

THEMES AND THE THEMATIC FIELD OF THE DIMENSIONAL FIELD OF *INBETWEENNESS*

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Cosmic Connection of it All
Movement and Vibration
Spontaneity
Constant Change
Participatory

Sunnie came to the idea of *Inbetweenness* and the *Cosmic Connection of it All* through an experience when she was a child. She was approached by a wild Hawk that she cared for and in this relationship developed an understanding of what she called *Inbetweenness*. This was not an interpretation of her experience it was direct. CF. “On the Presence of Simplicity of Thought”¹

Sunnie watched “her” Hawk, so to speak, fly off beyond the horizon only to come back to visit her again. With the Hawk she experienced *Movement and Vibration*. The Hawk would fly and make sounds. She was able to make the same sound and the Hawk would turn in mid-air and come down to her.

With *Inbetweenness* no barriers exist between entities and all entities respond and are connected within this field of *Inbetweenness*. Sunnie lived this way throughout her life. For her, *Inbetweenness* is an absolute principle.

Movement and Vibration can be viewed in the word OM. *Movement and Vibration* can also be viewed in particle physics where particles disperse *spontaneously* in all directions at once. *Movement and Vibration* are basic themes of this approach that recognizes consciousness not as an observer but as a *participator* within all possible realities.

Inbetweenness is not symmetrical, it is reciprocal but not necessarily symmetrical. It is *Participatory* but not in the same way it gives rise to diversity. Even experience is not weighted the same, experience has existential weight for each person.

In dialogue, both of us can go where neither of us alone could go, within the field of *Inbetweenness*. It is *Participatory* within the field of *Inbetweenness*. In dialogue with each personal variation a new facet of meaning is unveiled and reveals new perspectives.

Sunnie was fond of saying: “Without theory we would not have the vision to bring about that which is possible.” The vision of *Inbetweenness*

brings about the possibility of understanding the *Cosmic Connection of it All*.

Inbetweenness, which is The Indivisible Whole, is a prerequisite for intuition. It can be viewed when mystics describe their knowledge as knowledge by identity, the knower is one with the known.

Inbetweenness can be viewed in physics On The Nonduality of Particle and Wave as waves patterns, dimensional patterns where diffraction and dispersion reverse. *Inbetweenness* is not independently existing. It is a pattern of relationships that reach out to other things. Nothing exists by itself. All that exists is an unbroken wholeness that presents itself as patterns of relation.

Inbetweenness is The Condition for the Possibility of the Cosmos beyond the horizon where there is no independent existence. Nothing exists in isolation.

Sunnie was fond of walking along Ocean Beach in San Francisco. Here she watched the waves along the shoreline where there is no separation with the oncoming wave and the outgoing wave. She was amazed with the *Spontaneity* and *Constant Change*. Calling the Ocean, “Big Water” and “The Reflecting Pond,” she found that she was always “*discovering-describing-disclosing*” her experience of *Inbetweenness*.²

Sunnie’s experience with wild Hawks, as other Hawks approached her, continued to intrigue her throughout life. Even at Ocean Beach if a Hawk was flying nearby it would come out to the Ocean to greet her. In Golden Gate Park the Hawks would fly by Sunnie very close and she would make “the sound” and each Hawk at different times would circle about and fly down very close to Sunnie making gestures with head movements. Sunnie would then say “I Love You Hawkie.” I watched Sunnie do this throughout our life together.

She continued to write articles saying that nothing independently exists. We think in terms of relationship. We are in relationship. This is what in physics is currently called entanglement. This is what in philosophy is currently called intersubjectivity which reaches out to other things. Nothing exists by itself. That which exists is an unbroken wholeness. This unbroken wholeness is a pattern of wholeness, of matter and energy, *Movement and Vibration*. This is a dimension where each is the other.

Sunnie thought that mystics of each religion identify religious experience with the ideas and figures of their respective cultures. They also offer different interpretations of their experience to a reality beyond experience. This points to a distinction between the religious experience

itself and the interpretation of that experience. Following out this thought one could ask whether religious experiences are necessarily experiences of God. In Buddhism and in Taoism there is no idea of a personal God who creates the universe and to whom one can pray. In Hinduism there are interpretations of Brahman which, identify it with a personal God and those who do not. For this reason Sunnie felt that *Inbetweenness* was pure spirituality, it is The Indivisible Whole.

It seems appropriate to conclude with a quote from Sunnie. CF. “*Inbetweenness*: What is it?”:

There is something in life that connects us all. That would be spirit, although it may be described by people of different cultures in significantly different ways. Regardless, it exists, it is, it happens. This sense of what might first be felt as *simpatico*, as commonalities, as something that is understood and felt rather than cognitively analyzed and deduced indicates that it is something basic, grounding and life affirming in its ability to be inclusive rather than exclusive. It enjoins in freedom and conjoins in love. It is *Inbetweenness*.³

Notes

- 1) Sunnie D. Kidd, “On the Presence of Simplicity of Thought” (superdirector.com 2003); (inbetweenness.com 2006).
- 2) On The Philosophy of Sunnie D. Kidd, *Inbetweenness: Movement and Vibration*, compiled by James W. Kidd, Ph.D. (thomehfang.com 2005); (inbetweenness.com 2006).
- 3) Sunnie D. Kidd, “*Inbetweenness*: What is it?” (superdirector.com 2003); (inbetweenness.com 2006).