

## THE CONTINUUM OF NATURE AND INQUIRY

The purpose of this essay is to discuss the role of the continuum of nature and inquiry from the standpoint of basic occult research. A number of explanations are immediately necessary and proper. For practical purposes, Let me define the continuum as that generalised field, which is identified with the total range of all subject-matters, and which is understood as the universe. All existences are basic elements within the continuum. By nature, I understand the total range of subject-matters under investigation. By inquiry, I understand the process of investigating any subject matter. Inquiry is research in as much as it is the theoretical investigation of the properties and characteristics of any subject matter. Inquiry is basic research, when it is the exact investigation of the foundations of any theoretical procedure. The continuum of nature and inquiry, which is a collective continuum, or coherent system, is the presupposition of all basic research. Hence, we assume that nature is absolutely intelligible: the absolute necessity and, thus, intelligibility of nature is, also, the presupposition and requirement of modern exact science. The question of presupposition and requirement, or rather their collective assumption, is most important, for as the existence of physical science presupposes and requires exact foundations in the metaphysical continuum of nature, so, also, the existence of magic and psychical research presupposes and requires exact foundations in the metapsychical continuum of inquiry. This necessary foundation, implied in both instances of research, is what field-theoreticians and metaphysicians understand by exact nature. Its linguistic mode of expression is, today, usually purely mathematical, i.e., theoretically derivative from mathematics and mathematical logic. If nature is the subject under investigation, then inquiry is that intelligible and necessarily exact delineation of structure, order and existence, which is to be found within the system of nature. Basically considered, there are no mysteries in the scientific universe. There is only man's temporary lack of understanding that universe.

I think that it can be fairly well understood that basic research, therefore, is quite theoretical. Indeed, exact metaphysics is the root of research. However, there are a number of points, which must be discussed in order to bring into

focus more obviously the relationship of the continuum of nature and inquiry to basic research. For it is in the human researcher where the focus of the continuum takes its ultimate significance. Man is entirely a system, analogous to, if not isomorphic with the continuum. The behaviourists in psychology are semi-correct in their researches, although they partially err by failing to extend the range of their investigations. For human nature is the centre of the interaction of different fields in nature, which constitute that which might be called "a psycho-somatic continuum". What is needed is not a rejection of behavioural science so much as a meta-behavioural *para-psychology*, which integrates both physical and psychical researches. Fortunately, we are soon to have this discipline in "field-theoretical anthropology". Basic research, which is presupposed by dative research, in the realm of modern exact science, therefore, has a twofold orientation. In the Language of the philosophy of process, it tends towards both the extensive continuum of nature as well as towards the prehensive continuum of inquiry. Yet, both are but different forms of the same underlying principle, i.e., The Continuum. And, when parapsychology and metaphysics, expressed in the exact language of mathematical logic, constitute the analysis of the continuum, mysticism, in this particular area of modern science, will be replaced by logic and magic.

One of the most interesting and important questions to be raised concerning the continuum of nature and inquiry is, of course, that of the role of analysis in basic research. The relationship between reason and intuition has, I think, been solved to the satisfaction of the intellectual community by very recent researches. While it is true that the anti-intellectual view of intuition continues, nevertheless it is to be understood that if a modern school of mathematics can be founded upon a magico-intuitional theory of inquiry, then the use of intuition by modern exact scientists is undoubtedly warranted. Intellectual intuition is the basis of metaphysical construction, and has always been presupposed by systematic philosophers. Analysis is largely the use of the research capacities in such-wise as to detail the order-and-existence patterns of the continuum of nature and inquiry. It must not be understood that logical analysis has replaced mysticism in any universe, other than the scientific. But magical analysis does, now, provide that framework of the universe of both reason and intuition, which confirms the validity of a world system in which analysis and mysticism continue.

Whether or not one's grasp of the framework of the universe is in terms of the image of the web-work of the mind, or some other apt metaphor, is relatively unimportant: but, what is significant is the use of that kind of image, which in common sense experience approximates most exactly to what in exact science is called the lattice. For the lattices of inquiry, i.e., the framework systems of mind, are congruent with the lattices of nature, whether they be in crystals or in computers. From this standpoint, the continuum of nature and inquiry is an exact system. For there can only be an exactness of science if there is an exactness of nature. This postulate is also the methodological basis of the programme of Neo-Gnosticism, as I understand it, and its many developments. For the role of inquiry consists in continually improving upon the quality of this exactness so as to approximate more and more precisely the metric of nature. This precise task seems to be where the relationship of science to metaphysics is most important. For from the perspective of researches, who are engaged in extending the frontiers of knowledge, by an examination of the conclusions of modern exact science, and by an integration of these conclusions into a systematic point of view, science is metaphysics. The subject-matter of science is, now - largely due to modern exact science, metaphysical in as much as, apart from some differences of Language, the categorial scheme of modern exact science is largely a re-statement of the categorial scheme of ancient magic and metaphysics. And, this view is being continually documented, each day, as the continuum of inquiry moves closer and closer to the metric of exact nature.

On the other hand, and moving from another direction, basic research through lattice theory and the foundations of field theory has been able to demonstrate that metaphysics is science. Namely that the subject-matter of metaphysics constitutes that exact science of nature, which confirmed by empirical warrant and experimental verification, constitutes a system of cosmology. Hence, in two directions, the sciences of today, with their many fragmentary theories and hypothetico-deductive structures in process of delineation, are moving towards the science of tomorrow, i.e., magical metaphysics, or the unified field theory of the continuum of nature and inquiry.

As students of this most fascinating intellectual evolution we cannot be expected to be merely passive in the process of development. In as much as the human being is the centre of interaction between psychical and physical fields

(expressed through a psycho-somatic continuum and analysed in terms of metaphysical and metapsychical lattices) man is the test object of an entire range of fields providing for the eventual possibility that a field-theoretical anthropology will culminate in a unified field theory, largely formulated in terms of an exact metaphysics and determinative of all future artistic creativity and religious activity. For only when the human being is deeply rooted in a consciousness of the imperatives of exact nature can he rise to the levels of spiritual creativity, associated with ideoplastic constructions of religion and art. Only by recognizing the karmic hierarchy of determinisms, operative within his own field, i.e., within his own personality, can man realise that by such knowledge alone, he is free. With science, either occult or magical comes liberation from the basal insecurities, which rise out of man's inability to determine exactly his drama within the seemingly mechanical, but not mechanistic, course of passing events. This is the basis of any theory of morality, for it is the recognition of the deep roots of value and purpose in the karmic mechanisms of nature. And, within this frame of reference, indeed within any frame of reference, man's freedom is most truly given by his participation in the continuum of inquiry. For while everything in nature passes through countless transformations and disintegrations, the participation of the psyche in the continuum of inquiry is a timeless actuality, for it is that abiding and continuing point of reference for all subsequent investigations and evolutions. For countless physical systems may emerge and then perish; but the attachment of the psyche to the ideal order, through the continuum of inquiry, and constituting the historical stream of philosophic-science, is intellectual immortality. We build upon what has been worked out before us, and we continue the tasks set by those who have gone on. They, the great ones, continue by reason of an identification with their subject-matter in the continuum of inquiry; and, indeed, without their continued aid, the scientific enterprise would be quite impossible. Some may call this "process of inspiration", others-more dryly - "the lattice-determination of investigation"; but the continuum of inquiry consists in the continuation of those absolute observers and processes of basic research, which are (axio) archetypically identical with their (matrico-) ectypal histories. Nothing in nature and inquiry is lost. And, this is the ultimate incentive to intellectual initiative, invention, and discovery.

It should be quite possible to establish exact foundations in parapsychology for a transcendental theory of the continuum of inquiry, based upon the metric of nature, such that the history of inquiry is a vital and continuous system of necessary implications, identifying observers with their subject matter of investigation. Such an extension of analysis into the continuum of inquiry would employ observers at different levels of intellectual construction; for science builds upon what has gone before, by different functions within the continuum of inquiry and by different histories in the continuum of nature. One purpose of parapsychology would be to demonstrate the reality and exact validity of these different researches, which form the field of research at the transcendental level, and which are reflected in observations made at the different intersections of lattices within the total matrix. This would constitute the cosmological history of nature. There is the deep conviction that as observations are made through various procedures at the level of the physical metric of nature, so also observations exist and are continually being made at higher levels of the metric; and, that there exists within the possibilities of the continuum of nature and inquiry, the purely mathematical means of communication with other levels and observers in terms of that metric common to nature, which is typified when one researcher takes up the work of one who has passed on. This understanding of the continuity of research constitutes the basis of any parapsychological interpretation of the continuum of inquiry. And, finally, we must recognise that observations and experiments involving various levels of the metric are impossible without the cooperation and direction of the transcendental order of inquiry; for the present is set and determined by the past, so for the continuum of inquiry. Such that in the experiments involving the transcendental order of inquiry, while the basis of observation, i.e., the instruments and procedural materials, has its situation at the present level of the metric, i.e., *the physical field of space-time*, communication between the observer-scientist and the transcendental order of inquiry, i.e., communication between the physical present and the historical past, would always be in terms of the intuitive foundations of scientific inspiration. The past never perishes, but continues; for nature is a continuum. Scientific labours are never wasted: the scientist can never be separated from his work of intellectual love. From the standpoint of the continuum of inquiry, the past, the present, and the future are all necessarily related, equally real, and suffused with mutual inspiration.

One of the most important bridges between the continuum of nature and that of inquiry is the role of the exact model in basic research. An exact model represents the congruence of exact science and exact nature. It may, thus, be a world model, i.e., a meaning picture, within the continuum of nature and inquiry. And, because it is such a world model, it is more than a representation; for, the truly exact model is the bridge linking nature to inquiry. It is important to show that the role of the exact model is that of a metaphysical system expressed in mathematical language. To understand exact models it is important to see them as the concrete embodiments of those ideal elements, which are expressed in theories. The basis of exactness is really the degree of participation on the part of the subject matter in the ideal elements. Basic research requires us to show the relationship between an exact model and an ideal system of elements, whether our researches be metaphysical, scientific, theological, or artistic. Let us examine this distinction. By ideal elements, it is meant those invariant and intrinsic, as well as internal relations, which constitute the structure of mathematical science in its widest philosophical interpretation. Thus, the relationship of equivalence, as when we say "x equals y", is an ideal element; for it is unchanging with reference to the context of its employment. "x" and "y" may come to be and pass away, but the ideal element which related them persists. In this sense, then, the natural metaphysics of mathematics, theology, indeed all basic research, must be a variant of Platonism. Areas, fields, domains, lattices, sets, matrices, etc., are ideal elements, employed by mathematicians and metaphysical philosophers of nature. Theologians of science recognize these ideals, albeit sometimes by other names. All of these theoretical elements possess a suitable situation in the "platonian heaven", and are capable of interpretation in an exact model. This is why mathematics and theology are spiritually inseparable.

Then, by exact models, I mean simply those representations of either nature or theory, which operate and function as complete descriptions of their subject-matter. An accurate world-map, we might note, is an exact model, if and only if it gives a complete description of what it is supposed to represent, i.e., there must needs be the congruence and coherence of hypothesis in inquiry and event, or happening, in nature. An instrument, on the other hand, may not only represent the structure of nature, it may also represent the functions and activities of nature, especially if this involves operations. In basic research, ideal elements in precise theories are explicated in terms of exact models, as

instruments in laboratories and observatories. An instrument is, for the scientist and philosopher, the picturing of an idea, however complex. An instrument is ostensible, for it shows forth an ideal. And, this function, i.e., to show forth the ideas, is basic to all fundamental theory involving instruments as bridges linking nature and inquiry. Therefore, instruments are the procedural materialisations of a theoretic medium, i.e., the ideal elements. So that viewed from the standpoint of methods, the mathematics of instruments could well be expressed in the algebra of media. For the medium of an instrument is merely another way of bridging the distinction, and linking nature and inquiry into a unified continuum. If the priests of old were called pontifices, or bridge-builders, let us rightly give this honour to the field-theoreticians of today. For field theory, expressed through the transcendental order of inquiry, through instruments, and through ideal elements, constitutes the contemporary theology-theology of science. For contemporary mathematical, parapsychological, and metaphysical research has become increasingly dependent upon and necessarily determined by the role of exact models in basic research. And what is true of these sciences is also true of magical research, which is largely and most importantly a continuation of these disciplines and their extension into intuitive realms. Whenever scientists and philosophers gather for an exchange of interpretations concerning fundamental theories and the various problems concerning the continuum of nature and inquiry, there is largely the preoccupation with the problem as to how one relates the ideal elements to the hypothetico-deductive model, such that the model then becomes fully exact and at the same time empirically warranted. For an exact model represents the congruence of two orders of ideal elements, those of nature and those of inquiry. And, it is to the bridge builders that the scientists and philosophers must turn. In this sense, therefore, theology continues as queen of the sciences.

For if science is about nature, namely an explanation of the world as given, science must be exact as is nature, i.e., an ordered existence. If an exact model represents successfully this congruence it is a world model within the continuum of nature and inquiry. For the exact model now presents us with a frame of the world, which world is a continuous system of events and ideals, explored by the continuum of inquiry, and which we call "exact science". The existence of an exact model, therefore, must not be thought to commence and terminate with a definite conjunction of events in space-time. Rather — and this

is most important – the exact model has a continued existence over and above its space-time instrumentation and exemplification. Thus, the elements and models of the continuum of inquiry form a coherent and necessary system of abstraction, which mirrors the universe, by means of dials and calibrations, which are the systematic representations of the metric of the continuum. This is exact logic, which brings together in a system of transcendental inquiry, expressed through symbols and rules of deduction, the field of ideal elements and the field of exact models, such that every aspect of the continuum of inquiry is carefully conserved and necessarily unified. The widest extension of this type of logic would be the “unified field theory” of exact metaphysics and field-theoretical anthropology, or magic.

Whether or not we are prepared in spirit to speculate, as researchers we must admit that *within* the context of a metric of nature exact science presupposes exact nature, i.e., that nature is wholly intelligible and may be represented in exact models. This metaphysical postulate, i.e., that nature is an intelligible system capable of isomorphic representation through a metric in the form of hypothetico-deductive procedures (if modern science is to be exact) – I reiterate – is the foundation of all basic research – whether accepted explicitly or implicitly – and is that categorical imperative of scientific occultism which find expression in the Directive of The Masters of The Seven Rays. For there must needs be the presupposition of the necessary existence of ideal elements, behind the matrix of every explanation. And only such entities as are presupposed can be represented exactly through a mathematical language. Their ontological status, i.e., type of existence, enables explanations to be made in an ascending hierarchy of principles and laws, forming the constitutive and regulative frameworks of exact science. In this sense, therefore, and perhaps almost only in this sense, science, i.e., modern exact science, is metaphysics and theology. And, the work of the occult scientist, the metaphysician, and the field-theoretician constitutes the priesthood of the present age, and, indeed, the expanding future.

The projective value of the continuum of nature and inquiry for basic research consists in its integrative potential in two mutually inter-related directions: field-theoretical anthropology and unified field theory. For if man is understood metaphysically to be the focus of a range of fields, which constitutes in part the continuum of nature, then it is also true that man is

most properly himself within the continuum of inquiry, which is this range of fields viewed from within. Man is more than just the classical rational animal of Greek humanism. Understood in terms of the potentialities of modern exact science, and especially, its causes and effects, the history of humanity ought to properly parallel the possibility and promises of the continuum of inquiry. Man, understood as the basic focus of this integration of fields, i.e., as a psycho-somatic continuum, constitutes the initiation and nucleus of the unified field. Consequently by relating the nature of man to the nature of the universe, philosophical anthropology must needs become field-theoretical anthropology, so as to extend the horizon of integrative potentials to its fullest and most exhaustive limit. Field-theoretical anthropology, therefore, building upon the transcendental order of inquiry, the existence of ideal elements, and the necessity of exact models, is the metaphysical science, wherein the content of the empirical disciplines of nature, in their purely mathematical form, are derived exactly from the metaphysical analysis of man. The significance of the hypothetico-deductive method is no longer confined to proving that science is metaphysics, rather it may now furnish the content of modern exact science. For, from this integration of parapsychological and metaphysical methods of analysis, there arises the experimental confirmation of the fundamental and all presumptive relationship of psyche to science, even though this has always been the implicitly necessary presupposition of the continuum of inquiry, adding that ectypally human element, which the archetypal realm both requires and presupposes. Because anthropology, as the field-theoretical discipline, must examine and correlate entirely these principles of experience and experiment, within the metapsychic field of intellectual construction, the existence of the unified field is demonstrably explicated in terms of that exhaustive theory, i.e., the psychic basis of science, which is presupposed by the continuum of nature and inquiry, the transcendental order of inquiry, the existence of ideal elements, and the existence of exact models. This cosmic web, which explicated becomes the master science, i.e., *scientia magistra*, or theology, allows for the possibility of an intelligible universe, having a total range from zero to infinity of system for basic research. And it is to the credit of this fairly theological humanism that the intellectual web is the production of the psyche, understood not as an immanent system of events, but as a transcendental lattice of the universe, and perhaps the only exact law which science can ultimately recognize, which gives both form and content to the continuum of nature and inquiry, and which makes such continuous existence a warranted truth. That the human psyche, in

the free dynamics and energetic potencies of its abstract imagination should have within it the necessary impulse for the logical construction and communication of scientific existence, does not only confirm the admission of psychism as the basis of inquiry, but necessitates the critical examination of all those other metaphysical attempts, which strive to make inquiry an accidental and ancillary phenomenon of experience, or, at best, a less than ideal level of consciousness. For inquiry is nothing but the absolutization of metapsychics in terms of methodological and cosmological laws. It is the psyche that gives structure to the continuum of inquiry. For in place of the static object, science has placed the subject in process. In place of nature as existence, philosophy has placed nature as inquiry. And, so, in place of the limitations of thought, religion must place the infinite horizon of man. Such a theological humanism is, therefore, the only warranted transcendentalism. It is no longer significant nor interesting to think of humanity merely as some species of latent deity engaged in self-contemplation, for the providential curiosity of man is the root of our contemporary culture.

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