

The Unified Field Theory.

? by Jack
Carson

A. Definitions.

1. All things exist in inter^arelationship with each other. This total relationship is called the general field. It may be studied in particular relationships as follows:

2. Some things, such as members of the same class, or things ^{ad} adjacent or related to one another, exist in a special relationship. This special relationship is called the special field.

3. Some ~~fields~~ fields impinge upon, interact and mix with one another. These are called impinging fields.

4. Some fields which do not impinge are still close enough to exert a special influence on one another. These are called adjacent fields.

5. A group of smaller impinging ~~or~~ and/or adjacent fields under the domination of a larger, are called ~~set~~ solar fields.

6. Two isolated fields in an impinging or adjacent field relation are called impinging or adjacent binary fields, three tertiary and so on.

7. One small field under the influence of one large field is called satellite.

8. An impinging group or impinging groups or impinging or adjacent fields without a solar influence are called galactic fields.

9. Adjacent groups of impinging or adjacent fields without a solar influence are called trans-galactic fields.

B. Corrolaries.

1. All fields are members of the general field.

2. All fields exist in a certain energy state, or state of strain, which is ^a function of the interaction (of) their component parts.

3. The simplest possible field is single bipolar, i.e., consisting of two opposites in interaction. Such a field is unstable ^a and tends to change its state easily.

4. The simplest stable field is a single tripolar in which two opposites are balanced by a third which contains the elements of both opposites and some individual stabilizing characteristic or characteristics of its own.

5. The third member of a single tripolar field tends to conjoin with its opposite, forming

a double bipolar. Since this can operate in a continuous cycle, it is the simplest stable field.

6. Higher (? P) members follow the same rules, i.e. even uniting to produce odd and odd adding to produce even.

7. In any field, energy tends constantly to degrade at a certain rate. Consequently a field must constantly enter into new combinations, i.e. changes, in order to maintain its existence.

8. A field undergoing recombination and change is open to the general field, and can consequently draw an inexhaustible supply of energy. A field resisting change is in a closed state and consequently its energy must eventually degrade to zero (This is really an expansion of rule 7.)

9. A given field may have any number of dimensions, up to the number of infinity, when it becomes identical with the general field (i.e. a field including all fields).

10. A man - the observer, or I, may be considered as a field including a large number of fields of different kinds. He may conceive of some of these fields to be inside him, or to be a function of himself - i.e. his bodily organs, emotions and feelings, thoughts and ideas - others - other people, animals, objects (? T) stars etc. he may conceive to be outside of himself, or a function of something not himself. All of these fields, however, and all of his conceptions of them, are included in the field of his consciousness.

11. Then for any perceptive individual as defined above, the general field is defined by his total consciousness. All fields which do not include the field of his total consciousness, and are included thereby, are less than the general field. Any field outside the field of his consciousness (not included, non adjacent and non impinging) cannot be known to him by any means. ^{hence} and here, by definition, is non existent to him. Thus the general field is, for him, identical with his total consciousness.

12. Consciousness may be a function of any field having the necessary perceptual dimensions, even in the limiting case of five dimensions (4 spatial, 1 temporal) Such a

consciousness will define the general field as the sum of its terms and their combinations as known to itself.

13. Such a consciousness may be expanded by three methods:

- A. By a recombination of its terms
- B. By encountering an adjacent field
- C. By encountering an impinging field.

14. Since, for any individual, his total consciousness is identical with the general field (the world, the universe, space-time, the continuum) he may proceed experimentally upon the assumption that his total consciousness can control the general field and all its sub fields in a manner similar to that in which his mind (partial consciousness) controls certain voluntary and involuntary actions of the special field of his body.

15. Proceeding with the analogy in 14 in order to determine a possible experimental approach:

A. Direct observation indicates that a voluntary action is preceded by willing or imagining such action. The willing or imagining process may be purely mental, or it may be assisted by the use of various symbols (verbal, written, design etc)

B. To obtain the same effect on the general field, we might proceed to invoke (attain reach, open (? P), unite with) the total consciousness, impressing upon it by concentration, verbalisation, symbolization, and dramatic ritual the image of the desired effect. This is a complete exposition of the theory of and practice of magic on an absolutely rigorous and logical basis. It completely explains the magical phenomena now known, and indicates a method for obtaining new data on heretofore unknown fields. The objection to this theory is : what happens to the partial invoking consciousness when the totality shows up ? The answer to this question is , who cares?

From these considerations follows a formal statement of the magical field theory.

The Magical Field Theory.

By definition the individual is aware of phenomena and of the phenomenal universe through the medium of his consciousness. All perception, awareness and information come to him through this medium. Thus defined, consciousness cannot be explained further, since all explanations would be made in terms of itself.

consciousness will define the general field as the sum of its terms and their combinations as known to itself.

13. Such a consciousness may be expanded by three methods;

- A. By a recombination of its terms
- B. By encountering an adjacent field
- C. By encountering an impinging field.

14. Since, for any individual, his total consciousness is identical with the general field (the world, the universe, space-time, the continuum) he may proceed experimentally upon the assumption that his total consciousness can control the general field and all its sub fields in a manner similar to that in which his mind (partial consciousness) controls certain voluntary and involuntary actions of the special field of his body.

15. Proceeding with the analogy in 14 in order to determine a possible experimental approach:

A. Direct observation indicates that a voluntary action is preceded by willing or imagining such action. The willing or imagining process may be purely mental, or it may be assisted by the use of various symbols (verbal, written, design etc)

B. To obtain the same effect on the general field, we might proceed to invoke (attain reach, open (? T), unite with) the total consciousness, impressing upon it by concentration, verbalisation, symbolization, and dramatic ritual the image of the desired effect. This is a complete exposition of the theory of and practice of magic on an absolutely rigorous and logical basis. It completely explains the magical phenomena now known, and indicates a method for obtaining new data on heretofore unknown fields. The objection to this theory is: what happens to the partial invoking consciousness when the totality shows up? The answer to this question is, who cares?

From these considerations follows a formal statement of the magical field theory.

The Magical field theory.

By definition the individual is aware of phenomena and of the phenomenal universe through the medium of his consciousness. All perception, awareness and information come to him through this medium. Thus defined, consciousness cannot be explained further, since all explanations would be made in terms of itself.

Further, ~~this~~ in this definition of consciousness the individual is unable to determine which perceptual phenomena arise within his consciousness (as subjective) and which, if any, come from some outside source (as objective). If some perceptual phenomena are objective, the individual is unable to determine anything whatsoever of these phenomena in themselves, his only source of information being his concept, in consciousness, of their perception.

It is therefore true that the individual's consciousness is identical with the phenomenal universe which he perceives. This phenomenal universe includes, of course, all individuals, objects, emotions, thoughts and values included in the concepts of his consciousness. It is, of course, possible to postulate any number of individuals for whom this conception holds true, but it is only strictly true for one individual - the one which is commonly termed I.

Now the total consciousness is identical with the total universe, insofar as we have any means of determining it. It is quite possible, in thinking, to divide this total consciousness into an infinite number of parts, and to ascribe reality, significance, value, morality etc to certain parts, and to ascribe the opposite to other parts. It is also possible by volitional thinking to focus the attention upon certain parts of the total consciousness, and to apparently and temporarily ignore or dismiss certain other parts. Finally, it is possible to identify some part or parts with a self called I, myself, my total self etc.; and equally to identify other parts with a not self or not selves, such as the universe, persons, objects, God etc.

All of these propositions being true and demonstrable by the rules of logic, it should follow that they may be ~~treated~~ tested by experimental method. This is also true, and in this case the experimental method is the method of magic, just as the theory outlined above is the basic theory of magic.

Having so broadly defined the field, we might have some difficulty in selecting a limiting case. For purposes of simplicity, however, we may arbitrarily select a limited consciousness of contemporary western culture; with its culture evaluation of reality, as our standard. We may now set up tentative experimental methods by analogy with known processes to which value is ascribed - ergo, to cause change to occur in conformity with will. (Note. This is a definition of magic.)