

The Simulator and the Being

Summary

Attention is focused on three relationships of man: man-cosmos, man-local self and man-society to illustrate key aspects of evolving consciousness. The differences between our higher dimensional core-Being and the space-time sensing vehicle (simulator) we inhabit for an educational experience are distinguished. Our role in continuously creating our 4-dimensional space-time future and the only effective means of modifying it are discussed.

Introduction

Most of us don't think about it often, but much of our present philosophy of life is based upon our technology and that, in turn, is based upon the science which has developed over the past 300 to 400 years. Most of the basic ideas underlying our present science arose in the days of the Greeks and lay fallow for almost 2000 years. There seemed to be no impetus to develop these ideas into technology, perhaps because they were very advanced compared to the then-existing level of technology. Only later, as our need grew, did we begin to work seriously on these ideas and develop them into a concretely expressed and consistent science that gave rise to our present relatively sophisticated technology.

Now, once again, we need a new direction, and we notice another unique set of ideas that have been lying fallow for thousands of years. These ideas, rooted in the East, concern the internal states and perceptions of man. In the historical East, they didn't apply these ideas toward the development of technology because those who understood thought of earthly life as an illusion and used the techniques to perceive beyond the day-to-day world.

Today is the time for the 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, quantitative and consistent as our present science. On this foundation will be built vast new technologies and new personal philosophies of our relationship to each other, to the earth and to the universe at large.

Before embarking on our main topic, we should perhaps first contrast the Eastern and Western ways of "seeing". The Eastern thinkers have looked at the fabric of God—that is, at Nature—through a telescopic

wide angle lens that gives them a *Cosmic* perspective, focusing on long-range and long-term patterns. As a result, they cannot clearly see the individual threads of the fabric, the day-to-day details of the picture or of the path between separate events.

On the other hand, we in the "West" have sought for detailed reliability and predictability in Nature, focusing our "microscope" on the individual threads of the fabric. At this high magnification we can, indeed, meaningfully study details but at the sacrifice of the overall pattern of the fabric, the sweep of the Cosmic view.

We have something like a Heisenberg Uncertainty Principle of physics operating here—we cannot simultaneously focus our attention on both the entire fabric pattern and upon the intricacies of the thread structure. The dilemma deepens further when we realize that the "act of doing" polarizes our focus so that we continually view Nature with the one magnification. Yet both views are part of the ALL and both must be circumscribed to perceive the All.

How can we do it? One 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, concentrating wholly on one state of consciousness and sampling it well, then switching to another and back again, and so on. As we continue to evolve, we must learn to do this at more than just two levels of the universe. Although our consciousness is largely locked into what could be called "the World of Appearances", we shall find it possible to know a deeper reality and to understand the purpose and value of our present type of conscious experience.

In this paper, I present some speculations on our relationship to the cosmos, to our local selves, and to our society. As a foundation for this, I wish first to discuss the vehicle for experience in "the World of Appearances".

Our Simulators

Psychoenergetic investigations now being conducted around the world suggest that there are many unfamiliar energies functioning in the universe, in dimensions different from those we perceive with our five physical senses. Some of these are of the familiar space-time

This is a modified version of a paper presented by Professor Tiller at the Association for Research and Enlightenment Medical Symposium, Phoenix, Arizona, January, 1975. It was first published in those Proceedings, with the title **Three Relationships of Man**.

type but others do not seem to be limited by either space or time. I believe that we human beings have sensory pathways for perceiving information patterns present in these other dimensions but most of us have not yet developed them to a significant degree.

We have great trouble visualizing non-space, non-time aspects of the universe because our capacity to perceive appears to be limited to spatial and temporal patterns. Even so, I feel that our primary level of Being is at non-space, non-time levels of the universe, although we inhabit a space-time sensing vehicle that is adaptive to us and which functions as a truly remarkable LIFE SIMULATOR. It is this Life Simulator that we usually mistake for our real self.

To give you some idea of the primary level of Being *vis à vis* this simulator, I will briefly review my multi-dimensional model of substance*. This model deals with seven unique levels of substance in the universe which express themselves as seven unique dimensions, each with its own set of laws and each with its own atomic-like energy structure. The energies of the different dimensions interpenetrate each other but normally only weakly because they represent different frequency bands. However, they can be brought to interact strongly by using the agency of mind.

A qualitative representation of the radiation spectra from these different substances is given in Figure 1. This model treats the physical or positive space-time frame (P) as the lowest energy band in terms of basic

energy quanta. The next higher level, or frequency band, is called the negative space-time frame or the etheric frame (E). The third level (A)—called the astral level in theosophical literature—is transitional between the two space-time dimensions and the four non-space, non-time dimensions. This energy band seems to be the framework for the emotional network of our being. The next three levels are levels of Mind: instinctive (M_1), intellectual (M_2) and spiritual (M_3). The seventh level, which is of the highest frequency, is the level of Spirit (S).

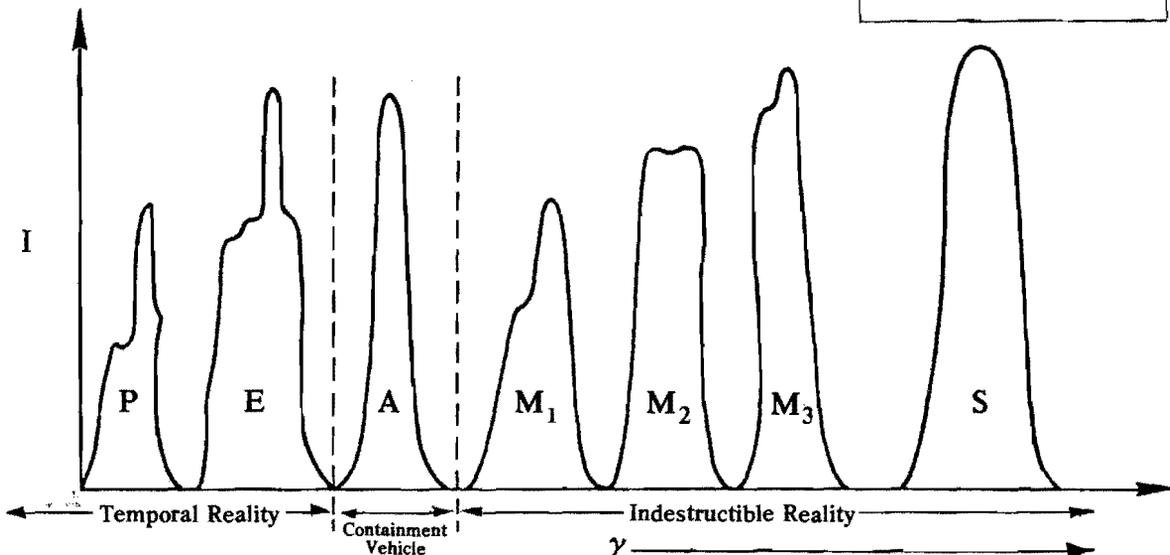
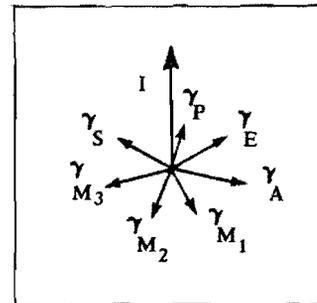
This model consists of two important groupings of energy levels illustrated in Figure 2. The first is a space-time construct that we may think of as an enlarged physical frame and this is embedded or enfolded in a non-space/non-time construct with the transitional frame as the interface between them. For the human being, we note a natural discrimination into the categories of body and soul. Since we have come to view ourselves almost completely as bodies, I choose to redefine these categories as Simulator and Being. With respect to the more basic aspects of these frames, space and time seem to be properties of this embedding frame just as mass and charge are properties of electro-magnetic energy in the space-time frame. Events taking place in the non-space/non-time frame are thought to alter certain basic characteristics of space-time and thus the corresponding event characteristics of that frame.

We all know about simulators designed for aircraft pilots and astronauts. They train in these for months or

* This will be discussed in detail in a paper by Professor Tiller to be published in our next issue, Vol. II, No. 1.

Figure 1 — The coordinate I represents a general frequency in the seven-dimensional-space of levels of substance illustrated by the inset figure. The Coordinate I represents the energy intensity.

Key P — Physical M_1 — Instinctive Mind
 E — Etheric M_2 — Intellectual Mind
 A — Astral M_3 — Spiritual Mind
 S — Spirit



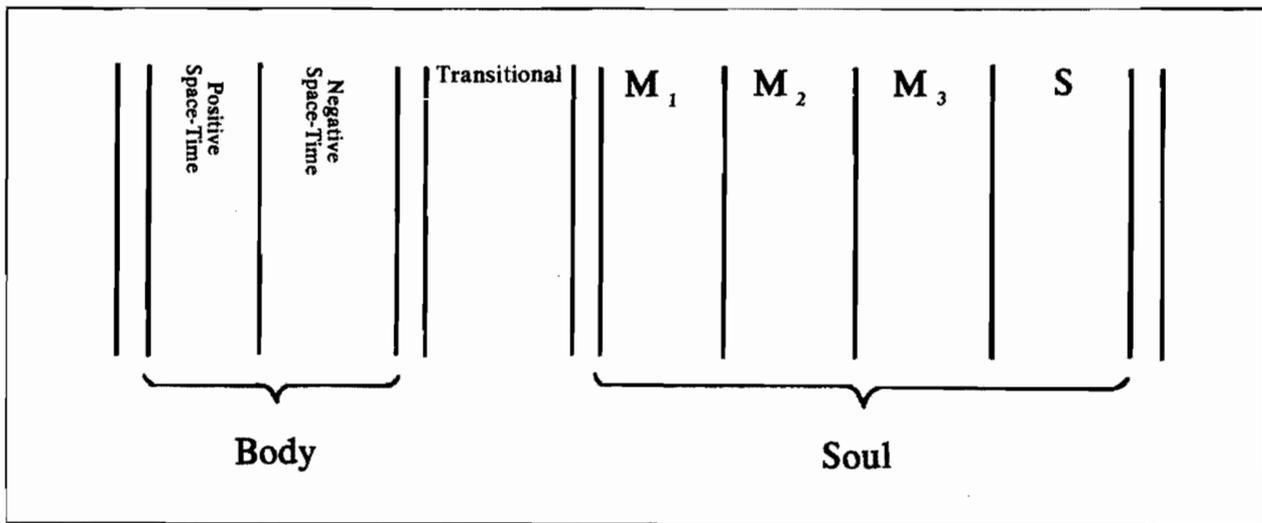


Figure 2—Representation of Being (Soul) attached to the Simulator (Body) via the transitional frame as an interfacing network.

years, running pre-set and simulated flight plans. In this way, they learn to experience and to effectively handle all potential eventualities of the voyage. They learn to recognize a pattern of events, and to respond in the proper fashion in order 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 level of consciousness of the five physical senses, and we meet, in the course of our experience, patterns of events to which we respond by *thoughts, attitudes and actions*. These manifest not only immediately at the level of the five physical senses but also at the non-space/non-time levels of the universe. The latter manifestations alter the patterns already existing there and this changes the force fields impinging upon and affecting space-time. These altered force fields set in motion a new sequence of events consistent with the initial thought projections. The new events elicit a new set of responses from us which, by their nature, create new patterns at the non-space/non-time levels which reprogram the next reel of the space-time 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 group patterns that we cause to be set in motion. Not only do we seem to create our own future relative to events generated 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 projection system also cause adaptive changes in our bodies, the simulator circuitry, to sense the new projection more fully. 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 ever higher states of consciousness and awareness. As Aurobindo has said, "A change of consciousness is a major fact of the next evolutionary transfor-

mation, and the consciousness itself, by its own mutation, will impose and affect any necessary mutation of the body" (3). *Here again we see the self-adapting simulator model in operation: i.e., when we think and act, we not only reprogram our future events but also reorganize our structure to be more responsive to those events!*

To illustrate the influence of Mind on our future, we need only look at the consequences of vicariously responding to the dramas presented on television. There seems to be little doubt that our TV diet of violence and crime has caused an increase in these two aspects of the human behavior pattern in our daily life. I propose that the attitude and thought responses of humanity to the TV-events cause projections to occur at the Mind level of the universe which influence space-time to be more in accord with those projections. Feeding, even vicariously, on such emotional stimuli has caused us to become more like them and *to more readily accept them*. The original thought of violence is the event at the Mind level serving as *cause* to eventually produce the materialized event (violent acts) or *effect* at the physical level.

People commonly believe that we are each responsible for what we do but *not for what we think*. However, the truth is that *we are* responsible for what we think because it is *only* at this level that we can exercise choice. What we do comes from what we think and correction belongs *only at the level where change is possible*.

As an example to further illustrate the point, consider Figure 3. Here, we represent an event occurring at the level of Mind at our origin of time. The wave patterns representative of that event (thought) impinge upon negative space-time and propagate in this medium to produce the required wave coincidence, at time T_1 , which represents the event *manifestation* at that level. These waves, in turn, stimulate corresponding wave motion in the medium of positive space-time, which flows at a slower rate but produces an eventual coincidence, at a later time T_2 , which represents the *event materialization* as perceived by the five physical senses. If we had well-developed senses at the negative space-

time level, we would have precognitive awareness of the event at a time $T_2 - T_1$ before its materialization at the physical level. Thus, *what we call the future* coexists with the present but at a different level of substance of the universe.

This does not mean that what clairvoyants see about the future is absolutely predestined to be materialized at the physical level. Rather, what is seen is a potential future. Up to the last minute, new and altering events can take place at the Mind level at sufficiently high intensity that rapid wave propagation can occur at both the negative space-time and the positive space-time levels to alter the degree of mode of materialization. Let us suppose that a reliable clairvoyant foresees a devastating earthquake in California and tells the public. People can respond either fearfully, neutrally or positively to this. If they are neutral, the event will probably materialize in its own time; if they respond fearfully, they build the magnitude of the thought form which makes it appear sooner and with even greater impact; if they respond positively by focusing their thoughts coherently to heal the weakness in the earth and to neutralize the conditions that are the driving force, then the earthquake need not materialize.

An essential fact to be recognized is that minds are joined. Our thoughts are not neutral, and we are not alone in experiencing the effects of how we each individually see things. How we have come to think of things is how we presently see them. Thus, if a very powerful individual at the mental level thinks about a thing in a new way, then the powerful thought can influence others to perceive that same thing in an altered manner deviating from the old way towards the new way. The more usual pattern is that if you experience a thing in a new way, i.e. see it in a new way, then you communicate it to others either verbally or in writing or in another form. If you are persuasive and not too far removed from the normal level of consciousness of the populace, then you influence people to begin seeing the thing in the new way. Now, as the larger group sees the thing in the new way, their collective thought pattern plus their communication in other forms propagate the influence so that even more people see

the thing in the new way. This mode of seeing becomes "what is". Here, an individual thought pattern has influenced the simulator by altering the appearance of the thing and our sensory ability to see it in the altered way. This applies to new experiments in music, art, religion, and many other areas.

Each generation provides the simulators for the next and each new generation of simulators has subtly different circuitry from the older one. Thus, the attitudes and thoughts of one generation produce a simulator basis for the next. Of course, because of genetic mixing, a wide range of subtle circuitry characteristics are generated among the new generation but are located about some new mean values.

The characteristics of the circuitry at the various levels of the simulator allow us to manifest certain externalized capabilities. As the circuitry evolves to more sophisticated levels, our capacity to express and manifest new characteristic skills, abilities and perceptions also becomes more sophisticated, expressive and creative, so that our circuitry contains a greater information-handling ability. In any age, there will be those whose built-in simulator circuitry is far in advance of the average and these people will manifest some of the capabilities of a much more advanced culture.

In addition, at any level of simulator circuit complexity, by diligent effort, we can generate new circuit connections to enhance our manifested abilities. Just look at the effects of biofeedback! The force of desire, sustained through will and brought to focus through directed mind power, causes molecular organization, like small neural dendrites forming a side branch from a main circuit stem—first in the form of a fine filament and later in a thicker filament. If too much current is passed through the new circuit too soon, the new filaments will burn out and will need to be repaired. Thus, the use of a new circuit requires patient and slow increase of exercise. Of course, a circuit can also atrophy from lack of use via a dissolution process wherein the chemical potentials of the media molecules are altered by the lack of performing a certain function. It seems that the performing of a function generates certain wave components that modify the local media

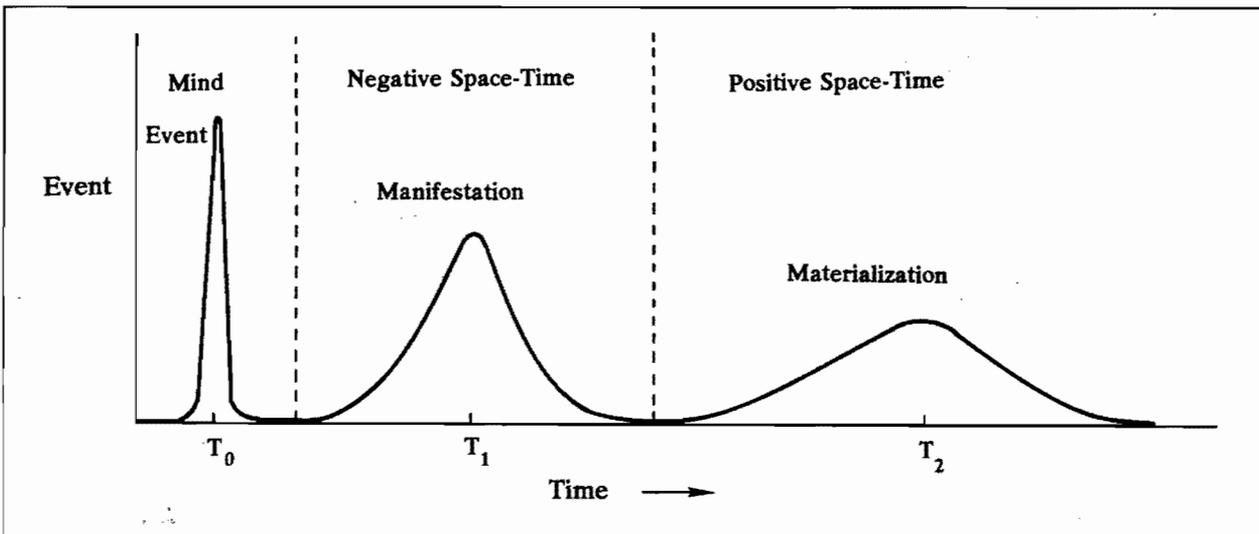


Figure 3 — Representation of an event at the cause level [Mind level], its manifestation at the Negative Space-Time level $T_1 - T_0$ later, and its materialization at the Positive Space-Time level $T_2 - T_1$ later.

and sustain the driving force for the growth or dissolution of certain neural organizations.

We should note that the more complex is the system's circuitry, the more need there is for feedback loops, stabilizing circuits and control mechanisms to keep the system functioning well. Of course, the system is also capable of greater performance, i.e. great information-handling capacity, but it tends to become more specialized.

We need to pay attention to those circuits found in the emotional body connecting our simulator to the Being. Here, many circuits can be burnt out by excessive emotional current but are repaired by will and by the subconscious desire to fulfill the life function. However, with age, our will to continue trying decays and our circuits stay burned out so that the system breaks down and gradually disconnects our Being from our simulator. Nourishment is no longer being fed along certain pathways of the emotional body into the simulator and so it begins to break down and cease to function properly or else a terminal failure occurs.

An interesting study was done concerning 25 patients in a home for the aged who were terminal in their condition. They were all bedridden. I. Bentov (1) did their biorhythm charts and found that 6 of the 25 died on the exact day that their emotional rhythm cut the zero axis (point of greatest instability for this circuit) and 8 more of the 25 died when the emotional rhythm was at a minimum (point of next greatest instability for this circuit). Thus, 14 of the 25 terminated at critical times for the emotional circuitry, which may be some support for the disconnect idea just discussed. In the future, this might be important to us if our society reaches the point of wishing to aid people with the disconnect process.

Before closing this section, it is worth reiterating a conclusion of a companion paper.* My model proposes that, out of the ground of the level of Being (non-space/non-time), which is the level of Reality in the universe, there are naturally created, via a fluctuation-type process, two essentially different but mirror image kinds of substance having, respectively, positive and negative energy states relative to this ground; i.e., the creation is such that the sum of the energies is zero. The proposed substances can interact only indirectly with each other and the electric and magnetic field coupling is such that they are unlikely to collide and annihilate each other. Matter, worlds, living organisms, simulators, etc. are thought to form out of these types of substance, with the two basic types interpenetrating and organizing at their respective levels. There exist indirect coupling interactions between these two types but they are generally uncorrelated unless coordinated from the level of Mind. I call this framework the "World of Appearances", the temporal reality, and it constitutes our four-dimensional space-time continuum. Our science is presently engaged in studying only the physical space-time frame. Because it seems possible to transform the substance of one type into its conjugate type by the proper application of Mind forces, it is possible to change the appearance of things—at least as viewed from a single sensory system level (positive space-time or negative space-time). Each sub-frame is really an open

thermodynamic system which under certain special conditions can allow transformation of content from one sub-frame to another. I also find it likely that, if mankind had evolved along a different path, the interaction of our Being with our collective simulator, the world of appearances, may even have produced different sets of physical laws that substance at this simulator level would be required to obey. In fact, *were many of our present physical observations in science actually operating in nature unobserved hundreds of years ago or are they perhaps creations of the modern mind according to our expectations?* The more we accept an observation, the more stable and frequent is its appearance.

Our Relationship to the Cosmos

Our consciousness seems to be largely localized in three primary relational domains: (a) our relationship to the Cosmos, (b) our relationship to our local selves, and (c) our relationship to society. This section is devoted to the first aspect of the trilogy.

To put this in perspective, consider the relationship of our cells to our body. At a certain stage of evolutionary development, perhaps 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 a conscious cell, I am sure that we are "God".

Likewise, as we scale things up a level, we are bits of consciousness located on the earth's biosphere and we are 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"*. To be complete, this image should be drawn with counterparts in other dimensions than just the aspect of space-time with which we are familiar today. Finally, if scaled down deeper into the microcosm to the fundamental particle level or scaled up higher into the macrocosm to structures beyond our present perceptions, we would find even more intricate rhythms in the fabric of Nature.

Looking at the great 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 of differential effect.

My current model of the overarching cosmological process is similar to that expressed in the ancient teachings of Eastern literature as "The out-breathing and the in-breathing 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

* This will be discussed in detail in a paper by Professor Tiller to be published in our next issue, Vol. II, No. 1.

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 sets in 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 us, 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 therefore his conscious action, shifts as this evolutionary process inexorably unfolds.*

The so-called "fall of man" should not be thought of as a moral judgement but rather as a process over which we have very little collective control. We seem to be able to influence only the rate of change—not the direction of change. It is inexorable physics that directs us on the outbound path away from the condition of maximum coherence and it is the same inexorable physics that impels us on the inbound path, once we have 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 adapted 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. Ultimately, every member of the family of God must return. When Spirit's original state of direct communication is reached, neither the simulator nor the seeming miracle, which are both learning aids, serve any further purpose.

Our Relationship to Our Individual Selves

With this aspect, we must learn that what appears to us on the *Outer* is just a materialized reflection of what is on the *Inner*. What we dislike in our society cannot be

effectively changed from the outside because it is only symptomatic of what is inside us. The only real change takes place within us. We must change *there* and then the outer consistent materializations will naturally occur. We must learn that what we are building outside of ourselves 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 we 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. If we perform work of high quality, our transformation will be to one of high quality.

We must become more aware of the real nature of our simulators. The body is a learning device of the Mind. Learning devices are not lessons in themselves; their purpose is merely to facilitate learning. The worst a faulty use of a learning device can do is to fail to facilitate learning. The body is merely part of our experience in the physical world. We can use our bodies best to help us enlarge our perception so that we can achieve the *real* vision of which the physical eye is incapable. Learning to do this is the simulator's only usefulness.

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 a 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 that this is just the reprogramming characteristic of the simulator in operation.

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

All greatness springs from a state of mind. So 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 thought, attitude and action of our lives. Every action of our lives, no matter how small or commonplace, influences those around us 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 we become more and more our own person, we will find that we can profoundly perceive and enjoy all the beauty of the world and even uplift our environment wherever we go. Then, all those lives we touch are enriched by our having been there, and vice versa.

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

- (1) We must clearly *visualize* our intention,
- (2) We must build a strong *desire* to achieve that intention,

- (3) We must develop the *faith* that the visualization can be achieved, and
- (4) We must exercise the *will* to make it manifest; i.e., we have to work at it.

And we must remember that *if the medium in which we wish to create offers us no resistance, then we can make no durable impression*. So we must expect to be stretched!

Our Relationship to Society

Aurobindo has said, "To be wholly and integrally conscious of one's self 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"(3). 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 *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 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(2).

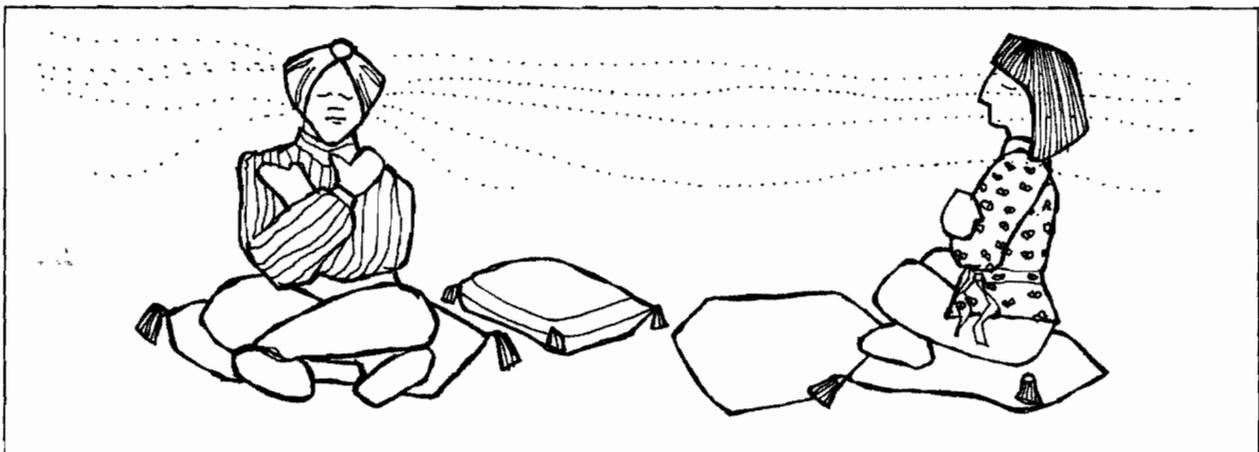
And yet we are at a point in human history where the old image of man has created such an array of potentially terminal problems for our biological simulators that effective survival of this vehicle requires the deep acceptance of a new self-image. However, for an image to be feasible, it must be able 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, we must proceed past the stage of awareness of ourselves as isolated beings to the stage of consistent, if not automatic, organismic response to this transcendental image of man.

Two examples of transformation at the physical level are worth considering. The first relates to two young men with identical manifested athletic prowess who wish to learn to run the "high hurdles". The one young man is impatient, he sets up the high hurdles on the track, and begins to run and jump them. He knocks each of them down in turn. He sets them all up again at the same full height and knocks them down again. He does this several times a day for a week and eventually gives up in disgust with the feeling that he is just not up to the task. The other young man also sets up the hurdles at full height and knocks them all down in his first attempt. However, he realizes that the experiment just shows that he has not reached that point—yet. Next, he sets up the low hurdles and finds that he can jump over them at a running pace. He continues to practice at this level until he has developed a smooth rhythm. Then, he raises the bar a notch and practices until he can hurdle this new level with a smooth rhythm. Again the bar goes up a notch and so on until eventually the bar is at the full height of high hurdles and he is able to run and jump these hurdles with a balanced rhythm. He succeeds in reaching his goal whereas the first young man, although equally capable, was unwilling to accept the evidence of *where he was* and to strive patiently via a series of small gains, towards his goal. How very often do we all see similar examples acted out in our daily lives.

The second example deals with the building of an opponent. Suppose we realize that resistance and struggle are necessary for our growth as a wrestler or boxer (any choice will serve, even as a professor) but we do not have a worthy opponent to stretch us. We have only the raw material in the form of an interested but untutored individual. We decide to make that person the opponent and so begin the contest with only a frac-



tion of our ability brought into play. Our opponent finds the ability to meet this level of force and eventually surmount it. Then, we slowly escalate the level of our functioning ability and we find that our competitor can begin to match that too. We continue at a rate no greater than that which can be met and eventually surmounted by our adversary. In this manner, we are eventually led to bring our fully manifested abilities into play. Our adversary is becoming more confident and meets this level of force and begins to surmount it—*now it is our turn to stretch for we have built a worthy opponent!* This type of procedure applies to the building of a person, a company or a nation.

One of the prime lessons to be learned from these examples is that *real progress requires people evolution* and it is dangerous to force it to proceed faster than people can change their deep-rooted habits. If we try to push progress or change at a rate faster than people can keep in confident tune with it, i.e., completely assimilate it, then either the people will be degenerated or they will destroy the structures imposing these intolerable conditions on them. All the power and vitality of any organization or society ultimately rests with the people—they are the only lasting asset and it is from them that all greatness flows. *Build the people to manifest their potential fully and joyfully and they will create the solutions to all the needs of society.*

One way of accelerating the desired transformation is via human energy field interactions. This can be illustrated by considering the mechanism of radiation influence that one finds in the guru-chela or teacher-student relationship. I wish to postulate that we each tap energy from the cosmos and transform it into various wave components which may be utilized to build discrete patterns in our energy fields that become the materialized behavior patterns of each individual. Cer-

tain manifestations or materializations (at physical, mental or other levels) cannot be successfully developed if some of the key wave components are absent. We must therefore wait to materialize the behavior pattern until either (a) we have developed ourselves sufficiently to generate them internally or (b) until we receive them from the radiation field of someone else.

It is also proposed that the radiation field of an individual contains all the wave components associated with all manifested and materialized abilities. Thus, the guru radiates all the wave components consistent with his achievements. The aspirant tunes his consciousness to the guru and absorbs these wave components as they pass through him on the energy stream. He is then able to manifest these abilities to some degree. However, his internal circuitry is adaptable and, as he manifests these new abilities, his circuitry also adapts so that he begins to be a self-generator of the needed wave components. He has enhanced the integration of his extended energy structure and begins to be able to do new things, perceive new thoughts, etc.

In this way, each of us may exercise some influence on the transformation of others—by our personal radiation fields!

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