

The Psychocentric Revelation, Part 1: Redefining the Scientific Method

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Abstract

A revelation is an incontrovertible proof of the existence of something, a direct validation of some truth.

This article is the first of a three-part series proposing a “psychocentric”¹ approach to a Neo-Copernican Revolution and to the release of atomic energy inaugurating the post-modern world. It explores the existence of a transpersonal center of consciousness—the transpersonal soul or Ego and discusses the need for a soul-centric or “psychocentric” revelation. The article questions whether there is a need, based in empirical evidence, for a redefinition of the scientific method. Excessive categorizing and reliance on the abstract analytic language of discursive philosophy² is avoided. No detailed critique of mainstream psychology’s limited approach to the study of consciousness is provided as scholarly approaches are presented elsewhere.³ Instead, a simpler, synthetic and intuitive approach, drawing on the symbolic import of words, phrases and metaphors, is used in exploring the meaning of a psychocentric revelation.

Introduction

For more than a thousand years, many people subscribed to the Geocentric Doctrine stating that planet Earth was at the center of the universe. This was followed by the Copernican Revolution (1543) establishing the heliocentric fact and launching the modern Scientific Era. This revolution was immediately preceded by an epoch-making discovery by the Europeans: the “New World” (1492).

It is highly significant that Humanity had to discover its other half prior to acquiring a truer cosmological perspective. An up to then unconscious but real new world widened Europe’s horizon in a macrocosmically subjective sense. Only then could Humanity recognize its macrocosmically objective place in the solar system.

In the twentieth century, four hundred years after Copernicus published his *De Revolutionibus*, a group of Scientific Servers⁴ unequivocally established the fact of atomic energy and facilitated its release (1945).⁵ This too, was preceded by a no less epoch-making discovery by Humanity. Early in the twentieth century pioneering explorers rediscovered another “new” world: the psychological reality of the unconscious.⁶ Since then the unconscious dimension of being has been as real as America became four-hundred years ago to the Europeans.

It is important to note, however, that we still lack adequate maps that may accurately describe this newly discovered *terra incognita*. The same happened to the *conquistadores* who followed in Columbus’s footsteps and had to find their way guided by their own intuition.

In physics, though, there seems to be less uncertainty. Although the ultimate nature of the nucleus and the electron remains unknown, there is some consensus on a standard model of the atom.⁷ In this model, the positive nucleus replaces the sun and the negative electrons the planets. Furthermore, the discovery of the energy within the atom has adjusted our perspective in a microcosmically objective sense. According to this modern view, energy and matter are essentially synonymous.⁸ The doctrine of mechanistic materialism had been dealt a mortal blow by this realization.

In the psychological realm, however, there is less consensus as to maps or models that may guide

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our way. As stated in the *Esoteric Quarterly* Winter 2013 editorial on occult psychology and psychological holism, for some—maybe the majority—the realm of the unconscious is a materialistically reducible reality:

The materialist or physicalist paradigm, which asserts that nothing but matter in motion exists, has largely denied the intelligent motivating power of the Ego and reduced the psyche to bio-neurological or physical substance.⁹

Just as Columbus initially tried to explain his new discovery in terms of the already known, some modern explorers of this field have unsuccessfully endeavored to demonstrate that the mind, and its unconscious dimension, can be explained by mechanical laws. As has been so well elucidated by James Moffatt previously in this journal,¹⁰ even in the physical world such contention is no longer tenable.

Others, like Carl Jung and Roberto Assagioli,¹¹ have pointed toward a causal or archetypal world—Emerson’s Oversoul¹²—around which revolve all conscious and unconscious experiences. Are thinkers such as these leading us toward the microcosmically subjective counterpart of a *Neo-Copernican Revolution*? Even further, we may propose that this lacking in recognition of a subjective spiritual sun in man, and eventually in Humanity, may be the very reason for our present crisis, a true *crisis of perception*.¹³

It is an accepted notion among world thinkers that our technological advances have outpaced the psychological maturity needed to master such technology. The ethical dilemmas posed in the field of medicine, for instance, seem insurmountable.¹⁴ Genetic engineering, artificial intelligence and the release of atomic energy have put at our disposal, for the first time in our recorded history, the means to either annihilate or rebuild the human race and the whole of planetary Life. The need for a new subjective center from which to draw the spiritual resources to cope with this unique crisis has never been so urgent.

Methodological Limitations

The presentation of material substance (scientifically proven) as essentially only a form of energy was as great a revelation as any given

by the Christ or the Buddha. (Glamour: A World Problem by Djwah Khul.)¹⁵

The Webster’s Dictionary¹⁶ defines *scientia* as “knowledge based on demonstrable and reproducible data.” Elsewhere it also defines *datum* as “the sensory basis of a perception or judgment.” In contrast, the word *fact* is defined as “an occurrence, quality, or relation the reality of which is manifest in experience ...an object of direct experience.” The word *datum* seems more related to the passive act of observation and recording, while a *fact* is more related to the direct experience of cognition.

It is evident then why any serious philosophical approach to the methodological limitations of science should start with the basic epistemological question: *What is a fact?* The intention is not to revive the old dispute between rationalists and empiricists.¹⁷ The purpose is to make us all aware of the basic assumption implicit in the morbid *scientism*¹⁸ that dominates our present mode of thinking. The assumption we refer to is the thesis that “the methods of the natural sciences should be used in all areas of investigation including philosophy, the humanities and the social sciences: a belief that only such methods can fruitfully be used in the pursuit of knowledge,” as *scientism* is defined in the Webster’s Dictionary.

We are implicitly assuming that the orthodox scientific method is the reliable and infallible indicator of whatever Reality there is. Very few scientists¹⁹ question the validity of this *belief*. We are assuming, furthermore, that our physical senses—and the extension of such, facilitated by modern instrumentation—provide us with an accurate and complete description of that Reality. To a rising generation of scientists these assumptions are no less dogmatic than the Scholasticism that Galileo opposed and temporarily yielded to.

This *paradigm*²⁰ dominates our present thinking for the same pragmatic reason that Newtonian views dominated the world of physics centuries ago: it worked! The Newtonian model could explain and predict eighteenth century reality in a satisfactory way. And the present scientific positivism has brought humanity to the moon, has partially released the energy garnered in the atom and has produced unsuspected diagnostic and

therapeutic approaches in the field of medicine. The computer—that modern symbol of the power of knowledge—has replaced the oracles that once guided ancient civilizations.

Nevertheless, inevitable questions have persistently haunted men and women of science throughout history: Is there a limit by which the scientific method—based on physical perceptions—is inherently constrained? Notwithstanding its tangible success, is it capable of ascertaining *all* Reality? Or, expressed in epidemiological parlance,²¹ is the *sensitivity* of the scientific method as high as its proven *specificity*?²²

Other enquirers, such as Ken Wilber, have followed a formal philosophical approach in attempting to answer this question.²³ Herein, a simpler, synthetic and intuitive approach will be followed in addressing the limitations and future development of the scientific method.

There undoubtedly is a limit in the scientific method and such a limit has been given mathematical formulation in Heisenberg's most famous equation,²⁴ which is known as *Heisenberg's Uncertainty Principle* (H.U.P.). In short, it states that we can never be absolutely certain about the accuracy of any objectively observed *datum* in Nature. As long as we remain outsiders — and thus passive recorders — of the phenomenon being observed, the very same fact of our probing from outside in order to study it modifies the conditions that determine our measurement. Although this interpretation of the H.U.P. has been challenged,²⁵ other interpretations of the H.U.P. incorporate an observer effect,²⁶ accounting for the impact an observer has on any measurement.

In other words, due to the observer effect, we are doomed to uncertainty regarding the primal and real state of any phenomenon under study.²⁷ Thus, Kant's view that what he called the "thing-in-itself"²⁸ was unapproachable via the physical senses may have been scientifically vindicated.

Some could complain that this is a technicality which is practically negligible in their usual experience of life. But it is not. First, the same could be said of the refinement to Newtonian physics brought about by the "Theory of Relativity." Not many are concerned about the physics of the infinitely great or small in the usual experience of

life, and thus the Newtonian physics without the relativistic correction should suffice for such purposes. But that does not deny the validity and the practical applications of relativity.

Second, the observer effect is applicable to a quite common experience in our ordinary life. When a health care provider, for instance, takes the arterial blood pressure of a patient, the provider is not measuring the actual patient's blood pressure. The provider is measuring the effect of the interactions between the instrument and the patient, as well as that between the patient and the provider.

Therefore, the observer effect provides us with sound empirical and theoretical grounds upon which to postulate the existence of an intrinsic limit to the orthodox scientific method. A similar limitation has also been discovered by the German logician Kurt Godel (1931)²⁹ in the most fundamental discipline related to science: mathematics. Absolute certainty is elusive even in mathematics.

It should be mentioned, however, that notwithstanding its intrinsic limitations, the kind of objectivity practiced by orthodox scientists has allowed Humanity to evolve from the Dark Age of religious dogmatism into the present age of mental freedom and individual responsibility. The search for truth has been served thereby. It has served the researcher too by guarding him or her from personal bias in making observations. Some universal standards have been formulated which have allowed scientists of different backgrounds to speak a common language and share their findings. The importance of this achievement in preparing humankind for the next evolutionary step should not be underestimated. And for many of us this discipline has still much to teach.

But the question arises as to the effectiveness of this *weeding* method when we are considering the *sowing* phase that should necessarily follow.

The position assumed by most scientists—still mostly concerned with the weeding phase—was well represented by Jacques Monod. In 1970, this Nobel laureate biologist proposed in his book *Chance and Necessity*³⁰ an "ethics of knowledge" in which "objectivity is the *conditio sine qua non* of true knowledge" and by which man awakens "to his total solitude, his fundamental isolation."

According to the observer effect, Monod's proposed objectivity has an intrinsic limitation. Monod and his followers prefer to remain in an agnostic position, as the only certainty provided by this method is the uncertainty of chance. The reward and keynote is an illusory freedom; the confine, materialism. Chance may be, after all, an acknowledgment of our ignorance regarding a causal chain of events.

An opposite position in the scientific field was represented by Albert Einstein. Einstein revolted against the implication that "God plays dice" and asserted the existence of a Cosmic Mind in which are laid down Nature's laws. But this assertion remained his subjective experience—a "cosmic religious feeling"—which eluded his prodigious scientific proofs. In addition, there is a sense of false determinism as expressed in his book *Ideas and Opinions*.³¹ "A man's actions are determined by necessity so that in God's eyes he cannot be responsible."

How to find a creative synthesis out of this dialectic deadlock between the subjective and objective factors in science?

Certainly, subjectivity is not accepted by positivist science as a valid, respectable ground in the search for truth. Subjectivity is to science as heresy is to religion, and it has been in this realm of subjectivity that the transpersonal soul—that spiritual sun around which all conscious and unconscious experience revolves—has been presented to Humanity so far.

Surprisingly, however, recent findings from the field of quantum physics suggest a definite role of consciousness whenever science has ventured into the study of the subatomic world. At that level, the so-called "hard facts" begin to fade in a maze of energy interrelationships. In 1979, Bernard d'Espagnat had expressed this idea in *Scientific American*³²: "The doctrine that the world is made up of objects whose existence is independent of human consciousness turns out to be in conflict with quantum mechanics and with facts established by experiment." More recently, in his book, *The Lightness of Being*,³³ Nobel winner Frank Wilczek reviews the current state of knowledge in this field and confirms this interpretation. As expressed by Jon Turney, Wilber

"roams the frontier where physics shades into metaphysics."³⁴

A clue to a possible synthesis between subjectivity and objectivity in science may lie in the fact that, so far, subjectivity has been considered without gradation. The notion of a scale or levels of subjectivity has not been seriously considered. This is just another way of proposing, as others have,³⁵ the possibility of expanding dimensions of consciousness.

Why should the perceiving scientist be considered as a constant in the orthodox scientific method? The theory of relativity has called our attention as to the horizontal (objective) relativity of the observer. Why has it assumed a constant vertical (subjective) position of the perceiver?

Herein lies, we think, the crux of the answer to our initial question, *what is a fact?*

Let us propose that *a fact is always the result of an experience involving some perceiving consciousness*. There are no absolute facts in Nature. Any experience of a fact is necessarily limited by whatever limitations may exist in the perceiver's consciousness. However, this does not imply that we live in an Orwellian world of "alternative facts." Instead, it is proposed that we live in a world of *nested facts*.

For instance, the idea that the sun is the center around which the earth revolves seems initially absurd. To our senses it is the sun, planets and stars that move. Moreover, the "facts" upon which the Ptolemaic System was construed were not radically different from the observations presented by Copernicus. For the Ptolemaians, the inconsistencies faced by the "two-sphere model" regarding the retrogression of the planets as seen from the Earth were satisfactorily accommodated by the complex "epicycle-deferent system."

There were undeniable scientific minutiae upon which the Ptolemaic and the Copernican models differed. But those minutiae were not their determinant features. The significant discrepancy arose from their radically different models of the universe. Both schools were observing the same "facts" but interpreting them differently according to their respective outlooks. And this same process of "paradigm shifts" in interpretation and

outlooks—as Thomas Kuhn proves—repeats itself cyclically in the history of science.

Therefore, the notion that there are absolutely objective facts observable in Nature is a myth created by scientism. Whatever we “see” is necessarily an act of interpretation governed by the frame of reference upon which our senses have been educated.

A fact is essentially a subjective experience. When most people share the same subjective frame of reference, we call that an objective observation. That is, given a standard frame of reference, we should expect minimal inter-observer variability of findings. The orthodox scientific method refers to this as “objectivity.” Who can deny the usefulness of such a common standard?

But there are times when, as stated in the Agni Yoga teachings,³⁶ “the inquiring mind is not concerned with the conventional evidence,” when that which is hidden beneath such conventionalities is even more important than the explanations provided.

There are times when a given frame of reference reaches its maximum usefulness to Humanity and therein is reborn as an urge to inquire further. Four hundred years ago this basic urge to unveil the truth produced the Copernican Revolution. Today we may be facing a similar crisis in preparation for the next imminent revelation, as expressed in somewhat visionary terms:

Indeed, the battle is against the evident. Reality is not the obvious. The evidence presented by outward signs does not represent actuality. The old teachings of positivism replaced authenticity with evidence, and for them there is only one excuse: they had no microscopes nor telescopes—neither downward nor upward. But the inquiring mind is not concerned with the conventional evidence; it wants reality in the setting of cosmic laws. It understands that the pearl is invisible in the depths and that layers of air can conceal a flock of eagles. -*New Era Community* #206³⁷

On Causation

There is a basic motivation that impels the orthodox scientist to forgo other considerations in the search for truth. It is the belief that the scientific method provides the means whereby

mechanisms of causation³⁸ can be ascertained and eventually proven. Without this belief there would be no science at all. This search for the ultimate causes of phenomena is the very *raison d’être* of science. With the advent of Newtonian physics, the belief in the attainability of this goal seemed reasonably well justified.

The possibility of absolute knowledge of causal effects promises eventual control over whatever event in nature is being studied. And this knowledge confers power, the power of knowledge. Then follows the manipulation of the circumstances surrounding the studied event according to the experimenter’s will. Such will, if enlightened, should conform to the requirements of the whole planetary life, an approach currently referred to as “ecology.”³⁹

In general, this has been the history of the scientific endeavor since Aristotle’s *Organon* and Bacon’s *Novum Organum* began to shape our Western civilization. We are witnesses, however, to an essential drawback of this method: it relies on the dissection of isolated events, losing sight of the organic whole. It is inherently reductionist in its study of causation because it cannot approach the living whole as it is. Partial causes are discovered, and fragmented solutions are provided. However, though initially helpful, they could prove eventually harmful owing to their fragmented and incomplete nature and the inability to see how they might impact on the whole. We still lack the mechanism of perception whereby the living whole may be directly cognized and thus its organic laws ascertained as a coherent unit. This is an undeniable reality which most earnest scientists would humbly admit.

Meanwhile, science has proceeded undaunted by its shortcomings. The immediate success of its approach is unquestionably remarkable. In the field of medicine,⁴⁰ for instance, the identification of microorganisms as the cause (“agents”) of many infectious diseases has permitted their eventual control in technologically developed societies. And no doubt, there is still much work to do in this direction.

But the technique of research that proved so fruitful when dealing with fungi, bacteria and viruses has not been able to unveil the chain of causation in the field of chronic ailments.⁴¹ Herein, medical

science is facing the same methodological limitations that the field of physics confronted with the advent of quantum mechanics and relativity. The linear, deterministic and mechanistic model of causation seems unfit to deal with these new challenges.

Physicists must deal with the paradoxical reality that things apparently behave simultaneously as waves and particles. The space upon which Newtonian physics relied has become a curved, metric field. And time has become a subjective factor varying according to the observer. Furthermore, matter has been fundamentally redefined as energy in an etheric web of a “space-time” continuum,⁴² leaving the dimensionality of space open to speculation.

Meanwhile, most scientists—and the research activity in the medical field in particular — have remained oblivious to the fundamental challenges that such developments in physics pose to the clockwork model of causation. Our theories on causation are based on the Newtonian premises of an absolute space and time. These, as we know, have been disproven in the field of physics. Nevertheless, we still uncritically believe in the consequence of such premises.

We do not imply that such belief is totally unjustified. A cursory review of how things happen in our physical environment would negate such naive suggestion. It is still useful, for instance, to consider the planet earth as the center of the universe for a navigator trying to orient himself in a starry night. But what “common sense” tells us regarding how things happen in our physical environment—though often of practical usefulness—is not necessarily the most correct explanation ultimately.

Specifically, absolute time is at the very heart of any objective study of causation. A review of Koch’s postulates and its modern revisions,⁴³ for

example will prove this point. A chronological association in space between the suspected etiological factor and its effect is essential to suggest causation according to such postulates. And it is important to parenthetically point out that even then we have proven only an association.⁴⁴ The final verdict as to causal relationship is essentially a judgment according to the state of knowledge in the field of study under consideration.

Our orthodox approach is undoubtedly a good approximation when dealing with large numbers of standardized units. But therein lies its very limit. Its inordinate reliance on probabilistic analysis proves the heuristic grounds upon which it is based. This approach effectively handles masses of atoms or individuals with no “statistically significant difference” among themselves, so that external

factors in causation are amenable to objective study. In this way the identification of “agents” for many infectious diseases has proven invaluable in their eventual control and prevention.

But whenever the uniqueness of the individual needs to be addressed in our search for truth, as in the study of the *psychological* causes of health and disease,⁴⁵ the orthodox methodology proves grossly inadequate. And in this realm of the psyche—the transpersonal soul—is where the present challenges to science are posed.

Let us consider for a moment the most ubiquitous cause of human distress, the very reason for the existence of the healing arts and a basic cause of human solidarity: pain. How do we objectively measure and study such experience? Modern electrophysiological techniques are available whereby scientists may attempt to reduce pain to a mere electrical impulse carried by an axon.⁴⁶ But is that what pain really *is*? Not to mention the real *cause* of pain, in its most profound philosophical implications.⁴⁷

If multidimensional models of causation are possible (and useful), then it necessarily follows that somewhere there must exist multidimensional states of consciousness to apprehend such models. Such all-inclusive states of consciousness will necessarily imply a different methodological approach to concepts of time and causation.

Some will not accept the challenge these questions raise because—they feel—we are approaching areas of metaphysical speculation wherein it is not proper for science to dwell. Such objection would appropriately force us to define what we understand by “scientific endeavor.”

Let us propose, very simply, that *science* is *any activity yielding knowledge based on demonstrable and reproducible facts*, validated by a community of peers. If, as reported by authoritative sources based on the authority of experience,⁴⁸ the transpersonal soul is “group conscious,” in contrast to the “group soul” of the pre-human herd consciousness, then the communal validation of falsifiable metaphysical evidence would be a natural consequence of this group consciousness. However, such falsifiability would operate relative to the dimension of consciousness of the observing unit as a conscious “holon”⁴⁹ immersed in, and co-substantial with, its reality.

Therefore, any scientific endeavor should lead to a systematic, consistent and earnest search for truth wherever it may be found. If we are to remain truly faithful to a “principle of objectivity” we should eliminate any prejudice as to where that truth may be found. This is in accordance with the basic principles upon which science was born.

If pain may have *metaphysical causes*, it is within the scientist’s scope to search for them. If—as Aristotle understood—pain may be a *quale*, “a quality of the soul, a state of being,” it is within our responsibility to scientifically search for that soul. If a new state of consciousness and new instruments are needed to correctly apprehend the conditions in other dimensions of being, let us scientifically develop such instruments of perception in the same way that we developed the electron microscope when the ordinary one became obsolete.

There is evidence, indeed, that science is moving away from orthodox approaches to causality. In addition to the developments in the field of physics already alluded to, medical epidemiological research has made it necessary to postulate multidimensional models of causation.⁵⁰ Such models have been used in mathematics for some time but had been mostly unrelated to the study of causation in the physical world. And there are other

scientific disciplines using such models in their search for causal factors too.

But while the need for such models is readily apparent, few researchers are concerned with the fact that, ordinarily, human beings cannot visualize things in more than three dimensions. If the models are real—and there is ample evidence of their practical results—what prevents scientists from fully grasping them? Only recently, with the advent of modern computers, have visualization tools become available in attempting to partially bridge this obvious gap.

Does not this fact attest to a limitation in the instrument of perception—the scientist’s consciousness—which so far has been unduly neglected?

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It is in this context that the subject of a post-rational *intuitive* sense, transcending the concrete logical mind, may be introduced as a legitimate concern of scientific inquiry.

The Soul’s Certainty Principle

Imagine a sphere as perceived by a two-dimensional being.⁵¹ For such a being, the true idea of a sphere will necessarily be beyond comprehension. A point will be perceived, followed by concentric circles of increasing and decreasing diameter, and ending again in a point. The interval between the fragmented perceptions will be called time. And no doubt, this person will have a full share of hypotheses regarding what causes the circles to behave thus.

For a two-dimensional consciousness, the idea of a sphere in another dimension would be incomprehensible. However, the idea of a square would be fully understood by a three-dimensional consciousness. The square is not an “alternative fact” but a fact *nested* in a higher dimension. Most likely, the idea of a sphere would be rapidly dismissed as “metaphysical speculation” in the lower dimensions. Still, for a tri-dimensional being, the reality of the sphere is a “demonstrable

and reproducible” *fact* validated by a community of three-dimensional peers.

All this forces us to postulate that the perceiving scientist certainly is a variable in the scientific method. But this variable (i.e., the scientist’s) is qualitatively different from the variables operating outside his or her consciousness. These outside variables, related to the “objective” world, are horizontal (H) in their scope. They leave the scientist in the same (tri-dimensional) plane of knowledge no matter how strenuous the effort made. They provide answers on the *how*, and infrequently some depth (insight) is obtained, but always in the same dimension. This dimensional limitation is even more radical than the observer effect mentioned earlier.

The perceiving scientist is the vertical variable (V) necessary to complete the *multidimensional approach to causation*. Through this variable it may become possible to minimize uncertainty and approach the world of true causes. The so far elusive Kantian “things-in-themselves” may become accessible. And a direct ascertainment of any living reality may become possible.

Through this variable (V), the subject would no longer be estranged from the object in the act of cognition. The act of cognition would have the potential to become an *identification* with the essential nature of that object in the scientist’s consciousness. This would give rise to a new and distinct awareness of a sense of simultaneous relationship between object, subject and the whole which contains them. This direct knowledge would encompass a timeless, *intuitive* perception of causation.

We may ask, why is it that such a possibility has not been generally acknowledged before? In fact: it has! The mystics of all ages have *unanimously* concluded that there exists a Presence—a Holy Ghost—currently conceived as a *living* matrix of “space filling ethers.” This “Grid,” reminiscent of the Aristotelean “luminiferous ether,” has been

restored to modern theoretical physics, as illustrated by Frank Wilczek in chapter 8 of his book *The Lightness of Being*. Inviting us to expand the way we think about matter *in a scientific way*, Wilczek challenges us to engage in a “dialogue with nature,” but using “Her language.”

Not many orthodox scientists have ventured to explore this new world with a true scientific spirit. Columbus needed staunch determination to doubt what his physical senses were telling him. The New World could not have been discovered without someone taking the risk of plunging into the apparent abyss delimited by the earthly horizon. The discovery of the psychocentric realm may be as risky.

The snares that may entangle the unwary explorer of the subjective worlds are many, indeed. It should be acknowledged that the orthodox scientific method provides much needed experience for many of us, beginners in these perilous tasks. It does so by developing our discernment, and by training our intellectual capabilities. But the basic urge to discover is there and eventually comes a moment when such training, in and of itself, does not suffice.

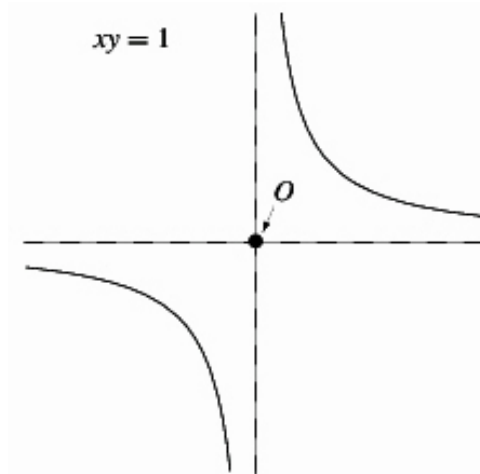
Therefore, the goal is set for the discovery and acknowledgment of a new variable in our method of search. And within this variable we may discover a center that may orient our way. This center can give rise to an entirely new perspective which will make it possible to reassess what had previously escaped our understanding. And only then will our method provide answers regarding *why*—not only *how*, in a *synthesis* of philosophy, science and true spirituality. This “art in search of a method,” we may call the *esoteric* scientific method.

The two variables implied—the H and the V—are deeply interrelated in this revised scientific approach. As a parallel to the H.U.P., these variables can be expressed in a *Soul’s Certainty Principle*.

Soul's Certainty Principle

*The uncertainty of knowledge decreases
as the scientist's scope of consciousness increases.*

$$H * V = 1$$



Rectangular Hyperbola

Like the circle, ellipse and parabola, the hyperbola — ever extending *ad infinitum* — is a conic section (generated by intersecting a cone and a plane) represented by a second-degree equation ($xy=1$). The two open curves are mirror images of each other.

The transpersonal soul is the *evolving* consciousness relating the inner sense of self with the outer reality of the non-self. Let us call this resulting “constant of relationship” the soul’s constant, the One. In the same way that light is the only constant that has withstood the recent revolutionary revelations about space and time in physics, the soul’s constant symbolizes that transcendent reality underlying whatever ephemeral perceptions may occupy the scientist’s attention.

According to this basic equation, it is only when the horizontal and vertical variables attain unity that the scientist’s consciousness can directly cognize the soul’s experience of union through *identification* ($1=1$). Thus, the Hermetic maxim “as above, so below” (or “as within, so without”) is fully realized; the Child becoming a perfect

reflection aligned with the parental Monad, the ultimate One, *forever*.

As we become soul-infused, *integrated* personalities⁵² identifying with our own humanity and with the Whole—the One—we will be able to experience the certainty of the soul. We grow into the realization that what is right or wrong somewhere, within or without, is also right or wrong everywhere. This mystical vision will have its practical (social) application in the scientific implementation of *right human relations*.

The search for certainty seems to be intricately related to our ability to relate *in love*, with discerning minds and intuitive hearts, in the most scientific sense of the word love, that is, to link and to bind, as in the practice of participatory

observation.⁵³ When a scientist alludes to the Big Bang that gave existence to this Universe, cosmic love was present there. When a scientist speaks about that ineffable moment when the animal consciousness became human, compassionate love was present there. When a man and a woman embody on Earth a spark of that cosmic love and give birth to a new light in the world of shadows that is Genetics, Biology and Medicine: *it is science*, in its purest and most exalted expression.

Many pioneering explorers who have preceded us in this quest have confirmed that the *energy* of Life, *consciously* appropriated, can be sensed as a *Presence*—the binding *force* of LOVE—operating as an essential cause in the universe. In the words of Paul, the Initiate:

Then you, being rooted and grounded in love, may have power, together with all the saints, to comprehend the length and width and height and depth of His love.⁵⁴

When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I set aside childish ways. Now we see but a dim reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully.⁵⁵

No fully comprehensive theory of causation seems possible without taking into consideration this basic creative power and binding energy of the universe: in the nucleus, in the human being, in the Cosmos.⁵⁶ And yet, to many scientists, it remains a subjective factor and so, outside the scope of valid knowledge.

Truth cannot adjust itself to the limitations of its perceiver. Truth itself *is*, and we should become ourselves suitable instruments for its revelation. The time of developing better instruments of perception without taking into consideration the scientist's consciousness is over. We need a new technique to weave our very essence into the “rainbow bridge”⁵⁷ that will lead us toward the world of true causes within the “Chain of Being.”⁵⁸

We may surmise why this esoteric scientific method works from above downwards. It is from an expanded state of consciousness that we obtain the needed perspective and simplicity of embedded facts to penetrate true causality. Causality is

thus approached not as a chronological relation but as an essential relation among parts within the same organic, multidimensional whole.

For instance, the old dichotomy of freedom *versus* determinism in any theory of causation is transcended into a new synthesis: a *correct* organic relation. A correct relation is both free and determined. The part is as free to be its essential self as it is determined by the will of the whole. The result is a synthesis unattainable by the orthodox method. We are not reducing a higher reality to the limitations of our mechanism of perception. On the contrary, we are expanding our frame of reference so as to perceive whatever reality we are studying at its own level.

The key to this approach comes about naturally as we attempt to answer the following question based on Descartes's assertion *cogito ergo sum*: Who is it that cogitates? Is it the physical brain as a computer without a program? Is it the mind as a programmed computer without a programmer? Or is there a Thinker—Wilber's contemplative eye—apart but overshadowing these?

The answer to this question has been an incontrovertible *fact* in the consciousness of thousands who have preceded us on this path. The absolute reality of the Thinker or Soul is as certain to them as our tri-dimensional self-consciousness is in our everyday life. They have scientifically proven to themselves—as also validated by a community of peers—the reality of the Soul.

The limit of this method, however, is that such a self-evident fact cannot be proven to anyone not sharing a similarly expanded state of consciousness. Hence its *vertical* nature. Nevertheless, the reproducibility is intact as long as the researchers follow the necessary practices and methodology, as in the orthodox scientific method.

This practice of ascertaining the good, the beautiful and the true, in the material Presence of the Holy Ghost, has been addressed by the Catalan mystic Vicente Beltrán-Anglada in his rendition of the modern practice of mindfulness: profound attentiveness (concentration and meditation), serene expectancy (contemplation) and the perfect adaptability of the expanding consciousness to more inclusive states of being. In the Alice A.

Bailey tradition, this practice is referred to as the *Technique of the Presence*⁵⁹ employed to dispel illusions, such as the illusion of reductionism.

How can we prove to our two-dimensional way-farer the facts of the tri-dimensional realities? There is no way, unless our friend grows into a new understanding of reality. How can the existence of the soul be proven to our contemporary scientists if not by growing ourselves into its factual realization? A new framework, inclusive of the synthetic *intuitive* sense transcending but not negating the common sense of the rational mind, will need to be established as the scientific community revises the standards of objectivity in science. The “Technique of the Presence,” as presented in the book *Glamour: A World Problem* by Alice A. Bailey,⁶⁰ and the practice of Agni Yoga, as presented by Vicente Beltrán-Anglada, are steps in the direction of unfolding this intuitive sense.

The aim of this esoteric scientific method is the discovery of higher and progressively subtler levels of causation in our earnest search for truth. And the discovery will be Self-rewarding as we approach Life itself in its purest expression and in its most rigorous scientific formulation. Then, and only then, will science reveal to Humanity its highest and most noble purpose, the realization of Brotherhood, a subject to be developed in the second part of this series.

We will discover then that we are that very same elusive cause that we were seeking in the outer, objective world. “And then shall we know even as also we are known.”⁶¹

Knowledge will take the place of theory, and direct evidence that of speculation. The theorizing of men as to their divine nature must shortly give place to conviction and their philosophizing to direct investigation of the soul. (*A Treatise On White Magic*)⁶²

¹ The author draws upon the Greek root *psychē* (meaning “breath, principle of life, soul”) to coin the terms “Psychocentric.”

² Ken Wilber, *The Marriage of Sense and Soul: Integrating Science and Religion* (New York, NY: Broadway Books, 1998).

³ James Moffatt, “Modern Science, Psychology and the Enduring Mystery of Consciousness: Parts I, II, III & IV,” *The Esoteric Quarterly*, 2013. <http://esotericquarterly.com/issues/EQ08/EQ0804/EQ080413-Whole.pdf>.

⁴ The group of scientific servers is one of the “Seed Groups of the New Age” formed by the Tibetan Master wherein the technique of the New Age may be expressed. This is how Alice A. Bailey explained their purpose in the book *Externalisation of the Hierarchy* (New York, NY: Lucis Publishing House, 1957): “The time has now come when there are enough people to be found who—having themselves made the religious and the mental approaches to truth definite factors in their consciousness in some small measure, and having established enough soul contact so that they can begin to touch the world of ideas (upon the intuitional levels of consciousness)—can employ a new technique. Together and as a group they can become sensitive to the incoming new ideas which it is intended should condition the new age that is upon us; together and as a group they can establish the ideals and develop the techniques and methods of the new schools of

thought which will determine the new culture; together and as a group they can bring these ideas and ideals into the consciousness of the masses, so that schools of thought and world religions can be blended into one, and the new civilization can emerge. It will be the product of the mental and emotional fusion of the techniques of the Piscean Age, and it will thus produce an eventual manifestation upon the physical plane of the plan of God for the immediate future. This is the vision which lies behind the experiment being carried on in the new seed groups.” (pp.29-30).

⁵ “The Manhattan Project,” <https://www.osti.gov/opennet/manhattan-project-history/Events/1945/hiroshima.htm> (accessed Feb. 29, 2020).

⁶ “Sigmund Freud,” <https://www.britannica.com/topic/Sigmund-Freud-on-psychoanalysis-1983319> (accessed Feb. 29, 2020).

⁷ “The Standard Model,” <https://home.cern/science/physics/standard-model> (accessed Feb. 29, 2020).

⁸ “Einstein’s Theory of Special Relativity,” <https://www.space.com/36273-theory-special-relativity.html>.

⁹ <http://esotericquarterly.com/issues/EQ08/EQ0804/EQ080413-Whole.pdf> (accessed Feb. 29, 2020).

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- 23 Wilber, *The Marriage of Sense and Soul: Integrating Science and Religion*.
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- 25 <https://www.scientificamerican.com/article/common-interpretation-of-heisenbergs-uncertainty-principle-is-proven-false/> (accessed Feb. 29, 2020).
- 26 [https://en.wikipedia.org/wiki/Observer_effect_\(physics\)](https://en.wikipedia.org/wiki/Observer_effect_(physics)) (accessed Feb. 29, 2020).
- 27 Although this interpretation of the H.U.P. is not universally accepted, it remains useful to understand the role of the observer in the process of scientific measurement. In quantum physics, the observer effect describes the collapse of a wave function upon the act of measurement.
- 28 <https://en.wikipedia.org/wiki/Thing-in-itself> (accessed Feb 29, 2020).
- 29 <https://www.britannia.com/biography/Kurt-Godel>, (accessed Feb 29, 2020).
- 30 Jacques Monod, *Chance and Necessity: An Essay on the Natural Philosophy of Modern Biology*. (Vintage Books, 1972).
- 31 Albert Einstein, *Ideas and Opinions* (Penguin Random House, 1994).
- 32 Bernard d'Espagnat, "The Quantum Theory and Reality" (*Scientific American*, November 1979), https://static.scientificamerican.com/sciam/assets/media/pdf/197911_0158.pdf (accessed Feb 29, 2020).
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- 34 <https://www.independent.co.uk/arts-entertainment/books/reviews/the-lightness-of-being-by-frank-wilczek-1758333.html> (accessed Feb 29, 2020).
- 35 Extracted from James Moffatt's abstract in "Modern Science, Psychology and the Enduring Mystery of Consciousness (Part II)": "Ken Wilber's analysis of the collapse of the Great Chain of Being—that which he terms "the disaster of modernity"—will then be examined to provide both a historical perspective on modern science's commitment to reductionism, as well as an assessment of the reductionist epistemological assumptions, biases, and limitations. These considerations are intended to identify the significance of the lack of scale within modern scientific and psychological considerations of consciousness: that is, the failure to acknowledge that humans are multidimensional beings existing in a multidimensional consciousness."
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- 42 Wilczek, “The Lightness of Being.”
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- 44 Kenneth Rothman et al, *Modern Epidemiology*, 3rd ed. Chapter 2: “Causation and Causal Inference,” (Lippincott Williams and Wilkins, 2008).
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- 48 Alice A. Bailey, *Esoteric Psychology, Vol. I* (1962; reprint; New York: Lucis Publishing Company 1979), 41: “From its very nature, the soul is conscious or aware in three directions. It is God-conscious; it is group-conscious; it is self-conscious. This self-conscious aspect is brought to fruition in the phenomenal appearance of a human being; the group-conscious aspect retains the human state of consciousness, but adds to it awareness of its ray life, progressively unfolded; its awareness then is the awareness of love, of quality, of spirit in its relationships; it is God-conscious only potentially, and in that unfoldment lies, for the soul, its own growth upward and outward after its self-conscious aspect is perfected and its group-awareness is recognised.”
- 49 [https://en.wikipedia.org/wiki/Holon_\(philosophy\)](https://en.wikipedia.org/wiki/Holon_(philosophy)) (accessed Feb 29, 2020).
- 50 David G. Kleinbaum et al, *Epidemiologic Research: Principles and Quantitative Methods*. (John Willey & Sons, 1982).
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- 52 Extracted from Alice A. Bailey, *Discipleship in the New Age, II* (New York, NY: Lucis Publishing, 1955), 408: “The antahkarana is now being built by all soul-infused personalities (or constructed unconsciously by all struggling to attain spiritual orientation and stature), and is rapidly becoming a strong cable, composed of all the many threads of living light, of consciousness and of life; these threads are blended and fused so that no one can truly say: ‘my thread, or my bridge, or my antahkarana.’ This, in ignorance, they oftentimes do. All soul-infused personalities are creating the human antahkarana which will unite, in an indissoluble unity, the three aspects or energies of the Spiritual Triad and the three aspects of the soul-infused personality in the three worlds.”
- The antahkarana is the path, or bridge, between higher and lower mind, serving as a medium of communication between the two. https://www.lucistrsut.org/online_books/letters_on_occult_meditation_obooks/glossary (accessed Feb 29, 2020).
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- 61 *The Bible* (New Testament), 1 Corinthians 13:12.
- 62 Alice A. Bailey, *A Treatise On White Magic* (1951; Lucis Publishing Co., 1974), 340.