in the Transmission Paper, -- this limitless carnage, this endless killing and slow dying, to perpetuate a balanced natural aquarium that seemingly has no meaning. It is hard to submit to events that have no meaning.

If we knew that this ferment of, molecular, ionic, protozoic, and multizoic life led to a smile on some god's face, we might languish into death with some masochistic complacency. If we thought that growth and decay led to a static appreciable position, or if evolution and metamorphosis led to even an unbroken ring of adventures in transmigration, or inner space travels, then we might endure being slain and rendered oblivious.

To get the milk from this thorny situation, we must start to neutralize the factors that prevent us from studying the situation, and then look out for the reverse gears in the machinery which seems to be on a collision or death course.

We start off by noting that which keeps us under the maw of the tiger is our fear to run. The tiger might be God... and he might be offended if we attempted evasive action. In fact when we write about the despair of man, we still capitalize His name when speaking of the unknown behind that mock personification.

To get the best out of the implant fear, we should not fear some projected wrathful deity... even though quite a few people project that deity. We face our helplessness, and the omnipotence of any God that may have engineered these many forms of robotism. We should not accept every abuse under the name of law, nor should we meekly surrender our chances to retire from the Theatre Madhouse long enough and with sufficient, enduring, peace of mind, to find something of the answer.

So we become honest and admit fear... even though we are the equivalent of any insect in the huge garden of nature, and even less mighty by more infinite standards. But... we turn our fear against death, not by fainting at the thought of it, but by intensifying our faculty for escaping from or surviving death.

We do not take a fool's posture and think that by incessant applications of medical magic and some delaying tactics of Between-ness that we are going to outwit nature and live forever.

That which we do is try to transfer our fear of death, to a fear of not surviving death long enough to have proof or ability of an extended post-mortem consciousness. We work diligently, always allowing our fear to surface, and then to be shunted into the mind as a problem-solving energy. We do this by reminding ourselves that all pleasure is but a pre-death diversion that prevents us from seeing our asinine and conceited indulgence in the bait that dangles before our attention, blocking out our ever-present intuition and conscious knowledge about the sled-ride that we are taking, -- often hurrying our physical death by the bait-taking.

We learn to fear sleep. We know that sleep is an ever present reminder that we may be asleep while we think that we are awake. So we become afraid to slip into daydreams, and we become afraid that we will not detect the new forms of bait that nature dangles before our eyes with more and more dazzling splendors.

We fear that we will not detect and thwart the change in states of mind, and we carry on internal meditation and endless monitoring of the mental clockwork to be on the alert for new enslavements that we have not yet dreamed of.

And of course we start all this off, and temper our initial search with a fear of fear. So that when we are no longer afraid of fear, we will, by that time, have built into our robot-nature the programming to perpetually search for a solution, and to employ the capacity for fear, and fear itself to drive us along the path.

We have to be afraid that we will not get this "automatic pilot" working in time, -- before death or lethargy, or rationalization sets in. Then once the automatic pilot becomes a guarantee of being a vector for us, we must once more employ Between-ness.

This is a way, in which the head is held with the conviction that it will never wish to stray from dynamic action ... while at the same time knowing that you are beyond all fear. You know, in other words, that a process has been well established, that is one in which for you there is no wobble. You will be a vector. You will know it, but you will pay no attention to the accomplishment.

With the urgency of this drive by the rat to escape the labyrinth, we must view any idle use of Between-ness for lesser purposes, except for a momentary dalliance to flex mental abilities before proceeding diligently, or between stress-periods where the seemingly lesser purpose is needed to bring about the necessary dual conditions for a more exalted form of Between-ness (for ultimate survival.)

And of course, I am referring to the use of Between-ness for the purpose of making money, or for amorous purposes. The law of Between-ness reads that you should undertake to use Between-ness for these ends, only after you know beyond a shadow of a doubt that you have transcended the trap of money or sex, and that you feel qualified to use that trap to put an end to traps.

In regard to sex, nature uses Between-ness, to confuse the mind so that it will become entrapped. The male is inspired with sadism in order to promote the attack upon the female. However the male is also inspired with a conviction of his own insignificance which heightens the value of the female. He is torn between a desire to destroy and consume, and a fear to approach the deified object. When contact is made then, the physical organism combines with a state of confusion between the desire to mangle and the desire to worship, -- and the result is ecstasy.

Of course the man can develop different reactions, if he finds himself bedded down with a woman of convenience. In this situation, his sadism is not balanced by his worship of the "angel," and during or after the act, he may pommel her a bit. This is her punishment for not being an angel.

The woman likewise projects. A genuine woman worships the male figure with masochistic reverie. However, her reverie is also filled with babies, even though she is not always conscious of it. She may even enjoy being pommelled a bit, if the pommeller is a virile god. But if his virility should wane, she might be capable of a black-widow's reaction.

The aim of nature is reproduction, not love. Love is the projection that nature slyly inserts into our vocabulary, and into our veins, so that people will make binding commitments.

In the pursuit of a mate, many a woman or man consciously or unconsciously resort to Between-ness to lure the mate, -- never dreaming that they are going to a lot of bother to bind themselves to a sentence of drudgery, if not misery. This cleverness amounts to keeping the mind on something else, while throwing bait to the intended victim.

The clever little girl chatters about poetry, human brotherhood, or love of animals while sitting on a bar-stool. She goes to a great length to talk about a poor little rabbit that became caught by a mean old cat, unconscious of the fact that the bunny symbolizes cute little babies, or she is conscious of the source of the idea but pretends even to herself that the only reason that she loves babies is her undying respect for all life. Et cetera.

She knows that the boy who is listening, will project a nice picture of her upon her bundle. He approaches her. She ignores him, so that her heart will not start to pound, nor her irises abruptly change color. She trains herself to concentrate on a self-concocted mantra, or to focus on some spot on the ceiling when he touches her fingertips. And of course, long after he has politely explored all of her limbs, she will still pretend that she knows nothing of his intentions.

Either sexual partner can enslave the other by holding the head in such a self-obliviating state while smiling affably and allowing the other to take more and more desperate steps. Mates also enslave one another by brutal post-coital denunciation. The ironic thing about this operation (enslavement) is that the dominator or

dominatress, builds an ego that is self-destructive, while seemingly possessing spineless, and will-less minions. Of what value are they?

It is a terrible price to pay for a punching bag.

SYNCHRONICITY AND BETWEEN-NESS

When occurrences are unpredictable, they are considered to be "happenings according to chance." When things are predictable they are "causal" and they make for that which we might call a scientific approach to their understanding, or, -- a world of agreement.

However when things (events) happen at a rate which shows them to be beyond that which we call chance, and yet still not predictable, then we find a phenomenon called "synchroni-city."

I first encountered this word in reading Jung's writing on the same. For instance Jung refers to the experiments that Rhine made with cards. The experimenter used twenty-five cards. The laws of chance for correct guessing (the cards had only a category of five different marks) was one in five. Yet there was an average of better than that in the guessing. He found the average to be 6.5, correct out of 25.

Occasionally one of his people being tested would guess all twenty-five correctly. He also found that the longer the tests went on, the lower the ESP ability of the tester manifested itself, and the accuracy of the guessing dropped. This latter factor bears some scrutiny, which we will get into later.

Jung goes on to examine astrology. Astrology is avoided by scientists and psychologists like the pox. But he found that the horoscopes of a large sampling of married people showed that they had similar solar and lunar conjunctions. The chance happening of these things are astronomically high.

I read another man's book whose theme was an attempt to prove that the world was not here by chance, and that man and all organic life was the result of intelligent planning. I forget his name, but the argument is that which counts... if it is valid. He pointed out that the tendency of biologists was to follow a theory of evolution that was carried along simply by accidental causes.

To the biologist, in the beginning the earth was simply a solar chunk that flew out in space, and the process of cooling, attracted moisture. The seas developed, and where the sea touched the land certain complex molecules happened to form from the accidental mingling of elements with the water. Out of these soluble salts which were the outcome, and soluble acids and bases, there happened to be an (accidental) ketone enzyme. This was supposed to be the foundation of all organic life.

The author argued with the mathematical odds of such an occurrence, that the accident was impossible unless it had been planned. We also have to ponder the stability of that first ketone enzyme. There would have to be a perpetuating factor involved in that primitive ancestor, a stability of structure to withstand the harsh, lifeless environment of the era, until the necessary years or centuries elapsed when another accidental combination would cause another step of progress in a still primitive form of pre-protoplasmic life.

Science now has learned that protoplasm is very unstable. Life for even the most developed of the species is still subject to daily chance, so much so that the odds for survival for many of the lesser species seems to be miraculous. The cells that constitute our bodies are continually dying, and it is just a matter of time that their death-rate exceeds their replacement-rate, and the whole organism dies. Protoplasm is so unstable that the species survives only by reproduction.

The work of J.B. Rhine is priceless, even though mankind knew intuitively for centuries that there was more to life than the chance-factor. This intuitive knowing was expressed in the religion of mankind, and before that in his totemism and collective superstitions.

But J.B. Rhine did something that is always necessary... he provided the foundation of acceptability for the majority who are always uncertain until the belief is correctly installed into the agreement-language whose syntax is called science.

The work of J.B. Rhine provides us with a formal discovery, and in science such a discovery is called a law. This law reads that "mind can affect matter." Which is the same thing as saying that intelligence affects chance. If we take a mechanical tumbler and roll dice within it, and mechanically record it the repetition-rate of recurrence will not vary from the one out of six outcome since there are just six sides to the dice. This becomes a law. And the law reads that after so many hundred throws of the dice the rate for each of the spots to come up is one out of six times, or one hundred of six hundred throws, or one thousand out of six thousand throws for each given number.

When the human factor is added to the throwing of the dice or the guessing of the cards, a change occurs. With the cards, Rhine found the human factor representable in mathematical terms. It was 1.5. (6.5 guessed right out of 25 guesses, as opposed to the mechanical odds of 5 out of 25 cards containing only 5 types of spots.)

Rhine's experiments with PK (affecting matter with the mind) showed that the individual mind is capable of producing a planned or defined change in some things. His ESP experiments with the cards showed that the mind has more faculties than psychologists previously cared to admit. It meant that either the mind had a tenuous faculty that reached out from the body and read the concealed card, or that some inner mental faculty was able to do some astounding mathematical computations subconsciously (such as remembering the place of all five cards in a deck while they are being shuffled.)

Rhine in his experiments with PK and dice, corroborates the theory of the author (forgotten) who argues for God through the ketone enzyme. If the limited intelligence of man can move objects, then there must have been, in the days that predated all life forms, some intelligence that protected and possibly created, the original delicate enzymes which may have been our ancestors (according to the evolutionists.)

Of course, our next question about the ketone enzyme, and its evolution of a million or billion years, is concerned with the length of time that it took for the evolution. As I noted before, even primitive man felt that there was a ponderous intelligence behind the visible creation, and he named it, and described it with superlative adjectives. One of these adjectives is the word, "omnipotent." And we wonder that omnipotence would require a million years, -- to create a planetary life form.

The answer to that puzzle may lie in our definition or understanding of solar time as opposed to a super-solar time or absolute understanding of things.

BETWEEN-NESS

We could use up many pages, describing the incidents in which the human factor affected or qualified the events that seem to violate scientific percentages of chance. Christ walked upon the water, while his chances of accidentally being able to do so involved figures hardly computable. It was not a singular incident. He advised one of the apostles to come to meet him on the water. Peter was able to walk part of the way upon the water, but he became afraid and began to sink. And Jesus chided him for doubting.

Tecumseh stamped his feet and caused an earthquake. He was also immune to the deadly fire of the American rifles.

We can discount the stories in the Bible, writing them off as mere fiction or illuminated histories. But the accounts come in, in recent eras of individuals with powers that seemed to defy the laws of usualness or chance, such as are contained within the limits of our collective paradigm. Christ was not the first to point out that our paradigm was incomplete. Tales of magic are found in the Old Testament before anyone knew anything about the requisite for believing in Christ or the scientific negation of believing in Christ.

The tale of the Seaforth Seer (Conquest of Illusion by Van Der Leeuw) is concerned with a prophecy that covered over a hundred years, and which was later found to be accurately predicted down to details. This was beyond the chance of guessing.

Edgar Cayce predicted cures, and prescribed without any medical background. The chances of him simply staying out of jail were phenomenal, but even greater is the miracle that none of his clients suffered any great harm.

BETWEEN-NESS IN HEALTH

It is common knowledge that people become psychoso-matically ill. Concurrent with this age of dissipation is a mad scramble to find quick, magical ways to repair the fun-machine.

That which results is an overbalance in belief in nutritional deficiency. There is no mad scramble to find the cause of the bad health, or nutrient-loss, or protoplasmic shortages, nor is there a return to basic common-sense morality which may bring with it a little better health.

The reason for the bold repudiation of morality lies in the fact that humanity let itself in for some psychosomatic sicknesses or neurotic unhealthiness by going overboard with apprehension about the spiritual results of amoral behavior. In other words, fear and guilt over fractured rubrics, led to neuroses and frustration.

Man does not look for a solution as much as he looks for the opposite to that which is apparently harming him. If the doctor tells him that he is eating too much starch, he may adopt an entirely starchless diet and interfere with the digestion of proteins, and perhaps also upset his general intestinal balance.

If you tell people that it is a sin to eat meat, they may get sick, first at the taste of it, then at the sight of it, and finally, at the thought of it. So man took a collective look at morality and spirituality, and decided that people were making themselves sick in many instances with too much guilt or spiritual apprehension. No thought was given to the possibility that the particular spiritual system or church in question, may have had a lot of good points, -- perhaps enough good points to outweigh the bad ones.

Mankind collectively attacks all of the traditional religions, led by the newly pontificated vanguard of psychiatry, and sociology.

Between-ness is a manipulative design for mankind. But it takes no magic to see that a predominance of mental problems and their consequent somatic problems result from extremes. The cure is thwarted by the adoption of opposites. The hippie child discards his heterosexual, Christian parent for homosexual gurus, whose humanitarian poses are highly questionable. The man cures himself of smoking by chewing tobacco. He finds that he now is addicted to smoking and chewing. So he cures himself of both smoking and chewing by rubbing snuff. He soon becomes frustrated, and despondent because he cannot control himself, and he finds that he has been smoking the wrong stuff. Now he is liberated. He can chew, smoke, drink beer, smoke hash, sniff heroin or shoot it straight, or drop happy pills. He no longer needs to worry about his sex habits, -- he has been liberated from all sexuality... and if he continues with the heavy drugs he will find that he is liberated from excretory functions. And when they find his body in some alley, his fellow liberated addicts will remark sweetly that he went out beautifully.

Between-ness says that there is no way to prove that we have a Will, and by the same token there is no way to prove that we do not have one. And life must be conducted with the wisdom of our helplessness, combined with the determination to move through life with the dynamic attitude that we are able to do something about our life.

This brings us to the formula for maintaining our health. Let us take the example of the person who stops eating meat. If he has eaten meat before, he probably liked it or he would not have to psych himself up to stop eating it. The abstinence from meat in itself will hardly make anyone really sick. A person can get his protein and amino acids elsewhere. Or if he is persistent he may find a method of transubstantiation of foods such as some macrobiotic-faddists claim to have.

To give a note of explanation on transubstantiation, some advocates of the macrobiotic diet maintain that a person can manufacture all the needed body building-needed blocks such as protein, from other foods besides meat, and specifically from rice and macrobiotic grains.

To get the disciple to wean himself from meat, many reasons are given: meat is part of a corpse; meat carries hormones that make for a savage character; killing animals involves karma... you may have to transmigrate... become food for a carnivore; meat makes your body smell badly, and makes your excretion smell even worse. And so taking these reasons in the above order, we are going to think of a corpse when we eat a steak, and that will make us sick. We fear that the ingestion of hormones will make us into an angry animal, and we get the idea that we will not be loved either by friend or mate. Next we dread committing a sin that will bind us to centuries of penalty or Karma. And last our narcissism is aroused by the desire to be odorless and free from the need to fumigate our bed and bathroom.

The student or disciple soon finds that when he eats meat (knowingly) he finds a bad taste in his mouth. If he has a healthy bowel movement, he will immediately get remorse. Soon he finds that he cannot stand to taste meat at all, (knowingly.)

Nothing too bad has happened to the disciple yet. If he frees himself of the habit, and then admits to himself that he allowed himself to be aided by certain ideas, religious concepts, and narcissistic appeals, in order to bring his mind into control over the habit, -- he will not suffer too many after-effects to the suggestive therapy or conditioning. But very few are ever smart enough to immediately flip back into sensibility, and smile to themselves at the method of putting the head to work to impose upon the body that which the head mandates for the organism as a whole.

These very few examples that I just spoke of, successfully pulled off, a primitive form of "Between-ness" to reach a point of Will or health.

We go back to those who did not watch themselves implementing their freedom, and who consequently fell into a mental belief in sickness through meat. They may be totally free from eating meat, but now they are neurotic. We must in the case of all forms of sickness or disease, (or habit), weigh the value of the cure against its cost. And then we must find a way to do the cure without the cost.

The thought becomes the disease, and it moves out in all directions to make the person create evil or disease from anything that tastes good. The person who gave up meat because of Karmic scruples, now cannot stand the sight of eggs, or fish. Soon he cannot eat honey or milk, because bees may be deprived, or young dairy-calves may be slaughtered to make more milk available. Next he has to quit eating plants, because he may read that Kirlian observations seem to posit life for all plants. When the disciple gets down to eating no forms of life, he will be starving on sterile sand patties.

At this point there is only one cure for him. He has to go out and eat meat. If it makes him sick physically, he must become superior to the situation, and eat it until he survives the idea that it is going to kill him. Then after he gets so that meat does not bother him one way or the other... he can give it up. But by that time Between-ness will have brought wisdom, and he will not have any reason for eating meat or for not eating meat.

He has now reached the Swing Point. As far as diet is concerned. He will truly know that it does not matter if a man eats one thing or another... that which matters is that he should never worry about it. He is no longer torn by polarity. He is not addicted, nor is he placed in the role of creating evil and disease. He swings idly and

alertly between the polar points of willfulness and will-lessness.

This is psychological or mental Between-ness. It is a form of navigation in the slip-streams of the mind between the gravitational fields of massive gestalts. The massive gestalts or states of mind must be transcended or bypassed if we are to be free. And to circumvent these gravitational centers or states of mind, we have to employ an anti-gravitational mirror. When the mirror is held up to the Adversity, it is seen for what it is, and it loses its power. I use the mirror-analogy here in the sense that a mirror reflects rays of color by employing the opposite, -- a backdrop or surface covered with a paint that has no color. Black reflects white. Anything is reflected and defined best by its opposite.

Mental Between-ness, is limited to dimensions of the mind. Since we have an individual mind, and there exists a universal mind, or an Unmanifested Mind-Dimension, there is a lot to explore here. And there is at this point only the hint that this technique of Between-ness can thrust us out beyond all relative experience.

We now enter into the somewhat more complicated field of Magical-Between-ness. In this area, we find that all that is visible can be made invisible. The invisible can be made visible. That which is great shall be small, and that which is a valley may become a mountain. If we are adept at mental gymnastics.

With each exercise of Between-ness, we feel the power within us grow, and yet we wield that power on a thin razor's edge, teetering with fear that the next venture will lose all for us, and goaded on by the magical magnetism, and by the certainty that All is for man to know.

How do we do it? We do it by carrying water on both shoulders, but by not allowing it to touch either shoulder. We stagger soberly between the blades of the gauntlet with recklessness and conviction, but we pick our way through the tulips with fear and trepidation because the trap of the latter is sweet. We charge the gates of heaven by urinating our way through hell, all the while sitting for forty years on the banks of the Ganges, doing nothing. We sit on the banks of the Ganges, not from laziness, but from an anger at angriness, a fury against our inner fury for wasted activity... and we pull back a terrible arrow... but nevsr let it go. And by so holding, with the universe as our target, the universe is filled with terror at our threat. It moves to the right, trying to evade our aim when we think to the left. So we think from our "Swing-Point" projecting a thought of left in order to make it swing to the right. And once it starts swinging, we keep it going, by thinking in the following manner: Left is Right and Right is Left. And Left is Left when Right is Wrong, and Right is Right when Left is Wrong. And only I know when I mean that Left is Right and when Left is really Left. And I have taken these facts into my head and forgotten them.

Now that nature cannot read my mind, the Universal nature is one with our motion, and things happen according to our will, which is just a whim caring little for fruition, which is just an idle thought, which we no longer own because it has happened and will happen. It is born between the thighs of dynamic mobility and inertia.

Life began at the edge of the sea. Soft waters making soil from granite shores. The mind is the edge of the body, the umbilical cord. If you wish to know your source, retrace that umbilical cord.

But let us get back to Magic. Many of our magicians practiced Between-ness. Between-ness is the catalytic method that turned water into wine, and raised the dead. It is coded in Thaumaturgy, but those are codes that are written positively, and positive codes are immediately limited. In other words we find Thaumaturgical rites, that require animal parts, a candle, incense and a pentagram. (Various rites involve hundreds of different objects.) However we can do the trick with nuts and bolts, a kerosene lamp, a burning innertube, and a square or circle drawn on the ceiling... or on the wall.

The head of the magus turns away or draws the entities, not the pentagram. And it is foolish to presume that the entities never get wise to a pentagram, or might refuse to get curious over the smell of burning rubber.

The mantras of children playing hopscotch are as effective as the invocations of a shaman. The child is unskilled, and his superiors will not allow him to develop his skill.

Magic is the involvement of the Mental Between-ness with the physical dimension. The amateur sorcerer calls upon heaven and hell to perform his magic, but nothing happens because he fears both and believes in neither.

The successful magician must have done enough research until he knows, as well as he knows his nose, that other dimensions exist, and that there are, in those dimensions, entities perhaps as important as the flora and fauna of this dimension. Next he must learn how to act.

If you are confronted by an angry Tiger, and believe that you are going to be eaten, then you will be eaten. You give credence to the substance that appears to be a Tiger. If you know that the Tiger is there and try to imagine that he is not there, he will eat you. If you are a feeble minded person who does not know that the Tiger is dangerous, he will still eat you. But if you know that the Tiger is both here and not here, and can convey the mind-state to the Tiger, that neither of you are here, but that both of you are here... he may be confused long enough to allow Nobody to walk away.

Our first excursion into Magic should be preceded by an apprenticeship in self-control. We approach the business of a sexual habit pretty much the same as we circumvented meat-eating. You are now preparing to match wits with a Tiger that cannot be seen. This Tiger can only be recognized by the teeth marks he leaves on corpses, and by the trail of blood and sorrow that he leaves. Desire is the root of all suffering, say the Indian philosophers. You will not know that the Tiger is there until he has taken a piece out of you. He does not growl and snarl. He plays violin-music with a beautiful, dream backdrop. You will be lucky if he does not bite you until you are old, tough and wiley, -- at such a time when the bite will not take out a vital life-center.

We have done some spiritual exercises. One of them is vegetarianism. We may have done the meatless ritual, as a ritual that appealed to our intuition only. If so that is good. But we will soon learn the entity-tiger will not attack a vegetarian as quickly as he will a stinking meat-eater. Things will now make more sense when we hear of seemingly meaningless ascetic practices. We have risen to the point where we are truly free of eating meat. We can eat it or leave it alone. So we leave it alone for a while to see if it brings us any peace of mind.

And when it brings us peace of mind, we must go out and find something that will stir up our thinking without shorting out our energy dynamo.

If you are afraid of high places, climb to some high place, but do not make a habit of it. For a while you will be immune to danger, but after a while you will forget that you are on the Swing-Point, and you will have an accident while gearing your Between-ness to goals more important than overcoming fear.

Once you have found peace of mind, and have found that you can synthetically upset or destroy your peace of mind, you will have reached a point where neither peace of mind, nor the catalytic upsetting of that state are necessary. At that time you will be beyond states of mind... both the most pleasant and the most objectionable ones. And at these moments you will have power.

MOVING A POWER VECTOR

To exercise power, we must use Between-ness. An executive of a giant corporation succeeds, when he has risen above the desire for success and the fear of failure. He cannot make up his mind to rise above desire and fear... he has to actually be free at all times, in all ways, from fear and desire. He does not make himself do these things. He grows into a creature that can move without desire, and make decisions without fear... while caring little about the whole operation. And while caring little he continues his task, knowing that everything will go the right way.

As the business of the corporation progresses, he will encounter reverses that would send a lesser man to suicide. However he knows that these reverses are only minor reverses that will purge the way to greater advantages, and he relaxes and watches, as the forces of nature and the forces behind nature, diligently solve the problem, by combinations of otherwise unpredictable factors.

To build our power we should start with elementary exercises. No time should be wasted. Our childhood should be spent in mastering languages and science, and any skills that are available. Do not reach for Excalibur until you have done some training with the hammer and hoe.

Gurdjieff made the remark that every man should be a householder. He should be able to build, and maintain a house-structure. He should be also the master of the domestic atmosphere in the family, or household.

There is a very important reason for growing these physical, emotional and mental muscles before embarking upon outer-space travel. We need only witness the sorry predicaments of thousands of "free souls" who trusted their psychic environment while experimenting with drugs and sex, to realize that their mistake was the Ostrich-syndrome. Pretending that there is nothing here but benevolent humans does not guarantee immunity from destruction.

So the thing to do is to prove yourself, slowly and deliberately, accepting the simple physical challenges that come to you. Learn to control your energy. Do not waste time nor money. Make every hour count, if you can. Make every dollar be a true representation of an investment of past energy in a future acceleration of direction on all levels, meaning the physical, mental and spiritual.

If you have the time to do it, fix your own car when it breaks down. Learn to build and repair your own house. These are exercises in success. Success breeds success. But success in each level only comes after you become determined sufficiently so that your state of disbelief, or inadequacy is overcome.

When you have learned to fix a vehicle, do not get fascinated with the ego of achievement. Aim for higher mental forms of accomplishment while working, if need be, at any occupation. Calculus may be a good mental discipline, but it is an ego trip along side of learning to control the physical body with the mind. And when you embark upon the business of locating yourself in your head instead of your gonads, do not let anything stand in the way of learning all of the idiosyncrasies of that ambition.

When you have cured yourself of drinking, take one more drink so that you will know that you are not only free from alcohol but also from the fear of it. But make certain that you know you are cured before you take that extra drink.

Mental exercises are the exercise of mental quantum energy. As with other disciplines of the body, you should begin with minor aims, and build solidly on mental achievements.

To produce a phenomenon or a miracle, you have to have your head in a certain position of "hold." If you would like to learn hypnosis, you should do some work as a salesman. (Gurdjieff used to sell rugs to people who did not need rugs, in order to intensify his expertise.) You need not, and should not, sell anything that is not a fair exchange for the money received by you, or your company. To sell worthless articles, will make of you a person who has a high regard for trickery or untruthfulness, and any belief in untruthfulness will lead to an outwitting of the self and a ceiling to any mental development. But never-theless, you should become familiar with the human mind, and its weaknesses.

After selling for a while you will notice that certain mental attitudes which you allow, will be conducive to closing the sale. At first it will surprise you, that you have found it. It cannot be studied in a scientific manner. It can be expedited if you allow yourself to find rapport with the customer while controlling the rapport.

There are a thousand doors to initiate this rapport. If the customer is healthy and husky, he may have gone in for sports while in school. You may try talking about "who's on first base?" If you are talking to a person of retirement age, they may respond to nostalgic home-scenes.

Now all of this will be just clumsy conversation, unless you are able to make full rapport. When this occurs, you will have no trouble finding words or stories to keep the rapport even and unbroken. You will discover that you seem to get all the material from their heads. However the energy of both salesman and customer will run down after a while, and another art is sensing and being able to act upon the exact moment for closing the deal, and binding the contract, with a signature.

If you wish to move on to hypnosis, there are levers (which I will outline in another paper), which will guarantee success on a modest scale immediately. And once again, rapport will increase with confidence, and the numbers of people who become hypnotizable will increase.

All the while that you are gaining power and success in the hypnosis-field, you will notice that you are developing an extrusive force. Some part of your mind becomes tenuous. Occasionally at first, and then with increasing frequency and improving dexterity, you will be able to touch and feel the mind of the person in front of you... and sometimes behind you.

Never at any time should you hypnotize anyone willfully. By this I mean that you should develop still another art. It is the art of knowing that you are not doing something to satisfy an exhibitionistic ego, or to develop power for yourself alone.

If you have reached the point where you can touch, enter, control, read and telepathically convey things to the mind of another, you should be simultaneously planning to teach others to learn the same type of self-control so that you can unite with others in demonstrating to mankind that there is hope, and a promise of individuality, that forever remains subject to the code of friendship and compassion.

With the energy of youth, and determination you can learn to heal in the same manner. Of course you will discover that you are able to allow healing to happen, rather than exert levers, after a while. At first you will be able to heal people by projecting your energy toward the person. If this proves fatiguing, energy can be drawn from an assembly of people who may come as spectators. But this is the employment of mental quantum energy, downgraded to a somatic point of decay or insufficiency. It is pardonable to exercise this power a few times to encourage others to spiritual action, but it should not be encouraged, because of the use of mental energy for poor physical causes.

This brings us to another type of magic, and another graduation point in the scale of mastering Between-ness. It is the Direct Mind System.

FAITH HEALING

The Faith-healing formula may be better understood in the light of Between-ness. Its form is triangular. We have on the base-line first, the old paradigm which is modern medicine which is ultimately a harbinger of death. Second at the far end of the base-line we have the alternate paradigm of hope which is the religion that inspired the faith.

The first is hopelessness, the second or opposite is faith.

The first base also hold the egotistic urge to heal, while the second hold the selfless will to surrender to That-which-has-to-be. Or to God. In this manner the ego is removed.

Thirdly, after an intense period of wishing for the person's healing, and praying if necessary, we take the opposite stance and put the whole thing out of our mind.

HEALING

Diagram Here

Figure 2

Contemporary Medicine

Logic

The Urge to Heal

Intense Prayer or Spiritual Exercise

Religious Attitude

Intuition

The Surrender to Higher Authority

Forgetting with Total Trust That the Right Thing Will Happen

Celibacy involves a particular art of Between-ness. It is not both-ness, or neither-ness, but the point of being a man while still conserving your energy.

The Vector is a course which does not advance upon a goal, nor does it retreat into degeneration. It is a retreat from error.

Exaltation is a condition of Between-ness.

Satori is the Between-ness that results from the intense contemplation of sense as being nonsense and nonsense as being equal to sense.

The birth of real meaning is the death of belief in definitions that are relatively described.

BETWEEN-NESS FACTORS

Work with one or more persons. It works better than doing it alone. Plan with a light, indifferent heart. Entertain no desperate or frenetic moods while thinking out your aim. After conceiving the idea and the aim, walk away from it mentally. Forget it. If it is accidentally remembered, learn to turn the inner head away.

END

Retrieved from '<https://www.direct-mind.org/index.php?title=Notes-On-Betweenness-from-DME&oldid=1244>'