

Neometaphysical Education

The Cranwell Lectures

Part One

The Structure of ALL

By

J.J. Williamson

Founder of

The Society of Metaphysicians

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Introduction

Although I first read 'The Structure of All' about 30 years ago, whilst working as Headquarter's Secretary for the Society, I am still struck by how incredible it is as a concise expression of fundamental truth about the nature of reality. I recall when the 1986 printed edition was published that the text had to be typed up and annotated with copious amounts of formatting information, before being sent off (on floppy disk) to a specialist firm that returned print-ready, formatted copy. There then followed long sessions with a sharp blade and cow-gum to cut up and place the copy on sheets of a size to fit the printer, then the printing expert (given due praise in the acknowledgements included in that – and this - edition) took over in the cellar of Archers' Court to produce a stack of neatly trimmed final copies. It is not so much surprising that the odd error crept into the process, as to how few made it to the finished edition.

As such, in preparing the text for its journey into cyberspace, I have tried very hard not to change anything from the printed edition – including all the original emphases in bold and capitalisation. However, I have made a few changes in punctuation where – probably through formatting error – the sense has been lost to a misplaced semi-colon or an unplaced comma. I also made sure the few times 'he' or 'his' get mentioned 'she' and 'her' accompany them – as this was something which was done inconsistently in the original text and stands out to a modern reader. I do apologise if I have added any minor errors through my less than perfect keyboard skills

I hope that, transformed from print into pixels and liberated from paper to the internet, a greater audience will be able to access this most seminal of John Wiliamson's writings and come to understand, value and apply this wisdom in the world.

E. S.

Acknowledgements (in 1986 edition)

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Forward

The Cranwell Lectures were delivered by the author during the Second World War at the R.A.F College, Cranwell, Lincolnshire as the result of a challenge from his fellow-instructors. In an exchange of views with his colleagues, he revealed that he had experiences many transcendental 'things'. and found that an introduction to and examination of such experiences would be very interesting to his colleagues. This began his attempt, not only to restate the nature of these experiences, but also to show that they were consistent with science and indeed of infinite extent and potentiality, and to produce a general system, the new metaphysics, which would have **PRACTICAL VALUE** and **PRACTICAL APPLICATION** to **ALL** aspects of life.

The first three lectures were given to about twenty people – professional teachers, scientists, technical instructors – at a spare lecture-hut in the camp; the next four were given in Sleaford, Lincolnshire, at the 'living-out' home of the author and a colleague; the remainder were 'written up' and issued as duplicated sheets, rather than delivered verbally. The whole series took place from 22nd June 1944 to March 1946.

As a result of the considerable interest that these lectures aroused, the Society of Metaphysicians was founded at Sleaford on 12th August 1944. About fifty student members joined at that time; though some of them took part in specialist seances based on the New metaphysics (most of these sittings gave wonderful results – see the Occult Society reports), most of them forgot the Society and its principles after their demobilization in 1946. The remaining 'few' carried the inspiration further into practical activity by directly applying the principles revealed to the search and formation of a community centre at Archers' Court, Hastings, in 1947. The story of this community and its fight to sustain and develop the Society will be told in another booklet. It is a story of great importance, because it gives firm support to the principles and methods needed for achieving the manifestation of spiritual science in human affairs, without which there is **NO HOPE WHATSOEVER FOR HAPPINESS AND FULFILMENT ON THIS PLANET**; also because it shows what kinds of problems are met and what sort of opposition must be overcome, in order to carry through such work.

The Cranwell Lectures have been divided into three parts: The Structure of ALL, Metaphysical Application and Metaphysical Analysis. All this knowledge was gained, not only by application of the author's own humble abilities, but also, especially, by powerful and clear intuitional aid from some other source.

These three sections were found to be necessary, because the statements of fundamental metaphysical law, although infinitely valid, are not in themselves easy to apply. To be applied effectively to practical problems, they need to be rediscovered in the specific field which one wishes to improve or in terms of the particular problems which one wishes to solve.

There are definite rules governing the re-perception of Law in given fields, such as the physical sciences (many of which are concise within their own terms of reference, but almost incapable of re-assessment in other fields), human affairs, politics, business, economics, philosophy, religion, etc.; and above all, the comprehension of the aspects of the total human being (spirit, consciousness, mind, thought, intelligence, imagination, intuition, etc.) and the means to improve one's own spiritual stature and to encourage others to do the same. The study of the ways in which absolute law manifests in LIMITED FIELDS allows the pure metaphysics to be applied so as to correct and develop these fields. The most important of these is the process now called 'Translation', which allows principles, fundamental to one area of enquiry, to be transferred and reformulated in terms of any other subject, to any degree, up to the highest efficiency of an Absolute System itself. It is interesting to note that contemporary science has attempted to apply such a process of transformation through 'general systems theory'; though with rather limited success so far, partly because it has been developed from a too restricted and narrow experiential basis.

Neometaphysical Analysis is necessary, because of the continual need to discover and assess fundamental laws in one's own experience, in research projects, and so on. It includes the process of observation of common processes within chaotic states.

The Cranwell lectures have not been revised in any way, and they are printed as delivered. Some parts of them remain 'woolly', but they are nevertheless genuine attempts to describe direct transcendental experiences. We make no apology for issuing this text in this form; in fact, it is remarkable that it has been published at all, considering the shortage of finance and aid that has been available to us and the other difficulties that we had to overcome. Although our introductory booklets 'An Outline of the Principles and Concepts of the new metaphysics' and 'Theoretical and Philosophical Aspects of Physical Research' were published first, they constitute a sequel to the Cranwell Lectures. In due course, we intend to prepare further booklets, presenting in more detail some further developments in metaphysical theory and many of the applications, especially to consciousness, human affairs and contemporary world problems.

Lecture One – First Concepts and Definitions

The Definition of the Science of Metaphysics

The attitude of the 'man in the street' to the science of metaphysics is one of abstraction, he regards it as a science 'in the clouds', impractical and vague in application: Why does this attitude exist?

Let us take the case of the individual who, for some reason or other, wishes to discover whether there is anything of value within the science of metaphysics. The individual would first look round for information. He or she might try to obtain a definition from the dictionaries, only to find that they conflicted. There are no precise text-books; no opportunity to proceed step-by-step is available. No courses can be undertaken – in short, the seeker meets with a wall of negation – absence of precise material and conflicting views in any so-called metaphysical literature that might be found. It is therefore obvious that the seeker would shelve the subject because of the utter futility of further investigation.

To amplify his difficulties let us take two dictionary definitions and examine their value. Chambers 20th Century Dictionary states the definition of metaphysics as follows: ***The science which investigates the first principles of Nature and Thought.*** The prefix 'meta' is defined as: ***among, with, after, change.*** The phrase 'Nature and Thought' is incorrect because, in the last analysis, Nature and Thought are identical; beyond this point the definition is substantially correct. No clue to the definition of metaphysics is apparent in the prefix 'meta'.

In Riddle's Latin-English Dictionary – 1840 – the prefix 'meta' is defined as:

1. Anything in the form of a cone or pyramid.
2. The place where a person or thing turns round.
3. A goal, mark or aim.

A very definite clue to the definition of metaphysics is contained here, but this can not be fully explored until an exposition of the derivation of symbols has been given.

Summary:

1. The attitude of 'the man in the street' is due to lack of available instruction and incentive.

The True Definition of the Science of Metaphysics - The New Metaphysics

What then is the true definition of the science of Metaphysics?

Metaphysics is the science of **ALL**. Metaphysics so defined will from now on be called **Neometaphysics**, (N.M) to avoid confusion with other versions of 'metaphysics'.

It is apparent that the word '**ALL**' must be expanded.

ALL refers to every **possible** concept of the mind. Not to every **existing** concept, but to every **possible** concept: All things abstract or concrete; 'natural or supernatural'; known or unknown, and probable or improbable.

It becomes clear that the New metaphysics is a **UNIVERSAL** science and thus deals with basic laws, laws common to **ALL**. Therefore it is relevant to every field of knowledge and, to some extent, it must be applied in the solution of any problem, even though that application of its basic laws has hitherto only been unconscious, instinctive or intuitive.

This conclusion shows us that the study, comprehension and application of this science is not only desirable but inevitable and that all reasoning beings employ it to some extent, although they may not be aware of this fact.

Summary:

1. **Neometaphysics** is the science of **ALL**.
2. N.M. Is a **UNIVERSAL** science.
3. N.M. Deals with basic laws.
4. N.M. May be used for any problem.
5. N.M. Is **inevitable**.

The Work of the New Metaphysician

The work of the New Metaphysician becomes apparent from the definition of the New metaphysics. This work may be summarised as follows:

1. To show the existence of order in apparent chaos.
2. The discovery and co-ordination of basic laws.
3. The comprehension and application of basic laws.
4. The comprehension and application of the Ultimate Law.

The explanation of these things, the proof of the existence of order (pattern), the sorting and co-ordination of facts to arrive at underlying laws and the final comprehension or viewing of these laws, gives the scientist the ability to apply his knowledge. This process is common to all science.

The Structure of ALL – The First Concept of Metaphysics

A mental sensation is required that encompasses **ALL** (as previously defined) – a sensation or idea that holds **all** possibility within itself. The only master-concept of this type, possible to us, was one of Infinity in an infinite number of dimensions.

What are these dimensions?

We know of some of them, but not all of them. Thus an infinite number of dimensions is necessary in order to include the unknown. Dealing with the dimensions of which we know, consider the three dimensions of space:

Imagine yourself travelling into space, on and on – your journey is endless.

Space is endless, there is no beginning, no end. Space is infinite. No matter what direction of travel, this remains so (direction would be relative to your starting point). This includes the three dimensions. Note the sense of futility that is experienced when no beginning or end is apparent. This is the desired sensation.

Now do the same thing with magnitude: you are getting larger and larger, the world is a marble at your feet, you encompass the universe, etc. - there is no end to the possibility of magnitude. Create the same impression with degrees of smallness: you are shrinking, that grain of dust towers over you, you are within the confines of the grain, there are vast open spaces, the spaces expand, pin-points of light show within it. Are they stars of a smaller universe – a microcosm? Magnitude is Infinite in Nature.

Treat time in the same manner, experience the sensation of Infinite time: there is no beginning or end. Time is Eternal.

Finally include all possibilities outside our immediate knowledge by realising an infinite number of dimensions and times co-existent with those we know.

The realisation of the Infinite and Eternal nature of **ALL**, gives us a master-concept or state-of-mind in which ALL things are possible. This master-concept is one in which everything has its place, and will enable us to look down upon problems and facts as they appear, and to fit them into their relative positions (Relativity).

It is much easier to start at the master-concept containing **ALL** and fill in the details, than it is to start from the bottom and work up, (see Pyramidic Construction) as is, unfortunately, all too **usual in contemporary science**.

As an example of the meaning of this statement, let us consider a person attempting to solve a giant jigsaw puzzle. He is crawling about amongst the pieces and views them **one at a time**. He will be obliged to remember the characteristics of each piece before fitting together can begin. As a consequence, his task is slow and laborious, if not utterly hopeless.

Now let us take the case of the jigsaw puzzle solver who views his pieces from above. He will see the chaos as a whole, the pieces are spread out and thus can be viewed in their entirety. Those pieces with a patch of red, those with the green spots and so on, will be noted because of their similarities. These similarities will give the relationships of one piece to another, the general structure of the puzzle, and finally, as they are moved into place, the ultimate coherent picture.

The pieces of the puzzle are, of course, the facts we encounter in the mind and whether we see one fact at a time or view them as a whole depends on our mental viewpoint. But have we the master-concept that contains them all? Or are we limited by our previous knowledge to look at facts individually and to try to remember them and their relations to other facts, in order to fit them together with existing knowledge?

Progress is Cumulative

Note that, the more of the puzzle is fitted together or solved, the easier - and hence the quicker, further progress becomes, because the number of pieces remaining has diminished and the increasing coherency of the structure guides us better. We are better informed of what to see and have a smaller sphere in which to seek it.

In the same way, the more facts we are able to correlate, the faster and easier is our progress to perfection.

Summary:

1. The first concept of the New Metaphysics is that **ALL**, because of its nature, is Infinite in an infinite number of all possible dimensions.
2. All things are relative to each other and must be viewed and comprehended in this light (Relativity).
3. True investigation necessitates a master view-point (a state of mind that permits all possibilities to be viewed together).
4. The rate of progress of the New Metaphysics is cumulative.

Lecture Two - Definition of a Fact – Correlation of facts – Pyramidic Construction – Apex and Base facts – Degrees of Probability – ALL is One – Law of Parallelism.

The Definition of a Fact

The definition of a fact within the meaning of Metaphysics, unlike the popular definition, represents any sensation in the mind, rather than something absolutely 'true'.

Within the mind we experience sensations, say 'red', 'hard', 'cold' etc., **each** and **every** sensation, **no matter what its nature** is called a fact. The degree of truth of a fact is a measure of its probability (see degrees of probability), and determines its value; this is discussed in later lectures.

This definition is very important and must be borne in mind, as a slight change in view-point will give a different structure.

Here then are the basic components of **ALL**, i.e. facts or sensations, and we will proceed to investigate their laws of structure.

Summary:

1. a fact is any sensation within the mind.
2. The value of a fact is a measure of its probability.
3. Facts are the basic components of **ALL**.

The Law of Pyramidic Construction

Consider Fig. 1 – facts A,B and C. which are the lowest level in the pyramid: A,B,C,D,E and F.

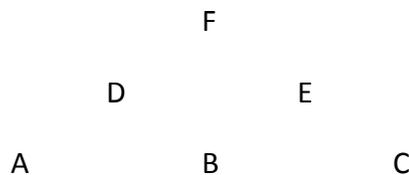


Fig. 1.

An understanding of the relationship between A and B will give the nature of fact D; D therefore answers all possible relationships between A and B. Similarly B and C are 'correlated' by fact E, and employing the same process, E and D will be fully comprehended by fact F.

It becomes obvious that to review this in the light of the combination of facts reduces the **number** of separate facts, giving rise to their re-expression in a more unified manner, and thus to the next higher level in the pyramid. Factual combination (progress) is **pyramidic in construction** (see 1st concept in Lecture 1).

Riddle's definition of the prefix 'meta' refers to anything in the form of a cone or pyramid – herein lies the clue to the definition of metaphysics. Note that the facts available may take any position in infinity in an infinite number of dimensions (as defined under the master-concept). Thus to cover **ALL** in the light of the master-concept, the resulting structure must be of an

infinite number of dimensions. The nearest geometrical construction of which we are capable of immediate conception is a pyramid in three dimensions, hence the reference to **ALL** as cone or pyramid.

Note that the fact that progress is cumulative once again comes to light, within the Law of Pyramidic Construction. i.e. the greater the order of the facts we have in our mind, the smaller is the sphere in which we seek, and the greater the guidance of what to seek.

Summary:

1. Correlation of facts (progress) is Pyramidic in Construction.
2. To embrace **ALL**, this pyramidic structure must be within an Infinite number of dimensions.
3. Progress is cumulative.
4. The law of Pyramidic Construction is common to **ALL** i.e. to any correlation of any facts within **ALL**.

Definition of the Apex Fact or Ultimate Truth

Following the Law of Pyramidic Construction, we find that if facts A, B, C, and D, (Fif. 2) arise from an infinite number of individual facts that have been correlated. E comprehends all relationships between A and B. Similarly H comprehends ALL relationships between E and F, and hence A, B, and C and all base facts of A, B, and C, to Infinity.

J the apex fact of the whole, comprehends ALL and is, therefore, the Ultimate Truth, even as E is the complete truth of A and B, and H for E and F, etc.

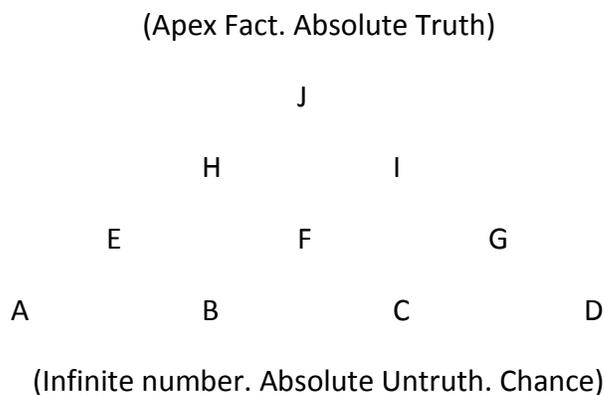


Fig. 2.
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Summary:

1. The Ultimate Truth is a **sensation** which contains the relationships between all possible facts (an infinite number), contained within the master-concept (**ALL**).
2. All beings in correlating facts are striving to proceed to the Ultimate Truth. They do succeed in progressing, but the degree of progress is proportional to the probability of the facts correlated (to the level of intelligence of the person concerned). Progress is cumulative.
3. An Apex Fact of absolutely true fact exists for **any** number of facts (see degrees of probability) i.e. E is absolutely true for A and B and their base facts only. It is **not** absolutely true with respect to **ALL** (Law of Relativity).

The Definition of Base and Basic Facts

Referring to Fig. 2: If our level of intelligence permits us to comprehend say, facts of level E, F and G, then the comprehension of all relationships between E and F, and F and G, give us higher degree facts H and I. H and I are the **basic facts** or laws of E, F and G - i.e. those facts based upon E, F and G. Let E, F and G be called the base facts of the basic facts or laws H and I. Similarly, H and I are **base facts** of the **basic law** J.

Summary:

1. A **basic fact** is a fact correlating the base facts of our comprehension.
2. A **base fact** is a fact within our intelligence level. Generally comprehended or common mental sensations upon which basic laws are based.

Definition of Degrees of Probability

The degree of probability of a fact is a simple way of asking 'Is this fact true? If so, how true?'

Referring to Fig. 2: How true is fact E?

E is **absolutely** probable or true for base facts A and B and the infinite number of facts comprising A and B (see definition of Apex Fact or Ultimate truth).

E is not, however, absolutely probable or true with respect to C or D, simply because the relationships concerned with C or D are not contained within E. E is, therefore, incomplete with respect to any other facts within **ALL**, other than the facts upon which it is based or which it correlates. Thus, we see that the degree of probability of a fact is the number of base facts it correlates.

Note that J is the only fact that is **absolutely** probable or true for **ALL**. i.e. it is the Ultimate Truth.

Thus, commencing with J, the highest level of probability (absolute truth) and proceeding to the base of the pyramid (Fig. 2), we pass through an infinite number of levels of probability, e.g. J is the Highest or 1st level, H and I, the 2nd level, E, F and G the 3rd and so on.

Even as the number of base facts correlated by a basic fact or law will indicate the degree of probability of that law, so will the degree of probability of a basic law show the number of base facts correlated by that basic law.

Summary:

1. Probability is the degree of truth possessed by a fact.
2. The degree of probability possessed by a fact is the measure of the number of facts it correlates.
3. The only fact possessing **absolute probability** (absolutely true) will be the apex fact or Ultimate Truth (with respect to **ALL**).
4. The degree of probability of a basic law and the value or degree of that basic law are **of the same order**.
5. The laws of probability are common to any number of correlated facts no matter what their position within **ALL**.

ALL is One.

Referring to Fig. 2, we see that **any** individual fact evolves and combines with others as its probability increases: e.g. E expands to H when correlated with F, and to J when correlated with H. This process is obviously common to **any** fact with **ALL**, e.g. C, G, B, etc. Thus **any** fact taken to full comprehension (fully correlated with ALL others) **becomes J** – the Ultimate Truth.

Summary:

1. Any fact (no matter what its position within **ALL**) when fully comprehended with respect to **ALL** other facts becomes the Ultimate Truth.
2. The Ultimate Truth is reachable by any seeker no matter what his or her starting point (view-point). The question 'Is a knowledge of the New metaphysics obtainable by any individual?' is possible to solve in the following manner: If any fact when fully comprehended becomes the Ultimate Truth, then any set of facts (the view-point of the seeker) will also reach perfection when fully comprehended. Thus the answer to the question is 'Yes! (Given time!)'.
3. Perfection cannot be attained until **ALL** is comprehended. e.g. to make a thing perfect from all possible aspects demands a knowledge of the relationships between **ALL** things.
4. When perfection of **ALL** is reached all parts must also be perfect. Every part must be perfect in order that the whole shall also be so.
5. Injury to any part is injury to the whole. Hence the degree of perfection of **every other** part must diminish, i.e. all parts are interdependent for their degree of perfection, hence injury to one part injures all other parts.

The Law of Parallelism

Facts H and I (Fig. 2) being explained by the Apex Fact will be both comprehended by the Ultimate Law that J represents. Similarly, H explains all relationships between E and F, and I between F and G. Thus H and I have the same basic law: e.g. J. - E and F, have H; F and G, I etc. Going to the highest degree of probability – J – this law is seen to be common to all other facts of which it is the Apex and so on.

Thus we can account for the common relationships possessed by the various sciences.

Summary:

1. All knowledge has the same basic laws, or the laws of knowledge are parallel and subject to 'the Rules of Analogy (Correction factor 'C')'.

Lecture Three - Law of Parallelism further discussed.

The Structure of ALL – The Law of Parallelism (continued).

The work already carried out on the Law of Parallelism in Lecture 2 was summarised.

The mind can leap gaps in knowledge, by observation of differences which point out the path of reasoning. Thus a basic law, when reached, suddenly brings to light the many aspects and applications of the base facts of that law, even though these applications were not necessarily investigated in deriving it. The more profound the basic fact or law comprehended, the more light it throws on ALL and the greater the number of facts it correlates – problems it answers.

Any fact contained within ALL may be directly related to any other fact, pointers may be seen in the two-dimensional aspect used to show Pyramidic Construction – this representation of Pyramidic Construction by an isosceles triangle can only be a guide, simply because a true representation of ALL requires an infinite number of dimensions (see Lecture 1 – The Master Concept of Metaphysics).

The number of dimensions in which a person can think, sets the limitations of his or her mind. The pointers observable in the isosceles triangle representation of Pyramidic Construction are: (1) as discussed in Lecture 2, and (2) within the pyramid we find any set of facts comprehended by more than one basic law, e.g. In Fig. 3, B and C are comprehended or correlated by F, I and J. Similarly, W and X by B, F, E, H, I and J and so on.

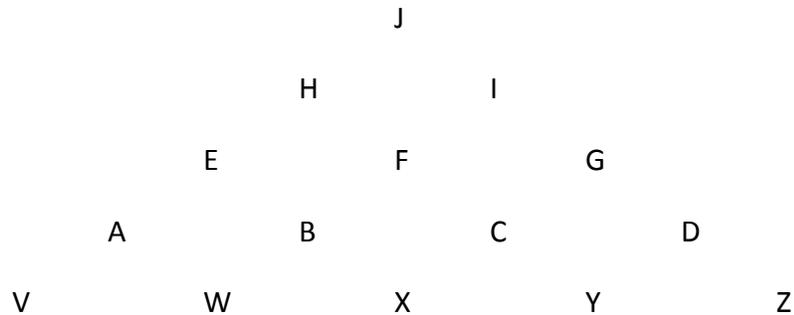


Fig. 3.

Thus, we can see that even a representation so incomplete as to cover two dimensions of an infinite number, the fact that a problem is answerable by many basic laws becomes apparent. Taken to an infinite number of dimensions we find that **each** fact in ALL **contains** all other facts, each fact being a manifestation of the Ultimate Fact or Truth J. All is One and each part modifies and is modified by every other part – Each part contains **ALL** (All is One – The Unity Principle. See Lecture 2).

The full understanding of the Law of Parallelism and indeed any other law, demands that mind can conceive the Structure of ALL, i.e a multi-dimensional space or figure, wherein every point is adjacent or co-existent with every other point (these 'points' are of course facts), this figure being the only possible figure that can represent the nature of thought processes wherein **any** two facts may be **directly** correlated.

The presence of the high degree of truth or probability possessed by the Law of Parallelism is revealed by that Law itself, i.e. we find and experience so many examples of parallelism in everything we do, be it thought or deed, that we cannot disregard it.

A good analogy for the metaphysician and his or her relations to the Law of Parallelism, is that of a person looking into a mighty jewel having myriads of facets, he or she sees a reflection of ALL other facets within that facet through which he or she is looking.

The seeker after Truth does and experiences the same thing. He or she peers through a facet of the jewel that is ALL, he or she sees ALL through his or her own individual viewpoint – from that collection of facts that represents his or her ego – wherever he or she looks he or she finds a

reflection of ALL other viewpoints and knowledge, facts, etc. This property of the jewel which is ALL, to show a person its content, its infinite variety and sameness, is the Law of Parallelism.

The application of the Law of parallelism enables us to investigate unknown sciences and to comprehend the facts contained within them; we can surely see, then, the enormous importance and power against ignorance possessed by this profound law.

The higher the degree of Parallelism, the higher the degree of Probability (and vice versa) of a basic law, the easier it is to see – because it comprehends more base facts. Thus the higher the degree of probability the higher the degree of parallelism. For example, the basic law called Ohm's law in electrical science, correlates and comprehends three facts and, of course, their base facts – to wit: Opposition, Rate of Flow and Pressure; thus we have **three** facts to find in a foreign application before Ohm's Law can be applied to another science, whilst the Law of Equilibrium, being of higher probability, is discernible in almost all sets of facts. The jigsaw analogy in Lecture 1 gave us 'progress is Cumulative', e.g. as we proceed we are better informed of what we to seek and have a smaller sphere in which to seek it. This principle is a manifestation of the fact that Parallelism increases with Probability.

Summary:

1. All knowledge has the same basic laws, or the laws of ALL are parallel.
2. The Apex fact can be reached from **any** view-point (other fact). Any fact is a manifestation or facet of the Ultimate Truth.
3. The Ultimate Truth is contained in an infinite number of dimensions, this, before **any** fact can be fully comprehended (seen in relation to ALL other facts) the mind must conceive a multi-dimensional space – herein lies the limitations of the human mind, e.g. our level of comprehension is a measure of the number of dimensions in which we can think.
4. The law of parallelism is the common bond between ALL things, enabling us to investigate the unknown by use of the known.
5. The higher the degree of probability of a fact the higher its degree of parallelism.

6. Progress is cumulative. The degree of probability and parallelism of facts in the mind increases with progress. Making the search for Truth easier, because the relevant facts are easier to discern.
7. Progress is possible because of common factors in ALL (basic laws – laws common to all base facts within them).
8. Ease of application of a basic law by the Law of Parallelism increases with the Probability of that Law (progress is Cumulative).
9. The Law of Parallelism is the cause of that sensation that 'we have known this thing before'.
10. Because of the Law of parallelism the science of Metaphysics (Truth) may be attained from any viewpoint.
11. The laws of Man – both of mind and body – being the Laws of **ALL** give us an instinctive realisation of parallelism, thereby enabling us to recognise similarities and progress thereby. Also, we can perceive the harmony of Fundamental order within anything, no matter what its nature.

Lecture Four – Symmetry – Equilibrium – Law of Degrees.

The Law of Symmetry

ALL, being bounded by Infinity in all dimensions, is perfectly symmetrical throughout those dimensions. A perfectly symmetrical figure is in perfect balance or equilibrium in all its dimensions. A perfectly symmetrical figure has no tendency to change its state, i.e. Perfection is absolute symmetry.

Anything without energy flow from or to it, i.e. at rest, is symmetrical; similarly, anything symmetrical will be at rest in those dimensions through which symmetry extends – **Unless** influenced by an **External** force.

Whilst **ALL as a whole** is perfectly symmetrical, the parts of ALL as **individual** things are not. But, because of their lack of equilibrium, they strive to attain balance. It is this continual

tendency to change that gives rise to the manifestations we call progress, time, entropy, change, etc.

When **ALL** is perfectly symmetrical in every part, negation of law results – i.e. All things that exist because of a difference between states will cease to be when that difference is erased, that is when symmetry is attained. Time, change, entropy, beings and things as individualities will **ALL** be **ONE** (Unity Principle). **ALL** and **NOTHING** become the same and Awareness or Being will exist because **ALL** and **NOTHING** are the results of that awareness; i.e. **ALL** and **NOTHING** are the results of a higher, possibly the highest, Law or State that we call Awareness.

Awareness and the **NOTHINGNESS** that is the Ultimate Media, arising from perfect (symmetry in all dimensions) **ALL**, means that the Awareness has Absolute Power in the absence of difference and the complexity and opposition of infinite degrees of individualities. Awareness can then **create** law at will.

Summary:

1. A perfect thing is symmetrical in **ALL** dimensions.
2. Symmetry is a state of equilibrium.
3. A symmetrical figure has no tendency to change within the dimensions in which it is symmetrical, unless influenced by an external force.
4. Absolute symmetry of **ALL** parts of **ALL**, results in negation of Law, and the affirmation of Absolute Power by the existence of Awareness beyond Law.
5. All things are a materialisation of Awareness or mind.

NOTE: The increase of an individual's abilities or power as his or her knowledge is correlated (awareness expands) is a direct result of the Law of Symmetry and Equilibrium.

The Law of Equilibrium

A body in equilibrium (symmetrical) will neither gain nor lose energy in the dimension in which it is in equilibrium except from an external force. This condition of equilibrium (symmetry) has the highest free energy consistent with the degree of the body.

A body not in equilibrium will try to become balanced by the expenditure of force if that force is free to cause change of state (opposition to change of state is finite).

If energy is given to a body in equilibrium its balance is destroyed, it will change in accordance with the amount and nature of the energy received and according to the dimension or degree of that energy. If energy flow is possible the body will give up the same amount of energy less absorbed energy it acquired and return to a state of equilibrium.

If two systems are in perfect equilibrium (no difference in any dimension) the the properties of each are that of the other (the same), each possessing all aspects of the other – they become ONE. Hence we see that we are as Aware of Reality as the degree of Unity or Oneness (equilibrium or symmetry) existing at the present state of existence.

Let an external force transfer energy from one half of a perfectly symmetrical figure to the other; we shall now have two systems – one at a higher and the other at a lower energy level, but each obeying the laws of difference or equilibrium. As long as the force that caused the energy difference to appear exists, so shall the systems exist as individual systems with a common origin. But when energy flow between the two systems has again reduced them to the same level, then they shall once again be One in every aspect.

Now let each part of each system be raised to various energy levels amid the infinitude of possible dimensions; each part becomes a new system, differing in some way from the remainder, i.e. we now have an infinite number of individual manifestations, each possessing a common origin and being bound by common law. As long as the differences remain, so shall the parts remain as individualities, but let a difference be erased, by providing a suitable path for energy flow, between any number of those parts and the work done by that energy flow will be the production of symmetry, e.g. the parts will be brought to the same level and shall become as One within the dimension or dimensions in which difference/s has/have been erased.

Thus, **ALL** is of an infinite number of parts within an infinite number of dimensions, and is held thus by a Universal Force which is manifest in **ALL** things. The Law of Equilibrium is constantly attempting to erase differences, i.e. to unify. Erasion of difference – correlation of facts – only, can destroy chaos and make the parts of **ALL** truly **ONE** (Apex Fact J). Energy flow achieves the work necessary to create a state of equilibrium or symmetry. Energy can flow and differences be erased only when a suitable path for its flow is found, e.g. (in the case of the **mind**) when clear thought or correlation of facts, occur.

This Universal Law of Equilibrium accounts for the automatic reasoning and sorting power of the mind and - especially – for all energy flows and balance. Evolution is also a result of this Law.

Each one of us has the power to upset balance in so many ways and - what is beneficial to humanity – to equilibriate by providing suitable energy paths for attainment of Unity (Hence the Society of Metaphysicians).

To attain mental equilibrium is to become perfect, because then ALL becomes ONE in the mind, it is perfectly symmetrical, all problems are answered, no differences exist.

The Degree of Equilibrium possessed by anything with respect to **ALL** is in proportion to its probability; e.g. facts A, B, C and D are each different to the other three; i.e. each one may be modified in **three** ways; E, F, and G have **two** possible differences; H and I, **one** – whilst the Apex Fact J, being absolute, possesses no difference, or cannot be correlated with anything further because it contains **ALL** within its own structure – thus, the possibility of its equilibrium being destroyed is zero: i.e. its equilibrium is Absolute and it is, therefore, perfectly symmetrical in all dimensions.

Summary:

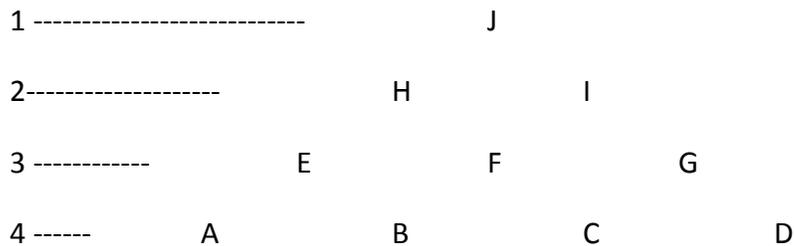
1. A state of equilibrium remains, if unaffected by any other force.
2. A state not of equilibrium with others, constitutes a difference, hence being a force which will act to attain new equilibrium if every flow is possible (opposition finite).
3. Things in perfect equilibrium become **One**.
4. The urge to progress, evolution, etc. are manifestations of the Law of Equilibrium causing erasure of difference.

The Law of Degrees

Existing within all aspects of ALL we find an infinite number of degrees, levels, orders or dimensions.

The degree of any aspect of ALL, is a measure of the number of dimensions embraced by that aspect.

Degree within Pyramidal Construction



E is a 3rd degree fact or law derived from 4th degree facts A and B. Similarly, H is a 2nd degree fact based on 3rd degree facts E and F and so on. Also J, H, I, E, F and G etc., form a 1st degree pyramid; whilst H, E, F, A, B and C form a 2nd degree pyramid: E, A and B, a 3rd degree pyramid and so on.

Degree of Probability

Fact J has absolute probability, i.e. no further modification or progress is possible.

Facts H and I have 2nd degree probability.

Facts E, F and G have 3rd degree probability, and so on to infinity.

Degrees of Unity

J represents full correlation of ALL (perfect symmetry) and thus is the 1st or absolute degree of Unity.

H and I are 2nd degrees of probability and so on to infinity.

Degrees of Parallelism

The higher the order of probability of a fact the more Universal it is (progress is cumulative), i.e. its parallelism is more readily perceivable (Universality greater). Hence, parallelism is more apparent in H and I (2nd order) than in A, B, C and D (4th order), and so on to infinity.

Degrees of Equilibrium

Equilibrium is a measure of difference, thus:

1st degree of equilibrium = 1st degree of probability

2nd degree of equilibrium = 2nd degree of probability and so on.

The 1st level shows itself to be perfectly symmetrical, whilst the nth degree is absolute chaos, or UNAWARE NOTHINGNESS.

Degrees of Symmetry

The degree of symmetry depends upon the number of dimensions through which a symmetrical state extends. A circle is symmetrical in two observable dimensions, a sphere in three and so on. We find, again, the same progression of degree as in all other cases.

We can, then perceive that an infinite number of levels or degrees exist for ALL things and it is necessary to realise in which degree or degrees we are observing, thinking or referring – in considering various aspects of ALL, if we are to see the relationship of one thing to others with a measure of clarity.

Degree is a measure of dimension. ALL being represented by an infinite number of dimensions (Master Concept). We are materially five dimensional, but the laws of our being include all dimensions, thus we can conceive and progress to perfection.

That which is Above is the Same as that which is Below

This statement which is often found in ancient metaphysical works is another way of stating the Laws of Parallelism and Degree. In the pyramid, J represents correlated H and I; E, F and G etc. The terms 'above' and 'below' refer to Degree and the phrase 'is the same as' refers to Parallelism.

Summary:

1. All aspects of **ALL** are within an infinite number of dimensions or degrees. The degree of any one fact being a measure of its value, or its dimensional nature.
2. The degree of a fact is a measure of the number of dimensions in which it exists, or which it embraces.

The Law of Convergency

The Law of Convergency is an intermediate law arising from and between the Laws of Unity and Pyramidic Construction.

All progress is convergent, i.e. proceeds from chaos to absolute perfection. The term 'convergency' refers to the continual narrowing of the number of facts (Cumulative Progress), as chaos is resolved in the erasion of difference.

Summary:

1. All true progress is convergent.
2. Progress to Unity from chaos is Pyramidic.
3. Progress is Cumulative.

After-note: Perfect symmetry. No change. No time. No law. Nothingness exists as pure concept, which can use that Nothingness to create as it pleases.

Lecture Five – In the Beginning and in the End –The Ultimate Concept

In the Beginning and in the End

Let us examine the two observable extremes within the structure of ALL.

In one direction – that of progress and perfection – we have an Ultimate Media in which no differences exist. The absence of differences gives rise to the term NOTHINGNESS.

In the opposite direction – that of disintegration – we perceive absolute Chaos, a state in which an infinite number of differences exist, each difference constituting a source of energy wasted and held, hence the whole representing energy held at an infinitely low level, uncoordinated and with no purpose. Thus, we again have 'NOTHINGNESS'. What, then, is the difference between these two states?

By application of the Law of Parallelism, let us examine a portion of the transition between them. If we progress, our Awareness (the reality of being) increases. Thus, by application of this transitional state to the extremes, we can see the higher order fact that the first state of NOTHINGNESS is a state of infinite Awareness, whilst the second is a state of Absolute Unawareness; hence the terms used in previous lectures and especially Lecture Four. Absolute Awareness or Aware Nothingness, for the Perfect State and Unaware Nothingness, Absolute Chaos, n^{th} degree of symmetry, etc., being suitable modes of expression for the latter state.

Summary:

1. In the End all differences are erased – ALL things becoming One (co-existent). Awareness and hence Reality of being are infinitely high in degree (perfect). The term used for this state is Aware Nothingness.
2. In the beginning an infinite number of differences exist, each aspect of ALL being an individual thing: Awareness and hence Reality, are zero. The term used for this state is 'Unaware Nothingness'.

The Ultimate Concept

We shall now undertake the correlation of all Laws and Principles contained within Lectures 1 to 4 – in fact, we shall attempt to outline the Nature of the Ultimate Concept – Apex Fact J – from which all other Laws arise, and the infinite number of facts that represent **ALL**.

The author wishes to remind the Student that the shortcomings of present day language prohibit a precise statement which gives the required definition. The following paragraphs being an attempt to reduce the description of the Ultimate Concept to the dimensions or degree in which every-day concepts and thought exist.

The first principle is the Unity Principle and from this spring all others; the final concept containing all these being the Ultimate Concept.

ALL is One, One is ALL (Unity principle); all parts are trying to attain a mean level (Law of Equilibrium). When equilibrium is attained in ALL dimensions, then Perfect Unity or Perfection results (Law of Symmetry). Progress is the result of differences of state causing energy flow and change of that state towards Perfection (Law of Equilibrium). Progress from an infinite number of differences to One, can only arise when differences are erased and hence reduced in number (Pyramidic Construction) thus, all true progress proceeds in one direction – to Unity and all progress paths, no matter in what sphere – must converge (Law of Convergency).

From these facts we see that each aware being - and indeed all things – will proceed from their particular sphere or degree of existence by correlation of differences of facts to final, full co-ordination with all other things or beings. They will become One with all others.

We can, then, deduce the nature of ALL from this progression.

We perceive ALL, within this work, as the infinitude of differences which represent all things in all dimensions. These differences are perceivable in degrees or levels. The individual possessing full awareness will perceive All as One, because he or she **becomes** co-existent with **ALL**. Individuals not possessing full awareness, will perceive facts etc. that correspond in degree to their degree of awareness. The presence of difference, no matter what its nature, results in a force which is always trying to erase that difference.

The Ultimate Concept, as far as it is perceivable at the moment is as follows:

In the beginning there were no differences existent, i.e. the Ultimate Media of ALL was existent at the same level in every part. This state shall termed **Nothingness**, in view of the fact that no differences exist it implies no individuality etc. of those parts.

An External Force (see Law of Equilibrium) caused a Disturbance in this Nothingness – this disturbance, constituting difference of state in the Ultimate Media, represents the fact of existence of ALL things as individualities.

A measure of the Disturbing Force is, therefore, present between all differences of state and , in accordance with the Law of Equilibrium, is continually causing various energy levels to reduce to a mean value by difference erasure. This process being the reversion to Unity and representing true Progress.

In the end, all differences being erased, ALL things will be co-existent, that is to say they will become One in ALL dimensions.

By virtue of the application of the Law of Parallelism, an analogy is possible. Let us conceive a pool whose waters are perfectly calm – an Ultimate media – a being disturbs these waters – an External Force causes disturbance – ripples now furrow the surface of the waters – the Ultimate media now has individually observable parts – each ripple will possess the same Laws of Being (Law of Parallelism) – the differences of state possess the same laws by originating from a common source – the differences in water pressure will cause the ripples to utilise energy which will cause movement and finally their reduction to a mean level – the differences in the Ultimate Media will cause energy flow which represents progress and a reduction to zero of those differences – the ripples will die away and become One with the remainder of the waters – the differences will be erased and become One with the remainder of the Ultimate media – the energy previously possessed by the ripples is now existent evenly throughout the pool – the energy (awareness) is now evenly distributed throughout the One that is ALL.

Once again we find that the questions: 'What is beyond the Infinite?' and 'What is this External Force?' occur. 'If we have ALL how can an External Force exist?' the full answer lies within the comprehension of the Infinite, which is the key to all knowledge and absolute power therefrom.

The author suggests that in conformity with Parallelism it is realised that there may well be an infinite number of ALLS, each one being positioned by the law of Degrees; and within these a further series, for Infinity being what it is, must contain an Infinite number of infinities within it. This concept is the highest we may perceive in present day metaphysics, although not by any means does it represent Apex Fact J.

Summary:

1. The laws of Parallelism, Convergency, Pyramidic Construction are only possible is **ALL is ONE**. Thus the Principle of Unity is their Origin.
2. The common origin of ALL individualities give rise to the Law of Parallelism.
3. The reduction of facts as progress ensues gives rise to the law of Pyramidic Contruction.
4. Progress is the result of the Law of Equilibrium.

5. The narrowing of progress paths as progress succeeds gives rise to the Law of Convergency.
6. The Law of Convergency arises from the Law of Equilibrium.
7. The degree of basic energy possessed by anything gives rise to energy levels and hence to the law of Degrees. Each degree moves imperceptably into the next giving a perfect continuum throughout which all progress proceeds and ALL exists.
8. Each degree will contain ALL – thus That Which is Above is the Same as That Which is Below. The level of any particular ALL being a measure of the correlation of differences that have occurred within it, i.e. its energy level.
9. Infinity contains itself.