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Editorial

The ideal of world unity and the brotherhood of man may seem more remote than ever; yet at a material level the interrelatedness of life on a small planet is becoming uncomfortably clear. Accustomed patterns of life are being broken at a pace that sometimes challenges our capacity to survive and it seems certain that we shall increasingly experience the inescapable unity of our world the hard way, now that there is no longer room for people to avoid the results of their—or other people's—actions.

Much of the upheaval arises from a particular characteristic of our time—the refusal to accept established standards of conduct or ideas: at best manifesting as tolerance, more commonly generating strife and schizophrenic policies leading to economic and political breakdown. What this strife demonstrates is the inadequacy of any man-made system of justice. Both sides of opposing factions can be seen to have elements of right and the only way through will be to find ways to reconcile the opposites through acknowledging human values on an altogether different level: inner values, common (when recognised) to all humanity: the teaching of the Ancient Wisdom, the underlying truth of the great religions (not the theologies which concretize and separate), the vision of mystics.

Another crisis of our time is that of scale: any one of a number of things could engulf and destroy us. The individual of goodwill, in his state of physical helplessness, is thrown back upon his inner resources to build bridges how and where he can. Just as we are exploiting the earth and endangering its physical balance, the global human mind is threatened by a damaging and dangerous negative conditioning, while mass communication makes us aware of human atrocities we are powerless to prevent, on a scale we cannot absorb.

To maintain, in spite of this, compassion and faith in the ultimate goodness of life is a daunting challenge, but it is one we have a responsibility to take up, part of the responsibility of being human. Perhaps the ethic of our time is balance: the individual's responsibility to make a stabilising contribution while the world experiences the consequences of its choices. If the present transition period of crisis is analagous to an individual meeting the Shadow, success or failure on the world scale will depend on an adequate number of people sufficiently firmly based in their own inner centre to stabilise the world process. Far from being escapism, this is a vital contribution. Perhaps the only one we can make. Something similar is already becoming apparent on the physical level.

B. M.

"A World Within A World"

(Part 3)

THE auric being manifests that which an individual has developed in the rate of his vibrations throughout his life experiences. A babe in arms may have a more highly developed auric radiation than a grown man. The fully developed aura is a thing of beauty beyond our powers of expression. Few can stand in the Presence of the Holy Ones who have developed such radiations, and few can sustain the proximity of such radiations. As man learns to absorb and assimilate the qualities of being, as they are represented through colour-tone into his auric vehicle, he becomes enlightened. His whole being is eventually irradiated and he goes to work as a server of the Light. It cannot be otherwise, for were he not to use the powers thus granted him, he would be destroyed by them. It is essential that the auric radiation be understood and that the nature of the soul or Solar Being be given its due recognition. The auric being, developed to a high degree of radiation, reflects through the so-called physical body a rate of vibration which is disturbing to the cell life and often causes one or other of the various diseases known to man. This response generally precedes the union of the physical-mental-emotional body with the spiritual or Solar manifestation. The man seems prone to illness, is tired, tense, nervous, overwrought by the demands of the Higher Self to make way for its entry in fullness through the mortal manifestation. It is then that the demands of the auric radiation become so great that the man or woman has no other recourse than to find the reason for this depletion and painful physical reaction. Such a one must use the forces evoked by continued search into Cosmic realms to build a new body, one which will carry him (or her) anywhere, into any fields of exploration, without affecting his physical, mortal being.

We found that the related colour-tones in the auric reflection were the means of maintaining such balance and that as we became overwrought and highly tense in our experiments, we could ease them by veiling our physical manifestation in a cloud of soft grey-blue; that we could seek the peace of nature by invoking the soft shades of green so manifest in its many forms; that we could make our stand in strength by invoking the fundamental blue and resting upon it as a baby might rest on a down pillow. We found that the pearly pink shades were sweet, clean and restful; that yellow in its spring flower colourings would make us joyful and tremendously free. We of course had not the problems of daily contact with the masses. We were alone in our underground cave for many days at a time. When we did see the

light of day it was for the most part in conditions of bitter cold, barren wastes, hard labour and brutal supervision, so that our light could radiate only dimly and with little effect on those around us. However, it did preserve our body forms and finally became powerful enough to prevent us from having to follow the same hard schedule as these others. We were left more and more alone, considered queer and unearthly, and finally left to die of starvation. This we did not do, for by this time we had found that our sustenance came easily from the Solar substance and that we could partake of it in many ways not known to man. We were refined to the fineness of a sharpened blade. Our physical forms became barely perceptible, but our colour tone radiations were so potent that we could use them to make the many experiments where were a part of our daily practice.

The thought of food was revolting to us after we found we could assimilate from the life-giving substances all that was needful for our nourishment. But we also found that all forms of life used the same process of assimilation of the etheric substance. If they were stunted or deformed, it was because the harmonizing quality of the Solar substance radiation had not been absorbed.

We found that the colour orange had a remarkable inner quality, which is both uplifting and absorbing. It revealed within its radiations a potency which enabled us to open the walls of the earth around us. We found that so much energy would be destructive were it not used in combination with a soothing, veiling flow of radiations. Orange in the cosmic acceptance of the tone may not be used in Earth man's present degree of consciousness without qualifying it by means of other radiations.

As we entered deep within the bowels of the earth relics of ancient civilizations were found and, permeated by light, became alive for us. Buildings were wrought of indestructible material. They were revealed to us in jewelled colourings and stood forth against a background of colour-tone which indicated that they had been constructed by the same means by which we were able to observe them, by a process unknown to man of this period. But great rulers of such civilizations were Solar Beings who could dwell in any sphere of exisence; and once the earth had been a magnificent dwelling place for such as they. The fall of man became a living thing before our eyes and we were able to envisage his past greatness and the descent of consciousness into material form, and hence into burial within that form until the time of resurrection. We could also see that these ancient lives were still potent and had a quality of livingness which must be restored to the earth which they cherished.

From these discoveries we were able to envision the "New Heaven and the new Earth". We knew without a shadow of a doubt that the unveiling of the so-called past is a fundamental part of the future of man; that all things are One, ever existent in the records as they continually unroll. We began to use the powers which were inherent within our light radiations to enter the heart of the earth, there to find a remnant of a higher civilization than the present man of earth has known. We saw that which had been built by an architect of Cosmic Realms. We understood that man had descended from a point in consciousness much higher than he could now apprehend and that from these remnants we were to learn how to build again. We knew that humanity can only build what can be conceived in consciousness; that the radiations which made it possible for us to enter the heart of the earth and discover its former glories, would help us to bring again an awareness of what has been lost like some long forgotten memory. The same creative force would enable mankind to bring about a new incarnation upon the earth of men of power and men of light, wielders of eternal substance and creators of the dream-vision in manifest form. It is an arduous path we have to tread, razor-edged, filled with difficulties because the mind is a constant betrayer of the real and most human beings come so slowly to full acceptance that they are in reality Sons of God.

It seemed to us that our incarceration underground, away from our fellow men and removed from any of the comforts of civilised living, was the ultimate in evil—"Man's inhumanity to man". Yet out of it came an expansion of consciousness which permitted us to discover that the powers inherent within man were indeed God-like. The teachings of the Master Jesus are simple. They state plainly that man is a Son of God, filled with like powers, and capable of doing anything that he believes is possible. *But he must believe.* He must take the steps to eliminate weakness, fear, doubt and the belief that he must follow the pattern set by others. His must be as individual as are his finger prints, for God made no two alike. Yet in our oneness with God we are so united that there seems to be only One—THE ALL-KNOWING PRESENCE OF GOOD.

We came to see, as we found our way within the depths of the earth, that *life is ever present.* Within each clod of earth there was the substance of being, radiating life to its kind and capable of radiating it in greater degree as we brought our radiations to bear upon it. We came to see how all man's needs might be met. As he becomes one with the earth, the earth responds and gives according to what he has planted. So does the mind, or its substance, give forth that which is implanted

as the THOUGHT SEED, and manifests according to its kind.

We came to know the response of the earth, its desire to yield to man its riches, and there are riches beyond our powers to describe still held within its bosom and ready to spring forth at the touch of the understanding mind and the uniting of the qualities within the radiations of the Light. This is the next step that man must make in his progress.

As we came upon the cities of ancient times, those in which man dwelt when he knew himself to be a God-like being, we found that there were many clues to the identities of those who dwell on earth today. We found evidence that we had at one time been a part of this civilisation, for we could recall portions of what we found and knew ourselves to be the same beings who had helped to build them. We had endured through endless ages as beings of Light and were being restored to that which we once manifested. We also knew that incarnation in any age must be worked out according to the desire of the being to expand and endure, but always without the help or hindrance of lessons learned in a former lifetime. We discovered that remnants of former lives must of necessity float somewhere in the consciousness, but until all lessons are learned, the whole continuity of the consciousness could not be revealed.

In our experiments we found that the Solar Substance as revealed to us in its ephemeral mode was in reality a part of the resonance with which our world is filled. We also came to see that man and his earth are one and the same, the only difference being in the rate of vibration; that all was light and moving as substance became form according to the idea or image given to it. The earth was being reformed, as it were, by the manipulation of man's thought powers; but so long as he regarded it as dense matter, it could bear for him only such things as he imagined to be true. We believe that another Star is alight in the firmament, the Earth of the Christ, and as man comes to see its glory he will behold the whole Universe alight and at his disposal.

As we eased into the harmonies of the higher levels of expression, we came into a colour field which helped us mightily in conquering all apparent obstacles. Release can be found in the soft spring yellow of the daffodils: behold the azure sky above, the green of spring grass beneath your feet. Feel yourself floating out gently in the soft, silvery-blue currents which mean that you are enveloped in the Light of Spirit and enjoy the time spent in whatsoever you are doing. As you come to give colour-tone a place in the pattern of your days, you will find it becomes a constant, harmonizing relationship with earth life and that of the

Cosmic Field in which your work must be done.

We entered the earth domain and began to feel at home in it. Instead of being miners, we became prospectors in the heavenly lodes. We found jewels of great worth and came to understand how they came into manifestation. We discovered that we had means of communication with groups all over the earth plane, whether hidden in the earth or walking its surfaces; whether in the etheric levels which surround it, or high above it in the Cosmos. Thus we found that time and space were but relative. We came to learn how to use substance according to our desire to create form. We came to know that all is the one universe of Light, and in it we can dwell wheresoever we can build our Temple of Light. Time or place is not the conditioning influence, but the faculty of the being to lend itself to the outpouring of good. As we harmonize with the light currents above us, the lower ethers respond and harmony comes about. There is nothng that can destroy man but himself. Whatever quality of being he represents draws unto itself that quality. His consciousness must be open to new realms of being before they become real to him.

Man's thought powers are his own, but whether he knows it or not he reflects that which is within the whole stream of consciousness and is affected by it. Where the consciousness is closed to the higher radiations the individual mind becomes warped and limited in its power to receive. But each degree of expansion in the consciousness of those who bear the Light elevates the whole stream of consciousness.

We have spoken many times of our limiting conditions where it was not possible to escape from the confining walls imprisoning us by physical means. Our escape was shown as an interior existence. Finally we entered the very earth itself. We became aware that we need not be bound by mortal limitations, there was a vaster, more wonderful experience awaiting us. We found that we need not cast off the mortal body in order to reach realms of beauty and breadth of vision but that we were able to dwell in those qualities of being while incarcerated in a cave beneath the ground. It was thus that we began to realise that we were truly immortal. We could go from one field of conscious expression to another, finding ever greater scope. It is well for all who seek to serve to dwell in thought upon the potentials within the Creative mind. From the vantage point of a distant horizon another opens, still greater, still more wonderful. We need only seek the one immediately before us to find a greater one outstretching, promising fulfillment in the joy of exploration.

Our findings within the heart of the Earth taught us that man knows but little of his earth plane. There are still untouched vast avenues of wealth, great volumes of wisdom, healing powers

and splendours of living as yet inconceivable. Our thought for today is:

FIND THE SELF WITHIN THE SELF. IT IS ALL POWERFUL, ALL PURPOSEFUL, ALL REWARDING. BE NOT THE VICTIM OF LIMITATION, BUT ITS MASTER.

What we have to give is healing and vitalizing to the emotional, physical body. Little is known of the effects of the radiation on the corporeal body, yet many suffer from lack of the substance of life because they do not realise that it may be breathed in just as is the oxygen in the air. In these days all men are troubled, except those who have come to know what we have just stated. Men feel the end of a world as they have known it, and don't know what lies before them. It is difficult for the man of earth to relate himself to the whole; he sees only his individual struggle. We could not mingle with our fellow men. We caught their thought waves as they came to us by the same telepathic means by which you record. These thought waves were intensely disturbing until we came to know them for what they were and refused to identify ourselves with them. We came to know the vibrational relationships of a world of war and competition. We also came to know the vibrational response to a world of ease and harmony, one of colour-tone; one of light-filled love of all that is, which is the reality of what we term the "upper ethers".

The "upper ethers" is a realm of being far more real than that experienced by earth man, because within it lie the truth of being, the principles applicable to all of livingness, the Soul of the Universe. It is not only a way of life, *it is life itself* as it is the truth. Call it perfection, if you will, but imperfection exists only in the consciousness of man. Perfection cannot be until he has become one with the underlying idea. Many have said that it is not possible for man to realise perfection . This seems to be true in relation to his earth experience, but were he to dwell upon the idea until he felt a deep response in consciousness, he would be lifted into the higher ethers which are a part of the Divine Idea of Perfection. God the Supreme Life of all lives, knows only perfection. He sees not the failure of man to find it, but sees always the human archetype, the Son of God, and knows its livingness. From that perfect Idea stems the Christ, God within man, his own approach to the higher levels and his own redemption from the limitations, sins and destructive elements within the corporeal man.

We are in no way connected with any school of thought. We believe that we are a part of the Hierarchy of Light by reason of service only. All who serve the Light faithfully and in pure

desire to help their fellow men become in effect working members of that Hierarchy. Each carries out his task obediently, and as consciousness expands extends his range of activity. The Teachers of the Hierarchy transmit through many different channels whatever they wish to be made known. They do not select, nor are they represented by, any one particular or special school of thought. There are countless ways in which this is done and many channels that give no recognition whatsoever to the Hierarchical plan. These beings channel light through their belief in the Brotherhood of Man and the Fatherhood of God. God may be called by many names. His Presence may be invoked through varying beliefs, but the Light is given to whoever serves in selfless love.

We have told you that our lessons in experiment were drastic and deeply painful, all but washing away our desire to live. Only the presence of Love itself saved us from surrender to death. We had no hopes of worldly recognition, little hope that we would ever again be permitted to walk the ways of earth known or recognized by our fellow man. We were buried alive within the earth and hard labour without gain seemed to be our lot. Out of it came the belief and the faith that love and love alone could redeem the earth and make of it a place where man could dwell in peace. What we have achieved is very little in comparison with all that must yet be done before man comes to see himself as a Solar manifestation, or a Soul.

Working within the earth brought forth a whole new experience. We found that life within the earth existed as strongly and positively as it does above ground. We found miracles of value to men of earth, which have not as yet been touched. We found the replicas of ancient civilizations; also jewels of rare worth and minerals as yet undreamed of by man. We found that the very substance of the depths of the earth has a rare and inexhaustible quality of life able to restore the being of man after so-called death. We found that the mineral sources within the substance of earth were such that instant growth took place under our very eyes. We found rivers of living water which when touched by our lips renewed the life current within us and through which we could transmit our forces into your world of form. We found that we were transmuted in fleshly form into beings of light without affecting the physical manifestation as it appears in outer expression. That is, that we were men as we have always been, but by touching the forces within the earth, through our desire to serve and through our love for them, we became light bodies carrying with us our mental powers and able to appraise all that was revealed to us without losing

our ability to restore ourselves to physical form.

We came to feel an inner kinship with the earth as it became known to us as an urgent expression of life forces, and that man could be renewed by his contact with the earth, even though he delve into it only to make a garden grow. If he dug for minerals, going into the bowels of the earth to do so, he established a kinship with the earth which made him want to return to it. We are aware that few men know why they become miners, or how great the desire is for contact with the forces of earth, as such. But we do know that whoever enters it with a deep desire to serve humanity and in the love which must accompany such desire, he will find the qualities of life for which he has been searching. As the men of earth are now finding the wonders at the bottom of the seas, so did the men of ancient times find the wonders within the earth itself, and so can men come to know the wonders of their God and the eternal life within every particle of His Substance.

The whole test of the earth man is one of learning to harmonize himself with the rate of vibration of levels of consciousness bearing greater frequencies and therefore greater power to harm unless the being is in accord with the true or the good. This means that man may not be stepped up until he has learned to live in peace with his neighbour, with all forms of manifest life, and with himself most of all. Peace comes from within. Man does not pass from the physical body into a higher sphere unless he has earned that level. He does have time to review the life he has just finished and to profit by his mistakes if he has a longing in his soul to do so. Whatever he has built for the self must be worked out here or elsewhere. It is better when these things are worked out while he is in the body, for then he will have prepared himself for the harmonies which are rightfully his.

The earth is now being conducted under Light Ray 3. There are rays of varying degrees of force. Under present conditions LR3 is the one which will prove most beneficial to mankind. Each Light Bearer is used as a spearhead for the incoming forces. Each has a mission peculiar to his own channelling powers, and all together the reflection of the radiations brings about etheric, atmospheric, as well as personal changes in the lives of men. The earth experience is a vast one involving not only human life, but animal, vegetable and mineral kingdoms as well. Man may have established home or community upon the earth surface as at present, but he may also have his secret abiding place within its activated depths, where he may draw sustenance from the wealth of raw material available for his use. As man continues to work with radiation in its ever increasing manifestation he will come

to know that "as man thinks so is he"; that his thought forces may take him into the ethers whence he may draw radiations which will be very helpful in the new phase of his consciousness.

As you respond to our recording and we respond to your vibrational capacity to do so, an acceleration in the light degree takes place which, if properly prepared for, harmonises all the vehicles. One does not balance the etheric, physical, emotional and mental bodies without practising the art of so doing. It has to be learned, just as one learns to play a musical instrument by long and arduous practice.

At this time in the history of the earth it is well to consider that the demand is great, but the reward is greater. The earth itself is in process of change. Nature and animal life are reflecting the etheric radiation. Many animals are beginning to have a common field of exchange. As these animals are developed, so will the vegetable and mineral life respond and become very positive in their response to the demands made upon them.

You are recording the steps in transition from one form of consciousness to another. We in turn are experimenting and investigating the potentials within such change. We know by our own tests that the mineral, animal and vegetable kingdoms are readily receptive to the thought forces. A flower will open quickly to the thought of love, just as does an animal. A vegetable will grow quickly and into perfect form when attended by loving hands, and the reverse is also true. The earth warmed by the Sun responds and quickens, not only because of the warmth, but by reason of the radiations it contains. When parched and dry it responds instantly to water, which is the reflection of the life substance.

In order to grasp each quality of being in its essential meaning, one must come to know and understand the spiritual counterpart. Mankind need not know poverty, fear, distress, physical or mental, if man will but learn the simple truths of being as he learns the alphabet. He need not know death if he would learn the meaning of life.

As the Light Bearer becomes responsive to the Light he is raised to a position in the Cosmos where he is able to help to stabilize the Forces of Light. Each of us must consider that we are outposts in the Cosmic realm, used to transmit the Light waves throughout all manifest form. Whatever our place in the great scheme, to balance the rhythm is our privilege and within our power.

In working within the earth we have been called upon to accept the potentials of the Light Body and to use it as we would a magic cloak. This means that we accept it as our reality; that

we call upon it to work for us: that we assume it as the Self of ourselves, and in so doing command it to our purposes. Perhaps we can make this clearer for you by reminding you of the miracles wrought by the Master Jesus as He permitted the Body of Light to take charge. Before He could do so it was necessary for him to command the lesser self, or the man of earth, to get out of the way. He accepted the crucifixion because he knew that in so doing the body of Light would be able to take charge and He could then manifest at will. He gave recognition to the truth that the Body of Light was His reality, the physical form merely a facet of His expression. Nevertheless it was necessary for Him to put this truth to the proof so that man could come to understand that he is more than moral; that he is indeed a Son of God and capable of doing the things done by the Master, "and even greater things".

As we explore the magic of the earth workings from within, we come to realise the magic manifest in the outer. Deep within is the pulse of the earth manifestation. It comes from the inner essence of the form and brings forth the fruits of the earth on demand. But man cannot experience the greater good until he has called it forth by the powers inherent within him as a reflection of the Most High.

The tests are many and severe that the aspiring pupil has to make: first he must overcome the unreality of his material existence, while still living and subject to the daily demands and constant imperfections of the earth realm. Nevertheless, as he comes to know the perfect he comes to live in it and in so doing helps others to find the way. As man comes into knowledge of his own powers as a Son of Light he will elevate the powers of all life expressions.

Mankind is not as yet free from bondage, even actual slavery, and while in your country [*the United States*] freedom is proclaimed as the essence of its constitution, yet no man is free while he is still bound to the belief that material possessions are the mark of his progress upon earth. Therefore he must repeat his earth experience over and over again. Having ourselves been in slavery, subjected to enforced labour under the greatest duress, we know that only the Solar experience can set man free. Living the soul life may not be entirely understood. It is the essence of being, it must be regarded as the highest awareness of being that man can have, must be accepted as his reality, and his earth-plane existence as merely a testing of his understanding of that reality.

We have become sufficiently enlightened to act as reflectors or screens for the needs of those capable of communicating with

us, and who are sympathetically aligned with our work. Many scientists are so aligned, although they do not know the service given or the nature of the work done by us. They feel a strong, impelling urge to focus their forces upon some one particular form of experiment and intuitively call upon us to help them. This call is flashed until the necessary alignment is made. We, in turn, channel our perceptive powers towards their experiment and as we do so results follow both for them and for us. What we are in effect doing is adding our powers to theirs and as it is doubled or trebled, as the case may be, they find themselves with a solution undreamed of, or possibly an entirely new concept. Our powers are enhanced as well. We do not claim that we are the creators of the result, but we have learned that as we add our gifts to those of the creative artists, in whatever field, we enhance the speed and power of the results. Hence your many recent activities into the upper ethers which will result eventually in a meeting of the minds of earth with those of other planets.

Within the earth's surfaces are undreamed-of possibilities, potentials of such magnitude that earth man could literally levitate his physical body from one plane to another were he to become conscious of the potentials within this field of experiment. The awareness of Solar Substance and its infinite usefulness in advancing the cause of man, is one of the discoveries. Solar Substance is the potential of all manifestation, but it has many forms and the radiance within the earth causes a great wealth of material to be made available for man's use. Meditation upon the life-giving values of Solar Substance is a splendid way to open consciousness to its uses.

"Thou shalt not kill" is a fixed law of human life. Lessons in experience have so far not taught man that he cannot kill lest he be killed, but those who break the commandment are not the only ones who suffer. All humanity suffers by the misuse of Principle. Now at this point of consciousness upon our earth plane the crucifixion is imminent. The whole of humanity must carry the cross to Golgotha and die to its evils that it may live again to the good.

Many are now being sent to us for restoration. They are released from their imprisoned bodies but do not know where to go. They see a light and seek us out. Then come the periods of restoration, sometimes long when the body is old and wearied of its burdens, sometimes short when the soul has elevated the body consciousness into the Light. Such as these are quickly transmitted in their Light bodies to a place where their work may be continued. From there they instruct and aid their suffering comrades. Car-loads of humans come in as cattle to the hovels

surrounding us. If they survive that ordeal in the physical body they have to endure even worse. But in the caves where we, and those who are aligned with us, have our being, classes of instruction are now going on. Those who can join us physically do so. Those who cannot are treated in their Solar consciousness until they are able to think for themselves. Many of these are the victims of the recent carnival of horror in Hungary. Many have given up hope and faith seems dead. It is not dead, nor are they. They need only to be revived by the Everlasting Presence of the One Magnificent Demonstrator of Light Eternal. He is with us in radiation and in presence much of the time. A gentle touch of His hand and the being is restored. Frequently they feel His radiations and come to life again to renew their faith, and to transmit their radiations to suffering humanity. Children are most easily quickened. They are so filled with love that they transmit themselves in light forms to help the older ones who are broken in mind and body. Angels of Light, wearing crowns in honour of their service, seek to help us and everywhere around the darkened scene bands of enlightened souls come to help. The heart is often cruelly torn by the vicissitudes of daily life, but where it is filled with the Christ love it cannot be harmed. There is always a way and that Way is to turn to the indwelling One and place the burden upon His shoulders. His love and strength can and will carry it for you.

Many go up and down in the scale of their awareness, balanced sometimes precariously between the two realms of being, longing for the heights, yet dwelling within the depths. This is a part of mortal experience. We cannot conquer by abandoning the life around us, but rather by bringing to it those qualities of being which restore and invigorate. Mortal responses to the Fields of Light are strange. At times the radiations are more than the being, torn beween two worlds, can stand. He feels shattered, with no place in reality. Those of earth, and close to the material manifestation, have no roots, or so it seems. But those who have elected to serve in the Light and Love of Christ are more often weary wanderers on the planes of physical manifestation.

Peace be unto your physical, mental and emotional bodies. They are but channels for the Solar Radiance and as they expand to receive it, they stretch ever upward into Cosmic realities.

We are buoyed by the radiance which has been invoked around us. We also meet the Master face to face and His powers are ours insofar as we can accept them. You too have the same privilege. Make clear the way for that which is to illumine the minds and hearts to still greater giving. One resentful thought

may create disease and unrest within the auric manifestation, for it is alien to the Life Eternal.

While we are in the process of achieving mastery the lessons to be learned more often than not seem unbearable, yet they are a part of our experience in the earth world and when once learned need never be repeated. Beware of accepting *karma* not yours. Each member of any given group must learn to stand alone. Unknowingly they will draw upon you for sustenance, yet there must never be a giving of the forces of the being, each must learn to engender his own energies and to manifest them for the good of others. One should not sustain another who has sufficient understanding to learn to stand alone, neither is it wise to project one's forces toward one who is not ready for them. Each will learn his or her own lessons through experience over many incarnations. We have had to learn ours through great testings and more often than not through experiences seemingly impossible to man. We have probed into the darkened depths of earth itself, and penetrated them by our radiant beams. We claim them not as personal attainments, but rather we acknowledge them once and forever as the reflection of the Christ Mind, the All Knowing Radiation. We draw from the earth, deep within its heart, the matrix of the physical manifestation. Few give recognition to the powers inherent within the material body of the earth. They are hidden there until the time comes when man can find and renew himself with them. They are revealed to all who search with the aim of fulfilling a mission of redemption and restoration.

Many before us have so searched, more will do so, for awareness is creeping into the consciousness of man and he is beginning to know that the plane of his physical existence may indeed become the plane of his heavenly realities. But first must come the cleansing, and it is for this that we work and because of this we suffer disease, disharmony, carry the cross of humanity through the black night of transition. We feel no grief, for did not our Master do the same? What He came to exemplify we came to carry on: thus are we made whole in His sight.

Long ago the Atlanteans, the Aztecs and various tribes that followed them, learned the secrets of manifesting through so-called density. To conquer the air, the earth's atmospheres, is by far easier than to learn to dwell within it. But the Radiances can and do take the Solar Being wherever it desires to be. On them we are transported. In them we live and move and have our being. Because of them a stone may be rolled away from a tomb, a body which has undergone death be restored to life. The Master knows and teaches the mystical laws of Being when

the pupil is ready to surrender the whole of self through the living of the Law.

Few realize just what is now taking place on earth. Changes in every form of life are manifest. Deep within the heart of the earth itself comes the impulse to a greater growth, a fuller life expression. Within the various strata of matter, as it appears below the surface, are elements which are now becoming available for man's use, and which will change the whole of the globe as they become recognized. They have begun a transmutation of the natural forms. Vegetation is fast disappearing on some surfaces to be replaced by mineral content which will transform the living qualities of the earth. In other desert places will come a form of vegetation which will cause them to "bloom like the rose", and will bring to the surface waters of great value in the healing of disease in both man and animal. Mountains will produce minerals of such great value to the life on the planet that the struggle for material wealth will depart. Money will have no value because it will no longer be the medium of exchange.

The Earth's atmospheres are even now rapidly changing, and if war in its most destructive form can be prevented our air or atmosphere will become purified. Exchange between planets of useful information will be possible, for the very work now done in transmission of ideas from one level to another is to stimulate the use of telepathic transmission. This in itself will most rapidly enlighten the minds of men and will cause them to elevate the consciousness more easily into Cosmic levels. All of this will take place as the result of man's desire to banish the evils he has created, and to serve only the good.

At present we are working most diligently with the radiation applied to the mental-physical being of those who have been deported and enslaved. The radiations are injected by a special method into such wanderers between realms and will in time evoke a response so that the soul may continue to manifest through its physical being. In some cases release from the physical takes place and the Soul becomes aware of its faculties and regenerates into active planes of consciousness. We shall attempt to explain this.

The almost unbearable struggle, the physical weakness, combined with a feeling on the part of some patients that the struggle is not worth while, causes a deterioration of both mind and body. In such cases the patient is gently treated by the silvery-blue Ray, wherein the Solar Being is enhanced, but no attempt is made to inject the radio-active radiance. Radio-active radiances are those colour-tone beams which are highly energized

and a specific degree indicated for use in treatment. The silver-blue Radiance may be so activated, but in cases where the patient is largely detached from the physical, the silvery-blue may be used as a releaser rather than an activator of the mental-physical processes. We are attempting to express our findings in your language and it may not be as clear as we would wish it to be. What do you feel, for instance, when you become aware of even an infinitesimal amount of the Love Ray? Is it not warming like sunlight? Quickening, like the flow of quicksilver, soothing, uplifting, sustaining, tranquilizing, each of which quality has a colour tone reflection? The Solar powers may be used to induce whatever state of consciousness is desirable for the being, but he must make the choice. There is never any compulsion.

When the being wishes to depart from the physical shell, we send the tranquilizing, relaxing and releasing radiances within the silver-blue. They also inspire and uplift until the release is made and the soul is free to wing its way to another sphere. It may be seen leaving the body and ascending in flight. In flight it will make contact with the particles of radiation necessary to sustain it until it has found form in the sphere to which it has been directed. There may be no earth memory, or it may be quickly returned, depending entirely upon the use of and receptivity towards the Solar Radiation.

There are times when even the most spiritually minded feel that the body form is without animation, a shell with little besides painful memories and discomfort. When this is the case, usually a step is bing made into the Cosmic realms and the being is preparing for a greater work. It is wise at such times to drop all thought of striving, to relax and release in the Presence and let the knowledge that one is never apart from the Supreme Power infiltrate the whole being.

The use of Colour tone radiation has many functions, among them to restore the magical qualities of Being and thus release them. To learn how to use them to help others is to learn how to live as a Solar Being, aware of the perfection of the Life of Spirit, yet able to step into the depths of hell, as it were, and release those who are prepared to receive the radiations from Above. All men must receive their purification through a purgatorial cleansing. There is no escape from that which has been built by the body of mankind through their thought projections. One may not have committed an especial sin, but if his brother has done so and he seeks to help his brother, he may in turn pay his own *karmic* debt in absolution for that sin. In other words, man pays for all the evils of mankind in one way or another. This is the teaching of the Master Jesus. He showed

us by example how it might be done. What He also taught us was that by the use of the Heavenly Fire, the radiations of the Light, healing could take place instantly and man no longer have to suffer the fires of purification. But only when all men are lifted up.

Our intent is to point the way for the practice of the use of the radiations. We come slowly to learn that there *is a way,* a perfect path which will prevent the reaction of pain from the ills of the body of mankind. We take this path by believing in it and by practising the use of the Radiations. We come to know what Colour Tone means, what the Essence of Being is, that we are natural inheritors of the healing forces, and as we come to mingle our vibrations with them we come to know that all life is a healing force We have but to become one with it and the ills of mind and body fall away into nothingness. *We are the Perfect Body in the Christ of God.*

Many outward manifestations of the Christ and His Kingdom upon the Earth are now being revealed, not only through Messengers of Light, but through those who seem to be earth children and with but little previous preparation for the Light. Sometimes through bodies wracked with pain and suffering the Light descends and the being is made whole. Sometimes in the midst of evil and despair, the being lifts his head and beholds the Christ. Many times in suffering caused by great sacrifice, the being sees within his own vehicle of manifestation the Living Christ and gives thanks that it is so.

Man is becoming attuned to his higher vibrations and is bringing forth the fruit of his attempts to do so in the form of help to those who have not as yet made such attempts. "If I be lifted up I shall draw all men unto me." That statement is now being demonstrated as a truth for all men, not just one. Each by his vibrational response to the radiation uplifts the consciousness. His proximity to the one who receives the vibration matters little. This may be so, or it may be purely a matter of sending, or projecting, the Radiations. There is but one Power, and that Power is constantly winging its way through space. Wherever it is absorbed and activated in a stream of consciousness it elevates, transfigures and transmutes.

Accepting the premise that the Colour Tone radiations are the basic qualities of being, and that as such they are a perfect reflection of such qualities, they can be used and blended into forms of healing power. What more is there to healing the ills of man than the use of the radiations of Pure Being?

Those who have striven to rise above the general consciousness also rise above the astral and are protected by the

descending radiations. As opposed to the astral we have the etheric consciousness which is a blend of man's higher ideals and aspirations according to his ability to interpret the perfect or absolute truth of being. The etheric ascent is a constant expansion and tends to keep the faculties of the being in balance between emotional and mental levels. The more emotional the being, the more receptive he becomes to the astral reflection. Thus often buried deep within his consciousness are forms of illness, impurity, neglect of self, and other deeply disturbing psychoses which need to be eradicated before the individual in question can partake of the etheric thought forms.

When we speak of emotional, we speak of a reponse to vibrational waves. Man may be extremely intellectual and yet be deeply subject to waves of thought from astral levels. He may be mentally geared to forceful thinking, yet if he is open and responsive psychically to disturbing waves of thought, he is not capable of reaching into the sphere of clear, intelligent reasoning, which has its base in fundamental principles of being. It is for this reason that a way of erasing or eradicating the responsiveness to destructive thought forces is sought. Many of your trained hypnotists are aware of this and use their powers constructively to eradicate thought forms of illness, belief in subconscious evils, reflection of astral plane thought forces, which are deeply destructive to the sensitive psychic body of man.

There is much yet to be learned and much to be overcome in the race thought before a correction can be made in the psychic body of man. We are rapidly approaching that point by the injection of radiation throughout the earth's ethers. The radiation corrects and cures automatically, but only if it is received by a healthy consciousness, one that is cleared of past *karmic* influences, purified of erroneous thought habits, and ready to surrender the whole of the self to the higher vibrations. But man cannot attain that point of surrender wholly through his own self-conscious thinking. He must be prepared for it by a cleansing and purifying of his emotional-psychic vehicles. He will then be ready to raise his separate consciousness, and consciousness of separation, and to blend it with the Supernal Consciousness.

Our desire is to bring to you further understanding of our work which is being done by the Overlighting Ones as they perceive the great need. Again the testing point has been reached and the Earth itself is threatened with disaster. This is apparent in many ways and cannot be measured in terms of reports of disaster to separate portions of the Planet, or to individuals or groups of people. These are only a reflection of the long misdirected thought forces of man.

We should like, however, to speak upon a subject which has been causing difference of opinion. The militarist and the run-of-the-mill scientist still claim that no harm has been done by atomic tests; that the fall-out is not sufficient to injure mankind, and so they continue under blind misapprehension of the character of the forces now inplayed by such tests. Man and his earth are in mortal danger from such tests, the shock from which may cause portions of the planet to disappear and may also react upon the emotional-mental fibre of man, demoralising the inner core of his response to earth plane living. This is evident in the increase in mental breakdown through shock to the systems of those who are emotionally sensitive and also in the shock to the responsive nature of mankind as a whole Because the actual fibre of man's being is not given recognition, either by the religions or the scientist, there is little recognition given to the shock to which it is being submitted. But until man is able to build for himself his Body of Light, strong and invincible, he is a creature between planes, so it seems, and is profoundly affected by the etheric condition of his Earth World. It is there that the threat lies, not in what he believes or refuses to believe, but in the actual conditions of his etheric environment which are in turn the result of erroneous thought forms.

Those who overlight know the cure. They know that if a man would accept the concept of a world overlighted by a Supreme Being capable of conceiving only good, would believe that from this Supernal One come the radiations to restore and rebuild, would take to their hearts the love which will cause them to reach out to the very heart of Being, then the earth might be saved from the evil forces now pounding at the fibre of man's being.

We cannot over-emphasise the necessity for acceptance of the God-Consciousness, the Spiritual Substance from which man is formed. Here and now is the time. Here and now the privilege of so serving that a great wave of enlightenment inform the minds of men, uplift their consciousness, opening the petals of the heart to resound to Love and the mind to Light.

(Concluded)

These scripts, Part 1 of which appeared in our Winter 1978 issue and Part 2 in Spring 1979, are published by permission of the Findhorn Foundation, to whom any requests for permission to reprint should be referred. They have also allowed us to quote from AN INTERVIEW WITH PETER CADDY appearing in ONEARTH, Spring 1978:—

". . . The first I heard about the network of light was in 1945 . . . at an American air base in Japan. . . . A rather elderly

woman and I started talking about Tibet and then the Age of Aquarius, the Age of Woman and the Tibetan. She said that she received from the Tibetan. . . . She told me about the network of light. She was the focal point for a group of seven people in Evanston near Chicago in the epicentre of the United States. Their work, under the guidance of the Master DK, had been to locate centres of light throughout the world and to link them up telepathically.

They all had code names and this had been the work. Some had been involved in transmitting telepathically, others were receiving. This was a difficult concept to grasp at first, and I was told to try and express it in my own words, that there was a Being behind me clarifying it for me. I saw the planet with all these points of light linked up in triangles of light and energy, with light flowing between them, all over the planet. . . . Eventually Naomi came to Findhorn to be one of the four-square founders of Findhorn. . . . She had a series of messages from a centre of light down a salt mine in Siberia. . . . It deals with the nature of matter. . . . [*At Findhorn*] *there were four sensitives* [*who*] *would receive and transmit on different levels. Naomi would be on the soul level.*

Q. Did you have to translate [*the material*] *somehow?*

A. No, it comes through the mind, therefore it's in whatever language the receiver understands. It's transferred by symbols."

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A letter from Rilke, dated 9 December, 1920, to Gen-Major v. Sedlakowitz:

> . . . Twenty years ago . . . I stayed for some time in Russia. An understanding which had only been fostered in the most general terms by a reading of Dostoievski's works became incontestably clear to me in that country which was my spiritual home; it can be formulated only with difficulty. Something like this perhaps: the Russian has shown me in so many instances how even an enslavement and a visitation that continually overwhelm all powers of resistance need not necessarily bring about a degeneration of the soul. There exists at least in the soul of the Slav, a degree of submission which deserves the epithet perfect because even under the most massive and annihilating pressures it creates for the soul a secret arena, a fourth dimension in which however grievous conditions become, a new, endless and genuinely independent freedom can now begin.

Selected Letters of Rainer Maria Rilke, 1902-1926, trans. R. F. C. Hull, pp. 313/4. (Macmillan 1946.)

The Power Of The Mind

Initiatic Teaching of the Fraternitié Blanche Universelle

OMRAAM MIKHAËL AIVANHOV

SCIENTISTS stand amazed before their discoveries and inventions; how much more amazing would be the discovery of their own selves, their quintessence, far more priceless than uranium or plutonium. We should all stand in wonder and awe before our own selves: we have been radiating plutonium and uranium for thousands of years, and will go on doing so for another million or so. But like children forever exploring what is around them externally, we never think of looking inside.

In abandoning thinking, meditation, reflection, with which we can put order into our lives, we lose control; we sink slowly backward. Man contains everything within himself, everything that exists between Heaven and Hell, and it depends on him which way he goes. If he wants to be independent and separate from all that is divine, he tends towards Hell, the Hell of disorder and chaos within Avoid listening to the people who tell you your happiness lies outside the spiritual life. Impossible! Listen instead to the Initiate, whose advice is to pray and meditate every day. At the same time, you go on as usual, working and making a living, but you do not omit the only means we have of learning how to live a rich and meaningful life. I see people all the time who work against their own best interests by suppressing the essential thing in life that brings us knowledge, control, ability to make a splendid life for ourselves: the work of the mind. Believe me, dear brothers and sisters, if we begin very young to activate the mind, patiently, tenaciously, we can obtain extraordinary results.

Tons of rock and dirt can be extracted from below the earth without too much difficulty; it is harder to extract what is hidden inside the rock. The work of the mind is also difficult. People think they should obtain instant results from their meditations, and when there are no results, they leave off meditating. Why are they in such a hurry? It takes time to uncover the precious stone, lots and lots of time. You must understand that when you start out on this activity of the mind, you must not stop even if it does not work right away; keep on setting aside at least a few minutes every day in which to meditate, even an hour or two if you can; days would be better yet! a few minutes is not much. What can one realize in a few minutes?

Take one of the poorer countries, almost all arid desert: suddenly, oil is discovered under the land, or natural gas, or

gold, or diamonds. . . . It is the same for us: if the most miserable, disinherited wretch were suddenly to see the truth in what I am saying and begin to make a selection, a distillation of his sorrows and failures, a quintessence of his life, his wisdom would open up for him all the plans of Providence, he would understand, and be able to make his way in the future. Believe me, dear brothers and sisters, by obtaining the quintessence, you become rich, just like the poor country where a diamond mine is discovered: overnight, it becomes one of the richest countries in the world. Even the most rejected and miserable outcast can become king, a millionaire, wise and virtuous as well, if he understands and believes what I am telling you.

We must realize that we have rejected thinking, and thought is what is essential in order to live the divine life. We have to think, concentrate, meditate, contemplate all that is good. People think, but about what? If you stir up a pile of manure, you get a terrible smell. We stir up our inner manure pile and it smells! There is no one who does not think. Even without concentrating man thinks, but not in the right way. I am not suggesting we should learn how to think, we already know how; thought precedes our every act; even the lazy think, but their thoughts drift away like leaves in the wind. Some people think a lot about how to steal and cheat and kill. None of that is really thinking, which is, first of all, to know what to think and how to think about it.

When I say "mind", I mean the instrument we use to approach the divine world, the world of peace and certainty, the world of light. If our thoughts do not bring us nearer to Heaven, they will surely bring us to Hell. Thoughts are linked to both Heaven and Hell, and it is up to us to snatch them away from the powers below and project them upward. If not, we live in Hell, and there, even if you are all dressed up with decorations and invited to sumptuous receptions in your honour, attended by all the top local celebrities, you are in Hell. Whereas if you know how to project your thoughts Heaven-ward, even if you are alone in a corner, you are dizzy with joy, heaven and earth belong to you. Naturally, people will say: "Really, what idiots! What have they got to be so happy about?", but what do you care what people say.

These are actual, physical laws. Man was created by God to choose whether to vibrate in unison with Heaven or with Hell. God does not confine us. When people tell me: "If God exists, He ought to keep people from committing crimes", I answer that they do not know what they are saying, because the grandeur of God is precisely in that He does permit us to be

cutthroats and criminals. Otherwise, we would be mechanical robots, automated dummies, wax figures. Where would be the glory of God if we were not free to choose? Everybody would be exactly alike, and it would be very uninteresting. God said to Himself: "How dull! If they all act the same way and do the same thing all the time, they will bore me to pieces. Let's give them a little leeway". And now He is in the audience, watching the play. Yes, the theatre! "But you are contradicting yourself!" you say. "You have said many times that God pays no attention to what men do". True, He knows ahead of time what we are capable of, so why bother. He knows so well what we are like, He can never be surprised. He knows everything that we are going to do before we do it, and that is why He has taken His hat and moved to higher regions where He is busy with another form of entertainment, leaving us free to hit our heads against the wall.

Let us set this question aside for the moment, because it is growing complicated. What I really want to explain is how important it is never to let a day go by without concentrating on higher things, because then, at that instant, you unleash forces of a superior order, you are in touch with purer regions, upon which you can draw for help and support, for the quintessence. You say: "Is this such an advantage?" It is a tremendous advantage. First of all, your health improves because you stop fighting battles, externally and internally. You are cleansed of all the impure elements, which are replaced by new, spiritual ones. The spirits that live in those higher regions begin to notice you, you are sending up such bright, insistent signals, they must look at you, down there among the earth's shadows. And then, they are obliged to take an interest in you.

Yes, dear brothers and sisters, make a habit of meditation, it is extremely important. I am not suggesting that you live like Yogis, meditating all day long, this is not for you. But to cut yourself off from Heaven only for the sake of amassing a fortune is not the idea either. My best advice to you is this: go ahead and make all the money you can, acquire all the knowledge and have all the friends you want, do anything you wish, but also set aside enough time to obtain the quintessence of life. Because even if you own the whole world, without the quintessence, you will say: "What good is all this to me? It is much too much", and you will be miserable. I see people who have given up everything for the sake of a diploma or a chain of stores or a position of great power and, as they do not know how to work with their minds, they never uncover the quintessence, the only thing that can bring total satisfaction and plenitude.

If you don't have the quintessence, it won't do you any good to own the whole world. Only by thought can you obtain the quintessence. For instance, when you are in trouble or sorrow, when you have lost everything, you still are able to use your mind, you concentrate on sending your thoughts up to Heaven in order to communicate with superior entities above, and things improve. Everything can be restored through prayer and meditation. I know of would-be suicides, in utter despair, who prayed and prayed and penetrated in thought into that other world that is so extraordinary, and they were cured, it was as if they had not gone through their sufferings. They felt renewed and rich and happy. They have found the quintessence.

From: *Complete Works COSMIC MORAL LAWS, Vol. XII, pp. 189-193.*

The Welsh Poet

CAROLINE GLYN

This is the direct account of a dream. I have never met anyone like this in life, nor was I "myself" in the dream. The appearance of the young man was particularly vivid.

I WAS living at home in Cardiff and we had some builders in to do a job of redecoration; it was quite a long job and we got to know the men well: one in particular, a young, tousle-headed fellow. I saw that tousled brown hair so clearly: it stood up in a wild tuft on top, and he had strange blue eyes. They wandered, you could not tell what he was looking at; they had distance in them like a sailor's and gave him the curious appearance of always gazing into some unseen world. But he talked away chattily enough. He told me that when he had saved enough he would quit this job, as he always did, and go off to the mountains of Brecon or Caernarvonshire and live wild, camping, among the animals. He knew the animals all over Wales and especially he loved the deer. He had given many of them names and they came to his call. The great stags loved him most of all, and he would live among them as his friends until his money ran out; then he'd get another job.

One day he brought me a book. How clearly I saw him squatting down beside me, showing it to me, smoothing the pages as he turned them with a characterstic splay-fingered hand movement. I knew that it was his own first book of poems and that this is what he did among the deer: he wrote poetry. These were rather good, as far as I was able to read them, but what struck me much more was the layout and illustrations. It seemed

to me that he had insisted on photographs (taken by a friend) being included of the places where the poems were written, and of the principal beasts who figured in them, with their names in captions. I have since been haunted by the memory of one magnificent stag with spreading antlers whose name (he translated it from the Welsh) was "Archangel".

In the dream he said I could look at the book while he worked, but that he must take it with him that evening as he had no copy and tomorrow he was off to the mountains again. I stood glancing through it, hearing him whistling as he scraped a wall. I turned to the dustjacket and found a paragraph of biography.

With sudden overwhelming awe, I learnt what I had not guessed—that he was blind—and I realized that he was a true bard.

Book Reviews

My Dear Alexias: Letters from Wellesley Tudor Pole to Rosamond Lehmann. (Neville Spearman, £4.95.)

Readers of *Light* will need no introduction to the extraordinary man (who refers to himself throughout these letters in the third person, as if the man the world knew were someone else altogether other and quite unimportant) who left such a mark upon a generation of spiritual seekers. He lived an outer life somewhat in the style of a Buchan hero: a modestly distinguished military career, but always "happening" to be at the right place at the right time when some crucial decision is to be made, then melting into the background again while the rulers of this world put into effect whatever course of action is required. His intervention in this manner saved the life of Abdul Baha, founder of the Bahai sect, and his family—to name but one such episode. As with some nameless Arthurian knight who comes to the rescue and then rides away again, TP's interventions seem always to have been effective in a manner not easy to explain in terms of the politics of this world. He seems always (like the grail-questers) to have been the delegate of some other world or level of reality. The Big Ben Silent Minute, observed probably by millions during the last world-war, may have been a "secret weapon" more effective, even in practical terms, than the atom-bomb whose evil repercussions remain long after its brief effectiveness in conceivably shortening the war.

In these beautiful fragments of his correspondence with Rosamond Lehmann much of his life emerges in fragments, as old men tell casually and unconsecutively of past events; but the

greater interest of the book is, of course, that other level upon which he lived his life. He writes of his work as a member of a secret order of Inner Plane adepti; not that he was a member of a magical Order or anything of that kind, but that he was aware in an altogether unusual degree of events taking place upon this inner level. Some of his companions were in this, some in the other life; and their meetings, consultations and activities were centred in an inner plane college or city (again one thinks of Perceval and the Grail city of Damar). Sometimes the reader has the impression that outer life was incidental to TP's life in the *mundus Imaginalis,* the real world of which this temporal and incorporeal world is only a shadow. His real identity was "there", and his real work also.

Tudor-Pole's relationship with Rosamond Lehmann was deeply significant for both, in both worlds. They "happened" (but on those levels chance is not chance) to meet at a time when the author herself was undergoing a reorientation of her whole being, following the death of her daughter Sally. Tudor-Pole appeared in her life as the initiator, guide, comforter and friend. He did not lecture her—his tone is always gentle, almost remote, but the reader is allowed to share the illumination that seems to have come from him almost unawares. She, on her part, upheld him with her loyal affection, and undertook for him the by no means easy task of putting his books together and seeing them through the toilsome process of publication. He did not question her willingness to do this; and neither did she ever fail him, though often she must have had important work of her own on hand. But the relationship, deeply important as it was to both, seems also itself to have been necessary to plans made on the inner planes. The transmission of knowledge to Rosamond Lehmann surely formed her, in turn, as a willing instrument of the invisible. Perhaps it is this continual sense that the real events are taking place in the inner worlds that gives to this collection of luminous fragments its peculiar light; not easily accounted for by anything so obvious as good writing, or the intrinsic interest (outwardly speaking) of events in themselves; interested as readers must be in the events surrounding the foundation of the Chalice Well Trust, and the sapphire glass chalice itself; another of TP's effective interventions in the course of England's inner-plane history. (He was helped in this traffic between worlds by a most useful and unaccountable fairy, elf or elemental who had a great gift for teleportation of small lost objects.)

As to his controversial readings in the Akashic records of the past, and especially his claims to have met Jesus and some

of his followers in Palestine in a "former incarnation", these seem certainly to have been true in a certain sense; but in what sense? They are undoubtedly true in the sense that he experienced these things on the inner planes, but are they to be taken literally? Rosamond Lehmann seems to think that they are. She seems often to have tried to make him tell her more about former lives; of "who" he was, and who she herself, and certain mutual friends, had "been". He was reserved, refused to be drawn: does it matter? he would say, or is it *necessary* that you should know? He seems to have been as indifferent to explanations as he was to criticisms; naturally enough, since what concerned him was the reality of the experience itself. How easily, for example, he could have explained or corrected the anachronisms in the menu of the Last Supper (guavas, potatoes, rice) but to do so never seems to have crossed his mind, for his visions seem to have taken place in a world not less but more real than this one; a world in which such factual discrepancies do not apply. Many people have speculated *about* such experiences; Tudor Pole seems to have been too concerned with living them to ask or answer questions about the factuality of what he experienced. Swedenborg had the same literalness, and would have known what world it was of which TP is writing when he reports, for example, "I have met Nostradamus, but not here. He is now a member of the College of Heralds (the "inner plane" adepti) and so comes my way at Council meetings". Here however he does for once seem to feel that some explanation is needed, for the passage concludes

> No use looking into the past to identify WTP with this or that historical figure. I come and go, when summoned to do so, but the human race is not my race. I try *hard* to identify myself with human problems, joys and sorrows, when here, with the deepest compassion, but this is not my planet: I am a modest and anonymous ambassador from elsewhere.

We may doubt whether that planet "elsewhere" belongs to outer space or could ever be found, with its inhabitants, by our boring astronomical expeditions.

KATHLEEN RAINE.

Occult Psychology: A Comparison of Jungian Psychology and the modern Qabalah. Alta J. LaDage. (Llewellyn Publications, St. Paul, Ma. 55164, U.S.A., $10)

Ms. LaDage's task is to compare Jung's teaching with the Qabalah, a formidable task since clearly a number of very different levels of consciousness have to be accommodated to form the picture. She has clearly had an esoteric training, and writes with engaging detachment, with humorous asides and without self-

importance. She cuts a Gordian knot by declaring her book intuitive rather than scientific, and to be studied through a similar quality in the reader. She finds it wise to leave veils over much on the Qabalistic side. Clearly she is right, though it makes for some tantalising passages; this intention makes it difficult to produce static intellectual correlations, nor would she wish to do so. Reading in the way she suggests certainly stirs the intuition, but without intending to be unnecessarily enigmatic, she leaves more work to the reader than most will be able to perform. Some will find it fragmentary, even confusing, but Ms. LaDage really has things to impart. She equates for instance the Collective Unconscious with the astral world, and says this enables continued evil thinking by a criminal after death to emerge into the consciousness of any living person. This is characteristic of insights which it is not her purpose to develop too far. A well worth while book for those to whom neither of her fields are entirely unfamiliar.

PAUL BEARD.

At The Hour of Death. Karlis Osis and Erlendur Haraldsson. (Avon Books. U.S.A., $3.95.)

At first sight, few things could be less susceptible to objective assessment than accounts spoken by the dying of their visions of persons or places not visible to others. Nevertheless a serious attempt is made here to reach such an assessment by means of a statistical analysis, arising from 1708 completed questionnaires which furnished 877 cases, all reported by doctors and nurses in two contrasting cultures, those of the U.S.A. and India. The authors painstakingly concern themselves with every possible explanation of such visions. They consider how far they can be due to non-veridical hallucinations arising from the patient's medical condition, or to fantasy expectations based on the religions of their culture, or due to bias or biases detectable in the researchers' own backgrounds and suppositions. The results are stated with caution equal to that used in the experimental design: that no positive conclusion can yet be reached, but that visions point in favour of the survival hypothesis. It is impressive that all observations came from doctors or nurses, used to a clinical approach, but the accounts thereby necessarily lose something of fullness and vividness, as well as from the extreme compression needed to keep the book to a reasonable length; this is inescapable.

As in most studies based on statistical assessment, some impoverishment of the basic material is the price paid for the objectivity the studies seek to produce. Full narrations to bedside

relatives close to the patient are highly likely to add extra force and richness, to be found also when patients survive to write their own accounts later. Depth of emotional urgency is then found, which if enough of these field observations could be collected over a period of time and from other parts of the world, might provide material for a deeper objectivity than the statistical method permits. Meanwhile, the authors are to be congratulated on a valuable and patently honest piece of work.

PAUL BEARD.

Voices from the Gods: Speaking with Tongues. David Christie-Murray. (Routledge & Kegan Paul, £6.95.)

Not an easy book to read: it is rather like a landscape packed with minutiae but with few landmarks on which to focus the attention and no travellers to lead us from point to point. The author prefaces it as "a one-volume alternative to the collecting of a not-inconsiderable library" and traces threads of paranormal voice phenomena through human history from Herodotus in the 5th Century B.C. to a television experience in December 1977. I found myself wondering about the value of trying to distinguish "glossolalia" from "xenolalia" which is defined as "paranormal speaking in allegedly recognisable foreign languages", particularly as the only possible evidences of xenolalia are rejected on the grounds of probable cryptomnesia. Even the most dramatic experience of Pentecost itself when foreigners visiting Jerusalem heard the apostles speaking in their own languages could have been due to cryptomnesia on the part of the apostles who may have thought that they were divinely inspired to speak in foreign languages hitherto unknown to them, but were actually using languages that they had "subconsciously absorbed" in the course of hearing them spoken around them.

Dr. W. J. Samarin, Professor of Linguistics at the University of Toronto, is quoted as suggesting that "all glossolalia is a single phenomenon of linguistic "regression" whose basic component is a stream of speech produced unconsciously with early acquired rules of phonotion" (page 180). The medical cases presented "seem to show that language known or even subconsciously heard, once absorbed into the brain in any way, becomes part of its permanent furniture. Under conditions of sufficient impetus, such as danger, breakdown of control and inhibitions, or the temporary deterioration of more recent 'layers' of the personality, due to physical or mental illness, these languages can burst out in surprising fluency" (page 163). Only one piece of evidence of xenolalia remains unexplained to the sceptical author who "is *given pause* by such phenomena as those

of Patience Worth" whose case receives three whole pages in this densely packed catalogue of cases. Patience Worth communicated through Mrs. Pearl Curran in the early part of this century and used a form of archaic English that her medium could not possibly have heard before.

As someone who has experienced the gift of tongues, I found it strange to be linking glossolalia with the quite different personal experience of psychic awareness, of what the author calls "spiritualism". The one was a pouring over me of a stream of joy, peace, healing, praise which was also felt by others around me in much the same way as the author's Mrs. Smith "communicated a feeling of joy which expressed itself for me as a bubble of delight rising from my solar plexus and bursting in laughter of happiness and pleasure" even in the TV recording studio (p. 255). The other, psychic, experiences have been concentrated, intense, a disciplined listening for the quiet whisper, the brave readiness to let another speak through me—often with a sad and plaintive message. The author claims that "the spirit controls of mediums can all be explained as subconscious personifications or dissociated personalities combined with extrasensory ability in some instances" (page 242). I found that a challenge and a somewhat disturbing one; which is why I had to read this book.

It is the book of a master, a schoolmaster, who insists that we shall think and study. He concludes: "Only one thing is sure: much more has to be made certain before the whole truth can be known about the voices from the gods". He has given us an excellent launching pad into this study with the panorama of his book, its detailed index, its notes and its comprehensive bibliography. However I must confess that I was glad when a quotation from M. T. Kelsey let me return to a believer's point of view: "Speaking with tongues . . . is one evidence of the Spirit of God working in the unconscious and bringing one to a new wholeness" (page 209).

ALAN WHITTLE.

A Guidebook to ESP and Psychic Wonders. Katherine Fair Donnelly. (David McKay Company Inc., New York, $9.95.)

The author has spent three years working on this book. As a person with mediumistic gifts, she has had a sound background in the subject and she has set about researching and writing this book in a most methodical manner, meeting and questioning various leading figures including Eileen Garrett, and much later, Paul Beard, Dr. Alex Tanous, Dr. Karlis Osis, Olga Worrall, Ruby Yeatman and Dr. Laurence LeShan.

Her reports seem careful and balanced, taking the reader first through her own experiences, her studies of and evidence for Telepathy, Precognition, Clairvoyance, Psychometry, Psychokinesis and Synchronicity (which is somewhat outside the group the others belong to). From here Mrs. Donnelly goes on to the spiritual aspects, as opposed to ESP; to the mediums she has met, and discusses their controls; ghosts, spirits and poltergeists; advises on séances, then writes on Life after Life, Survival, Automatic Writing, Dreams, and Reincarnation—this last thorny subject is handled well, coming down on the pro rather than contra side of the fence. This most interesting book ends with a Bibliography, a useful additional reading list from Ruby Yeatman (publishers' names would have helped), a list of addresses for psychic information, including the College of Psychic Studies, and a good index.

COLIN P. SMYTHE.

Needles of Stone by Tom Graves, reviewed in our Spring issue, is published by Turnstone Books at £4.95.

The author of "Kundalini: Yoga for the West," Swami Sivananda Radha is best known throughout North America as "Swami Radha", rather than by the name "Swami Sivananda", which was used in our review in the same issue.—*Ed.*

RUBY YEATMAN

(Obit. 12 April, 1979)

Ruby Yeatman gave so many years of true service to the College of Psychic Studies that to a number of members the College *was* Ruby. They would become members and help things along because of their debt of gratitude to her. When I first joined, she was still the Librarian, a task which suited her very well because of her own love of reading. She used her experience to bring book after book to the attention of new members, her sympathy enabling her to see much of their particular intellectual and emotional needs. This wholly genuine sympathy and the enthusiasm and cordiality which acompanied it made Ruby a magnet, often enabling many to feel that a subject so often approached with scorn or mistrust had much more to offer to intelligent people than they had first supposed.

When Ruby passed from librarianship and receptionist to the task of General Secretary, and, later, Principal, she continued of course to exhibit the same qualities of enthuiasm, integrity and what can rightly be called brotherly love. Her new role involved

the duty of planning the lecture programmes, this at a time when the College could not have been lower in funds. She also of course assumed a fuller part in the assessing of mediumship, and in keeping happy these ultra-sensitve beings who worked at the College. She would protect them where she could from prejudiced criticisms and unreasoning anger, which newcomers sometimes express, or from occasional visitors who came for help from sensitives but with an underlying attitude which effectively prevented them from obtaining it. I remember one such episode, where two clients had come a fifty mile journey, and though they were themselves very much at fault in their dissatisfaction, this did not prevent Ruby subsequently refunding their fares out of her own slender pocket. She did this because she cared deeply about the reputation of the College.

At a time when she was undergoing prolonged ill health, I observed, unknown to her, that for her to mount each of the few steps up the porch represented a dire struggle. But it was not for Ruby to stay off work. I formed then a high opinion of her courage and persistence, derived no doubt from her military ancestors.

After Ruby had retired to live by the sea, her care for the College persisted unchanged, and she carried on a substantial correspondence, always with its well-being in mind, with former and present members who still liked to ask for the help her wide knowledge and sympathy enabled her to give. She gave, for instance, substantial help to Katy Donnelly, who was writing a book in America, and a number of quotations from Ruby's views appear in "The Guidebook to ESP and Psychic Wonders" *

Ruby's work was always thorough, consistent and whole-hearted, and few organisations have enjoyed a better servant than she made of herself over a period of thirty years and more.

PAUL BEARD.

**(See Book Reviews.—Ed.)*

"Everything That Lives Is Holy"

KATHLEEN RAINE

THESE words, repeated by Blake in more than one context, contain the essence of his prophetic message. In itself this happy phrase seems a spontaneous expression of simple delight by a mystical poet, once thought to be either an untutored innocent or an occasionally inspired madman. But Blake, although in his Songs he can speak with simplicity to the heart of childhood, wrestled, with all the power of his great intellect, with the

fundamental questions and arguments of philosophy, challenging the culture heroes of Western civilization in his Prophecies, which challenge the very premises upon which modern Western civilization rests. Yet he knew that he would prevail; for "Truth can never be told so as to be understood, and not be believ'd".

Of course profound things are simple too, and any child can respond to the voice of life itself in the lines

Arise, you little glancing wings, and sing your infant joys!
Arise and drink your bliss!
For every thing that lives is holy; for the source of life
Descends to be a weeping babe. . . .

Blake is saying that everything that lives is holy because God is incarnate in every life: a great and simple affirmation: but even by those who in a civilization dominated by materialism might still be willing to believe, all but incomprehensible. The words are incredible, indeed quite meaningless, to those under the domination of popular atheist humanism.

Certainly it is not the view of science, in Blake's century or in our own, nor even of all professed Christians; for the churches, then as now, are only too ready to capitulate to materialist science. Deism, or as Blake more often calls it, "natural religion", accepted the scientists' account of the "laws of nature" which operate like a great piece of clockwork; "the Mills of Satan" Blake calls this mechanistic model of the universe. There have been more recent models but the underlying assumption is the same—that the universe operates through natural causes, and that God, unless for a few questionable and arbitrary interventions called "miracles", takes no part in its operation. This remote creator Blake contemptuously calls "Newton's Pantocrator, weaving the Woof of Locke"—Newton whose account of the universe and its laws so overawed his age, and Locke, the philosopher who taught that all knowledge comes through the bodily senses. "To mortals thy mills seem everything", Blake adds; yet he himself calls natural religion an "impossible absurdity". Newton was a devout Deist but Blake saw clearly that his model of a self-contained universe operating by natural law allows no place for the living God who is present "in the lowest effects as well as in the highest causes". Blake held the view common to all spiritual traditions that the natural world depends for its apparent existence upon causes beyond itself: . . . every Natural Effect has a Spiritual Cause and not a Natural; for a Natural Cause only seems: it is a Delusion.

Not surprisingly as science gained ground the churches lost confidence; but Blake saw that the mistake of the churches lay in ever having accepted the premises of science in the first place,

since by doing so they opened the way to atheist materialism. For to Blake atheism and materialism are the same thing; materialism *is* atheism, and the belief in a material universe such as the scientists describe is already atheism no matter what "faith" in "another world" piety may cling to. For such faith is a mistaken faith, and Blake has nothing but scorn for the belief to which the churches did, however, long continue to cling, that

. . . an Eternal life awaits the worms of sixty winters
In an allegorical abode where Existence hath never come.

Blake describes the god of the Deists as a self-delusion of the "mortal worm", "a shadow from his wearied intellect". No longer believing in any God at all the modern materialist might still address an impersonal universe in the abject words Blake puts into the mouth of the Giant Albion (the English national being) under the domination of Bacon, Newton and Locke, and the other culture-heroes of science:

O I am nothing when I enter into judgment with thee.
If thou withdraw thy breath I die and vanish into Hades.
If thou dost lay thy hand upon me, behold I am silent;
If thou withhold thine hand, I perish like a fallen leaf.
O I am nothing, and to nothing must return again.

"Matter" as conceived by the materialist cannot in any sense be called "holy". It possesses only quantifiable properties: it can be weighed, measured, numbered, analysed and recombined. All manner of mathematical and geometrical forms and formulae can be discovered in a material universe; some scientists would go so far as to call the structure of matter "beautiful": but to do so is to go beyond the terms of science itself and to bring in value-judgments which from a strictly scientific point of view would be called "subjective" (which to a scientist means unreal), irrelevant to the only kind of knowledge it is possible to have of a material order. In a world of matter even human beings lose all but their quantifiable aspect and themselves become

. . . Shapeless Rocks
Retaining only Satan's Mathematic Holiness, Length,
Bredth and Highth
Calling the Human Imagination, which is the Divine Vision
and Fruition,
In which Man liveth eternally, madness and blasphemy against
Its own Qualities. . . .

So material science ever tries to impose its own identification of "reality" with the quantifiable upon living experience, which seems to this mentality irrelevant and subjective; as Blake says "blasphemy" against the objective standards of science. Even life and consciousness science seeks to quantify; claiming for

example to have discovered something about the nature of life in observing how chromosomes are arranged in a double spiral structure. Astonishing numbers of people seem to see no distinction betwen the mind—a term that describes consciousness —and "the brain", a bodily organ that serves the mind in the same way as do other organs of the body.

If the opinion of the materialists is to be accepted, man is an animal whose existence is brief; the soul—if we are to use the word—is an epiphenomenon of matter; consciousness, a product of the brain which is a special kind of computer (a view at present very widely held); human behaviour, a matter of reflexes and habits which can be implanted or (this view also is prevalent) removed, by "brainwashing", at the will of the government under which we live. The higher mode of being (according to the materialist philosophy) is in every case explained in terms of the lower consciousness, as a kind of electrical discharge, life as chemistry, and so on down until with the old *fiat lux,* the mechanistic philosophy is brought to a standstill, and it begins to look as though the universe might after all prove to be a mental phenomenon, something to do with numbers, or a kind of waking dream. However, it is only the scientists themselves who are as yet aware of the brink on which materialism stands, with the dissolution of the kind of terra firma there used to be when scientific materialism was young; that stone Dr. Johnson so complacently kicked, to disprove Berkeley; or those myriads of billiard balls in continuous rapid motion, which I am old enough to remember, before "the splitting of the atom".

But as the scientific operation of quantifying invades ever new areas of the minute structure of matter (nature's "labyrinths" Blake calls them) and the chemical processes of organisms we call "living", so does the mystery of life withdraw itself. There is no point at which measurement reaches the distinct order of reality to which "life" belongs. Science assumes continuity of degree where there is in reality difference in kind. If any Christians ever did hold an opinion so contrary to the teaching of the Gospel (where is it said that the Kingdom of Heaven is within), as that the heavens and hells are regions to be found above the clouds and in the bowels of the earth, such a notion the scientists may pride themselves on having amply disproved. One does not know whether to marvel more at the stupidity of those whose faith is shaken by astronauts' reports on outer space, or that of the materialists who fancy that they have disproved anything whatever about mental regions by exploring physical space. It is in the nature of things impossible to convert a feeling into a measurement, an idea into a chemical change in a brain-cell,

consciousness to the categories of time and space, weight and measure.

Blake saw those under the domination of the materialist philosophy as like the prisoners of Plato's cave who see only the shadows of things. Plato describes the prisoners in his cave as having their legs and necks tied up from childhood, and prevented by those bonds from turning their heads. They watch the shadows cast on the wall of the cave in front of them and take these shadows for realities. In this shadow-show honours and prizes are given among the prisoners to one another for those who are quickest to make out the shadows as they pass and best able to remember their customary order and sequence, and which come together, and so are the most successful in guessing what is to come. This describes very well the kind of materialism that observes and records the phenomena but imagines that it sees causes where we are seeing only effects. For Blake the material body is that cave in which we are fettered and unable to turn towards the source of light. In a horrific passage several times repeated in his prophecies—for Blake attached great importance to making himself understood in this—he describes the so-called "binding of Urizen" (who is human reason) within the physical structure of the five senses. Man, according to Locke, is only "a natural organ subject to sense"; but to Blake the senses are only the "five windows" that light the "caverned man", Plato's prisoner. The "binding"—Blake is thinking of Plato's bonds—follows the sequence of the seven Biblical days of creation. This creation is not the glorious coming into being of existence from nothing, but the imprisoning of "eternals" within the world of generation, "the Time and Space fixed by the Corporeal Vegetative Eye". This world is the "abyss" of externality as it appears to those who believe, as did Locke and as do our more recent behaviourists, that all knowledge comes to us through the physical body which takes impressions from an external material universe. But Blake believed that it is by the "shrinking" of our "immortal organs" (as he calls them) that we come into such a state of existence. Thus do immortal spirits become mortal worms. He describes the shrinking of these immortals—who are ourselves:

> Six days they shrunk up from existence
> And on the seventh day they rested,
> And they blessed the seventh day, in sick hope,
> And forgot their eternal life.

The "seventh day" sets a merciful limit to the "contraction" into a mortal worm, and to the "opacity" of our senses to the light of the universe. Identifying himself with his natural body

man has become "a little grovelling root outside himself", and according to Blake it is we ourselves who have thus narrowed our consciousness by turning from imaginative vision to rational demonstration: "For man has closed himself up, till he sees all things thro' narrow chinks of his cavern". Meanwhile those "chinks"—the five senses—are "the chief inlets of Soul in this age". They are all that is left to humanity in the strait-jacket of materialism which prevents us from experiencing "the infinite in all things".

Blake describes with compassion the state of these caverned men:

Ah! weak and wide astray! Ah shut in narrow doleful form.
Creeping in reptile flesh upon the bosom of the ground!
The Eye of Man a little narrow orb, clos'd up and dark,
Scarcely beholding the great light, conversing with the Void;
The Ear a little shell, in small volutions shutting out
All melodies and comprehending only Discord and Harmony;

Discord and harmony because these can be demonstrated scientifically, whereas melody speaks to the imagination. And Blake asks:

Can such an Eye judge of the stars? and looking thro' its tubes
Measure the sunny rays that point their spears on Udanadan?
Can such an Ear, fill'd with the vapours of the yawning pit,
Judge of the pure melodious harp struck by a hand divine?
Can such clos'd nostrils feel a joy? or tell of autumn fruits
When grapes and figs burst their coverings to the joyful air?

But have we not all listened to the voice of the materialist philosophy persuading us that man is no more than his mortal frame:

I am your National Power, O Albion, and that Human Form
You call Divine is but a Worm seventy inches long
That creeps in a night and is dried in the morning sun,
In fortuitous concourse of memorys accumulated and lost.
It plows the Earth in its own conceit, it overwhelms the Hills
Beneath its winding labyrinths, till a stone of the brook
Stops it in midst of its pride among its hills and rivers.

Our great cities, of which materialist civilization is so proud, are only worm-casts thrown up by the worms of sixty winters; our experts responsible for these technological marvels are as vulnerable as Goliath to the sling-stone of David the poet-king. All their knowledge is extraneous knowledge, "accumulated and lost", of which we may leave records which in their turn can be fed into new brains as into computers, to perish once more. The logical conclusion of such a philosophy is that a machine can store such records more efficiently than can a human brain.

Unless indeed it proves possible to use pickled brains; which I thought was a science-fiction nightmare of C. S. Lewis's until one day I heard some such possibility discussed on the radio.

Plato goes on to describe what will happen when every one of the cave-dwellers is taken out of his bonds and lifted perforce into the light of the real world. At first the light of the sun will dazzle him, so that he cannot give any clear account to his fellow-prisoners of what he has seen. They will very naturally think he is mad; as indeed Blake is sometimes even now described by those whose norm is received opinion. If the released prisoner persists in telling them about a world beyond their cave and makes determined efforts to enlighten them, he will be considered subversive, and they will probably kill him; as happened to Socrates himself.

I used to wonder, when these things were less clear to me—and it is chiefly through Blake that they have become clearer—just what Plato did mean when he wrote of the earth as a cave hollowed out of the universe. Materialist theorists have their own version to offer, of a supposedly primitive astronomy, with the stars as holes in the revolving sphere of the heavens, and so on. But with greater understanding we may perhaps read the parable differently. The world is not a cave in outer space, but space itself is a "cave" within another order of reality. One could more truly say that outer space is a cave in inner space. Or so Blake understood it. While our materialist civilization devotes its energies to the exploration of outer space, Blake's prophetic vocation was the re-opening of inner space—spaces of consciousness. He wrote:

I rest not from my great task
To open the Eternal Worlds, to open the immortal Eyes
Of Man inwards into the Worlds of Thought, into Eternity
Ever expanding in the Bosom of God, the Human Imagination.

According to tradition there are four worlds. So Plato and his successors held, and so do virtually all the branches of the *Sophia Perennis,* including the Jewish mystical tradition of the Cabbala, which was also known to Blake. The world of the senses is but the lowest of these four worlds, as Blake was well aware.

Now I a fourfold vision see,
And a fourfold vision is given to me;
'Tis fourfold in my supreme delight,
And threefold in soft Beulah's night,
And twofold always; May God us keep
From Single vision and Newton's sleep!

Blake did not claim to possess some faculty, some extra-

sensory gift that few others possess. There is all the difference in the world between those who are interested in the fringe phenomena of so-called "supernature", and visionaries. Visionaries like Plato and Plotinus, like William Blake, call in question not the fringes and frontiers of the material world, but its foundations, the premises of materialism. Many now engaged in psychical research expect to discover that "supernature" is an externsion of "nature" and look forward to the day when science will extend the kingdom of weights and measures into the world of telepathy, precognition and the rest. Just as electricity remained long undiscovered but is now perfectly familiar and no longer very interesting, so it will be with the "as yet" undiscovered natural laws which will account for such things. Probably much will be discovered on these lines.

Indeed Blake foresaw it all when he addressed to Locke his tractate against "natural religion". He sets out the argument, using as his starting point Locke's belief that:

Man has no notion of moral fitness but from Education.

Naturally he is only a natural organ subject to sense. This he proceeds to develop:

(1) Man cannot naturally Perceive but through his natural or bodily organs.
(2) Man by his reasoning power can only compare and judge of what he has already perceived.
(3) From a perception of only 3 senses or 3 elements none could deduce a fourth or fifth.
(4) None could have other than natural or organic thoughts if he had none but organic perceptions.
(5) Man's desires are limited by his perceptions, none can desire what he has not perceiv'd.
(6) The desires and perceptions of man, untaught by any thing but organs of sense, must be limited to objects of sense.

Since this manifestly is not so, Blake concludes:

(1) Man's perceptions are not bounded by organs of perception; . . .
(6) If any could desire what he is incapable of possessing, despair must be his eternal lot.
(7) The desire of Man being Infinite, the possession is Infinite and himself Infinite.

Original as was Blake's fiery vision, his capacity for arriving at the source and centre of any system of ideas as if on wings, he was, in his answers to the mechanical and experimental scientists, drawing upon a body of philosophic thought both consistent and comprehensive; Blake's argument is grounded in the Platonic tradition of which Berkeley had been the most famous English

exponent, but not the only one known to Blake. In the third of his Tractates, Blake uses the phrase "The true man", saying that "The Poetic Genius is the true man"—and not Locke's passively conditional "natural organ subject to sense". Blake continues his argument.

> Reason, or the ratio of all that we have already known, is not the same that it shall be when we know no more.

But

> If the many become the same as the few when possessed, More! More! is the cry of a mistaken soul; less than All cannot satisfy Man.

'More! More!" is the cry of all those engaged in scientific research; who yet must have always at heart the fear that Blake may be right when he says

> The bounded is loathed by its possessor. The same dull round, even of a universe, would soon become a mill with complicated wheels.

Blake sweeps aside all Locke's arguments about additional senses or new discoveries. To Blake all these would have been perfectly irrelevant; as they would to Plato, or to the metaphysical tradition in any form. For those who see "the infinite in all things" there is no need to cry "More! More!" The prophets of the perennial wisdom, including Blake himself, have at all times taught that we live in a world of spirit, both here and hereafter. Blake's fourfold vision has nothing to do with extra-sensory perception. The vision of which he speaks is the ability to see the real nature of the things that are before our eyes, of the people we know and meet here and now, in this world, of all creation, of one another, and of ourselves. It is not some other world, but this world that is not as the materialists suppose; a fact which many scientists would be the first to admit since they best know how little resemblance there is between the insubstantial forces they measure and call "matter" and the appearance of things as we see them before our eyes. They are incommensurable; there is no common measure by which the one can be compared with the other. What we see and hear and touch is an experience of consciousness. Whatever the rarified invisible energies measured by science may be is neither here nor there: the world we actually live in is not a world that can be measured or described at all in terms of quantity. It is, in Blake's words, a world of "vision". It is not that science has not "as yet" explored the whole of nature, what is at issue is something more far-reaching, more fundamental. It is that science, for all its usefulness as a description of appearances, is valueless as an account of the experience of perceiving. Blake was the reverse of other worldly.

To a clergyman who had objected to his paintings as being too "visionary", Blake in his indignation wrote one of his wonderful letters:

> I feel that a Man may be happy in This World. And I know that This World Is a World of Imagination and Vision. I see everything I paint in this world, but everybody does not see alike. To the eyes of a miser a guinea is more beautiful than the sun, and a bag worn with the use of money has more beautiful proportions than a vine filled with grapes. The tree which moves some to tears of joy is in the eyes of others only a green thing that stands in the way. Some see Nature all ridicule and deformity, and by these I shall not regulate my proportions; and some scarce see Nature at all. But to the eyes of the man of imagination, Nature is imagination itself.

But is Blake really saying anything more than we all know, that what we see about us is coloured by our moods, or is seen subjectively? Do we not after all see the same world whatever we may think about what we see? He means very much more than this. When he says that this world is all the continued Vision of Imagination he is not merely giving expression to poetic enthusiasm: he means exactly what he says; for according to Blake reality is what we experience. Locke's philosophy of the five senses creates a world outside the perceiving mind; the concept of "matter" makes a separation between mind and its object which, as Blake understood, brings into apparent existence a universe devoid of life. The mind of the "ratio" thus creates a finite world, "outside existence", as Blake says.

To the mortal worm, to the dweller in the Cave, "reality" appears to be a limitless universe external to ourselves, in which we are ourselves infinitesimal and insignificant particles. This universe can be weighed and measured and catalogued but it remains other, it is lifeless. If other living creatures inhabit this universe we can presume that they are living and conscious beings by deduction only. Insofar as they are in that external world they are to us objects; even we ourselves are objects, like the rest. But if all that we behold exists, as Blake understood, in the human imagination, then their nature is not in space and time but in life; not finite but infinite and eternal; since space and time are conditions only of a material universe. "He who sees the Infinite in all things, sees God. He who sees the Ratio only, sees himself only".

Blake sees man under the dominance of materialism as living in a "dismal void" a "soul-shuddering vacuum", in "horrid bottomless vacuity falling, falling, falling", in "the horrible abyss", "the Void Outside of Existence, which if entered into

becomes a Womb". Material existence is "the Sea of Time and Space", threatening and inhuman. Many live in such a world, since "what seems to Be, Is, To those to whom It seems to be". The immensity of space is "Limited to those without, but Infinite to those within".

But material space—outer space—comes to seem infinite, Blake argues, because "it shrinks the Organs of Life till they become Finite and itself seems Infinite". Blake believed that all we see and experience is "vision" in the most literal sense; our world exists in the very experience of beholding it:

> For all are Men in Eternity, Rivers, Mountains, Cities, Villages,
> All are Human, and when you enter into their Bosoms you walk
> In Heavens and Earths, as in your own Bosom you bear your Heaven
> And Earth and all you behold; tho' it appears Without, it is Within,
> In your Imagination, of which this world of Mortality is but a Shadow.

It was Blake's lifelong task, at which he laboured against the incomprehension of his age and ours, to make us understand that mind is not in space, but all spaces in mind. And (as he had probably read in the *Hermetica*) "nothing is more capacious than the incorporeal"—that is, mind itself.

That the world we perceive exists in the mind that perceives it would seem self-evident to Hindu or Buddhist; as also to Berkeley to whom Blake was much indebted, and to the Platonic tradition. It is the essence of the nature-poetry of the Old Testament, and especially of the Book of Job, that Blake knew so well, in which Behemoth and Leviathan and all the creatures of earth are presented not as products of "nature" but as immediately and continually created by God.

Since Blake held that "All Things Exist in the Human Imagination", Imagination is the "All" which can satisfy man, in contrast with the "More! More!" of the world of quantity. We each carry within us our whole and boundless world; "although it appears without it is within". And Blake appeals to tradition, addressing himself to the Jews and the mystical tradition of Adam Kadmon:

> You have a tradition, that Man anciently contain'd in his mighty limbs all things in Heaven and Earth: this you received from the Druids.
> "But now the Starry Heavens are fled from the mighty limbs of Albion".

The "starry heavens" is a clear allusion to Newton's "telescopic astronomic heavens"; and the "Druids" to a universal

tradition of which the Jewish mystical tradition is only one branch.

Every man is at the centre of his own living universe; not in the sense that every man lives in a world of his own, but that the universal Imagination, which Blake calls the "Divine Body", is present in and to every individual; according to the traditional teaching that God's centre is everywhere, his circumference nowhere. In *Milton* Blake describes the earthly paradise—the "garden on a mount"—given to each of us, as it was given to Adam; a world wholly our own, wholly ours;

The Sky is an immortal Tent built by the Sons of Los:
And every Space that a Man views around his dwelling-place
Standing on his own roof or in his garden on a mount
Of twenty-five cubits in height, such space is his Universe.

But is this after all anything more than a philosopher's dispute about words? Yes it is; because existence in the human imagination, or in the Imagination of God, is living existence; different in kind from the quantitative existence of supposedly material objects in natural space. The difference is between the living and the lifeless. The world of solid matter outside mind or thought is a "rocky World of cruel destiny, Rocks piled on rocks reaching to the stars, stretching from pole to pole". When the creatures are conceived of as existing in that outer space and as part of it they seem lifeless and remote, they "wander away" from man:

They send the Dove and Raven and in vain the Serpent over
the mountains
And in vain the Eagle and Lion over the four-fold wilderness:
(four-fold because each of our four "worlds" of life has
become a desert)
They return not, but build a habitation separate from Man.
The Sun forgets his course like a drunken man; he hesitates
Upon the Cheseldon hills, thinking to sleep on the Severn
In vain: he is hurried afar into an unknown night.

The sun of daily experience, the sun that rises over the eastern hills of every man's "garden on a mount" and sets in our own west, "forgets his course" because abstract Newtonian astronomy has plotted for the sun a quite different course through outer space. When the sun is "upon the Cheseldon hills"—or on whatever hills bound our "flat earth"—he "hesitates", because the "globes rolling through voidness" know nothing of sunrise or sunset and their glory: there is no "sleep" for the setting sun as it is "hurried afar unto an unknown night" of astronomic, not of human, existence. And so with the moon, and

The Stars flee remote: the heaven is iron, the earth is sulphur,

And all the mountains and hills shrink up like a withering gourd.

—the gourd that Jonah the Prophet grieved for. They "shrink up from existence", and have no place but in "the void outside existence", nothing is any longer unique, no longer an identity, but only a position or a motion in abstract space. One would think that Blake had foreseen our own time, when mankind, like the rest of nature, has been quantified when he wrote in a letter to George Cumberland (12 April, 1827) that "the majority of Englishmen are fond of the Indefinite which they measure by Newton's Doctrine of the Fluxions of an Atom" Whatever exists, Blake goes on to say,

> "is Itself and Not Intermeasurable with or by any Thing Else. Such is Job, but since the French Revolution Englishmen are all Intermeasurable one by other, certainly a happy state of agreement, with which I for one do not agree".

(The French Revolution had replaced God by the Goddess Reason.) And Blake repeats his prayer against "single vision" when he writes

> God keep me . . . from Supposing Up and Down to be the same thing as all Experimentalists must suppose.

With sorrrow he contrasted the world of quantity with the world of life:

> . . . A Rock, a Cloud, a Mountain
> Were not now Vocal as in Climes of happy Eternity
> Where the lamb replies to the infant voice, and the lion to man of years,
> Giving them Sweet Instructions, where the Cloud, the River and the Field
> Talk with the husbandman and shepherd. . . .

In place of that dismal "void Outside of Existence" Blake offers us a universe living with our own life in which "Everything is human, mighty, sublime!" His demonstration of the fallacy of materialism covers scores of pages of forceful argument, of persuasive oratory, of luminous depictions of the world as it appears to the eye of the imagination.

> Mental Things are alone Real; what is call'd Corporeal, Nobody knows of its Dwelling Place: it is in Fallacy, and its Existence an Imposture. Where is the Existence Out of Mind or Thought? Where is it but in the Mind of a Fool?

Blake's symbols of eternity are never the vast, but always the minute; for eternity is not in space, and the minute is the best symbol of that which has no dimension but only being: the flowers of the wild thyme and the meadowsweet, the tiny fly and the dancing midges, the small lark whose song fills our hearts.

Those infinite inner worlds he contrasts with the world of awe-inspiring vastnesses of "outer space", a world not infinite but merely gigantic.

The form of the "mortal worm" was taken on by God himself; God "is become a worm that he may nourish the weak". When Blake wrote in the passage from which the title of this lecture is taken that "the source of life descends to become a weeping babe" he is affirming that the one God is the life of all his creatures. And he throws his defiance at Locke and all those who seek to belittle man because we are the least and weakest of creatures:

If thou chuse to elect a worm it shall remove the mountains.

Finite in size the worm is infinite in existence. Of the "mind of the natural frame" Blake wrote

He wither'd up the Human Form
By laws of sacrifice for sin
Till it became a Mortal Worm,
But O! translucent all within.

The material world is the true metaphysical hell, the kingdom cut off from God. In reality it is "a kingdom of nothing", a delusion, a "deadly dream"; for in reality there is no existence outside the living imagination of God in man.

(To be concluded)

Rapport With Animals

"PAT"

WHILE I was living in Nigeria I became passionately interested in fish. As it is a vital source of protein in tropical countries, I had no compunction about catching edible varieties, though I never ate them myself. I used to fish for barracuda from a sailing dinghy, single handed, not from choice, but because people were afraid of them. Though a very small person, I was never afraid of them, nor of stormy conditions, though sometimes dubious of the local fisherman, who would paddle furiously after me shouting: Mama Eja-ch, you wait for me! I'm your man.* This was due to a reputation for being able to tell where the fish were to be found. I have aways had very strange divining gifts, and in Lagos discovered that I could make my mind into a kind of radar screen, which only functioned for the edible varieties I was interested in; I was never aware, for instance, of the presence of sharks. Over the years I became known as Mrs. Fish, and often demonstrated this gift. I believe that everything vibrates at a

special individual rate, and perhaps one of the penalties of the development of human consciousness may be a dulling of the faculty to tune-in to interesting phenomena.

Stories of people in earlier times who had rapport with animals are now regarded as myths: St. Francis preaching to the birds, converting the wolf of Gubbio, and early Christians extracting thorns from the paws of lions, are usually considered apocryphal. But animals are sometimes aware of qualities of harmlessness in people, of which I had an experience in Nigeria.

I had gone to listen to a case at the Magistrate's Court in Kano, where a trader was being prosecuted for keeping animals in cruel conditions. I had arrived too early, and hearing a lot of noise from the rear of the building, I found a large crowd of men and boys, shouting and tormenting a chimpanzee in a small cage: she was one of the exhibits waiting to be shown as evidence. She had only one hand, the other had been torn off in a trap; they were pelting her with stones and poking sticks at her, and she was screaming and trying to catch hold of them. She had enormous fangs, and she looked mad with rage and frustration. It was impossible to stop them, they had become excited and they took no notice of me at all. Something indescribable happened to me, I was filled with a passion of pity and identification. I realised that all I could do was to sit down on the dirty ground in front of the cage and shield her as far as I could with my body. As I put out my hand to her I remember thinking that the human race fully deserved that I should have my hand mangled. She grabbed my hand and dragged it through the bars, and I was aware of the gasp and the silence around me.

She pulled my arm through into the cage and put my hand to her mouth, and we sat there for an eternity, while she nuzzled my hand, my fingers in her mouth, and great tears pouring down my face, until they came and took her into the court. Afterwards I realised how foolhardy I had been, because animals do often savage the innocent. But I somehow was compelled to offer this abused creature the chance of revenge, and she had refused it.

As a very small child I was taken to a cat show, and managed to get my hand through a hole in the wire, hoping to stroke a large persian cat, which badly clawed me. Worse than the pain was the misery that the cat had not realised that my feelings were friendly. Under such terrible provocation, I cannot understand why the chimpanzee did not do the same. Perhaps in the intervening years some note of compassion may have changed the level of vibration. Perhaps being a harmless person is not quite enough, it may be that we need to fountain out from every pore the positive qualities of loving kindness, compassion,

joyfulness and equanimity. And perhaps this will not always shield us from suffering, though it will raise our levels of consciousness, and so help us to join what we discern as meaningful in ourselves, with what has meaning in Reality.

* Eja means fish in Yoruba.

BOOKS RECEIVED

Where There Is A Will. Maurice Barbanell. (Spiritualist Press, £3.)

Unlike many self-help books this one is filled with health, because all it preaches is basically unselfish. The many stories of success quoted from well-known people are successes of character. The book leaves aside the deepest perplexities which trouble mankind, but anyone who seriously practises its advice will undoubtedly become a happier as well as a better man, and will benefit many others. Just as applicable as when first published in 1952.

The Tapestry of Life. Compiled by Marjorie Aarons. (Psychic Press, £3.25.)

General teaching by the controls and guides of the medium Lilian Bailey is assembled in the form of anthology and commentary. The book is very practical, following the usual lines of Spiritualistic teaching. Worthwhile reading, though without the depth of some teaching from such sources.

Religion Today and the Afterlife. (Unitarian Society for Psychical Studies, 50p.)

Two lectures given at a conference of the Unitarian S.P.S. by the Revs. G. S. Whitby and John Robbins. Both are stimulating, Mr. Whitby's being well argued in terms of philosophical logic, while Mr. Robbins is more concerned with theology and with commenting on a number of evidences and problems current in psychical research.

The Sacred Vessel. Mona Rolfe, Ph.D. (Neville Spearman, £3.95.)

Like other volumes of Mona Rolfe's trance teachings assembled posthumously, this contains a wide range of occult teaching, from the creation of the world to what happens immediately after death. Dr. Rolfe names what is usually called the lower etheric the astral, and the astral is named the etheric. From this widely ranging book, each reader must extract the concepts to which he inwardly becomes attuned.

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Paul Beard

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Albert Pauchard, formerly President of the Society for Metaphysical Studies in Geneva.

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Paper 9 SCRIPTS FROM A NATURALIST

These scripts from a naturalist and poet after his death give a vivid picture of the extension of consciousness which he rapidly reached and also record his intimate sharing of this with a friend on earth.

Paper 3 CHANGING CONSIOUSNESS

Ronald Fraser (out of print).

Paper 4 UNPUBLISHED F. W. H. MYERS SCRIPTS

(out of print).

A FIELD OF ENQUIRY **By Paul Beard**

(40p or 48p post paid)

The psychic field is a wide and difficult one about which, after 100 years of study, much remains unknown. This useful booklet sets out ways in which it can be approached, and names some of its pitfalls and also the values to be discovered. It will be found an excellent guide to those who, approaching the subject for the first time, wish to do so in a serious and commonsense manner.

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