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To the Graduate Council:

I am submitting herewith a dissertation written by Richard Hal Rosen entitled "In Being." I have examined the final electronic copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Education, with a major in Educational Psychology and Research.

Sharon B. Lord, Major Professor

We have read this dissertation and recommend its acceptance:

Luther Kindall, Larry DeRidder, Anand Malik

Accepted for the Council:

Carolyn R. Hodges

Vice Provost and Dean of the Graduate School

(Original signatures are on file with official student records.)

November 12, 1975

To the Graduate Council:

I am submitting herewith a dissertation written by Richard Hal Rosen entitled "In Being." I recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Education, with a major in Educational Psychology and Guidance.

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Sharon B. Lord, Major Professor

We have read this dissertation
and recommend its acceptance:

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Accepted for the Council:

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IN BEING

A Dissertation
Presented for the
Doctor of Education
Degree
The University of Tennessee

Richard Hal Rosen

December 1975

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To Ralph Rosen, Etta Rosen, Sharon Lord, Luther Kindall,
Larry DeRidder, Anand Malik, Jerry Dills, and Howard Pollio

ABSTRACT

This work, In Being, is an effort to establish the validity of individual thought. Personal thought (Chapter I) is elevated to the realm of objective knowledge while the knower is free from bias and preconception and aims at universals. The detached observer in science is questioned as personal knowing makes that which is known a part of the knower. Yoga, chemicals and phenomenology are explored as means for knowing ultimate reality. Chapter I concludes with a delineation of the creative and intuitive implications for personal knowledge.

In the personal writing section (Chapter II), signs are discussed as they relate to personal discovery. How and why sense is made is explored with a resultant philosophy being formed, stressing the possible existence of all things without judgements. The enlightened state in Being is described and the section concludes with some intuitive remarks about the "supersensible world."

Implied in these writings for education (in Chapter III) is the development of the individual's personal responsibility in choosing between the finite and the infinite; what is violent and what is non-violent. A non-violent education, stressing the wholeness of the human being, is explored. The resultant education may allow the individual the possibility of developing a personal, universal knowledge.

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PREFACE

Without personal confrontation a student can, at best only acquire facts and beliefs but not knowledge as knowledge is ultimately a personal experience of reality.

Anand Malik

CHAPTER I

INDIVIDUAL THOUGHT

A. Introduction

This treatise, In Being, represents the culmination of a personal realization of the beingness of all things. As everything is being or existing, all plants, animals, and humans, nothing is not being. The "in" of the title represents a synthesis of the "me," my personal self knowledge, with the existence of all things. What is "in being" has been indwelled and is recalled as knowledge from within myself.

In this first chapter "individual thought," the pronoun "I" is discussed along with a note on language to clarify my unique usage of those concepts. A global perspective on the right to speak out follows to describe the need for individual thought. This argument centers around incidents where personal thought is denied or overshadowed by power. A discussion describing different types of personal thought is given to clear up some common misconceptions of beliefs, assertions and knowledge. Knowledge involving an active knower is discussed as an argument to the strict scientist's ideal of knowledge that is detached from the knower. This problem is resolved as the known is made a part of the knower.

Ultimately, personal knowledge is objective knowledge as the knowing subject transcends personal bias, prejudices and is free from opinions and beliefs. The major thesis of this treatise is to describe

the free, pure state of consciousness and delineate means for approaching and peaking or intuiting that which is real. To do this, the phenomenological method is given as a means of contacting ultimate reality. Some other techniques such as biofeedback, science, meditation and chemicals are discussed as ways of approaching what is real. The search for a pure state is a personal endeavor that is unique to each seeker of "higher knowledge" and what is personal knowledge (mainly in Chapter II and its implications for education in Chapter III) is my unique contribution to the literature. Chapter I concludes with the implications of a philosophy that stresses the individual nature of knowledge.

Statements made in this paper prefixed by the personal pronoun "I" carry my endorsement. I make assertions with universal intent and with this intent is a limitless realm of implications for what I am saying. Ultimately, what I am saying is valid and at least, my statements are assertions and perspectives of my beliefs. I, personally, is a subjective perspective that may be objective knowledge as "me" (my self) approaches a "universal I."^{*} As I reflect on myself, I am aware of myself in-the-world. This is possible through the mind reflecting on itself. All my knowledge and thought is founded in myself.

In this treatise, the medium of communication is language. The words of a language take on meaning at a particular time for a particular person in understanding a communication. The words in themselves mean

* A "universal I" may speak to everyone at the exclusion of no one.

nothing. Merleau-Ponty (1964) has said that "the spoken word is pregnant with a meaning which can be read in the very texture of the linguistic gesture . . ." (p. 89). Quotation marks may change an entire meaning. For example, the statement "I love palm trees" is changed with quotation marks around love. Notice the difference in the two expressions "I love palm trees" and "I 'love' palm trees." Words carry an unlimited extent of possible meaning and two people reading the same passage may understand two different communications. The word "love" for instance may be understood differently by you and I. Exactness of a communication is an inherent problem in a paper using words to communicate. Words carry limitless meanings and can mean anything for anyone at any given time. Even with this problem, the written language is a sound means of communicating philosophy.

B. The Right to Speak Out and Individual Thought are Necessary in Knowing

To begin, it may be asserted that humankind is at the dawn of enlightenment.* With the discoveries of communication and transportation, human Beings are realizing the common underlying existence of all humanity. New means of transportation allow us a chance to visit with others and share existence all over the globe. And in communicating our ways of life, we are becoming aware of our similarities and

*Some signs of this dawn and of people "waking up" may be "the consciousness revolution" (discussed on page 11) and our awareness of some tribes not having a concept for violence and the microcosm Woodstock (see page 78).

differences. In sharing ideas, the great scientific discoveries of the west are merging with the great knowledge of the east. In the light of this dawn is also the threat, the ever present fear we have of destroying ourselves. We are haunted with memories of the second world war and we continue battling with ourselves today.

Among the sharing of cultural and philosophic ideas is a lack of understanding that segments of the human population have for each other. Snow (1959) sees a basic schism between the literary intellectuals at one pole and physical scientists at the other. He says that there is "between the two a gulf of mutual incomprehension--sometimes (particularly among the young) hostility and dislike, but most of all lack of understanding" (p. 4). He sees the way out of the split among artist and scientist through "rethinking our education" (p. 19). The philosophies of both the artists and scientists can be rethought so that one philosophy may encompass the two and ultimately may exclude none.

Religious dogmas sold through fear pervade our existence as humans want "them" to become like "us." Essentially, entailed in human-kind, is one common existence. Us and them can be we. In the concept "we," there is no distinction and no division between us and them. It may be said that the religious crusades of the 1100's were fought to spread "the word." People with one set of ideas were trying to round up others into their camp. Crusaders told others that they would be damned if they did not accept the religious dogmas. To the Crusaders, other life styles and beliefs were invalid and barbaric. Many people were denied their right for individual thought and in some cases, people among cultures with long traditions even came to believe themselves

invalid. Some 300 years ago the American Indian was told that his way of life was crude and essentially no good. Some Indians even believed this was true. Having doubted their own rich cultural heritage, many American Indians desired to be like the white man. In a similar sense, many blacks in America have come to doubt their own thought. In the 1950's and 1960's, many blacks rejected their own life style and tried to adopt whiteness.

In several Western European nations, propaganda allows one to believe that non-European, non-technological countries are backward and primitive. That civilization is judged by the power it has developed, is central to propaganda, building up one position in-the-world to the exclusion of other ideologies. Many non-technological countries are reluctant to have technological assistance because of the paternal attitudes of the technological teachers.

Some powerful countries socialize their citizens to the ideas of their country, viewing others as destructive to "the cause" of their country. Non-Marxist ideas and literature are deemed misfitting to the cause of the Soviet Union; other philosophical thought is viewed as only contrary to the cause. However, many Soviet philosophers still see their philosophy as one bearing universal intent. Indeed, if one country can claim universal intent in its philosophy, how can it do so to the exclusion of any ideology? How can countries of the world socialize their citizens (in good faith) only to a narrow range of accepted ideas? Are we not in need of a universal philosophy that can encompass all ideas at the denial of none? Questions such as these are central in my concerns for writing this paper. I am opting for an ideal of

intellectual and scientific freedom; freedom for the individual to explore life and express themselves.* It can be argued that a universal philosophy is first conceived individually by individual thinkers. As life is explored individually with universal intent, and thought is shared freely, we can ultimately reinstate our universal humanity. In dogmatically holding ideas, and trying to get others to buy those dogmas, there is no room for questions. ^{induction} It is through questions and doubts that we can break through the binds of religious and philosophic dogmas into a clear personal vision of reality.

There is a dichotomy between scientific or "objective knowledge" and personal or "subjective knowledge." Scientific knowledge is typically seen as objective knowledge while personal knowledge is usually viewed as subjective. The apparent dualism may be eradicated in rethinking personal knowledge to be objective where contacting reality is a personal endeavor for the individual thinker. Polanyi (1964) argues that "man can transcend his own subjectivity by striving passionately to fulfill his personal obligations to universal standards" (p. 17).

Individuals such as Buddha, Plato, Jesus, and Aurelius have approached personal, ultimate knowledge. Each person was probably guided by a personal vision of reality. In the same manner, scientists like Einstein, Newton, and Galileo have more than likely had intimations of an alluding reality which rendered each of them committed to the task of finding scientific explanations of what they had seen.

*On several occasions throughout this paper, I am using "their," a genderless pronoun, for "his" and "hers." Theirself is a word used in a distinctly new sense instead of "himself" and "herself."

I am not selling you my personal philosophies and I am not trying to get you to buy my ideas. This would be contrary to my own convictions. Instead, I am saying that through the sharing of personal ideas and philosophies, not fighting over them, and through understanding the differences and the commonalities of our existence, not dividing ourselves over issues, we can live peacefully with each other. You and I may have different ways of seeing things; we may, for example, have a different set of morals. Through questioning the other person's ideas, we may understand each other's foundations for knowing. We may never be able to resolve our differences; however, through understanding we may notice that we are each entitled to our own opinions and perceptions and we may allow each other to hold individual beliefs. This mere understanding of differences is the premiere step in reinstating our universal Beinghood.

The cultivation of individual thought for its own sake is necessary to allow each person the capability of seeing what is true. Through individual endeavors in science, philosophy, and the arts, it is possible to develop personal perceptions of the world. Ultimately, these personal perceptions may be universal perceptions. These objective perceptions may need the initial right to speak that each Being is entitled to. Through respecting the individual's right to speak out the individual is free to explore life and see what is real.

Philosophers have claimed the right to speak for themselves. Polanyi (1964) states that "ultimately my own allegiance upholds these convictions" (p. xiv). Sartre, the French philosopher, has warned of peculiar methods of knowing that are preached and practiced

dogmatically. And in ourselves, he asserts, we shall find unity. Merleau-Ponty claims the right for himself to interpret phenomenology in light of his personal needs and insights. What is said by any person must ultimately stand on its own merits. Beliefs, opinions, and assertions may by any person are solely the ideas of that person. And if a universal knowledge is claimed by anyone, it must stand the test of time.

It is difficult for an individual to know whether their^{*} claims will be accepted. What is accepted may later prove to be false just as what is rejected may later prove to be true. A scientist may state a theory yet withhold personal convictions of the theory. Claiming validity for a theory speaks to a "universal intent."

There are different types of personal thought. Thought may be classified as personal belief, assertion, and knowledge and we may delineate these propositions beginning with belief to clarify any misconceptions. From personal experience, from personal knowing, I know that I am not sure whether or not flying saucers exist. I have never seen a spaceship or flying saucer though people have claimed seeing unidentified flying objects. I may choose to believe that flying saucers exist if I rely upon the word of another person who may have seen one. I can believe that flying saucers exist from what I have read about them though I do not know from personal knowledge. The truth of the statement, "Christ was the son of God," is unknown, though

^{*}This is an example of my use of "their" as a genderless pronoun.

I can believe either it was or was not true on the basis of religious faith.

An assertion affirms the belief of the person stating their idea. The statement "p is true" has with it my personal endorsement that the assertion is true. The statement "it is asserted p is true" is impersonal, detached, and does not have my personal endorsement. The commitment to endorse an assertion is a personal choice. In committing myself to an assertion, I have accepted something, I have believed something is true. With my personal assertions are universal intentions, but the future scope of my assertion is largely indeterminate. Assertions are inherently hazardous since in asserting something is true is the possibility that the assertion is false.

Some schools of thought believe that knowledge is based on direct perception of the senses, and that knowing is known through the direct experiencing of that known. This may be argued, for in different states of consciousness (SoC), two observers may sense two entirely different things in perceiving the same thing. On consensual validation, Tart (1972), speaking in Science, says ". . . only observers in the same ASC (altered state of consciousness) are able to communicate adequately with each other, and they may not be able to communicate adequately to someone in a different SoC (state of consciousness), say normal consciousness" (p. 1206). A person in one level or SoC may sense something quite different from another person in a different state. Also, what is directly sensed from one level of consciousness may be false, so a theoretical knowledge may be a base for knowing what is true. For example, it is easy to sense the sun rising in the

morning and setting in the evening. Since the Copernican revolution, this notion has been proven false. Actually, the sun neither goes up nor down; instead the earth goes around the sun.

Another school of thought may deem knowledge as pure consciousness. In this scheme, knowledge transcends the knower and the things known to some ultimate reality. In an article "the consciousness revolution," White (1975) has observed that from many disciplines, researchers are discovering and claiming with conviction "that consciousness is the primary factor in all experience, the fundamental ground of all knowing, all perception, all states of being" (p. 19).

Much that is typically called "knowing" may be different forms of belief. The diagnostician says he "knows" that the patient is schizophrenic, basing his claims on norms, the reliability of tests, and intuition which allows the diagnostician to form conclusions about consciousness based on a fixed set of believed-in assumptions. The statement "I know it is cold outside" may be better put "it seems cold outside to me" or "I believe it is cold outside." This statement, "I know it is cold outside," depends on knowing for a specific time and for a specific person in perceiving what may be a relative matter. For instance, what is "cold" to one person may be "hot" to another person. During the winter months in Miami, a person from Canada may think the ocean water is "warm" for swimming while the Floridian may think the water is "cold." So, much of what people claim as knowledge may be just a matter of personal perception for a certain time. It can be said that there are different levels of knowing. What may be known as "obvious" and "directly evident" to one person may not be evident at

all to a person from a different relative standpoint, from a different level. An American may think that "America won the last war" since the Germans surrendered and signed the surrender treaties, though a German thinking economically and in a longer scope of time, may think that the victory belongs to Germany. So, perception of a phenomena may be relative to someone's personal way of looking at the phenomena perceived.

"I know I exist" is a statement of absolute knowing. I can doubt anything I see or anything anyone says--yet, I do not doubt "I exist"; instead, this is knowledge. Belief, on the other hand, is inherently troubled by the possibility that what is believed may be false. What is believed is doubted and questioned while what is knowledge has passed all doubts and questions and is held to be true.

A statement that an individual claims as universal knowledge must always be true and prove never to be false. Universals transcend mere appearance of items from relative standpoints. Some things, for instance, may appear one way to one person and differently to another person. What one person may see as "crazy" may be "sane" to another person with a different perspective. What may appear as nonsense to one person may make perfect sense to another person. A universal knowledge transcends relative sense perception. The assertion "the moon is very bright" is only true for a specific time. At another time, a cloud may be blocking the light altogether. The assertion, "the moon revolves around the earth," may be considered true now and forever. Until there is counter evidence to this statement, it may be considered to be universally true scientific knowledge.

A scientist may accept a statement as universally true and find evidence to disprove the statement. With new discoveries, what may be thought of as true scientific knowledge may be instantly false. When Aristotle said that heavy objects fall faster than light objects, this was accepted as true scientific knowledge by the scientific community. The statement was "true knowledge" and its validity remained untested until Galileo some 1300 years later, demonstrated that two objects of different weight, dropped from a tower, hit the ground at the same time. Proof of such phenomena causes the scientist to re-evaluate and reassemble knowledge taken as true. Even the stable foundations of physics were broken up with relativity. The old foundations are becoming unintelligible and a reinterpretation is needed. As new discoveries demonstrate that scientific knowledge, once accepted as true, is proven false, the scientist must re-evaluate the body of knowledge in this light.

Methods of teaching and the knowledge shared in schools are concurrent with the methods and knowledge of the time. We may evaluate practices and values that were once used and view them in terms of our present perspectives and direction. Certain basic elements of education such as doubting and questioning have remained viable parts of learning through all time. Other facets of education valued thirty years ago may be dated now. In the first half of this century, there was an emphasis on rote memory whereby now, it is de-emphasized. In recent times, freedom of choice and movement is replacing rigid restrictions of activity. It is desirable for educators to review paths of knowledge that have been followed in charting the present path and future

directions. Knowing is a process important to education and it must be delved into for a better understanding. And processes that have survived through time may be studied for individuals planning to make teaching a career.

C. Knowledge Involves an Active Knower

Even for the positivistic scientist in applying formulae, deriving and checking data, and in the verification of scientific theory, personal judgements form a viable part of science. A tradition of positivistic science seeks to explain the universe with establishable facts, and in this sense, knowledge is deemed detached and impersonal. The strict scientist may believe that the universe can be explained by an exact theory. Classical mechanics approach this ideal, though there is always a personal judgement in applying the formulae of mechanics to the facts of experience. A range of indeterminacies require personal judgements in applying any formalized system to its consequent bearing on experience. The scientist must choose the believed-in system within which to work which involves dedication to that system. Dedication is a personal element that is indispensable to science. In choosing hypotheses, the scientist may not be able to specify how or from where the hypothesis was conceived. It may be an inspirational idea; it may be a reconception of things in new and sometimes entirely different ways. Entailed are personal conceptions of individual scientists in formulating science.

There is a passionate component entailed for the scientist in seeking a solution to a problem. Intellectual passion is a precious

element to science for it involves the excitement of achieving and the will for uncovering hidden realities. Often, in the face of despair, the scientist will move forward to an indeterminate solution that may never come to pass. And if a conceivable solution is reached, to present theories to the scientific community may entail courage. Galileo almost lost his life for stating that the earth is not the center of the universe. It takes dedication to science for the scientist to discuss and look for these unknowns that bear universal intent. The commitment to science and the universal intentions for discovering "keys to reality" are personal acts of the scientist.

In every verification of scientific theory, there are always discrepancies between predictions and observed data. The discrepancies are classed as anomalies and the scientists' judgement in handling discrepancies is another facet of science that involves mental decisions. Deriving and checking mathematical data can never be fully automatic. The indeterminacy which creates discrepancies are due to chance and statistical fluctuations that may occur can always sprout conceivable doubt regarding any set of formal rules. The rules and maxims may increase our insight into the nature of things and can function within the framework of personal judgement. The ordered rules in nature are patterns that are personally established and are still mere representations of the world. Systems of order are conceptions of things that only denote the conceivable appearance of things and cannot replace the things themselves.

The positivistic scientist sees personal as subjective and knowledge is deemed impersonal, objective, and universally established.

In Personal Knowledge, Polanyi reinterprets knowing to use these typically contradictory terms in one title. To resolve the seeming contradiction, Polanyi (1964) puts knowing in a new context as an "active comprehension of the things known" (p. xiii). He puts the person in all acts of knowing and views the scientist as active in formulating new discoveries.

A scientific theory may be likened to a geographer's map to illustrate its use within an act of personal knowing. A theory, like a map, is a mere representation of things and may function independent of myself; hence the ideal of scientific detachment. The map may be right or wrong in itself and any mistakes may be attributed to the map. The theory on which I rely remains unaffected by any fluctuations that occur within myself. Theories are used as such as "objective" means of contacting reality.

In using a map, we gain an understanding of a region represented by the map and may derive an indefinite number of itineraries. Having mastered the region, it is not necessary to attend focally to the map or to the landmarks around us; our knowledge of the particulars (signs or landmarks) enters into our conception of the area subsidiarily. We find our way about by reorganizing this conception in forming new itineraries. The conceptual decisions are personal, not induced by new experience; rather they are speculative and formed through reorganizing which may be a "tacit" formulation. This is a deductive inference that may be implied by our original conception yet different from it. The

deduction is informal in this sense. As in formulating new itineraries, there is a logical gap in solving problems that must be overcome and possibly anticipated. "Illumination" is the leap by which a logical gap is crossed and the scientist may give their endorsement and claim of crossing. The gap may have been crossed yet it may remain unknown exactly how it was crossed. Proof may take time.

In knowing, Polanyi (1967) begins with this fact: "We can know more than we can tell" (p. 4). We may have contact with what is real and what is true, yet we may be unable to specify how this knowledge is known. We may know what we know, yet may be unable to tell or specify all that we know. For instance, in knowing moods, most people can know when a friend or any person is feeling low or disgruntled. Just by looking at that person, it may be obvious that they are down, though it may be difficult to express how this is known. We may know more than we can say. Upon closer examination of the particulars, the lowered jaw and the upturned mouth, we may know those particulars that signified the disgruntled mood. Upon immediate observation, those particulars were known "tacitly," yet remained unspecifiable. The particulars were integrated in the awareness of the whole. To specify the particulars or explain a logical gap crossed, we may focus on what was known "tacitly." In so doing, we may fill in the spaces and come to know the unknowns. Once discovered, the unspecifiables may be specified and delineated.

Demonstrated in Gestalt psychology is the process of integrating the awareness of particulars in forming a whole. One may be tacitly aware of the particulars that go into knowing the whole and focus may

be given to those particulars. That which is in awareness subsidiarily may be of focal attention by shifting awareness of the whole to focusing in on the parts. An integration process is demonstrated in listening to stereo music through headphones. The two separate channels, each with characteristic sounds, is integrated in the mind of the listener to form one whole flow of music. The listener integrates the two different channels subsidiarily in forming the flow of music of which the listener is focally aware. This integration involves an active mind of the listener. In concentrating on any particular sound, any sound can be a point of focal awareness. The listener may focus in on the violin part, for instance, at the exclusion of the other sounds. Selected out of the whole are the desired sounds for listening. This is known to psychology as selective perception where the participant selects what is perceived. In a similar sense, a gap that has been crossed may be focused on in seeking an explanation for a problem. It may even entail an obsession on the part of the scientist in focusing in on the particulars of the gap that has been crossed. The tacit power of the genius, artist, scientist, and intellectualist is in their ability to integrate the particulars in forming the whole. The gap may or may not be logically deducible from the parts so the genius must often formulate things in new ways.

Awareness of the scientific knowledge that is shaping perception of the universe may be focused in on. What is it that goes into perception? What are the particulars that make up focal awareness? That which is directly sensed may lend us to inaccurate perceptions of the world so scientific theory may aid our perception of things. It

may be sensed that the earth is flat yet scientific knowledge tells us different. What is directly sensed such as the sun going up and down may not be reality. The senses may be a key to reality yet ultimately the senses need to be transcended. Polanyi (1964) says about discovery leading to objective truth in science, that such discovery, "while using the experience of our senses as clues, transcends this experience by embracing the vision of a reality beyond the impression of our senses, a vision which speaks for itself in guiding us to an ever deeper understanding of reality . . . (pp. 5-6).

D. Knowing That and Knowing How are Two Processes in Knowing

We may briefly discuss "knowing how" and "knowing that" and point out the likenesses and differences in the two propositions. "Knowing how to" may be likened to procedural knowledge. Scheffler (1965) sees knowing how as a "possession of a skill, a trained capacity, a competence, or a technique" (p. 92). Learning skills need not necessarily be preceded by knowledge of the rules of an art. For example, men could reason before Aristotle laid down the rules of logic. In a similar manner, knowledge of the rules of an art is not sufficient for the performance of the skills. Knowing "intellectually" the art of chess does not necessarily enable me to play that game.

"Knowing how" may or may not necessitate practice. In knowing how to answer a question, there need not be practice in answering the question. On the other hand, in knowing how to swim, practice forms a viable part in that skill. A person may know how to do something such

as drive a car, but "may not be able" to drive that car because of a broken leg. So there is a difference in knowing how to do something and being able to do something. There may be levels of a skill in knowing how to perform a skill. Both the beginning tennis player and the pro "know how" to play the game, yet each player performs on a different level.

Knowing that Boston is the capital of Massachusetts is a "knowing that" proposition. "Knowing that" is tapping a cognitive repertoire of factual propositions. As in the case of knowing how, knowing that may involve different levels of knowing. For instance, I may know Einstein's theory of relativity and I may "know" that theory. Also, I may have "learned" that something is such and such, yet I may not "know" that something is such and such. Learning does not necessarily presuppose knowing.

A theory assimilating "knowing that" and "knowing how" supposes "that intelligent performance involves a prior intellectual acknowledgment of rules or criteria" (Scheffler, 1965, p. 96). But a chess player need not necessarily run through the rules and maxims of the game before making a choice move. There need not be "thought" in the performance of a skillful act. Typing, for example, is a skill that becomes automatic for the expert typist. The expert merely transposes the word from the copy. Little, if any attention is given to the placement of the keys. The rules, though known, need not be thought out. The tennis player unspecifiably knows the skills, the muscular coordinations and the movements that make up a skillful act. Through attention to the particulars, the tennis player may be aware of the

exact movements that go into making a shot. For the expert, the game is automatic. The racket functions as an extension to the player and is used as a part of the person. Rules may establish ways to guide the tennis player and may serve the artist in their skill, though, ultimately, the present experience is uncharted and must be tacitly formulated in sometimes unspecifiable ways.

In specifying the particulars, the tacit dimension of knowing may be diminished, though we can never eliminate this dimension in all acts of knowing. Under close scrutiny of the particulars, our comprehension of the whole may be destroyed. In swinging a golf club, the fluidity of the swing may be lost with concentration on breathing during the swing. The pianist, in the same sense, loses the flowing movement as attention is given to the fingers. Note, also, that the concentration on breathing during a golf swing and attention given to the fingers by the pianist may deepen the understanding of the total complex of actions. The goal of a tennis pro may be to specify all the skills and the muscular movements that go into a smooth flow of tennis. By knowing the skills, the particulars in the complex whole, the pro may be able to refine all movements in forming the whole. This detailing of particulars may serve as a guide for improving technique though the original meaning may never be recovered. A film director's raw talent may appear in their early works and with fame and appeal the director may gain polish though the original talent may be lost with polish.

E. Scientific Theories are Things That

Function in Knowing

Accumulated, personal knowledge is used in bearing on present experiences. The scientist uses theories in much the same way that the tennis player uses skills in performing their art. This knowledge may be integrated subsidiarily in performing skills and making sense presently and the personal knowledge may allow for insights into present happenings. In another sense, accumulated knowledge may mislead the knower into secluding themselves within that knowledge while interpreting new experience. A new experience may be explained in old ways that may be insufficient to explain the new event.

Maxims function as personal knowledge focally or subsidiarily in shaping the perception of an entity. The choice between those maxims used and the ones discarded within awareness involves an appraisal of the knower in applying their knowledge. Knowledge accumulated is appraised by a standard set to itself as the person is involved in mentally appraising their skill. Formal systems always involve this personal appraisal in all acts of knowing in much the same way that the artist appraises his art.

For modern science, an explicit aim is to establish a strictly detached, objective knowledge. The "objective" knowledge in this sense, is separate from the performer (detached) and can be, it is believed, established through mathematics. I believe that the person is involved in bringing theories to bear on experience, checking these theories and evaluating them. Without the individual formulating and

conceiving of science, there would be no science. We must remember that science is a mere conception of the world seen. Polanyi (1967) believes that the tacit thought forms an "indispensable part of all knowledge," and any effort at eliminating the personal participation of the knower "aim at the destruction of all knowledge" (p. 20). In formulizing the relations that constitute a comprehensive entity, this entity is first identified informally by "tacit knowing." The relations constituting a tree, for example, were formed tacitly and the meaning of the formalized theory lies in the continued bearing on this still tacitly known tree. The test of the theory interiorized is known only through its use as the theory is used to interpret experience. Attending from the mathematical theory of the tree to interpret what we see now always involves the person. A theory is constructed on prior tacit knowing and functions as a theory only within an act of personal tacit knowing. This involves someone attending from the theory interiorized to the previously established experience on which it bears.

The positivist, using the tools of the discipline, seeks to explain the world. The personal, scientific knowledge is either in the scientist's focal or subsidiary awareness and forms a viable part in tacit knowing. The theories are used in bearing on the subject and function as tools for the scientist as he attends from the theory to the experience on which it bears.

F. Discovery and Intuition are Keys to Reality

In science, discovery entails finding the mathematical means of explaining a "hidden reality" through a reassimilation of already

established ways of seeing the phenomena under consideration or through an entirely new way of perceiving as is the case in a scientific revolution. Finding solutions to problems implies a contact with some "hidden reality." Inclinations of a "hidden reality" may obsess the scientist in finding solutions to problems that may be keys to unlock the door to those realities. Polanyi says "we can have a tacit foreknowledge of yet undiscovered things" (1967, p. 23). Discoveries may be intuited in ways often unspecifiable yet "tacitly known." The hidden reality may be known tacitly, though laws and axioms may as yet to be discovered to explain the phenomena under consideration. Entailed for the scientist is the search for means to explain what may be tacitly known. For instance, Einstein may have tacitly known or contacted some hidden reality which led him to discover the laws to explain what he had contacted. He may have had a tacit foreknowledge of relativity and needed only to specify the theory in mathematical computations.

An "inspirational idea" could present itself to a knowing subject. It is believed that theta may be a state where such visions occur (Schul, 1972, p. 65). The theta state (as measured by an electroencephalograph, eeg) is compared to that of mystics "whose visions are not the product of their rational minds, and to that of persons whose creative talent is such that they see complete symphonies, paintings, and literary passages in their minds' eye before these are set down" (Schul, 1972, p. 65). Houston (1975) explains that "the human mind has a natural capacity to think in visual images as well as words" (p. 32). Einstein, for example, thought in visual and kinesthetic images as he "tried to apprehend the world in a 'wildly speculative' fashion"

(Merleau-Ponty, 1964, p. 192). Einstein held on to both the "classical physics' ideal of knowledge and his own 'wildly speculative,' revolutionary way" (Merleau-Ponty, 1964, p. 193).

Ornstein has written a book, The Psychology of Consciousness, to "reunite science and spirit, reason and intuition" (Time, p. 76). "Researchers have subsequently found that the brain's left hemisphere, which controls the right side of the body, is predominantly involved with analytical thinking. The right, which controls the left side of the body, is primarily responsible for artistic endeavor and intuition" (Time, p. 76). In his book, Ornstein lays a case for the two sides of the brain being comparable to the East and West hemispheres' philosophic tradition. The West is linear, logical, and scientific and may correspond to the left hemisphere of the brain while the Eastern Oriental philosophies may deal predominantly in the right hemisphere, the spiritual, intuitive portion of the brain. We may just be in a "cultural trance" and may be unable to use the right, intuitive side of the brain for the extensive training of the left, analytic side of the brain (Holden, 1973, p. 982).

Intuition is a source of knowledge just being tapped by traditionally rational thinkers. Edmund Husserl believed that first hand intuiting (originär gebende anschauung) forms a legitimate source of knowledge (rechtsquelle). There is always a risk of perceptual illusions in intuition though it is still a viable source of knowledge. Rational thinking needs the intuitive element in crossing gaps. Logical inference machines, for instance, can take axioms and laws and make inferences; however, they cannot replace the user's mind in the

integration of untuited phenomena. George Leonard (1975) has stated that the "golden age of computers" may reveal the "miracle inherent in what we consider most ordinary in our lives" (p. 13). The intuiting mind is indeed responsible for crossing logical gaps, a process that as yet is impossible to formalize.

Through new techniques such as the EEG device, science is now able to measure certain brain electrical patterns that accompany the assimilation of new information. States where insights occur may be measured and may be increased in frequency for the insightful person through biofeedback. Barbara Brown (1974) has stated that "biofeedback can convey that pattern to the individual who generated it. Since human subjects appreciate and learn complex biofeedback patterns rapidly, it is likely that they can learn the significance of their own biologic signals that indicate the act of assimilating new information" (p. 112). Science, through technology, is discovering means to explore "inner space."

Edgar Mitchell (1975), in an article "outer space to inner space: an astronaut's odyssey," has described intuition as such:

It began with the breathtaking experience of seeing planet earth floating in the immensity of space--the incredible beauty of a splendid blue-and-white jewel floating in the vast, black sky. I underwent a religious-like peak experience, in which the presense of divinity became almost palpable, and I knew that life in the universe was not just an accident based on random processes. This knowledge, which came directly, intuitively, was not a matter of discursive reasoning or logical abstraction. It was not deduced from information perceptible by the sensory organs. The realization was subjective, but it was knowledge every bit as real and compelling as the objective data the navigational program or the communications system was based on. Clearly, the universe has meaning and direction--an unseen dimension behind the visible creation that gives it an intelligent design and gives life purpose (p. 20).

Thus far we have seen that tacit knowing is valid in forming a knowledge of a problem for it allows the scientist a possible fore-knowledge of yet unsolved problems. Personal knowledge can be seen as ultimately a contact with reality through intuition, a valid state in consciousness. What is hidden is to be discovered or known. It is for the scientist to uncover the hiding. We are involved in the search for the "hidden realities." Humans are the participants and not mere spectators. It is not as though we are passing time, waiting to see, or waiting for the time when As an active comprehension of the things known, knowing involves the person actively looking for and seeking to uncover the hiding. We can say that once uncovered, the hiding is no longer hidden. Then it is for us to know and understand reality, that thingness no longer hidden.

The ultimate question of philosophy for Jaspers is one of reality. In seeing many possible realities, he asserts we are dealing only with appearance, not reality itself. Jaspers (1971) states that "thought stops in the presence of eternal reality without possibility, where we do not need freedom any longer, but find peace" (p. 72). Thought is in the domain of possibility, in temporal appearance where hopes have their stay. Reality is without or void of possibility. Thought is not the way to reality. To reconcile the inability of thought in approaching reality may entail a leap into reality itself. It is not thought that there is Being; instead, there is Being that there is thought. This is the point where the mind may reflect on itself and its presence in-the-world. Unity is reality itself for Jaspers's philosophy. Reality cannot be contained or it will be lost and it cannot be grasped by

critical and skillful operations. Reality can be known as well as omnipresence can be known, for both are concepts for the same thing.

"How can I know reality?" "How can I acquire personal knowledge?"
"How can I see what is really true?" For these questions, I may discuss some methods of seeing what is real. Phenomenology, meditation, biofeedback, chemicals, and Yoga are among the means that people may use in exploring their own consciousness. Ultimately, a method may allow someone a clear vision of reality. Methods for seeing and knowing what is real and what is true seem to bear the central notion of transcending the method as the ultimate goal of the method. In transcending the method itself, the individual is clear to know the true beauty in all things.

Science is a means of studying reality through physical concepts. This appears as an impossible task as reality is often described as "matterless," and not containable. Tart has written an article that explores the possibility of extending the scientific method to study essential "non-physical" phenomena of altered states of consciousness (ASC). Tart (1972) states that many common experiences in altered states of consciousness "are simply not treated adequately in conventional scientific approaches" (p. 1203). He explains "the vast majority of phenomena of ASC's have no known physical manifestations: thus to physicalistic philosophy (science) they are epiphenomena, not worthy of study. But insofar as science deals with knowledge, it need not restrict itself only to physical kinds of knowledge" (p. 1204). He discusses some inherent difficulties in studying the "non-physical" by the traditional scientific method.

Through technology and the use of EEG machines, states of consciousness (SoC) may be studied scientifically. The alpha state, for instance, may be comparable to the state of meditation and the frequency of alpha waves may be increased with biofeedback. Biofeedback, says Brown (1975), "describes the phenomenon of control over internal biological functions occurring when information about the function is 'fed back' to the person whose biologic activity it is" (p. 22). The powers of the mind over bodily functions such as ulcers, insomnia, asthma, migraine headaches, and heart disease are demonstrated with the biofeedback technique. Even some once thought "involuntary" functions may be voluntarily controlled with biofeedback (Brown, 1975, p. 22).

It is believed that alpha-wave biofeedback may be a shortcut technique for meditation (Brown, 1974, p. 105). Brown states "even after years of research, to conclude anything about alpha is perilous. The EEG machines and electrodes capture only the external manifestations of the brains operation." She continues, "brain energy runs the whole mind and the body, we cannot expect to learn its secrets solely by examining its electrical topography" (p. 105). Whether biofeedback may allow one to know reality is tenuous. The method does seem to allow the user to differentiate and increase the span of certain SoC's.

In the Joyous Cosmology, Watts discusses several chemicals that may be used in approaching what is real. LSD is one such chemical means of contacting reality. Chemicals may allow one to Be the infinite though always in drug induced states there is temporality of the state. Watts says that chemicals may be to the psychologist what the

microscope has been to the biologist. Some aboriginal cultures regard hallucinogenic plants as "intermediaries to the gods--it is daily living that is the illusion, and the real truth is delivered by the divinities through the holy plants" (Holden, 1973, p. 983). In Journey to Ixtland, Castenada discusses the use of phychotropic plants in the way of life of the Yaqui Indians. Psychedelics may allow someone a peak experience into the reality of things and may form an important part in knowing when integrated with certain philosophic ideas.

Meditation is another means for exploring consciousness and knowing what is real. Watts^{*} says that meditation is a process of moving not just sitting. Meditation is "not thinking." Talking with oneself is thinking (something similar to self hypnosis). Replaying words is feedback, not meditation. The process of meditation frees the meditator of mental ghost. Meditation has no objective and it is not intended for future design. Meditation, instead, is a "nowness" without a compulsion to obtain. Watts says meditation has no purpose and the meditator is both "on the way and at the destination" (still yet moving; partial yet whole).

Meditation techniques using mantras or repetition of words and sounds must invariably allow the meditator to drop all words, symbols, and referents as a final leap into the meditative state. Meditation is a process that has been used by people for thousands of years and it is practiced in many different ways. Any of the meditation techniques are good if the meditator may know cosmic consciousness; however, no

^{*}This reference is to Watts' phonotape "Introduction to Meditation."

technique through time can claim success in achieving cosmic consciousness for all its practitioners.

"Reality," a "thoughtless state," and "nothingness" are beyond all linguistic symbols. For persons who do see with accumulated knowledge as a means to interpret what is perceived, disciplines of the mind such as phenomenology or Yoga may render one to suspend all referents, associations, and concepts in order to be in complete "nothingness" (see pages 34-37 for a discussion of the phenomenological method). Phenomenology is a method of departure from theories handed down by tradition. Theories handed down are seen as the perpetuation of preconceptions and prejudgements. Naive seeing and emancipation from preconception are themes generally enunciated by phenomenologists as means of contacting reality.

F. The Knower and the Things Known are Facets in Knowing

True knowledge has typically been seen in science as "out there" somewhere only to be established. The knower and knowledge are seen as separate. George Berkeley has resolved this dualism between objects and ideas by making the known a part of the knower. In "A Treatise Concerning the Principles of Human Knowledge," Berkeley has proposed that objects are in reality ideas.

Things are studied and observations of things are made in relation to the body. For Husserl, transposing the self into the intuited object is not restricted to taking inventories of some factual phenomenon. The body is the vantage point of perception. Merleau-Ponty (1962) states that "no causal relationship is conceivable between the

subject and his body, his world or his society" (p. 434). Being is all it sees and the same as what it sees, not relational. The external and internal merge and the world may be said to be all in us and we are all outside ourselves.

Consciousness is engaged or present within the world (au monde). The "out theres" are rather "here," in-the-world. Many United States citizens, for instance, observed Vietnam as separate from themselves, happening "out there somewhere." It was a long distance from the U. S. mainland and happening almost separate from many of the American people. To those who had relatives killed, the distance diminished. We may say that for those people the war hit home. We sometimes personally detach things from ourselves to relieve us from the responsibility of things. While visiting a "pigeon lab," I asked a psychologist what he was intending to do with the pigeons. He answered that the pigeons were sacrificing their hearts for experiments. He had detached himself from any responsibility in taking the lives of the pigeons. Instead, the pigeons were "sacrificing their lives" for the experiments (a personal choice of the pigeons).

Sometimes things may be denied although the things may still be happening. A person may witness the death of a close relative, though they may not personally accept the fact for quite some time. Reality may be made to function separate from the observer either by detaching responsibility of oneself or by denial of the thing having happened. For the phenomenologist, reality is not independent of the observer. Instead, like Berkeley, a phenomenologist may see the thing observed as part of or the same as the observer.

Tart (1972) states that "the 'detached observer,' has no place in dealing with many internal phenomena of SoC's" (p. 1205). He notes that the recognition of the unreality of the detached observer having happened in physics as "the observed was altered by the process of observation at subatomic levels" (p. 1205). In The Medium, The Mystic, and The Physicist, Lawrence LeShan observes subject and object dichotomies being transcended for theoretical physicist, mystics, and mediums. Rather than things happening in a cause and effect sequence, everything, all events are

The well known question comes to mind: "if a tree falls in the forest and no one hears it, does it make a sound?" For me, it certainly does make a sound though I may not have heard it personally. Berkeley would reply that the tree made a sound as God was there to hear it. In existential philosophy, things are always happening whether a person does or does not perceive the thing themselves. A denial of the tree making a sound as it falls would be a return to idealism where, for anything to exist, an individual would have to have witnessed it personally. The tree may have fallen though if someone did not hear it; ideally, it did not make a sound.

In personal knowledge, the mind of the knower is important in apprehending the things known. Tart says "when we deal with ASC's where the observer is the experiencer of the ASC, this factor (the mind of the knower; *my italics*) is of paramount importance" (1972, p. 1205). For phenomenology, a "mindless knower" is optimum. Seeing with a "virgin mind," perceiving fresh and alive is a goal in seeing without accumulated knowledge. Lending oneself capable of knowing reality is

a premium. To see, in a "mindless state" may require disciplining the mind in ways delineated by the phenomenologist. We may now look at some of the essentials of the phenomenological method.

G. The Phenomenological Method is a Means for Yielding Pure Unadulterated Phenomena

Spiegelberg (1965) states that "it would go too far to say that there are as many phenomenologies as there are phenomenologists" though "the varieties exceed the common features" (p. xxvii). The philosophy varies considerably with the individual phenomenologists and it could be said that phenomenology is a style. With the vast variability, the method does seem to be a common core for phenomenology.

The first step of the method,^{*} parenthesizing ("einklammerung"), intends to yield pure and unadulterated phenomena in the things. Edmund Husserl, usually cited as the founder of phenomenology, has said that the beginning of knowledge is in the "things themselves." What shows itself to the consciousness of the knowing subject, to whom phenomena appear, is a return to the absolute of phenomena in seeing things as they are. All reference to the things are bracketed or parenthesized. Beliefs and scientific thinking are to be suspended. Habitual means of seeing are bracketed out. Typical categories are suspended. When a thing is seen, for example, it is typically associated or interpreted by past knowledge. In seeing a "thing" pass by the

^{*}The categories (and German phrases) are those delineated by Anand Malik in his Comparative Theories of Knowledge.

window, one may likely say, "there goes a bluejay." In phenomenology, traditional associations are suspended on the way to purified phenomena. Acts which give meaning to that seen are suspended. Everything, instead, is seen in its native givenness. Polanyi (1964) states that "we must accept the virgin mind, bearing the imprint of no authority, as the model of intellectual integrity" (p. 295).

The second step, intuiting of essences ("wesensschau"), suggests seeing "one" in the "many." This is like seeing "redness" in "red." All things merge into a oneness. You see from the particulars to the whole. From the leaves of the tree, you see the whole tree and beyond to a "whole everything" where nothing is not. Intuiting the particulars provide stepping stones for apprehending general essences. Malik says "the student is expected to open his eyes and look, to bring a hyper-sensitive attitude to perceiving reality in the raw, and to intuit existential universals, essences, and general eidos while experiencing a particular phenomenon" (p. 49).

Apprehending essential relationships ("erscheinungsweisen") is the third step in the method. Here, we want not only to see what appears, but also the way it appears. A person sitting in front of a building may only see the front wall, but in apprehending the essential relationships, the person may intuit the dimensions of the building. Infinitely, the person sees the wall, the building's four sides, the space on earth and its relations universally. Spiegelberg (1965) sees this step as intuiting "essential insights into connections within general essences" (p. 681).

The fourth step of the method uses Husserl's free imaginative variation ("frei Variation in der Phantasie") in delineating relations between essences. Seeing a triangle, a student may imagine freely a triangle with one less component or with an additional angle. The student may imagine a triangle with three right angles. By the omission or substitution, the thing (triangle in this case) may be unaffected or the omission or substitution may change the character or gestalt of the entity. These measures will lead to essential insights into the nature and relation of things.

The fifth step involves exploring the constitution of a phenomenon in consciousness. Spiegelberg says "constitutional exploration consists for us merely determining the way in which a phenomenon establishes itself and takes shape in our consciousness" (1965, p. 688). After a three day fast, an individual may explore and observe how the experience is constituted in consciousness. After the fast, one might ask themselves how the experience altered consciousness. Was anything gained or lost? Or did anything unusual present itself to perception? How consciousness is altered and the perception of time and space may be explored to gain insights into how impressions are constituted on consciousness.

In analyzing the factors (step 6), we study levels of intuition in our own consciousness. Some person might study different levels of consciousness (perhaps reflective or pre-reflective) within themselves. How a state with personal prejudices presents itself to consciousness may be analyzed from a state that is optimally clear. We may analyze anything within that inner state, full of energy, that is forever

clear and we may notice how things "fall into" that state.

A seventh step in the method may involve describing that which is seen in cultivating "the experiencing of the phenomenon" and "communicating the experienced phenomenon."

Another step in the method may include hermeneutics or the science of interpretation. Ricoeur (1970) states that "symbols call for interpretation because of their peculiar signifying structure in which meaning inherently refers beyond itself" (p. 495). The explanation of such structure requires a discipline of dispossession, antitheistic, and dialectic. Anything can mean anything for anyone in observing phenomenon. A sign may mean one thing for you and another thing for me. A song on the radio may be a sign standing to me for something and it may stand to you for something different. Beyond making nothing out of anything, in using an interpretative science such as hermeneutics, we may intuit universal meanings in things as they appear.

H. Life May Entail a Search for "Pure Being"

Being is central for the phenomenologist. Marcel says that it is indeed a wondrous thing that through reflection, Being may contemplate its own existence and the existence of others. He takes Descarte's famous "I think therefore I am" and says ultimately, through contemplation, "we are." He sees philosophy to awaken, sensitive, and appeal rather than to give transferable information. Marcel thought that each of his books essentially entails a search.

For Heidegger, the wonder of existence involves a search for pure Being. The search for a pure state is complete when there is

nothing to search for and Being knows the pure state in existence. Heidegger said that Being has a tendency to hide and withdraw into "inauthentic Being" (vertallen). Being escapes and keeps a distance from others in its inauthenticity. One has a desire to keep close to the average and is subservient to others. Heidegger gives Being the responsibility for its own truth and it is the doing of Being itself that reveals truth to itself.

For Sartre, the ultimate problem for Being is the unity of itself and "nothingness" the antagonist. Being searches in, of and for itself to reconcile itself with the antagonist. Sartre assumes that Being is whole and man wants to be God. Pure Being is pre-reflective consciousness, before reflection.

In the Bhagavadgītā, spiritual enlightenment is not unlike the phenomenologist's concept of pure Being. Spiritual enlightenment is the top of the ladder of life and on the bottom rungs of the ladder are envy, greed, and lust. Along the way to the top is study of the Vedas and detachment from the senses. The Separate Reality of Castaneda is another vision of the ultimate reality. Hesse's "Sidhartha" is on the path to higher knowledge and ultimately he finds truth in the flow of the river.

A major aim then for most phenomenologists and many philosophers through time is Being the absolute, free state. We have only touched the surface in discussing a few methods in approaching reality. Buddha, Hari Krishna, Plato, Jesus, and Mohammed each seem to be talking about this state in Being, a universal consciousness. Once this state is reached, for the reacher, there is nothing to reach for.

I. Personal Knowledge is Not Necessarily Subjective

Thus far, we have elevated personal knowledge ultimately into the realm of objective, universal knowledge. Personal knowledge is not necessarily subjective knowledge in that it aims at universals and transcends the appearance of things from a relative perspective. When dealing in the relative, time-space world of the senses, knowing may only be a matter of personal perspective. Steiner (1926) says "for ordinary sense-perception part of his Being remains hidden and unknown. Thus he is faced with the task of intending his self-knowledge, of thoroughly investigating his true Being before he can come to knowledge of the world" (p. 9). A person's inner activity cannot be found in the world of the senses. For what appears to a human through the senses, the visible world, is a physical body that disintegrates upon death; hence the end of life for the person. We know nature's laws through sense observation and what is sensed is the breaking down of the organism. In transcending the senses, we can again obtain self knowledge of our true Being and approach what is objective reality. We may transcend our own subjectivity and elevate consciousness to the "supersensible" as Steiner has called it. This knowledge from the senses to the supersensible has been called "personal knowledge" and "initiation knowledge." The path to a "higher knowledge" will lead humans from the physical, material sense-world to the realm of our spiritual existence, an almost forgotten reality of life. This entails a move from the purely passive thinking and recording of things to thinking that is inwardly alive and active.

Humans may transcend their personal relative knowing and approach objective knowledge through commitment and responsibility to universals. In Steiner's words, we must "start from the light thrown upon nature, in an external, naturalistic way, by Copernicus, Giordano Bruno, Galileo, Kepler, Newton and others. This light has then to be rescued, given fresh life, in order to open the way for it to the spirit" (p. 42). Now we must find our way to our spiritual existence in transcending physical, sense reality. Then each of us may know what is ultimate truth in everything.

J. Personal Knowledge Can Lead to Great Insights

Personal knowledge, in clearing the mist of our eyes, can allow us contact with what is real and that which is universally true, and in so doing can lead to great insights. Einstein had classical vision and intuition into the reality of things in formulating his theory of relativity. Leonardo de Vinci drew flying machines that he evidently perceived from personal insights. Revelation, intuition, and insights into the reality of life are indeed possible and through personal knowledge of our whole Being, we can freely be those intuitive states.

Bergson (1968) thinks "the time in which we are naturally placed, the change we habitually have before us, are a time and change that our senses and our consciousness have reduced to dust in order to facilitate our action upon things. Undo what they have done, bring our perception back to its origins and we shall have a new kind of knowledge without having been obliged to have recourse to new facilities" (p. 151).

Everyday life may be nourished and illuminated by personal knowledge.

Knowing the reality of things allows us an ever-present bliss consciousness, and a vision into the inherent beauty in all things. We need only clear the mist from our eyes to see clearly. For then our perception may awaken from its sleep and each of us may enjoy the freshness of life. And within that freshness, that forever clear, is a timeless, spaceless realm for insights.

K. Personal Knowledge Methodology Can Free Creative Potential

I am reminded of a saying a philosophy teacher once told me that "philosophers have a tendency to look in the 'dark corners.'" In discovering one's self without the fear of looking in the "dark corners," humans may free creative potential within themselves. The mist, the fears, and the preconceptions blind and veer us from our own possibilities.

In knowing the wholeness of self and suspending preconceptions, Beings may free their creativity. Maslow (1968) has found that "approval and acceptance of their deep selves (then; my italics) made it more possible (for creative persons; my italics) to perceive bravely the real nature of the world and also made their behavior more spontaneous" (p. 140). In creative persons, he found an absence of thought of what others think of them and a greater wholeness and integration. He says "the civil war within the average person between the forces of the inner depths and the forces of defense and control seems to have been resolved in my subjects and they are less split. As a consequence, more of themselves is available for use, for enjoyment and for creative purposes" (p. 141).

Torrance (1965) says that creative persons are more likely than non-creative persons to see the "open tops of their cages" (p. 75). They are willing to take their chances though many become overwhelmed by personal troubles and their creative potential may never be activated. We all have potential to create yet we get smothered in ourselves with our own problems and routines to the point where our creation and the life we live is just a replaying of happenings, a searching and seeking of our own wants and desires. Personal problems and fears may dam the creative potential that self knowledge may free by allowing the person a key into the limitless realm of reality. In personal knowing without judgements and without fear, the individual may be free to see, Be, and create.

L. The Personal Insights in Chapter II are Not Necessarily
Subjective and Limited to the Writer

Personal insights aim at the universal element of human experience and aim at universal objectivity. The personal writing in Chapter II is written with universal intentions and my aim is for a universal knowledge. The aim is towards universal objectivity which is the ultimate in life for me. With this universal intent is my own personal endorsement of that which I am saying. My personal endorsements are grounded within myself and carry a commitment and responsibility to all life. At this time and space, this writing has limitless implications and can be proven erroneous in time, yet I aim at all time with my insights into the reality of things.

In transcending personal needs, wants, and desires, I may be free and clear to see. In that I have no intent for you, personally, I may write to a "universal you." To you and for any you, I aim at all "you's" in forming an objective, universal knowledge.

The scholars will find him an insufficient intellectualist, and the artist and men of action will find him too scientific. He will, at once, though from different points of view, seem too balanced and too chaotic.

Charles W. Morris

CHAPTER II

PERSONAL WRITING

I. Introduction

With the case laid for individual thought, I am now in a position to discuss some personal "signs" that have been indicators along the way in discovering myself. In that these writings aim at the universal element of human experience, they are not necessarily subjective and limited to myself.

Questions such as "Who am I?"--"How can I know myself?"--and "How do I exist in relation to others?" are often asked in seeking to discover and know the self. To know who I am, what I am, and how I exist, I may dwell in myself to know myself. I may fear or doubt things that I may think about myself. I may think of myself as evil or good. I may think anything about myself for I think my thoughts. The thinker and their thoughts are one and the same. To explore the thought process, do this some time: When the mind is still and quiet, watch the thought that comes into consciousness. Do this with no censor or evaluator and just watch the thoughts without condemning or condoning the self to better understand the self. While watching the thought process, you may notice a shift in consciousness, from reflection in, of, and for the self, thinking thoughts contained in the past, to Being, mindless, aware and alive, with no thought, actively in-the-world. So to know who you are and how you may exist, you can dwell into yourself

to know yourself. To better know the self, you can ask yourself:

"Am I a virtuous person?"--"Do I hurt others?"--"Do I love myself?"--

"Can I love others as I love myself?"--or "Do I value and judge what I see?" Marcus Aurelius (1955), seeing continuity among self and universe says: "All things are implicated with one another, and the bond is holy; and there is hardly anything unconnected with any other thing. For things have been co-ordinated, and they combine to form the same universe (order)" (p. 280).

I may be aware of other persons without fixed prejudices within myself. I need not distinguish myself from you though I have seen distinctions drawn within oneself to exert power or prestige over another person. A prejudgement or distinction I may have for you is like treating you as an object, or placing you in a category. For me, you are neither more or less than I. In believing any other to be less than I, all I could see is what is in my own head, my prejudices and my own categories and I could not see you at all. In prejudging you, I would be knowing you through myself, my beliefs about you without actually seeing you. If I believe that black people are better than white people, upon seeing a white person, all I may see is my personal belief that black people are better than white people. I may not even see the person. I may not even question the assumption that the belief is founded on in accepting the belief as fact.

You and I are the same and we are only relative to each other through ourselves (ego's). With my ego,¹ I am myself and my wants and

¹Ego is used in many different ways by many different writers. In this treatise, ego is the idea a person has of themselves. My ego is my idea that I have of myself.

desires, relative to you and your personal wants and desires. With our personal egos, we are relative to each other be it more or less, or better or worse. "I am," with nothing to follow (not "I am me"), am selfless, needing nothing, no ego for me to distinguish myself from you. The self is the foundation for distinction which is a wall between us. Being egoless, without the "me" (self), you and I are the same, not relative to each other. For example, if I see myself as better than you and you think of yourself as better than me, we only relate through ourselves (egos). If neither of us thinks of ourself as better or worse than the other, and each of us have transcended our egos, we may be the same without personal wants and desires.

If the mind is heavily conditioned by its own (ego) wants, desires,² and accumulated knowledge, it is incapable of seeing people, things, or itself clearly. To end all preconceived belief, to see without judgement, may entail suspending conceptions in a manner like mentioned in step 1 of the phenomenological method (see page 34). A state in "nothingness" is void and without thought. Thought is in the domain of images projected into the present. Images may be in the form of thoughts of the past or future. Thought retrieved for the present is wasted energy since thoughts are drawn from within the self as you might draw water from a well. Nothingness is eternally here and now, with no thought of that which is already or that which is not yet now. The void transcends personal thoughts, wants, and desires. To know what is

²Ego wants and desires is used to represent the ideas of wants and desires a person has for themself. My ego wants are those wants that I think I need for myself.

not nothingness, is to know what is nothingness. Knowing what is not is knowing what is. Things can be known through negation. If, for example, I want something, by negation, by realizing I do not need that something, I may know nothingness. Nothingness is not living in wants, wishes, or desires. Living in personal wants is living for something or someone you need or want to fulfill your existence. In living for something, you believe you are not whole already. In living "for," you think you need that which you are not or have not already to be whole. The things you need you are "lacking" and we sometimes seek that which we believe we lack. For instance, "when I get a better job, I will be free" and "when I get my degree, I will be total" are statements of living for the future, for sometime not now. "When I get what I am lacking, or what I need, that job or degree, then I will be free." Here, I have not realized that I am one total Being already. So, personal needs and wants are for the self to be that which you may think you are not already. This is not nothingness, for you need something (not nothing), some "out there" to be.

There is no pattern and no steps to follow to know what is "nothingness." You can only know this for yourself. I can merely point out some signs that I have noticed in living that have indicated different states of awareness for me. These are descriptive indicators that stand to me for something. Signs may indicate to me my present space in living or my level of consciousness. Living in a past happening, a pleasurable visit to the park or a nice day with a friend, was nice, yet in the now, I may investigate how I am living in that past happening. The thought of the past may be a sign standing to me

for my present state in living; where I am; where I am not.

B. We Make Sense to Explain and Order the World We See

In trying to make sense for ourselves, we learn to quantify, qualify, relate, and mode all that we see. As we can explain things, we may feel safe and secure. Humans have always sought explanations of the world and of unknown phenomena. It is comfortable to "know answers," even if the answers may prove to be erroneous. To believe in a better world to come may bring comfort now. In The Wisdom of Insecurity, Alan Watts presents a case for knowing that nothing is secure and he says there is wisdom in being insecure. We are born with nothing and we die with nothing, yet we may contain things or seemingly contain things along the way.

Nothing can be contained for oneself though we try to hold onto things and essences. It is said that "you cannot take it with you," though pharaohs are buried in pyramids with their worldly goods. Life is to be lived presently. You can contain a nice happening in the form of thought to get pleasure "on a rainy day." Pleasure and pain are emotions that accompany thought. You get pleasure from thinking about a time that once was or of some hopeful plans of the future, though these pleasures are contained in the past and not fresh experiences now. There is no emotion, pleasure or pain, in a thoughtless, pre-reflective state. I call this not emotional though ecstatic.?

Why do we hold onto the past? Are we afraid to let the past go? Let us talk a bit about fear. You are told early in life to watch out for this and that; to be careful for the cars in the street and to

watch out for physical danger. Awareness of physical danger and removing oneself from that danger is an instantaneous process. If you are really aware, not contained in thought, you can do whatever you need to do to pass through physical danger unharmed. If you are aware, you see the danger and you need not think to yourself "what should I do?" You need not look for the danger or carry fear when there is no threat of physical danger. If you are truly aware, when you see the danger, you act instantaneously without thought.

If you are afraid of something that you did or fearful that you did not live up to some arbitrary ideal that you have set for yourself or you are afraid how others might have perceived something you did, your fear may be psychological. These fears of how Being was perceived or how Being will be at some time from now are from thought. Thought breeds fear. "I am afraid that I did the 'wrong' thing" or "I am afraid that I will be broke in the future" are instances of psychological fear. This thought of the past or future, though not "really" happening now, are in a sense "really" happening now and sometimes we cannot let these thoughts pass; we contain them. The thoughts may be illusions and images brought into the present by the thinker thinking those thoughts. For the thinker, the one contained in those thoughts, the fears are real, even though another person may perceive the fears as illusions or dreams.

With a quiet mind, you may watch these thoughts as they come into your head. Awareness of these psychological fears and the observation of the fears frees one from those fears. This is an active, instantaneous process where there is no time lag between the perception of the fear

and the action of freeing oneself from that fear. As you are aware of the prisons in your mind, you are free from them. The mind must be still for one to observe these internal thought processes. The mind that is still and alive can see the fear in the form of thought of the past or future and deal with the fearful thoughts accordingly.

We may hold onto the past in the form of thoughts that may be beliefs to interpret and make sense in the present. Belief in and of itself is troubled. In believing that something is true, you are troubled by the possibility that the belief may not be true. The belief in Jesus being the son of God is troubled by the thought that Jesus was not the son of God. Always in belief, there is a chance you have "bought an illusion." You can be dogmatic about your beliefs and hold onto them as "truth" though there is always the possibility that you may be wrong.

For me, it is not important to believe whether Jesus was the son of God or not. There are only beliefs and opinions about this phenomenon. A question of inquiry may be "why do humans hold onto beliefs and invent religions to explain unknown phenomenon?"

Humans ask "why am I here?" looking for a reason in existence. In fact, no one knows "why" or for what "reason" life is on this planet though reasons and beliefs are created to explain the phenomenon of life here and now. Reasons may allow one to "know" and feel safe and secure. The why question of existence is virtually only a matter of speculation and belief. I know I do not have a reason for being here and for some people this may be a reason. In and of itself, no reason may be a reason. Or, it can be beyond reason, without reason or unreasonable.

I have no purpose for being here and this in and of itself can be a purpose. The purpose of no purpose can be a purpose and can also be purposeless. A purposeless life just being lived is possible.

We can share theories of why life is on earth, yet this is merely speculation. When life is feared, or dying is feared, we can supplement belief for knowing. A belief in a "better life to come" can ease my fear of living or my fear of dying. With no thought of tomorrow and no belief to hold onto; living in "nothingness," there is nothing to fear. You are born with nothing and you die with nothing. Fear may come into the present in the form of thought as we try to contain our existence and justify our lives. Sense may be made of things for security, personally or collectively to handle fears. Science is a means for making sense and may be a means for security.

C. Science, As Believed in By the Scientist

Science, as believed in by the scientist, is founded in the self as knowledge and may serve as a means of cohesion for the scientific community. At a given time, a scientific community uses certain achievements as its basis for further discovery. The conceptual framework may serve the scientist as a frame of reference and it may be a source of cohesion as individual scientists identify themselves with the framework. The conceptual framework changes slowly with new discoveries or the change may be drastic as has been the case with the theories of Newton, Galileo, and Einstein. The conceptual transformation depends on the "willingness" of the community to see something in entirely different ways than have been seen before. As the discovery is

understood or proven to the scientific community, it is accepted. The old framework, as it is proven unworkable, is gradually or in some cases instantaneously replaced by a new tradition. A framework is inherently limited when something that is observed may be unexplainable by any existing conceptualization. As what is seen cannot be explained by our existing knowledge, or by our framework of interpretation, if what is observed cannot be identified in any way by our present knowledge, it may be explained away unless we go beyond our framework. Mesmer, for example, demonstrated that when his patients were hypnotized he could perform operations on their bodies with no resultant pain to the patients. Scientist and physicians witnessed this phenomenon though they doubted its very existence for the lack of a logical explanation. The AMA is now debating acupuncture in similar ways. The matter is believed or not believed. The entire concept of energy flows in the body are hardly observed for beliefs that are held concerning the strangeness of the entire concept.

Systems of knowledge are an effort to put some order onto that which already exists. We can set up objective criteria, an arbitrary order of verifiability within systems, but validity is limited to the system. Systems of ordered knowledge are representations of the world and we fall short if the fixed framework cannot encompass a phenomenon being observed. The natural order is known through negation. To know what is not order is to know what is order. Order is not disorder. Disorder is confusion. Awareness of disorder is order. This is an instantaneous process. The moment you are aware of confusion or disorder you may know order. To the natural order of things there is no

order, yet there is order. It is order without order. Infinitely, order is no order. No order in itself is order.

Knowledge is thought from the past and in that, it is contained to make sense. Knowing is a present phenomenon without thought and entails no personal bias or preconceptions projected onto the phenomenon known. When the past is in operation in the present, Being is not fresh to see now. If you "know" what you are going to see before you see, seeing is already established and you are thus unable to see for the containment within an already fixed framework. If the mind is without judgement, without condemning or condoning and without categories and experiences for associating one thing to another thing, the mind is free and capable of seeing. The mind heavily conditioned, told what to see and what to expect, is boggled by itself and can never be free to see. Only, the mind, not heavily conditioned, not perverted by its own wants and desires and not boggled by beliefs and accumulated knowledge, is capable of seeing.

Nothing, no thought between the observer and the thing observed, allows the observer and the observed to be the same. No interpretation of that seen, no evaluation, and no judgments by the observer, may enable the observer to see with a "virgin mind," not boggled with past knowledge. Do this some time: Observe a tree with total silence. See the tree, without any past knowledge, and without trying to classify the tree--just observe the tree beyond seeing the particulars--the leaves, the trunk and branches. With no thought and with total silence, an interesting thing happens--you and the tree that you see are one and the same.

As you and the thing observed are one, there is no need for interpretation or explanation since everything may exist and nothing needs to be made of anything. Meaning is merely assigned to things for the things in themselves mean nothing. Nothing needs to be judged and everything can simply exist in and of itself as an existent the same as I. For me, everything is existing: all theories; all ways of life; and all life. Everything is alive: you, this writing; a rock; even "nothing" is living and changing all the time.

D. In Making Sense, Anything Can Be Made of Anything

Killing can be deemed "right" or "wrong." For me, nothing needs to be made of anything and everything can be. For me to judge and make sense of anything, I need to evaluate that particular something within my personal system of morality or by a public code of morality. In making sense, anything can be made of anything. Anything can be justified by someone needing justification. I know killing can be judged right or wrong depending on specific situations and the person judging the particular action. In one situation, such as war, I may be given a sanction to kill another person. If I am sanctioned by society and the military to kill an opponent, as I do so, I am "right." In war, I may kill others solely as objects of my personal convictions and my personal belief that what I am doing is "right." I can be killing "wrongly" as I go into the street and kill the person that almost ran me over in their car. I judge the person "wrong" for almost killing me and this is reason enough for me to take his life for me to be "right." According to me, I am "right," though in a court of

law, I can be judged "wrong." In self defense, killing is at times deemed permissible. If someone is killing me, I can kill them in the same act to defend my own life. So much that is deemed right or wrong may be a matter of personal perception.

Transcending systems, nothing is right or wrong; instead, everything is happening without judgements. Rightness and wrongness may be matters of personal perception. What may appear as right to one person may appear as wrong to another person. In transcending rightness and wrongness, there may be one flow of energy with an oscillation between the positive and negative poles. One flow of energy; nothing plus or nothing negative may be likened to battery cells that are connected plus-to-minus, and minus-to-plus with one resultant flow of energy. Pluses and minuses can be discriminated as truth and false can be discriminated in studying any phenomenon scientifically. To be studied as objects, things are singled out as parts, separate from the whole process. The observer singles out the thing observed for scientific reflection as a finite object for fact gathering. Data may be gathered concerning the thing studied and analysis can become the methodology of science. For example, the moon may be studied as an object separate from the self and separate from the total flow of things. Scientific observation can entail the thing observed and the observer being the same. As the observer is the moon, and the totality of the universe as infinitely as is, the moon is not separate from the self.

Without judgements, life may go on in ways that are sometimes difficult to understand. Famine, hunger, killings, and natural disasters may be observed as phenomena solely existing in-the-world. As one tries to contain one's own existence, these happenings become feared and there is a need for justification. The fear of death or the fear of how we "will be" may be reason enough for humanity to invent religions to explain these phenomenon and to overcome the fear of death.

To me, everything is just happening. In Florida during a hurricane, some cows were drowned in the valley for not seeking a higher point of ground available. In a similar situation during a hurricane in Honduras, thousands of humans drowned, for not seeking higher elevations available. These happenings may be understood without trying to find a reason for their existence and without trying to explain or justify them. Knowing the world conditions of hunger and the problems of distributing food, is merely to know these things are going on. Anything that can be done presently is feasible.

Life just goes on in ways that may be unjustifiable. To me, no being is sinful, not the raper nor the killer. I am not sanctioning these actions nor their actors. In neither condemning nor condoning these actions, I may just try to understand things as they exist. It is the interpretations---the condemning and condoning of things--that is killing us. Anything can be made of anything and as long as reasons are needed to explain phenomenon, there will always be two opposing sides. In most cases, the right side fights the wrong side though it is not unusual for both factions to think of themselves as "right," and both sides may be right from their perspective. In essence, opposites are

the same flow of energy. Nothing need oppose anything. Nothing opposite anything results in everything being with everything.

Anything can be justified for anyone. Justice is a useless concept: "If I kill you, are you justified if I am killed?" Justice is always someone trying to justify some act after the act. It is believed that others will learn from doing violence to the violator and that justice is done through punishment. Buddha (5th century B.C. as quoted in the Dhammapada) has said that: "There is only one eternal law: Hate never destroys hate; only love does" (1967, p. 39). And Jesus "turned the other cheek" as violence was done to him. Despite these two incidents, we still try and make things "right" by stilling violence with violence. Control through fear is what is commonly called "justice."

The earth is a garden and life is often "weird" as is the flow of things though life does flow as Sidhartha's river. . . . Energy in the body flows as does a river flow. In both the river and body, there are slick places, sludge places, rapids, ripples, and clear areas. Dams and falls are as real to a river as they are to bodies. A river and life both have their currents and infinite life among themselves. Energy in forms; vegetables, fruits, and meats are always energy. Energy in one form may be transfered into another form. The apple I eat now is living forever in me. Life's energy is always the same energy yet it is always changing forms.

"Is one form, maybe one person ever better than another person?"
 "Is a doctor better or more than a teacher?" "Is a goat better than an

elephant?" For me, all life is the same in living. One person may make more money than another person or one person may be able to lift more weight than another person, yet this does not make one person more or less than any other. The doctor and teacher may have different occupations, but this does not make either person any better than the other.

Prejudice comes from one person thinking or judging another person to be more or less than themselves. Through time, we have distinguished ourselves among ourselves by nationality, occupation, color, gender, and race. Every race of humanity at one time or another has been the object of prejudice. For me, there is no reason to think of myself better or worse than anyone. All life is essentially the same. Races and species all belong to life's same energy.

This is "the garden" and I see nothing right or wrong. All I do is understand and feel the energy of life and be the energy in all that I am. Now, in-the-world, there are people fighting people. Humans have found means to kill masses of all forms of life. While this is going on, the religious teachers are professing "non-violence"; we "should be" non-violent. "Should be" is an illusion in the face of "what is" and people may choose to live a life for that illusion. There is distortion in trying to change "what is." The division created between "what is" and "what should be" is made as you see "what is" and set up an image of "what should be."

We fight the other for more space and for more food. There is room for all of us on this earth, yet this is hardly conceivable in

these times. Humans have centered themselves around "more." We seem to be needing more of whatever we may have enough of already. We find ourselves needing more room, more food, more money, and perpetually "more." Buddha re-established the concept of detachment from desires. It is possible for people to be at the edge of detachment-attachment from desires where there need be no "more."

An enlightened Being, Jesus walked the face of this earth some 2,000 years ago and in his name there have been beliefs and opinions ever since. Wars have been fought in the name of Jesus and people fighting "for Christ" believe that they fight in the "love for Christ." Divisions and distinctions are drawn on the way Jesus is interpreted. Jesus never wrote a word (it is believed he wrote in sand), though people argue the points from the Bible. Need we argue anything?

Life is lived and every being is "the light" within their self. It is for each person to know the spirit within theirself. Everyone is entitled to his own life and no person has to follow anyone else. Follow nothing here, for I have nothing for you to follow. I have shared with "any you" the ways that I see the world and you may listen, yet believe nothing I say. You can only know for yourself what is true.

E. Selfless, You and I Are the Same

There are no divisions or distinctions and room for everyone. This sameness collapses through "reason," since I may have reason to distinguish myself from you.

For me, nothing is mine, not even my life. Life is a gift for this Being to be here. No me, nothing mine, is "I" existing selfless.

This is absolute Being; "I am." There is no need for me to control or contain myself or my existence. I need not distinguish myself from any other being and I need not stand in relation to any other person. I can simply Be any other existent, Being formless, myself. I am everything and everything is "I."

I have no intent for your life. I want you to be nothing you are not already. You, any you, have the same right to be here as I do. The earth has room for everyone.

Us and them, we and they and you and I are for me the same. I see no reason for us to distinguish ourselves from them. We can oppose them for reasons of war though for me we are always the same. All one universe can be divided into factions, though within these divisions it is still one universe. I know there are reasons given, and justified accordingly, for one people to fight another people, though I see no reason, nor is there any justification, to fight the other; being that, in essence, the other and I are the same. As I kill the other, I kill myself. Reasons may be delineated for me to oppose you though for me, it is unreasonable to distinguish myself from you. I stand on nothing. I need not identify myself as a politician, American, Russian, existentialist or democrat. I am passing through life, holding onto nothing in space and time. Nothing is here within me to oppose you; us being one and the same.

F. "I Am" is the Enlightened State In Being

Enlightenment, nothingness, nirvana, Christ consciousness, and Buddha consciousness are similar terms for the same state. This state

has been called the "infinite state of God." In Being, this is "I am" with nothing to follow. In this realm of Being, there is no need or want to posit the self and this state may be called egoless or selfless for there is no self. Without the self, just in Being, consciousness has no form; it is formless. Only as "I am me," am I a form for myself. Consciousness is the form of itself in reflecting on itself. My body and my mind take on a distinct form through reflection. "I am fat" or "I am tall" are forms for consciousness posited through reflection on the self.

Nothingness is the state of love. I need no "reason" or "need" to love any other. I do not "want you"; I do not "need you"; instead I can just love you . . . any you . . . for ^{NO}~~any~~ reason. When I want and need you, you are always "for me." This is selfish since I want you for me--my needs and desires. Needing nothing for me, I can love you the same as I love myself with no expectations of you for me. I have nothing I want you to become or Be for me. You can just be anything and I can love you.

This state is timeless and spaceless. No time is the time. This is forever present. Time comes into being in the form of thought. A nice time, once happened, is recalled now and plans for the future are in the form of thought, presently. No thought, Being in nothingness is forever. I exist spacelessly in nothingness and live here. Nowhere is everywhere infinitely. I can stick my consciousness anywhere from here though I have no reason or intent to be anywhere but here. A place can be in the form of thought or it can be in my "imagination." Somewhere

once visited or some place that I have not yet visited can be my present space.

Being suspended in time and space may be likened to living timelessly and spacelessly. Past and future times and places in the form of thought are suspended as they present themselves to the knowing subject. As a thought presents itself to consciousness it is suspended or allowed to pass without a judgement, without associations, and without replaying that event. Ultimately, no thought presents itself to consciousness and this state is bliss. This state is known consciously when being is neither conscious of itself in its past experiences or future plans and Being is not associating one thing to another thing. This bliss consciousness is before reflection or pre-reflective. The thoughtless state is naturally peaceful. Nothing is contained and nothing is mine. I put no cage on myself or on any other. Here, I can be one in all, and all one.

Everything is conscious and aware. Anything is conscious. Anyone is conscious. Any person, flower, rock, or literally anything existing in this universe is conscious. Consciousness is one and whole and it may be individuated into various forms such as birds, trees, flowers, and humans. The individuations are still a part of the whole. A human, for instance, may individuate himself (as a doctor or technician) within his collective community. Still, he is a part of the whole community. No one is not somewhat conscious. The individual tree is a part among the collective forest and this tree is still one whole conscious Being. Beyond the collective forest, the tree is a living whole among the earth (where it is rooted), the atmospheric pressures,

the winds and rains. The tree extends to the sun and cannot be separate from this star. The tree is conscious among all of life and though individual, it is a part (whole in and of itself) of a universal consciousness.

Everything knows whatever it knows about whatever it knows. A plant, hooked up to an oscillograph (an instrument for recording alternating current wave forms), registers marked increases of energy when a person has the thought of lighting a match to the plant. Could one say that the plant has consciousness?

Baba Ram Dass (1971), in Be Here Now, says "consciousness equals energy = Love = Wisdom = Beauty = Truth = Purity" (p. 2). Infinitely, everything is true and I think in one way or another there is beauty in everything. I understand violence done and see the one killing another as possibly not knowing what is being done, though the violence may go on anyway. It is hard to blame anyone (I cannot) for doing something or carrying out some act without knowing what they are doing. Sartre may claim that people do know what they are doing and may be acting in "bad faith" in doing violence. According to the gospel of Luke, Christ said to his crucifiers "Father forgive them; for they know not what they do" (23:34).

G. We Are in Hell and Possessed by Demons

As We Think We Are

Heaven and hell, for me, are one and the same, living here, now. Life can be described as heaven or hell in the same life. Having nothing right and nothing wrong is one way; just a heppening; a phenomenon I

may call life. I know the earth is a garden and there is nothing in hell, though I have been in places and times that I could call hell.

As "I am," I am forever. It is only as "I am me" that I possess myself for a terminal time. As I possess myself, I have turned myself into an object for myself. The image I see in myself may appear as demonic. Turning myself into an object is a division that I create for myself. And as I want for myself, I am two; I and me. Being selfless, "I" need no me. I have no reason to turn myself into an object for me and I do not want myself for anything. I need no personal power. One being, "I am," is all that "I am."

As one person posits the self, that self may be used for personal power. If, within myself, I believe myself better than you, as you believe me, I may have power over you. Power may be already established for us as is the case in status. For example, a doctor may have status or power over a nurse. This power, that one may develop over another may be called power over the external. People such as Napoleon and Hitler have achieved much power over the external. There is also a power over the internal. Internal power may be likened to the power a Yoga may have over his bodily functions. This internal power is used for the self in the self whereas in the example of external power, the power was used for the self for power outside the self.

The use of personal power is a means to influence others. As I believe in someone's personal power, I may lend myself prey to that person. There are documented cases of people dying at the will of another (Haining, 1972). Rosenthal (1968) has observed in classrooms that teacher's expectations of how a student is to act may be fulfilled

by the student. If the teacher expects that a student is dumb, the student may just "be dumb" for that teacher. This is known as a "self fulfilling prophesy." This may not be a conscious expectation and may be a subtle process. Prejudice works in similar ways. I let you know "out right" or subtly that you are less than I and you can become the object that I posit for you. We can call this magic though I prefer to call it one person developing and using personal power over another for personal intent, needs, wants, and reasons.

There is also a power to Be. In Being that, the whole realm of field theory is opened up where consciousness, individually or collectively, may be likened to an energy field. There may be a space where there is no internal or external; no inside myself and no outside myself. Here, I am all outside of me and inside. I am not in this instance using the power for myself; instead, this is just a power to Be.

H. Some Questions About Gereiatrics from the "Supersensible World"

In the spiritual-supersensible world, Steiner (1966) states that three things happen: (1) "All weight, all gravity ceases"; (2) "Light ceases and one finds oneself in darkness." This light includes everything "audible, tangible or perceptible as warmth, and so on"; and (3) There is an "emptiness in place of fullness" (pp. 99-100). In reading Steiner's Evolution of Consciousness, I was aware of an experience in Mexico (October, 1974) in which my spiritual body was levitated in the atmosphere, out from my physical body. This second

"out-of-the-body" experience was less fearful for me than the first "drug-induced" experience out-of-my-body six months earlier. In the first experience, I entered into my body when I became fearful. I had heard of the "silver cord" connecting the astral and physical body-- a cord not to be broken until "death" and it could have been death that I feared that initiated the move back into my body.

In the supersensible world, the "moon forces" take hold of the "earth man" which is a process that may happen instinctively or intuitively. On July 8, 1975, I felt like I wanted to leave my body intuitively and set myself to allow this to happen when I realized Steiner had said that this state could be used for conscious imagination. An itch came over my body and I then feared leaving my body for the possibility of the physical body moving while the astral was traveling. I then explored the possibility of alignment upon entering the physical body.

As I thought of the possibility of entering into my body and having my spiritual body improperly aligned with the physical, I felt consciously a state I can call "gereatric." Could this be the formation of such cases? Could gereiatrics be a case of alignment of sorts? Could the "silver cord" be many fibers; some of which could be severed in gereatric people? Could the astral be wandering about in space as the physical is left to decay? Could fear have come into the spiritual state; the untimeliness of such happenings producing fear for the person spiritually or physically to the point of fright? These questions of alignment were conceived in images in a state of imagination or intuition on July 8, 1975.

But he learned more from the river than Vasudeva could teach him. He learned from it continually. Above all, he learned from it how to listen with a still heart, with a waiting, open soul, without passions, without desires, without judgement, without opinions.

Herman Hesse

CHAPTER III

IMPLICATIONS FOR EDUCATION

A. Introduction

Ultimately, education may allow the educated individual total responsibility for their personal being in-the-world. In so doing, education may allow the individual the freedom to make responsible choices. Education that stresses the individual nature of knowledge must invariably contend with the social aspect of learning. At a given time, education inevitably reflects and is reflected by certain cultural values and attitudes of the particular collective for who is to be educated. In times of peace, there is a collective energy that is different than the energy in times of war. A collective placing a high value on productivity will likewise educate their people for production. Status and prestige may be determined by the value a collective has come to establish for varying degrees of specialization. Any position may have premium status by a collective that values those positions as such.

In the time of Plato, a university-gathering may have talked for years about "beauty," "truth" or "reality." In this, the twentieth century, these "global" aspects of life itself are overshadowed and nearly forgotten facets of education for the need of training people to fit society's demands. Questions such as "what is beauty? and "what is true?" are "taking a back seat" to questions like "what are you going to be?" I think that there is a need for a full understanding

of life along with the need to educate people for society's specialized functions. As education is a reflection of a given locale, it must also reflect the universality of life for humanity is now cognizant of its existence all over the earth. Steiner (1972) states that "a living being belongs to the whole universe, is a member or limb of the universe; existence is unthinkable apart from the universe" (p. 210). Beyond training individuals within class, cultural, national, and professional categories, we need to be aware of ourselves universally. Within a universal knowledge there is a chance for world Beinghood. Our ethnocentricity and the divisions we create among ourselves are limitations in humanity as a whole. The division I create in being a capitalist, communist, or socialist makes me separate from all those non-capitalist, non-communist, or non-socialist and the belief that my way is inherently better than your way (ethnocentrism) is a division used only for power. We can transcend our personal categories in recognizing our universal existence.

As the individual reflects on itself and knows it exists in-the-world, it grows in awareness of itself and of other persons and things. The core of philosophy for Merleau-Ponty (1962) "lies in the perceptual beginning of reflection, at the point where the individual life begins to reflect on itself" (p. 62). As the individual knows or has consciousness of itself in-the-world, that person may individuate itself as a Protestant, Buddhist, or Universal Being.

In being with others the problem of respecting other's freedom may come about. Sartre (1972) says that "from the moment that I exist,

I establish a factual limit to the others freedom" (p. 530). He says, "thus respect for the other's freedom is an empty word; even if we could assume the project of respecting this freedom, each attitude which we adopted with respect to the other would be a violation of that freedom which we claimed to respect" (p. 531). A relational existence may bid toward a relative bind between the sadistic and the masochistic. As one individual uses the other as a means of transcendence of the ego (sadistic), the other in turn takes on that object (masochistic) as a significant of theirselves. This gives the second person the "right" to turn the tide and use the first person subsequently as a means for the transcendence of their ego (sadistic). This bind is continuous as long as the one uses the other as a means of their transcendence in a relationship. As neither Being uses the other for theirselves, the sadistic masochistic bind may be transcended.

Knowledge founded on personal prejudices, needs, and biases (egos) may be limited to the person and their particular perspective. For a universal knowledge, the student must clear the mist to an unprejudiced, unbiased vision of reality. Beyond the ego, transcendent of wants, needs and desires, individuals may know the possibilities for "infallibility" or "spiritual enlightenment," and have a sound foundation for all knowledge. With ego, humans may realize their fallible nature. Life with ego is always for something; a better job, a better life, or a better self. The whole of life is not realized in striving for something. Always in striving for something is the possibility of fallibility since you may not obtain that for which you strive. In

striving "for" nothing, Being may be without seeking for and may know fulfillment from within.

Ricoeur (1965) says that "the possibility for moral evil is inherent in man's constitution" (p. 203). As goodness is possible, so is there the possibility for being evil. As finitude is possible, so is the infinite possible. Ricoeur states that "man's specific weakness and his essential fallibility are ultimately sought within this structure of mediation between the pole of his finitude and the pole of his infinitude" (p. xx). Humans sense their finitude in "physical death" though seek the infinite in the "eternal spirit."

With the possibilities for moral evil and for Being good, we may wonder why we are so violent? Ricoeur states that "man can only invent human disorders and evils." We may be evil "only in accordance with the lines of force and weakness of (our) functions and (our) destination" (1965, p. 220). One person may trace these evil beginnings from the incident where Cain slew Abel. Another person may trace our violent presence to demonic forces. But, what is now is our violent situation. No matter how we arrived at this existential moment, no matter for what reason we may be violent, the fact remains that we are violent. It is useless to strike the cord that "we should be non-violent." "What should be" is an illusion in the presence of "what is." Nothing is ever solved in striving to become "what should be." "What should be" is an escape from "what is."

Students must be clear now to make responsible choices between violence and non-violence as these decisions present themselves to the individual. In developing a personal knowledge, and growing in one's

knowledge of theirself and relations in-the-world, the needs and personal wants may be transcended in the development of inner freedom. Inherent in the term freedom is detachment from personal wants and desires; it is a freedom just to Be. In this inner freedom, the individual is free to live and make responsible choices and may allow others their rights to live without condemnation.

Education may develop those educated to know inner freedom. It is possible for the individual to develop a personal sense of freedom if we allow students to be independent. "The great thing," for Steiner (1972) "is to enable the human being to find his place in the world with due confidence in his own power of judgement" (p. 201). With this sense of personal freedom, the individual may be universally conscious and may feel at home on the earth as a viable member of the human collective.

B. Implied is Education Without Divisions

In this paper, I have reintroduced the concept of "one life," without divisions and distinctions. All animals, plants, and whatnot are essentially one life. All races of humanity are one Being. In my education, I have learned ways to distinguish normals from abnormals and reds from yellows, and I have also learned that all these distinctions are arbitrary and subjective. The labels are a means to divide people. Systems are even set up to "objectify" these distinctions though objectivity is limited either within a given test or a system itself. The labels and categories do nothing but violence to the life that is categorized and the labels give the categorizers power. Power to

discriminate who's who by established standards is dangerous as the student identifies themselves with that label. If you are in a powerful position and you tell someone that they are stupid, it is likely that you may get that someone to believe that they "are" stupid. The student may learn to evaluate themselves and others by these standards and the standards serve to perpetuate themselves.

It is not as much the labels themselves that are damaging as the use of them. In using labels to benefit myself, I am establishing a power relationship where I am defining someone by that said label. As the label signifies something to me, the person labeled is the object of all my significations and may be the object of my power. As I see the person, I may just be seeing the object I have posited which carries all my significations.

Personally, I see nothing abnormal or normal and no Being is invalid. Everything is just going on and there is no reason in itself for education to discriminate and distinguish its students as normal or abnormal, fast or slow. Someone may be marred for life both personally and within their group for a low score on some evaluation. These means for division do violence as they divide life into polar opposites. Instead, we must look at all ways of seeing and being as valid and look to understand, not divide.

People may be disturbing to others though I cannot sanction calling a person "disturbed." You bother some other person and you can be called "disturbed," when in fact you may be just annoying some other. There are times when people may not know what they are doing and act in ways hardly understood by themselves or others. It is common to

tell students what we think they are or "should be" relative to our perception. An effort may be made in allowing the student to know him or herself. Each person, given the validity for Being for no reason, and given the opportunity to know, is giving, loving all life the same. No distinctions are needed. Divisions are established from fear and are used only for power and control.

As students start asking questions that threaten the educational institutions, "education" typically responds with measures to control the students. The questions may not be answered, though, through controlling measures, the students may appear "quiet" and content. Actually, the questions may occur to the student, though he has learned to stifle his remarks. On the surface, things may appear nice and quiet, maybe "repressed." If questions are never answered, you can be almost certain that they will come around again in time. It is almost like a rubber band being stretched or a bubble that may burst.

An interest not to discriminate or distinguish one person from another, and an interest in understanding and listening to all students as people like thyself may allow educators to rest at night. There is no need for the "teacher-student relationship" to be a power relationship with one being over another. Instead, we can have a "people gathering," us and them.

C. Give People the Right to Their Perceptions

I may be wise to give all people the right to see, however they may see, no matter how different their perceptions are from mine. In giving people due right to their perceptions, individuals may

ultimately see what is universally true. Without this premier step, we may teach students to close their eyes and thus render them incapable of seeing clearly. Through ethnocentrism, we believe ourselves to be better than others and we build a wall between ourself and the other. We do not need to place people in categories for their odd or different manners of perceiving. We have categorized such people as Einstein, Edison, and E. Roosevelt and labels are still applied in all circles. It is our lack of understanding and not necessarily the person needing to be understood that may account for our quickness in applying labels to those persons we may not understand. It is uncomfortable and fearful to be unable to explain things and with labels we may feel secure in seemingly making sense of unknowns.

You may be asking, "what about the person that sees murder as good, are we to just give them the right to kill?" Killing may be one person's way of expressing theirself and they have the right to their perceptions. Points of view may be questioned, not attacked! Understanding comes through questioning what is not understood. It is easy for one to say "that person is crazy" and toss them aside. Many people are "put away" for our lack of understanding. It is easy to label someone and only deal with the label. The person may never be understood or known, for the only things known are the categories, and the means of making sense for ourselves and for others.

To know and understand any other, you can know them as you are the same as them and you can make an effort to understand any other as you understand yourself. We do not need to build walls between us to distinguish ourself from the other. I build a wall as being different

from some other and I only see and understand my walls; I never see that other or understand their perceptions.

"Autism" is a label applied to persons that are hardly understood by our traditional ways of knowing. In Pierce's Crack in the Cosmic Egg, he talks about autism as standing for people that exist beyond verbal symbols and those persons may exist selfless. Understanding people is possible when we see others as valid, not valenced as "sick" or "diseased." Valences need not be placed on people in the first place and the violence done in the labels is hard to remove once they are applied. We can know and see others as though they were ourselves--in essence, we are one anyways. The other and I are the same--any other. Through listening and understanding anyone as thyself, people, things, anyone and everything can be known.

Prejudice and discrimination are invented out of fear. If we fear someone or something, we may need to feel above or better or distinguished from them. A wall between you and I may serve me as a distinction from you. With no fear, neither a fear of living nor a fear of dying, one may be capable of seeing without making divisions in life. There need be no divisions between myself and you and there need be no pre-judgements of you as less or more than me. I do violence to you as I prejudge you in any way. In differentiating myself from you, I have put a "wall" between us. With no reason for pre-judgement or distinction, we can be one and the same. For me, we are this anyway, always.

D. Implications for Education in This Violent Time

We can get out of the violence that we are in and we can transcend violence toward universals. When we talk about implications of this writing for education, we must see the social implications of writing today in a period of violence. At one point in time, I believe that violence can be an archaic word, obsolete for its seldom use. There are isolated instances of tribes of people that have no concept for violence. These instances may indicate the possibility for humankind coming to a "spiritual dawn," whereby our common human existence may be a reality. I believe that, through the convergence of meditation, chemical, electronic, and scientific means, humanity may be awakened as a whole, into a non-violent existence. The rock concert Woodstock may have also been a sign of non-violence to us. Max Yasgur (1969), on whose farm the concert was held, told the gathering "we have proven something to the world, that a half a million kids could get together and have fun and music and nothing but fun and music" (side 5, band 1). Woodstock is a microcosm of the human population, but in and of itself, it is a whole cosmos.

All of humankind has not realized non-violence as a means of subsisting in-the-world, so we may talk from this specific point to express a way out of the violence that we are in. I have been asked, "how can you do any 'good' for education with a live-and-let-live philosophy?" "If everything could be, then the violence may still go on--what could you do?" If you see no bad, how could you ever do anything about the violence in-the-world?" I value human existence as I value all life. Living and letting others live is essential in

giving everyone the right to live on this earth. I cannot set myself up as an agent of change and "right" that which I see as "wrong." Rightness and wrongness may simply be statements of perspective. Anything could be wrong for one person and right for another person in looking at things in relative perspectives. Transcending the relative time and space perception of things may render us capable of knowing and Being the light of the eternal spirit.

I observe humanity's inhumanity as life turns in and against itself. In committing myself to understanding life, I seek to comprehend the "hows" and the "wherefores" of inhumanity. As I see inhumanity, I may ask questions and assert personal doubts concerning the nature of things. I assume life turns in on itself and may not know the violence it does. Sometimes, I can merely ask a person "what they are doing?" I try to understand "what is going on?" and in so doing, violence may be known to the person violating another person's existence. A mirror of one's self is a precious thing.

If I see violence, I may still it only through non-violence and not by doing further violence. In seeing "sexism," "racism," "socialism," or "capitalism," I am observing violence, as these "isms" are used as means for life to divide itself. The racist, for example, sees their race as superior to all other subordinate races which is a division in life itself. For me, to see this violence and call the person a "racist" would also be an act of violence. Instead, I may be a non-violent medium or a mirror for the violator and allow that person to see inside themselves. In being medium, I am neither for nor against the violator.

How can education best be set up to facilitate the transition from violence to non-violence? What will a non-violent education look like? From a violent universal situation, where humans are killing humans and destroying other life, to a non-violent, universal life where violence may be an obsolete word, we, as a life process, must know what we are doing among life. We must know the possibilities of non-violence and seek these possibilities in all moments. The possibilities exist for us to be non-violent and the possibilities exist for us to kill ourselves. The individual must be able to make responsible decisions among the possibilities. The human can make responsible choices in Being free internally, with peace within theirself. Freedom within one's self and liberation among all of life are possibilities.

For a non-violent education, we must first look at what may be considered violent and seek to eliminate the violence we are doing. Any form of division or distinction is violent to life as a whole. In schools, grades level life into categories and, in so doing, divide students. As teachers decide what, when, and how things are to be learned, power is established over students. In developing independence, students may be allowed the responsibility for their own learning and for their own being. Regimentation is a school past-time that may be eliminated to allow the student to move about freely at their own responsibility. Mandatory attendance is likewise prison-like and does not lend the student responsible for their own self. Clockwork, block times, bells, and hall passes need not be if the responsibility of students lies in the students themselves.

People like knowing and are interested in knowing what others are doing, so seminars could be made available to facilitate learning.

Students and teachers both could select topics and use a bulletin board as a place where people could post topics of interest for "get togethers" to share ideas. Topics of interest need not be limited to things that are easy to talk about. We need a full scope of things where nothing is eliminated. If students can read the King James authorized Bible, Nietzsche's Anti Christ would allow one to have a full scope of things. Dogma is learned and perpetuated by exposure to certain selected issues with the exclusion or denial of other ideas. If life is free to learn, without pre-judgments, any life can know what is true.

In an article "Existential Teaching and Learning," Pine (1974) delineates seven conditions which facilitate learning. These conditions are as follows:

1. Learning is facilitated in an atmosphere which encourages people to be active.
2. Learning is facilitated in an atmosphere which promotes and facilitates the individual's discovery of the personal meaning of ideas.
3. Learning is facilitated in an atmosphere which emphasizes the uniquely personal and subjective nature of learning.
4. Learning is facilitated in an atmosphere which encourages openness of self rather than concealment of self.
5. Learning is facilitated in an atmosphere in which difference is good and desirable.
6. Learning is facilitated in an atmosphere which consistently recognizes people's right to make mistakes.
7. Learning is facilitated in an atmosphere in which people are encouraged to trust in themselves as well as in external sources (pp. 22-23).

Pine says that "the most existential teacher is the teacher who creates the conditions by which he loses the teaching function" (p. 23).

Steiner (1972) says "a school ought to be an organism in which each single feature is an integral part of the whole" (p. 207). And he says this "central organ whence the whole life-blood of the practical teaching flows and helps the teacher to maintain his freshness and vitality" (p. 208). It is essential that schools allow students to discover themselves in their whole being both soul and body. Through our evolving process, different elements of our humanity are known at different times. Several thousands of years ago humanity's spiritual existence was known and that which was observed through the senses, such as the trees and birds, were seen as apart from the spirit. The teachers of that time needed to allow the students to see the spirit in nature and in all things. Now, we are very material in our awareness and our spiritual existence is hardly known. Now, the teachers, have to allow us a way back to the spiritual existence within ourselves. Phenomenology, Yoga, and, eventually, science may allow us a way to know the eternal spirit.

The teacher best facilitates learning with an unprejudiced free outlook on life.. With each Being given responsibility for theirself, people may explore anything. Whether people want to learn about history, English, geography, science, Yoga, painting, psychology, or physics, the approach may give the individual total responsibility for their own learning and it may render the student free to select areas of exploration. We may briefly focus on some subjects separately for purposes of description.. History, for example, could be a living process and one may study different aspects of life through time. Geography may be learned as the student is the geographer. The geography student may

be interested in knowing point relations on earth and our relative position to the planets, moons, and stars in our galaxy, and our galaxy's relations in the universe. Psychology may be an individual endeavor for one to know themselves and their relations with others. Literature could deal with the human aspects of writing in a specific society at a particular time. The person, studying other works, could write for this particular time and maybe for all time. Chemistry and physics, from a human center approach, could allow the individual to explore the world in which we live. Yoga could be a personal experience of the self and of others and may allow the student a personal exploration into the beauty of all things. Dance, music, Yoga, and T'ai chi could allow the person to be their body (this is often called getting in touch with the body). Art could be studied from the artist Being the creator. One may be an "artist" themselves or see what others have created. Art need not be judged; instead, art is an expression, a personal creation. My painting is me, my own creation and my expression of the world I see. In eliminating distinctions, boys and girls could knit and carve together. There is no reason to have "boy's activities" and "girl's activities." And again, all of these areas could be founded within the individual themselves.

We may educate people about the similarities and the differences among cultures. For instance, many cultures have a rights ceremony for their younger members to be initiated into the whole collective. The "walk about" for the Aborigine and the "Bar Mitzvah" for the Jewish person are similar cultural expressions for initiation rights. We could learn about all types of existence in-the-world and view them

not as "better or worse," but different expressions and manifestations of consciousness. Cultural differences and the gaps between cultures could be explored. For example, one person may want to use an historical approach in studying "gaps" between cultures in the Americas. We may also view humanity as a whole, transcendent of all cultures.

The student of life may want to explore their own predicament in-the-world. We could study local situations, crime, city, state, and national governments as we could explore occupations and means by which humans live. These areas can be known without prejudgements or valences. To see crime as "bad," for instance, is a block in perception and may render as incapable to see what is really true.

What people are doing and how, may be significant areas for exploration. All aspects of the life process may be explored. Processes in life such as birth, death, religion, sex, housing, caring for young, pecking orders, rulers within a collective, and whatnot, are happening throughout all of the living and can be explored. Humankind need not be separate from other life forms. A universal consciousness may encompass all of the living. By exploring life in all forms, we may see the very soul basis inherent in the universe.

Ultimately, students may explore questions such as "what is beauty?" "what is love?" "what is true?" and "what is real?" in forming a personal philosophy of life. The individual's right to know may be given to all individuals. A universal knowledge can be explored by any Being on this earth. For me, to see, to be enlightened, and to know what is true in all life, is essential in allowing us to live in universal Beinghood.

Now, we may get into an essential feature of education and see how a philosophy stressing the unique personal aspect of knowing may be introduced in a "universe city" classroom. "Universe city" is a setting of the universe. Anything is explored in this atmosphere. The room itself is a place where sharing of a life space is a reality.

In the "universe city," what is to be done with the students? Methods for doing imply intent for students. If a teacher uses a method, by necessity the teacher has intent. In using a method, the existential teacher may passionately strive for universal intention with the method used. Universal intent is something striven for though it transcends local and state outcomes. In universal intent, you look beyond the personal subjective intentions of local and state governments toward a universal that is no longer subjective, biased and prejudged. Instead, an objective universal perspective can be the intentions of anyone for anyone. Any Being, I assume, may know or gain access to a pure state in Being. With universal intent, the teacher may strive to give each student the possibility for achieving that state.

As prejudices present themselves to the existential educator, either in class discussions or in personal encounters with the students, the mediator must handle those prejudices responsibly. The teacher must also be a learner and understand personal preconceptions and biases as they present themselves to their self. Prejudices are not stilled by making an object of the person for himself and the rest of the class, but rather by compassion in knowing the where and how that the

person founds their belief. The principle of negation* may be used as a prejudice presents itself to the knowing teacher. For example, if someone says that Chinese people are stupid, a negation of that statement may be something like "I know a Chinese person that is smart" (if the case may be). This latter statement simply negates the all inclusive former statement and may necessitate exploration for the person that made the statement. The teacher must be alert, aware, and unbiased to recognize prejudice as it presents itself. Several means for stimulating thought may be given in order to increase student participation.

1. "Hand outs" of "classic ideas," sentence completions and the like may be given to students and presented to the class by students to stimulate thought. Thoughts may be shared in a class situation so that students, in a personal sense, may encounter themselves or those ideas of their fellows. Prejudices come out in these types of discussions and the knowing teacher may deal with them as they appear.

2. The class may be centered on activities for discussion through films, books, records, tapes, and slides. These media sources may stimulate personal thought that may be shared in the class. Here again, the student may discover themselves and attempt to understand those thoughts of others. Students are encouraged to question and doubt what they either do not know or do not understand.

*See "The Origin of Negation" for further reading in Sartre's Being and Nothingness.

What is going on locally, nationally, internationally, and universally among the peoples of the earth may be a viable area of exploration. This exploration may be done to facilitate intellectual and emotional thought and feeling. Students must be able to learn in an atmosphere without pressure or the fear of condemnation for their remarks. This encourages an open situation, one free from the threat of reprisal.

3. Experiences may be the center of a class activity. Exercises that involve encounter through eye contact, or blindfold experiences (where people are paired and each person gets the opportunity to direct the other blindfolded person of the pair) may be situations that encourage people getting to know people. These encounters may also give students the opportunity to know prejudice within themselves and to see and know how to deal with it in others.

4. Discussions on the personal nature of knowledge, making the person active in their personal discovery of life, is facilitative of self discovery for individuals. People may gain insights into those elements (biases, systems of evaluation, and bases for knowledge) that make up their perception of things.

5. The self may be expressed through painting, music, and sculpture. The student may not want to perform for anyone or, if they do, that may itself be noted as part of their self (i.e., the need to perform "for" others). Much of one's self is discovered through personal expression; to know the self is the intent in setting up expressive-type situations.

6. To develop confidence in making responsible choices, students may be presented with instances that require them to make choices. Items such as: "Is the human born good or bad?" may be discussed to introduce the range of possibilities for Being and to get into personal beliefs about the nature of humanity. Issues such as responsibility can be approached by questions like "can I be held responsible for telling you something in good faith if that statement later proves to be false?" This understanding of responsibility is an asset for students in developing their personal sense of responsibility.

7. Writing up experiences on how the phenomenon experienced is constituted in consciousness is a way to give people a chance to express in words what may be a "wordless" event. We communicate essentially in words; to be able to express in words some phenomenon experienced gives people a chance to develop their use of words. Many times we see things and can only say "wow" or "far out" for lack of a better description. There is nothing wrong with "wow" or "far out" though, in describing phenomenon experienced through words, the student gains a better verbal understanding of things.

8. Individual and group reports on books, world happenings and literally anything may be used for developing personal involvement and personal understanding. These reports may be given to the class or written and handed in.

9. Many people may find themselves in discussing beauty, reality, and meditation. In discussing reality, the subjective nature of reality may be encountered. This provides students with insights into the nature of themselves, what they perceive as real and what

their fellows perceive as real. This leads to a better understanding of self and others and the real nature of things.

These methods only point to things that can be done in the classroom. In an existential atmosphere, the present is uncharted and really challenges the collective to strive for universals. This type class situation is always new since the teaching and learning is in the moment. People are always saying things and expressing themselves in all time. The teacher and the class itself may encounter these things with a vision of a universal consciousness.

In this treatise, we have discussed the importance of individual thought for approaching that which is real and beautiful. The individual seeker of truth looks within to know the self. In knowing the self and freeing that self from biases and preconceptions, the individual may be clear to know eternal bliss.

I have delineated some signs along my way to discovering myself and have stressed that those signs aim at the universal element of experience. Additionally, I have conceptualized issues that need to be dealt with for educating people about being in-the-world in an atmosphere that enhances the possibilities for learning.

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I was born in Coral Gables, Florida, on October 22, 1950. I attended the West Laboratory Elementary School in Coral Gables and was graduated from the Ponce de Leon Junior High School in that city. In 1968, I graduated from Coral Gables Senior High School. The following September I entered The University of Tennessee, and in June, 1972, graduated with the Bachelor of Science degree in Psychology. I completed my Master of Science degree in June, 1974, and received the Doctor of Education degree with a major in Educational Psychology and Guidance in December, 1975.

Some personal likes include painting and music. I enjoy reading and I like writing prose and poetry. I play tennis, golf, and I swim and camp. I have traveled throughout the United States and Europe and have visited in Central America and South America. Essentially, I love living in the present and Being among all life. For me, there is beauty and goodness in the universe.

I am considering employment now as I am finished with my program at the University. I have conceived my next writing "The Light" and I continue doing research in myself and all of life.