

Commencement Address: California Institute of Asian Studies

Three Relationships of Man

by

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Dr. Chaudhuri, Distinguished Guests, Graduating Class, Ladies and Gentlemen, the proposed title of my address to you provides a great deal of latitude for me to speak about almost anything. So, today, my remarks will be directed at man and his relationships with the universe, with our society and with his local self.

I don't know if you have thought about it recently, but much of our present philosophy of life is based upon our present technology and that, in turn, is based upon the science which was developed over the past 300 to 400 years. Going further back, we note that most of the basic ideas upon which our present science is based were really founded in the days of the Greeks and had lain fallow for almost 2,000 years. However, there seemed to be no reason for them to develop these ideas into technology because they had no need--they had slaves! Only later, as the need in the family of man grew, did these ideas begin to be seriously worked on and mature into a concretely expressive and consistent science that eventually formulated the tools of our present sophisticated technology.

Now, once again we are at a point in history where we have a great need and have noticed another unique set of ideas that have been lying fallow for thousands of years. These ideas had their roots in the East and concerned the internal states of man, the internal perceptions of man. In the historical East, they didn't apply these ideas very greatly in their day-to-day life because they thought of earthly life as an illusion and often used these procedures to escape from the day-to-day world.

Today is the time for maturing of these ideas and, as we start mining, processing and extending them, we shall develop a new dimensionality to science, every bit as concrete, as quantitative and as consistent as our present science. On this foundation will be built vast new technologies and new personal philosophies of man's relationship to each other, to the earth and to the universe at large.

Today, I wish to shoot some idea arrows towards this distant target. Most of these ideas have sprung from the intuitive side of the brain and thus must, for the time being, be considered as speculative. First, let's contrast the eastern and the western way. The "East" has looked at the fabric of God, that is, at Nature, with a lens magnification that lets them perceive a vista from a Cosmic view. They tend to see a long-range and long term pattern of events. Because of the focus of their attention, they are unable to clearly see the individual threads of the fabric; i.e., the day-to-day details of the picture, or the details of the path between separate events. On the other hand, the "West" has sought for detailed reliability and predictability in Nature and have been forced to focus their "lens of seeing" on the individual threads of the fabric. At this high magnification they can, indeed, meaningfully study details but, at the same

time, are unable to see the overall pattern of the fabric; i.e., the sweep of the Cosmic view.

Thus, we have something like a Heisenberg Uncertainty Principle of physics operating here--we cannot at one and the same time focus our attention on both the entire fabric and upon the intricacies of the thread structure. The dilemma deepens further when we realize that the "act of doing" polarizes one's focus to continue viewing reality with the same magnification. Yet, both are part of the All and both must be circumscribed to perceive the All. How can we do it? The answer is that we must learn to oscillate between these two states of consciousness and to integrate both views into our overall perceptions and decisions. That is, we must learn to be coherent in our thought patterns and to concentrate wholly on one state of consciousness, sampling it well, and then switch coherently to another and then back again--and so on. Now, let us shift gears a little.

Present psychoenergetic investigations being conducted around the world suggest that, not only are there many unfamiliar energies functioning in the universe, but they function in dimensions of the universe different from that which we perceive with our five physical senses. Some of these dimensions are of the space-time type but some seem to be non-space, non-time limited dimensions. It is my belief that we have latent sensory pathways in our organism for perceiving and cogniting information patterns present in these other dimensions of the universe. However, in most of us they are not yet developed to a significant degree.

We have great trouble visualizing non-space, non-time aspects of the Universe because our conscious capacity to perceive appears to be limited to

spatial and temporal patterns. And yet, I feel that our primary level of Being is at non-space, non-time levels of the universe and that we inhabit a space-time sensing vehicle that is adaptive to us and which functions as a truly remarkable LIFE SIMULATOR.

We all know about the simulators designed for aircraft pilots and astronauts. They train in these for months or years running pre-set and simulated flight plans. In this way, they learn to experience and to overcome all potential eventualities of the voyage. They learn to recognize a pattern of events and to respond in the proper fashion to handle the particular situation.

Likewise, I think we humans live in a simulator that has both its individual and its collective aspects. Our physical vehicles have been well-designed for sensing and responding to stimuli at the five physical senses level of consciousness and we meet, in experience, patterns of events that elicit from us a set of responses--these are in the form of thoughts, attitudes and actions. These have not only immediate manifestations at the level of the five physical senses but also have a manifestation at the non-space, non-time levels of the universe as well (the mental and spiritual levels). The latter manifestations form patterns that act as force fields impinging upon and affecting space-time. These force fields set in motion a new sequence of events of the type consistent with the initial thought projections. The new events elicit a new set of responses from us which, by their nature, create new pattern additions at the non-space, non-time levels which reprogram the next reel of the physical simulator. Thus, by our thoughts, attitudes and actions, we create our own future--as viewed from the five physical senses level of the simulator. In this process

there appear to be both individual patterns and collective patterns that we cause to be set in motion. Not only do we seem to create our own future relative to event generation outside of ourselves but we seem to be internally very plastic and adaptable at biological levels as well; i.e., the same thoughts, attitudes and actions that reprogram the next reel of the simulator in a linear way also cause adaptive changes of the simulator circuitry in a non-linear way. This changes our basic capacity to sense information patterns in the universe.

It has often been said that the essence of man is found in his state of consciousness and that the larger purpose of human life is the successive evolution through even higher states of consciousness and awareness. As Aurobindo has said, "A change of consciousness is the major fact of the next evolutionary transformation, and the consciousness itself, by its own mutation, will impose and affect any necessary mutation of the body." Here we once again see the self-adapting simulator model in operation; i.e., the act of thinking and doing not only reprograms the future events but it reorganizes our structure to be more responsive to those events!

Our consciousness seems to be largely localized in three primary relational domains--(a) man in relationship to the universe, (b) man in relationship to society and (c) man in relationship to his local self. To put this in perspective, consider the relationship of our cells to our body. I think that at a certain stage of evolutionary development, those parts that went into the individual cell all had consciousness and they formed a grouping which became a single cell having a unique life function and a unique sense of oneness. Then these cells gathered into groups to form specialized functioning units like glands which became strung together to form a stellar constellation

of energy flow. This became a body, our body, and, to the cell, I am sure that we are "God."

Likewise, as we scale things up a level, man is a bit of consciousness located on the earth biosphere and he is gradually becoming more organized and more coherent until, someday, the earth will function as a harmonious cell in a galaxy gland located in a cosmological energy construct that can be called a body, if you like, and we are inclined to call that our "God." This picture should be mentally drawn with counterparts in other dimensions than just the aspect of space-time with which we are familiar today.

Finally, if we had scaled down deeper into the microcosm to the fundamental particle level or had scaled up deeper into the macrocosm to structure beyond our perceptions at present, we would find even more intricate rhythms in the fabric of Nature.

Looking at the whole overall pattern, the entire human species seems to be part of one vast organism, and we seem to be individuated and separated from each other at the physical level only because the physical sensory systems of our simulator work on the basis of contrast; i.e., on a difference, a derivative effect.

My current model of the overarching cosmological process is similar to that expressed in the ancient teachings of Eastern literature as "the outbreathing and the inbreathing of the All." We seem to be part of a vast system which is only stable in a dynamic state of change; i.e., the process is a cyclical one which oscillates inexorably, via well-defined laws of Nature, from a state of maximum coherence to a state of minimum coherence and back again.

At certain periods, all essence and all substance at all dimensions of the Cosmos are completely coherent, all wave functions are in total resonance and no differentiation exists and all is synchronously One. As the process of change begins, a differentiation initiates and grows, eventually giving rise to substance populating different dimensions of the Cosmos. The substance organizes into various stable forms with certain unique functions. Radiation from each dimension has the capacity of organizing substance in the less coherent dimensions so that life forms, societies and cultures can develop at the different dimensions of the Cosmos in a manner very analogous to what we know about the physical dimension. Within man, as this degree of incoherence grows, the dominantly functioning sensory system shifts gradually from dimension to dimension; i.e., from the spiritual to the mental, etc., down to the physical. Thus, the dimension of a human's perception and thus his conscious action also shifts as this evolutionary process inexorably unfolds.

The so-called "fall of man" should not be thought of as a moral judgment but rather is a process over which he has very little collective control. He seems to be able to influence only the rate of change--not the direction of change. It is inexorable physics that directs man on the outbound path away from the condition of maximum coherence and it is the same inexorable physics that impels him on the inbound path, once he has turned the corner, back towards the coherence state of oneness again.

I think we have turned that corner and are heading home again. We have come from advanced societies whose special technologies suited the great mental capacities of the inhabitants and we are heading back in the same direction. We have come from societies where the inhabitants reliably sensed

deeper dimensions of the universe than we and have readily manipulated space, time and matter with their minds and we are heading back in the same direction. This seems to be the vector of transition for us and we are on the fringe of a mixed state wherein we regularly perceive the five physical senses realm but occasionally perceive aspects of another realm. The frequency of this other perception should increase with time and things should subtly change until it is the five physical senses realm that is only occasionally perceived.

As we sense this new realm more and more, we have a type of precognitive awareness of it which allows it to play a growing role in our thoughts and actions. Thus, via the simulator mechanism, we program it into our future and the more we do, the more adaptive to it do we become. Thus, the overarching cosmological flow process of change is linked intimately into the simulator process of change. Everything flows consistently.

These comments have considered man in relationship to the universe. Now I wish to touch on man's relationship to society.

Aurobindo has said, "To be wholly and integrally conscious of oneself and of all the truth of one's being is what is implied by the perfect emergence of the individual consciousness--and it is towards that which evolution tends. All being is one, and to be fully conscious means to be integrated with the consciousness of all--with the universal self and force and action."

Throughout history, it has been possible for some individuals to live this as a perennial philosophy which transcends temporal and cultural differences. However, this state of awareness has not been a reality for the preponderant masses of people. They have a very different self-image-- and yet it is the collective self-image that drives the collective life



simulator and creates the new mass future (or collective future).

As Duane Elgin has pointed out, "A fundamental problem for democratic societies could arise when an image of man which is necessary for societal survival and development is not within the perceptual power of the population. In other words, one could perhaps describe an image of man which could make intelligible a way of life that would insure our survival and our further evolutionary development, but which was not necessarily realizable because there was not a mass state of consciousness to translate the intellectual-linguistic constructs of the few into a living mind-set for the many." And yet we are at a point in human history where the old image of man has created such an array of potentially terminal problems for our biological simulators that effective survival of this vehicle requires the deep acceptance of a new self-image. However, for an image to be feasible, it must be able to be internalized and this requires critical levels of perceptual sophistication in the masses. To achieve this end, we will need to use all of our societal educational technologies, our biofeedback tools and whatever other mechanisms are at our disposal to allow people, through self-directed processes, to internalize such an evolutionary self-image and to have it matched by a supportive state of consciousness. That is, it is necessary to proceed past the stage of mere intellectual awareness to the stage of consistent (if not automatic) organismic response to this transcendental image of man.

I have suggested some rather dramatic changes in the future of man-- will it occur in the twinkling of an eye--a sudden gift of the Aquarian Age? For perspective purposes, suppose we look at some aspect of the time needed to see a significant change even in our technology. As an example, consider electromagnetic energy which is the cornerstone of our present technology.

Many random electrical and magnetic experiments were carried out in the late 17 and early 18 hundreds. It wasn't until the 1840's that Michael Faraday placed all the key experiments into a neat experimental framework and it wasn't until the 1870's that Clark Maxwell generated the famous equation set to describe, analytically, all of these phenomena. The doorway was now open for meaningful electromagnetic technology but it still took an additional three-fourths of a century before our electromagnetic technology began to become truly sophisticated.

In this new field of psychoenergetics, the physics is much more complex but we are presumably smarter than we were a hundred or so years ago, so perhaps the two effects will compensate each other. Thus, although I anticipate some significant technical advances in the next two decades, it will probably take at least a century before real sophistication is developed and the technological aspects of our lives significantly changed. I say this so that you won't be holding your breath for a sudden break-through and an overnight change. It really doesn't happen like that. I feel that it will be gradual with a variety of technical breakthroughs sprinkled like salt and pepper along the evolutionary path. This all presumes, of course, that the transformation of manifested human consciousness goes forward at a sufficiently rapid pace that the potential societal disasters do not edge us out in the race with time.

Finally, as I wind up, I want to turn to the third aspect--man's relationship to his local self. Here, we must learn that that which appears to us on the Outer is just a manifested reflection of that which is on the Inner. What we dislike in our society cannot be effectively changed from the outside because it is only symptomatic of that which is inside us. The only real change takes place within us. We must change there, and then the outer

consistent manifestations will naturally occur. We must learn that that which we are building outside of ourself is indeed important and demands the full force of our attention, but also that this activity is largely a vehicle for building us inside. We are the product of the process and are transformed by the process. On one level, this construction is merely a vehicle for our development--on another it is a service to future generations to provide them with a more suitable simulator for their development. Thus, attitudes in work, as in play, profoundly influence our development. Perform work of high quality and your transformation will be to one of high quality.

We must also learn that we are One at the level of self that pushes the switches in our simulators--and that we are here together for good and valid reason. Evolution for all is ultimately necessary for evolution of the One. It is a family task and ultimately can only be solved as a family. And as all families know, the only effective working fluid is love. Love seems strange in that the more one gives of it, the more one has of it; however, I think this is just the reprogramming characteristic of the simulator. As we learn to love people more and more, we learn to allow them to be more free. One of the characteristics of the advancing individual is his ability to give love and ask for almost nothing in return. He is so enriched by the giving of love that he does not need a demonstration of love from other people (but it is always welcome). He becomes more complete unto himself but not necessarily indwelling. He serves the cause of mankind enjoyably with the self-confidence and self-esteem based on his real accomplishments.

We may wish for the masses of humanity to show more altruistic and more highly motivated ideals than it does. It is clearly not as "enlightened" as we might like. However, it will become enlightened only if we believe it is possible for it to do so and if we act as if it were already well on the path to doing so.

All greatness springs from a state of mind! Let us visualize that personal expression and that societal character that is our highest ideal and then let us radiate its manifested perfection by every action of our life.

Every action of your life, no matter how small or commonplace, influences those around you and contains the potential for enhancing the level of benevolent radiation in our environment. The quiet radiation of inner joy is as nurturing to human life as the food on the table. As you become more and more your own person, you will find that you can profoundly perceive and enjoy all the beauty of the world and even uplift your environment wherever you go. Then all those lives you touch are enriched by your having been there.

All of the things you do in life are individual acts of creation. If you would do this well, there are four important steps to consider with each meaningful act;

- (1) Clearly visualize your intention,
- (2) Build a strong desire to achieve that intention,
- (3) Develop the faith that the visualization can be achieved, and
- (4) Exercise the will to make it manifest; i.e., work at it.

And remember--if the medium in which you wish to create offers you no resistance, then you can make in it no durable impression. So expect to struggle!

In conclusion, let me say this. The words I utter, the pictures they draw, the awakening understanding they may bring, are not intended to convince you of a discrete position or finite truth that I have which is to be fixed in you also. Rather, they are intended to broaden your own perspective, to broaden your own truth--whatever it may be that is held within you. Let my words increase the vitality of your own purpose, increase your understanding of your own path and your own environment. Let them be as food to enrich your own functioning which is your special pattern in the Fabric of God!

Thank you!