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- Healing and the Spirit
- A Cosmic Vision
- Moment of Truth

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Editorial

To be reunited, although part of a cycle, always moves us onward like a double six at snakes and ladders; upwards usually, though sometimes in the other direction as with some refrained but renewed obsession. Reunion with an umbrella at the lost property office, or after a temporary and terrestrial separation with people and places we enjoy, or on a deeper level with someone loved and loving now dead, leaves us not where we were before the original disjunction. Mystics speak of the discovery of reality, whether of God or of some profundity within themselves, and aver that it is re-discovery.

But within this circular rhythm, for there to be finding there must first be losing, a kind of paradigm of Matthew X:39. And the finding changes us because we have been conditioned for change by the losing. With the umbrella it is only a change of mind, one hopes to less absence of it; in terrestrial separations a change of heart where the object becomes more precious as with vanishing parents at a railway station on the first day of boarding school. Mystics say also that there is a dark night of the soul, and this must be conditioning indeed, "When the days of golden dreams had perished and even despair was powerless to destroy."

In cases of that savage dislocation known as bereavement, the losers have most of the great poetry. We would not do without Juliet's cry when she sees the empty phial in Romeo's dead hand, "O churl, to leave no drop for me to follow after . . .
Ah happy dagger, here is thy sheath, there rest and let me die."

But Juliet loses in the same key as that in which she had lived, with the sudden energy and brilliance and beauty of a meteor. She is not changed. And, that we would not change her if we could, is a judgment in art.

"Sorrow comes in great waves—no one knows that better than you—but it rolls over us, and though it may almost smother us it leaves us on the spot; and we know that if it is strong we are stronger, in as much as it passes and we remain. It wears us and uses us, but we wear it and use it in return. And it is blind, whereas we, after a manner, see."

The prose rolls forward like the waves in the figure. The mood, opposite to Juliet's, is stoical. Yet it is passive. Henry James's correspondent is not changed. Indeed we can see, and after a different manner.

When we look for this vision, the vision of organic change which changes us and any who can share the vision, we find it in

certain contributions to *Light* past and present. Such experiences are contributions in the true sense, being offered out of who knows what depths of privacy, as having changed the writer in the hope, even on the chance, that they may change someone else. Moments of Truth in this issue contain narratives explicitly given and taken in this sense. "Then I knew why I was here and you were not. For it seems this had to happen for us to be more united than ever before."

We would not do without Juliet, or other dramatic gestures that catch the breath. Hamlet leaps into Ophelia's grave. Achilles weeps three nights upon the tomb of Patroclus and then goes forth raging among the Trojans.

Achilles remains lost. He had chosen, so the legend says, early death with fame, but the fame was among mortals. "Far better," he says, "to be a slave on earth, a slave even of a landless man, than to be king of all the dead."

Emily Brontë continues however:

"Yet I would lose no sting would wish no torture less,
The more the anguish racks the earlier it will bless;
And robed in fires of hell or bright with heavenly shine
If it but herald death, the vision is divine." Found.

Moment of Truth

THE KEYS OF HEAVEN

ANON

BEFORE I tell the story, you must know that very late in life I met a man who was my twin soul. I did not marry him because of what I considered barriers of age and upbringing, but when he died suddenly I wished for nothing but death for my own body.

Ultimately, my body decided to adapt itself to my desire, and I found myself unable to walk very far, to concentrate or to sleep. It was hard on my doctor, faced with the various ailments that my body cloaked its unhappiness in. He treated me for diabetes insipidus and other ailments, and, even after he discovered that emotional shock was responsible for my disorders, tried to alleviate the symptoms with drugs. As a demonstration of what the psyche can do to the physique I must have been remarkable. At one time I produced a badly swollen leg, and at another a decent imitation of heart disease.

Finally, a near stranger remarked that I might find more help in the empty room down the road. I stared, and she enlarged. "The Parish Church," she said.

I crept into the church, and the peace that arises in any place where holiness has dwelt for many years enveloped me. It soothed my mind, but did not cure my body.

Then I was "sent" to a small splinter group founded by a woman who had come to know that prayer, and eternity, and healing are facts. Somehow, suddenly, the facts became plain to me. From being an agnostic I was converted to an unshakable belief in Eternal Life, and that my life was not aimless, nor a thing to be discarded at my own will. Belief was at the same time more, and less, comforting than agnosticism. An abrupt end to all this has a certain ease. Admission that life continues beyond our present sight means that some striving towards perfection must be made. Only nullity admits nullity.

And, too, if life continued, my love must be waiting there. I will refer to him as Michael.

My first direct contact with an after-life began when some power, something outside myself, ordered me to "Do something." Rather crossly, I enquired what I should do. I was still very much an invalid.

"Paint something," I was told.

Painting is not my first love. I am a professional writer and have half a hundred published books to my name. This, I may add, has been a bar to my easy acceptance of the wonders that have been granted to me. One must take it for granted that an author has a fairly strong imagination, else she would neither create plots nor characters. Recognising this, I was for a long time chary of granting an origin to these happenings other than my imagination. But soon, I had definite proof that they were no imaginings of my own.

Still, I did find my paints, rather dried-up through lack of use, and I did a little water colour of the bay below this house. It was a typical amateur's sketch, but it did start me doing something creative again.

Next day I looked out a largish piece of board and acrylic paints, set up my easel, and painted a picture. There was a headland sloping down to a deep sea, and one day I knew I should dive into that sea and swim to the headland. I have lived near the sea most of my life in several counties and one or two countries, but this place was not one I had seen. And the light was not right. There should have been a golden radiance, which

was technically beyond my painting. I found myself saying, "Well, someone over there must know how to do this better than I do. You'll have to help me."

And then I painted the golden radiance, and the picture hangs on the wall above the televison set, and I shall never paint another as good.

One evening, I watched a travel programme and there, on the tube, with the same basic coloration but not the same radiance, was my island headland. And I knew why I could not place my dream painting. It was Greece, and I have never visited Greece.

Later, I heard a voice I had never thought to hear again. Michael told me that he was building a home for us there, and that I should paint it in, close by the dark blue sea, nestled against the land.

I meant to paint a cottage, but I found my brush painted a little temple. I opened a bedside book at random and found myself reading a little more about Greece than I knew, and suddenly everything fitted together. I understood that, after we have recovered from our passage through The Veil, we are allowed, until we grow in spiritual stature, to choose our own Heaven. Michael had loved Greece. He had liked to use his hands. This was the Heaven that my love had chosen for us, and which I should share.

It was comforting, although I should still have preferred the heaven on earth.

And I was taught by the spirits who touched mine when, in meditation, I drew very near The Veil, that we are all fragments of the one great Eternal Life, The Godhead, The Father—call It what you will, as long as you speak with reverence—and that we choose how we will return again and yet again to this earth, so that we can improve and glorify the Spirit in us as far as we are able. We choose, and then we are born, we forget our choice and serve our time: and how we serve it and what we learn from it decides how we must come back again, or whether we may stay in the first Heaven and slowly begin to work through higher and higher grades of salvation until we are fitted to rejoin, in aeons to come, that Perfect Whole, making It, by our polishings and strivings with the fragment we were entrusted with, even more perfect.

This is a very simple statement of something I do not fully understand, and probably cannot while I am in the flesh.

So, my spirit was healed. My body's healing came later.

One day, just before setting off on a round of visits, I asked for the Laying on of Hands.

I felt a peculiar prickling sensation above my head. I fear that my thoughts were wandering, thinking of the coming journeys, when I was told "If you would keep still, something could be done about this."

It was my spirit that had to be quiet. I controlled it in meditation, and went home filled with quiet joy.

Two days later I knew that I was well. I was tired, just as an invalid who had been ill for nine months would have been, but I was healed. All the disabilities I had brought on myself were cleared up, together with a minor physical disability that had been with me for a long time, and that certainly was not a figment of my imagination.

I have been greatly blessed in many other ways than these I have told you about.

I have called this piece "The Keys of Heaven" because that is what the lover offered his lady in an old ballad. My love offered me the Keys of Heaven, and it seems that I have accepted them, but in a way that neither he nor I would ever have guessed.

Healing and the Spirit

DR. MARTIN ISRAEL

V. THE WAY OF SUFFERING

THE place of suffering in the perfection of personality is an agonising consideration. Suffering can be regarded as the malalignment of the personal life with the flow of the universe. It is manifested internally as pain, mental distress, and loneliness and externally as disease, isolation, and antisocial activity. It is indeed worth while remembering that anyone who flows out in hatred to another, from whose mouth issue words of calumny, and from whose body descend violent blows on other people, is in a state of suffering. Spiritually-minded individuals tell us to pray for such a person, and they are quite right. Prayer when properly conceived puts the evil-doer in the community once more and thereby obliterates his isolation. The proper treatment of criminal activity may necessitate punitive action to safeguard the community, but unless it is implemented by acceptance and love of the criminal, it will never effect his redemption. Whenever we suffer we are put out of the life of the community from whence

we derive our sustenance, and it is in considering the cause and effect of this isolation that we may come to an understanding of the part suffering plays in the healing of the personality. It is not too much of a paradox to speak of healing through suffering.

The one certain thing about man is his inherently incomplete state. His awareness of his own isolated identity—however inadequate his recognition of that identity is—puts him in a state of antagonism with the boundless world around him. This is described theologically as sin, and it is man's natural condition. When seen in this light, it can be accepted as a fact of life, and need no longer occasion feelings of guilt or revulsion. In the Judeo-Christian tradition this sense of isolation is believed to have followed from the Adamic fall from grace, but many contemporary thinkers see man's development as part of an evolutionary process, and attribute his separative nature to his personal development. It is certainly part of his work to transcend the separation of sin by living in greater community with his fellows.

In modern sophisticated society it is all too easy to merge so completely in the mass as to lose one's own identity completely; indeed, this extreme conformity is part of the "image" of a successful man. Conformity consists in reducing one's true being to fit in with the current mode of thinking of one's community. It may be a contemporary Western capitalist mode, or a proletarian communist one, or even that of the younger generation with its distinctive non-conformist type of conformity in dress and general behaviour. But the main thing is to fit in with one's particular group. To be an outsider is the ultimate tragedy, for it leads to suffering, and in the present highly materialistic mode of life, laced with platitudinous social doctrines of ease and comfort for all, suffering is above all to be avoided. Since, however, the course of life on a material level moves inevitably to such uncomfortable facts as ageing, disease, and physical death the fact of suffering can never be entirely transcended; the topic is simply avoided in polite society. In this respect we may contemplate the story of Gautama's early life: one of an Indian prince immured in a wonderful palace where the sordid side of man's life never intruded. Only when he came of age did he learn of the existential facts of disease, old age, and death, and then he could contain his spiritual questing no longer. He knew that only by immersing himself in all aspects of life could he understand the mystery of suffering and help mankind to transcend it. And in his quest he experienced that illumination that caused him to be called the Buddha, the Enlightened One. Modern

"enlightened" man seeks for palliatives for suffering, as much to allay his conscience as to assuage his discomfort, but until he has faced suffering as directly as Jacob contended with the angel or Christ faced His own agony in the Garden of Gethsemane, he can never know himself, and therefore never know God.

This then is the meaning of suffering in the spiritual development of the individual: it stretches his experience of life and leads him to that centre in himself where peace and stability are known, the centre of the soul which is the Spirit. And yet healing puts an end to suffering. The object of the healing process is to produce harmony in the individual. Here we come upon a great paradox, one which is resolved only when we reach a cosmic level of understanding. Suffering is man's inevitable experience as he traverses the path of purification from the lower animal nature to the higher spiritual nature. This path is the way of union of the soul with God through the two intermediate stages of purgation and illumination.

How austere is suffering! It detaches the façade of successful living and unmasks the soul as does nothing else. Modern depth psychology has discovered what the great creative writers and the mystics already knew, that the unconscious aspect of man's mind is the real energising force of the psyche, and it is through the unconscious that we know ourselves in the deep centre of the soul, and we know of God immanent also. But in the unconscious there are various organised psychic elements which are called complexes. Some of these are related to unpleasant experiences in the past that we have not fully assimilated, and others are part of the shared inheritance of mankind. The most important of these complexes is a concentration of the negative qualities in us all that we do not like to face, let alone acknowledge. These qualities have an earthy realism about them, and are usually a bundle of sensual and aggressive drives that are not attractive in polite, conventional society. This complex is called the shadow, and it is most prominent in conventionally good people with all the right thoughts and attitudes! Yet deep down in their unconscious there is a veritable cesspit of sexuality and assertiveness, as dark as their aspirations are bright. Furthermore, we all inherit aspects of sexuality opposite to our physical sex. Thus men have a feminine element called the anima and women a masculine element called the animus. All these figures may emerge in dreams suitably personified, and they often obtrude in daily life when we are off our guard or placed in a difficult situation. Now these complexes, and many others also, are not fundamentally evil, though we in our stilted ignorance may judge

them so. On the contrary, they have to be properly integrated into consciousness if we are to be fully mature people. They are as much part of ourselves as is our body, and we cannot obliterate them no matter how much we may reject them. It is the process of suffering that brings them to our awareness in a way that we cannot ignore, and only when we have assimilated them fully into the personality can we begin to find wholeness.

What is brought into consciousness systematically and progressively on the psychoanalyst's couch, is manifested more slowly but even more thoroughly in life itself. Our painful rebuffs, our repeated failures, our constant mortification, and the errors of judgment that all too often cloud our personal relationships are the dismal cause of suffering in life. What we have striven for most intensely is that which seems to elude our final grasp. Our friendships founder in betrayals, often precipitated by minor disagreements. We eventually learn bitterly that "there is no health in us." Our suffering, based on our own ineptitude and the deceitful ways of the world, leads us to taking a poor view of life itself. Whatever we choose in these circumstances seems to be wrong. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 16:25), and Jeremiah laments that "the heart is deceitful above all things and desperately wicked; who can know it? I the Lord search the heart" (17:9-10). This is the true awareness of the suffering man, and it is his own higher nature that is the judge. Those of poor spiritual understanding can scarcely know this feeling of dereliction, for they have not gained sufficient insight to see themselves properly in the light of eternity. It is those in whom the inner light of Christ burns most strongly who suffer most, but this suffering is more like a blessing than a curse, because it is our first positive intimation of the glory that is to be revealed in us.

Each painful encounter reveals the depths of the unconscious in greater clarity, and we begin, ever so slowly, to know what we are composed of and what we are destined to become. It all depends on one's awareness of reality and the view one has about life. The spiritual man sees every new development, no matter how painful it is, as a challenge to further exploration both into himself and into the unknown world. He takes on all suffering as a new adventure, a movement away from personal isolation to a greater participation in the world. But it is no longer the superficial world of conventional acquaintances; it is a life in depth of knowing the deep things of God through the working of the Holy Spirit. Every darkness in the universe is mirrored

in a darkness of our own psyche—indeed man has been created in the image of the whole universe, and there is that of God in him that promises his eventual deification, as already manifested in the Incarnation of Christ. Each suffering exposes our shadow nature, one of self-interest, aggressiveness, and, above all, terrible fear of the unknown that is hidden behind a mask of arrogant intellectual omniscience in our rational conscious life. What is brought out into consciousness, whether by psychotherapy or in the process of life, no longer has the psychic power it possessed when hidden in the unconscious. It can be faced, for it is not a terrible monster but only a terrified child. It is a remnant of the little self we had long ago, even as a child. It needs caring for and loving, not rejecting. If only suffering could be seen as the natural path of the soul to its own completion, the painful episodes of the world would be seen so much more as worships rather than merely as wounds, as Juliana of Norwich understood well. Jesus, in her vision, informed her that "it behoved that there should be sin, but all shall be well, and all shall be well, and all manner of thing shall be well."

The glorious truth is that when we have confronted all the parts of our nature—body with its sensual impulses and mind with its emotional unrest and unconscious complexes—and really started to integrate them purposefully and lovingly with our total personality, the pearl of great price in the centre of our being becomes visible. This is the true self or soul, and in its holiest part the Spirit, or the light of God, lies immanent. Thus the way of suffering, of total commitment of oneself to the world, of the acknowledgement of total expendibility in the world's service, is the way towards the knowledge of God. And remember, we know God as the chosen parents in the Bible knew each other before a blessed offspring was conceived. This knowledge is not an intellectual appraisal and understanding but a total commitment of the whole personality in love and dedication to the highest that we can conceive by the light of the intuition. It is the supreme act of faith, our greatest response to life itself.

There is nothing like suffering to reveal the source of joy that lies beyond all pain, all changes, all fortune. No one can dream of true healing until he has learnt the lesson of suffering well, and has prevailed against it as Jacob prevailed against the angel (Genesis 32:24-30) in whom he saw God's power face to face.

Unmitigated Suffering

How can one deal with suffering that appears to be unmerited and that continues despite all attempts at healing and against

all prayer? This is the deepest and most terrible question that man must face. A certain part of the answer lies in the attitude of the sufferer. The unenlightened person merely rails against the source of his pain, even cursing God as Job's wife advised. He sees no purpose in life, and magnifies his sufferings until they overwhelm him and all those around him. Eventually he is completely isolated, and unless a new consciousness breaks into his personality, his life will have been a sad failure. There are very many people in the world who see their misfortunes as part of a vile conspiracy of cosmic proportion working against them. That there may be serious defects in their own personalities which have thwarted their endeavours is a consideration they cannot entertain. As a man sows so shall he reap is part of the cosmic law. In the Eastern religions it is called karma, but the important thing here is not the ensuing suffering so much as the opportunity this gives one to attain to a greater understanding of the Divine law. Thus there is suffering that is absolutely necessary for our deliverance from selfishness, or sin, in order that we may love the community in which we serve. Any superficial "healing" of such suffering cannot be expected to have permanent results until there is a change in the attitude of the sufferer. Until then he will go to doctors, psychotherapists, and psychic healers in turn but get no permanent relief. This is why these avenues of healing can never be considered the full answer to health, though one must add that if only psychotherapists could reach the spiritual, or superconscious, level of the psyche as part of their remedial work they might hold the key to healing. But then they would usurp the function of the priest! Indeed, the healer of the new advent will have to be a medically knowledgable, psychologically trained spiritual director!

But there is also suffering of such magnitude that compassion flows out in protest against it. In many instances the person is spiritually aspiring, no doubt with the failings we all share as human beings, but nevertheless of good desert. The passion of Christ is the highest example of this type of suffering, though it should be remembered that His agony was of short duration compared with the years of unspeakable torture endured by political prisoners and the victims of concentration camps that have so disgraced our present century. Others suffer the agony of bodily dysfunction with unremitting pain or else the deprivation of a vital function like vision or hearing. While pain may be relieved by drugs or surgical procedures, these sometimes leave in their wake a confusion of consciousness so that the person is not fully himself. It is hard indeed to comfort the victim of such

terrible suffering. Job's comforters were themselves confounded in the presence of Job's obvious innocence.

In the face of unrelieved suffering there are two negative reactions. The first is to justify oneself against God (or the cosmic process for those who are atheists), and the second is to castigate oneself for the terrible sins one has committed or one's lack of faith which has prevented healing. The first way is that of the spiritually undeveloped person, and one can only hope that the compassion he finds in those who care for him, and the example he sees in other more terribly afflicted sufferers around him may cause him to reflect more deeply on the existential situation that confronts him. He may see God in his neighbour, and then the agony of his suffering will have been worthwhile. The result will be a dedication of himself to a higher ideal of life. The second way is that of the earnest seeker who has still not been liberated from a destructive, penal theology. He sees suffering as part of his unworthiness, and cannot imagine forgiveness. He may also be resentful that those whose lives have been less edifying than his own seem to get relief while his own distress continues unabated.

If God is known by His outpouring of love to His creatures, so that we can say with St. John, "He that loveth not knoweth not God; for God is love" (I John 4:8), it is clear He does not visit unmitigated suffering on any of His creatures. The Incarnation tells us of His deep concern with the agony of the world, and of His constant action in alleviating it by taking on the sufferings and transmuting them to blessings by love. The total disorder of the world, animal as well as human, speaks of suffering beyond mortal conception but it is the suffering that leads to growth and a new creation. Those august souls that are bearing a quota of agony beyond any personal desert will be seen to have moved beyond personal responsibility to universal love. Such suffering reminds us of the sacrifice of Christ who came into the world to save sinners. St. Paul says of himself, ". . . who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" (Colossians 1:24).

We are not alone in the world. As part of a complacent and brutal society we have contributed, albeit unconsciously, to the degradation and squalor of the criminal, the hatred of the insecure racialist, and the violence of the warmonger and the agitator. There is no one in this world who is entirely innocent. It is therefore not only fitting but also a privilege to take on some

of the sufferings of the world and, by God's grace, to transmute them into blessings for many by our example of love and dedication.

Do not let anyone search for vicarious suffering either to tempt God or to display his own fortitude and indifference to pain. The answer to suffering is action taken to relieve it. Indifference to the suffering of another, whether animal or man, is a great evil, for we are bound to help those in malalignment with the cosmic flow to regain their equilibrium. To ignore suffering in another is to place oneself in psychic malalignment also; to relieve suffering may afford the victim his first glimpse of God's love as reflected in his fellow man. And he who has alleviated the pain sees something of God also. As suffering is relieved so does the sufferer rise higher and ever higher in the understanding of God's love. Thus his selfishness becomes less intense. When perfect health is attained by all God's creatures, we will all have returned to the Divine source, and there will be no more suffering. Remember the glorious vision in the Revelation of St. John the Divine, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new" (21:1-5).

But until that day when man will awake a new being, cleansed from his selfish nature and in union with all life and with God, who is in life and who transcends life and time in eternity, there will be suffering. Christ will indeed be in agony until the end of the world, as Pascal knew. But the agony of Christ is the experience of darkness, its assimilation into the very marrow of existence, its transfiguration, and its ultimate glorification. When man ceases to think in terms of one life only, but works in eternity, punctuated by a rebirth sequence in the world of becoming—a world of time-space limitation—his sufferings, however intractable they may appear at any moment, will be seen to be the presage of a wider scale of awareness and a nobler life in the future.

The Meaning of Suffering

It therefore follows that suffering teaches us of our fundamental malalignment with the will of God. Even those who are apparently happy in a pleasant environment of superficial acquaintanceships are deluding themselves. They are like Jonah, sleeping in a ship that is in imminent danger of sinking. The sleeper must awake and arise from the dead if Christ is to give him light (Ephesians 5:14). This awakening brings its full share of suffering with it, as the person realises the extent of his lack. It is in patient endurance moved by the constant search for true healing that man comes back to God, who is his eternal home, but from whose hospitable abode he must travel far if he is to establish his Divine sonship as seen in Christ. Thus the parable of the prodigal son is our paradigm of man's eternal quest for that healing which is God. It is known as a father from the beginning but approached as a son only at the end of life's strange journey.

The Inner World as seen by the Psychologist

Part of a lecture given at Tekels Park Conference on Man's Inner World

MARY SCOTT

THE problem of the inner world is one that challenges me in every professional capacity I possess. First of all, facing it as a philosopher, one has to ask: What do we mean by the inner world? This is not at all an easy question to answer because as a psychologist I realise that there are a number of inner worlds and that we have not got them sufficiently disentangled yet to give an answer to the philosopher's question. Moreover, we must distinguish between inner worlds and inner experiences. No easy matter. Then again, as a nurse—and as the doctors among us would find—one has got to ask the question: Where does the body come in? Does it make any difference to one's inner experience?

The depth psychologists, for the most part, have been studying the inner world of the psyche. They are really telling us about a subjective inner world. Moreover, when you look at Jung and compare him with Freud you realise that the one is looking at a different sort of inner world from the other. Freud is concerned mainly with the subjective inner world of the sick. The whole basis of his work, and the work of many psychiatrists, is inevitably a matter of dealing with the subjective worlds of

sick people; people whose inner worlds and consequently their outer lives are disturbed in one way or another. Jung's patients were not disturbed in the same sense. They were often not so much psychologically ill as in states of spiritual stress. When you consider depth psychology, with its emphasis on a subjective inner world, you realise that what struck these doctors and led them to explore the contents of the subjective landscape was the inability of many people to make a success of their outer lives because of a neurotic self-preoccupation. The stresses that the depth psychologist deals with throw up, project on to the mental screen, the inner world of a disturbed self just because it is disturbed, in exactly the same way that we become more aware of ourselves in pain than when we have no pain. Pain says "something is wrong." And the people who find their way to depth psychologists are in fact saying "I am self-preoccupied because something is wrong." It is a common mistake—widely made by doctors, the general public, and even patients themselves —to assume that people who go to psychiatrists are in some way to be criticised, to be regarded as second-class citizens, as it were. In fact they are doing essentially the same thing as a person with a pain: going to a doctor saying "Something is wrong." They have very sensibly recognised that the self has become over-obtrusive because it is in a state of dis-ease. Very often people, when they have been helped to sort out their problems of inner stress and outer world failures, become surprisingly un-selfconscious. Once their inner conflicts have been resolved the repressed or damaged bits of the self which were making such a noise do not have to demand our attention any more and the need for self-preoccupation ceases. This is a situation which strikes me as important because it raises the question: "Where has that inner world of theirs gone?" There they were, having all sorts of interior experiences, seeing things, hearing things, and now all this has stopped. They have lost an inner landscape, and as a result they are better adjusted to their ordinary outer world. It is not the objective world that has changed but the subjective world of the psyche.

I would like now to speak of the difference between two types of people, the introvert and the extravert. The introvert type of person has a tendency to elaborate imaginatively inwards and they have often very rich, very healthy, very exciting interior lives, which are subjective. The creative artist of the fictional world and also ones whose paintings come to them in visions and imaginative forms before they paint them—are they any better off than those who do not have these inner experiences, but whose

creativity goes out straight into action; who do things, who are skilful in personal relationships, who have diagnostic and healing gifts, without any inner subjective experiences necessarily accompanying these activities? These are the extraverts. They very often feel they are spiritually very inadequate because they do not have any visions or elaborate emotional experiences attending, for instance, their religious life. The mystic is obviously somebody who has an introspective bent. The saint who is a doer of good works, in the best sense of that phrase, may be the extravert of the spiritual life. I once wondered about this during a period I spent in Subud. One of the things that bothered many of the people who went into Subud was that while some had wonderful visions and inner experiences during their spiritual exercises, others had none that they were aware of at all and thought they were failing badly. One of them asked Muhammad Subuh, the founder of Subud, about this, and he said that very often the efflorescence of energy into visions was due to a blockage which prevented the spirit from moving smoothly down into the body. This was a very consoling thought to me because I do not have mystical experiences of this sort, and had been inclined to regard myself as a second class citizen during my early days of exploration of this field.

Another thing I found interesting was that, extravert though I am, I did at one time have a great deal of self-preoccupation of the sort that says "there is something wrong." This was during my personal analysis, a very revealing and uncomfortable experience. It must also have been a very healing process because it was through it I learnt what I was describing earlier, the relation between self-preoccupation and dis-ease. As a result of analysis I became less self-conscious but one hopes more effective, wasting less of one's substance on oneself, as it were. On the other hand I learnt that until you get yourself sorted out, this preoccupation with oneself is probably healthy, just as pain is, until you get your body healed.

Perhaps because I do not have an artist's type of inner world it never occurred to my analyst or to me to get me to paint during my analysis. I took it up almost by accident. I had had an interesting experience in a healing situation when, though I was fully conscious, my hands seemed to know a great deal better than I did what needed to be done and took it upon themselves to do it. During a boring illness I experimented to pass the time to see whether I could paint with these hands that, under certain conditions, knew better than I did what needed to be done. It led to a dialogue in paint which still continues. I learnt, and

continue to learn, a great deal by means of the sort of painting I am going to show you presently. I found that whereas I was not very good at active imagination as used in Jungian analysis, allowing images to unfold of themselves before the mind, I could quite easily carry on this sort of dialogue. It consisted in asking a question of some inner and higher self, and allowing the images to unfold themselves responsively in paint on paper. I suppose this is really something that is compatible with extraversion, because the image is projected into the outer world and then seen, whereas the introspective person could do this interiorly.

Here is where I began to get interested in the body. Assuming as I did that there was obviously an aspect of my total self that knew better than the ego self and which, in the healing situation, used my hands and in the painting suitation used the brush, one wondered how it worked. It seemed to be an aspect that was in closer touch, or shall we say in more effective touch, with the body than the ego was. It could short-circut the mind, or run counter to it. For instance, I found that often my introvert patients would have a slightly different image produced by the mind from the one that the hand wanted to put on the paper. Because the conscious mind tends to interfere and distort, I would say to them, "If there is any conflict between the image in your mind and what your hand wants to do with the brush, put down what the eye and the hand want, and not the image before the mind." I found that there was frequently a discrepancy, that what the body and the higher self, the senior partner, together put on the paper, was slightly different from what the mind would have got the body to paint if it had been allowed to interfere.

This brings us to a very interesting point. There's a saying, isn't there, that the mind is the destroyer of the real. It is the mind, the ego-consciousness, that gets distorted under the social pressures of life. The body grows up inevitably, but the psyche does not necessarily keep in step. We grow in patches. We find all sorts of bits got left behind in the nursery, while others grow up to their full stature. We are really a community of parts, pulling against one another inside. Interior children are shouting when adults want to do something. Adults are trying to be different sorts of people or to repress the children. We are perpetually being torn between the adult and the child in ourselves. We dither, because our conscious selves are distorted by conflicting pressures. In using painting to teach and heal it struck me that what we had to do is to maximise on the two parts of us that are in concert and seem to be in some way impervious

to distortion, the body and the spirit. We need to invoke the aid of all that is whole and mature in us to sort out the distortions in the inner world of the conscious self, and the subjective landscape of the psyche. There is none of us who is not in some sense neurotic as a result of a variety of social pressures and environmental and hereditary difficulties. I think we need to face this quite squarely and not consider that "neurotic" is a dirty word we apply to other people. Being neurotic means sharing the human condition since we have all been subjected to pressure of one sort or another and must inevitably have been damaged in some area or other of our personality. I think we need to realise that stage one of spiritual growth is getting ourselves sorted out in this regard, because I do not think that any of us can look properly on an objective inner world until the subjective is set in order; to use Blake's phrase until "the doors of perception are cleansed." If we attempt it we are going to get muddled as to whether what we are seeing is subjective or objective, or, if what we are seeing is objective, how much we are distorting it.

The recent advances in science are an indication, I think, that we are beginning to get scientists who are disentangled sufficiently to see that there is an inner world which has objective reality. Psychologists also are beginning to realise that we have to go beyond the subjective inner world of depth psychology and examine the evidence for an objective inner world that the psychics claim to contact. Dr. S. Karagulla's contribution to this field is a case in point. She is a highly qualified neuropsychiatrist, studying high grade sensitives, not in the Jungian or Freudian manner, but collecting data about their modus operandi, their abilities and backgrounds, rather after the manner of Darwin, building up case histories, and tentatively classifying by types. Sir Alister Hardy is doing the same sort of thing in the field of religious experience, as some of you may know. Careful work of this kind, where the perceptions of sensitives are constantly being tested for their accuracy, their reality content, is important if we are going to try to separate the two inner worlds, the subjective and objective, from one another and study them independently.

An objective world is a shared world. You and I, bringing our five senses to bear on the outside world, experience it in more or less the same way. Of course, we emphasise different things, and all see it slightly differently, but what we see differently is really a great deal less than what we see in common. We would none of us have any difficulty in accepting that we

share an objective outer, five-senses world. What Karagulla's book brings out is that there is a great deal shared in common by the highly gifted sensitives she has gathered round her, and who can see an inner objective world "beyond the five sense barrier." They also see the inner world slightly differently, as you and I see the outer world of the five senses differently, but with sufficient in common to be able to say, "This is a shared world; an objective world. This isn't something in my psyche which I am projecting on to an inward screen which reflects it back to me."

For instance, she has a very interesting chapter on diagnosis, where her two most gifted "medical" clairvoyants were set to diagnose the same patients, and asked what they saw. Allowing for differences in technique they saw very much the same things, and their diagnoses—arrived at by studying the auras of patients —also agreed not only with one another but with those of doctors using scientific machines and methods. So that this world that she is studying, the world of higher sense perception (HSP) as she calls it, is obviously an objective, shared world. We cannot all see it, so that for us it is an inner one, in the sense that it is not the familiar outer one we all know, but that it is objective and shared is beginning to become evident on the basis of such case histories as Karagulla is collecting and systematising scientifically. It is very difficult, indeed scientists consider it impossible, to subject the findings of depth psychology to scientific analysis, because psychoanalysts are really exploring private subjective worlds which are not shared and therefore not readily or exactly comparable.

As a psychologist, therefore, one is faced with the problems of separating the two inner worlds, the subjective and objective, and of establishing ways of distinguishing between them. We must also study what causes the "errors of refraction," as it were, that lead sensitives to make mistakes, to look at a genuine objective inner world and distort or misinterpret it. There are two kinds of misinterpretation that one needs to look at in this regard. One is the kind that can occur in any sphere of perception where one is exploring strange territory. When one goes into a strange place at night in the ordinary five-sense world, one can readily misinterpret what one perceives. In exactly the same way a clairvoyant coming across some new and quite objective phenomenon in the inner world can make a similar mistake due to lack of familiarity. But there are also the mistakes that one can make because one is imposing something from one's private inner world on to effective reality, so that one is seeing a mixture

of the subjective and objective. This sort of refractive error can only be corrected by cleansing the doors of perception in oneself. Familiarity and practice are not going to help here, only patient work on the subjective elements that distort one's own objectivity, whether one is looking at the inner world beyond the five senses or the ordinary five sense world.

On top of all this we are beginning to realise that our bodies (which we thought so solid) are really just masses of energy, masses of fluctuating, changing atoms; that not only ourselves but the whole of the universe is an enormous flux of energy, a complex of fields within fields of energies of different sorts. The fields are, moreover, all inter-related at every level, so that where the body ends and the finer energies of the self begin we do not clearly know, nor where I end and you begin, or the earth ends and the cosmos begins. We are not only faced with the task of sorting out the subjective from the objective but of re-thinking ourselves in these fluid terms where we cannot be sure how we are affecting one another and how the multi-dimensional cosmos is subtly influencing us all. We are part of a great immensity and we have yet to discover what are the nature of our interactions with the universe, with one another. We are just beginning to find it out in new patterns of thought.

The task before those of us who have come to the consideration of these things from non-scientific directions, whether religious or esoteric, from depth psychology, psychical research or spiritualism, is to look at this extraordinary complex situation in which we find ourselves and try and see if we cannot find some way of translating the way in which we have come to think about these things into a language that can fit in with the language of science. This is a very difficult task and I am well aware that I have not yet achieved it myself, so much has been coming at me from so many directions since I became the Oliver Lodge Research Scholar earlier this year. It is relatively easy to talk either one language or the other, but a synthesis of traditions is needed and this can only come about when science and religion can talk within a single conceptual framework. Science itself has brought us to a picture of the universe as a series of energy fields of vibrant light and interacting forces which is really an almost religious conception of the outer world intermeshing with the inner at innumerable levels. If we can get our modes of thought into some affinity with this, we can, I think, enrich science with the experiences that we have to bring.

In any case, if we are going on into the future, and if we are going to keep up with science, we must be able to think about

ourselves and the universe in this sort of way. And if I have been taught anything in the teaching dialogue I referred to earlier it is that we are each a focus for the universe at the point where we are. It is the only thing that is really real, that you are you there and I am I here, and that each of us has a task in a whole, which we focus, if we will only stand within the greater and undistorted I which is also a focus, which is also in a place in a time and has a task. If we can stand in our own tenuous I-ness; if we can be flexible within it, pivoting, as it were, in rhythm with the universe; if we can be content with unknowing, like the cells in our body that change from day to day, this, it seems to me, is what will best hold us secure and at ease in a pattern of such infinite complexity we can never hope to understand it fully at our small ego level. Moreover, if we do this, then I think the pattern will become clearer to us, because at the level of the great I, I am quite certain the whole thing *is* in focus; it is only here, at the little ego level, that we see through a glass darkly.

Beyond Drugs—a Cosmic Vision

A. GRAHAM IKIN

Preface

MANY young people today are dissatisfied with what they think of as a low level of religious experience in all forms of organised religion. They want experiences that come to them—not repetitions of those of others in different ages or different climes.

Many of these seek "their own thing" through a variety of drugs. They get their "kicks" in this way, but not the wisdom to relate their "high" experiences to everyday life. And they find these are followed by kicks of a very different and distressing kind.

Yet their aim is right, though their methods are wrong. Here in a Cosmic Vision which came to me in 1927 is a fuller glimpse of an underlying Reality than I have ever come across in any drug-induced visions. Moreover, it has stood the test of time, of triumphs and distresses, of changed circumstances, of ageing—and the Light is still shining on to the life beyond death itself.

Although I knew the Vision was in trust for others, I was also shown the time was not ripe for it to be published then, and also that I would be shown when it could rightly be made public.

Now it can be seen that it had to wait until a younger generation could realise the need to explore the range of spiritual experience more widely than any except those who had withdrawn from secular life in convents, monasteries or ashrams had been able to achieve.

It had to wait until many had tried to gate-crash into heaven via drugs, only to find they often ended either in nether regions or baleful experiences, with a loss of mental balance in the process.

Now youth is still reaching out for some way to a better world than that in which so much effort is going into making nuclear weapons while many have nowhere to live. And we are so bedevilled by money on paper that food that has actually been grown which hungry people need is, at times, destroyed because they have not the money on paper to pay for it.

The Cosmic Vision is released at a time of great searching for a higher way of life for all mankind and not just for a select few. It offers a kind of blue-print for all adventurous souls who are prepared to burn their old boats and venture for themselves on the turbulent seas of life through which alone they can gain the strength and skill to navigate with real insight and find the voyage in life more satisfying than any escape in drugs. True visions must be tested in the living.

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1973.

Notes to Cosmic Vision

A few explanatory notes are necessary to show the setting in which the following Cosmic Vision occurred. At the time of the Vision (1927), I was at Gilmore House, Clapham Common, sharing in the residential life, with daily communion. I was also going to King's College, London, for lectures in Theology, and attending a Post Graduate Seminar led by Dr. W. R. Matthews.

Prior to this I had obtained an Honours degree in Natural Science at Cambridge, and an M.Sc. for psycho-analytical research at Manchester University—which incidentally brought me a congratulatory letter from Freud himself. But the search for truth spurred me on further. The religious issue could not be by-passed. Neither science nor psychology had the last word. So I turned to Theology—and then found it alone was not adequate either. I felt the need to be as first hand in religious experience as in my psychological research.

The Cosmic Vision came as the climax of six months of intensive training in contemplative prayer. In this I opened myself

as fully as possible to whatever God could "get through to me," if He chose to take the initiative and thus go beyond the range of discursive thought *about* Him.

The gradual deepening and extension of awareness encouraged my search for a Reality that transcended my own personal life, but which was in the closest touch with it. Without this interaction the full vision could not have been given. It could neither have registered, nor been recorded. With it came the realisation that it was in trust for others, and that when the time was ripe for it to be reported, the right way to include it would come. And here it is.

The Vision

At first the eyes of my soul were almost blinded by a light which I could not see, yet in which I was alive. It was as if I lived in the light by which I saw. It was the intensity of Life that blinded me, yet a life I can only interpret in terms of light. Though there was nothing that affected my physical eyes, yet, as by a reflex, I flung my arm across my face, as if to shut out the blinding radiance of Life. It was as if invisible Light was consciously alive and I alive in it, knew it as Light and Life in one. I did not see Light, I lived it. Then still dynamically, vitally conscious, the Light began to take form, or rather, the first shock of such life adjusted, I could distinguish what I can only describe in terms of colour, yet which were not colours as we see them as if external. At first it was kaleidoscopic—every colour was alive, conscious and I shared the consciousness of their consciousness. Colour was a form of the light in which I was alive: but its multitudinous changes dazzled my awareness by drawing living attention to one aspect or colour after another, until somehow I had become in tune with all. Then my living vision again expanded, becoming more concrete. I saw the living colours as living conscious beings, expressing themselves perfectly in terms of colour, of beauty. Then like a flash, there came into my mind, "Consider the lilies of the field, how they toil not . . . yet even Solomon in all his glory was not arrayed like one of these," and I realised it was not the contrast between the outside of the lilies and the robes of Solomon, but the fact that Solomon's robes were not Solomon, whereas the lilies' beauty was vital to their lilyhood. So here, the Angels were even more beautiful than the lilies, since the lilies took of the substance of the earth and transformed it by the light of the sun into a material embodiment, that once it was formed, limited them, while the angels *were* the beauty they expressed. Activity and expression coincided, hence the living

beauty ever changing colour in accordance with the nature of their activity, was spontaneous, free, unfettered by any form, an out-pouring song of joy in colour that took my breath away, for I neither saw nor heard them but was alive within them, knowing their joy as they did, as on the "knees of the soul" I joined their worship of the living Christ, alive within the heart of beauty itself—yet almost, so paradoxical is such experience—overwhelmed and crushed out of existence in it. Beauty intoxicated me—the beauty of a living reality which must be shared to be known. Then swiftly life flowed on.

I saw other beings—beings I knew as human, as those who had passed through the veil we call death, and had entered that fuller life beyond, into which I now was lifted. And Life and Love became one in the same curious invisible way wherein Life and Light became one before. Communion between the vast host was visible thus, every thought and desire, in the bond of fellowship between them, flashed out as if alive, uniting them in the same kaleidoscope fashion I had seen amongst the angels. Each was alive in every flash of Love, and I knew it, not by seeing the flash, but by living the love that joined them into a unity, by sharing the thought, alive in communion as self-contained thought can never be. Somehow in that vital union with Christ, the reality of the living love between Him and all those who had grown like enough to Him to share the fullness of His presence continuously, made them real to me. But it was not my own communion with them, *but with Him* which gave them reality. So Life and Love were fused in a reality in which again, activity and expression coincided. They were real beings, no longer hampered by bodies which reflexly acted and reacted upon their thoughts, but free living embodiments, each uniquely recognisable through all the changes of expression; recognisable not by uniqueness of form, but by a qualitative "tang" running through any and every diversity of activity. The angels were unique in this same way too. There was vital consciousness, interplay, and interaction, but no two anywhere were alike. Each had a distinctive quality of life, that could never be mistaken for another. Hence the love and joy in mutual fellowship was embodied in living beauty, consciously one with the source of all life and love and unity, yet other than it.

Then indeed I realised the goal of our search for Truth, Beauty and Goodness. Life such as this was the underlying reality for which we seek. Vital activity, conscious, intelligent: beauty expressing itself in beauty, life in life, love in love, all blended into an intensity of pure holy beauty and love within a single

pulse of activity that yet seemed almost to break my heart or life to hold it, as each and all within it shared in the activity of God, knowing themselves and each other as He who gave them being did, loving Him and each other as He loved each and all, yet outpouring in the Spirit all the wealth of life, love and beauty in worship of the Father and Creator of all.

No, it is no use, words cannot hold any of it. The oneness of that life, which holding all within it, Reality itself, making all within it real, the absolute participation in an activity utterly pure, utterly holy, an activity of mutual fellowship in love, clothing itself from within in living radiance—beauty alive and conscious—defies description. Yet it was home—Home in the real sense of the word. It was no alien world in which I found myself. In spite of the strain, the bewildering intoxication of life; in spite of the awe that filled and flooded me in common with all that vast host—yet it was home. Fellowship and joy—with Christ the source, the centre, joining man and God in fellowship with angels into a veritable Kingdom of Heaven.

But swift as a flash, again the vision grew. Somewhere, though they never entered full consciousness (this because I saw them without their awareness of me, full consciousness implies mutuality of awareness on the spiritual level. At other times there has been this mutual awareness of evil spirits, including the Devil, which is as full and alive with horror, and evil, as the communion with the good is of love and joy), I became aware of the angels who had turned their backs on that glorious life. I realised them as still expressing themselves as the angels in a living reality—awful, formless, yet visible to the eyes of my new-found vision, expressing adequately their evil nature. Each was unique, each consciously actively embodying in ever changing expression, the evil each had made his own. Yet, just as in the good, each, though unique, had a common life, differing from that common to human beings. Amongst the evil beings was a common factor—something common to all, in absolute antagonism to the beauty, love and purity of heaven, yet expressing itself uniquely in each. That is, each was a living individual being. This came in a flash—a flash of horror—then swiftly came love: the vision of the life and joy of Heaven became a burning ache for all who knew it not: and in the sharing of that ache, the longing love of God, I shared too His vision of the world, without losing consciousness of all that had gone before. I still viewed it from Heaven, yet lived it too on earth: and it was then, I believe, the physical strain to hold both in consciousness became most acute. Yet I could only hope to take my share in bringing

the Kingdom of Heaven to earth by so doing. It was no use keeping my awareness of life in Heaven separate from my life on earth.

So came one of those timeless pauses in which I am given the chance of going forward unafraid, through death if need be, or of turning back from the experience to which Christ calls, since it cannot be shared unwillingly. Death from heart failure would be inevitable, so great is the sheerly physical strain on the organism, if there were any drawing back en route. This is quite often faced, but always, as here, is the realisation of the effort to co-operate, with power to draw back unless prepared to make it regardless of the cost. Once the decision is made, I dare not draw back. My life, and sometimes that of others, depends upon my going forward then in absolute trust that the Christ who calls empowers.

But the longing for the consummation of all, the joy and fellowship in love of all, just because I knew the human need, could not let me rest in Heaven with any outside. So that Love did bridge the gulf. (It seems that this spontaneous response of love is necessary to carry one forward safely. If one failed to respond to the love inspiring the effort one would turn back afraid: only with that response can the life of God flow through in harmony with the human will and maintain the life of the organism at such a pitch of intensity.) Somehow, I saw they were not so separate. The Kingdom of Heaven, as Christ had said, was amongst us. My eyes were then opened to see, and amidst all the ugliness, the tawdriness and rank immorality, the petty respectability, the disease-wracked bodies and sin-distorted minds, I seemed to see every thought of beauty, every flash of lov, every error discarded for truth, every triumph of life over death, of love over hate, take upon it the living hues of light, life and love I had seen in Heaven. That real life was the same, *wherever and whatever its setting.* So within a single span of apprehension was caught up the vision as far as described: the universe, or rather as much of it as He had showed me, as seen by God, and the dark shadows, diabolical or human within that whole could not blot out the glory of the triumphant creative evolution wherein evil was almost visibly being transformed into good.

Again in words flashed in the thought "Christ for the joy that was set before Him endured the Cross," and I knew He could do nothing else: for the joy of that life, beyond all powers of expression, that must be lived to know it, is worth any and every price to impart it to others. He must overflow in creation,

for Life and Love can know no limits—and something of the wonder of His great adventure filled me, as I too, with Him, seemed to leap into the stream of life on earth to share it with Him.

So doing, the vision changed and the as yet unrealised ideal in the mind of God took form before me. I saw the culmination of the Cosmic evolution—the Transfiguration not of the earthly Jesus alone, but the Cosmic Christ and His whole creation—the new heavens and earth whereon dwelleth righteousness, as He presented to the Father the Body of His whole creation without spot or blemish, as His eternal activity achieved its perfect expression in and through the minds of men, creating spontaneously their own manifestation, revealing themselves in love and beauty as described above.

It was as if when each individual had consciously accepted the Christ life as his own, progressively controlling the apparently mechanical or inanimate laws of nature, through obeying them consciously as rational, the Spirit could unlock the energy crystallised within atoms, since it had served its purpose as an individualising factor in evolution and the whole universe became alive. Stars and suns alike were consumed and changed. No longer was life imprisoned in atoms impervious to science, requiring mechanical adustment to bend them to our use, but life itself overflowed and was one with all life. Death and disintegration was thus totally overcome, for the whole energy within the universe became thus available immediately—not mediately. Each individual thus sharing in the activity of the Eternal Act which gave him being was thus wholly determined from within, not limited by any extraneous matter, yet expressing himself in perfect harmony in tune with all life, in and through the whole creation. Each was unique, each inexpressible in terms of any other, yet each and all expressing the life hid with Christ in God in perfect union with each other.

With this the material universe was transfigured. Whatever was, was alive and conscious, not limited with a form other than itself. With the final overcoming of evil with good, with the final harmonisation of created being in love and beauty with Christ, the noumenal reality of the Cosmos was triumphantly realised: as the new heavens and earth arose with Christ from an *empty* tomb, all was alive. Trees, or what corresponds to them, like angels and human beings, expressed their own life, conscious in their embodiment of the sheer joy of living—not self-conscious, not God conscious, but alive and knowing it, and so with all else, animal as well as vegetable.

Thus, there was a vast cosmos of beauty, of life, uncreated by man, created for him, but no longer limiting him, for in the new heavens and earth impenetrability disappears. There is distinction, differentiation, qualitative difference, unique conscious rational beings of various grades: a great diversity of life and expression, but with no conflicting elements to cause disharmony between life and its expression, the vision was one of Life, vibrant, radiant with beauty, reality itself on every level. The Vision of the Triumphant Christ, who through the ages has given Himself to the uttermost to realise within and for humanity the overflowing freedom of the creative life of the Godhead, the life of Holy Love, in willing, rational, loving fellowship with man, when He who came to seek and to save that which was lost has brought the last lost sheep home, when every prodigal has returned.

So dynamically striving, successively apprehending, there came the culminating flash of simultaneous living awareness of the life of the whole. Heaven so far as realised and actualised, the world as it has been and is, and the far-off unrealised ideal for creation. All that had been previously apprehended was caught up in its fullness within that whole, as for a stupendous timeless time, the fullness of the Godhead was realised from within, including the whole creation within itself. Personal in the fullest sense of the word, holding an unrealised ideal in consciousness over against a discrepant actuality; an ideal already actualised in experience, but not covering the whole of experience, together with the dynamic striving towards the realisation of that ideal into full actuality.

The simultaneity included the dynamic duration, the dynamic strove to include the simultaneity—and the single span of apprehension thus included within it the whole time span, viewing it qualitatively, not quantitatively, neither now, nor then, but altogether. The single span of apprehension included implicitly the totality of existence in the fullness of the God-head. But the fullness of such life cannot be successivly described in words. Once before I had become directly aware of the Trinity in Unity, the personal differentiations more distinct within the Unity than when separately apprehended, and had realised that the whole of Being and Becoming was implicitly included. This time the whole of created being, with all its differentiations fell within the Unity of the Triune Godhead, as lifted up in the Spirit I lived from within the Logos, sharing in the life of the whole, consciously participating in His offering Himself with all His creation in love, praise and thanksgiving, to the Father in the overflowing love of the Spirit. His life was my life, His Father, my Father, His Spirit,

my spirit; yet was I more alive, more "me" than ever before—and the whole world was mine to enjoy, alive in me as I in it. It was no flight of the alone to the Alone—but a vital fellowship and communion with all Being and Beings within the Unity of the Godhead, in and through the eternal Logos who had indeed taken manhood into God.

Such intense activity could not continue long, though the whole experience lasted about an hour. When I got up to go to King's College (London) for a lecture, I discovered I was deathly white, rings under my eyes and somewhat exhausted. Normally after such dynamic vision I wait quietly until life filters back into more usual channels and the still peace of the Spirit enfolds me. But there was not time to wait. So, realising life would renew and even refresh me physically ere long, I set off, and was ready for the lecture. By the end of it, i.e. two hours after the culmination of the vision, the life I had so apprehended in spirit had, as I anticipated, reinvigorated my body, welling up in song and abounding vitality and life. I was infinitely more alive than before.

Comments on the Cosmic Vision

1935. It did seem to me that I had stumbled into or on to a level of experience which was important and that in some sense was in trust for others, not merely my own private development. It did link on to almost every branch of human experience and its true assessment was beyond me (as it still is). However, I realised that after such an expansion, in which something of the *direction* of evolution had been glimpsed, the next step was to get back sufficiently within my blinkers to *live* the next step in the right direction, through which living alone the course of evolution is worked out.

I realised that if, for example, I had been a Hindu, the temporal form of the next stage would have to be very different if life were to be carried forward by me. I had to get back to the particular point of time in which I could actually live and work.

The attempt to get within my limits thus has met with resistance throughout. I had kicked all the time after the amazing expansion in thought and experience, at having to work through the limits that alone make for efficiency on earth; hence the conflict to hold true to both sides, not letting the inexhaustible resources lure me into ignoring the actual conditions, limitations and opportunities for *real* embodiment on earth through which a tiny fragment of the whole could fall into, or be brought into, its right relation within the vast Whole so amazingly glimpsed.

Polytheistic Theology

W. HOLMAN KEITH

THE modern mind is beginning to surmise—outside any orthodox, traditional framework—that there may be higher sentiencies than humankind, indeed the Supreme Sentiencies. In reaching toward a renewed sense of the Divine, contemporary thought is finding a meaningful theism in "The Great Mystery and Fascination," "Mysterium Tremendum et Fascinosum" of the pre-Christian pagan religious consciousness. This intimation of Supreme Being as the fascination that makes afraid, that overawes and yet draws on toward greater life, beyond the normal pale of being, has been completely lost to religious orthodoxy and conventional religion. The Christian mystics were not without this kind of religious experience, with its highly sublimated and unacknowledged erotic component. But Christian mysticism had no place for The Great Goddess, or Goddesses, The Supremely and Eternally Alive, who inspire, fascinate, strike awe, who quicken the pulse of all the living. Nor for a glory of the Divine as that of The Many, not the One and Only of monotheism. Traditional Christian piety cannot be the piety of a higher animism: exulting in the life of all livingkind in the entirety of its glorious affinity. Saint Francis of Assisi was the only great Christian mystic who could be called a Nature mystic. "The Living Goddess" as a title of Divinity is far more apropos than "The Living God," and her worship should mean spiritual communion with the life that surges in Nature and human nature, the worshipper finding the moment in time identical with the eternal now. For the modern pagan such Nature religion does not dispense with or exclude the life eternal, but validates it in time and form.

The modern pagan faith shares neither the materialism of the West nor the immaterialism of Far Eastern* philosophy and religion. It differs from the latter in its acceptance of the ancient Greek insistence on value and meaning as inhering in limit, measure, form. It will not lose all this in an infinity of meaninglessness, nor in an Absolute that contradicts the significance and reality of the sensory world. Modern religious pagans believe in the eternality and divinity of finitude and desire, and so are at the extreme opposite pole in their philosophy of religion from Buddhism and Hinduism. Their philosophy is

* *Excluded is Shintoism, the only major historic faith that is a polytheistic nature religion.*

"spiritualistic" in the almost defunct meaning of this adjective: as holding to the ultimate reality of spirits as the eternal subjectivities that desire and know, and actualize and manifest on the plane of life in time. The truth of infinitude is not denied; but the Deities are The Supreme Spirits, who are the eternal Throne of Life—that is not lost in all the limitlessness of being, who assure the value of the finite and the infinite, the finite in the infinite.

The metaphysics of the neo-pagan movement is not that of materialistic philosophy. Aristotle remarked that in a way mind is everything. But this statement could mean a downgrading of mind into a co-reality of things, mind having no reality of its own. Consciousness is the birdeye's view without the bird, or the eye. Even self-consciousness could be so described, for introspection divides between the introspector, the absolute subject, and the object introspected: oneself. No matter how deep the introspection, or how thorough (examining one's self-examination, and then examining one's examining one's self-examination), the examiner can never be completely within the picture he observes. There is an aptness in the statement that spirit, as source of sentiency, is pure subjectivity. Therefore the spirit is no-thing; cannot be an object. Aristotle's remark that in a way mind is everything may mean that sense data existing in their own right constitute human experience (panobjectivism), or that sense data owe their being. as we know sense data, to being perceived by a perceiver, "to be is to be perceived" (mentalism, or subjective idealism). According to the first understanding human experience is a perspective of things in space and time, according to the second, things as sense data are projected by a reality more real than themselves. And this reality is the experiencing subject. Not to be a thing may mean either unreality, or the reality beyond reality. Mind may be simply the co-reality and relatedness of things, or the knowing of what is known, the knower being more real than what is known, except in the knowing of other sentient beings. No doubt the claim has been made more than once that the middle of the road position (mind-matter, thought-thing dualism) lacks the logic of either extreme, idealism or materialism. That there is a dualism between mind and matter seems almost undeniable in what might be called descriptive ontology. After all, there are dreams, there are mental images in imagination and memory. A deeper ontology seems to require that one or the other category is the ultimate reality, and its "opposite" a special case of itself. The author is convinced that thinkers are ontologically prior to thoughts and things. That thinkers and thoughts

are not a special relationship between things, and that only. For unrejectable as things are, the brute facts of materiality, they are not as indubitable as is the subjectivity that is the thinker, "Cogito ergo sum," and the social reality of other thinkers. In this last certitude, the proposition, "to be is to be perceived," does not apply. We know our friends only through the medium of the sensory world. Their bodies like ours, are objects in space, and therefore things, perceived as other things. But we know by a very deep knowledge, which is that of our entire beings, not simply intellectual and logical, that they are like us spirits, sentient subjects. Let us say that what is ultimately and timelessly real is the grand consortium of sentient subjects, above space and time, yet inseparable from the same. The Deities are the surpreme subjects in the hierarchy of ultimate being. If multiplicity and diversity, as well as oneness, or unity, characterize being in general, surely this truth must hold, in a more glorious sense, in Supreme Being.

The gravest objection to a philosophy that finds ultimate reality not in material things but spirits as sentient subjects is not the obdurate matter-of-factness of the things of materiality (Dr. Samuel Johnson kicking a stone in answer to Bishop Berkeley's arguments) but the baseness or diffuseness of certain forms of life. The answer could be that the timeless sentiencies, of the many orders of hierarchy, do not involve themselves in matter by only one modus operandi: the wheel of birth and re-birth. We think of biological birth as the only somaticizing of spirit. We may be in error in this supposition. There need be no one-to-one correspondence between the ultimate entities of the spiritual order and whatever is animate. A germ and a genius are not co-members in time of a timeless order or ultimate being. The eternal spirits become involved in matter deviously, through eons of evolutionary time. Incarnation and reincarnation as we think of this in relation to our humankind surely cannot explain it all. Why the objectivization of spirits must be so, involving what is base as well as what is noble in the actualizations in time and form is a great mystery. We can only surmise that eternal or timeless subjectivities, high and low, if that alone, apart from space, time and matter, would be lacking in value, possibly in reality. Or rather, that the first, though the first ontologically, is inseparable from the second. The ancients were right, whatever the explanations of anthropologists for such primitive ideas, in associating animals, some not very nice, with their deities.

Neo-pagan theology looks to a supra-human Divinity:

mysterious as life is mysterious, only supremely so, but not unknowable. Many neo-pagans believe that The Divine Woman is a truer clue to the glory of the same than is any possible Divine Man. The "higher faiths" must eventually give place, in the not too distant future, to the primal piety and sense of the numinous of the primitive religions.

Notes for a talk on

The Integration of Consciousness

to the College of Psychic Studies on May 30th, 1973

J. H. REYNER

CONSCIOUSNESS is a word which has various interpretations. In ordinary parlance it usually implies being in full possession of one's faculties, but this is a very superficial definition. The word means, literally, knowing all together, which involves more than mere knowledge but is concerned with understanding; and this exists at different levels.

I shall assume that, in this audience, the concept of levels in the Universe is axiomatic. My own view—derived from the formulations of Gurdjieff—is that the Universe is an ordered hierarchy created by the will of the Supreme (Uncreate) Being in a succession of stages of increasing detail—and thereby decreasing intelligence. This is demonstrably true, even in life terms, as in any creative process, such as the production of an aircraft. The understanding of the designer, which involves comprehensive knowledge of the theory of flight and the various possibilities of implementing his requirements, is gradually particularised in a succession of stages, each of which has its own skill and intelligence, but is increasingly remote from the original creative idea.

The hierarchy of the Universe is on an incomparably greater scale. For the moment it is sufficient to note that the phenomenal world—the world of appearance and events interpreted by the senses—is very low down in the hierarchy. But, more significantly, the Universe is a living structure enlivened by the continual transmission of energy from the Supreme Origin and the subsequent return of this energy in modified form. There is thus a rhythmic flow and return, called in Hindu philosophy the Breath

of Bramah, permeating a structure which does not just emanate from the Deity, but which at all its levels is a manifestation of the Deity.

Within this stupendous framework our ordinary so-called consciousness is of very limited significance; and even more so when we consider on what it is based. How do I know that I exist? Mainly through the evidence of the physical senses, which receive impressions from the environment and communicate information to the brain, which analyses it in accordance with an established pattern of associations and dictates an appropriate response.

Except for certain instinctive functions, which are innate, this pattern is entirely acquired by education and experience, and is therefore not real. Moreover, the very information provided by the senses is extraordinarily restricted; both sound and sight are responses to a very limited range of vibrations occupying a mere fraction of the whole gamut known to science, and the other senses are similarly restricted. In fact, the information is limited to the minimum necessary to maintain an adequate relationship to the environment—by design, since any increase would only produce an unnecessary, and possibly catastrophic overloading of the brain.

Small wonder, then, that Eastern philosophy says that we live in a world of illusion—not meaning that it does not exist, but that it is a portrayal in accordance with certain specific rules of a much more comprehensive real world, not manifest to the senses. This is true not only of our own awareness but applies to the phenomenal world as a whole, which is a highly sophisticated structure of response to stimulus, in accordance with clearly-defined and consistent rules.

This does not enter our ordinary awareness, which is limited to the interpretation of impressions within the acquired pattern of associations related solely to personal requirements. It is not to be despised, for at its level it can be highly competent, but it is far from the "knowing all together" of real consciousness. I once saw under a microscope a small organism called a water-flea pulsating with life, and realised that in the many ponds in my vicinity there were thousands of similar organisms of which I was totally unaware. I commented on this to my teacher, the late Maurice Nicoll, who said: "Yes. You make a very poor God, don't you."

This is but one example of the activities in the phenomenal world which are not within the compass of the complacent

so-called consciousness of daily life. The whole structure of Organic Life which goes about its impersonal business year in, year out, is directed by a consciousness incomparably superior to the sense-based awareness of man. There is even more cause for wonder in the physical structure of the material universe which is based on patterns of awe-inspiring elegance, which we take completely for granted.

We may discover some of these mechanisms by scientific investigation; but this is an application of human intelligence, which though we do not realise it is entirely based on reasoning derived from the limited evidence of the senses. Moreover, intelligence is not the same as consciousness, which is a cosmic force.

We have seen that the impressions received from the environment are translated by the brain in accordance with established patterns of associations. The brain is, in fact, a highly sophisticated computer which responds to specific programmes. But what has laid down these programmes, for a computer cannot programme itself? They have to be provided by a superior authority, which I believe to be the mind. There is no part of the human structure which performs this function, which I believe is exercised by a non-physical entity residing in the unmanifest real world. It is this which lays down the original programmes, but having established a working pattern, is no longer required, and goes to sleep.

It is in this real world—sometimes called the etheric realm—that consciousness operates. It comprises an awareness of the totality of the particular level, with the underlying causes and relationships responsible for the physical manifestations. One can thus envisage the mind as the instrument of consciousness, responsible for the detailed programming of the mechanism; and it is the exercise of this programming which constitutes intelligence. There are similar minds directing the behaviour of the physical world as a whole, including Organic Life, which are instruments of the consciousness of the phenomenal world—clearly vastly superior to the limited awareness with which we are normally content.

Intelligence is not a matter of detail, and the increasing pre-occupation with knowledge today is actually leading us ever farther from the truth. Man, however, is distinguished from the rest of creation in possessing a multiple mind which can operate at a number of levels. His ordinary level is concerned with his relationships to the environment in which he lives—partly with

external objects, but also with the psychological relationships of society.

Even this he does not use properly. In external matters he devotes his sense-based reasoning faculties to the pursuit of ever-increasing detail, in the belief that this will ultimately lead to complete understanding, whereas this should evoke a growing sense of wonder, and a humility which Nicolas of Cusa called "learned ignorance." His psychological activities are still less satisfactory, for they are based on the belief that he is always right, which destroys any possibility of right relationship.

He has to transcend this egocentric attitude by the exercise of what the Gospels call "metanoia," which means expansion of the mind. This has to start with the gradual recognition of his customary limited perceptions and the inclusion within his repertoire of knowledge of at least some of the remarkable behaviour of the world which he takes so much for granted. One is not expected to acquire an encyclopaedic knowledge, which for most of us is impossible, but we can become aware of much more than we customarily recognise.

This is not yet a superior consciousness, being no more than an extension of the ordinary mind—which, however, by the very act begins to awaken from its habitual lethargy. But the process gradually stimulates the operation of a deeper level of the mind, which sees connections and relationships of a more comprehensive quality; and this will lay down programmes which will provide different interpretations of the incoming impressions beyond the stereotyped reactions of the logical mind.

The deepest levels of the mind will respond to the consciousness of the real world, which has an entirely superior quality of "knowing all together." It is not limited by the logical translations of the ordinary level, which can only comprehend the opposites—either A or B, but not both; and it is not limited by the sequential manifestations of passing time, so that in the real world the past and the future co-exist eternally.

The middle level of the mind has a reconciling function. Without fully understanding the real relationships, it can provide less stereotyped interpretations, and its most valuable attribute is that it creates an understanding that one's ordinary awareness is merely a small part of the whole. Gradually one perceives, emotionally and not in words, that one is part of a living Universe enlivened by superior orders of consciousness which embrace the limited interpretations of the senses.

It is in this sense that one can speak of the integration of

consciousness. True consciousness can be regarded as a cosmic force which is transmitted through the hierarchy of levels. At each level it creates an appropriate quality of conscious energy which produces manifestations of descending order of intelligence (but of increasing complexity). By stretching the mind beyond the habitual egocentric consciousness which directs mechanical existence it becomes possible to communicate to an increasing extent with the already existing higher levels.

This gradually creates a feeling of inhabiting a Universe of much greater majesty than is envisaged by the intellectual concepts of sense-based materialism; and this awakening of the sense of wonder—without which Einstein said that man was a snuffed-out candle—begins to transform the quality of the energy, and so contribute to the return flow in the hierarchy which is the real purpose of man's existence.

An Approach to the I Ching

JOYCE ARMSTRONG

THE purpose of this article is to acquaint those who are already familiar with the I Ching in a casual way, also those who view it with suspicion or awe, with the very much deeper implications and rewards that can be gained by looking a little more closely into the underlying philosophy.

For the same reason no attempt is made to explain the system of tossing coins or the division of yarrow stalks by which a hexagram is formulated in answer to a given question or problem. It is felt that all this has been covered very adequately by the numerous books relating to the I Ching.

The particular translation which has brought most inspiration to me is: *The I Ching or Book of Changes.* The Richard Wilhelm translation rendered into English by Cary F. Baynes with a foreword by C. G. Jung. Vols. I and II. Published by Routledge & Kegan Paul Ltd.

The I Ching is of such antiquity that it is not possible to say with any certainty how it originated. What we do know, however, is that many great minds in ancient China were inspired by it and contributed to it, notably Confucius and Lao-tse. Unfortunately, later the book came into the hands of sorcerers and magicians and was used principally for divination. Perhaps

the shades of this necromancy account for the fact that some still regard it in this light. It was also used politically as a guide to statecraft. However, it was eventually restored to its original standing as a book of wisdom and inspiration, a guide to moral and ethical behaviour, of self-knowledge and character formation. Thus, over the centuries it has become a distillation of the deep reflection and inner understanding of many highly evolved and perceptive minds.

Realising then the antiquity of this book, it is not surprising to find that it is composed of linear diagrams. We have here the very basic form of a single line, broken or undivided. On these two primary symbols the I Ching builds the whole range of human experience, of being and non-being, of becoming and maturing, of time and duration. Lying behind these experiences and forming the media in which they operate, are the pairs of opposites, the positive/negative, male/female, active/passive elements and all the gradations in which their co-mingling results.

Here too is the key to communication without words—words which can so easily be misunderstood, misinterpreted and mistaken. But an inner condition of receptivity and intuitive awareness is required to "touch off" the reciprocal response. It is said in *The Great Treatise (Great Commentary)* on the I Ching: "The spirituality and clarity depend on the right man." Therefore, if you are the "right man," the I Ching will speak to you, irrespective of time, nationality or heritage.

The first requisite is to banish all preconceptions and prejudices. It is like exploring a new country—there are trees, lakes and mountains, to be sure, but they are none of them to be taken for granted for all bear a relation to the primal Earth-Heaven, Yin-Yang concept. The positive creative energy of Yang is that of movement, light, growth and development; that of Yin is yielding, chthonic and receptive: "the earth which in its devotion carries all things, good and evil, without exception." This is a basic teaching both of the I Ching and Taoism and claims that good and evil co-exist and that the endless rhythm of creation brings into prominence first one and then the other. Our role is to learn to accept the continual interplay, to appreciate the significance of "timing," and to regulate our lives accordingly.

From the Creative Heaven Father and the Receptive Earth Mother spring three sons and three daughters who also represent forces in nature.

The eldest son is the "Arousing," thunder, movement; the middle son, the "Abysmal," water—usually dangerous and deep—

and the youngest son, the "Immovable," mountain.

Of the daughters, the eldest is the "Gentle," wood and wind, both penetrating and with the quality of slow persistence. The middle daughter is the "Clinging"—the sun as light-giving power, fire as warmth and lightning. The youngest is the "Joyous"—a lake and happiness.

This is necessarily a very limited description and is only intended to convey a feeling of what each represents, nevertheless, it is important to get this general idea established in one's mind for the philosophy of the I Ching can only become intelligible when it is realised that it is based on the interplay of the qualities and relationships, together with the "in time" aspect.

For a fuller understanding, one should also be aware of the implications suggested by each members of this "family" in a given situation. For instance, the youngest son—"immovable" mountain—nearly always indicates that precipitate action is uncalled for, or downright dangerous. On the other hand where the "arousing" eldest son is predominant, action of some kind is necessary even though difficulties abound. The middle "abysmal" water son indicates situations that are basically dangerous, but also challenging and when rightly handled, great character builders, often showing a need for discipline, either for oneself or for others.

The gentle persuasiveness of the eldest daughter is closely connected with time. It has, too, the quality of clarity and of penetrating hidden motives. The middle daughter, "clinging" fire, brings light and warmth into situations and can also act with force and determination. The youngest daughter, "joyous" lake, usually denotes a time of happiness, but as the I Ching is not slow to point out, such a condition should be treated with caution for, if not rightly handled, it can quickly deteriorate into its opposite.

Each of the foregoing symbols—Heaven, Earth, the Arousing, etc.—is made up of three "firm" or "yielding" lines. A "firm" line is one-dimensional and is considered to be an image of man's mind, while a "yielding" line symbolizes man's soul. Continuing the idea of the family, the first two basic trigrams consist of three "firm" lines for the father, and three "yielding" lines for the mother. All the sons and daughters are variations on these—the sons taking after their mother each have two "yielding" lines to one "firm" line in different arrangements, and the daughters taking after their father each have two "firm" lines to one "yielding" line in differing arrangements. It is helpful to learn

these and there are various ways of committing them to memory—no doubt each person will devise his own system.

These are the eight trigrams. It follows then that when any two of these trigrams are placed one on top of the other in all their permutations, sixty-four hexagrams result.

Each of these hexagrams represents a situation or condition in life, and when it is taken into account that in each hexagram it is possible to have six lines that "move" or "change" into their opposite, it will be readily seen that every possible condition within that situation or circumstance is provided for! Moreover, the "moving" lines, by turning into their opposites, will constitute a completely different hexagram which will indicate the "trend" or the new situation that will arise.

Sometimes a hexagram results which has no "moving" lines. This is regarded as a "locked" hexagram and shows that the present situation is static.

Ideally the 1st, 3rd and 5th lines should be "firm," and the 2nd, 4th and 6th "yielding." It is interesting to note in passing that the hexagram conforming to this is entitled "After Completion" and is the last but one in the Book of Changes—the last being "Before Completion," proving once again that nothing is fixed but that all endings presage a new beginning.

Generally speaking, the two lower lines represent earth, the two middle lines man, and the two upper heaven. (The hexagram is, of course, cast from the *bottom* upwards.) Also the bottom and top lines are "outside" the situation, but of these the bottom is inferior because it has not yet entered the situation, whilst the top is superior and represents the Sage who is no longer involved in worldly affairs, or an "eminent man without power or partiality."

The 5th line is generally (but not invariably) the Ruler of the hexagram and is considered to be of importance. If this line is "strong, central and correct" all is well—if not, this factor in the siutation may provide the "key" to the difficulty.

The 2nd line often reveals the most striking feature of the situation. Should this happen to be a "moving" line, great importance should be attached to it.

Even from this brief description, it will be seen that in order to comprehend adequately the Oracle, it is necessary to acquire a working knowledge of the component parts of the hexagram.

One should only bring to the Oracle that for which one genuinely needs help and guidance. A succinct saying of the

I Ching is:

"It is not I who seek the young fool;
The young fool seeks me.
At the first oracle I inform him.
If he ask two or three time, it is importunity.
If he importunes, I give him no information. . . ."

But at the end comes the injunction: "Perseverance furthers," indicating that the door is not locked to those who make the right aproach and have a genuine desire to understand. So it will be seen that sincerity is the essential requirement and even a seemingly unimportant question, if asked in all sincerity, may bring forth a fountain of wisdom far surpassing the content of the question.

The attitude of mind is extremely important. It is no use going to the Oracle in cynicism or to "prove" anything. Equally no good will come of asking for advice which there is no intention of taking should it not fit in with preconceived ideas. Nor should the answer be "twisted" to conform to what is desired or to confirm something already decided upon. All this may seem obvious, nevertheless it is surprising how often these factors are ignored! Shoud the questioner be in doubt on any of these points, it were better that he think again before approaching the Oracle.

As to the question: it is often very difficult to word this so that it is not ambiguous. When framing it, it is necessary to root out all non-essentials and put the question as clearly and concisely as possible so that there can be no shadow of doubt as to the salient point. When the answer is received it is often helpful to remind oneself of the *exact wording* of the question—it is surprising how often the answer is a direct reply to this when we have perhaps become bogged down with the implications that surround it!

It is, however, not always necessary to ask a question. Sometimes the advice needed is in relation to another person, or to some deep-seated perplexity which defies condensation or the formulation of a question. In such circumstances it is legitimate and also preferable to concentrate on the person or problem. The answer will often hold within it the clue to the root of the trouble which a specific question would not have brought forth.

It has purposefully been left to the end to try to answer the question as to how the I Ching works. That it *does* work there can be no doubt—even sceptics are taken aback at the very

appropriateness of the answer. The quotation above about the "young fool" is a case in point, when in fact this answer was given to a person trying to test the I Ching!

If we need proof, we have examples of great thinkers, both in the past and present time who have not been ashamed to acknowledge the validity of the I Ching. Jung himself has explained it thus: "The meanings of the hexagrams are engraved in the collective unconscious of the human race, and when you toss the coins you are simply activating the age-old wisdom of the universal subconscious which dwells in all men." Richard Wilhelm, too, gives an analogy which is helpful: "The way in which the Book of Changes works can best be compared to an electrical circuit reaching into all situations. The circuit only affords the potentiality of lighting; it does not give light. But when contact with a definite situation is established through the questioner, the "current" is activated, and the given situation is illumined."

It seems then that this is a method whereby the conscious and the supra-conscious combine, the conscious, so to speak, preparing the ground for the higher mind to take over. For this very reason it is not possible to by-pass the preliminaries: the formulation of the question, the clearing of the mind of all other thoughts so that the problem stands alone, the throwing of the coins or division of the yarrow stalks—all this is necessary in order that the higher understanding and wisdom can come into play, and is not mere mumbo-jumbo as some people seem to assume.

Jung has also said: "The less one thinks about the theory of the I Ching, the more soundly one sleeps," and indeed, is it really necessary to know exactly how a thing "works" before it is acceptable? Is this not one of the sad things about our Western approach to the inexplicable?

Especially is this the case with the I Ching, which can give us a philosophy of life in which we come to see and accept our small place in the great cosmic sequence, the endless rhythm of creation, the great ebb and flow, the waxing and waning of all things from the seed, to sun, moon, stars and galaxies. Our little life, too, becomes harmonious and "in tune" once we accept with open arms all the changes that come to us, understanding that this *is* the law and that by working with the cosmic forces we become centred and integrated.

Thus we come to realise that the Book of Changes, although something to turn to when dangers threaten or problems loom

ahead or when a certain line of action is contemplated, is very much more than all of these things.

It is said of the I Ching that when the holy sages were devising it "they put themselves in accord with tao and its power, and in conformity with this laid down the order of what is right. By thinking through the order of the outer world to the end, and by exploring the law of their nature to the deepest core, they arrived at an understanding of fate."

But let us leave the last word to Confucius:

"First take up the words,
Ponder their meaning,
Then the fixed rules reveal themselves.
But if you are not the right man,
The meaning will not manifest itself to you."

Books

Doing Your Own Being by Baba Ram Dass (Neville Spearman, £1.25.).

This is one of the most interesting, fascinating and practically useful books for the aspiring mystic that I have read for a long time. It adds an entirely new dimension to orthodox thought.

Baba Ram Dass used to be Richard Alpert, an American and a Harvard psychiatrist. He came to the conclusion that no psychiatrist could lead his patient to a higher level than he himself had reached. In the present climate of opinion this did not give much hope of a cure. So Alpert threw it all up and went to India. For years his guru taught him and then sent him back to the West, where he is attracting large crowds of listeners. This always happens when someone preaches what seems to the audience like good news. That is what the Gospel means, and there is no obligation to listen to it when it grows old and stale.

Ram Dass has taken the ancient Buddhist lore of the chakras, the centres of energy in the body, and given them a Western slant. There are seven—the one at the base of the spine, the two just below and above the navel, the one near the heart, the one in the throat and those at the front and the top of the head. The first is the centre for physical survival, the second for reproduction, the third for power and the fourth corresponds to the compassion of Buddha. The fifth, sixth and seventh are largely unexplored. Most of us live in various combinations of the first four. On human terms they are represented by Darwin, Freud, Adler and Jung. Each of them mastered one bit and refused to

pass on to the next. That is our present task, exploring the other three.

Ram Dass advises the use of mantras such as Om Mani padma hum . . . not because it means more than the jewel at the heart of the lotus, but because its constant repetition anaesthetises the rampant ego and thus allows the self to take off towards higher pastures. It allows one to explore the next phase after Jung.

This does not mean that the previous explorers were wrong: simply that those territories are now common knowledge. It is time to move on.

Read this book and see what happens. J. D.

Religious Aspects of Extra-Sensory Perception by Arthur Guirdham (CSPSS, 15p).

It is always interesting when a professional psychiatrist finds himself forced into a belief in ancient doctrines. Dr. Guirdham was, until his recent retirement, senior consultant in psychiatry to the Bath clinical area. He, like Joan Grant's husband Denys Kelsey, has been compelled through observation of his patients to take reincarnation seriously. Indeed, he can see no other explanation of the phenomena he has encountered.

Dr. Guirdham has never had any interest in the dry statistical approach to psychical phenomena. They are natural, spontaneous happenings, and one should not expect them to repeat themselves at the observer's will. He knows, as did Meister Eckhardt and Professor Oppenheimer, that the process is quite different from a scientific experiment. It is a passive process, a form of communication which only occurs when the pressure of the human personality is in abeyance.

Dr. Guirdham is quite clear that sensitives are basically neither neurotic nor psychotic. What turns them into patients in need of help is the mental climate of the Age. They are led to believe they are freaks, that the commonsense of the senses is the only possible norm. They are in the position of musicians in a society 99% of whose members are chronically and permanently deaf. In those circumstances, a pianist would be considered insane.

Here is an excellent example of the evidence which has driven Dr. Guirdham into acceptance of reincarnation:

"This is the woman to whom I have referred previously as having produced with amazing fidelity the detailed facts of an aspect of mediaeval history known in this country to few. She was, indeed, an exponent of Catharism in the thirteenth century. Without ever studying it she has a detailed knowledge of its ritual and practices. She acquires some of this knowledge from dreams, other than her recurrent nightmare, and from what she calls visions, but most of it was provided by stories and notes

she felt impelled to write as a schoolgirl in her early teens. It is utterly impossible that she could have had access to the detailed literature of Catharism at this age. Twenty years ago the sources of reference were scanty. Furthermore, there are important items of information which were not known even to the historians of the time when they were revealed to her as a schoolgirl. What impressed Professor Nelli, the greatest authority of the troubadours in France, and possibly in the world, was that she had always insisted that Cathar priests did not inevitably wear black, a statement which has been repeated for decades without refutation by the historians. It is only in the last two or three years that it has been established that they sometimes wore dark blue or dark green. This fact until recently escaped the attention of the historians because it was only elicited at one sitting of the Inquisition; but the reference to the colour of the priests' robes occurred ten times during this particular session, so there can be no doubt about the matter. Furthermore, the editing in French of the Latin manuscript was only published during the last three years. As I said, it is five years since this woman insisted to me that the priest with whom she was associated in the thirteenth century wore dark blue robes, and more than twenty years since she was first aware of this fact. In the interests of brevity I can only quote this one example of the validtiy of this woman's perceptions. The marshalling of all the evidence she has provided, and the way it dovetails with the facts of history, would require a volume for its exposition."

Dr. Guirdham emphasises that it is not safe to dabble in psychic matters except on a religious basis. He points out that a sensitive is living on a knife-edge: if he uses his experiences to gain power over others he is in very great danger indeed. Hitler was certainly a sensitive. Such experiences must only be used to get rid of the clutching ego through dispassionate love. He must explore his way towards the Godhead.

Finally, Dr. Guirdham is certain that the mass subconscious of the West is rising against the sterile boredom of materialism. As Pisces moves into Aquarius, this will grow more and more obvious.

This is a booklet to read, and on which to reflect.

J. D.

Psychology and Extrasensory Perception by Raymond Van Over. (New American Library, New Jersey, U.S.A.)

The editor is a well-known lecturer and writer in parapsychology. In this book the theme is the relationship, in their joint youth, between psychology and parapsychology and of how the former branch of the family attained respectability at the cost of dissocation from the latter. But the blood ties of

sisterhood are shown to persist.

Apart from a scholarly introduction by the editor the book consists of illustrations of this theme excellently chosen from lectures and papers of seventeen philosophers. These include William James, Freud, and Jung, with William McDougall re-appearing in an appendix. 374 pages constitute a massive conspectus and, although printed in perishable paper back, merit inclusion in quite a small library on this subject. It might in the future provide a crash course in the history of parapsychology. The article by William James is worth re-reading for its graceful account of the origins and early history of the S.P.R.

First Light by W. H. Boore. (Search Press, London.)

In contrast to a work of distillation Mr. Boore's work is that of a mind visibly expanding as he writes, imaginatively but under strict intellectual discipline. The expansion is contagious.

The purpose is stated, "To clear . . . all the débris of preconception, misconception, prejudice and partiality; to topple idols, question mortality, and ask after God; to mark the excesses of credulity and the limitations of knowledge; and finally, with cleansed eyes, to see."

But the author's vision is not that of most people, but through the eyes of an insect—probably Mr. Boore is versed in optics also and would know which insect is argus-eyed. Mathematics, physics, chemistry, cybernetics, medicine, astronomy are some of the lenses used, to name only the sciences. Similies are taken from a wide field of human experience, including poetry, cricket, sex, horse training, and chronic "gammy" fingers.

The marshalling of knowledge is not explicitly a search for a tertium quid, what the author calls "otherness," but a scrupulous clearing of the ground to allow this to appear if it will, whether in gerontology, painting, spiritualism or atomic physics; expressed through the exaltation of first love, artistic vision, or scientific paradox. And his credo, equally scrupulous, comes at the end. He calls it a court of law rather than a laboratory conviction, and this will do for most of us for the time being.

Perhaps his journey is only beginning, in which case it could be a long one. Or will he, like the young William Rowan Hamilton after answering many abstruse questions "run off gaily to his little cart"? Perhaps the author would say himself that this has been spade work, in which case there is more work for the Boore apparatus, and not earth-moving equipment only for this is precision machinery operated by a mind like Bacon's widely based and balanced all round man. Perhaps it is simply how a

fifth century Athenian would examine the twentieth century world.

For the pleasure of quoting, and from one section only concerning dotage—that the whole man contains the prime man, because it is the aggregate man not lost but concealed in older age—"a runner does not cease to be fast because he takes an evening stroll." And this of course is illustrated by examples of the surprising degree both of current assimilation and previous recall of some dotards at some times. There is "otherness" here.

For readers who want to begin with a self-contained extract Chapter 10 is a quintessential passage. Some of the questions in Chapter 11 could be answered conjecturally, one thinks. Doubtless the author will do so himself at the proper time.

Mr. Boore can see all right, and the reader shares the vision.

H. M. B.

Every Wall A Door, by Anne Dooley (Abelard-Schuman Limited, September, 1973; £2.75).

The layman is introduced gently to psychic experiences through Anne Dooley's personal friendship with automatist Jane Sherwood, author of *The Country Beyond* and *Post Mortem Journal*. The ground prepared, Miss Dooley then takes the reader firmly by the hand as she embarks on her startling assignment to Brazil, to witness the "psychic surgery" of Lourival de Freitas, operating under his guide "Nero." This is no book for the squeamish. Miss Dooley herself, in a spirit of scientific enquiry, submits to the "surgeon's" knife when her tonsils are removed with scissors and the entranced medium sucks out a blood clot from an incision over her shoulder blade. Photographs substantiate the graphic description of her experience and subsequent well-being: "Although my experience was exceptional because I felt pain, I am so glad I went through with it . . . it is such a joy to be able to breathe deeply without obstruction. I can also personally testify that the tissue ejected orally and the blood clot taken from my back were not surreptitiously smuggled in from any butchers shop as prejudiced English critics appear to have believed."

Miss Dooley cannot be accused of sensational writing, because the events she describes are sensational. Her observations in Brazil include the work of other psychic healers before the reader is brought gently back to normality with closing chapters on obsession, and Carl Jung.

This is, as intended, a shocking book. It shocks the orthodox into an awareness of psychic phenomena outside the experience of the English drawing-room development group. The author

herself writes: "In any orthodox context the amazing aspect of psychic surgery is not that failures happen, but that *any* successes do."

On the source and quality of this healing power the reader must make up his own mind. But that the power is considerable, and is awakening the consciousness of medical circles in Brazil and throughout the world, cannot be denied. A. K. C.

Teachings of Dr. Lascelles, 2.

Friends of the Seekers Trust will be glad to know that this is now available in paperback, price 45p, from The Close, Addington Park, Maidstone, Kent.

The Priesthood of Man, A. D. Duncan (Garstone Press, 1973), hardback, price £2.50, will be reviewed in the forthcoming issue of *Light*.

THE JAMES-JOHN EXPERIMENT

A piece of information has come to light for the first time, which might be held by some to alter the validity of one section of the evidence though not the greatest portion of it.

A supplementary note to the report will appear in the next issue of **Light.**

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Letters

Dear, Sir,

I would like to comment, if I may, on the issue raised by Miss Pettiward in the Autumn number of *Light*.

Your correspondent asks if the description given by Mr. Bray's communicator, of the post-mortem condition of animals killed in fear, has supporting testimony from other sources. I regret that I cannot now cite my authority, but I recollect reading an article some years ago, in a vegetarian magazine, which perfectly agreed with this account. The Editor, who had borrowed from a spirtualist publication, apologised to such of his readers as might not be in sympathy with the spiritualist point of view.

It is a reasonable conjecture that animals have a higher and not a lower capacity for fear than ourselves, as Mr. Bray believes. Theirs is the purely instinctual life after all, and fear, like other basic instincts, is necessary to the continuance of the species. That they may carry fear over with them to the next world or plane of existence is not surprising if one supposes that the seat of the instincts is not the flesh-and-blood structure but its magnetic counterpart and origin, the vehicle of vitality. This vehicle survives the physical, and survives it moreover in strength when death has taken place in full bodily vigour, while fear is itself a powerful activator thereof. Its violent release, especially in the case of the less evolved, is therefore detrimental, and the old prayer for deliverance from battle, murder and sudden death took account of that fact. Thus animals, however innocent, may (like ourselves) be trapped in the Hades state for a period after death, unable to throw off the no-longer useful, but still imperfectly functioning, dual component of the earth body. The release from earth is never complete before that stage. No hunter ever dealt the *coup de grace.*

The question of karma does not arise in the case of animals. The crated calf, mercilessly butchered and suffering residual anguish thereafter, has certainly not incurred the recompense of past misdeeds. Karma is not operative until the human state, implying moral responsibility, has been achieved, and it may all too often be through experiences of pain and fear that the critical change takes place. When the sense of identity is born of the sense of outrage, pain has been the instrument of spiritual evolution. For in the long term, suffering is redemptive; is not this what the Jesus story is really saying? And what less can justify the way of a loving Creator with His suffering creation?

However, while we may recognise that thus *all* His ways are love, we of human station, with our capacity, opportunity and responsibility, are subject to the law of love and compassion in its short-term or human application. When humanity is truly human, the initiation of our juniors in the hard school of life will not be one of terror imposed by us, inauspicious for them and fraught with adverse karmic consequences for ourselves—for we shall not escape the effect of the evils we have performed or even collectively condoned.

The horrors of the fur trade, and of the cosmetics industry; of the unrelenting whale hunt, of the continental and other abbattoirs, of the international traffic in live horses for the meat market; of the excesses in the practice of vivisection, and in the wholesale wanton destruction of wild life in the name of sport—to mention but random samples from the current catalogue of human guilt as set out in the reports of the various animal welfare societies—do not bear thinking about and are hardly to be believed. But the facts will not be ignored, and the figures are not wanting: for instance, the army of sportsmen devoted to the destruction of Italian wild life outnumbers the Italian Armed Forces by five to one; it fires about 32,000 metric tons of lead shot a year. And if we in this country are tempted to complacency for our comparative enlightenment as shown in the moderate success of some of our endeavours to alleviate animal suffering, we may remember that there has grown up in our midst of recent years the now quite common practice of discarding superfluous domestic pets, especially puppies and kittens, at speed on public highways. Deterrent legislation exists, but to what avail? You can get away with it. Not for ever, but for now.

That which we call education will not change the heart of such a world. One of the animal protection societies has suggested to its supporters that the following form of prayer be used:

> "We ask enlightenment for mankind in his dealings with animals. We pray for a new understanding, that power over them may not continue to be abused; for their sake and for our own."

All who appreciate the fact of survival should pray also for the animal spirits in prison, those pitifully wronged creatures held fast in the body of their fear. And in so doing we shall bear our part with those yonder who labour for their deliverance.

Yours faithfully,

ELIZABETH GAYTHORPE.

Dear Sir,

I have read with considerable interest the correspondence in the Autumn issue of *Light* concerning the state in which animals which have been killed arrive on the psychic planes. Also, relevant paragraphs, along similar lines, in the article in the same issue about the experiences of the late Albert Pauchard.

During the years in which I was the Organizing Secretary at the Nature Cure Clinc in Oldbury Place, W.1, and later, as Secretary of the London Vegetarian Society, it was my great privilege to meet and to correspond with the well-known sensitive, Mrs. Gladys Osborn Leonard. More than once she described to me her own experiences in this particular connection. She was so horrified by what she both saw and felt that from that moment onwards she became a dedicated and consistent vegetarian and a staunch supporter of the Nature Cure system of healing, allied with spiritual healing.

I am sure that I have also come across references to these experiences in some of her writings. Unfortunately, I do not remember where these references occurred, but it is just possible that some of your readers may have access to publications in which they can be found. If this were possible, and they could be reproduced, it would undoubtedly be of great interest to many of your readers.

Yours faithfully,

RONALD LIGHTOWLER.

Dear Sir,

We are sometimes advised to have paper and pencil at our bedsides and to make a note of our dreams on awakening. About a week ago the idea came to me of using a tape recorder for this purpose, and since then I have made one or more recordings each night, whereas before I have only been occasionally aware of having dreamed. I use a mains powered recorder with an on/off switch on the microphone, and it is set to "record" when retiring. Each recording, which is made immediately is prefaced with the date and time. When daylight comes I have sometimes completely forgotten the content of the dream and have had to listen to the tape in order to recall it.

But what is the purpose of this exercise and discipline? During sleep, as in trance, the link between the physical senses and the conscious mind is dormant, and the non-conscious/psychic area of mind is set at liberty to receive impressions and possibly to transmit them. If this is so, then the belief and

anticipation may open the way for communication between carnates and excarnates and even the Infinite Mind.

I shall be glad to have advice and comments on this subject.

Yours sincerely,
H. CARDWELL-HILL.

Dear Sir,

Some years after my father's death I dreamed about him vividly. It was good to see him looking fit and strong, as though just back from holiday, and we talked avidly of family and events. Suddenly I asked him if he had committed suicide, to which he replied: "No, I didn't. It was heart failure, as the doctor stated. I'm so glad to be able to tell you this, as I knew there was this doubt in your minds, and I was longing to reassure you."

Although I have never had any psychic experience in waking life I am certain that this dream was a direct and accurate message from my very-much-alive father. Members of the family who had shared my misgivings about his death felt equally reassured by the ring of authenticity about my dream.

Yours faithfully,
MURIEL JENNINGS.

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