

THE INTERPRETATION OF COSMIC AND MYSTICAL EXPERIENCES

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Albert Schweitzer said, "All the problems of religion ultimately go back to the one – the experience I have of God within myself differs from knowledge concerning Him which I derive from the world . . . In the world He is impersonal Force ; within me, He reveals Himself as Personality".

In his earlier books, Dr. Crookall dealt with the most important of psychological experiences, namely, out-of-the-body experiences, popularly called astral projections (see, for example, his Intimations of Immortality, James Clarke & Co. Ltd., 1965). They were shown to be natural and normal to mankind.

This work is concerned with cosmic and mystical experiences, the "highest" and most significant of which we are capable. These also are natural and normal to mankind.

In the First Part, a large number of experiences of at-one-ment are assembled and classified, preparatory to a consideration of their incidence and nature. Some people have felt at-one with inanimate objects, others with animate objects (nature), still others with people, and many with God. These various groups are shown to overlap – there is, in fact, a complete and unbroken spectrum beginning with minerals and ending with God. It is clear that at-one-ment with God is not, as some writers have supposed, essentially distinct from at-one-ment with nature. On the basis of the facts (of experience) adduced, the author agrees with Dr. Raynor Johnson and the Revd. Sidney Spencer: the latter concluded, " 'Cosmic consciousness' is the natural complement of the experience of union with God".

The Second Part of the book deals with descriptions of at-one-ment that have hitherto been entirely neglected by writers on this important subject, namely, those of "communicators" – the supposed dead.

It is seldom possible to determine the status of a given "communicator" – whether he is a "split" from the mind of the medium concerned or, as he usually claims, a personality who has survived the

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death of his body, or, of course, some admixture of the two. In many cases a suspension of judgment is necessary, but in some there is a more or less strong indication of a surviving Soul.

Some supposed dead "communicators" are shown to describe at-one-ment with inanimate objects (nature), others with people and still others with God. Again these groups overlap so that the spectrum from at-one-ment with minerals to at-one-ment with God is complete and unbroken. There is clearly a strong suggestion of surviving Souls. In point of fact, mystical experiences seem to be more frequent among the dead than the living! This, of course, might have been expected.

*Human experiences are here considered, for the first time, in relation to the suggested correlation that was envisaged in the author's first book (*The Supreme Adventure, James Clarke & Co. Ltd., 1961, pp. 49, 73, 110 and 228*) according to which, in addition to the familiar physical body (which gives "normal" experiences (with instinct, emotion and reason), man possesses a "super-physical" Soul Body (with telepathy and clairvoyance) and a transcendent Spiritual Body (with cosmic and mystical experiences).) From another angle, it may be said that we get telepathic and clairvoyant experiences when one of our "veils", the physical body, is temporarily removed, and we get cosmic and mystical experiences when the Greater or Eternal Self has been relieved of two "veils", the physical body and the Soul Body. These matters are summarised in a Correlation table at the end of Appendix II.*

The writer further suggests that the differences between natural sleep, trance and hypnosis – hitherto unexplained by either psychologists or medical men – are primarily due to the bodily constitution prevailing at the time.

There are five Appendices, including one in which the various conditions that favour mystical experiences are reviewed.

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To My Friend
G. R. SAMWAYS

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“A careful enquiry into psychic phenomena will yield often richer treasures for the well-being of men than physics, chemistry and biology have given them, vast though those treasures are.”—*The Rev. Dr. Leslie D. Weatherhead, C.B.E.*

“We must have more studies of the nature of religious experience and more research into the psychic side of man. Ground has been lost through a false belief that science points only to materialism.”—*Sir Alister Hardy, F.R.S.*

“The only road to a fuller grasp of Reality is the exploration of ‘super-normal’ perception.”—*Dr. Albert Schweitzer.*

“Psychical research represents not only a body of important scientific truths, but also the germ of a cosmic philosophy which can be built on these facts, and on these alone—a philosophy enabling us to formulate a rational interpretation of the Universe, clarifying and illuminating the meaning and destiny of man.”—*Dr. Hereward Carrington.*

“Psychical research may have much to teach us about our mysterious selves. We should not rule out the possibility that the next great advance in our knowledge will come in this part of the field. Theologians cannot long remain indifferent.”—*Dr. W. R. Matthews.*

“The charge that the scientist is arrogant in claiming absolute and exclusive validity for the view of the universe which arises when he imagines himself to be an observer external to it was also being made by Pfister in his comments on Freud’s view of religion. Since recent developments in both physics and psychopathology have shown that the idea of a detached observer, whose position can be ignored, is a myth, Freud’s scientific but pre-relativity analysis of religion can be regarded as an attempt of one claimant to expose the pretensions of another.”—*Charles Rycroft.*

“The trouble with the philosophy developed by Aquinas and officially blessed by the Roman Catholic Church is that it has always tended to imprison God and man by turning both into mere objects of knowledge.”—*Andrew Boyle.*

“The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand wrapped in awe, is as good as dead.”—*Albert Einstein.*

“He is undefinable, unthinkable, indescribable. The only proof of His existence is union with Him.”—*The Mandoosya Upanishad.*

“Only by love do we come to understanding truth.”—*Thomas Burke.*

“A child may be nearer Truth than the most learned man who misses the greatest things by too much searching.”—*Dr. William Wilson.*

“Whosoever does not accept the Kingdom of God like a child will never enter it.”—*Jesus.*

INTRODUCTION

Dr. Nandor Fodor,¹ who was both a psychical researcher and a psycho-analyst, made a statement that calls for refutation. It was that "at-oneness" is an experience that is unknown in psychics and parapsychology. We shall show that this is untrue, and that the fact is of great importance.

Fodor defined "at-oneness," or "mystic participation," as "a bursting out of the bonds of physical laws, particularly of time and space, and of the limitations imposed by identity". We shall first show that (1) clairvoyants and others, (2) astral projectors (people who had temporary out-of-the-body experiences) and (3) certain people who were forcibly ejected from their bodies by anaesthetics all had the experience of "at-oneness". Certain observations and deductions that have been made by psychical researchers, etc., will then be considered.

The Second Part deals with "at-onement" as described, via sensitives, by supposed survivors of bodily death—by "communicators". It is significant that the statements of the latter problematical entities fall into the same classification as those of clairvoyants, astral projectors and the anaesthetised.

We assemble the relevant facts before considering their significance.

FOREWORD

It is a great privilege to have been asked to write a foreword to Dr. Robert Crookall's latest book, and this is the humble tribute of a student to a master. This time he has turned his great mind—and it *IS* a great mind, as only a few of his contemporaries have realised, but as I am sure posterity will endorse—to the study of the relationship between the “psychic” and the “mystical”. I cannot too strongly stress the importance of this study for the cause of religious truth. For reasons similar to those which prompted the Churches' Fellowship for Psychological Studies to add the words “and spiritual” to their title, because they had become aware that to stop at the psychic level was not an adequate approach to reality, so Dr. Crookall, after consolidating his understanding of the “psychic” levels has now passed on to study the higher levels of consciousness.

It may well be that this study will prove to be salutary for both fields. As he writes, “Psychicism is not a false kind of mysticism; it is valid on its own plane. The two types of experience often occur together; the fact that the latter are ‘higher’ and ‘more real’ than the former does not necessarily mean that the former are undesirable and worthless”. Mystics have often tended to despise the psychic, while psychics have often been unaware of higher goals, higher levels of consciousness to which they could profitably attain. Dr. Crookall shows how the two levels are linked. I cannot help feeling that this is perhaps his greatest book.

Although in his earlier writings the author has shown some familiarity with mystical literature, it is only now that he shows himself to be as much at home with the experiences of the mystics as with those of the psychics. Hence we are treated to a remarkable collection of quotations from the great mystical experiences of humanity, in pursuance of his study of the “spiritual” as opposed to the “soul” body. For this alone the book is worthy to stand on a level with the great pioneer works of Starbuck and James, and if it is not irrelevant to say so, it has immense value simply as an anthology of writings of remarkable wisdom, comfort, and enlightenment, as well as for its scientific method.

Whatever sceptical psychologists may advance against his theories concerning the various “subtle bodies” in addition to physical bodies, the more I read of Dr. Crookall's expositions of his hypotheses, the more I feel they do justice to the facts and are worthy of acceptance. Yet the tragedy of it is that what he writes is still almost a closed book to those very people, clergy, and theologians, whose job it is surely to understand and study the nature of man, Body, Soul and Spirit. I am reminded of the words of Gethyn Hughes, A.C.G. Western Command, under whom I first served in the war, who had for us chaplains a possibly slick but none the less true slogan—“The soul-job is the sole job”.

Because of their failure to study the workings of soul and spirit in the field of parapsychology, theologians have got diverted into all manner of dead-end bypaths, and into negative, pessimistic and Sadducean views, into preaching a Christianity without Easter, sometimes even without God—“God is dead and Jesus Christ is His son”!

There is not space for a critical appraisal of this work in a short foreword. Rather I feel moved to write about the author. Perhaps sometimes in reading his earlier works, readers may have felt that here was a man too much preoccupied with "bodies" (as we all are today) with the lower psychism, and with mechanics. This book shows the real quality of his mind, a mind which is clearly from long study as familiar with the higher as with the lower levels of consciousness. And the closing pages are his own Credo—the mystical unity of Man with God, and the potential yet not fully realised unity of man with man—in Spirit.

And I cannot resist drawing attention to the excerpt from William James given on p. 139. "A man becomes a saint in the moral, and an authority and expert in the practical and scientific spheres, by so many separate acts and hours of work. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between the details of his business, the power of judging in all that class of matter will have built up a possession which will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement in youth's embarking on arduous careers than all other causes put together." These words are surely a fitting tribute to the author of this book—to his monumental labours of a lifetime, and to his underlying "evangelistic" purpose, to strengthen the resolve of, and to give hope and encouragement to a world in which young people are brought up with little sense of the unseen, of God or of the purpose of life. Because I have found this book immensely heartening, as well as enlightening, I feel that a tribute of warmest thanks to the author is long overdue, and should be expressed while he is still (and I hope for a long time yet) working among us, and not just left to be inscribed on the tomb of a prophet, who, as so often happens, has been, if not persecuted, at least insufficiently honoured in his own lifetime. I am sure that had he been alive, Prof. Hornell Hart would have concurred in this estimate, since he described the earlier work of Dr. Crookall as the most important contribution to parapsychology in our time. His opinion may carry more weight than mine in commending this book to all seekers after truth and meaning in the universe.

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1 May, 1969.

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FIRST PART

**The Incidence of At-onement According
to (1) Clairvoyants and others, (2) Astral
Projectors and (3) The Anaesthetised**

This book deals with cosmic and mystical experiences, but experiences of the psychical type are also mentioned. We briefly review our previous work in the latter field.

In *The Supreme Adventure*² we classified and analysed numerous psychic "communications" which purported to describe what had occurred at the permanent release from the body which, to us, is death. The method employed consisted in instituting a contrast between what was said (*a*) in cases of natural, and therefore gradual, death and (*b*) in cases of enforced, and therefore sudden, death (*e.g.* that of soldiers in battle or car-crashes on roads). A basic pattern of events and experiences was recognised and, in addition, certain characteristic differences as between natural and enforced transitions. The events included the release, from the physical body, of a duplicate non-physical body, the "double". This at first lay above the body, often horizontally and only a few feet above, and it remained for a short time attached to it by a "silver cord"-extension. The extension snapped and the now completely-released "double" uprighted.

The experiences described by the supposed dead began with a non-emotional, non-responsible, panoramic review of the past life, followed by a "blackout" in consciousness as the "double" separated from the body. Then came an after-death "sleep", often with dreams (*i.e.* some awareness of the illusions of "Hades" conditions) which lasted for an average of three days. An awakening occurred (as the enshrouding "semi-physical" vehicle of vitality was shed from the hitherto composite "double", leaving the "super-physical" Soul Body free in "Paradise" conditions): the awakening was accompanied by an expansion of consciousness (with telepathy, clairvoyance and foreknowledge) and dead friends were seen. During this period a second, more protracted, review of the past life was experienced, one which differed from the first in being highly emotional and responsible: the newly-dead man felt both the joy and the pain that his earth-life acts and words had caused in others. This evidently corresponds to the individual Judgment. On the basis of this experience each Soul found his appropriate place in the immediate hereafter.

Whereas those who die naturally in old age are tired and therefore tend to sleep (mitigating the shock of transition), those who are killed in the prime of life are active at the time and tend to remain awake—but, since they are not fully awake, they may not at first realise that they have died. Again, whereas those who “pass” naturally awaken to the bright, clear and beautiful “Paradise” environment (corresponding to the Soul Body), those whose death is enforced in the prime of life tend to be in an environment that, at first, is “cloudy”, “misty”, “foggy”, even “watery”, *i.e.* “Hades” conditions (corresponding to the vehicle of vitality which left the physical body along with the Soul Body and necessarily enshrouded it). Still again, whereas those who “pass” naturally soon undergo the “Judgment”-experience, those whose “doubles” are forcibly evicted from their bodies in the prime of life cannot pass into “Paradise” and undergo that experience until after the vehicle of vitality has been shed from the composite “double”, *i.e.* until the event which is often called the second “death”—their “Judgment” is necessarily delayed. It may be said that the Rev. Dr. Leslie Weatherhead³ “warmly recommended” *The Supreme Adventure*, briefly reviewed above, as “a splendid summary of serious psychical research findings”.

In *The Study and Practice of Astral Projection*⁴ and *More Astral Projections*⁵ we analysed 381 testimonies of people who, independently of any medium, claimed to have left their bodies temporarily. The same method was used as with the supposed permanent releases. A similar pattern of events was recognised. A replica body, or “double”, in some cases consisting of the “semi-physical” vehicle of vitality only, in others of the “superphysical” Soul Body only and in still others (as at death) of an admixture of the two, rose above the physical body and was often at first horizontal, only a few feet away, and was attached to it by a “silver cord”-extension (which in these cases did not break).

The experiences also corresponded with what had been said (via mediums) to apply to the permanent releases of “doubles”—there was sometimes a non-emotional review of the past life, a “blackout” in consciousness as the “double” separated from the body, and an expansion of consciousness (with telepathy, clairvoyance or foreknowledge) as “Paradise” conditions were glimpsed if not fully entered: dead friends were often seen. When the “double” returned to and re-entered the body (a process that sometimes occurs before death), the events and experiences were the

same as in the outward journey, but in reverse order—it took up a horizontal position a few feet above the body and the re-association of the two often caused a “blackout” in consciousness.

The pattern of events and experiences that were said, via mediums, to occur in permanent releases from the body is identical with that said, independently of mediums, to occur in temporary releases: moreover, there was agreement, in these two markedly dissimilar conditions, as to the characteristic differences between natural and enforced releases of “doubles”. The conclusion is inescapable—the “communications” concerning death were not products of the medium concerned: they were genuine and reliable descriptions of transition by surviving personalities.

Hundreds of people, including quite young children and illiterate adults (obviating copying from the descriptions of others), have claimed that they left their physical bodies temporarily and many of them stated that they were in a second, non-physical body which they variously called an “ethereal”, “etheric”, “astral”, “soul”, “psychical”, “spiritual”, etc. body. This was a replica, or “double”, of the physical body—but it could pass through walls and doors without hindrance, was unaffected by gravity and travelled instantly and automatically to any person or place, however distant, whereon the attention was directed. They claimed to have visited other localities on earth (or the “etheric doubles” thereof), localities in the relatively dim “Hades” world (in the denser aura of the earth), and others in the bright and beautiful “Paradise” realm (in the finer aura of the earth). It is certain that some of those who claimed to visit distant earth-localities returned with information, later verified by others, which they could not have obtained by the use of the physical senses.

Professor Hornell Hart, Emeritus Professor of Sociology of Duke University, U.S.A., and Director of the International Project for Research on ESP Projection, wrote in *Parapsychological Monographs* No. 6, 1965 (“Towards a New Philosophical Basis for Parapsychological Phenomena”, Parapsychology Foundation Inc., p. 41): “Much in the scientific spirit of F. W. H. Myers, Dr. Crookall has assembled hundreds of cases of two basic types, (1) out-of-the-body experiences and (2) messages through mediums. By a detailed and intensive analysis of the characteristics of these case reports, Dr. Crookall established a prima facie case which appears to authenticate the objective reality of the experiences thus reported . . . I have applied a preliminary statistical test to one of his crucial

generalisations, and found that it is validated". Again (*Journal American S.P.R.*, 1967, p. 75): "The survival hypothesis was explored and sustained in 'The Six Theories about Apparitions' study in 1956. And since that date, R. Crookall and S. Smith have published over four hundred systematically-analysed cases which seem to the author (Hart) to clinch the case".

Still again, Professor Hart contributed his last article—"Scientific Survival Research"—to the *International Journal of Parapsychology*, March, 1967 (he died in February, 1967). After mentioning the collaborative study which formed the basis of his report of 1956 (*Proc. S.P.R.*, 153-239), he referred to the work of the present writer, including the differences between natural and enforced projections, and asked, "What hypothesis best accounts for such differences?" He maintained, "The rational conclusion appears to be that such contrasts are objective facts about objective phenomena, and concluded: "(1) The survival hypothesis has been tested, in terms of analysis of abundant, evidentially-supported cases which have been reinforced by experimental findings. (2) Survival is found to consist in the permanent projection of the psychic body from the biological body. (3) The nature of the early stages of life after death can be understood, to a considerable extent, in terms of out-of-the-body experiences of temporarily-projected persons. (4) The fact of survival is reinforced by multiple independent but reciprocally-confirming reports of encounters between temporarily- and permanently-projected soul bodies. (5) It is generally agreed . . . that negative propositions (such as denial of the above conclusions would involve) would need to be supported by evidence as sound and detailed as the sceptics require for the support of positive propositions."

If, as the present writer maintains, and Professor Hornell Hart agreed, the experiences described by people who left their bodies temporarily (popularly called astral projectors), and those described by deceased persons concerning their transition, are authentic, the question then arises, "What is the nature of the 'double', the non-physical replica of the physical body, that is so often described?". Some psychiatrists, e.g. Prof. J. Lehrmitte (in France) and Dr. Stafford Clark (Director of the Department of Psychological Medicine at Guy's Hospital) regard it as imaginary; they say that it is a mental image of one's own physical body. Other psychiatrists, namely Dr. C. G. Jung, Dr. Aneila Jaffé, etc., also hold that it is mental in nature, but these assume that it is an "archetype" in the

Collective Unconscious. As already said, we regard many "doubles" as objective: on our hypothesis an objective, "double" may consist of (a) part of the "semi-physical" vehicle of vitality (the "etheric double" of the Theosophists) or (b) the "super-physical" Soul Body (the Emotional Body of the Theosophists) or (c) an admixture of both. The matter is of great importance. Apart from any other consideration, if man's total bodily constitution includes a "semi-physical" body (the vehicle of vitality) and a "super-physical" body (the Soul Body) then there are presumably corresponding "semi-physical" realms or spheres ("Hades") and "super-physical" realms ("Paradise"), as is taught in most religions.

The question of the nature of the "double" cannot, of course, be decided in a strictly "scientific" manner, since "doubles", whatever their nature, do not consist of physical matter and cannot be weighed, measured, etc. It must be decided on a probability basis: that hypothesis must be provisionally accepted that best embraces and explains all the known facts.

Professor C. J. Ducasse, Brown University, U.S.A., one of the foremost philosophers of our time (*A Critical Examination of the Belief in a Life After Death*, Charles A. Thomas, Springfield, Ill., U.S.A., 1961, p. 160), made an important point: he drew attention to the numerous descriptions, by astral projectors, of a "silver cord" which united their apparently released "doubles" to their apparently vacated bodies and insisted that if such descriptions are accurate, then these "doubles" would not be mental images (as held by Lehrmitte, Stafford, Clarke, Jung, and Jaffé) but "sights, fleeting but genuine, of something very tenuous but objectively present at the place where they are perceived". Now, there is, in fact, a considerable body of evidence that this is actually the state of affairs: (a) numerous descriptions of astral projectors who cannot even have heard of each other, of their "cords", are identical; some are by children and others by illiterate natives; (b) the "silver cord" occurs in materialisation phenomena—it is shown on photographs—and materialisation phenomena grade into the denser types of astral projections. These matters were discussed in detail by the present writer (*Events on the Threshold of the After-life*, Darshana International, Moradabad, India, 1967).

Professor H. H. Price, Emeritus Professor of Logic, Oxford University (*Proc. S.P.R.*, 53, 1961, p. 245), suggested, on grounds other than those envisaged by Prof. Ducasse, that cases of astral travel, etc., might be regarded as observations of, or operations

with, a subtle ("astral", "etheric", "psychical", "soul", etc.) body, *i.e.* that the Soul Body is an instrument of consciousness. There is much evidence to support this view. There is, indeed, much evidence that suggests that the Soul Body is our primary body for thought, feeling, willing, etc., and that the familiar physical body is only secondary (see *Events on the Threshold of the After-life*, pp. 24, 30, 42, 48, 142, 178, and *Light*, LXXXVII, 1967, p. 70).

Let us assemble the facts now available. First, in *The Study and Practice of Astral Projection* and *More Astral Projections* the analysis of case histories brought to light a number of facts that cannot be explained on the simple hypothesis of ESP plus a "double" that was purely mental in nature (either a mental image of the physical body or an archetype in the unconscious). The first of these was as already said, that the testimonies of astral projectors exhibit a significant pattern of events and experiences. This pattern can be readily explained on the hypothesis that these "doubles" were objective, that they were "semi-" or "super-" physical bodies. But those who would explain them as either mental images or archetypes need additional, hitherto unspecified, hypotheses, since no (other) mental images or archetypes exhibit such patterns.

Secondly, in the same two books the analyses showed that the "doubles" that were released under markedly different conditions, namely, naturally on the one hand, and enforced on the other, exhibited constant differences: there was a greater tendency among the former than among the latter to enter "Paradise" conditions, to see dead friends and to have "super-normal" consciousness. Thus, within the basic pattern of events and experiences which we have already noted, there are two subsidiary patterns according to the conditions under which "doubles" were seen. This also is readily explained on the objective body hypothesis: in many of the natural releases the "double" consisted of the "super-physical" Soul Body only; in most or all of the enforced releases the Soul Body was accompanied, and enshrouded, by some of the substance of the "semi-physical" vehicle of vitality. Those who advocate the mental image—or the archetype—hypothesis were unaware of these facts. They will require additional hypotheses and the principle of economy of hypothesis will be violated.

A third point of importance is this: whereas most who have studied the phenomenon of the "double", and who have (we hold rightly) felt obliged to accept the objective body hypothesis, envisaged the "doubles" as simple entities which are similarly constituted

in all cases, the present writer holds that two objective features may be involved in different cases (and sometimes with one and the same person under different conditions): a few "doubles" consist only of the "semi-physical" vehicle of vitality (the etheric double of the Theosophists, the vital body of the Rosicrucians, the Bardo Body of the Tibetans, etc.) and are merely non-intelligent "ghosts" of living people; others consist only of the "super-physical" Soul Body (approaching the normal after-death condition of those who have left "Hades" when they shed the vehicle of vitality at the second "death"), and still others consist of an admixture of those two bodily features. Which of these three categories a particular "double" belongs to depends on a number of factors, *i.e.* the total bodily constitution of the person concerned, the health at the time, etc. This hypothesis explains many otherwise bewildering facts (inexplicable on the mental image or archetype hypotheses): *e.g.* some "doubles" (those which include much of the vehicle of vitality) can move physical objects while others (which contain little or none of that "semi-physical" feature) cannot; some "doubles" (which contain much of the vehicle of vitality) cannot pass through walls, etc., while others (which contain little or none) can do so; some "doubles" have a "silver cord"-extension that is attached to the body at the solar plexus (those with much content of vehicle of vitality), while others have a "cord" that is attached at the head (those with little or no vehicle of vitality).

Fourthly, whereas the relevant facts so far mentioned have been brought to light by a study of "doubles" that were formed under different circumstances (chiefly whether their formation was natural or enforced), in a study published in *Intimations of Immortality*,⁶ other facts were revealed by a comparison of the "doubles" that were released by different kinds of people, *i.e.* by those who, on the one hand, had the mediumistic bodily constitution and by those who, on the other hand, had not. The "doubles" of mediumistic people were found to include "fog", "vapour", "smoke", "clouds", etc., that had been seen to leave the physical body. This was not reported among non-mediums. We interpreted it as substance from the vehicle of vitality (which is "loose" in mediumistic people). The "fog", etc., enshrouded the Soul Body so that "Hades" conditions were at first entered, consciousness was relatively dim, etc. But, with the shedding of the vehicle of vitality from the "double", "Hades" was left and "Paradise" contacted while consciousness became "super-normal", often including ESP. Thus, the composite

"double" of a mediumistic man (who might be averse from the exercise of mediumship) was described (independently of "possession") as passing through a process that is obviously equivalent to that described in "communications" via mediums as occurring after death—it passed through the second "death". This is quite inexplicable on the mental image or archetype hypothesis; it is surely significant.

Fifthly, we noted, in *Intimations of Immortality* (p. 23), that the observation that "fog", etc., left the body was made not only by people concerning themselves when they had out-of-the-body experiences, but also by people who have never (so far as they are aware) left their bodies but who saw others in process of so doing, *i.e.* who saw transitions: thus, Dr. R. B. Hout saw "a fog" leave a dying body, E. W. Oaten "a smoke-like vapour" (which gradually became "an exact duplicate" of the person who had just died), Florence Marryat "a cloud of smoke" (which also gradually acquired the form it had just left), J. C. Street "a column of vapour" (which assumed the form of the man under observation), Major W. T. Pole "a shadowy form" (which became "an exact counterpart of the body on the bed"), Mr. "G" "clouds" (which assumed the form of the body they had left), Maurice and Irene Elliott "a white hazy mist" (ditto), Louisa Alcott (of *Little Women* fame) "light mist", etc. More recently Rose Harley (*Light*, LXXXVI, 1966, p. 165) said, "Once in a hospital ward I saw a patient's 'spirit' leave the body. It rose like a white mist and stood upright at the foot of the bed. There was a silvery thread from the nape of its neck to the body. Then that snapped, and it was gone". Dr. Charles Richet, a medical man and a foremost psychical researcher (who endeavoured at all costs to avoid accepting the survival hypothesis), in *Thirty Years of Psychical Research* (Collins, 1923), said, "The cloudy forms sometimes seen at deathbeds, as if an 'astral body' were emerging from the physical body, are probably not mere hallucinations. In point of fact, (1) pathological, non-veridical hallucinations are extremely rare with normal persons who are neither alcoholics nor insane; (2) in not a few cases such visions are collective, excluding the notion of mere hallucinations, and (3) veridical hallucinations whose reality as monitions has been fully established are in all respects similar to these apparitions of 'doubles' ". The fact that a number of these apparitions of "fog", etc., leaving dying bodies were seen collectively (in one case by five people) suggests, as Richet admitted, that these were objective in nature; the similarity of the various

descriptions points to the same conclusion. These phenomena were neither mental images nor archetypes. What has been overlooked is the highly significant sequel—(a) many of the “clouds”, “vapours”, etc., were observed gradually to assume the form of the body they had left (and they were still, presumably, objective in nature); (b) many were then used as instruments of consciousness—(there were smiles of farewell, etc.). The objective “fog” developed into a recognised non-physical body which expressed purpose and emotion, *i.e.* was a vehicle of consciousness. What Dr. Hout and the others had observed (and what Richet failed to note) was not merely the process of transition but also that of survival in an objective “astral”, “etheric”, or “soul” body!

Sixthly, these observations tie up in a significant fashion with the statements of persons who were in course of transition. Dr. J. Osis, Director of Research at the American Society for Psychical Research, published “Deathbed Observations by Physicians and Nurses” (Parapsychological Monographs No. 3, 1961, Parapsychology Foundation Inc.). In a second series, reported in *Theta* (No. 15, 1966), he said (much like Richet concerning the observations such as those of Dr. Hout, etc., noted above), “Two early investigators, Sir W. F. Barrett and Dr. J. H. Hyslop, found that the hallucinations of dying persons often consisted of visions of their dead relatives or friends. The second survey also verified Barrett’s and Hyslop’s hypothesis that the hallucinations are of this type”. Dr. Osis continued, “The purposes expressed by the apparitions of the dead were related to the patient’s survival (of death). For instance, the patient thought they had come to greet him or take him to another world. This affected the attitude towards death of more than a half of the patients. When an apparition represented living people, they did not express a survival purpose and, as a rule, did not influence the patient’s attitude. The hallucinatory experiences occurred predominantly in patients who were not under heavy sedation, who did not have an illness normally producing hallucinations, and who had clear consciousness to the end”. *Verb. sap.*

Seventhly, we note the concordant evidences of numerous clairvoyants from all over the world, and covering many centuries, to the effect that everyone possesses not only a physical body but also a “semi-physical” vehicle of vitality (under a variety of names) and a “super-physical” Soul Body (*ditto*). Taken alone, this evidence is not, of course coercive, but it provides independent support to the various lines of other evidence. The vehicle of vitality is described

as interpenetrating the body and extending beyond it for an inch or two (forming an inner "aura") while the Soul Body is described as interpenetrating both the physical body and the vehicle of vitality and extending beyond them, as an ovoid, for several feet (forming a middle "aura"). The true Spiritual Body interpenetrates and radiates beyond all the others (forming the rarely-seen outer "aura"). W. Whately Smith (later Carington) one of the most eminent of British psychical researchers, in a book entitled *A Theory of the Mechanism of Survival*, held that the facts of psychic science warrant the adoption, as a working hypothesis, of the idea that four-dimensional space is a reality and that the Soul can function in a four-dimensional body (evidently that which we call the Soul Body) independently of the three-dimensional physical body. Moreover, he considered that that bodily feature which the Theosophists call "the etheric double" (that which we call the vehicle of vitality) is a connecting-link or "bridge" between the Soul Body and the physical body. All these things were, in fact said by numerous clairvoyants as well as being embodied in eastern tradition (doubtless based on clairvoyant observation). Excellent accounts of the human "aura", with coloured illustrations, were given by C. W. Leadbeater, the exceptionally able clairvoyant, in *Man Visible and Invisible* (T.P.H., 1907).⁸ His descriptions, and the significance that he attributed to the various "colours" of the "aura", agree essentially with those given by Dr. Gerda Walther⁹ (J.A.S.P.R., 1932), Mrs. Eileen J. Garrett¹⁰ (*My Life as a Search for the Meaning of Mediumship*, Rider, 1939), Phoebe Payne¹¹ (*The Psychic Sense*, Faber, 1943) and many others, including a number of children who cannot have obtained details from books, etc. They also agree essentially with the descriptions given by a number of people who had out-of-the-body experiences, e.g. Sir Auckland Geddes's doctor-friend and Mr. Badenhorst, an illiterate African native.

Eighthly, we have what all scientists desire in addition to an argument that is logically sound (as is the above), namely, experimental evidence. Some "doubles" have made screens that were coated with calcium sulphide glow when approached. Some have been photographed. In *Theta* (No. 11, 1965), Dr. C. Tart,¹² when at Stanford University, California, heard of a woman who claimed to often leave her body and float up to the ceiling. He placed a card bearing a number (composed of five digits, selected at random) on a shelf three feet above her bed and asked her, when she felt she had left her body, to ascertain this number. EEG ("brain wave")

measurements were taken while she slept. On the fourth night the woman reported having floated up to the ceiling and seen the number: she called out all five digits correctly and in the correct order. At the time she had this experience there was an unusual EEG effect (characterised by the alpha rhythm). The latter effect was also noted on four occasions during the first three nights when she felt that she had left her body but did not rise high enough to see the target-card. Although this experiment is interesting, it does not prove that the lady saw the number from a released, objective Soul Body (though that was, of course, a possibility). The correct reading may (or may not) have been done by clairvoyance.

Dr. J. Eisenbud, M.D., recently published *The World of Ted Serios* (William Morrow, N.Y., 1967) in which he described and illustrated "thoughtographic" studies, many of which seem to have been obtained by Serios in a supernormal manner as from a balloon and hundreds of miles distant from his physical body. On our interpretation, his Soul Body was free from his physical body and observing the buildings, etc. (e.g. Westminster Abbey) from above; the impression passed along the "silver-cord"—extension to his physical body and, by a process of materialisation, the image affected the sensitised paper in a Polaroid camera. This appears to constitute excellent experimental evidence of the projection, from the physical body, of the "astral" or "etheric" body, claimed by so many people.

Some, relatively few, of the people who have claimed to have had releases of their "doubles" have been able to produce certain physical effects such as supernormal raps and telekinesis (the movement of physical objects without physical contact): these are, of course, people with the mediumistic bodily constitution, namely, a definitely loose, extensible and projectable vehicle of vitality. (They are not necessarily mediums and may, in fact, be averse from the exercise of mediumship—but they are, by nature, potential mediums). In U.S.A., Sylvan J. Muldoon stated that his released "double" started a metronome in a room that was adjacent to that in which his physical body lay. It also, on occasion, produced super-normal raps (which, presumably, could have been recorded on tape).

There is a fairly considerable number of photographs of released "doubles" (one of which I have heard but not seen) showing the "silver-cord"-extension. A pendulum has sometimes been used to detect the locality of a released "double".

Experiments such as these need systematising and repeating. The best subjects would, of course, be people who can produce raps, telekinesis, etc., i.e. the "physical" phenomena of psychical research due, we claim, to the "semi-physical" vehicle of vitality: others would presumably produce no such results. Thus, the objectivity of the "super-physical" Soul Body would not be demonstrated by physical instruments: it can be deduced by analogy and from data obtained by the analyses of the phenomena, mentioned above.

Ninthly, in *Intimations of Immortality* (pp. 40, 41, 137) we draw attention to the fact that while some "doubles" (those of non-mediumistic people) are formed (or, as we would say, are released from the body) in a single stage, others (those of mediumistic people) are formed in two stages—and while the former return to the body in a single stage the latter return in two stages. This difference, like that between natural and enforced releases, etc., is understandable on the hypothesis of "doubles" that may consist of either the "semi-physical" vehicle of vitality or the "super-physical" Soul Body (or an admixture of the two) but the hypotheses of mental images or archetypes would both require additional, unrealised and therefore unspecified, hypotheses.

Tenthly, in *The Mechanisms of Astral Projection*, 1968, we showed that (as was indicated from a quite different angle by Professor Hornell Hart in his "Six Theories about Apparitions", *Proc. S.P.R.*, 1956), one classification covers apparitions of the living, of the dying and of the dead.

These diverse considerations do not, of course, prove "scientifically" that out-of-the-body experiences may involve an objective vehicle of vitality and/or Soul Body. But they render that conclusion highly probable, indeed, we believe, inescapable. As F. W. H. Myers said, "The terror which shaped primitive theologies still tinges, for the populace, every line of communication with disembodied souls. The transmutation of savage fear into scientific curiosity is of the essence of civilisation. *Towards that transmutation each separate fragment of our evidence, with undesigned concordance, indisputably tends*". *Those who would reject the objective body hypothesis are faced with an impossible task—that of accounting for all the evidence on any other hypothesis.*

The data considered above are summarised in the following Table.

TABLE OF SUGGESTED CORRESPONDENCES

MAN, THE MICROCOSM		THE MACROCOSM OR UNIVERSE	PROVINCE
HIERARCHY OF BODIES.	HIERARCHY OF "SELVES"	CORRESPONDING LEVEL OF CONSCIOUSNESS.	—
SPIRITUAL BODY (a formless radiation).	GREATER, INNER, HIGHER ETHERAL "SELF"; THE OVER-SOUL. THE "CHRIST-IN-YOU" OF ST. PAUL (COL. i, 27)	SPIRITUAL, MYSTICAL OR COSMIC LEVEL OF CONSCIOUSNESS. WITH COSMIC AND MYSTICAL EXPERIENCES.	RELIGION—love, truth, beauty, selfless service.
SOUL BODY ("super-physical").	"Soul".	Super-sensible level of consciousness; telepathy, clairvoyance, foreknowledge, etc.	The "mental" phenomena of psychical research—telepathy, clairvoyance, foreknowledge, etc.
Vehicle of vitality, vital body or etheric double ("semi-physical").	"Subconscious" self.	Psychical experiences.	The "physical" phenomena of psychical research—super-normal raps, telekinesis, direct voice, materialisations.
Dense physical body.	Lesser, outer, temporary self—the personality.	Sub-normal (dream) consciousness. Fantasies, hallucinations. Normal consciousness, with instinct, reason, etc.	Physical sciences, <i>i.e.</i> physics, chemistry, astronomy, biology, etc.

(1) CLAIRVOYANTS (AND OTHERS)*

(a) *At-oneness with inanimate objects*

"A trained clairvoyant" was cited by Phoebe D. Payne and Dr. L. J. Bendit¹⁴ as follows: "I looked at a film of sand I had picked up, when I suddenly saw the exquisite beauty of every grain . . . I saw that the whole universe was made up of particles of material which, no matter how lifeless they might seem at first sight, were nevertheless filled with this intense and vital beauty . . . *The whole world appeared as a blaze of glory*". †

(b) *At-oneness with animate objects (nature)*

C. W. Leadbeater,¹⁵ the exceptionally able Theosophical clairvoyant, observed: "Plants, like animals, are quick to respond to wise and loving care, and are distinctly affected by . . . our feelings towards them", while according to *Spiritual Unfoldment*,¹⁶ "Flowers and trees are most sensitive to harshness".

Mary Austin¹⁷ mentioned an experience which was concerned with a foxglove and a bee that occurred when she was six years old: She described "swift inclusive awareness of each for the whole—*I in them and they in me . . .*" Prentice Mulford¹⁸ maintained: "You are fortunate if you love trees, and especially the wild ones growing where the Great Creative Force placed them, and independent of man's care. For all things we call 'wild' or 'natural' are nearer to the Infinite Mind than those which have been enslaved, artificialised and hampered by man". This at-oneness with nature often grades into at-oneness with God. "When my soul is in sympathy with nature," said William Mountford, "my feeling is that of a joyful recognition of God. *It is as though, out of some infinite distance, the Face of God were becoming visible, smiling upon me*

* See pp. 54, 104.

† Compare Wordsworth, who said:

"I have seen
A curious child . . . applying to his ear
The convolutions of a smooth-lipped shell,
To which, in silence hushed, *his very Soul*
Listened intently; and his countenance soon
Brightened with joy; for from within were heard
Murmurings, whereby the monitor expressed
Mysterious union with his native sea: . . .
Even such a shell the Universe itself is."

in encouragement and love." James Oliver Curwood¹⁹ similarly stated, "I have found the heart of nature . . . *To me, every heart that beats is a spark from the breath of God. I believe that the warm and beating heart in the breast of a singing robin is as precious to the Creator of things as the heart of a man counting money.* I believe that a vital spark exists in every blade of grass and every leaf . . . Before men find a satisfying faith and peace, they must come to see their own littleness. They must discover that they are *not alone* in a partnership with God, but that all manifestations of life, whether in tree or flower or flesh and blood, is a 'spark' loaned for a space by that Supreme Power toward which we all, in our individual ways, are groping . . .".* Again (p. 79), "Everywhere, even to the smallest things under my feet and at my hand, I am learning more and more of the marvellous ways of life, and the more I learn the more I am convinced that *I am simply an atom in the vast brotherhood . . .*".

Curwood gave a very necessary reminder to humanity,²¹ one that was mentioned by Dr. Fodor.^{22a} This was as follows: "I look ahead to the day when women will see and understand, and begin the great fight towards comradeship with all that other life which is so utterly dependent about them now—life which throbs and surges in every living thing, from the grass-blade and the oak to the instinct creatures of flesh and blood . . . Man will come to realise that he is not God, but only an insignificantly small part of God's handiwork. And when man comes to that point—where he casts off his arrogance and his ego—then will the time have come for the birth of a satisfactory and universal faith . . . *Man himself may not be a more precious physical manifestation of the Supreme Vital Force than many of the other created things about him.* Nature, the mother of all life, is trying to teach us this great truth in a million different ways". This reminds us of Dr. Alexis Carrel's^{22b} pronouncement: "Man has the illusion of being self-sufficient. He does not realise that he is part of nature".

Curwood, who had originally been a hunter and a collector of "trophies" of the chase, became ill. He²³ described the experience: "My eyes turned, and a few feet beyond the reach of my hand, I

* Dr. C. G. Jung²⁰ similarly considered, "It would be blasphemy to assert that God can manifest Himself only in the human Soul. Indeed, the very intimacy of the relationship between God and the Soul automatically precludes any development of the latter . . . The Soul must contain in itself the faculty of relation to God, *i.e.* correspondence, otherwise a connection could never come about".

found something looking at me. It was asking me, as clearly as in words, 'What can possibly be the matter with you this fine morning?'. He continued, "I am not going into the psychology or soul-language of that flower. I am not going to argue about it at all, but simply tell you what it did for me—that flower was my doctor . . . On the fifteenth day I was prepared to undertake my journey again. *I felt a real grief in leaving that solitary flower. It had become a part of me . . . The whisper of life seems to be, 'Men are seeking me, yet they cannot find me. They are looking far, and I am very near'.*" Richard Jefferies²⁴ said something very similar. He had been in a field and stated, "*I was sensitive to all things, to the earth, to the least blade of grass, to the largest oak. They seemed like exterior nerves and veins for the conveyance of feeling to me . . .*" George Gissing,^{25a} after being obliged to spend six years in London, went to Devon and "stepped into a new life". He observed, "Till then I had cared very little about plants and flowers but now . . . the flowers became symbolic of a great release. I found myself interested in every blossom . . . I forgot even myself . . .".

Dr. C. G. Jung^{25b} quoted the German Karl Joel who, when lying on a seashore, said, "Nearer and nearer . . . sounds the beating of the waves' . . . Distance and nearness become blurred into one; without and within glide into each other . . . Yes, without and within are one . . . The world exhales in the soul and the soul dissolves in the world". Similarly, Forest Reid,^{25c} who lay down and listened to the skylark, said, "No other music ever gave me the same pleasure . . . And then a curious experience befell me. It was as if everything that had seemed to be external and around me were suddenly within me. *The whole world seemed to be within me. It was within me that the trees waved their branches, that the skylark was singing, etc. A cloud passed in a light shower that pattered on the leaves, and I felt its freshness dropping into my soul, and I felt, in all my being, the delicious fragrance of the earth and the grass . . .*".

Dr. Raynor C. Johnson²⁶ cited a description by Mrs. "A. D.": "I stopped beside a young tree. I gazed at it quite delighted, taking in every detail, *giving it my whole attention* [compare Ruskin^{25a}]. *Then . . . it was transformed to a living, glowing pitch of intense beauty, past all imagining.*"

J. Fitsimmons (*Art Digest*, 1953)²⁷ gave the experience of John Ferren, the artist. The latter had "a sudden sense of identity with certain places in nature". Ferren stated: "I felt that every element of the landscape was alive, the light, air, ground and trees. *All*

were inter-related, living the same life . . . The forms of things were only the particular expressions of an energy or a substance which they all shared in common”.

Dr. Johnson²⁷ quoted the experience by “M. P. M.” (originally published in *The Atlantic Monthly*²⁸). It was as follows: “*I knew that every man, woman, bird and tree, every living thing before me, was extravagantly beautiful and extravagantly important . . . I actually beheld the truth of Christ’s saying that not even a sparrow falls to the ground without the knowledge of the Father*”. He also²⁹ gave an account of a friend which contained the same Biblical reference: “*I knew the Unity behind the separate myriad forms animated by life on that island . . . I experienced breath of life in orange-grove and cedar, life in people . . . There is a quotation from the Gospels I then truly appreciated—‘One sparrow shall not fall without your Heavenly Father knowing it’*”.*

* Galileo (1564-1642) pointed out that the sun ripens a bunch of grapes as if it had nothing else to do! Dame Julian of Norwich (*Revelations of Divine Love*) looked at a hazel-nut and said, “It lasteth and even shall last, for that God loveth it. And so All-Thing hath the Being by the love of God.—God made it, God loveth it and God keepeth it”. She said essentially the same things about so apparently unimportant and insignificant a thing as a hazel-nut as Jesus said about the apparently unimportant and insignificant sparrow. Many have expressed this profound conception in general terms, rather than applying it to specific things. Novalis said, “All nature is the face of God”, and Goethe, “Nature is the living visible garment of God”. In the *Works* of Charles Kingsley (Macmillan & Co.) we read: “Beauty is God’s handwriting; a wayside sacrament. Welcome in it every fair face, every fair sky, every fair flower, and thank for it Him, the fountain of all loveliness . . .”. In the *Works* of John Ruskin (George Allen) is a very similar passage: “All nature, with one voice, with one glory, is set to teach you reverence for the Life communicated to you from the Father of Spirits. The songs of birds, their plumage, the scent of flowers, their colour, their very existence, are in direct connection with the mystery of that communicated Life”. Coleridge said:

“Every bird that sings,
And every flower that stars the elastic sod,
And every thought that happy summer brings
To the pure spirit, is a word of God.”

Stopford Brooke quoted, “Put off thy shoes from thy feet, for the place where thou standest is holy ground”. He continued, “That should be the attitude of the Soul by the sounding sea, or on the solemn hills, or in the rejoicing wood as it listens to its streams . . . Feel the musical soul of divine thought and love which is moving everywhere; pass with hallowed awe and joy into the character of God revealed in, and making, the outward world”. H. Fielding Hall similarly said, “All life is one. The Soul that moves within you when you hear the deer call to each other far above you in the misty meadows of the night is the same Soul that moves in everything about you. No people who have lived much with Nature have failed to descry this. They have recognised the life, they have felt the sympathy of the world

John Constable, R.A., the great nature painter, advised: "The landscape painter must work in the fields with a *humble mind*. No arrogant man was ever permitted to see nature in all her beauty". Again, "Everything seems full of blossom of some kind, and every step I take, on whatever object I turn my eyes, that sublime expression of the Scriptures, 'I Am the Resurrection and the Life!' seems as if uttered to me".

"A. E." (George Russell),³⁰ when sixty-four years of age, gave his recipe for the production of "cosmic consciousness", and the results he achieved: "I see nobody. I read nothing. I eat griddle bread, drink butter-milk . . . and walk over hills and try to empty my mind so that Mother Earth may come into it and talk to me a little. She used to breathe in me . . .".

Mrs. "Alleyne"³¹ published the following account of an experience: "I was on the Downs . . . and felt the conditions change; I became aware of faculties which normally I have not at all. I could hear each little blade of grass vibrating and there was harmony in every note. I could see an aura to every flower and the fairies were there in colours like the auras. I seemed to be conscious of being in a quite new world; my material body was forgotten. I felt an inward world of colour, music and scent, and perfect peace and happiness". She insisted, "I am sure there is something there with movement, colour and sound, which gives happiness . . . I am really rather an active sort of person . . . All my friends call me extremely practical".

Rear-Admiral Byrd,³² in the Antarctic, played a record of Beethoven's Fifth Symphony and looked at the aurora at midnight.

about them . . . There is love deep down in the passionate heart of a flower, as there is in the little quivering honey-sucker flitting after his mate, as there was in Romeo long ago". W. Garrett Horder held: "The man who opens his whole being to the broad influence of Nature will often hear whisperings of more than earthly voices, and catch glimpses of more than earthly truths". "If," said Mahomet, "a man finds himself with bread in both hands, he should exchange one loaf for some flowers, since the loaf feeds the body indeed—but the flowers feed the Soul". Emerson wrote:

"O, when I am safe in my sylvan home
I tread on the pride of Greece and Rome;
And when I am stretched beneath the pines
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools and the learned clan;
*For what are they all, in their high conceit,
When man in the bush with God may meet?"*

He observed, "Some of my favourite constellations were as bright as I had ever seen them". He continued, "Presently I began to have the illusion that what I was seeing was also what I was hearing . . . The music and the night became one; and I told myself that all beauty was akin and sprang from the same substance. I recalled a gallant, unselfish act that was of the same essence as the music and the aurora". Later, Byrd said, "When I was growing up, I used to steal out of the house at night . . . In the Shenandoah Valley I would pause and look up into the sky. A feeling that was midway between peace and exhilaration would seize me. No doubt it was partly animal . . . But there was more to it than just that. *There was the sense of identification with vast movements . . .*". Still again he wrote: "The Universe is not dead. Therefore there is an Intelligence there and it is all-pervading . . . It has been called by many names. Many call it God".

Major Bernard W. Haswell,^{33a} during the second World War, was moving his section of six 25-pounders from near Brussels towards Dunkirk. They were under very heavy fire and, as he was about to pray, his men asked him to include them. This he did. His account continues: "I then gave the order to jump out of the slit trench and, at this moment, as I led the men out, the noise ceased completely, although I could see the smoke and flame from the exploding shells . . . Suddenly my eyes were attracted to a white cabbage butterfly fluttering on the dung-heap. *The astounding thing was that I was now conscious of every movement of its wings*—it seemed I knew how many times they were moving, the very pulsation of its body. My attention was suddenly diverted to the grass . . . and again—astonished—*I was aware of every single blade of grass and of a vital dynamic life-force*, and still the moving butterfly wings were being consciously recorded in my mind. As suddenly as it came, the experience ended . . . We moved down to the other guns . . .". He concluded, "This gives me the clearest indication of life beyond this life-on-earth and which, had any of us been killed, we should have experienced for a brief moment before moving onwards to our destiny". A somewhat similar experience was described by Kate Christie:^{33b} "Outside [the church] in darkness I saw a clump of flowers by the roadside lit up by a divine radiance. I stood gazing at it in ecstasy until the light faded. When the light left it, I saw it was just a common weed . . . but the vision of it had 'fed' me as if I had taken communion".

(c) *At-oneness with both inanimate and animate objects*

Dr. Raynor Johnson³⁴ cited an experience of the eminent novelist L. A. G. Strong: "Life, or Spirit, call it what one would, was manifested variously in living things, and in trees and air and stones. *Ignatius had seen the barrier broken down . . . affirming his unity with it and its unity with him*". This was also the experience of "F. W.":³⁵ "All became alive—the trees, the houses, the very stones . . . became vibrant with the life within them . . . And not only that, *but everything seemed to be connected with everything else . . .* Every common and ordinary thing of which we are conscious, including our bodies, are but parts of one intensive radiant activity".

Victor Gollancz³⁶ cited Canon Peter Green as follows: "I knew in that moment that *all life is one. Not only the life of men, and animals, and insects and plants. No, the life that runs in the sides of the hills and beats like a great heart in the ribs of the mountains*".*

* Compare William Blake:

"To see a world in a grain of sand,
And a Heaven in the wild flower,
Hold Infinity in the palm of the hand,
And Eternity in an hour."

Thomas Carlyle said, "Through every grass-blade the glory of the present God still beams", and Browning:

"Earth's crammed with Heaven,
And every common bush afire with God."

Fazil, the famous Turkish poet and mystic, who died in 1811, said, "Beauty, wherever it is seen, whether in humanity or in the vegetable or mineral world, is God's revelation of Himself: He is all-beautiful, those objects in which we perceive beauty being, as it were, so many mirrors in each of which some fraction of His essential Self is revealed. By virtue of its Divine origin, the beauty thus perceived exercises a subtle influence over the beholder, waking in him a sense of love, whereby he is at last enabled to enter into communication with God Himself. Thus, God is the ultimate object of every lover's passion . . . And as for the true Lover, he is pure in heart and holy of life; worldly things are of no account to him; generosity and gentleness distinguish him" (transl. E. J. W. Gibb). Jami, the Sufi mystic, similarly said, "The various grades of created things are theatres of God's revealed beauty, and all things that exist are mirrors of His perfections" (transl. W. H. Whinfield).

Browning (Prince Hohenstiel-Schwangau) said:

"Many a thrill
Of kinship, I confess to with the powers
Called Nature: animate, inanimate.
In parts, or in the whole, there's something there
Man-like that somehow meets the man in me."

Richard Jefferies (*The Story of My Heart*, p. 87) observed, "I felt the presence of the immense powers of the universe. So intensely conscious of

Rosalind Heywood⁷ experienced moments in which "it seems as if *one consciousness pervades the whole of nature*, and [like Mrs. 'Alleyne' already cited] finds expression not only through the visible trees and flowers and birds and animals, but also through the myriads of invisible entities which form an inner part of the composite life of the wild".

Although she realised that such ideas are regarded as nonsense, that "the primitive always sees Puck or Pan in every bush", she nevertheless continued, "But inwardly I know that attitude to be a suburban betrayal of perception: I know *I have brushed the fringe of a group consciousness as real as my own, though one from which civilised man has cast himself adrift . . .*".

An example of this experience of at-oneness with nature was as follows: "*Suddenly . . . I was no longer looking at nature: nature was looking at me*".* A subsequent occasion was described: "It was as if, like ebullient children, a covey of little invisibles floated in at the window to say 'Hullo!' and coax me to play with them.

the sun, the sky, the limitless space, I felt too, in the midst of eternity then, in the midst of the super-natural . . . By these I saw my Soul; by these I knew the supernatural to be more intensely real than the sun".

* The idea that non-human animate objects may suggest something akin to human personality was mentioned in connection with poets by Una Ellis-Fermor (*Masters of Reality*, Methuen, 1942, p. 88). She, undoubtedly correctly, rejected the popular notion that true imagination is mere fancy (see the present writer's book entitled *The Techniques of Astral Projection*, Aquarian Press, 1964, pp. 5, 6). Wordsworth (Excursion, iv, 1128) spoke of the "imaginative will" (and a better term would probably have been "the willed, controlled, disciplined imagination or intuition"). Una Ellis-Fermor pointed out that this is one of the most direct roads to reality—the poet surrenders himself and achieves at-onement with some natural object, such as a flower or a tree. Thus: "He looks at a mountain and feels . . . something not unlike a sense he might have of a *personality* in another human being. [Compare this feeling in relation not to a natural animated object but to God.] It is no longer a mere grouping of line and colour but *something which possesses spirit* and which, during that instant of perception, he knows to be *expressing that spirit*". If the poet now writes a poem (or the painter paints a picture, or the sculptor makes a sculpture, or the musician composes a symphony), a process that involves an artistic, as distinguished from the original aesthetic experience, he completely surrenders and subjects himself to the latter, excluding all extraneous thoughts, feelings and mental images, *i.e.* as Wordsworth says, he recollects his original emotions of wonder, awe, admiration, and love "in tranquillity". His own self is abandoned and surrendered for the time being—he is indifferent whether the object, or the emotions it arouses in him, are pleasant or painful, and he thus avoids placing his own personality between himself and that reality which is represented by the object: he thus learns that all beings, inanimate, animate, sub-human, human and super-human are *as "real" as himself*.

For a moment their visit seemed perfectly normal, but then my analytical mind got going and at once, for me, they ceased to exist . . . A physicist once told me that, had I been equipped with radar instead of eyes, when I looked at the sky I should see objects where I now saw empty space". (Clairvoyants, astral projectors and "communicators" said something very like this long before any physicist.)

(d) *At-oneness with inanimate objects, nature and people*

Sir Francis Younghusband^{18a} cited a letter of the poet Rupert Brooke which included the following: "I suddenly feel the extraordinary value and importance of everybody I meet and almost anything I see . . . I see the essential glory and beauty of all the people I meet . . . In the flicker of sunlight on a blank wall, or a reach of muddy pavement, or smoke from an engine at night, there is a sudden significance and importance and inspiration that makes the breath stop . . . It's like being in love with a person". Again, "The excitement and music of the birds, the delicious madness of the air, the blue haze of the distance, the straining of the hedges, the green mists of shoots about the trees—oh, it wasn't these details—it was beyond and around them".

(e) *At-oneness with people*

Prentice Mulford^{18b} held that "All humanity is in spirit joined together, forming one body": hence, he pointed out, "To leave out from your good wishes 'the least of these' (Matt. xxv. 40) is as if you should, in the cure of your own body of any ailment, leave out (if that were possible) a part of that body. So to do, would be to bring injury to the whole; and so to leave out, through hatred, the least fragment of humanity, is to bring injury to the whole, yourself injury".

Dr. R. C. Johnson³⁸ gave the case of "W. M." who, when waiting at a railway station, experienced a sense of profoundest kinship with each and every person there. He said, "*It bound us together in a deep unity of being. I lost all sense of personal identity . . . We were no longer separate individuals*".

(f) *At-oneness with both nature and people*

Marghanita Laski³⁹ cited an experience of Jacquetta Hawkes: "It grants man a state of mind in which I believe he must come more and more to live: a mood of intensely conscious individuality which serves only to strengthen an intense consciousness of unity

with all being. His mind is one infinitesimal node in the mind present throughout all being, just as his body shares in the unity of matter. I found myself comprehending every physical fact of (the camel's) passage as though it were part of my own existence . . . I knew the blood flowing through the bodies of men and beasts and thought of it as echoing the life of the anemones . . .”.

William J. Jupp^{40a} maintained that, “The proclivities that separate man from man are on the surface, while the real human qualities that tend to unity are deeper and more enduring, and must, we think, in the end prevail”. He^{40b} advised the cultivation of a large sympathy with the personality of others—“For,” he said, “in them also is begotten and abides, whether consciously or not, this *Deeper [Eternal] Self*—it is the great distinctive quality of the human being; *it is this that unites and integrates mankind*, however the more superficial qualities may tend to isolation or division . . . *Deeper than all the forces and tendencies that would separate man from his fellows abides the true Inward [Eternal] Self of each; and there, in those silent depths of our personality, we are one* . . . Hence it becomes of the highest moment that we reach out in thought and feelings towards our fellows of every grade and condition, that we relate ourselves to them as inheritors with us of a common humanity . . .”.* Finally:⁴¹ “So many of the irritations and animosities that alienate us from our *True [Deeper, Greater, Eternal] Selves* and from one another are the inevitable result of attention to the superficial incidents of thought and behaviour. Discourteousness and all sorts of ill-manners, baneful dislikes, envy, hatred and malice and all uncharitableness—these are mostly surface troubles, and would disappear could we see a little deeper into ourselves, and reach, by intuition and sympathy, a little further into the soul life of our fellows . . . *Nature makes her appeal to us . . . We are members, with all her sub-human or super-human children, of a federated commonwealth that embraces all creatures . . . There is a commensalism, a sitting down at a common table, so to speak, a kinship of origin, a*

* Compare the “communicator” of *Christ in You* (Watkins, 1910, p. 24): “See and know only the good in those nearest to you. Speak to them, recognising the Highest Self. Your trust shall beget in them new hope . . .”. Again (p. 17) “Live in the thought of love toward all men and all your life will become one unceasing prayer, a constant going-forth of God”. Still again (p. 175), “So far you have understood the one Self of all when you have looked within, but now we will try to look out on seemingly separate personalities and still see the One only. To recognise the one Lord in all is to lift them into the consciousness of the Christ”.

dependence, perhaps also of destiny, which implies a unity . . . , a harmony from which no differences of form and structure, of habit and activity, can sever any part of the living universe. And the underlying quality is not physical or mechanical . . . it is an invisible, intangible life-movement of which all forms are manifestations. *It is a World-Soul of which the material world is the body, the incarnation, the ever-changing appearance. That is, the Reality, which is Life itself, is spiritual . . . We are assured of the kinship of that Deeper Self which is the fundamental reality of our conscious life [the microcosm] with that Deepest Self which is the Centre and Soul of the living Universe [the Macrocosm].**

"B. E. B.'s" experience, recorded by Dr. Winslow Hall,⁴² was summed up in these words: "*I felt one with everything and everybody*". Dr. Raynor C. Johnson⁴³ gave the experience of "H. M.", a sceptic who suddenly observed in people and animals "a wonderful glow of beauty", and who realised "*There is no such thing as separateness—no such thing as a world apart from me*". He declared, "The unity of all life, of all existences, was spread before me", and concluded, "There is absolute unity in all creation and one motive power. *There is no time and no space*".

Dr. Johnson⁴⁴ also published the experiences of "F. B.", who said, "Everything around took on a vivid, colourful living appearance. *The trees and flowers were friendly—almost spoke to me . . . The faces of people, strangers and friends, were illumined. But how could I speak of 'strangers' now? Surely we were all one family, one living Unity!*"

William James²⁵ quoted the German Malwida von Meysenburg who had for years been unable satisfactorily to pray owing to her materialistic beliefs. When she learned to do so she said, "I prayed and know now what prayer really is: to return from the solitude of individuation into the consciousness of unity with all that is . . . *Earth, heaven and sea resounded as one vast world-encircling harmony. It was as if the chorus of all the great who had ever lived were about me. I felt myself one with them . . .*"

(g) *At-oneness with inanimate and animate objects and with God*

A. M. Wilson, of the U.S.A. Civil Service Commission,⁴⁶ wrote " . . . sat in the warm, cosy car . . . A passage from the Hindu

* Compare Alexander Pope ("Essay on Man"):

"all are but parts of one stupendous Whole
Whose body nature is, and God the Soul."

Scriptures ran through my mind'—'In the Divine Mind an unchanging perception of bliss is ever-present' . . . Suddenly I became filled with a deep sense of joy. I looked around in wonderment. The car in which I was sitting was filled with joy . . . A telegraph-pole immediately in front of me was filled with joy. The trees were filled with joy . . . Thoughts such as the following drifted through my mind—'God is joy. God is bliss. God is love. Only God is real . . . Spend your days in seeking Me. Love, joy, peace, bliss. This, this only, hold on to this' . . . For more than two hours I sat in the Brahmic bliss, at one with God, immersed in joy. Some of this joy rubbed off on to me, making a permanent change in personality. I now go about with a deep, abiding sense of peace—"The peace of God which passeth all understanding" . . .

(h) *At-oneness with both nature and God*

Miguel Serrano,⁴⁶ the eminent Chilean diplomat, describing childhood experiences, said, "I used to think that the flowers and plants talked to me" . . . He continued, "Although God was immaterial, He was present in the flowers, and *I felt united with Him through the flowers*". At that time he was only five years old. Then, as Wordsworth said, "shades of the prison house" closed on this growing boy. Serrano observed, "Later I felt a different sensation and began to be conscious of my own personality. I began to feel apart from the rest of the people at the house . . .". But he retained his cosmic sensitivity. On a later page, describing middle-life, he said, "It seemed to me that I could hear the very sound of the emerald flowers as they burst into bloom . . . I also felt I could talk with the birds and the bees". In America, Prentice Mulford^{18b} stated: "You breathe an element ever being thrown off by the trees, the rocks, the birds and animals, and by every expression of the Infinite Mind about you. It is healthfully exhilarating. It is something more than air. It is the Infinite Force and Mind as expressed by all these natural things . . . You are fortunate when you *grow to a live, tender, earnest love for the wild trees, animals and birds, and recognise them as coming from and built of the same mind and spirit as your own, and able also to give you something very valuable in return for the love you give them . . . The wild tree is not irresponsive or regardless of a love like that . . . Such love is not a myth or mere sentiment. It is a literal element and force going from you to the tree. It is felt by the 'spirit' of the tree . . . There is a sense in the tree which feels your love and*

responds to it. It does not respond, or show its pleasure, in our way—or in any way we can understand. Its way of so doing is the way of the Infinite Mind of which it is a part. The ways of God are unsearchable and past finding out . . . The tree is literally one of God's thoughts'.

Mulford warned his readers: "The mind which sees in tree, bird, animal, fish or insect only a thing lacking in intelligence and fit only to be destroyed or enslaved for amusement, repels from all these a spirit or element, which, if recognised, would be received or absorbed and, if absorbed, would bring a new life and power to mind and body. *We get the element of love only in proportion as we have it in us. We can only draw this element from the Supreme Being. We draw it in proportion as we admire every expression of the Infinite, be that expression tree or shrub or insect or bird, etc. The more of these things we really love, the more of their element of love flows to us. That element is as real as the tree itself.* The trees are always giving out an element of life as necessary to man as the air he breathes. Man's works, as soon as finished, are giving out dust and decay. Our miles of stone, brick and mortar are imperceptibly grinding to dust".*

Stewart Edward White's⁴⁷ psychic wife, Betty, explained "universality" as follows: "I'll be the 'ocean'. Now I am. I am the 'ocean', the 'ether', the all-surrounding substance in which individuals are suspended . . . Each meets each there. Each, through the functions of his being, sends out a quality capable, worthy of entering this substance, the universal 'ocean'. He can withdraw it; he is still an individual. But when he sends it forth, it is his highest potentiality. *All consciousness is open to him. He passes into what we can only call Godship.* Only by collecting a group of your dearest, going forth with your heart among them, cementing, as it were, a collective entity . . . can you start towards comprehension of the Universal Consciousness . . .

"Each time I unite myself with someone or something in eagerness of admiration and affection—by that process I have merged momentarily with the Universal . . . This gradual lessening of separateness from the thing admired eventually makes it possible

* Compare Wordsworth, *Excursion*, Bk. iv., "We live by admiration, hope and love", and Ruskin, *Modern Painters*, II., iii., "People speak as if houses and lands, food and raiment were alone useful, and as if sight, thought and admiration were all profitless".

to draw from it its spiritual essence, feeding upon it, as it were . . . Anyway, I know what that phrase means, 'God is love'."

James Oliver Curwood⁴⁸ pointed out that man realises that the Supreme Power is "immeasurable" and "limitless", yet: "He does not want to concede that any other life can form a part of it but that of his own breed. He has tried, through unnumbered centuries, to fool himself into the belief that he is the one and only thing in all creation upon which the Ruling Power of the Universe has its guardian eye. He has not conceded that an all-powerful but tender God might love flowers, birds and trees and many other living things as well as He loves man". Curwood held, "It is just because man has been so near-sighted that he has not yet found a faith which is all-comforting and of which he is utterly sure".

Dr. Raynor C. Johnson⁴⁹ told of a doctor who was reading the chapter in Kenneth Walker's *The Diagnosis of Man* (which deals with Brahmanism). He was reading the words describing the ever-present and all-pervading quality of the Brahman, and said: "Suddenly I knew somehow they were true, that Brahman . . . was all about me, and through me, and in me. *The knowledge did not come from without, unmistakably it came from within . . . The trees, meadows and hedges were all part of me, and I of them, and all were in a great unity which was God. Everything was a whole. I knew with complete, unshakable conviction that I had been in touch with reality*".* Dr. Johnson⁵⁰ also cited Radhakrishnan⁵¹ as follows: "The highest wisdom is to know the Self. The Self is more than the ego; personality is truly a mask . . . The seer no longer distinguishes himself from that which is seen. He is one with the centre which is the centre of all. God ceases to be an object external to the individual, and becomes a consuming experience".

In the same work⁵² the experience of Mrs. "I. W." was given: she said, "Barriers were down; my aloneness had gone; *I was at one with every living creature and thing. I knew that 'underneath were the Everlasting Arms'*". Later⁵³ "J. P. W." was also quoted: "I realised that the rocks, trees, etc., were I; I they; all brothers. Because of the experience I know that *everything* involved in this process is God, is Love, is Light, is Bliss, that everything is in migration towards the Great Awakening to That which, in essence,

* Compare Samuel Butler (God the Known and God the Unknown): "We must therefore see the whole varied congeries of living things as a single and very ancient Being, of inconceivable vastness, and animated by one Spirit".

everything is. *Not only all men, but rocks and stars and trees are brothers, are divine, and carry with them the splendour of awakening to Itself*".

Max Müller^{54a} pointed out, "The ideal of what is beautiful is within us; how it came there we shall never know. It is certainly not of this life, else we could define it; but it underlines this life, else we could not feel it. *Sometimes it meets us like a smile of Nature, sometimes like a glance of God...*" In his "Life and Letters", he observed, "*We must submit to and trust that infinite Love which embraces us on all sides, which speaks to us through every flower and every worm...*". Still again: "There is to me a beauty and mystery and sanctity about flowers, and... I ask, '*What more miracles do we want...*'".

Dr. B. J. F. Laubscher^{55a} visited a patient, an African, on a South African farm. Her husband, the farmer, and the doctor had a chat. The latter said, "He told me that... he had sat on one of the highest peaks, having just come from his sheep-station. He sat in silence and... felt an urge to express his appreciation of the reverence of that moment. There was something within him that wanted to come out... Then, while immersed in this emotion of reverence, *he looked at a piece of quartz... and suddenly an intense illumination engulfed him. He saw millions of little stars with rainbow rings streaming from them in place of the piece of quartz, and he felt his consciousness enter into every particle belonging to an infinite whole, while his being was buoyant with intense delight, for he knew that he had looked into God.* And then, in a flash, it was gone". Dr. Laubscher commented: "In the absence of any irrational episode in his life and any history suggestive of epilepsy, I came to the conclusion that his was a true mystic state of consciousness".

Coleridge ("The Aeolian Harp") asked:

"And what if all of animated nature
Be but organic harps diversely formed,
That tremble into thought as o'er them sweeps,
Plastic and vast, one intellectual breeze,
At once the soul of each, and God of all?"

Ruskin^{55b} spoke of "*a continual perception of Sanctity in the whole of nature—from the slightest thing to the vastest*", and said, "*I could only feel this perfectly when alone [i.e. when, as with Mrs. 'A. D.',²⁶ the whole of the attention could be directed towards the*

natural object, distractions being entirely eliminated] . . . the joy in nature seems to come to a sort of heart-hunger, satisfied with the presence of a Great and Holy Spirit". He lamented (as did Wordsworth and Serrano) that as he "grew up" this at-onement diminished.

A case cited from Starbuck in William James's *The Varieties of Religious Experience*^{55c} speaks of union with both nature and God: it contains the following: "*The consciousness of God's nearness came to me sometimes. I say 'God' to describe what is indescribable. A Presence, I might say, yet that is too suggestive of personality, and the moments of which I speak did not hold the consciousness of a personality, but something in myself made me feel myself a part of something bigger than I, that was controlling. I felt myself one with the grass, the trees, birds, insects—everything in nature . . .*". James referred to Miss Ethel D. Puffer's essay, "*The Loss of Personality*"^{55d} in which she endeavoured to explain such experiences as due to the disappearance of the motor adjustments which "habitually intermediate between the constant background of consciousness—which is the Self—and the object in the foreground, whatever that may be". James considered that this might throw light on the psychological conditions under which the experiences occurred—"but", he insisted, "it fails to account for the rapture or the revelation-value of the experience in the subject's eyes".

H. F. Amiel's *Journal*^{55e} included a reference to "Moments divine, ecstatic hours in which our thought . . . pierces the great enigma, breathes with a respiration broad, tranquil and deep as the ocean . . . *instants of irresistible intuition in which one feels oneself great as the universe . . . The vestiges they leave behind are enough to fill us with belief and enthusiasm, as if they were visits of the Holy Ghost*".

Soeur Sourire was quoted by Marcus Bach^{55f} as follows:

"I found the Lord on the beach;
I found the Lord in a white seashell;
I found the Lord in the breeze;
I found the Lord in the intoxicating wind;
I found the Lord within the mist;
I found the Lord on the dew-covered dunes.

Little boat upon the water
Float, float, float my Soul
Towards the Most High".

(i) *At-oneness with both men and God*

R. H. Renville wrote: ⁵⁵

“Oh let my eyes be open wide
That I may clearly see
How often in another’s guise
God walks the road with me”.

(j) *At-oneness with God*

Dr. Winslow Hall⁴² quoted the following: “It was as though a spiritual vision communicated itself to me, *a feeling of extension and conscious connection with all things—union with the All—of omnidentity, if the word may be passed*”.

Dr. Raynor C. Johnson⁵⁶ had a correspondent who, like many others, exercised three forms of “seership”, *i.e.* (a) seeing the “semi-physical” aura (belonging to the vehicle of vitality) by an extension of the physical sight; (b) true clairvoyance, involving “super-physical” mental pictures and images (seen via the Soul Body, not the physical eyes) and (c) “the mystic sense”, which was much “deeper” still (cognised, on our interpretation, by the Spiritual Body). The last mentioned, the correspondent said, “enables one to say, *I am Spirit—in my essential being [Eternal, Real, True, Deeper, Greater, Higher or Inner Self] I am one with the Eternal . . . This is consciousness in the Eternal, in which the “have been” and the “shall be” are merged in the “I AM” ’ ’*”.*

* In his Essays, Emerson observed: “There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this Universal Mind is a party to all that is or can be done . . .” (*History*). Again, “Ineffable is the union of man and God in every act of the Soul. The simplest person, who in his integrity worships God, becomes God . . . Let man, then, learn that the Highest dwells with him . . . But if he would know what the great God speaketh, he must ‘go into his closet and shut the door’, as Jesus said—he must withdraw himself from all other men’s devotions . . . The faith that stands on authority [and not on experience] is not faith. The reliance on authority measures the decline of religion, the withdrawal of the Soul . . . The Soul gives itself, alone, original, and pure, to the Lonely, Original and Pure, who, on that condition, gladly inhabits, leads, and speaks through it . . . and so comes to no longer a spotted life of shreds and patches, but he will live with divine unity . . . content with all places and with any service he can render. He will calmly front the morrow in the negligency of that trust which carries God with it, and so hath already the whole future in the bottom of the heart” (*The Over-soul*).

The ecstasy of Heinrich Suso was quoted by Evelyn Underhill: ⁵⁵⁸ like St. Paul, he did not know whether he was in or out of his physical body. The latter fell on the ground "like one who swoons" and he cried, "Oh my God, where was I and where am I?". Plotinus⁵⁵⁷ said, "The soul . . . ceases to be itself and belong to itself. It belongs to God and is one with Him, like two concentric circles: concurring they are one; but when they are separate, they are two . . . Since in this conjunction with Deity there were not two things, but the perceiver was one with the thing perceived . . .". Miss Underhill⁵⁵⁷ mentioned the experience of Jan Van Ruysbroeck who said, "We behold that which we are, and are that which we behold; because our thought, life and being are uplifted in simplicity and made one with the Truth which is God". She also⁵⁵⁸ cited St. Teresa of Avila—"She understands that . . . she is already near her God and that, if she draws a little nearer, she will become, by union, one with Him".

William James⁵⁵⁶ quoted a man who said that, on a hill-top, he "stood alone with Him who made me and all the beauty of the world . . .". He continued with this highly significant passage: "I did not seek Him, but felt the perfect unison of my spirit with His. The ordinary sense of things around me faded . . . my highest faith in God and truest idea of Him were then born in me. Then, if ever, I believe, I stood face to face with God and was born anew in His spirit . . .". James also cited the case of a woman who, feeling ill, "lay down in the stream of life" and let it flow over her. Her dominant idea being, "Behold the handmaid of the Lord—be it unto me even as Thou wilt!" and a perfect confidence that all would be well, that all *was* well. She stated, "The creative life was flowing into me every instant and I felt myself allied with the Infinite . . .".

James⁵⁵⁶ also quoted David Brainerd, who, when alone (as is so often the case—*i.e.* when there is no mixing of "magnetisms"), had an ecstasy in which, he said, "My soul was so captivated and delighted with the excellency of God that I was even swallowed up in Him . . .".

Dom Cuthbert Butler⁵⁵⁹ mentioned Louis of Blois who observed that the soul "melts away into God", St. Francis of Saleo who similarly said that the soul "gently glides . . . into the Divinity" and Suso who said that the selfhood "disappears and loses himself in God, and becomes one spirit with Him". J. H. Leuba⁵⁵⁰ quoted a man who felt raised above himself and "felt the presence of God

—as if His goodness and power were penetrating me altogether”.

The Arab mystic Hussain-al-Hallaj, also known as Mansur (who, for saying he was God, was crucified at Baghdad in the 10th century), wrote many poems that were translated by Sir Cecil Spring-Rise. One of these, quoted by Sir Francis Younghusband^{55p} concludes as follows:

“I lived and loved. Now is it life or death
Here in this vast world wherein I move?
How, when the winds of heaven are my breath,
And the great sun the eye whereby I see?
I live not in myself, only in Thee,
Last night I loved. This morning I am Love”.

E. Récéjac^{55a} said, “The mystic experience ends with the words, ‘I live, yet not I, but God in me’ [compare Gal. ii. 20 and our remarks on p. 57]. The consciousness finds itself possessed by a sense of Being at one and the same time greater than the Self and identical with it: great enough to be God, intimate enough to be me”. Quoting this, Dr. H. A. Williams^{55b} observed: “The mystics of many religions have frequently described this experience of transcendence within immanence, of identity with difference. So, e.g. the Hindu tradition of the Upanishads tells us that the Eternal Self, the Atman, which the individual can discover within himself as himself, is also Ultimate Reality of Brahman, which upholds the universe. Within the Moslem tradition, the Sufis tells us what is parallel but put the other way round—‘To conceive oneself as separate from God is error; yet only when one sees oneself as separate from God can one reach out to God’”. The writings of Christian mystics are full of statements of this kind, e.g. St. Catherine of Genoa—“My *me* is God, nor do I know my selfhood save in Him”. Dr. Williams considered: “I have good reason to believe that I have discovered a God who is not an illusion . . . He is immanent, yet in His immanence, transcendent. I receive continually from Him, but what I receive is my own. He combines identity with otherness. To discover Him as other than myself I have to discover Him as myself. This means that I can discover Him only in my own subjective experience (though a lot of other people, I find, do the same). Because I can find Him only in myself, it follows that He cannot be . . . pressed and stretched out into a doctrinal system . . .”.

Dr. R. H. Ward gave this experience: ^{55c} “Last night, as I was

walking home, I had one of those strange experiences of 'rising up within oneself', of 'coming inwardly alive' . . . A minute after I had left the station I was attacked, though not severely, by indigestion . . . I thought to myself, though I suppose not in so many words, 'I could separate myself from this pain; it belongs to my body . . . There is no need for the self to feel it [compare Mrs. Garrett, etc.—the attention was directed away from the physical body so that the Soul Body disengaged from it]'. Even as I thought this, the pain disappeared . . . and the sensation of 'rising up within' began. (I have the impression that movement encouraged this sensation) . . . First there is the indescribable sensation in the spine, as of something mounting up . . . This was accompanied by an extraordinary feeling of bodily-lightness, of well-being, an effortlessness, as if one's limbs had no weight and one's flesh had been suddenly transmuted into some rarer substance. But it was also, somehow, a feeling of living more in the upper part of one's body than in the lower, a certain rather peculiar awareness of one's head . . . Everything was becoming 'more', everything was going up on to another level . . . I found that I could think-and-feel in a new way . . . This, I realised, was the real meaning of "being at peace with the world" . . . But if I allowed any suggestion of dislike, distrust, fear or contempt to approach, it had to be deliberately put away, or the 'rising up' began to be a 'falling down' [=return of the released Soul Body to immersion in the physical body—cf. Yram, Dr. J. H. M. Whiteman, etc.]. But once these kinds of thoughts-and-feelings had been put away, then the 'rising up' was continued . . .

"I found myself looking at a certain house . . . It is rather an ugly little suburban villa; but now it appeared to be another house. I realised that could one always live on the different psychological level on which I was living at this moment, then the whole world would be changed; it would be another world in which there could be nothing which we habitually call ugly or evil, and nothing which we habitually call beautiful or good either; since the truth of things is beyond these contradictions, and somehow takes them up into itself . . . Time had very little significance . . . My knowledge of this reality which lies beyond where we normally are was undeniable and irrefutable. *It flashed upon me . . . Of course there is God . . . God was here; He was in everything that I had looked at and in me who looked . . . I was in God's presence . . . I stood, filled to the brim with this wonderful realisation, that whatever we may have to endure of pain, sickness, grief and man's inhumanity to man, there*

is still something perfect within all created things, that ultimately they live by it, and that nothing else matters . . .".

Miss A. Graham Ikin,³⁹ the psychologist, when a post-graduate student, had the following authentic experience of at-oneness with God. Her "single span of apprehension included within it the whole of time span . . . neither now nor then but altogether". Then, she said, "I lived from within the Logos, sharing the life of the whole, consciously participating in His offering Himself with all His creation . . . to the Father . . . His life was my life, His Father my Father, His Spirit my spirit; yet I was more alive, more 'me' than ever before—and the whole world was mine to enjoy, alive in me as I in it. *It was no flight of the alone to the Alone, but a vital fellowship and communion with all Beings . . . within the unity of the Godhead*".

(2) ASTRAL PROJECTORS (WHO HAD OUT-OF-THE-BODY EXPERIENCES)

(a) *At-oneness with inanimate objects*

Sigrid Kaeyer⁵⁷, after mentioning the miracle of Christ stilling the storm, said, "We see Him in the Gospel narrative in a storm-tossed boat, and on a foaming sea. But *the Christ* is elsewhere; it is *Jesus* we see in the boat. In that moment His Soul is released from the physical body and becomes part of the natural order . . . *the essence of His Spirit Body becomes one in the unity of a Cosmic force*. In this ascension, His Soul absorbs each cell of its divine being until a separation of the massed form of the Soul takes place within the cell bodies of the Soul of the Universe . . . The mind of Christ is now the cosmic mind of God . . . *He is now a part of the natural elements in the air*—the physical forces which at this time are out of balance and in commotion . . . Now that the storm is calmed, or the elements in the air have become balanced, Christ individualises Himself again, and returns His Soul Body once more to His physical body in the boat . . . When man comes into likeness with God and experiences the real unity, will he not also work miracles?"

(b) *At-oneness with animate objects (nature)*

George Sandwith⁵⁸, as a boy, saw rooks wheeling in the sky. He stated: "A feeling of intense excitement overcame me. I felt myself becoming rigid [Soul Body quitting the physical body]: the rooks looked far more real and I was becoming one of them. Then there was a struggle, as if something fell on my chest with a soft plop and sank down into my body [the Soul Body was re-entering the physical body] . . . Never before had I experienced such a thrill of excitement, for *was I not experiencing what those rooks were feeling*".

(c) *At-oneness with inanimate and animate objects*

Dr. Raynor C. Johnson⁵⁹ cited the experience of "L. H. M. B.": "I suddenly found myself out of the body, floating over a moor in a body lighter than air [the Soul Body] . . . A cool wind was blowing . . . *I did not mind the wind as I should have done had I been in my*

physical body, because I was at-one with it. The life in the wind and the clouds and the trees was within me also . . ."

(d) *At-oneness with people*

Several cases are cited in the writer's book entitled *The Study and Practice of Astral Projection*⁴ that indicate some degree of at-onement between people. Lord Geddes' doctor-friend, Mme. d'Espérance⁶⁰ and Percy Cole's informant⁶¹ all stated that they "saw" others think, *i.e.* they had telepathic abilities, or shared the mental processes of another man. A number of "shared dreams" were also mentioned, *e.g.* those of Mrs. "H." and Mr. "J.";⁶² those of Miss Steele and C. Burgess;⁶³ those of Mrs. and Miss Driesch;⁶⁴ and those of Mrs. and Miss Driesch and Clara, their maid, *i.e.* three people!⁶⁴ and those of Mrs. and Miss Griggs,⁶⁵ which cases were originally published by either the British or the American S.P.R.

Yram,⁶⁶ the famous French astral projector, said, "Men and women are no more than centres of life radiating different qualities of energy . . . In the aura of these people we find the affections and desires which have guided their motives for action . . . *If you want to be united truly, eternally, with those you love, you must vibrate in harmony with them on all the planes, and in every kind of activity. The more intimate the communion of thoughts and desires, the less will be the separation . . .* Each person remains himself without loss of individuality [compare Miss Ikin^{55r}], whilst giving to others everything within his strength and means . . .". He closed his book as follows: 'Do not trouble too much about the definitions which are given in the course of this book. Rather try to seize hold of the relationships which are born from them . . . *Consciousness is a unity of life capable of expressing itself in a multiplicity of forms*'.

In *More Astral Projections*⁶⁷ we cited a number of instances in which a person who was freed from the physical body (which, we maintain, acts like "blinkers" on the more subtle and reactive Soul Body) and was at-one with other persons. Mrs. F. Roberts stated, "My consciousness had expanded, and I felt strongly linked with all the people in the world—as if their thought-consciousness belonged to me also". Oscar Mockler said, "One could feel many thoughts of many minds". Mme. M. Bouissou, a French lady, said, "In this world [namely, 'Hades'] on the fringe of our own [earth] *I could feel teeming living forces*". Leslie Grant Scott felt "*waves of emotion, the sadness of a childhood companion*", one who thought that

his grave illness had terminated in death. E. G. West, a Quaker-friend of the present writer, similarly almost died, *i.e.* left his body: he felt *his mother's* grief—"My happiness was affected by *her* distress". In another book, entitled *During Sleep*,⁶⁸ I cited a clairvoyant, Mrs. Clara Clayton, as observing that undue grief not only prevents our (discarnate) loved ones manifesting to or communicating with us, but also tends to keep them "near the earth", *i.e.* in "Hades" conditions.*

Professor J. H. M. Whiteman⁶⁹ had both astral projections and mystical experiences. He⁷⁰ spoke of one Monad [Over-soul, Eternal or Greater Self] "blending with another, so that the two are only just kept distinct", and said, "All these types of experience point to a very great difference in structure between our free personal consciousness [Eternal Self] in a separated state, clear of fixation, and the normal state of our personality [the everyday, lesser or empirical self] when we are immersed in this world". This book is most revealing. The admixture of astral projections (which, on our interpretation, are due to the release of the Soul Body from the physical body) with true cosmic and mystical experiences (which we regard as due to the functioning of the released Spiritual Body) is highly significant. Moreover, Professor Whiteman, like the Frenchman Yram, is very insistent on the need for moral and spiritual development in relation to these matters. This is a far cry from mere psychism.

"Starr Daily", a convict and in prison, left his body temporarily and had an experience that changed his whole life. He described it in a book entitled *Release*,⁷¹ as in the form of a dream which was "all elation, all ecstasy". He stated: "All the people I had injured, directly and indirectly, came before me and . . . I gave them love, which seemed to soothe and heal their hurts. Then all the people who had injured me appeared. One by one I began to help them and love them. It was all exceedingly vivid . . . Thus, as a recipient

* Numerous "communications" also say that love and grief (and other emotions) affect at-onement between the newly-dead and their living friends. "Scott" (Jane Sherwood, *The Psychic Bridge*, Rider, p. 46), like the astral projections cited above, when newly-dead, felt in a world which was "occupied by the mental and emotional projections of men's personalities": he stated that it has "the miasmatic emanations of earth's emotions for atmosphere". Dr. Alice Gilbert (*Phillip in the Spheres*, Aquarian Press, 1952, pp. 14, 19, 20) was told, by her newly-dead son, "Great grief, persistent and self-centred, keeps the departed 'tied up', yet frustrated and helpless". Raymond (Lodge) pleaded, "No sadness—keep jolly—it hurts me horribly!".

of love, I became a transmitter of it. *It seemed to rise from within me and flow outward, as though generated from some interior source*”.*

“Starr Daily” continued: “The joy, bliss and gratitude I felt was past articulation . . . I knew I must either be changed or die . . . I knew that I had transcended all personal and bodily limitations . . . I had no sense of my prison walls, but my thoughts roamed the imponderable Universe far and clear. *The measurement of time and space vanished out of my consciousness* [since the latter was free from the physical body and brain which impress the framework of time and space upon consciousness] . . . I knew that I was being what the theologians call ‘reborn’ ”.

This experience of “Starr Daily”, is a somewhat different experience of at-oneness from the others here described: it corresponds, in our view, to what theologians call “the Judgment”. This theme was developed at length by the present writer in *The Supreme Adventure*.^{72a} The experience normally comes, of course, after death, *i.e.* after the physical body, which is the source of the sense of separateness and hence of personality, has been shed and one is living in the Soul Body. The following are examples of “communications” there cited: “Each incident brings with it the feelings not only of oneself alone but of all those others who were affected by the events”; “All the pain he had given to other people he experienced himself, and all the pleasure he had given he received back again”; “He became aware of all the emotions he had aroused in his victims by his acts. *He became purified through this identification with the sufferings of his victims*”. Our explanation of this form of at-oneness given in *The Supreme Adventure*,^{72b} is as follows. During earth life, consciousness, though ‘normal’ to us, is strictly limited or enveiled, ‘blinkers’-like, by the physical body. When, at death, this valuable, though restricting, instrument is shed, ‘normal’ consciousness gives place to the ‘super-normal’ type; there is an ‘expansion’ and a ‘deepening’ of awareness, and not only do remark-

* Compare John iv. 14: “Whoever drinks of the ‘water’ that I shall give him . . . will be an inner spring always welling up for Eternal Life”, and John vii. 38: “Whoever believes in Me, as the Scripture (Isa. xii. 3) says, ‘Streams of living “water” shall flow out from within him’ ”. At the psychic, and not the spiritual, “level” the description of Prescott Hall of what he observed when temporarily freed from his physical body (Journ. A.S.P.R., X, 1916, p. 48) is significantly similar. He noted: “*Body blazing with streamers pouring in and out from solar plexus*”.

able faculties (of which we may have had occasional evanescent activities during earth-life) become normal to us, but we find that we are 'nearer' than before to loved ones who are still in the flesh.*

* I. *The effects of the assumption of the physical body by the Soul, prior to physical birth.*—In a book entitled *The Techniques of Astral Projection* (Aquarian Press, 1964, p. 22) the present writer said, "The Eternal Self, which uses the Spiritual Body, is given (apparent) separateness when it assumes, first the Astral, Soul or Emotional Body and later the physical body; in this way personality is formed, with the possibility of responsibility and therefore of moral advance. Many 'communicators' say this—e.g. (1) 'Universal Spirit has an individuality through its association with the Soul and the body'; (2) 'Man takes his life from God, but he is, in embryo, a Cosmic Consciousness which becomes individualised only through incarnation into various states of matter, including physical matter'; (3) 'Spirit is part of God's consciousness dwelling within you and animating you. It is not *your* Spirit, but God's Spirit in you. The Soul is developed by the combination of Spirit and body'; (4) 'The Soul is the child of the Spirit and body. For the purpose of creating individual man, a part of God, Spirit, allies itself with a physical body. Universal Spirit is non-personal'; (5) 'A detached part of this Universal Spirit, attaching itself to a new physical body, gradually becomes personal through contact with conditions which you call "life".'

"These 'communicators' [? sub-conscious products of ordinary minds] agree with the ideas published by the well-known philosopher, the late Dr. C. E. M. Joad, in the last book that he published, namely, *The Recovery of Belief* (Faber & Faber, Ltd., 1952, p. 201): 'Spirit . . . is timeless. Its true home is not in this, but in another order of reality. [Compare St. Paul, Heb. xiii. 14: "Here we have no permanent home, but are seekers after the city which is to come".] In fulfilment of a purpose, it is incarnated in a [physical] body, or, perhaps, in a number of successive bodies, and so intruded into the time-order . . . *Mind is brought into being in consequence of the contact of the Spirit with the natural, temporal order, which results from its incorporation in a physical body . . . Since a mind comes into existence as a by-product of the Soul's incarnation in matter, its existence is temporary only. Moreover, it is not in mind that the unity of the person resides; in fact, the person resides in a region [the Greater or Eternal Self, the Over-soul, Nous, the Atman of the Hindus] which is normally inaccessible to consciousness*'.

"This final and considered judgment of Dr. Joad is, of course, identical with the 'communications' we have cited—and the 'communicators' said it first! Moreover, while various philosophers differ on the matter, 'communicators' do not—they are unanimous.

"Edward Carpenter (*The Drama of Love and Death*, George Allen & Unwin, Ltd., 1924, p. 244) took the matter further, indicating the role that is played by the physical body in these circumstances. He pointed out: 'Limitation and hindrance are a part of the cosmic scheme in the creation of Souls. Soul-stuff is capable of infinitely swifter and more extended perceptions than we are usually aware. What purpose does this limitation serve? *It subserves the evolution of self-consciousness and the sense of identity. It is only by pinning sensitiveness down to a point in space and time, by means of a body, and limiting its perceptions by means of the bodily end-organs of sight, hearing, taste, etc., that these new values could be added*

The fact that we are essentially "members one of another" means that in "the Judgment", we ourselves experience the emotions that were experienced by others as the result of our thoughts, words

to creation—the self-conscious self and the sense of identity. Through the development of identity, mankind must ultimately rise to a height of glory otherwise unimaginable'.

"Dr. William Wilson (*After Life*, Rider & Co. Ltd., p. 192) said, 'The purpose of our seeming separateness is that each may realise for himself the God [Greater, Higher, Inner, Eternal Self] within, and learn that the [lesser, lower, outer, temporary] self must be conquered. Only thus may each become a worthy partaker of the Life of the Spirit when the physical body dissolves at death.'

"The 'communicator' of Oswald Murray (*The Spiritual Universe*, Duckworth, 1924, p. 38) said the same as Dr. Wilson, before him, and in a wider context—"Our circuit of becoming includes our descent [the "fall" into the matter] as germic [Eternal] Selves from the central ["Heaven"] state into this outer, physical world, passing through intermediate states the Soul World, "Paradise" or "the Garden of Eden" before we get here. Becoming endowed with an organism, through human parentage, *our self-consciousness enfolds*, and we re-ascend—[we resurrect out of matter] on our return circuit self-consciously, through the same states but in inverse order, from the circumference to the centre, through which we descended. *We descend as units of conscious life, but we re-ascend as self-conscious finite Selves.*"—Compare Marjorie Livingston's 'communicator', p. 40.

"We suggest that individualisation and self-consciousness are due to the assumption of a physical body."

II. *The effects of the loss of the physical body on the Soul.*—Although it is impossible to "prove scientifically" that the assumption of a physical body limits the Soul, it is surely significant that all who claim to have freed themselves, whether temporarily or permanently, from the body, describe an expansion and an enlargement of consciousness, and claim that they are now "nearer" to their mortal loved ones than during earth-life. For examples of these statements we draw from our forthcoming book entitled *Experiences on the Threshold of the Afterlife*.

Among people who suffered pseudo-death, Leslie Grant Scott found that his consciousness "expanded beyond the limits of the brain"; he was clairvoyant. Thomas Say, the Philadelphian Quaker, saw "dead" friends, etc. Astral projectors and people who left their bodies temporarily during trance said the same. Mrs. Willett, entering trance, exclaimed, "I want to be enlarged! It's so heavenly to be out of myself, when I'm everything and everything is me." Mrs. Roberts said, "It was as if my consciousness had expanded, and I felt strangely linked with all the people in the world—as if their thought-consciousness belonged to me also". Mrs. M. T. Johnson's consciousness was "clearer than ever it had been". Tennyson declared, "Individuality itself seemed to dissolve and fade away into boundless being". Countess Nora Wydenbruck stated: "My mind expanded . . . time ceased to exist". Anaesthetics may drive the Soul temporarily out of the body, so artificially producing the same expansion. Dr. Wyld and Professor William James cited many cases. Dr. Humphrey Osmond more recently considered: "*These are not escapes but enlargements, burgeoning of Reality*". It only remains to say that "communicators", describing their mental condition when they have got rid of the limiting physical body permanently, invariably

and deeds. Even while we were on earth our separate existence was apparent and not real . . . the fact is now realised.

If there is an increased awareness of at-onement when, soon after death, we inhabit the Soul Body, the experience is still more

say the same as the pseudo-dead, astral projectors, the entranced and those who had been temporarily ejected from their bodies by anaesthetics. The following are typical phrases used by them, describing their immediate after-death state. (1) "There was relief, expansion"; "Consciousness is immeasurably broadened and expanded"; (2) "I am a Self that is far greater and vaster than I thought myself to be"; (3) "My being seemed to have expanded"; (4) "There is a great expansion of all the faculties of perception"; (5) "I seemed to spread out, to expand in every direction. Instead of seeing the physical bodies of my mortal friends, I beheld and read their innermost thoughts".

The last quotation from a "communicator" links up with the common claim of the "dead" that they are "nearer" to their mortal loved ones than during earth-life (a claim that is clearly connected with the conception of "the Judgment" that is given above, namely, that it is a discovery that we are not, as we supposed during earth-life, separate and distinct from each other, but actually "members one of another", as St. Paul (Eph. iv. 25) held. People who returned from pseudo-death and astral projectors made this statement. For instance, Swedenborg said that, though men and women think they have "lost" their loved ones by death, they are in fact "far, far nearer than during earth-life". Clairvoyants say the same, e.g. Laurence Oliphant stated that children whom parents thought they had "lost" are "with them far more nearly than if they had lived". The supposed "dead" commonly say this. (1) A "dead" husband told his mortal wife, "I am far nearer to you—think of me as united to you in the depths of your being"; (2) A "dead" brother declared, "I am sometimes nearer to you than if I was sitting beside you"; (3) A "dead" son (Raymond Lodge) told his mother, "I feel you so close, closer even than during earth-life"; (4) A child told his mother that he had acquired a power of "coming ever so much nearer than before": he said, "I can read your thoughts on the inside"; (5) A "dead" friend said, "*We are nearer to you. There is no parting, but only greater unity*"; (6) A "dead" wife told E. B. Morgan, "*We're closer to each other than ever before, and far more truly and completely married*". A number of these "communicators" gave the reason for this increase in proximity, and it is what one would expect if these were, in fact, the living "dead" speaking. One said, "I shall always be nearer than ever before, for *what separates is matter*". Another said, "*We can have such communion as we never had before because one veil [the 'communicator's' physical body] has been removed. Don't think of me as far away!*".

We return to Edward Carpenter, for what he said links up, in an obviously significant fashion, the above-mentioned ideas with our quotations from clairvoyants, astral projectors, "communicators" concerning the experience of at-onement. He observed, "If you inhibit thoughts (and persevere), you come at length to a region of consciousness *behind* [or *within*] thought, and different from ordinary thought in its character—a consciousness of quasi-universal quality, and a *realisation of an altogether vaster Self than that to which you are accustomed . . . It is to die in the ordinary sense, but in another sense it is to wake up and find that the 'I, one's most real and*

vivid at a later stage, *i.e.* after we have shed the Soul Body and are inhabiting the Spiritual Body. Occasionally, the physical body is only temporarily evacuated (in astral projection) and there is a pre-death Judgment-experience (see the writer's books^{4, 5}). We suggest (by analogy) that we mortals enjoy mystical or cosmic experiences when we are temporarily using the Spiritual Body.^{73, 74}

intimate Self, pervades the Universe and all other beings—that the mountains and the sea and the stars are parts of one's body and that one's Soul is in touch with the souls of all creatures. Yes, far closer than before . . . I regard the discovery of this experience . . . as the most fundamental and important fact hitherto of human knowledge . . .”

(3) ANAESTHETISED PERSONS (CAST OUT OF THE BODY)

At-oneness with people and with God

William James⁷⁵ mentioned that he had friends who believed in "the anaesthetic revelation" (induced by nitrous oxide, etc.) and observed, "For them too it is a monistic insight, in which *the other* in its various forms appears absorbed into *the One*". He quoted an example published by B. P. Blood in 1874 as follows: "Into this, pervading we pass, forgetting and forgotten, and *thenceforth each is all, In God* . . . 'The One remains, the many change and pass', and each and everyone of us *is the One that remains* . . .".

James⁷⁶ also cited the experience of J. A. Symonds, due to chloroform: "*The lesson is one of central safety: the Kingdom [of God] is within* . . . The world is no more the alien terror that was taught me . . . I know—as having known—the meaning of Existence; the sane centre of the Universe—at once the wonder and the assurance of the Soul—for which the speech of reason has yet no name but 'the anaesthetic revelation'."

Dr. William Wilson⁷⁷ dealt with these matters more recently. He said, "It was not until the author happened to read the records of others who had enjoyed this remarkable experience—"the anaesthetic revelation"—that he realised how 'identical' is the 'revelation' to all. It is not a mere subjective fantasy, as a dream may be, but something very definite; . . . It is curious that experiences on the border of death and under anaesthesia should be so similiar . . . Reason is sufficient for the daily duties of 'carrying on', but it has no status in the explanation of the 'Why?' or 'Wherefore?' of anything that really matters to the Soul". He quoted James as follows: "The mystery remains, but it remains as something to be met with and dealt with by faculties more akin to our activities and heroisms and willingnesses than to our logical powers. This is 'the anaesthetic insight'."

The above-mentioned experiences occurred incidentally: how far it is permissible deliberately to use drugs in order to obtain mystical and other experiences is debatable. But Marcus Bach^{78a} quoted a man who had taken mescaline as saying, after looking at a rose, "In the centre, I saw God". Mystical experiences should affect the whole man, including conduct.

(4) THE OBSERVATIONS AND DEDUCTIONS OF PSYCHICAL RESEARCHERS, ETC.

(a) *At-oneness with nature*

Mrs. P. C. de Crespigny,^{78a} who lived among the splendid oaks and beeches of the New Forest and studied them from the point of view of an artist, said, "I grew to feel the life in the trees, to know that, in laying my hand on the surface of their stems I could absorb that life, make their vitality my own, identify myself with their strength and steadfastness, be for the moment removed from the material conditions of this world and nearer to the God who made them".

(b) *At-oneness with people*

J. Arthur Hill⁷⁹ observed: "Human minds are many, it is true, but they are closely alike, and in the biological sciences it is usually found that similarity points to a common source. We are, then, justified in surmising that human minds have a common source. Moreover, the phenomena of psychical research—telepathy, etc.—indicate that there is a connection between the minds here and now existing, in ways over and beyond those accounted for by the recognised senses . . . that, though our ordinary normal consciousnesses are severed from each other and are apparently distinct (so that we have to communicate with each other by the clumsy means of speech and writing), we are nevertheless all in connection with each other in the subliminal levels. To vary the metaphor, each of us is like a stream of water issuing from one of the thousands of taps in a city, but the water is the same, coming from the same reservoir. The same Soul thinks in all of us . . .".

The psychologist, G. C. Barnard,⁸⁰ discussed telepathy. He said, "There is no shred of evidence that distance, as such, has any influence on the strength of telepathic impressions or on the speed or accuracy of their transmission, if indeed they are transmitted at all. *In fact, the whole phenomena is outside space, and very probably outside time too . . . There are no observable, or experimental limits to the action of telepathy. It would seem that we all are subject all the time to impressions from other minds . . .* The apparent universality of telepathy, and its lack of any discoverable limits,

together with a study of the psychology of mysticism, have led some writers to suggest that our individual minds are not ultimately separate entities, but that they are all united, or at least they interpenetrate, in what is called the unconscious. The individual self-conscious minds which seem so separate and isolated may, on this view, be compared to mountain peaks, whose lower slopes merge into the common level of the earth . . . The universal mind exists, doubtless, it may even be the only thing that does exist, all else being but 'appearance' . . .".

W. H. Salter⁸¹ similarly considered that *the fact of telepathy gives "a fuller meaning to the saying that we are all 'members one of another' "*. He insisted, "This is true, whether the specially close link between man and man that research in telepathy has shown can be assigned to some physical process at present unidentified, or, as most psychical researchers hold and has been argued in this book, the process is non-physical".

Rosalind Heywood⁸² discussed "the field theory" of ESP that was advanced by Professor Gardner Murphy,⁸³ the idea being that telepathy, etc., enters normal awareness more readily the less we are "encapsulated", the more we lose awareness of our separate selves. She also quoted Professor H. H. Price⁸⁴ as saying that we make a basic mistake in supposing minds to be separate from each other (or to be indivisible) and said, "Price points out that *the hypothesis of a common unconsciousness is only another way of saying that, at their deeper levels, all personalities are in complete and continuous telepathic rapport*".

Whately Carington⁸⁵ held that the old view that each personality is a self-contained unit, completely separate and distinct from every other personality, so that communication between them is possible only by the roundabout methods of speech and writing, has had to be abandoned in view of the facts that are brought to light in connection with such phenomena as telepathy, multiple personality, psycho-analysis, etc. Telepathy breaks down "the walls of the watertight compartments once thought to separate one mind from another" and "there is no use talking any longer about our minds being altogether separate—'*separateness*' and '*individuality*' henceforth cease to be discussable in all-or-none terms, and become matters of degree".

(c) *At-oneness with people and with God*

Sir William Barrett, F.R.S.,⁸⁶ considered that the great object of

life in the physical body must be "On the one hand, the upbuilding, strengthening and perpetuation of our separate and distinct personalities, and, on the other, the awakening and development of the consciousness of an underlying Unity, which links each person into a larger Personal Life common to all, 'in Whom we live and move and have our being'; in a word, the realisation of the fact that *we are integral parts and members of one Body*". Whatever assists the attainment of these two objects must ultimately be good for us, and whatever thwarts them must be bad. Later,⁸⁷ he said, "All religions admit that God is the centre, and the manifestations of God the circumference, of all existence. Within this vast circle lies the whole creation, like the myriad cell-life in the human body". He suggested that, "Each of these cells in our body has a life of its own, yet all are related to a unitary consciousness, a personality, which far transcends the life of each cell. Some mysterious mode of inter-communication possibly exists between the individual cells and the sub-conscious self". *It is the physical body, the "flesh", that enveils the Soul and separates us from each other*: Barrett quoted Shakespeare:

"If the dull substance of my flesh were *thought*
Injurious *distance* would not stop my way!"

Dr. William Wilson⁸⁸ similarly said, "Only by understanding that *we are all member of one body*—that our apparent isolation from our fellows is a delusion consequent upon reason's blindness to the bonds-of-union existent in the primitive ocean of mind—can we solve the problem of 'purpose' in life. The purpose of our seeming individuality is that each may realise, for himself, the 'God within', and learn that the self must be conquered before the door of the chamber will open". He added, "Only thus may each become a worthy partaker in the Life of the Spirit when the physical envelope dissolves in death".

Dr. Hereward Carrington⁸⁹ said, "All minds may perhaps ultimately be unified at some common source, this forming the common spiritual 'Soul of humanity'. Thus: just as every tree of the forest is undoubtedly a separate living entity, yet their roots are planted in a common soil, unifying them in mother earth, so it is possible that *humanity may be in some manner unified in some larger spiritual world, from which we draw our mental sustenance, and from which we emerge as seemingly separate beings* . . . In this vaster Cosmic Mind, all knowledge, all wisdom, may be contained,

and the individual human being has only to induce within himself, consciously or unconsciously, the proper mental attitude, in order to open the doors of his inner vision, and receive this influx of knowledge and power".*

* Compare Browning:

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error: and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape
Than in effecting entry for a light
Supposed to be without."

And Wordsworth:

"We can feed this mind of ours
In a wise passiveness."

And Psalm xlv. 10:

"Be still and know that I am God."

The deliberate (periodical) "stilling" of the intellect, permitting "sub"- (or "super"-) conscious parts of the mind to work is, of course, a valuable procedure. In *The Letters of J. S. Mill* (Introduction, p. xxviii) we are told how Herbert Spencer dealt with particularly difficult problems. "Whenever he was confronted with a problem whose solution was not obvious to him, he would push it aside and abandon all conscious effort to solve it. But the matter . . . would stick in the back of his mind, and, by and by, very likely while thinking of something else, a little inward flash would occur, rendering the solution somewhat less obscure . . . With the lapse of time, other flashes would follow, and after several years, maybe, the solution of that problem would be set forth with marvellous lucidity, as an integral portion of his system of philosophy." Spencer was once asked why his brow remained unwrinkled; he replied, "I never think!". Ernest Dimnet (*The Art of Thinking*, Jonathan Cape, 1940) gave many hints on this matter (pp. 70, 71, 123, 182, 198, 244, 246). More recently, Arthur Koestler (*The Act of Creation*) called it "the Eureka process" (or act) and gave valuable hints: he pointed out that Bernard Shaw described genius as 90 per cent. perspiration and 10 per cent. inspiration, while Pasteur said that "Fortune favours the prepared mind". Unceasing effort defeats its own object: there must be a relaxation of strain, effort and attention to the matter in hand; this gives the "sub"- or "super"-conscious mind its opportunity to contribute the necessary 10 per cent. of "inspiration". Without this all the previous effort fails; but without the previous effort inspiration cannot operate.

This was said, in effect, almost a century ago, by a "communicator" through the mediumship of an uneducated woman, Cora L. V. Tappan (*op. cit.*, 1875, p. 44): "It is imperative that the human mind should toil and, when with strife and effort, it reaches almost upon the discovery, this is the hour when the 'guardian spirit' steps in, producing the certainty of investigation".

Laurence Temple⁹⁰ cited some scripts received through Mrs. Hester Dowden. He observed: "They compel one to consider the possibility of individuals being not so completely separated from one another as they appear. One might imagine them as a group of islands, each to the eye a distinct and separate domain with its own characteristics, and yet below sea-level all are united in a common parent earth". He continued, "*It may be that the phrase used by Christ, 'I am the vine, ye are the branches', is, on some level, more literally true than is usually understood*".

Charles J. Seymour⁹¹ commented on the passage just mentioned and said, "Certain of Mr. Temple's experiences compel him to consider the possibility of individuals being not so completely separated from one another as they appear . . . *If this conception (that the separative life is an illusion) is a true one, life in the spirit world will be life indeed. Here, we are limited in experience by the fact of possessing individual brains which are only able to communicate with each other clumsily . . . I would say that, free from the physical body, we shall perceive that we human beings are One—that all life and sentiency is ONE . . .*".

(d) *At-oneness with God*

Lord Haldane⁹² observed: "*Our mind is a manifestation of the mind of God on a lower plane. The grasp of the true, the beautiful, and the good depends on the ends and capacity of the conceptions of mankind . . . If we would get as near to Him as we can, we must seek the highest forms of which human experience is capable: for these will point us beyond themselves, not to other human forms, but to the reality that lies beyond . . . What has separated us from God . . . has been nothing but a set of distinctions which fall within our own selves . . . Our characters and actions are determined by the ends we seek to realise. It is in works that faith attains to life. It is in action that the spirit realises itself . . . Because man can transcend his separation from God he is responsible. His duty is to overcome his separation. The choice of a higher plane implies the surrender of self with its particulars. Thus evil arises and is a necessary moment (consequence) in the Universe*".

William James²⁵ held that, "The further ['inner', 'deeper', 'higher'] limits of our being are plunged into an altogether other dimension of existence from the sensible . . . world. Name it '*the mystical region*' or '*the supernatural region*', whichever you choose. *We belong to it in a more intimate sense than that in which we*

*belong to the visible world.** It is not merely ideal, for it produces effects in this world . . . We are turned into new men, and consequences in the way of conduct follow in the natural world . . . That which produces effects within another reality must be termed a reality itself, so I feel as if we had no philosophic excuse for calling 'the mystical world' 'unreal'. God is the natural appellation, for us Christians at least, for the Supreme Reality, so I will call this higher part of the Universe by the name of God. We and God have business with each other; and in opening ourselves to this influence our deepest destiny is fulfilled".

Dr. Raynor C. Johnson⁹³ observed: "*In all mystical experience the sense of separateness, of individuality, is to a great degree lost.*"

* The idea that we (as Eternal, Real, Higher, Greater Selves) "belong" to "Heaven" rather than to earth (which is the home of our physical bodies and personalities) is, of course, a central one in religious thought generally—compare p. 26. Expressed in our terms, our Spiritual Body is primary, our Soul Body and physical body are secondary and tertiary respectively. Our physical body "enveils" the Soul. We are "exiles" from "Heaven". We are necessarily all "Prodigal Sons", with only a dim awareness of our Father. St. Paul (Heb. xiii. 14) said, "Here [on earth] we have no permanent home, but are seekers after a 'city' which is to come".

Edmund Waller (1605-1687) said:

"Stronger by weakness, wiser men become
As they draw near to their eternal home:
Leaving the old, both worlds at once they view
That stand upon the threshold of the new."

Wordsworth's immortal lines (*Intimations of Immortality*) are as follows:

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home.
Heaven lies about us in our infancy . . .
At length the man perceives it die away
And fade into the light of common day."

James Montgomery (1771-1845) (*At Home in Heaven*) wrote:

"Here in the body pent
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home."

And here, with identical ideas, are two verses of what is probably the noblest poem in our language, that by John Henry Cardinal Newman (1801-90):

In the state of illumination, that which is known seems to merge with the knower, so that there is an intimate unity between them. In the profounder mystical experiences this results in *a sense of unity with the All*. Jesus expressed on many occasions such insights as 'I and the Father are One', and 'Ye shall know that I am in my Father, and ye in me, and I in You'. This undoubtedly is the source of the most profound affirmations of Hinduism: 'That art Thou', and 'The Atman is the Brahman' (the Higher Self is one with the Supreme Being) . . . It is not surprising, therefore, that Evelyn Underhill attempts to define mysticism as 'The art of union with reality'".

Professor W. T. Stace⁹⁴ also concluded that mystical experiences are real, and that *the dissolution of the individuality permits "direct experience of the One, the Universal Self, God"*. He suggested that altruism and ethical values are rooted in the individual's intuition (essentially a mystical insight), that *we individuals are not fundamentally separate from each other, but at-one with each other*.



"Lead Kindly Light, amid the encircling gloom,
 Lead Thou me on;
 The night is dark, and I am far from home—
 Lead Thou me on!
 Keep Thou my feet; I do not ask to see
 The distant scene—one step enough for me.

So long Thy power hath blest me, sure it still
 Will lead me on,
 O'er moor and fen, o'er crag and torrent, till
 The night is gone;
 And with the morn, those angel faces smile
 Which I have loved long since, and lost awhile."

DISCUSSION OF AT-ONENESS IN GENERAL

(A) THE INCIDENCE OF AT-ONEMENT

According to Dr. Nandor Fodor,⁵⁵ "Only a vague trace of at-oneness can be discovered in psychic phenomenology in the practice of absent healing". This is far from the truth. Apart from, and in addition to, the matters considered in these pages, the activity which we have called "co-operation", which we believe to be widespread (though very rarely "remembered"), involves at-onement. This is discussed at length in a book by the present writer entitled *During Sleep*.⁶⁸ *

Dr. Fodor⁵⁶ argued as follows: "The basic obsession is the Word which was in the beginning and was with God [John i. 1]. Hence, at-onement with an idea is inseparable from theistic thinking... Theology is obsessed with the relationship between man and God. It is a global obsession as, when the foundation of theology was laid, the universe was a small affair and the earth was the centre of our solar system. Hence, theology suffers from a scotoma. It limits our vista in space and life. It does not embrace non-human life and the order and law of the Cosmos beyond our ken". We make four observations on this passage:

(1) The suggestion that there is a widespread obsession with at-onement with God among professing Christians (as distinct from non-Christians) is not borne out by our study. At-onement with God occurs in both groups of people. Moreover, at-onement is experienced not only with God but also with (1) inanimate objects, (2) animate objects (nature), and (3) people (these three being clearly stages, as it were, on the journey to at-onement with God). Still further, our study shows that the experience of at-onement is

* In *During Sleep* examples were quoted and evaluated, of "co-operative" activities by (1) astral projectors, (2) psychics, (3) the dying, (4) "communicators" and (5) psychical researchers; the activities were claimed to help (1) other mortals, (2) the dying, (3) the newly-dead, (4) the "earthbound", and (5) the processes of communication. It is chiefly people who are more or less psychic, i.e. whose vehicle of vitality is more or less loosely associated with their physical body—a condition of which they may be unaware—who engage in "co-operation". The "semi-physical" vehicle of vitality is the link, bridge or mechanism that is involved in "co-operation" between incarnate and discarnate souls. *At-onement* is achieved, we maintain, *via* the vehicle of vitality.

rarely confined to one only of these categories—in many instances two, three or even four of the categories are concerned. Briefly, at-onement with God is not essentially separate and distinct from at-onement with inanimate objects, with nature or with people. Since God, who is given many different names (“Reality”, etc.), is “within”, “behind”, or “immanent in” *all* His creatures (inanimate, animate, animal and human), then at-onement with Him is the ultimate experience.

(2) Many who have studied mystical experiences have considered that (though their incidence is doubtless facilitated by saintliness), they are normal to mankind. William James (*op. cit.*, 1917, p. 38) said, “One conclusion was forced upon my mind—it is that our normal waking consciousness is but one special type of consciousness, whilst all about it, parted from it by the flimsiest of screens, there lie potential forms of consciousness entirely different”. Dr. William Wilson⁹⁷ considered that through mystical experience there is emerging a new faith—“that of the immanence of a ‘spark’ of the Divine in every living creature . . . permeating the psychic and the physical body here and now”. The Rev. Sidney Spencer⁹⁸ took the same view. Dr. F. C. Happold⁹⁹ regarded mystical consciousness as “a development and extension of rational consciousness, resulting in an enlargement and refining of perception”. Dr. Raynor C. Johnson⁹³ and Prof. V. H. Mottram¹⁰⁰ also adopted this position. The last-mentioned considered “Mystical experiences are much more common than is generally imagined; they may come to all of us quite unexpectedly and often”.

Evelyn Underhill¹⁰¹ observed, “Just as genius in any of the arts is—humanly speaking—the final term of a power of which each individual possesses the rudiments, so mysticism may be looked upon as the final term, the active expression of a power latent in the whole race; the power, that is to say, of so perceiving Transcendent Reality”. She added, *Few people pass through life without knowing what it is to be at least touched by this mystical feeling.* Similarly, according to Edward Carpenter,¹⁰² “It is not only the great prophets and seers who prove to us the existence of another stage of consciousness. For to *almost all mankind* flashes (or glimmers) of the same thing come in those moments of exaltation or intuition which form the basis of religion, art, literature, and even much of practical life. Schopenhauer says that art and the sense of beauty give us the most real knowledge of things, because then *we see the object as “the realisation of an Idea”* (i.e. as a form,

according to him, of the world-soul); and the beholder (who has the same world-soul within himself [= the Macrocosm is mirrored in the microcosm]) "becomes the clear mirror of the subject, and the distinction of the subject and object vanishes". And everyone, whether he agrees with Schopenhauer or not, must have felt in poetry, music and art generally, and in all cases where the sense of beauty is deeply aroused, that strange impression of passing into another world of consciousness where meanings pour in and illuminate the soul, and "the distinction between subject and object vanishes".

Mona Wilson¹⁰³ pointed out that Blake held that his powers of mystical vision and experience were common to all people—he insisted that he merely used them more than most people. Victor Gollancz¹⁰⁴ described "The Beatific Vision" as "the greatest that life can hold" and as "by no means uncommon".

Dr. R. M. Bucke,¹⁰⁵ Professor of Mental and Nervous Diseases and Superintendent of an asylum for the insane, stressed the great differences that are to be observed between typical mystical experiences and the experiences of patients who suffered from mental and nervous diseases. According to Anita Kohsen,¹⁰⁶ Dr. Gerda Walther¹⁰⁷ "took special pains to make acute observations on mental patients so as to get first-hand experience enabling her to test the conventional assumption that the mystical is closely linked, if not identical, with the insane: and she too stresses that the differences are more important than the resemblances". Prof. M. Eliade's study of *Shamanism*¹⁰⁸ shows that the shaman was "the recipient of a valid cosmic revelation—he was not (in his capacity as shaman) a sufferer from mental disease". He pointed out that whereas a mental patient may be "an unsuccessful mystic", the shaman is a highly successful member of the community: he is not controlled by his illness but controls it. As a rule his health is excellent and his intelligence higher than that of his fellows.

Both Professor W. T. Stace⁹⁴ and Marghanita Laski¹⁰⁹ also favoured the idea that mystical experiences are normal to mankind.*

* This conclusion is in line with the conclusion that *psychic experiences* are normal to mankind (*i.e.* telepathy, clairvoyance, foreknowledge, etc.)—see Appendix IV. It is also in line with the conclusion that *astral projection* is a common and essentially normal experience (though it can also occur in illness)—see the present writer's books entitled *The Study and Practice of Astral Projection* and *More Astral Projections*, Aquarian Press, (1961, p. 140 and 1964, pp. 137-8).

(3) The statements of Jesus (and of St. Paul) concerning the essential at-onement of God and man were made centuries before the foundations of Christian theology were laid: the statements were made in the first century, and the foundation began to be laid in the fourth. Jesus was concerned with (a) the experience of the presence of the Father as the "Centre", "Soul", and origin of man's whole being, and (b) with the need that this relationship should be *expressed in actions, conduct and daily life*: He made no statements whatever by way of explanation, philosophy, theology, etc. Thus (Luke xvii. 21) the "good news" which He brought (and commanded His disciples to spread) was that "The Kingdom of God is *within you*", and in Matt. xxv. 40-45 He insisted that this at-onement of men with God involved an at-onement of men with each other, through Him. He gave this in both its positive and its negative aspects—"Anything you did for one of my brothers here, however humble, you did for me . . . Anything you did not do for one of these, however humble, you did not for me". According to the oxyrhynchus sayings of Jesus: "The fowls of the air, the fishes of the sea . . . these draw you". "Lift the stone and you shall find me; cleave the wood and I am there." *And the Kingdom of Heaven is within you, and whosoever knoweth himself [Eternal Self] shall find it. And, having found it, shall know . . . that ye are in God and God in you.**

* "The Jews had once possessed kings who were for them the earthly and visible representatives of the invisible God. But ruin fell upon them . . . Their prophets, however, said a King would come—a King from God . . . Jesus took this condition of things and built out of it an eternal and a spiritual revolution . . . He said, 'You are looking for a King from God. I am that King. You are waiting for a new kingdom . . . I will show you the Kingdom of God. That is my good tidings. *The Kingdom of God is within you* . . . The law said, 'Life for life, eye for eye, tooth for tooth . . .' Jesus said, 'The way of overcoming evil is by goodness! What good do we do a man by repaying his evil with evil? Do we make him better? Do we change his "heart"? No—we must love him! . . . A dog snarls when you take away his bone; a man should give his cloak to him who would take his coat . . . To exact vengeance is merely animal law. *A man, to be truly a man, must be so conscious of God, so convinced of his own soul, that no miserable impulse of animal passion, such as anger and hatred [due to the fact that the True or Real Man, the Eternal, Greater, Inner or Higher Self, for the purpose of individualisation, etc., "borrowed" a physical body that had developed via the animal kingdom], can sway his conduct.* He must be too serene to hate, too great to feel anger and hatred or annoyance'. The Master taught his disciples that until a man could bear even an unjust blow without anger he was not in control of himself, and that to exact vengeance was mean; for to enter the Kingdom of God it is necessary to love our enemies and to wish

St. Paul gave his own experience of at-onement with the Father through Christ. He (Gal. ii. 20) declared: "The life I now live is not my life, but the life which Christ lives in me; and my present bodily life is lived by faith in the Son of God."* Again (Col. ii. 4): "Your life lies hidden with Christ in God" . . . [Compare Récéjac, cited p. 34].

Still again (Rom. ix. 38): "I am convinced that there is nothing in death or life, in the realm of the spirits or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths—nothing in all creation—that can separate us from the love of God in Jesus Christ our Lord". This *experience* of the great apostle has been that of innumerable lesser folk.

(4) In view of the citations given above—from clairvoyants, etc., astral projectors, anaesthetised persons (and "communicators"—see

well to those who injure us . . . They began to see that this brief life is only a moment in the vast eternity of God . . . The great thing is to become good, not merely abstain from wicked things . . . If you hated your enemy and wished him dead, even if you did not actually kill him, would your 'heart' be better than if you did kill him? Goodness lies in a 'heart' free from evil, a 'heart' that does not wish to do anything mean, cruel or bad . . . The truth Jesus first brought home to his friends was this necessity for the reality of goodness. *The Kingdom of Heaven is within you.* Until a man has seen with his soul that vice is hideous and virtue beautiful, until a man has felt through all his being the great power of good over evil, he will not 'hunger and thirst' after righteousness, he will not love God in the same way as a child loves its father . . . He told his friends how to love God—it is by loving our fellow-men, by complete forgetfulness of self, by thinking continually of others . . . *The religion of Jesus is service, treating all God's children as our own brothers and sisters . . .*". According to this statement of the essence of Christianity, its essence consists of at-onement with both God the Father and our fellow creatures. Where was this excellent statement published? In *The Children's Encyclopaedia*, edited by Arthur Mee, vol. 6, p. 4089 (published by the Educational Book Co. Ltd., London). How many adults could profit by reading it *in toto*? *Our present point is that this statement concerning at-onement was made prior to the "foundation" of theology, a process that began three centuries later!*

* St. Paul's statement is well put into hymn form by H. Bonar (1808-89):

"Fill Thou my life, O Lord my God,
In every part with praise,
That my whole being may proclaim
Thy Being and Thy ways.

So shall no part of day or night
From sacredness be free;
But all my life, in every step,
Be fellowship with Thee."

p. 67), all of whom, quite independently, said essentially the same things—Dr. Fodor's statement is inadmissible on no less than five grounds, *viz.*

(a) None of the clairvoyants (etc.), anaesthetised persons or astral projectors who provided the statements concerning at-onement had any training whatever in theology—their ideas were not echoes of theological theories they had received from others, but descriptions of their own experiences. Dr. Samuel Johnson maintained that, "Human experience, which is constantly contradicting theory, is the great test of truth". Sir William Barrett, F.R.S., pointed out, "Whatever the humblest of men affirm from their own experience is always worth listening to, but what even the cleverest of men, in their ignorance, deny, is never worth a moment's attention".

(b) The statements were made centuries before Jung concluded, on the basis of numerous first-hand psychological observations, that we are all rooted in "the collective unconscious".

(c) At-onement was not only an aim of Christians from the first century onwards, it was also the aim of the "mysteries"; these were concerned either with natural processes or the achievement of out-of-the-body experiences and had *no theology!* The at-onement sought in the "mysteries" was not with God but with nature and with "spirits". The latter (sometimes called "gods") represented either incarnate human souls or purely mythical beings, but not God the Father. Thus, at-onement was common to Christianity (which, as already said, developed its theology subsequently and not previously, as claimed by Dr. Fodor) and to the "mysteries" (which had no theology). While certain of the ceremonies employed in Christianity, *e.g.* ceremonial washing, initiation into a society, partaking of sacred food, etc., are similar to those used in the "mysteries", and while the object sought in both was an at-onement, in Christianity union was sought with God the Father through Jesus Christ, an historical Saviour, while in the "mysteries" it was sought with nature, with spirits, or with mythical beings. Arthur Chandler¹⁰ showed how Clement¹¹ deliberately used the terms employed by those who sought at-onement in the "mysteries" to turn them to seek at-onement with God through Christ, *i.e.* to seek true religion: "Come, O madman, not leaning on the thyrsus, not crowned with ivy; throw away the mitre; throw away the fawn-skin; come to thy senses. *I will show thee the Word, and the*

mysterles of the Word, expounding them after thine own fashion. This is the mountain beloved of God, not the subject of tragedies like Cithaeron, but consecrated to dramas of the truth—a mountain of sobriety, shaded with forests of purity . . .”.

(d) The Christian conception was not, as Fodor suggested (and many others have held before him) vitiated by the ancient idea that “the earth was the centre of the solar system”. This idea, though false in the literal sense, is true in the sense that the physical world (and every heavenly body) is the “centre” of certain interpenetrating “semi”- and “super”-physical worlds, spheres, planes (*i.e.* “Hades” and “Paradise” respectively), just as man’s physical body is the centre of his interpenetrating “semi”- and “super”-physical bodies, spheres, etc. (*i.e.* the vehicle of vitality and the Soul Body respectively). It is true that the Macrocosm is reflected in the microcosm.*

(e) Whatever orthodox theology does or does not do, the conception here given does not “limit our vista in space and life”.

(f) The conception does embrace non-human life (*i.e.* inanimate objects, plants and animals) and it does embrace “the order and law of the Cosmos beyond our ken”—it speaks of an Eternal Order, beyond time and space, and of the Greater, Inner, Higher, Eternal Self (with, on our interpretation, p. 14, a Spiritual Body) who contacts that Order (in the true “Heavens” of the Scriptures).

Dr. Fodor considered: “For practical reasons, it would be advisable to consider at-oneness with nature a halfway station towards cosmic consciousness . . . For illustration, here is a dream of a patient who was admiring a beautiful plant . . . : ‘It bowed its head and started to talk to me in flower-language. All of a sudden I went into a deep, trance-like state. Everything seemed to get dark: I was not aware of the world . . . [the ‘blackout’ as the Soul Body was evacuated and the Spiritual Body came into use, corresponding to the third ‘death’, as described by the ‘communicator’ of *I Awoke*, on p. 75†]. Then I came out and everything was bright

* See Crookall, R., *The Next World and the Next*, 1966, p. 63; *Events on the Threshold of the After-life*, 1967, p. 142.

† The third “death”, *i.e.* the shedding of the Soul Body, is described by mystics (see *The Next World—and the Next*, 1966, p. 127), by clairvoyants (*ibid.*, p. 128), by the pseudodend (*ibid.*, p. 128), by astral projectors (*ibid.*, p. 129) as well as by numerous “communicators” (*ibid.*, pp. 129-133).

and cheerful. I felt absolutely thrilled . . . I thought I experienced cosmic consciousness . . . ' ”.

(B) THE STATUS OF COSMIC AND MYSTICAL EXPERIENCES

Dr. Raynor C. Johnson¹¹² referred to Professor R. C. Zaehner's great work entitled *Mysticism, Sacred and Profane*.¹¹³ He maintained that Zaehner had failed to see that the sense of at-oneness ("the pan-en-henic experience") may be found at various "levels". Johnson pointed out, "Regarding the true mystical experience as necessarily theistic, viz. the Beatific Vision which leads ultimately to union with God, he has to find a place for nature-mysticism", and commented, "His way of doing so is one with which we are in complete disagreement. It is to disparage nature-mysticism by associating it with lunacy and mescaline-experience, and then putting them all in the devil's basket . . . I fear that Professor Zaehner has seen a 'popular' confusion where none exists. Most of us are aware that there is an important distinction to be made between God manifested through nature and immanent in nature [=Divine Immanence, which by no means excludes Transcendence], and, on the other hand, the equation of God and nature [=pure pantheism]".

Dr. Johnson regards nature-mysticism and theistic mysticism as "earlier and later stages of experience along the same road"—those who have mystical experiences in connection with natural phenomena, he holds, are "on the foothills of spiritual Reality", while those who experience union with God have actually attained that Reality.

The Rev. Sidney Spencer¹¹⁴ similarly said, "Professor Zaehner . . . maintains that 'cosmic consciousness' differs fundamentally from the experience of the religious mystic, who attains union with God. He recognises that the nature-mystic transcends normal experience, because he catches 'a glimpse of the workings of nature as a whole'; he experiences 'an actual identity with nature'. But in Professor Zaehner's view it is an entire mistake to suppose that the experience of the nature-mystic has any religious or moral value . . . He goes so far as to say that 'the mystical state at which the religious man aims is the reverse of the natural mystical experience', since 'the exclusion of all that we normally call nature is the . . . necessary prelude to the further experience of union with God' ".

While agreeing that nature-mysticism represents "a distinct type" and that Christian mystics aim at union with God, Mr. Spencer, like Dr. Johnson, denies that the difference is fundamental and that nature-mysticism is devoid of religious or moral value.* He insisted, "Certainly that is not how those whose experiences have been cited felt. To judge from their testimony, 'cosmic consciousness' is commonly felt as a profound illumination, bringing with it an intense joy. Canon Peter Green declared that, through his experience, he knew 'the nature of Reality and the meaning of life'. Another writer says that his vision of unity was a vision of God as 'the Essence of all things'. Another tells us, 'I was filled with love for all' . . . In the light of such testimonies, it is impossible to maintain that 'cosmic consciousness' has no moral or religious value . . .".

Mr. Spencer then referred to *Mysticism and Philosophy*, by Professor W. T. Stace.²⁴ The latter does not draw a distinction between nature-mysticism (or union with nature or "cosmic consciousness") and religious mysticism (union with God), but between "introvertive" and "extrovertive" mysticism. He quotes, as an example of the former, the *Mandookya Upanishad*, where reference is made to "the pure unitary consciousness wherein awareness of the world and of multiplicity is completely obliterated". To Stace, this "pure unitary consciousness" is the core of mysticism at its highest point (as exemplified by Christian, Hindu, Buddhist and Sufi mystics). Mr. Spencer pointed out: "Stace, however, acknowledges alongside of this a type, which in his view is equally religious, but less thoroughgoing or complete, and which he describes as 'extrovertive'. It is characteristic of mysticism of this kind that *it does not exclude the consciousness of the objects and forces of the world around us, but takes them as its starting-point*. It is aware of the world and its multiplicity, but at the same time transcends them. Its central feature is 'the appearance of a unity taken to be in some way basic to the universe'. St. Teresa saw 'how all things are seen and contained in God'; Boehme 'saw through all things and into all creatures' and 'recognised God in grass and plants'.

* Wordsworth (*The Tables Turned*) made (but, we think, exaggerated) the same point:

"One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can."

etc. . . . *It is a consciousness of the One in the many rather than the One as the sole Reality*".

Mr. Spencer concluded: "In the writings of the Hermetic mystics, composed in Egypt in the early Christian centuries, we have an outstanding expression of the same truth. One of the Hermetic writers suggests that we may rise to the knowledge of God by the illimitable extension of our being: 'Expand thyself into the immeasurable greatness, passing beyond all bodily limits; raise thyself above all time; become eternal. Then shalt thou know God' (W. Scott, *Hermetica*, xi. 20). 'Conceive thyself to be in every place—in earth, in sea, in heaven . . . And if thou canst know all things simultaneously,* thou canst then know God'. Elsewhere (in Book XIII) this expanded consciousness is presented, not as a condition but rather as a result, of union with God. In his union with God a man may say, 'I am in heaven, in the earth, in the water, in the air; I am in every living creature; I am everywhere'. *So far from being the contrary, as such examples plainly show, 'cosmic consciousness' is the natural complement of the experience of union with God*".

According to W. H. Dyson,¹¹⁵ "Between speculative and religious mysticism there is this important difference: in philosophic ideas the interest is mainly intellectual and consequently limited to the few highly-trained minds; in religious experience the fellowship is personal and may be shared by all. *Between nature-mysticism and religious-mysticism there is an underlying unity*, for only to the religious spirit, conscious of the Divine within itself, is the vision

* The "communicator" of *Christ in You* (Watkins, 1910, p. 16) said, "The Spirit within is one with God and Christ—how, then, can God be afar off? He who knows God in his own heart is at one with all nations. You always are and you always will be". Again (p. 98), "God is eternally present. He is the Alpha and Omega . . . All time is present". According to Holmes' *Life and Correspondence of Mozart*, London, 1845, p. 317, the first ideas concerning a new symphony entered Mozart's mind unaccountably. Some became more insistent than others, then, "All this", he explained, "fires my soul and . . . my subject enlarges itself, becomes methodised and defined, and the whole, though it be long, stands almost complete and finished in my mind, so that I can survey it like a fine picture—at a glance. *Nor do I hear, in my imagination, the parts successively, but I hear them, as it were, all at once*". The symphony entered his lesser or outer self, the personality, as a "gift" via his Greater, Inner or Eternal Self: it was made successive and available to others by the subsequent work of the lesser or outer self, using the physical brain and body. It may be noted that certain psychic experiences exhibit this feature of simultaneity—see the account by Mrs. Eileen J. Garrett, cited on p. 75.

of the Divine in nature an inspiration and a joy". St. Teresa¹¹⁶ observed, "It is one grace that our Lord gives grace; it is another grace to understand what grace and what gift it is; and it is another and further grace to have the power to describe and explain it to others".

Dean Inge¹¹⁷ considered: "The phase of thought or feeling which we call mysticism has its origin in . . . that dim consciousness of the *Beyond* which is part of our nature as human beings . . . Mysticism arises when we try to bring this higher consciousness into relation with the other contents of our minds. Religious mysticism may be defined as the attempt to realise the presence of the living God in the Soul *and in nature*, or, more generally, as an attempt to realise in thought and feeling the immanence of the temporal in the eternal, and of the eternal in the temporal". Dr. F. C. Happold¹¹⁸ made the same point: he held that those mystics who do not reach the spiritual stature of "contemplatives" nevertheless know something that is known "in a more intense and continuous form" by the "contemplatives". He insisted that their contact is with "the same Reality" and their expressions are of "the same character and spring from the same Source". In other words, such differences as may occur between those who fail to reach true "contemplation" and those who do are differences of degree, not of kind.

In our classification of the experience of at-onement (into at-onement with (a) inanimate objects, (b) animate objects, (c) people and (d) God), the various groups overlap in all directions. This fact lends support to the objections that were raised by Dr. Raynor Johnson and the Rev. Sidney Spencer to Professor Zaehner's interpretation of "cosmic consciousness" as different in kind from union with God. It places this question beyond a peradventure. Our suggestion agrees with that of J. F. Huntley that the "veil" that is "lifted" to give at-onement with animate objects, *i.e.* nature, is represented by the "super-physical" or "semi-spiritual" Soul Body, while that which is "lifted" to give consciousness of union with God includes the Spiritual Body.

The Rev. Dr. Lester R. Minion¹¹⁹ said, "The Zen Buddhists remind us that we can never find God by looking without *or* within *alone*. Reality is non-dual. God is *in our awareness* as well as *the object of our awareness*. *God never had to intervene in life*. His actions and powers are imperceptible to us. What He is doing we think of as 'natural' and 'inevitable', for He is . . . sustaining and

creating continuously. God governs by law, but it is God who governs. We must not make *laws* omnipotent—it is *God* who is omnipotent”.

SECOND PART

The Incidence of At-onement
According to “Communicators”

The Incidence of At-oneness According to “Communicators”

“Communicators”, who necessarily contact mortals via mediums or sensitives, describe at-onement in terms that are identical with those of clairvoyants, etc., mystics and astral projectors (most of whom are averse from mediumship).

Dr. William Wilson¹²⁰ has pointed out what has been generally overlooked by theologians (as it was by Dr. Fodor): after referring to various “communications” from supposed discarnate human beings, he said, “Careful enquiry will prove that these ‘human documents’ are nearly always authentic . . . A curious fact is that *they always speak of their immortality as a matter of course . . . The doctrine taught by these ‘psychic entities’ is that of an immanence of the Divine Spirit within each individual, living or dead*”. He observed, “It is remarkable that this persistent attitude of mind has *no* relation to belief or scepticism amongst the experimenters . . . there is a uniformity in the teachings of the soi-disant ‘spirits’ or ‘psychic entities’”. He concluded, “There appears to be absolute certainty that the actual mind of the deceased is sometimes reached; the evidence is overwhelming in its quantity”. What do they say about at-onement?

(a) *At-onement with inanimate objects*

In *The Silent Voice*¹²¹ we read: “The air, the light, the sounds, these *are* indeed Me. They are signs of My love and creation, My character, and, when they are perceived with the spiritual understanding, *they will be seen to lead direct to Me—their Source*”. The “communicator” of *Christ in You*¹²² said: “Your body holds in its material form an infinitesimal atom or grain of every part of the globe. You [=microcosm] cannot behold anything in that material world [=Macrocosm] of which you are not a part. You are a part of three kingdoms—mineral, vegetable and animal. Thus, man in the natural world has rule over all [Gen. i. 26]. This is not so of any other earth-life, as each animal is distinctly and only an animal, but man in the process of the ages has come up through all that he may possess and rule over all”.

Another “communicator”, that of Marjorie Livingston,¹²³ referred to the correspondence that exists between man, the microcosm and the Universe, the Macrocosm. He said, “The formation

of man fundamentally corresponds to the formation of the earth or other forms of matter, *i.e.* it is built up of spherical strata imposed one upon the other. First the Principle of Life, around which is gathered a stratum or sphere of Divine Substance, which is in turn surrounded by other and larger spheres, each increasingly dense. This process continues until the incarnating Ego [=Greater or Eternal Self] has reached the planes which exist within the radius of our knowledge. Upon these strata of *spirit-conditions* he gathers other states—he acquires *matter* from the mental, astral and etheric planes respectively, and, thus fortified, enters *the material state and becomes carnate and tangible upon the earth plane*. [This process doubtless corresponds to ‘the fall.’] Henceforth, every reaction undergone by the physical body, whether the experience be received through the physical senses or more directly from etheric contact [=the vehicle of vitality] is registered upon his ‘etheric double’ [=vehicle of vitality] which is the next stratum of his integral self. From thence it penetrates through the spheres [=successive bodies] of his being until it reaches the Spirit. Thus the entity attains to conscious *individuality* and becomes a separate unit in the scheme of creation”. (Compare the writer’s *The Techniques of Astral Projection*, 1964, pp. 77-79.)

“Philip”, the discarnate son of Dr. Alice Gilbert,¹²⁴ described how he approached a flower: “One approaches, one empties one’s consciousness for a second and one blends—and one *is* that flower, *feeling* its colour, its sound, its vibration, seeing with its seeing. This must be done, however, always retaining that pin-point of *me*, willed, vibrating. It is a most interesting, fascinating process. In this way one’s Inner Self becomes full of true knowledge . . . It is the way of acquiring Oneness, part of the life here [in ‘Paradise’]. *It is the limitation of physical matter that creates barriers on earth*. A skilled person, using thought, even on earth, can arrive at a concept of the Inner Self of other objects. He has to imagine, to image-create. Here we do it all the time”.

(b) *At-onement with animate objects (nature)*

“Philemon”¹²⁵ said the same as the “communicators” of *I Awoke*,¹²⁶ (p. 79) and *Christ in You*.¹²² Asked, “Have you flowers and music where you are?”, *i.e.* in “Paradise”, he replied, “Have we heavenly flowers and music? We *are* flowers, we *are* music . . . Oh, I cannot express it. When I was on earth [in the physical body], all these graces, fragrances, splendours, were *without*. Now

[that I am in the Soul Body] they are not even within. I *am* these things: I *am* their heart, their essence, yet I *am also their bodying-forth*. Yet I am not a bodiless thing: I have a Spiritual [here= Soul] Body of like substance with the substance of the world in which I now have form and being ['Paradise']. I can create *your earth-forms for your delight*". A boy-"communicator"¹²⁷ said, "I see all the trees . . . shining like a glory of light of love. O Mum, it is so lovely to see God in everything all through of loveliness!"*.

"E. K." told Jane Sherwood:¹²⁸ "I need a kind of understanding . . . when, instead of standing outside the things I am knowing, I *become the thing itself, and so can know it fully* . . . It is as though the Ego, which is a universal substance, has the capacity to become one with the Universe; not to know *about* it, as though the knower and known were two things, but to be *loosed from the individual and set free into the universal mode of experiencing*. In your present [incarnate] condition you cannot for long forego the connection with your bodily self, so this vision is transient, the experience rare and brief. But whenever consciousness can be lifted to this degree of being it opens out on the Universe and makes you *one with whatever is, for the moment, within your power to apprehend*. But—and here is the difficulty—the reality is enacted as though it is *within* the self, and not without it . . . If you had reached the pure Ego-quality of the end of your life-cycle, these things, instead of appearing to happen *within* you, would be *part of your normal outer experience* . . . But while your actual world is the physical world [=while you are in physical embodiment], the only way in which you can experience the universal spiritual life is as *an internal experience—a subjective one, if you like*. In reality it is a setting-free of the Ego into its own proper sphere of the universal spirit [from which it has, apparently, been 'exiled' by partial immersion

* Compare this "communication" with the statement of a mystic, namely, St. John of the Cross (*The Spiritual Canticle*, transl. by Professor Allison Peers): "The Soul is able to see, in that tranquil wisdom, how of all creatures—not the higher creatures alone, but also the lower, according to that which each of them has received in itself from God—each one raised its voice in testimony to that which God is. She sees that each one, after its manner, exalts God, since it has God in itself according to its capacity; and thus all these voices make one voice of music, extolling the greatness of God and His marvellous knowledge and wisdom". Thomas Traherne, the Hereford mystic, described his childhood experience: "All appeared new . . . All things were spotless and pure and glorious . . . The corn was orient and immortal wheat . . . The dust and stones of the street were as precious as gold . . . The green trees . . . transported and ravished me . . .".

in the physical body]". "A. B." said: "There is a wonderful moment after death when the sight of the Spirit becomes acute and existence is seen from a completely new angle. Then the love of all that is experienced for the first time: *the love of the Divine that is in all life*".

"A. L. E. H." was told: "I want to speak to you of the Mind of Nature: it is the 'essence' that arises from everything that lives; it is *the memory of these living things which you believe to be without mind*, which have not what you call 'conscious mind', but have unconscious reactions to life as experiences; and so *these are recorded as memories upon the 'ether' [forming 'the Akashic Record']*, and they are harvested and used again and yet again, but are always there, an invisible image of the thing you see, containing its experiences. *Nothing is lost. Not a plant dies without some 'vibration' registering the small part it has played in the Universe, and all these are gathered together in the great Memory of Nature. The Mind of Nature receives all the thought that has ever been conceived. It receives even many thoughts of the 'dead' "*.

Earlier¹³¹ this "communicator" had correlated the microcosm, *i.e.* man, with the Macrocosm, *i.e.* the Universe. He stated that *what men call their "subconscious mind" is "the nerve memory and memory of instincts", and it has a bodily counterpart; one which appears to discarnate observers "like a fluid shape about the human being" [=the vehicle of vitality, the "etheric double" of the Theosophists]*. He continued: "It is not the deeper mind [=the Soul of which uses the Soul Body], but it can be affected by the deeper mind without the intermediary of the brain. *The floating mind [=that which operates in the vehicle of vitality] is the mind that spreads about you, that keeps you in touch with the great Mind of Nature itself. It is fed by streams of flowing thought that circulate through the Universe . . . The 'nerve soul' is the medium between the brain and the mind.* When a man is inspired, the larger mind [using the Soul Body] acts directly on the brain. But usually the 'nerve soul' [=vehicle of vitality] has to act as a medium or interpreter between the body and the 'Spirit' ".

(c) *At-onement with animate objects (nature) and with people*

The "communicator" of *The Thinning of the Veil* urged Mary Bruce Wallace to proceed as follows: "Let the stillness of the moorland steal over your soul. Let the beauty of our inner world [= 'Paradise'] reveal itself to you". Mrs. Wallace stated, "I then

beheld, in a flash, the soul-side of the moor, literally clothed with colour . . . glowing and glistening with a kind of ethereal radiance . . . so dazzling that I felt as if I could not have born the sight for more than a moment [explaining why God has 'hidden' Himself from us mortals behind a series of bodily 'veils', namely, the Spiritual Body, the Soul Body, and the physical body, so that we mercifully get only partial and occasional glimpses of His glory]". The account concludes: "The Teacher then said, 'The inner soul-side of the earth is always beautiful, and it is this soul of beauty that is for ever seeking to break through and to transform the ugliness caused by man . . . Easier it is to perceive the Divine Beauty in nature than in many a human soul, yet there also doth it reside in perfect fullness, *for within the soul of man shineth the Eternal One, invincible, all-conquering. The higher we rise [leaving denser and less responsive bodies, or "veils", for finer, and therefore more reactive and efficient ones] the more clearly do we realise this*'".*

"F. W. H. Myers" told Geraldine Cummins,¹³³ "The Group-soul is one and yet many. The informing Spirit makes these Souls one". Again,¹³⁴ "*The Spirit of the Group-soul feeds, with life and mental light, certain plants, trees, flowers, birds, insects, beasts, fish, men . . .*".

The "communicator" of *Christ in You*¹³⁵ insisted that "The God-Man Christ is all in all". He continued, "This truth has to be made one with the outermost limits of creation, just as a leaf learns by drawing from its source its oneness—more than unity—with the tree. There is a condition of consciousness in everything that lives.

* Compare Thomas Binney (1798-1874):

"Eternal Light! Eternal Light!
How pure the soul must be,
When, placed within Thy searching sight,
It shrinks not, but with calm delight,
Can live and look on Thee!

The Spirits that surround Thy throne
May bear the burning bliss;
But that is surely theirs alone,
Since they have never, never known
A fallen world like this.

Oh how shall I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
The uncreated beam? . . ."

The Real You [=Eternal Self] knows everything about itself, but the leaf, or seeming unit, can only learn slowly (by its life of dependence and unfoldment) its own place and meaning. *Every atom contains the whole. The whole of God is in the blade of grass.* [Compare p. 75.] Try to banish the thought of distance or space, and know that what you see contains within it its true life; the thought is within every expression”.

Laurence Temple was told: “In all that lives God hath His image. Not in man alone, but in the smallest and humblest is He manifested—the smallest flower or the smallest bird hath God in them”.

“Scott”, communicating to Jane Sherwood¹³⁷ described his new (“Paradise”) environment: “This was no earthly beauty. There was a ‘light’ on things, and a ‘light’ in them, so that everything proclaimed itself a vivid part of life. Grass, trees and flowers were so lighted inwardly by their own beauty that the Soul gasped at the miracle of a being so perfect. *From all these glorious living things there streamed a ‘light’ of their own . . .* The air itself had a ‘light’ within it, a sense of being life in itself . . . I thought of all the hackneyed similes we use on earth—‘air like wine’, etc.—but here they become absolute statements: the air is ‘wine’, the sunshine is ‘life’. The transient gleams of meaning which substance reflects on earth had become the actual being of things . . .

“The air itself was ‘light’, and that ‘light’ radiated from no one direction, so that the dark shadows and sharp edges which define objects on earth were missing. Each thing glowed with its own ‘light’, and was lighted as well with the soft circumambient splendour . . .

“I was awakened from my absorption by the sound of voices. If the loveliness of tree and bush, flower and grass, had held me spellbound, my first sight of *fellow-beings* gave me more food for rejoicing. Here was another form of life, a more complex and bewildering one, which also emanated its own lovely qualities of being in visible rays. *These people were more than alive; life streamed from them, palpitating with their emotions, lit and splendid with their joy, and waxing and waning with its intensity. Here, again, bodies were not defined by shadows, and the softer outlines were glorious with the outflowing life . . .* This lighter, more vital body, so instinct with pulsating life, is quick to respond to thought and emotion. Each passing phase of feeling glows and pulses visibly through it. Life has to be thought of in terms of light, and

any and every vital impulse glows through the flesh, irradiating it with colour and meaning. The flesh becomes more ethereal and self-revealing as one progresses . . . 'The light' was the life . . . is a phrase from St. John's Gospel . . . His words, a mere metaphor for earth, are visible fact here . . .".

Later¹³⁸ "Scott" returned to this theme as follows: "Just a word more about people here. All material forms have thinned-out and have more of 'light' and colour and less of delineation. Appearance has approached still closer to meaning . . . Here the colour and shape of a flower is its own perfect presentment of its essential self. It shines out clearly in the form of 'light' so that a shimmering radiance abides continually over all the beauty of field and woodland".

(d) *At-onement with people*

The "communicator" of *Christ in You*¹³⁹ urged: "Live from the innermost of yourself [=from the Deeper, Inner, Real, True, Greater, Higher, Eternal Self, the 'Over-soul' or 'Spirit']". He continued, "Humanity . . . will one day say, 'It is finished', and 'They shall all be one' (John xiv. 30). God is everywhere fulfilling Himself; *not even a sparrow shall fall to the ground without your Father*" [Matt. x. 29].

In a later series¹⁴⁰ this "communicator" said, "The cosmos is full of order and intelligence in spite of seeming discord. *Not a sparrow, not the tiniest atom of life, but belongs to a divine and beneficent law which, in its highest essence, is Love*".*

* These quotations, by a "communicator", from the Scriptures, to the effect that every sparrow is cared for by God, is matched by numerous statements by mystics. Eckhart (Tractate II) said, "God knows Himself God in Himself and knows Himself God in His creatures in general, and He knows Himself God in the noble soul in particular . . . *loving all creatures with the same love*". Julian of Norwich (*The Revelations of Divine Love*, XI) observed, "I saw truly that God doeth all-thing, *be it never so little*. And I saw truly that nothing is done by hap or by chance—by our blindness we say, 'These be haps and adventures', but to our Lord God they be not so". It is true that the Hindu Sankara (?A.D. 788-820) did not take the same view: he held that suffering in man is due to the fact that he (wrongly) identifies his Soul with his body. But in saying this he wrongly assumes that mankind undergo no sufferings except bodily ones, whereas, in point of fact, mental sufferings, such as remorse, are more painful than bodily ones. William Blake stated the idea that was given to the Master relative to the sparrow being cared for by God in relation to man's treatment of birds and animals: it is more necessary today than when he wrote it:

Geraldine Cummins¹⁴¹ was told: "We learn here [in 'Paradise'] often with great difficulty, what we were, for the most part, incapable of learning on earth [largely because physical bodies necessarily produced isolation and separateness]—*that we are members one of another*". It is the physical body, the densest of our "veils", that more or less blinds us to our essential at-oneness; when it is removed by death, this tends to become obvious; for then we see closely-related Souls and not markedly dissimilar bodies.

Another "communicator"¹⁴² said, "Nothing external avails; all evolution springs from within. This does not make for isolation, but rather for union with all. No man can live to himself. This is an impossibility, as the whole race is one, and *any attainment focussed in you is spiritually available for all*. Although some may receive illumination sooner than others, all are enriched". Again,¹⁴³ "You will certainly overcome your enemies with love, for *you will find yourself in them*—there will be no power to fight against you". Still again,¹⁴⁴ "God must be perfectly expressed in every thought and act of your life; and in this faithful fulfilment of Christ's teaching, your consciousness expands until, at its highest, *it moves to loftier planes and lives in other lives*—'As in Adam all die, even so in Christ shall all be made alive' " [I Cor. xv. 22]. The "communicator" of the earlier volume¹⁴⁵ similarly said: "What you possess is of no value until it is given for the whole, for *we are one in Him and not separate from the universal life*: it is the basis and ground of all. You are maimed and hurt because of sin and suffering in your brother man, and again and again must the Son of Man

"A robin redbreast in a cage
Puts all Heaven in a rage;
Each outcry of the hunted hare,
A fibre from the brain does tear."

Wordsworth saw that:

"Suffering is permanent, obscure and dark,
And shares the nature of Infinity."

Other poets speak in a similar vein. Mrs. Browning (*Aurora Leigh*) said:

"There's not a flower in spring
That dies in June, but vaunts itself allied
By issue and symbol, by significance
And correspondence, to that spirit-world
Outside the limits of our space and time
Whereunto we are bound."

Another "communicator" (p. 79) also insists on the importance of even a sparrow to the Heavenly Father.

be crucified until the great at-onement with God takes place. Christ must be in you; nothing avails man from outside—all is from within . . . The evolution of one Soul exalts the whole race—"that they all may be one" (John xvii. 11, 21, 22).

(e) *At-onement with animate objects (nature) and with God*

The "communicator"¹⁴⁶ just cited also said: "If you had a tree or plant under your control, in time it would respond and assume its highest possible form, *on condition you became at-one with its hidden laws*—and you are meant to become this . . . You are the channels through which the divine will and energy manifests its one self. *To effect this you must become selfless and at one*". He proceeded¹⁴⁷ to describe a Spiritual condition identical with what we quote from "*I Awoke*".¹²⁶

"It is the silent, creative great One, dwelling in the abyss of each, in whom we live and move and have our being. I am being taken within the centre of life . . . I remember I always have been. The process of creation is always present—it is not a past series of events . . . I desire beauty and colour . . . With the desire I will and soon the will, which is the producer, directs my forces . . . I am both positive and negative, male and female; and out of this consciousness beauty of form and shade seem born . . . The colours breathe and live, and are inter-related to sound and form . . .

"The Teacher speaks: '*One single drop of dew contains what you have seen with the eye of the Soul. The Creator is in the atom. Yes, truly, the whole of God is in the blade of grass [compare p. 72]. Space is a meaningless word on the true plane of being . . .*'".*

* This "communicator" (regarded by some as merely a fragment of the total mind of a simple and uneducated person, and by others as "the devil") describes omnipresence in terms that are identical with those used by great mystics in various countries and over many centuries. Another "communicator", Nona (Dr. Frederick Wood, *After Thirty Centuries*, Rider & Co. Ltd., 1935, p. 128) said, "If only we could make people believe that life is eternal! On this side, time is gone for ever: you live solely in thought and action". Still another, (*Christ in You*, p. 99) declared, "All time is the present!".

Eckhart, the great Thuringian mystic, who died in 1329, said, "*God is in all places and in each place whole . . . And also to the Soul: she too exists in all her members and in each member whole . . . To anything we can predicate of God, Soul has a certain likeness. Or, in the words of St. Augustine, 'like God, like the Soul'*" (Tractate II). Again, "There is no activity in the essence of the Soul [=the Greater or Eternal Self of man] . . . Here the Father speaks His Word . . . *Here God enters the Soul with His all, not merely with a part*" (Sermon I). Still again, "In her natural day the Soul knows all things above time and place; nothing is far or near" (Sermon LXXXIII).

The "communicator" said the same thing about time—that there is an Eternal Now. Thus¹⁴⁸ "God . . . is eternally present . . . The whole human race is meant to understand this . . . It is a wise law—the Eternal Present, the Glorious Now, a rest and a joy, a satisfaction too full to make us wish to look backward or forward, since we know that all is well . . . 'I AM' is the present tense for all time". Later¹⁴⁹ he stated: "This, to you, is the seventh month in the year 1907. It is the day on which Christ was born, and it is the only day that has ever been. Time cannot pass. There is no past. Man is a new creation by the power of the living Christ . . . Have you never discovered the wonderful fact in the thought of the eternal youth of the Christ? As Christ is, even so are we, although it doth not yet appear to physical, or mortal, sense. You speak of us as the unreal. The truth is quite the reverse".*

Johannes Ruysbroeck, the Flemish mystic who died in 1381, similarly stated that the union of the Soul with God "is above time and space" (*The Adornment of the Spiritual Marriage*, Transl. C. A. W. Dom, Dent & Co. Ltd., II, p. 57).

The German Nicholas of Cusa (on the Moselle), who died in 1464, declared, "Thou, Lord, art wholly present in all these things, and to each at one and the same time . . ." (*Of Learned Ignorance*, transl. by Fr. Germain Heron, Routledge & Co. Ltd., 1954, Chap. IX).

Thomas Traherne, of Hereford, who died in 1674, exclaimed: "O Jesus . . . Thou lovest ever one wholly—as if him alone!" (*Centuries of Meditations*, Faith Press I, p. 86).

Jami, the last of the classical Persian poets and mystics, who died in 1492, described "The vast orb of Heaven" as "concealed in a single point" (*Jami*, transl. R. A. Nicholson).

* Again the "communicator" (fragment of a human mind, or a "devil" or an actual personality who has survived physical death and managed to communicate with a human being?) described the Eternal Now in terms that are identical with those used by some of the greatest mortals who ever lived, namely, the great mystics.

Eckhart (Sermon XC) said, "He who, in time, has his heart established in Eternity, and in whom all temporal things are dead, in him is the fullness of time. Three things prevent a man from knowing God—time, corporality and multiplicity . . . *The power . . . knows no yesterday or tomorrow; there is only a present Now; the happenings of a thousand years ago, a thousand years to come, are there in the present*". Again (Sermon LXXXIV), "The 'now' whereon God made the world is as near as this 'now' I am speaking in this moment, and 'the last day' is as near this 'now' as was yesterday". Still again (Sermon LXXXIII): "God makes the world, and all things, *in this present now*. Time gone a thousand years ago is now as present and as near to God as this very instant".

Thomas Traherne (*op. cit.*, III, I) describing a mystical experience that had come to him when still a child, said, "All time was Eternity . . . The corn was orient and immortal wheat . . . I thought it had stood from everlasting

*Spiritual Reconstruction*¹³⁰ contains the following "communication": "The perfect, the everlasting Spirit is your true life—Christ is the power, the manifesting principle, that the Father may be glorified in the Son continually. *Within you is the whole, the*

to everlasting. The dust and stones of the street were as precious as gold ... The green trees transported me... The men! O what venerable and reverend creatures did the aged seem! Boys and girls were moving jewels ... *All things abided eternally as they were in their proper places!*".

Richard Jefferies (*The Story of My Heart*) stated: "Realising that spirit, recognising my own inner consciousness, the psyche, so clearly, *I cannot understand time: ... The years, the centuries, the cycles, are absolutely nothing. To the Soul there is no past or future, all is and will be ever, is now.* For artificial purposes time is mutually agreed on, but there is really no such thing".

William James (*The Varieties of Religious Experience*, Longmans Green & Co. Ltd., 1907) cited the following. It should be compared with the statement of Mozart, quoted on p. 47, concerning a symphony first entering his mind in the form of a single chord. "My Soul opened out, as it were, into the Infinite... the deep that my own struggle had opened up within being answered by the unfathomable deep without, reaching beyond the stars. I stood along with Him who made me... felt the perfect union of my spirit with His... *It was like the effect of some great orchestra when all the separate notes have melted into one swelling harmony...* [Compare pp. 38, 47, 58]. The darkness held a Presence... I could not any more have doubted that *He* was there than that I was...".

Dr. C. G. Jung (*Memories, Dreams, Reflections*, Collins, Routledge & Kegan Paul, 1963, p. 275), when almost dead, had an out-of-the-body experience (which, however, in our view, included dream-elements because his Soul Body was partly enshrouded by some of the substance of his loose vehicle of vitality). Jung said: "I would never have imagined that any such experience was possible. It was not a product of imagination. The visions and experiences were utterly real; there was nothing subjective about them... We shy away from the word 'eternal', but I can describe the experience only as the ecstasy of a *non-temporal state in which present, past and future are one*". He continued, "The experience might best be defined as a state of feeling [compare the mystics], but one which cannot be produced by imagination".

Jane Sherwood (*The County Beyond*, Rider, N. D., p. 38), described how she received a thought that was intentionally sent to her by her "communicator", namely, "Scott": "It is as though a ball be tossed to me; *I receive it as a whole and then unwrap it and put it into words. The whole idea is first, as it were, tossed to me instantaneously, and the finding of the words is a separate process*". "Scott" told her: "Here [in 'Paradise'] we have an *instantaneous survey* of all time and all space—the outlook of omniscience, in fact".

The "communicator" of "A. B." (*One Step Higher*, the C. W. Daniel Co. Ltd., 1937, p. 25) describing his own first unveiling, *i.e.* physical death, said, "Time stood still and space meant nothing". "Philip", Mrs. Alice Gilbert's discarnate son (*Philip in Two Worlds*, Andrew Dakers, 1948, p. 233) pointed out that in the immediate "next world" (*i.e.* "Paradise") time does exist "in a sense"—in the sense of rhythm, of "doing certain things at certain thought-intervals".

centre of life ever making for expression. It is difficult for you to realise this because you believe in space". Later,¹⁵¹ we read, "Behold, I show you a mystery—when you attain to the wisdom of purity and simplicity, in the twinkling of an eye we [discarnate Souls and incarnate Souls] are one. You have broken down the wall of sense [an imposition of the physical body] and stand in the eternal places . . . You will see God in the eyes of a little child in the street, in men and women walking life's highway, in every movement of life, in birds, in trees and flowers, in sky, wind and storm. You will see God, radiant and holy, walking with you, perceiving in the lowliest, the poorest, the most soiled of earth's creatures, the angel of joy . . . 'That only which we have within can we see without. If we meet no gods it is because we harbour none. If there is grandeur in you, you will find grandeur in porters and sweeps. He only is rightly immortal to whom all things are immortal' (Emerson)". Again:¹⁵² "When the Soul obeys the voice of the senses, the vision is clouded by fear and doubt . . . How can the Soul become great unless it be lowly, or a man become strong unless he be meek? 'Learn of Me' . . . Then you will find new meanings in morning skies and star-filled nights, revelation in all the incidents of your day, unexpected joys to greet you, and one day, in the hedges by the wayside, you will see the burning bush, the undying flame, and will hear the great I AM".

One further remarkable passage must be cited from this profound book. The "communicator"¹⁵³ said: "It is the intuition that reveals God in nature and unveils that mystic realm where we hear the stars sing together and listen to the inner voices in woodland, grass and stream. The glorious forms, with their infinite variety, are the thoughts and expressions of the beauty of God. You will feel a depth of holiness and sublimity when you get through the mystic gate into the spirit and glory of Nature. You will love her until she becomes at one with you and yields up her secrets to you . . .".

Mrs. "Willett", who was a positive psychic, retaining conscious control and not permitting her body to be temporarily "possessed" for the purpose of communication, was the subject of a Report by Gerald William, Earl of Balfour, P.C., LL.D., (*Proc. S.P.R.*, XLIII, 1938, pp. 41-318). When breaking contact with her discarnate friends, Mrs. "Willett" said, "It's just like waking up in a prison [=the physical body] from a dream that one has been at home [=in 'Paradise'] . . . It's so heavenly to be out of myself [body], when I am everything and everything is me".

Dr. Raynor C. Johnson¹⁵⁴ cited the following "communication" from "Ambrose Pratt": "I knew the unity behind the separate myriad forms animated by life on that small island. I was one with the Divine Imagining actively maintaining and conserving that fragment of Nature. I was one with the Artist experiencing the creative rapture that was his, one with the essence, the conception, and containing as well the physical representation, the imaged product of conspiring . . . I experienced the breath of life animating the tiniest insect there; life in orange-grove and cedar; life in the people on the isle; animal existence there. *But it came like a chorus, many voices making one earth-time song. I was aware of the whole, of each separately, and of activating creative bliss* [compare pp. 38, 46, 58]. *There is a quotation from the Gospels—I have forgotten the exact words—'One sparrow shall not fall without your Heavenly Father knowing it'. How true that is! . . .*" [compare pp. 10, 12 and 43]. On another occasion,¹⁵⁵ "Pratt" described "a country where beauty has no ebb, decay, no rotting, withering, where joy is wisdom, time and endless melody. Mistakenly I use the verb 'saw', but I experienced it within my whole being".

(f) *At-onement with people and with God*

In Great Britain, the "communicator" of *I Awoke*¹⁵⁶ mentioned the terms which we use to describe God: he said, "*All definitions are limited and, to a certain extent, misleading. The truest is that given through Moses—I AM. That is, I am all being, and all being is myself; yet even this seems to shut him out of phenomena . . . All is one, and that one, for want of a better term, we speak of as God, while the very power with which we speak it is God, the Absolute, the Limitless, the Infinite*". He continued: "*From this first principle will follow . . . the unity of man . . . the absolute unity of man with God as one in essential being, if not in present, potentially . . . 'What is man that Thou art mindful of him?' 'Ah! he is indeed Thyself, and thou God art myself; he and I are one.' 'Before Abraham was, I AM': these are the words not only of the Master, but of us all—we too [speaking as Eternal Selves] may say, 'I AM', 'I am the Existent; I AM the All-inclusive; I AM the Infinite!'*"*

* The German mystic Eckhart (Tractate II) held, "To anything we can predicate of God, Soul has a certain likeness . . . The Soul . . . becomes so one with God that she herself would say that she is God". Jami, the Sufi mystic (*op. cit.*) similarly said, "Thou must persevere until He mingles Himself with thy Soul, and thine own individual existence passes out of thy sight.

... Later (p. 137) he said: "The spirit does not need to help his brother—he *is* help. He does not love his neighbour—he *is* love. He does not show mercy—he *is* mercy... [Compare pp. 85, 86]. From his spirit's centre all rays go forth; yet they are not cut off from him: the rays are himself and he is the rays. *One does not say to his brother, 'I and thou', for thou and I are one, and there is no difference.* Yet there is nothing vague, hazy, passionless in this state; the man as he grows more and more into the God is not less alive, but more. The Infinite contains the finite; the God has the man in His bosom... *Further, the pneuma does not make his environment—he and it are one. He does not make anything—he creates, and he is at once the creature and the creator. Again we must quote the pregnant words, 'I and the Father are one' "*

The "communicator"¹⁵⁷ also states that after he had been for some time in the Soul Body, in "Paradise" conditions and had passed through the experience known as the Judgment, he underwent the third "death" or "unveiling"—his "Spirit" (in the Spiritual Body) broke through his Soul Body "like a conscious birth": there was a moment of "darkness" [=the "blackout" of consciousness, as also occurs in the shedding of the physical body, as described by Fodor's patient on p. 53] and he found the following conditions: "I had been seeking outside what was within me; *it was in my own breast that the new universe was lying, not away and apart from me*". He observed, "We have Spirit [=Spiritual] Bodies which are as much superior to our Psychic [=Soul] Bodies as they were to the physical... When we were in the Psychic Word [=Paradise] we were conscious of being separated from both your [physical] world and from this [Spiritual World, the true 'Heavens' of the Scriptures], seeing only in vision or broken fragments. Now the universe is always open and undivided to us: we see all (not, of course, material things). By 'all' I mean that the Soul-life back to its manifestation in earthly bodies and forward to the 'now' in

Then, if thou regardest thyself, it is He whom thou art regarding... The relative has become the Absolute...". The Hindu mystic declared, "Thou [Atman=the Greater, Eternal, Inner, Real Self of man] art That [Brahman, God]: the Eternal Self of man is 'one with God' ". Jesus (John x. 30) said, "I and my Father are one". The Jews thereupon accused Him of blasphemy: from their dualistic standpoint, they could not understand His statement. He replied, "Is it not written in your law, 'I said ye are gods'?".

In one of his notebooks, written before 1800, Wordsworth described,

"One interior life
In which all beings live with God, themselves
Are God, existing in the mighty Whole."

which we live, is open to us. My children, for instance, are here with me from their birth to the moment in which you read this; they are fully revealed and ever-living before me. Your past and your present are all one, so that I know no difference between your childhood and your youth, for the life is seen by us as a perfect circle, and who shall say where it begins or ends? . . .".

"In the other [earth] life we first willed and then acted; we desired and then accomplished; the inner preceded the outer. Here [in the true Spiritual life, using the Spiritual Body] there are not two but one: we seem neither to think nor act—we *are*. I do not wish and then perform—I *AM*. There is no need to desire anything and then to obtain it; it is all within me and I have only to breathe it out; I have only to *be* and all things are included . . . Perhaps if you will try to imagine me as more like in nature what you believed God to be, then you will get an impression which is as close to reality as possible".

"Julia" told W. T. Stead:¹⁵⁸ "I feel more than ever impressed with the importance of insisting on the great truth that God is love, and that *all who love really and truly are in God and He in them* . . . Everything you love is a step towards Heaven. Everything you dislike so as to make you incapable of loving anyone, takes you down the steps away from Him. You think that it is righteous to be wrath, but although you may be righteous and wrath, *you cannot be at-one with God if your wrath makes you out of charity with the offender*. You may punish the offender—but in love. If you love to punish, if the pain you inflict pleases you—beware! You are out of love, and *to be out of love is to be out of the very Being of God*.*

"*You cannot punish another rightly but you must bear it upon your own heart first*. All bitterness, all desire for vengeance, all hardening of the heart that causes you not to feel pain that you must inflict upon another, these things are contrary to love and, therefore, are enemies of God. [Compare Barker, p. 84.] Love is

* Compare this "communication" with the statement of the mystic Thomas Traherne (*Centuries of Meditation*, II, 48): "By loving, a Soul does propagate and beget itself. By loving, it does dilate and magnify itself. By loving, it also delightest others . . . But, above all, by loving it does attain itself. Souls were made to love, and are dark and vain and comfortless till they do it . . . *God is present by love alone . . . By love alone He liveth and feeleth in other persons . . . By love alone He enjoyeth all the creatures . . . The Soul is shrivelled up and buried in a grave that does not love*".

not merely yielding to pleasant, easy-going complacency or indifference; that is not love but self-love. The love that spoils a child is as cruel as hate: it is selfishness. You must often smite in love, but love feels the blow before it is delivered, suffers first and feels the most. . . . *By what you call death [shedding of the 'blinkers'—like physical body] we have come into a far closer, more intimate realisation of God's presence, of His life in us and our life in Him. All that we can say, all that has been but as faint and imperfect symbols*".

An anonymous "communicator"¹⁵⁹ said: "I want to unfold to your understanding something of the meaning of God immanent and God transcendent. God and man are not separated and never have been (John xvii. 21). Be aware of the oneness and unity of life. You are round about everything that is. You are in every living thing. *You cannot separate yourself from anything that lives, moves and has its being. You are in the rock, the bud, the twig—in all places at all times. You have always been. The sense of separateness is false understanding . . . Is not this feeling of unity more than a relation to God?** *Is it not the One speaking and breathing through all forms—all Creation—the Creator and the created? . . . 'I and the Father are one' . . . You have the responsibility there, here and everywhere . . . Know nothing but the one good, one will (not a union of spirit with parent spirit), but an at-onement . . . Just as you yield to truth and love, so all are helped.* In this is the answer to all the seeming mystery of pain and the sorrows of life! 'Surely He hath borne our griefs' (Isa. liiii. 4) . . . You seem to be a limited part . . . because you have looked upon God as apart from yourself, thought of the Indwelling Christ as Jesus of Nazareth . . . Even as a child learns to say, 'I am myself, so will the whole human race say, 'I in you and you in me'".

This "communicator" further insisted:¹⁶⁰ "Positive thought knows nothing of distance. It cannot be broken or interfered with. There is nothing that can touch its current, for there really is no

* Compare the German mystic Eckhart (1260-1329). This Dominican, who became Professor of Philosophy in Paris, in his sermons, held that at the "apex" of the Soul there is "a divine spark", "the ground" of the Soul, which belongs to the Eternal Order, and which is so closely akin to God that it is "one" with, not merely "united to" Him. This [which we call the Greater or Eternal Self] "is absolute and free from all forms, just as God is absolute and free from all forms in Himself".

distance. The only necessity is the condition of receptivity. Simple, good thought, sent out without any special direction, is caught up by the stream of good and helps all. Nothing is lost in the thought-world. Space is a false and wrong idea, belonging to separation. *Let your hearts and minds rest undisturbed in the thought of the omnipresence of God . . . You dwell in God and there is absolutely nothing outside God . . . In all your afflictions He is made to suffer"* (Isa. liii. 9). Again:¹⁶¹ "Even as God and man are one, so also there must of necessity be one only, and *in this one is the all, manifesting through every channel*. God is the two in one, of both natures [=God and man], ever self-creative, and the ultimate end of our race is unity. All life was symbolised by the life of Jesus [=man] Christ [=God]".

In *Spiritual Reconstruction*, the same "communicator"¹⁶² pointed out: "*It is the very prominence of God that blinds men—all penetrating, all pervading, close at hand in THINE heart, with THEE as thou readest these words*".* And:¹⁶³ "The Christ of theology has taught many things, but the Christ *within* is the great Revealer and will teach you *all* things and bring to your remembrance your pre-existence before the world was. Return to your Source and Centre, the I AM, and learn your true descent, get a vision of your high destiny, and in patience possess your souls". In the earlier script¹⁶⁴ he said, "Christ is God incarnate and dwells within your

* Compare Tennyson:

"Speak to Him thou, for He hears,
And Spirit with Spirit can meet—
Closer is He than breathing,
And nearer than hands and feet."

William Law (*Selected Mystical Writings of William Law*, ed. by Stephen Hobhouse, C. W. Daniel), said, "Heaven is as near to our Souls as this world is to our bodies . . . *God is not a distant God, but is more present in and to our Souls than our own bodies*; and we are strangers to Heaven, without God in the world, for this only reason—because we are void of the spirit of prayer . . . *We are all of us by birth the offspring of God, more nearly related to Him than we are to one another, for in Him we live and move and have our being*. The first man . . . was in the image and likeness of God, not with any regard to his outward shape or form, for no shape has any likeness to God, but because the Holy Trinity had breathed their own nature and Spirit into him. And so man was in Heaven as well as on earth . . . Christ said, 'The Kingdom of God is within you'; that is, the divine nature is within you . . . Hence also the holy Jesus is said to be 'the Light which lighteth every man that cometh into the world'. Not as He had a human form upon earth . . . but as He was that Eternal Word by which all things were created".

heart, so near that the feeblest whisper is heard, aye, before you speak, for He is behind all thought and speech".*

Identical statements concerning at-oneness were "communicated" in America. Several examples occur in "communications" received by Elsa Barker.¹⁶⁵ On one occasion the "communicator" said, "When one says 'God is', one expresses the completest realisation of God which is possible—there is no being, nothing, except God. When I was on earth, one day I was alone in the woods, and there came a great revelation. It came not in the form of words but rather in a wordless and formless wonder, too vast for the limitation of human thought . . . The words I used to myself were, 'All that is, is God! That must include me and my fellow beings, human and animal; even the trees and the birds and the rivers must be part of God' ". He continued, "From that moment life assumed a new meaning for me. I could not see a human face without remembering the revelation—that the human being I saw was part of God! When I stood beside a river and listened to the sound of its waters, I said to myself, 'I am listening to the voices of God!' . . . Life became unbelievably beautiful. Theretofore, I had been so absorbed in God, trying to find God, that I had not given much thought to my fellow beings . . . but from that day I began to mingle with my human brethren. I found that as more and more I sought God in them, more and more God responded to me through them. And life became still more wonderful . . . Thus I began to realise that God had purposely covered Himself with veils . . .". [Compare pp. 24, 32, 42, 43, 113, 114.]

Later¹⁶⁶ he described at-onement in terms that are very like those from British "communicators": "I was vividly conscious of the moonbeam and of myself; in myself I seemed to be everything

* Mystics say the same: the first impulse is not from us but from God. St. Augustine (*Confessions*, Bk. X, transl. E. B. Pusey) said, "Behold, Thou wert within, and I abroad, and there I searched for Thee . . . Thou wert with me, but I was not with Thee. Things held me from Thee . . . Thou calledst, shonest, and scatteredst my blindness . . .".

St. Bernard of Clairvaux (*Sermons on the Song of Songs*, transl. A. L. Peck) said, "If I looked outside me, I found He was beyond my farthest; if I looked within, He was more inward still. And so I have understood the truth—'In Him we live and move and have our being' ". The German mystic Eckhart (*op. cit.*, Sermon LXXXIII) stated: "With God's motion, the Soul is as noble as God is Himself . . . God contemplating creature gives it life; creature finds life in contemplating God". William Law (*The Spirit of Prayer*) said, "The Deity, as considered in itself and without the Soul of man, has an infinite tendency of love towards the Soul of man, to unite and communicate its own riches and glories to it . . .".

in the universe. *I was the nearest I ever came to a realisation of that supreme declaration, 'I AM'. The past and the future seemed equally present in the moment*". From the American series of "communications" we cite a final one:¹⁶⁷ "You can never really die at all; you are as immortal as the angels, as immortal as God Himself". This idea is taken up in the subsequent "communications":¹⁶⁸ "*Be quiet and trust in God! What do I mean by God? Look deep in your heart and see that I AM THAT I AM. In the childhood of the world men believed in a Power beyond themselves: now, in the maturity of the world, men believe in a Power 'within' and 'beyond' themselves. That is God, I AM THAT I AM... Be still and know that God dwells in the hearts of all men, though in some He lies asleep. For the God in you will sleep until you awaken Him... 'This is my commandment—that ye love one another, as I have loved you'. Love your enemies even when they smite you; for God is asleep in those who smite with hate. [Compare Stead, p. 48.] You will never understand your enemy by hating him. The enemy needs love when he shows least of it. Be still and know that the world is the footstool of the Spirit*".

(g) *At-onement with God*

The author of *The Silent Voice*¹⁶⁹ made several references to at-onement with God. He said, "My power is in all that is. I am the greatness of the storm, and I am the weakness of the new-born child. Learn to discern Me in the words 'I AM'. Often do you pass Me by, in the bush, in the beggar, and in the majesty of the night". Again, "Repeat often: 'As Thou, Father, art in me, and I in Thee'; so will your power grow to show forth Me by your love, your life and your work... To many minds I am taught as the externalised Word, dwelling far away. But take hold of the truth: *in all I AM, even as Thou art in Me and I in Thee*. Then am I known and am able to live in power in your heart".

We also note the following:¹⁷⁰ "I will show you the immensity of love. You all live in this ocean of love, sympathy, of understanding. Whatever befalls you, love is underneath, around, and above you, suffering with you, carrying the burden and sharing the joy. *So linked are we that, of a great truth, all that you experience reflects on and finds response instantly in Me*". [Compare the statement by Jesus that not a sparrow falls to the ground but that God is aware of the act; and compare Quiller-Couch: "There is no suffering in the Universe that is not ultimately borne by God".]

Our final citation¹⁷¹ from this source is very like one we gave from *I AWOKE*¹⁵⁶ (p. 79): "You take My names and look on them as designations, and do not understand that they are not attributes of Me, but they *are* Me. I *am* Love, I *am* Purity, I *am* Faith; these are not characteristics of Me, but they *are* Me.* Therefore I could only call Myself 'I AM'—no other words could express the whole . . . Take away this separation, this lifelessness and place Me in its stead. Then the heart will be on fire to walk with Me, because Love is seen to be no longer a quality but the Father Himself, and in attaining Love, God Himself is attained and known in the life . . . Prayer is an entering into the likeness of God and becoming one with Him in the life".

Dr. Alice Gilbert¹⁷² received the following "communication": "I go to the places where power dwells. I *am* power myself . . . I go to the places where love dwells. There, amidst beneficent beings, I *am* love . . . Free of earth, you are immense! There is no limitation when you are free!"

We cited (I) Curwood,¹⁹ "M. P. M.",²⁷ and the "communicator" of *Christ in You*,¹⁴⁰ as each, independently, having realised, through their respective mystical experiences, the saying of Jesus (Matt. x.

* Compare this "communication" with the statement of the mystic Bernard of Clairvaux (*Sermons on the Song of Songs*, transl. A. L. Peck): "The Bridegroom is not only loving, he *is* love". Also with Wordsworth:

"In such access of mind, in such high hour
Of visitation from the living God,
Thought was not: in enjoyment it expired.
No thanks he breathed, he proffered no request.
Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the Power
That made him; it *was* blessedness and love."

Victor Gollancz (*The New Year of Grace*, Gollancz, 1961, p. 82) paraphrased the above passage as follows: "Suddenly he was 'out of himself', was pure heart and spirit. In that moment, in which God seemed to be visiting him, he did not *think* about things: thought was swallowed up in unreflecting joy. He gave no thanks, and he asked for nothing. He was no longer separate or distinct: . . . he was merged into everything, into the whole, into God . . . It would be wrong to say he was *giving* thanks, that he *knew* himself to be blessed, that he *felt* himself loving or loved: he, himself, his whole being, *was* thanks, *was* blessedness, *was* love". Victor Gollancz commented, "*This experience is the greatest that life can hold, and is by no means uncommon*, though few, after experiencing it, could explain, or even understand, what had happened to them as Wordsworth understood and explained it. 'The Beatific Vision' is a phrase often to be found in religious literature: this is what it means. *We may judge it to be particularly common in childhood . . .*" (compare pp. 73, 83).

29) that not even a sparrow falls to the ground unheeded by the Father of all. A comparable "communication", received by "A. L. E. H."¹³⁰ The "communicator" of *Christ in You*¹²² made several similar statements. He said,¹⁷³ "God is all and in all. The Absolute is above and beyond the conception of finite mind, yet infinitely meek and lowly, filling all space...". Again:¹⁷⁴ "His greatness is greatest when it is in accord with the lowliest atom, when the *Father-Mother God lifts the meanest thing [including the life of a sparrow!] to a place of safety in the very heart of love*". This conception refers, of course, to the indwelling "Spirit", "Life", etc., and not to the form that it temporarily animates.*

"George Eliot",¹⁷⁵ communicating after having passed through the cleansing and releasing experience that is called the "Judgment" (in which she was racked by remorse), said, "I was free and content. I sang songs of love, realising *I was part of love itself*". "Patience Worth"¹⁷⁶ gave the following remarkable "communication" through Mrs. J. H. Curran (who, after a poor education, left school at fourteen): "All creation is subordinate to man, for man is God without His understanding, seeking the source of his own creation; he questioneth and becometh confused, for he would drink the Infinite with a finite cup".

Casper S. Yost¹⁷⁷ cited this poem from "Patience Worth":

Teach me, O God, to trust, and do.

Teach me, O God, no word to pray.

* This is, of course, diametrically opposite to the conception that is suggested by the lesser, outer, everyday self, the personality that uses the physical body and brain. The latter view was given by Thomas Gray (*Elegy*) as follows:

Full many a flower is born to blush unseen
And waste its sweetness on the desert air."

This couplet illustrates the vanity and separateness of the lesser self—its idea that anything that is unobserved by men has no value and is wasted! Small wonder that the humanists' creed is "Man is the measure of all things!" There is, however, much actual evidence to support the conception of a Memory of Nature, of "the Akashic Records"—Rudolf Steiner and many other people, in many countries, have had the experience of "reading" these records. Moreover, they correspond to the activities of psychometrists (who "read" the memory-record of an object or person).

Dr. Fodor (*op. cit.*, 1962, p. 57) stated that "the problem of Akashic Records" was "ignored" by psychics. But the above (and other references) shows that this is not entirely true. The famous Versailles case (Miss "Morton") was probably one of "reading" the Akashic Records. (See also the reference given on p. 97.)

Teach me, O God, the heart Thou gavest me.

Teach me, O God, to read thereon.

Teach me, O God, to waste not word.

Teach me that I be Ye!"

Yost observed: "That last line presents the most impressive principle of the religion she expresses, and which, we might almost say, she embodies. 'Who are you?' she was once asked abruptly. '*I be Him!*' she replied; '*alike to thee. Ye be o' Him!*' At another time she said, '*I be all that hath been, and all that is, all that shalt be, for that be He!*' Taken alone, this would seem to be a declaration that she herself was God, but when it is read in connection with the previous affirmation, it is readily understood. '*Thou art of Him*', she said again, '*aye, and I be of Him, and ye be of Him, and He be all and of all*'".

Discussion of the "Communications" and Their Implications

(1) The descriptions of the *experience* of at-onement, given by *mystics*, are matched by the descriptions of *clairvoyants, etc.*, of *astral projectors (people who had out-of-the-body experiences)* and by *people who had enjoyed "the anaesthetic revelation"*. Further, they agree with *the observations and deductions of certain psychical researchers*. Still further, corresponding descriptions come—with even greater frequency—from *the supposed dead*, necessarily received via mediums or sensitives.

(2) The descriptions of the experience of at-onement that are received from the (?) "dead" are amenable to the same classification as those of mystics, clairvoyants, astral projectors and the anaesthetised.

From these two facts, hitherto unnoticed, we may deduce that the "communications" cited above were not "sub-conscious" products of the mediums concerned but describe the personal experiences of Souls who have survived bodily death.

(3) This brings us to the third fact that has hitherto passed unobserved, namely, the surprising frequency of the experiences as described by "the dead". This fact is due doubtless to the bodily constitution of the deponents, to the total absence of one of the "veils" (the bodies) that hide Reality from us, *i.e.* the physical body. (See *The Supreme Adventure*, pp. 96-73.) Clairvoyants, astral projectors and the anaesthetised all doubtless owe any "super-normal" experiences they may enjoy to the fact that their Soul Bodies were more or less free from their physical bodies; the "dead" are completely free from a physical body. But—and this doubtless explains why living persons, even under the most favourable conditions (*i.e.* isolation and quiet surroundings), do not have so many cosmic and mystical experiences as the "dead": The latter (who are in "Paradise" conditions) are not only completely free from the physical body, but also from its vehicle of vitality. I have seen no "communications" whatever that described at-onement from those of the "dead" whose Soul Bodies were still enshrouded by the vehicle of vitality, and who are in "Hades" conditions; all come from those

who, having passed through the second "death", use the unenshrined Soul Body and live in "Paradise" conditions.

The "dead" who describe undergoing mystical experiences are untrammelled by both the physical body and its vehicle of vitality; those clairvoyants who temporarily and partially leave their bodies, all astral projectors and all the anaesthetised, on the other hand, are still affected by their physical bodies, and that for three reasons—(a) although the Soul Body may be free, it is not complete, since part of its substance is included in the "silver cord"-extension; (b) the Soul is always more or less, perhaps intermittently, sensing the physical body down the "cord"; and (c) cosmic vital forces are always being passed from the released Soul Body, down the "cord" to the vacated physical body—otherwise it would die. Hence the mystical experiences of mortals, even of clairvoyants and astral projectors, are less frequent and less profound than those of the dead. This is probably the meaning of John i. 18—"No one has ever seen God; but God's only Son, he who is nearest to the Father's heart, He has made him known".

(4) All this does not alter the fact that, although they occur relatively rarely among mortals, *they are normal experiences*, their frequency of occurrence being determined largely on the provision of suitable conditions. This, we suggest, is why true religion is never entirely suppressed in any country by any method. Dr. Fodor was in error in suggesting that at-onement is "a fundamental obsession"; it is, in fact, an expression of man's fundamental nature—see Appendix III.

(5) Many of the mediums who transmitted these "communications" concerning the at-onement experiences of their "communicators" were not orthodox Christians and none (so far as we are aware) had the slightest training in theology—*their ideas concerning at-onement were not obtained at second-hand from theology—we repeat, they were personal experiences of discarnate Souls.*

(6) The at-onement with God that is described by "communicators", like that described by clairvoyants, etc., is not essentially distinct from at-onement with inanimate objects, animate objects and with people.

(7) These "communications" support the Rev. Sidney Spencer's contention that " 'cosmic consciousness' is the natural complement of our union with God".

(8) These "communicators" had experiences that correspond with those of the noblest of men, namely, the mystics; they cannot, therefore, have been mere fragments of the total minds of the ordinary (often uneducated) folk who transmitted them, the mediums or sensitives. Further, they cannot have been 'devils', since the essential content of their messages accords with that of the Scriptures. Matt. xii contains the following passage: "The Pharisees said, 'It is only by Beelzebub, prince of devils, that this man drives the devils out!'. He knew what was in their minds, so he said, 'Every kingdom divided against itself goes to ruin . . . If it is Satan who casts out Satan, Satan is divided against himself! But if it is by the Spirit of God that I drive out the devils, then be sure the Kingdom of God has already come upon you' ". Many a clergyman has adopted the attitude of the Pharisees, stooping to the villification of "communicators" without adequate warrant; many another has neglected them entirely—adopting the procedure of "a certain priest" who, when his help was needed, "passed by on the other side" (Luke xi. 31).

APPENDIX I

The Importance of Experience

Professor A. N. Whitehead (*Religion in the Making*, Methuen, 1927) pointed out: "The real, practical problems of religion have never been adequately studied in the only way in which such problems *can* be studied, namely, in *the school of experience*". Similarly, Dr. Albert Schweitzer¹⁷⁸ said, "All the problems of religion ultimately go back to the one—*the experience I have of God within myself differs from knowledge concerning Him which I derive from the world*. In the world He appears to me as the . . . creative Force; within me, He reveals Himself as ethical Will. In the world He is impersonal Force; within me *He reveals Himself as Personality*". Human experiences include many which, though belonging to the Psyche or Soul rather than to the Spirit, Over-Soul or Eternal Self, are clearly significant in relation to the latter.

The experience of Leslie Grant Scott, who suffered pseudo-death, was described in *Psychical Research*:¹⁷⁹ when he left his body, his consciousness "expanded beyond the limits of the brain"; conversely, when he re-entered it, he felt "compressed, caged, in the dull stupid prison of the flesh". He observed, "My consciousness still remained somewhat extended, and my sense of the one-ness of life was almost terrifying in its vividness. No longer could I look at things as distinct and unrelated objects, but only as parts of a united whole . . . *I have never lost this sense of the underlying unity of all things, but I was obliged to narrow my vision so that it might fit the brain which I had to use . . .* There is that [the Eternal, Higher or Greater Self] which uses our body and speaks through our brain which itself is part of the Infinite. In order that it may become conscious of itself and know its own nature, it is imprisoned and limited so that, through experience of the finite and perishable, it may realise its own divinity . . . I know now that there is an underlying unity in all things, and there is only one Power of which everything is a manifestation. Therefore I know that the great [Macrocosm] is like the small [microcosm], and that if we could completely understand the tiniest shell on the seashore, we could comprehend the Universe". [This is reminiscent of Tennyson's "Flower in the crannied wall"—"If I could know thee, root and flower and all, and all in all, I would know what God and man is".]

The importance of experience was insisted upon by the French astral projector Yram,¹⁸⁰ who observed, "In imagining the possibilities of *their gods*, human beings were simply experiencing an intuition concerning *their own personal destiny*". Again, "Whatever may be the *beliefs and opinions* of any individual, *experience* permits me to affirm, without any shadow of doubt, the absolute reality of a *universal principle of attraction, fundamental in nature, which unites human beings the one with each other [=microcosms] and with the Universe [=Macrocosm]*. All that has to be done is to love a little more each day . . . I would like my readers to realise, at this point, that *we are no longer working out probabilities—the sum-total of human opinion cannot alter the experimental certainty by one iota*. Those feeble folk who allow themselves to be influenced by so-called scientific argument, philosophic and religious speculations, only increase their suffering and reduce their chances of finding a permanent happiness".

Similarly, before Professor J. H. M. Whiteman,¹⁸¹ in South Africa, began his astral projections and mystical experiences, he decided that every sensation and perception has a superior "imaginal counterpart" and that he could learn about it by "a releasing practice". This (which he called "Recollection") turned out to be "the absolute foundation of all mystical powers and knowledge". He discussed this idea and went on: "The essence of 'Recollection' is the recalling of the Presence of God with us"—it should become continuous. Professor Whiteman then made an important observation, namely, that in the early stages of this practice, "It will seem as if we are recollecting our own supreme wakefulness".

In Great Britain, Sydney T. Klein¹⁸² had, some half a century earlier, drawn attention to these matters. He said, "Perhaps the greatest illusion we have is that we think it is we who are looking out upon nature, instead of realising that it is the reality, the invisible, that is ever trying to enter our consciousness by bombarding our sense-organs . . . , persistently trying to awaken within us a knowledge of the sublimest truths". He developed this theme later:¹⁸³ "All these messages culminate in the sublime truth that the reality is the All-loving, and that we are one with Him". Still later he insisted:¹⁸⁴ "Intellection can deal only with the finite physical outside world, whereas the realm of introspection is the Infinite spiritual world which is *within*. Intellection is therefore looking outwards instead of inwards, and asks the great question in the form, 'Can I, with my intellectual power, find out the Absolute

that I may possess Him?' The answer is 'No!' . . . Ask the question in the form, 'Can the Absolute find me out and possess me and thus make me feel that within me is akin to, is, in fact, a part of Him and that I am possessed thereby?' and the answer ever comes back 'Yes!—because the unthinkable, the Hidden that desires to be found, is ever trying to come into our consciousness to awaken the knowledge that the Kingdom of Heaven is within us—that *we are not external but an internal creation of the All-loving*' . . . Until we have realised this, we feel that we are driven along like slaves by an arbitrary power, but with the realisation we know His intimate wishes and it is through us that He speaks and acts".

Vernon F. Storr¹⁸⁵ mentioned this as one of the main principles of Frederick Denison Maurice (1805-1872): "God is near at hand, the living Father of all men. Religion is man's search for God; *but it is possible only because God is already in man, impelling him to search*". Storr himself insisted: "*Man's search for God must be regarded as a response to a prior initiative of God. Man's discovery of God is only the obverse side of God's progressive realisation of Himself*".

Among the excellent little articles that appear every Saturday in *The Daily Telegraph* from the pen of Dr. W. R. Matthews was one on September 5th, 1964, in which he pointed out that in the New Testament there is an insistence on "the seeking love of God", and mentioned the parable which represents Him as "a shepherd going out to find the wandering sheep". He said, "The New Testament does not say that our seeking will be rewarded, as a kind of prize for well-meant effort, by a clear knowledge of God. The Bible does not envisage knowledge of God as coming at the end of protracted research. *In fact the Bible speaks rather of God finding us. The finding is a co-operative process started by God, who is not discovered but revealed . . . Ours is a 'revealed' religion*".

The idea that the initial impulse comes from God is, of course, given in the Scriptures (Isa. lxxv. 24): "*Before they call, I will answer*", i.e. immediately they turn towards Me and before they have formulated their request in specific words and phrases . . . And this is implied in the greatest of all parables, that of the prodigal son (Luke xv. 20): "*So he set out for his father's house. But while he was still a long way off his father saw him, and his heart went out to him. He ran to meet him . . .*".

This all-important idea is by no means confined to Christians: Aby Yaded, the Moslem mystic, made a discovery—"I thought it

was I who desired Him, but, no, it was He who desired me!"

The experience of at-oneness with God, described by so many mystics, clairvoyants, astral projectors, anaesthetised persons, learned and unlearned, rich and poor, "religious" and (superficially) "irreligious", coloured and white, their certainty that all human minds "live and move and exist" in the Eternal Mind, which is therefore "not far from each one of us" (Acts xvii. 28) surely involves the possibility (as indeed many have declared) that every human being, without exception, who provides the necessary conditions—including the denial of undue self-seeking and the practice of love and earnest prayer—may receive the direct guidance of God. It will often come through reason which belongs to the lesser self or personality; it will sometimes come through intuitions and inspirations which are received by the Eternal Self. We have to do our part, being "faithful in that which is least". The "perspiration" will usually precede the "inspiration". When Dr. R. M. Bucke¹⁰⁵ examined cases of cosmic and mystical experiences, he found that a large proportion of them followed a long period of earnest searching, difficulties and sorrows. They were certainly "given", but they followed an earnest search with faithfulness in everyday living.

In America, Anne Manning Robbins¹⁰⁶ pointed out: "It is not necessary to understand the whole scheme of creation, or to be able to say positively that such and such things are so, but *what seems to be true to a person who first clarifies his brain and purifies his heart, and then looks and listens, is generally a safe guide for that person*". In America also, Dr. Horatio Dresser¹⁰⁷ insisted: "There is an impressive difference between books which have the demands of modern science to maintain and those which *appeal immediately to the experience of the reader to put himself in a certain inner attitude, that he may spend no more time on mere evidences but may become the recipient of a directly vitalising power . . .*

"It is no longer a question of mere phenomena. The spirit really survives. The ideals of immortality and the heavens are true. The spiritual world is real, contiguous with this one, approachable. It is the realm of causes, of true efficiency, and we can enter into dynamic relationship with it.

"What avails is departure from merely intellectual matters into a spirit which invites the powers now offered to us, the change from knowing to doing, whereby we shall manifest our conviction that there is but one final Source of life".

APPENDIX II

Conditions that Favour Mystical Experiences

The importance of selflessness has been stressed by clairvoyants, poets, mystics, etc. The great Seer, Dr. Rudolf Steiner (following Goethe), also made this point. In the best book which he wrote (*Theosophy*, Kegan Paul)¹⁸⁸ he cited it as one of the first qualities that must be developed by anyone who aspires to a personal, first-hand vision of "higher worlds". He said, "It is the unreserved, unprejudiced, laying oneself open to that which is revealed by human beings or the world external to man". He continued, "If a man approaches a fact in the world around him with a judgment arising from his previous experiences, he shuts himself off, by this judgment, from the quiet, complete effect which this fact can have on him. The learner must be able each moment to make himself a perfectly empty vessel into which the new world flows. *Knowledge is received only in those moments in which every judgment, every criticism coming from ourselves is silent.*

"For example, when we meet a person, the question is not at all whether we are wiser than he. Even a child has something to reveal to the greatest sage. And if he approach the child with his pre-judgment, be it ever so wise, he pushes his wisdom like a dulled glass in front of what the child ought to reveal to him. Complete inner selflessness is necessary for this constant accessibility to the revelations of the new world. *As long as a man obliterates himself with all his prejudices the other flows into him.*

"One can deliberately develop this capacity, e.g. by refraining from passing judgment on *people*—obliterate within oneself the gauge of good or bad, stupid or clever, and try, without this gauge, to understand people purely through themselves. This is best done with people for whom one has an aversion—suppress this aversion and let everything that they do affect one unbiassed. Or, if one is in *an environment* that excites this or that judgment, one should suppress the judgment and lay one's self open to the impressions. One should allow *people, things and events* to speak to oneself rather than to speak oneself about them. One should suppress in oneself that which prompts this or that thought and *allow only what is outside to produce the thoughts.*

"*But to this receptivity, correct valuation must be added. As*

long as a man values himself too highly he closes the approach to higher knowledge. He who, in regard to each person, thing or event yields himself up to the pleasure or pain which they cause *him*, is enmeshed by over-valuation of himself. For through *his* pleasure or pain he learns nothing about *the person, thing or event*, but merely something about *himself*. If I like a man, I feel, to begin with, nothing but my relation to him. If I make myself entirely dependent on this feeling as regards my judgment and conduct, I intrude my personality instead of accepting him in an unbiassed way . . . I tolerate only what gives me pleasure, and repel anything that gives me pain. I should react to people, things and events in accordance with *their* peculiar natures, giving each its due worth and significance. In this way a finer sensitiveness is developed . . .

"The pleasure one feels in a thing makes one dependent on it: one loses oneself in the thing. On the other hand, if pleasure and pain are accepted with equanimity, one ceases to lose oneself in people and things and begins to understand them. The important point ought not to be that the person or thing has aroused pleasure or pain in me—I ought to experience the pleasure or pain and, through it, *the nature of the person or thing* . . . If I go no further than the pleasure or pain I allow myself to be entirely absorbed in it; if the pleasure or pain is used as an opportunity to experience *a quality of the person or thing*, I enrich my inner being . . . Pleasure and displeasure, joy and pain, must be opportunities for learning about people and things . . . In this way *I learn to feel with every being and thereby receive the revelation of its inner nature*.

"The learner never says, 'O how I suffer!' or 'O how glad I am!', but always, 'How suffering speaks!' 'How joy speaks!' . . . A complete change takes place in him—*pleasure and pain become the organs by which people and things tell him how he should conduct himself towards them. They are no longer mere feelings but 'eyes', revealing to the inner soul the souls outside it*".*

Professor John Macmurray¹⁸⁹ makes this point in connection with reading: a good novel, *i.e.* a work of art, is itself enjoyed; it gives quiet, genuine pleasure; a sensational story, on the other

* William Blake (*Songs of Innocence*) had the same idea:

"He who binds to himself a joy
Doth the wingéd life destroy:
But he who kisses a joy as it flies
Lives in Eternity's sunrise."

hand, pleases by rousing excitement. Macmurray said, "In general, excitement is a good test of the unreality of feeling. When anything excites *us* and stimulates feelings in *us*, we are not feeling it". He continued, "We may put the same point in another way if we say that when we enjoy *our* feelings, we are feeling unreally or sentimentally. Let us apply this to love . . . to love a person really is to love *him*, and in that case the love is an appreciation of *his* real worth. *Real love . . . loves the other person for himself. Unreal or sentimental love does not: it enjoys the feelings which the other person arouses or stimulates*".

Again, in his later work, entitled *Reason and Emotion*,¹⁹⁰ Macmurray mentioned the use of the senses: "The abundance of our life depends primarily upon the abundance of our sensuous experience of the world around us . . . The thin way comes from restricting our senses to the use we can make of them *for practical purposes* [= *their use to us*]. The fuller and wider way is to live in them *for the sake of the experience, to use them for the joy of using them*. We look at things for the joy of seeing *them*; we listen to sounds because it is good to hear *them* . . . Sensitive awareness becomes then a life in itself with an intrinsic value of its own which we maintain and develop for its own sake, because it is a way of living, perhaps the very essence of all living".

Rainer Maria Rilke¹⁹¹ said, "I perceived . . . that most people take hold of things in order to do something stupid with them (*e.g.* tickle each other with peacock's feathers), instead of looking at each thing properly and asking it about the beauty *it* possesses. Thus it comes about that most people simply do not know how much splendour is revealed in the smallest things—in a common flower, in the bark of a tree or the leaf of a birch. Grown-up people, who have occupations and cares, and who worry themselves about mere trifles, gradually lose the eye for these riches, which *children . . . quickly notice with their whole heart*". (Compare pp. 52, 83.)

Vladimir Soloviev¹⁹² insisted, "Seen rightly, every man has an absolute importance and value; he is irreplaceable and therefore of immeasurable worth . . . *The basic lie and evil do not come from the individual's self-awareness and self-esteem. They come from his unwillingness to extend to others the recognition of an absolute worth rightly perceived by him in himself, but wrongly refused to others when, seeing himself exclusively as a central fact in life, he banishes all others to the outer edge of his own existence, and ascribes to them only an accidental value, dependent on himself*".

APPENDIX III

Analogies Between Mystical and Psychical Experiences

We have shown that Dr. Fodor's claim that at-oneness is "unknown" in parapsychology, etc., is contrary to the facts. Dr. F. C. Happold¹⁹³ described clairvoyance, occultism, hypnosis, etc., as "false types of so-called mysticism". We venture, however, to draw attention to the following significant analogies between the experiences that are properly called mystical (and their associated ideas) and those that are properly called psychical (and the corresponding ideas).

(A) THE OCCURRENCE OF THE EXPERIENCES

(1) *Their incidence*

At-onement is not confined to mystical experiences: it also occurs (though of course at a lower "level") in psychism, clairvoyance, hypnotism, etc. This claim scarcely needs elaboration; mediumistic phenomena, and especially the "possession" type of mediumship, is clearly an at-onement; in clairvoyance, telepathy, etc., there is often some degree of at-onement; in hypnotism the frequently temporary at-onement between operator and subject has long been called "*rapport*". This has been observed also by psycho-analysts, from Freud onwards.

With regard to psychometry, or object-reading, Professor J. R. Buchanan,¹⁹⁴ the American scientist who pioneered its study, observed, "The influence of a highly-charged article is sometimes sufficiently strong as to change the natural character of the psychometrist". Herbert Bland¹⁹⁵ also noted this at-onement: he said, "The psychometrist is temporarily, whilst handling an article presented by a sitter, actually living a part of the emotional, physical, spiritual and mental life of the owner of the article".

Dr. Happold,¹⁹⁶ having pointed out that, although *the language used* by Eckhart (a German Catholic), differed from that used by Sankara (a Hindu), *the experiences they described* were similar. He insisted, "This is surely significant". We agree, but go further and hold that although *the language used* by psychics differed from that used by mystics, *the experiences they described* were often similar. This also is surely significant. Psychic experiences are

valid in their own sphere: they should not be derided simply because their sphere is "lower" than that of mystical experiences. We regard the psychic world ("Paradise") as intermediate between the physical world and the true "Heavens" or Spiritual World (that which, we maintain, corresponds to mystical experiences)—see p. 14. Irenaeus said, "There are three things of which the perfect man consists, flesh, Soul and Spirit; the one, the Spirit, giving figure [=form]; the other, flesh, being formed. *That, indeed, which is between these two is the Soul*, which, sometimes following the Spirit, is raised by it, and sometimes consenting to the flesh, falls into earthly lusts". When mystics omit the psychical "level" they necessarily give an incomplete picture of man (and of the non-physical realms).

(2) *Their tardy emergence in "normal" consciousness*

There is much to suggest that mystical experiences are far more general, and of far more frequent occurrence than we realise—this, we suggest, is because they occur in the Greater or Eternal Self and find difficulty in "getting through" to the everyday, "normal" self or personality—difficulty, in fact, in penetrating the physical brain. Bergson held that the brain "is the organ by which we forget". Plato (*Phaedrus*) said, "Every soul of man has in the way of nature beheld true Being; this was the condition of her passing into the form of man. *But all souls do not easily recall the things of the other world . . .*". Margaret Isherwood (*The Root of the Matter*, Gollancz) described two of her own mystical experiences that took place in childhood and were recalled in later life and Dr. Happold¹⁹⁷ cited one which occurred to a girl of nine and another to a boy of fifteen—in these cases also the experience was recalled in adult life. It is because of this tardy emergence of mystical experiences in "normal" consciousness that Wordsworth observed, "We feel that we are greater than we know!".

This tardy emergence into "normal" consciousness applies also to psychic experiences. In a book entitled *During Sleep*¹⁹⁸ I cited a number of examples. In one (concerning Mrs. K. M. Garrett) an out-of-the-body experience was not "remembered" until twenty years later. The American clairvoyant, Dr. A. J. Davis,¹⁹⁹ held that discarnate and incarnate Souls often commune together, but the *latter* are usually unaware of, *i.e.* cannot recall, or "remember", such activities. The English clairvoyant, Robert James Lees,²⁰⁰ said the same. The Swedish clairvoyant, Swedenborg,²⁰¹ described

how his Soul Body was very carefully released from his physical body so that he "might know *and remember*" his out-of-the-body experience.

Many psychical researchers (Professor H. H. Price, Dr. H. Carrington, Whately Carington, G. N. M. Tyrrell, Bergson, etc.), all concluded that telepathy is going on between all mortals all the time—but specific examples of the process rarely enter "normal" consciousness (via the physical brain).

Just as mystics claim that our great need is to become aware of the Presence of God (in Whom we "live and move and have our being"—Acts xvii. 28), so both clairvoyants and "communicators" state that we live and move and have our being (at a "lower" level, of course) in a "world" which includes thoughts and emotions, an "atmosphere" or an "ocean" that consists of the mental output of all thinking and feeling beings, and chiefly of human beings, both "living" (=in physical embodiment) and "dead" (=released from physical embodiment). But since these thoughts and emotions very rarely penetrate the physical brain, we are very rarely aware of them.

With regard to psychics, Ambrose Pratt, a friend of Dr. Raynor C. Johnson,¹²⁴ told him: "No flicker of consciousness can ever fade. The very idlest fancies that we entertain or fabricate are indestructible: therefore it is imperative to think straightly and sweetly always. The air we breathe and the 'ether' that surrounds the world [=the 'Hades' portion of the 'aura' of the earth], are crowded with deathless thoughts that strive incessantly for our attention".

Turning to "communicators", nearly a century ago one stated, through an uneducated woman, Mrs. Cora L. V. Tappan,²⁰² that many people are more or less susceptible to the thoughts and emotions of the "dead" (*i.e.* that many people are mediumistic) without being aware of the fact. Awareness of the fact, he pointed out, would be a safeguard.

G. C. Andre²⁰³ received the following typical "communication": "As Souls, you are always in touch with the spirit world. Your spiritual sight may be clouded, and your sensitiveness to mind-impressions dulled by earthly desires, etc., so that no conscious intercourse can take place. That will be your loss. But you cannot shut yourselves off entirely from the influences of your spiritual surroundings. You may, by lack of experience, lose the power of choosing your companions, but disembodied spirits will be about

you, nevertheless. They will be of your own grade of development, *i.e.* in harmony with your own feelings, thoughts and aspirations. For like is drawn to like”.

Again:²⁰⁴ “*The spiritual [here = psychical] world is round about you and enfolds you. To this part of your environment all are responsive in a larger measure than you are inclined to believe. Your response will be, for the most part, unconsciously made, because you do not keep yourselves aware of the presence of the denizens of the interpenetrating spiritual [psychical] world. Those influences affect your minds through the thought-atmosphere in which you live. From that atmosphere you draw the materials of your thinking*”.

(3) *Conditions that favour the experiences*

Dr. Happold²⁰⁵ described the method by which mystics prepare to receive their super-physical experiences: they naturally withdraw the attention from the physical body and physical world and then become receptive. They feel that the experience comes from outside the self—that it is “given”. These conditions (and this result) apply also (at a lower “level”) to psychics. For example, the “communicator” of *The Thinning of the Veil*²⁰⁶ told his amanuensis, “Try to understand the vital importance of keeping a calm mind, free from agitation and worry. Only the unruffled pool can perfectly reflect the heavens above it. You must quiet your thoughts and feelings to become receptive to our presence and influence—practise this receptivity”.

E. L. Grant-Watson²⁰⁷ holds that evidence is accumulating to show that there is much to favour the view held by the Gnostics, etc., that “Spirit” *descended* and eventually became *incarnated* (=the “fall”). He points out that this argues in favour of “a subjective, and therefore qualitative, as well as objective, quantitative valuation of facts, and in so doing demands that the modern man in search of his Soul should widen his awareness through making his subjective feeling an object of scrutiny. *In so doing he will enter into relation with the creatures of his observation, for in such participation some flavour of the creative, incarnating thought will speak to him . . . His silence before the object reveals . . . something that is not altogether manifest, but that is.* It blazes into presentness, and as it does so, both subject and object enter into the state from whence it came . . .”.

“But how, it may be asked, can we obtain exactness within the

vague and ever-shifting framework of unrestricted Nature? Dr. C. G. Jung, working partly as an empiricist and partly as an intuitive, has followed Goethe's lead and has attempted an interpretation of Nature in relation to the human psyche. He demonstrates that, with the enlargement of consciousness, there can be brought to light what Goethe has called a hidden *something* within the subject which corresponds to a hidden *something* in the object. A flash of insight results . . .

"If with such thoughts as these we look at Nature we are clearly in a region no longer contained within the strict limits of science. In something in this way I have tried in my experience as a field-naturalist to look at the instinctive behaviour of animals, and have felt within the regions of my awareness for a corresponding relatedness, believing that *only in so far as this relatedness with the object can be felt, can I achieve understanding, as opposed to mere knowledge*. I have become aware of what Dr. Jung has called 'the noumenal *reality* which embraces the whole situation', which includes the observer and the observed".

"Stead", communicating²⁰⁸ similarly said, "The screen of the conscious mind [of the medium] must be bare of images, so that the active mind in the unseen [that of the "communicator"] can throw its image on to a clear surface". Hence he counselled: "Never come to seek advice or help along any particular lines—it is foredoomed to failure for the reasons given . . . We know what is required and will always respond *when possible*". He later returned to this matter,²⁰⁹ saying, "Very often a person present at a seance stops the production of a phenomenon by desiring it too ardently . . . *his* will vibrates across the aura [of the medium] and drives apart the fluids *I* am manipulating . . . Ardent desires, great sorrows, restless minds are causes of failure".

"Heather"²¹⁰ also stated: "A wish, sent out with all the strength of the person wishing, is enough to prevent anything happening on our side . . . —*we* wait for silence; grief creates a barrier; *we* want peace and calm if *we* are to speak . . . Let us feel you want us, but do not concentrate".

(B) THE NATURE OF THE EXPERIENCES

(1) *They are extensions of "normal" consciousness*

Dr. Happold²¹¹ stated as a tenable hypothesis that the mystical consciousness is a "development and extension of rational consciousness, resulting in an enlargement and refining of perception,

and consequently having a noetic quality, so that through it knowledge of the 'real' is gained through rational consciousness". James, Wilson, Spencer, Mottram, Johnson, Underhill, Wilson, Gollancz, Bucke, Kohsen, etc., said the same (p. 54).

This also applies to the psychic "level" of awareness: in fact psychics would agree that there is fundamentally *one* Consciousness (that which we may call God): they go further and consider that the apparently separate consciousness which we call plants, animals and men are produced by the bodies (physical in the case of plants, physical plus emotional, or Soul, in the case of animals, and physical plus Soul and Spiritual in the case of men) through which the one Consciousness manifests and operates.

(2) *They are normal to mankind*

This proposition is a corollary of No. (1). While Dr. Happold^{212a} spoke of the mystic experiencing "an extension of normal consciousness", William James²⁵ cited a mystic who said, "I became conscious in myself of Eternal Life: it was not a conviction that I could have Eternal Life, but a consciousness that I possessed Eternal Life then: *I saw that all men [as Eternal Selves] are immortal*". Another mystic, William Blake,^{212b} wrote: "Every honest man is a prophet". According to the Hindu Bhagavad Gita, "The Lord lives in the heart of *every* creature". St. John spoke of "the true Light that lighteth *every* man that cometh into the world". The Sufi mystic Muhammed Iqbal said the same:—

"None in this world benighted He hath left,
His brand hath kindled in *each heart* a light."

William Law held that, "No one can fail of the benefit of Christ's salvation but through an unwillingness to have it". He insisted: "The great work is already in *every one of us*".

In Great Britain, Professor C. D. Broad^{213a} gave his views as follows: "If paranormal cognition and paranormal causation are facts, then it is quite likely that they are not confined to those very rare occasions on which they either manifest themselves sporadically in a spectacular way, or to those very special conditions in which their presence can be experimentally established. They may well be continually operating in the background of our normal lives . . .".

Marghanita Laski^{213b} considered: "While some pathological states can undoubtedly produce experiences in some or many ways

similar to what I have called intensity ecstasies, it seems to me certain that these ecstasies are typically produced in people of good mental and physical health”.

Dr. A. H. Williams,^{213c} Dean of Trinity College, Cambridge, said, “The rudiments of what mystics describe are more commonly experienced than is often supposed. The mystics are not a super-race apart”.

With regard to the most important of all psychical experiences—that of temporarily quitting the physical body—Neville Randall, of the *Daily Sketch*, London, after the publication of a series of articles, received “probably the most amazing post-bag ever sent to a newspaper”, and continued, “It revealed, among other things, that astral projection . . . is a common event”. He concluded that he had begun the series with the impression that such an idea was “fantastic”. “But”, he said, “not now . . . *It now seems impossible to doubt that such things happen often to ordinary folk*”.

Miss Frances Banks, M.A., a psychologist, sent a questionnaire to 800 churchgoers in England, asking for psychical experiences. One of the questions was: “Have you ever seemed to project out of your body?” No less than 45 per cent. of those who replied had had this experience. She published the results of her investigation in *The Frontiers of Revelation*.²¹⁴

Professor H. H. Price²¹⁵ said, “There seems to be some barrier or censorship or repressive mechanism which tends to prevent supernormally-acquired information from getting into consciousness. It is quite likely that many telepathic (and clairvoyant) ‘impressions’ never succeed in getting into consciousness at all; and we have to envisage the possibility that telepathy is going on all the time in some people, or perhaps in everyone, though the results only show themselves in consciousness occasionally”. Ronald Edwin²¹⁶ stated: “I believe that everybody has ESP when very young, but I never consciously recognised it until I was nine years old”. Arthur Calder-Marshall²¹⁷ pointed out that Walter de la Mare, who had “the sixth sense” exceptionally well developed, “remarked that in everyday life we all make far more use of telepathy than we are aware”. According to Calder-Marshall, “This is because the ‘sixth sense’ is usually employed in conjunction with one or more other senses”. He pointed out that, “It is only when the other five senses are eliminated that one becomes aware of a sixth . . . Moreover, with the externalisation of man’s powers, his internal faculties decline”, and he asserted, “The most vivid communications I have

had through this 'sixth sense' have all been where there was no other form of communication possible". He was "in frequent communication" with Father Woods' secretary, Margaret Earler, by telepathy. She was a dying woman. Calder-Marshall stated that, after her "passing", "we were in frequent communication through the 'sixth sense'".

In America, Dr. Walter F. Prince contributed an article to *J. A. S. P. R.*²¹⁸ in which he avoided the word "normal" as impossible accurately to define and asked, "Is the possession of 'psychical' faculty pathological?" He pointed out that physicians (who are accustomed to the pathological states of the insane) are particularly prone to make false deductions regarding this matter: if the attention is limited to the relatively few manifestations of patients in asylums for the insane, then one might well doubt the existence of any "normal" manifestations whatever. But the majority of people are certainly not abnormal.

Dr. Prince said, "I have shown²¹⁹ that the much-circulated charge that interest in and cultivation of psychic phenomena has sent to the insane asylums hosts of their inmates, rests upon foundations so slender as to be almost non-existent". He continued, "We have likewise asserted that many-fold more paranoiacs find their centre of delusional interest in telepathy, wireless telegraphy, phonographs, aeroplanes and the like than in 'Spiritualism'. No one maintains that wireless telegraphy is the cause of the insanity which seizes upon it as its focus of attention, hence it follows that an insane or unstable person may concentrate interest upon psychical phenomena without having been brought to his condition by interest therein. In other words, one should be careful not to put the wagon before the horse". Dr. Prince observed, "So far as I can determine, most of the psychics who furnish material impressive to the scientific researcher are not below the level of mental and physical health attained by average humanity. . . . Of course there are cases of evidential psychics in whom the hysteric and neurotic factor is found, but proof is lacking that it is in necessary and casual association That psychism in the individual may be cultivated and driven to extremes as to work mischief and even disaster, is admitted. But any faculty of the human mind may be so abused The views in regard to the healthfulness of the part which psychism may play in the human economy (which I have gradually formed from the study of actual cases) are so admirably supported by Dr. T. W. Mitchell, an eminent English physician and

psychologist, that I can do no better than to quote them: 'Even if it cannot be maintained that dissociation is ever a wholly beneficial process, it is noteworthy that even in admitted hysterical dissociation we sometimes find evidence of increased capacity in some directions combined with disabilities in other directions; but it is the disabilities and not the unusual abilities that justify the diagnosis of hysteria. And we may get dissociations in which the disabilities are negligible and the enhanced powers, or the unusual modes of functioning, are the only noticeable features . . .'. He concluded, "The more closely I am able to inspect, and the further I trace into its ramifications the psychic faculty which is either evidential or useful, the more clearly it appears that *this faculty per se, is neither pathological nor in its regulated and rational exercise does it even tend to mental or physical degeneration*".

Henry S. Hillers²²⁰ while in the service of a private institution for the insane, went to considerable trouble to try to discover any relationship between insanity and psychism. He searched the records, but failed to find that a single patient had a history of mediumship, interest in occultism or psychic science, etc. Nor did he discover any record of any patient who had suffered from the delusion that he was psychically gifted. In view of the common supposition that psychic phenomena frequently occur in insanity, he made careful observations and concluded, "I believe that psychic phenomena are much more rare among the insane than among the sane, if not entirely absent". His object was clearly not to establish this fact as against the popular supposition—he was seeking possible sources of corroboration of phenomena: he concluded "and any expectation of confirming psychic phenomena from this source is doomed to disappointment".

The Rev. William V. Rauscher²²¹ insists that psychic experiences "are found to be part of every man". He pointed out: "There is sometimes a great dividing-line between the psychic and the mystic. It is when the two blend that the spiritual nature comes to flower".

Dr. J. B. Rhine²²² received many first-hand descriptions of psychic experiences at Duke University: he observed that the deponents wrote "with a ring of sincerity" that, to him, was "beyond question". Later Rhine²²³ concluded that ESP and PK "are normal capacities by every essential criterion except the physical . . . ESP and PK are necessarily functions of *the whole mind* ('sub-conscious,' conscious and 'super-conscious'). They appear isolated . . . but the integral human mind must participate . . . When

psi capacities transcend space and time . . . they are revealing fundamental properties of the human mind as a whole. This capacity to interact with the physical world through ESP and PK is thus a function of *the total personality*, not an abstracted, isolated, momentary mental state. The psychical energy . . . is not therefore an odd, outlying possession; it is a real part of the integral human being”.

Prof. W. H. Clarke²²⁴ similarly holds that “*we are all potential mystics*” and he suggested that mystical and psychical experiences have much in common.

In Switzerland, a fortnightly journal published a series of articles on psychic experiences, and readers were asked to report their own experiences. As in Great Britain, the response was astonishing: over 1,200 letters, containing 1,500 accounts, were received. They were sent to Dr. C. G. Jung (who was then alive): he asked his colleague, Dr. Aniela Jaffé, to deal with them. The result was her noteworthy volume, *Apparitions and Precognition*.³⁹ Dr. Jaffé observed that the deponents are of all social classes and continued, “but most of them are farmers, workmen and office employees. And it must be added that *some of the finest, the most genuine and original letters are written by the common man or simple woman from town or country*, while in the letters from intellectuals, critical reflections often tend to blur the impression of the experience”.

In the Foreword to Dr. Jaffé’s book, Dr. Jung said, “One of the most notable things that came to light is the fact that *among the Swiss, who are commonly regarded as stolid, unimaginative, rationalistic and materialistic, there are just as many ghost stories and such as, for instance, among the English or Irish . . . One does not speak of these things, however. They simply happen, and the intellectuals know nothing of them—for intellectuals know neither themselves nor people as they really are. In the world of the latter, the life of the centuries lives on, and things that have accompanied human life from time immemorial continue to happen: premonitions, foreknowledge, second sight, hauntings, ghosts, return of the dead, . . . etc.*”.

Dr. Jaffé,²²⁵ on the basis of the published work of T. Wereide, Professor of Physics at the University of Oslo, Norway, stated: “In Norway, the arrival of someone announced by his double (Vardogr) seems *an almost everyday occurrence . . . Those who are used to the Vardogr seem to take him for granted*”.

Jung’s and Aniela Jaffé’s interest in these matters is from the standpoint of analytical psychology. We are not here concerned

with possible interpretations of the experiences, but with their incidence: like mystical experiences they are recorded in every country in the world and at all times. Thus, in Great Britain, G. N. M. Tyrrell²²⁶ said, "There is no hard and fast line separating the 'normal' from the 'paranormal' . . . The division is perfectly arbitrary". He pointed out that one and the same dream may include a Freudian element (which would interest the psychoanalyst) and a telepathic element (which would interest the psychological researcher). Later,²²⁷ he observed that *psychical experiences and phenomena are not "super-natural"*—"They are 'natural' in the sense of belonging to an ordered whole". He continued, "They are evidently governed by different laws from those which govern the physical world; but there is no reason to suppose that they are separate from the latter by an intrinsic boundary. There is probably continuity, the apparent sharp division being the result of the limitation of our sense perception [=the result of our 'blinkers'-like physical body]. We should regard paranormal phenomena as constituting an extension of the sphere of nature, but with an extended meaning".*

Herbert Bland, whose book on object-reading, or psychometry, is the best extant (*Psychometry*, Rider & Co.)²²⁸ said, "Since we all possess a mind of a sort, and since all are basically the same, *everyone is potentially a psychometrist*". Rosalind Heywood²²⁹ pointed out that it is because the psychic faculty appears to be a "normal" faculty that it continued to crop up in spite of the ban placed on it by the Church. Again:²³⁰ "Throughout the ages mediumship has been looked upon as a 'supernatural' power . . . The first generation of the S.P.R. workers put it on the map to be studied as a *natural phenomenon*".

Prof. Henri Bergson²³¹ pointed out that if telepathy does, in fact,

* These are the words of a former President of the S.P.R., penned after a lifetime's study of psychical phenomena. Here is an almost identical statement of a "communicator", given through a young woman who had been educated at a county school, where she was taught only reading, writing, arithmetic, geography and a little grammar, and, of course, had made no study whatever of psychical phenomena. Mrs. Cora L. V. Tappan, (*Discourses*, J. Burns, 1875, p. 3) seventy-three years before Tyrrell, transmitted the following passage: "For every material substance there is a super-material. You are accustomed to call it super-natural; but *everything is natural* . . . *But super-material and super-mundane substances are governed by their own laws*. Now, some of the laws which control material substances are known; whereas the laws which control the super-mundane are not known . . .".

occur; "it is very possible that it is operating at every moment and everywhere". He suggested that the fact that we do not notice it may be due to either the activity being weak or to obstacles which prevent its receipt. He said, "We produce electricity at every moment, the atmosphere is continually electrified, we move among electric currents: yet millions of human beings lived for thousands of years without having suspected the existence of electricity. It may be the same with telepathy". Dr. Gilbert Murray²³² similarly held that "the action of telepathy is habitual in ordinary human consciousness".

In France, with regard to the uneducated eighteen-year-old artists' model, Reine, who developed mediumship and psychical faculties of an exceptionally high order, P. E. Cornillier²³³ observed, "Reine is not a hysterical subject. She is a normal little animal of clean constitution with no organic weakness". Dr. Eugen Osty,²³⁴ the French physician and Director of the Institut Meta-psychic Internationale, whose experiments with Rudi Schneider were of the first importance, came to the same conclusion as all other serious investigators: he concluded that there is nothing abnormal or pathological in psychical experiences. He observed, "The best output is obtained when the percipient is morally quiet, in the best possible health", etc. He noted that the faculty does sometimes accompany "neuropathic somnambulism" but in such cases it disappears when that condition clears up. On the other hand, "*People who have permanent psychical abilities are not neuropaths*".

Dr. R. Warcollier²³⁵ said, "Man has a general sensitivity, more sub-conscious than conscious. It reacts to other men, to human objects, even to nature. One might say that the sensory sensitivity of consciousness is the only one particular case of its general sensitivity".

In America, one of the foremost psychical researchers in the world, Dr. Hereward Carrington,²³⁶ said, "Even when psychiatrists undertake a superficial study of these phenomena, they usually seem to think that all forms of psychic power necessarily represent abnormal mental and physical conditions—despite the massive weight of human testimony to the contrary. Many of our best mediums have improved in health, character and general mental stability after years of continued work. Furthermore, it is quite erroneous to suppose that the abnormal mental state which sometimes accompanies mediumship (*i.e.* dissociation, etc.), in itself

explains the phenomena which are observed in consequence. It does nothing of the sort. How account for the super-normal information which is frequently given in the trance state? That is the crux of the matter, and it is not explained by the alleged or real abnormal condition accompanying these phenomena. In short, the condition is merely coincidental with, and not the cause of, the supernormal manifestations produced . . . *It is quite remarkable how many persons of the utmost sanity and hard-headedness have one or more psychic experiences in their lives . . . It is highly probable that everyone has certain latent psychic powers*". Gertrude Ogden Tubby, B.Sc.,²³⁷ former Secretary of the American Society for Psychical Research, similarly concluded: "*Psychic endowments are as natural and as frequent in occurrence as an ear for music and other artistic gifts . . . A collection of Phantasms of the Living was published, under that title, by Gurney, Myers and Podmore in 1886 . . . One of the outstanding services of that early work lay in the recognition given by serious students . . . to the existence of psychic facts of experience amongst normal persons leading everyday lives. Fortunately for psychic persons, popular opinion has slowly advanced to a point where their lucidity is no longer regarded as insane or imaginary*". Professor S. Ralph Harlow²³⁸ observed: "Long study in this field leads me to believe that all of us have at least some degree of psychic power . . . In most of us the power is latent, waiting for an opportunity to emerge". Dr. Louisa Rhine²³⁹ published many cases of psychical experiences; and Rosalind Heywood,²⁴⁰ reviewing her book,²⁴⁰ said it would "help those percipients to look upon their own experiences not as unique, bewildering, frightening or uncanny . . . but as *natural phenomena, shared by thousands of sane persons*".

The Hungarian psychical researcher, Dr. Nandor Fodor,²⁴¹ quoted the conclusions of Dr. Joseph Maxwell, a French Attorney-General who took a medical degree in order to study psychical phenomena (as did the Englishman Edmund Gurney, mentioned above): "He admits that a certain impressionability—or nervous instability—is a favourable condition of the effervescence of mediumicity. But he stresses that the term 'nervous instability' is not meant in an ill sense. His best experiments were made with people who were not in any way hysterical; neurasthenics generally gave no result whatever. Nor does instability mean want of equilibrium. *Many mediums he has known had extremely well-*

balanced minds from the mental and nervous points of view. Their nervous systems were even superior to the average”.

Dr. Milan Ryzl, in Czecho-Slovakia, using hypnosis, has developed definite psychical abilities in certain subjects who had never previously shown the slightest psychic ability whatever: it was clearly there, latent, waiting for the necessary conditions to emerge.

Clairvoyants make first-hand observations that agree with the above-mentioned deductions of psychical researchers. In America, Mrs. Eileen J. Garrett²⁴² maintained: *“Telepathy is neither hysterical, neurotic or psychotic. The terms psychotic, neurotic and hysterical should be reserved for those manifestations of a damaged physique and mind. A faculty possessed by all men, and probably by most animals, even if developed and utilised by few, should not be debased . . . Just as the upper-class Chinese traditionally bound the feet of women, so has society for hundreds of years fettered these sensory faculties by which man can communicate without physical media, and so greatly enrich his creative, artistic and emotional life; for I believe that through the supersensory perceptions, genius, now the quality of the few, can become an attribute of all consciousness”.* Mrs. Garrett suffered from the ignorance of doctors on these matters: she²⁴³ said, “I realised that I had permitted myself to be almost destroyed by taking heed of the pronouncements of science and medicine, and of those who believed that these perceptions were abnormal . . . It was then that I first reached the conclusion—from which I have never found cause to deviate—that *the world of my (super)-sensory experiences is part of the ‘normal’ world, while the hag-ridden neuroticism of the everyday world is more often itself the world of the ‘abnormal’*”.

In England, in 1943, Phoebe Payne, another clairvoyant of exceptional ability and undoubted integrity, said, “Many will doubt the power to perceive extra-sensorily . . . is a widespread one . . . *Psychic perceptivity is . . . as universal as sight or hearing, though often undeveloped and unconscious . . .* In spite of the kind of cult which arises from the attempt to exalt psychic gifts by making them out to be mysterious and exceptional, there is nothing morbid and unhealthy about psychic perception. Nor is there anything unusual about it, though many people are surprised when they discover themselves to be naturally psychic . . . *Psychic faculties are normal healthy and natural assets to acute judgment when properly handled although may remain as liabilities if ignored”.*

Miss L. M. Bazett,²⁴³ like Phoebe Payne and others, insisted that

psychics should not (as some people recommend) make the mind "a perfect blank", since this invites any influence, of whatever character, as well as risking dissociation of the personality. The proper procedure is to "still" the conscious mind (withdrawing it from the physical body and physical world) and simultaneously arouse oneself to supreme alertness and mental activity. The exercise of the psychical faculties under these conditions refreshes, whereas if one becomes entirely negative there is often depletion of energy. Miss Bazett cited Dr. Morton Prince to the effect that dissociation is not always pathological—it occurs in reverie and in dreams, which are not pathological.

Mrs. Gladys Osborn Leonard ²⁴⁶ said, "*The psychic power is a natural one, common to all.* It is the form it takes that may be different, and will depend upon the mental make-up of the medium". Again, "I think nearly everybody could, given the desire, opportunity and right conditions, develop clairvoyance or clairaudience". In Holland, Peter Hurkos²⁴⁷ said: "Every human being has a certain amount of psychic power. Mine is simply more developed. Most people do not use their gift". In U.S.A., Harold Sherman^{248a} holds that everyone has psychic ability which can be developed. He supports his conviction by numerous cases drawn from a lifetime's study.

Dr. Audrey Butt, the anthropologist at Oxford University, who lived for some years among Indian natives to study their shamans (priest-healers), in *Trances*^{248b} observed, "Any fit person can become a shaman, but not all who attempt to do so are successful!". She insisted: "No psychopathic symptoms are manifest in candidates for the profession".

Another eminent anthropologist, Prof. A. P. Elkin,^{248c} concluded many years' study of the aborigines of Australia as follows: "Aboriginal medicine-men, so far from being rogues, charlatans and ignoramuses, are men of *high degree*, that is, men who have taken a degree in the secret life beyond that taken by most adult males . . . , men of respected, and often outstanding personality . . . of immense social significance, the psychological health of the group largely depending on faith in their powers". The title of his book was *Aboriginal Men of High Degree* and the medicine-men whom he studied were psychics, as well as physicians. His observations confirm those of Prof. M. Eliade.

We have cited many anthropologists, psychical researchers and clairvoyants on this matter, all agreeing that psychical abilities are

normal to mankind. "Communicators" said this years before any of the psychical researchers or the clairvoyants we have cited—before psychical research began, in fact. In America, as long ago as 1873, a "communicator" who spoke through Mrs. Cora L. V. Tappan,²⁴⁹ held that it is false to suppose that sick persons make the best mediums: "Undoubtedly the highest form of spiritual manifestations will come to the earth *when perfect health and perfect spirituality exist hand in hand*". He also insisted that "mediumship belongs to each one of you, more or less".

In Germany, Fr. J. Greber,²⁵¹ who was originally sceptical concerning psychical phenomena, was told the same through an ignorant farm-boy: "Clairvoyants are living men whose spirit [= 'double'] is able to detach itself from the body to such an extent that it attains a power of vision equal to that of the spirits [= 'doubles'] of the Beyond which have left their terrestrial bodies altogether. *Those who are able to spare sufficient odic energy [= 'ectoplasm' from the vehicle of vitality] are said to be 'mediumistic' . . . All . . . possess odic energy, and are able to spare part of it, but in most cases their ability to do so is so slight that they cannot be considered as sources of od*". Again, "*Odic sensitiveness . . . is active only so long as they are in good health . . .*".

Greber's "communicator"—who, as already said, used an ignorant German farm-boy-medium—also made statements²⁵² that are identical with the considered opinions of several eminent psychical researchers and cited above, e.g. by Dr. Walter Prince, principal research officer to the American S.P.R., 1921-25, founder of the Boston Society for Psychical Research (1925), President of the British S.P.R., 1930-31, etc., and the Hungarian, Dr. Nandor Fodor. He insisted that the mediumistic bodily constitution "is not a morbid condition . . . and has no relation with nervousness, hysteria or lack of will-power; on the contrary . . . a good medium must have more will-power, stronger nerves and better physical health than the average person" . . . Later,²⁵³ this remarkably knowledgeable "communicator", whose statement ran counter to those of certain extremely eminent contemporary scientists and medical men but are now generally accepted, said, "It rests primarily with the medium to render his physical od as readily detachable as possible. This he can accomplish by steadfast fixity of purpose, or by concentration". He concluded, "Only persons who are able to fix their minds on a given subject and to divert their thoughts from all worldly matters can therefore become good mediums".

In England, "Stead"²⁵⁴ regarded the use of mediums as merely a "casual" and a "mediocre" means of contacting those who have "gone before", and held that we ought to develop our own "spiritual senses": he, like the psychical researchers, clairvoyants and other "communicators" cited above, insisted, "*You are all capable of this development*". Forty years previous to communicating this statement, Stead himself had received it from the newly-dead "Julia" (*After Death*, Stead's Publishing House, 1897, p. 84) who said, "*All those who really wish to have the sixth sense . . . can acquire the gift if they will but adapt themselves to the laws of the region into which they wish to penetrate*". Again (*op. cit.*, p. 85) she stated, "*What is possible is for every child of man to become clairvoyant—seeing the (physically) invisible forms and hearing the (physically) inaudible voices that surround you*". Mr. Lock, a Swedenborgian, told Stead (*op. cit.*, p. 158): "Potentially, we are all clairvoyant—but the whole social conditions (which are grossly materialistic) are against the development of the faculty". He stated that those who are born under the *passive* signs of the Zodiac (*i.e.* Cancer, Pisces and Virgo) have relatively strong psychic susceptibilities. It may be added that if, as we hold, the Soul Body is the primary body of man (see p. 15), then these numerous claims that all men are more or less capable of psychical experiences are to be expected.

"Philip" told his mother, Dr. Alice Gilbert,²⁵⁵ "Willed 'doing nothing' does the trick. You have got to do this yet be in control of yourself [=the positive attitude, with integration of the total Self], and not go into trance [=the negative attitude, with disintegration or dissociation within the total Self, the characteristic of 'possession' mediumship] . . . *Everyone could do it*". "Scott" told Jane Sherwood:²⁵⁶ "When it becomes customary to think of mediumship as the conscious exercise of *powers inherent in everyone*, there will be more chance of its practice going along with scholarship and the trained mind".

In South Africa, "Thompson", communicating, told F. W. Fitzsimons:²⁵⁷ "To unfold the best types of mediumship . . . the medium must be strong and sound physically. A nervous and neurotic person is easier to 'control', but ultimately results are too intermittent and sporadic to have any real or lasting value".

In U.S.A. the "communicator" of Mrs. May Wright Sewall (*Neither Dead nor Sleeping*, Watkins, 1921, pp. 12, 19, 29, 41, 44, 65, 72, 78, 109, 308) made a dozen references to this matter: *e.g.* that psychic abilities are "faculties which all humanity possesses in

germ" and "nothing of a supernatural nature is involved"—the experiences are "perfectly normal".

(3) *Time and space are transcended*

As already said, this applies to psychical, as well as to mystical, experiences.

(4) *"Proofs" of the experiences*

The Mandookya Upanishad says, "The only proof of His existence is union with Him", *i.e.* mystical experience cannot be "proved" to other people by description, discussion, logic, reason, etc., but it can be proved to oneself by accepting the necessary conditions and thereafter undergoing the experience. This is true also of psychical experiences: no amount of second-hand "evidence" and logical argument is equal to a little first-hand experience: the former is usually accompanied by lingering doubt; the latter brings certainty, but this cannot be "passed on".

(5) *The absolute certainty that characterises the experiences*

Certainty is a constant feature of mystical experiences. Pascal indeed described, "*Absolute certainty; beyond reason . . .*", while a small girl whose experience was quoted by Margaret Isherwood,²⁵⁸ exclaimed, "*Now I know what Heaven is like; now I know what they mean in Church!*". Dr. F. C. Happold²⁵⁹ used words that are almost identical with those of Pascal—"With *absolute certainty* I knew that I was utterly safe". Dr. R. M. Bucke (quoted by William James)²⁶⁰ said, "*I saw that the universe is not composed of dead matter . . . I saw that all men [as Eternal Selves] are immortal . . . I knew that what the vision showed was true*". Another mystic cited by James (*op. cit.*) declared, "*I could not any more have doubted that He was there than that I was*". These are recent cases, but the Sufi mystic Rumi (1207-73), whose work was translated by A. J. Arberry, similarly said:

"As salt resolved in the ocean
I was swallowed in God's sea,
Past faith, past believing,
Past doubt, past certainty!"

St. Paul²⁶⁰ had the same assurance: "*I am convinced that there is nothing in death or life . . . nothing in all creation that can separate us from the love of God in Christ Jesus our Lord*".

Those of the pseudo-dead who "remember" their out-of-the-body experience are also absolutely certain of its reality. J. Kennedy²⁶¹ insisted that he did not "think" that his glimpse of "the next world" was a true and genuine one; he said, "I *knew* it to be so".

Astral projectors (most of whom left their bodies not when dying but when quite well) also make this point. In America, Mrs. C. Larsen²⁶³ declared, "What I have experienced is real, very real". In England, Sigrid Kaeyer²⁶⁴ stated, "What I see is the one Reality; everything we see in the physical world is but the shadow of the Real". In America, B. B. Wirt²⁶⁵ said, "If I know anything absolutely, I know that I have left my body". In France, Yram²⁶⁶ stated, "You leave your body with greater ease than taking off a suit of clothes . . . *The result is a certainty*". Miss Blakeley,²⁶⁷ much like Rumi, cited above, said, that the fact that she had left her body was "*beyond intellectual doubt and arguement*". William Gerhardt, M.A., B.Litt.,²⁶⁸ similarly declared, "*Nothing will shake my belief that my soul and body were entirely separated from each other!*" These people commonly say that they were "more alive" when separate from the body than when immersed in it—that the body acts as a "prison", a "cramp", etc. "Communicators" universally say this. The pseudo-dead, astral projectors, clairvoyants, and "communicators" are similarly all certain that we mortals here and now, possess a second "etheric", "astral", "Soul", "Spiritual", etc., Body which, though necessarily insubstantial to us who are in a physical body, is more "real" than the physical body.

The pseudo-dead are also absolutely certain that there is an after-life. Major Prioleau, cited by Geraldine Cummins,²⁶⁹ came back to life: he said, "I thought very clearly, 'This must be death! Now I know what nobody else knows! I must take careful notes!' ". A Russian, A. Czaplicki,²⁷⁰ exclaimed, "*All my doubts had gone!*" Mrs. M. F. Hemeon²⁷¹ insisted, "No one who has had such an experience could be afraid of death!".

Dozens of astral projectors have independently made similar statements as to their certainty of their experience. S. J. Muldoon²⁷² said, "Had no one else in the world suspected 'life after death', I should still believe implicitly that I am immortal—for I have experienced the projection of the astral body". Mrs. A. Land²⁷³ said, "*I know that death does not end all!*". Cyril Butcher²⁷⁴ observed, "I don't mind dying because I have died once and *know* what it is like!" The author, Dr. Paul Brunton,²⁷⁵ said, "Now *I know* that I

am a Soul—that I can exist apart from my body!” Another author, S. H. Bensusan,²⁷⁶ said, “When I recovered, on more than one occasion I went in danger of my life. It was not courage that sustained me in difficult hours: it was *the profound consciousness that neither fire nor water, knife nor bomb could touch me. They could shatter the container, but the contents were safe. The body is not the Self*”. An out-of-the-body experience that came to Bruce Belfrage²⁷⁷ caused him similarly to say: “*The experience proves to me, beyond doubt, as no formal religion could do, that the body and the Spirit are quite separate, that the Spirit, the Real Me, cannot be hurt and cannot die*”.

Some who have returned to physical consciousness from anaesthesia have said the same as these concerning the certainty that characterised their experience. Beryl Hinton (cited by J. Arthur Hill)²⁷⁸ stated: “*That experience has gone further to prove survival to me than all the religious books I have read*”.

There is no warrant for mystics to doubt the reality of psychic experiences or for psychics to doubt the reality of mystical experiences: as we have shown, the two types of experience often occur to one and the same person.

(C) THE CONTENT OF THE EXPERIENCES

(1) *The conception of the total nature of man*

Dr. Happold²⁷⁹ pointed out that *the mystics of Judaism, Christianity and Islam have tended to regard man as dual in nature, i.e. as consisting of two “selves”, (a) a “phenomenal” ego [lesser self or personality], and (b) an “Eternal” ego [Greater Self]. Hindu mystics, on the other hand, tend to the monistic view, considering that there is only one Self.* The Buddhist scriptures contain such phrases as the following: “Have Self as a lamp, Self as a refuge and no other refuge”; “Through Self one should urge on the self, one should restrain the self by the Self—for the Self is the lord of the self”. Dr. Happold²⁸⁰ said, “Self is the universal principle of life, over and above the ‘self’, the ego. *Buddhism acknowledges three ‘selves’, analogous, though with some reservations, to St. Paul’s body, Soul and Spirit.* The first of these is Spirit, Atman, Self; it is the common denominator of all forms of life. It is not the property of any man; yet it is ‘my-Self’. This alone is eternal. Yet it is not an immortal entity. There is no abiding principle in man. The second is Soul: in Buddhism the word is used as meaning the

bundle of attributes and characteristics which form 'character'. The third self is the body in the sense of 'personality'. All except Self are impermanent. It is the object of a man to slay the fires of attachment, hatred and illusion so that the Self may be freed from the bondage of self . . . Nirvana simply *is*. It cannot be conceived; it can only be experienced. It is the extinction of the not-Self in the completion of the Self. It is not annihilation but the goal of perfection; through the destruction of all that is individual in us . . . *The aim of Faith is to remove the 'screens' [the 'veils' which include the lower 'bodies'] that obscure the vision of Nirvana . . . Nirvana need not be sought beyond this life; like 'the Kingdom of God', it is here and now*".

The Hindus, who were monists, could assert, as a fundamental fact, "Thou [=Eternal Self] art That [=God]", *i.e.* that the True, Greater or Eternal Self of man is "identical" with Brahman [=God]. The Jews, Christians and Moslems (who were dualists, envisaging the existence of a great gulf between God and man) necessarily regarded this as blasphemy. But Dr. Happold points out that the Hindu statement is a mystical and not a logical one. We point out that the statement made by the "communicator" of *I Awoke*¹⁵⁶ is on the same "level" as "Thou art That", a product of "the most mystical of all the higher religions".

Clairvoyants and psychical researchers also tend to envisage man as *triune*, as composed of *three "selves"*, viz. (a) the "phenomenal" ego, the lesser, outer, temporary, everyday self or personality; (b) the "non-phenomenal" Ego, Spirit, Greater, Inner, Eternal Self; and (c) as intermediate between these two, the psychic self (see R. Crookall, *The Supreme Adventure*).²⁸¹

Moreover, clairvoyants and some psychical researchers go further than the Buddhists. They regard these three "*selves*" as having corresponding *bodies* which act as vehicles of consciousness and at the same time necessarily act as "screens" or "veils", partially enshrouding consciousness. They envisage, however, only one body and one Self: the appearance of three graded bodies gives an appearance of three Selves—the Spiritual Body giving the Eternal Self, the Soul Body giving the psychical self and the physical body giving the personality. This conception of bodies agrees with the Hindu idea, but not the Buddhist.

It will be seen that clairvoyants and psychical researchers have a more satisfactory idea of the nature of man than most of the mystics: the difference is in the completeness of their conceptions:

as regards certain important details, and especially as regards the Eternal Self "behind" the personality most, if not all, are in agreement.

(2) *The certainty of survival*

The statement that personality survives the death of the physical body is occasionally made by mystics: they make it as an incidental statement, whereas psychics often (though by no means always) treat it as their main discovery. Warner Allen²⁸² declared, "There is no death!". W. L. Wilmshurst,²⁸³ in Church, saw, in addition to the worshippers who were in physical embodiment, many others who had shed the body—"an infinitude of individuate existences".

Clairvoyants, astral projectors, etc., commonly declare that they see that the personality survives death: they claim to see this as a fact of their personal experiences, and there is a considerable body of evidence in support of this claim. "Communicators", of course (if genuine, as many may surely be regarded), are examples of survival: many "communicators" describe how they survived death, and there is general agreement in the succession of events and experiences independent "communicators" describe. (See the writer's *The Supreme Adventure*)²⁸⁴ the first experience consists in a "call" sent out to friends who have "gone before"; the second is a rapid, unemotional review of the life just closed; the third is a feeling that accompanied the shedding of the body; the fourth is a "sleep" that averages some three days; the fifth is an awakening; the sixth is a second, this time an emotional, review of the past life, evidently representing "the Judgment"; the seventh is represented by the experience of finding oneself in appropriate surroundings: this is our "home" and we have been "exiled" from it (by the physical body).

(3) *Eternal Life is conditional*

Many mystics and some psychics insist that Eternal Life is conditional. This is dealt with under No. 9 of "Implications".

(4) *The conception of man's total bodily constitution*

Some mystics more or less clearly envisage what innumerable psychics and "communicators" explicitly state on the basis of their own personal observations, namely, that our physical bodies—and,

to a less extent, our Soul Bodies—and to a still lesser extent, our Spiritual Bodies—are “prisons” which act, therefore, as “screens” to the Eternal Self. Plato²⁸⁵ spoke of the Soul being “enshrined in *that living tomb* which we carry about” and as being “imprisoned in the body like an oyster in its shell”. In his well-known analogy he compared our knowledge to shadows cast by a fire on the walls of *a cave*.

Plotinus, the heir of Plato, who had several mystical experiences, described the Soul as “enchained” or “imprisoned” in the body. The author of *The Cloud of Unknowing* considered that “*this deadly body*” prevents us “seeing” ghostly [=here, spiritual, not psychic] things, and especially God. It causes our visions to include “fantasy”, *i.e.* dream elements. St. John of the Cross²⁸⁶ stated that while the Soul is in the body we do not “see” God “so perfectly as in the next life” [when the body has been discarded].

The mystic Henry Vaughan (1662-99) spoke of his physical body as “*this dark-lantern of the flesh*”. “A. E.” (George Russell) said that, when he re-entered his body he became “*an exile from light*”.

Descriptions similar to those of these mystics are given by people who were not mystics or clairvoyants or anything but ordinary folk, but who, having suffered *pseudo-death*, returned to the body and gave testimony as to their experiences. Thus, Mrs. Sybil Sarll compared her body to “*a coat*” that she had taken off. C. J. Jenkins said his was “*only a cloak or skin*”. When Dr. C. G. Jung “hung on the edge of death” he described his body as “*a prison*”.

Astral projectors (who left their bodies temporarily when in normal health—not in pseudo-death) give significantly similar descriptions. Mrs. Vera Rogers characterised her body as “*coarse*”; Frank Lind compared his to “*a narrow cell*”, and the Rev. C. H. Hepworth said that his represented “*narrow quarters*”; Mrs. Tar-sikes spoke of “*a cage*”, Mrs. “Manstead” (like the pseudo-dead Mrs. Sarll) of “*a coat*”; Yram of “*a box*”; Nancy Price of “*a shell*”; and G. Bradley of “*a mere shell*”. Dr. J. H. Whiteman compared *re-entering* his body to “*sinking . . . into a grave*”.

The anaesthetised, etc. (forced temporarily out of their bodies by drugs or hypnosis), also said the same as the mystics: A patient of Dr. Hector Durville described the body as “*merely a shell*”; while Reine, an uneducated artists’ model, described hers as “*only an envelope*”.

Turning from the physically-embodied to the (supposed) physic-

ally disembodied, the following is a selection of the terms used by "communicators": "*a prison*"; "*a dungeon*"; "*worn-out clothes*"; "*an encumbering shell*"; and "*a gloomy prison cell*".

Now the Gnostics, centuries ago, described the body as "*a tomb*", "*a prison*", etc., and thereby earned the hostility of the Church. But the fact that so many who get free from the body, whether temporarily (mystics, the pseudo-dead, astral projectors, and the anaesthetised), or permanently ("communicators") use similar terms, surely indicates that it was the Church, and not the Gnostics, who had something to learn on this matter!

In *The Supreme Adventure*²⁸⁷ we summarised the effect (as described by "communicators") of release (in these instances of a permanent nature) from the physical body. We said, "Discarnate communicators, like St. Paul and many mystics and poets assert that when consciousness is released from *the governor-like, insulator-like, blanket-like, damper-like, sphincter-like or 'blinkers'-like effect of the physical body*, the 'level' of awareness is so high that 'normal' consciousness resembles a mere dream...". Mystics, in such (presumed) circumstances describe the "highest" awareness possible to man, *i.e.* mystical, cosmic or spiritual consciousness. But others besides mystics describe an expansion of consciousness once they were free from the body. The pseudo-dead commonly describe seeing "dead" friends, etc. Leslie Grant Scott stated, "My consciousness seemed to have *expanded*...". Many astral projectors say the same, *e.g.* Countess Nora Windenburg stated, "My mind had *expanded*...". Dr. Humphrey Osmond concluded, "These are... enlargements, burgeonings of Reality".

The following are typical phrases in which supposed "communicators" described their own "passing", *i.e.* the permanent shedding of the restricting body: "There was relief, *expansion*...". "I *expanded* in every direction..."; "A *super-consciousness* pervaded me"; "My Soul *expanded* and my consciousness widened..."; "I am where I am, yet I am everywhere! I am a self that is far greater than what I thought and felt myself to be!" etc. "Communicators" and psychics and astral projectors agree with the great mystics that the physical body tends to dim the consciousness of the Soul; they go further and say that, at a later stage the Soul Body itself is shed, so that there is a further expansion of consciousness: the present writer has suggested that cosmic and mystical consciousness is then possible, that one is then operating in the Spiritual, Celestial, Cosmic or Divine Body.

(5) *The preliminary "blackout" (or "tunnel"-effect)*

Warner Allen²⁸⁸ described an experience that preceded his mystical experience—he seemed to go through a "tunnel". We suggest that this latter effect was produced by the shedding of his Soul Body [= "the third death" or unveiling of the Eternal Self].

"Communicators" also describe this experience. Thus, the "communicator" of *I Awoke*²⁸⁹ stated, "I found myself in *utter darkness . . . but only for a moment*". After this he was in the "Spiritual Body" which, he said, is as much superior to the Soul Body as that is to the physical. The "communicator" of J. J. Morse²⁹⁰ described the "third death" as "*a sleep*"; while "Heslop"²⁹¹ called it "*a condition of trance*".

In *The Supreme Adventure*²⁹² we cited the descriptions of the supposed dead as to what they experienced when they shed their *physical bodies* (passed through the *first* death or "unveiling"): some said they had a "*blackout*" of consciousness; others, in whom the process took a little longer, seemed to pass "*through a tunnel*". We suggested that, during the brief period that the physical "veil" was being shed, neither it nor the Soul Body was available as an instrument of consciousness—that just as there is a brief break in the transmission of power when we change from one gear to another in a car, so there is a brief break in the transmission of consciousness when we change from one body (in that case the physical body) to another (in that case the Soul body).

We further pointed out²⁹³ that the tunnel symbol used not only to be applied by supposed "communicators" in relation to the shedding of the *physical* body *permanently*, *i.e.* dying, but was used by people who left their physical bodies only *temporarily*, *i.e.* (a) by astral projectors; (b) by people who were nearly drowned; and (c) by people who were forced to shed the body by the administration of anaesthetics, etc. Moreover, we have shown that some of the latter had the experience of a "blackout", or "passing through a tunnel", when they *re-entered* their bodies. See *The Study and Practice of Astral Projection*, where cases were cited (a) in which the experience was noted and recorded only when the body was shed;²⁹⁴ (b) it was noted and recorded only when the body was re-entered;²⁹⁵ and (c) in which it was noted and recorded both when the body was shed and when it was re-entered.²⁹⁶ These matters were further discussed in a later book entitled *The Techniques of Astral Projection*.²⁹⁷

It is surely significant that the "blackout" (or "tunnel" effect)

should be described independently by many people (and many "communicators") as occurring (a) in the process of shedding the physical body temporarily; (b) in the process of thereafter re-entering it; (c) in the process of shedding the physical body permanently (the first "death"); (d) in the process of shedding the vehicle of vitality permanently (the second "death"*) and (e) in the process of shedding the Soul Body permanently (the third "death"*). What was described by mystics (concerning the Soul Body) was also described by *psychics* (concerning (a) the physical body, (b) the vehicle of vitality and (c) the Soul Body).

(6) *Mystics realise that nothing is small and unimportant*

Julian of Norwich²⁹⁸ said, "In mine understanding . . . I saw that He is in all things, that God doeth all-thing, be it never so little. And I saw truly that nothing is done by hap nor by adventure . . . By our blindness we say, 'These be haps and adventures!' But to our Lord God they be not so". Other mystics (like the Master), as mentioned in the above pages, make this statement in relation to the fall of a sparrow, etc. . . .

Numerous psychics, astral projectors, "communicators" and psychical researchers have also made this important point. William James pointed out, "Every smallest stroke of virtue or of vice leaves its never-so-little scar", and "Nothing we ever do is, in strict scientific literalness, wiped out". Here are some "communications" to the same effect: "Say not that yours was a trivial offence, an act of little importance: in the world of thought nothing is trivial". Again, "Great results are produced by the cumulative efforts of small causes. Despise not minor tasks. No effort, however small, is without its effect". There are innumerable "communications" that agree with the statement of the mystics to the effect that nothing is small and unimportant.

The Master²⁹⁹ said, "There is not a thoughtless word that comes from men's lips but they will have to account for it on the day of judgment".

(7) *The Bodhisattva ideal*

Dr. Happold³⁰⁰ pointed out that, "The ideal of a personal 'Saviour', if not of a personal God, is found in the Bodhisattva ideal

* See *The Next World—and the Next*, T.P.H., 1966, pp. 111, 127. Also *Events on the Threshold of the After-life*, Darshana International, 1967, pp. 70, 71.

of Mahayana Buddhism". He explained: "The Bodhisattva is one who, having become completely enlightened, and having attained Nirvana, and so freed at last from the melancholy wheel of birth and death, renounces his blessedness in order that he may remain to help suffering humanity . . . He becomes a Saviour of the world".³⁰¹ He commented, "The mysticism of St. John and St. Paul has been termed Christo-mysticism and contrasted with God-mysticism, as if the two were incompatible with each other. They do not, however, conflict. Christo-mysticism has similarities with the bhakti-mysticism of the Gita, and is akin to the mysticism of the Bodhisattva ideal of Mahayana Buddhism. It is a mysticism of loving faith in a Mediator between the naked Godhead and weak suffering humanity. The key doctrine of St. Paul is that if the Indwelling Spirit, the Risen Christ,* and this Indwelling Spirit is intimately bound up in his mind with Christ crucified, with the man who died on a cross in time. For St. John and St. Paul, Jesus Christ is both the Life and the Life-giver, both the Revelation and the Revealed, both the Way and the Guide. In Him are gathered into one things earthly and heavenly . . . *In Christo-mysticism something significant is added to the pure God-mysticism of the Upanishads and the bhakti-mysticism of the Gita. Spirit and matter, the eternal and the temporal, co-inhere and are at last seen no longer in opposition*".

Now the idea that more or less "perfected" men may act as "Saviours" to struggling humanity is given by both psychics (independently of mediums) and "communicators" (necessarily via mediums). Thus, Dr. Raynor C. Johnson³⁰² quoted his friend Ambrose Pratt as suggesting that some men, after "many" earth-lives, achieve such a state that there is no need to return to earth. He continued, "At this stage there is freedom to choose the future path. I know that occasionally a spirit which has attained this freedom chooses to return as a volunteer for some great task . . .". Numerous "communicators" say the same. In fact, "Pratt" returned to Dr. Johnson after his death and declared his "eagerness" to get on with a task that had brought him back "from the farthest regions of spirit life". This task was to further the work of a

* Compare the Master (John xiv, 6): "I [the Cosmic Christ] am the Way, the Truth and the Life; no one [person] comes to the Father except by me [the Father-in-manifestation]". St. Paul observed (Gal. ii, 20), "The life I now live is not my [personal] life, but the life which [the Cosmic] Christ lives in me."

Group (including the discarnate Gurney, Myers, Verrall, Sidgwick, Pratt, etc., "on the other side", and the incarnate Dr. Raynor Johnson, Geraldine Cummins, R. J. Campbell, Dr. Leslie Weatherhead, etc., on "this" side), a conception which was independently mentioned in *Journ. S.P.R.*,³⁰³ and to which the present writer refers in his book entitled *During Sleep*.³⁰⁴ Many other "communicators" may be cited. In England, "F. W. H. Myers",³⁰⁵ communicating, stated that his "missionary spirit" (which urged him to get in touch with mortals via mediums in order to demonstrate survival) kept him near the earth (near "Hades") and therefore "from felicity [in 'Paradise'] awhile". In France, "Vettellini", the "communicator" of P. E. Cornillier³⁰⁶ stated that spiritually-advanced Souls who have "passed on", include the "Messiahs" who voluntarily come back to incarnate on earth, choosing lives that serve as high examples. The "communicator" of *The New Nuctemeron*¹²³ similarly stated that some Spirits return to earth "because there are labours that may be accomplished".

As might be expected if there is some truth in these matters, people who are both of a helpful turn of mind and, at the same time, more or less psychic (a condition of which they may be unaware), though not of the calibre of "Messiahs", are nevertheless on the way to becoming such—they are said to help other mortals, the dying, the newly-dead and the "spirits in prison", *i.e.* the earth-bound", by psychic means. (See the present writer's book entitled *During Sleep*.³⁰⁴)

There are no sharp divisions between different human beings, their spiritual and psychical experiences, their "levels" of consciousness or the activities in which they engage in the service of others. However, our present point is that this idea of "Messiahs", given by *mystics*, is also "communicated" from the other side and comes to us via *psychics*.

(8) *The existence of super-physical "worlds"*

Dr. Happold³⁰⁷ speaks of the mystics having a consciousness of "a beyond", of a something which, though it is *interwoven* with it, is not the external world of material phenomena, of "*an unseen, over and above the seen*". Clairvoyants, astral projectors and "communicators" all say the same. One book of "communications", received by Mrs. A. L. Ford, is entitled "*Interwoven*"! :³⁰⁸ it refers to the *immediate* "next world" and it is surely significant that the human "body" that is immediately next to the physical

body (namely, the "semi-physical" vehicle of vitality) is described as "interwoven" with the physical body. The "world" beyond (above or within) that, namely the Soul World or "Paradise", is only partially interwoven with the earth, while the true "Heavens" are transcendent: these conditions apply also to the corresponding bodies of man—to the Soul Body and the Spiritual Body respectively.

"Philip", communicating to his mother, Dr. Alice Gilbert,³⁰⁹ said that the "new" world in which he lived after his transition [= "Paradise"] was "yet not new", that it was "queerly blended with the physical world".

Whereas mystics are concerned almost entirely with the "highest" supernormal "world" (namely, the true "Heavens"), clairvoyants, astral projectors and "communicators" describe several (the number is indeed arbitrary): the most convenient sub-division is (1) "Hades" (a "semi-physical" realm, closely interwoven with the physical world that corresponds to the vehicle of vitality); (2) "Paradise" (a "super-physical" or "semi-spiritual" realm that interpenetrates the physical world and that corresponds to the Soul Body); and (3) the true "Heavens" (beyond time and space and all physical limitations, corresponding to the Spiritual Body). Other sub-divisions were given by Lord Dowding.³¹⁰ It will be seen that the cosmology of the mystics is in general agreement with that of the psychics, and that the latter goes much further. The general ideas are similar. Dr. Happold³¹¹ observes that to *the mystic*, "the process of evolution may be envisaged as the addition of successive 'layers' and 'envelopes' to the globe. With the appearance of *homo sapiens*, to the biosphere, i.e. the envelope of life, is added the noosphere, the envelope of thought . . .". This is remarkably like the conception of both psychics and "communicators" (see, e.g. Marjorie Livingston's¹²³). The latter, in addition to the physical world, describe the "semi-physical" "Hades" belt and, within and beyond that, the "super-physical" "Paradise", the home of thought and emotion.

Again, Dr. Happold²¹³ says that the mystic, like the modern physicist, envisages a four-dimensional universe. Psychics, astral projectors, "communicators" and psychical researchers independently envisage the same idea. We cite the "communicator" of *I Awoke*¹⁵⁷ regarding this matter. Oliver Fox,³¹³ an astral projector, speaks at length on "the fourth dimension". One of our most reliable psychical researchers, Whately Smith,³¹⁴ described "the

etheric double" [= the vital body or vehicle of vitality] as "the four-dimensional body". Once again, mystics and psychics are in agreement.

(9) *The super-physical "world" is "familiar"—it is "home"*

Warner Allen,³² after his mystical experience, said, "It is too simple—I always knew it [the riddle of life]—it is remembering an old forgotten secret—*like coming home*". Many other mystics have made these statements when describing their "visits" to the true "Heavens". But many psychics have made similar statements in describing their "visits" to "Paradise". Lilian Walbrook³⁵ published a "communication" from a newly-dead man in which he described his "passing": he said, "Things seem *familiar*. Many places I had often visited in my 'dreams' ". . . Lord Dowding³⁶ published this "communication": "The place was *familiar* yet not familiar". The reason why psychics who occasionally "visit" "Paradise" (and the newly-dead who enter it permanently) describe it as "familiar", is the same as the reason why mystics who occasionally visit the true "Heavens" say the same—in the psychic realm, namely, "Paradise", we approach "home", it is a step towards the true "Heavens", our true "home". "Here", said St. Paul,³⁷ "we have no permanent home, but we are seekers after the city which is to come".

(D) CONCLUSION

The highest "level" of consciousness—the Spiritual or mystical "level"—is potentially attainable by all humanity. This probability is matched by another, namely, that the intermediate "level"—the psychical, or Soul "level"—is also possible to all. It is inevitable that mystics, as well as psychics, have included some abnormal and unbalanced people, but it is clearly significant that the most characteristic and satisfactory representatives of both groups have been people who were definitely healthy in mind and body. There is therefore no warrant for the common practice of accepting the true mystic and denigrating the true psychic.*

* One of the greatest of all mystics, namely, St. Paul, said (I Cor. xii. 14-21), "A body is not one single organ, but many. Suppose the foot should say, 'Because I am not the hand, I do not belong to the body'. It does belong to the body none-the-less. Suppose the ear were to say, 'Because I am not the eye, I do not belong to the body'. It does still belong to the body . . . If the body were all eye, how could it hear? If the body were all

There are significant analogies between psychics (and the psychic realms that correspond to psychical experiences) and mystics (and the Spiritual or true "Heavens"). Psychism is not a false kind of mysticism: it is valid on its own plane. The two types of experience often occur together: the fact that the mystical experiences are "more real" than the latter does not necessarily mean that the psychical are either undesirable or valueless. As already said, in *During Sleep*,³⁰⁴ just as people who are possessed of financial means can employ them to serve others (and incidentally to advance themselves spiritually), so people who possess psychical abilities can use them in the service of humanity (with the same incidental result): this proposition is not vitiated by the fact that some who possess money and some who possess psychical abilities fail to employ them beneficially or actually use them for hurtful ends.

Our most valuable and most effective service to others involves at-onement: as Lowell said, "The *gift* without the *giver* is bare" and as someone else has said, "Only that which comes from *the heart* goes to *the heart*".

The separation that seems to exist between us ordinary Souls, though often painful, is only apparent; it has been produced by the temporary assumption of the physical body which exists in time and space: at "deeper", *i.e.* at what may be called Soul-"levels", a vast body of evidence shows that St. Paul's intuition that we are "mem-

ear, how could it smell? But, in fact, God appointed each limb and organ to its own place in the body . . . The eye cannot say to the hand, 'I do not need you', nor the head to the feet, 'I do not need you'. Quite the contrary . . . God has combined the various parts of the body . . . If one organ suffers, they all suffer together. If one flourishes, they all rejoice together. Now you are Christ's body, and each of you a limb or organ of it. Within our community God has appointed, in the first place apostles, in the second place prophets, thirdly teachers; then miracle workers, then those who have the gifts of healing, or ability to help others or power to guide them, or the gift of ecstatic utterance of various kinds. Do all work miracles? Have all gifts of healing? Do all speak in tongues of ecstasy? Can all interpret them? The higher gifts are those you should aim at. And now I will show you the best way of all . . . I may speak with the tongues of men and of angels, but if I am without love . . . I am nothing. Is there knowledge? It will vanish away; for our knowledge and our prophecy alike are partial, and the partial vanishes when wholeness comes . . . There are three things that last for ever: faith, hope and love; but the greatest of them all is love".

This does not mean that all gifts and abilities are on the same "level" and of equal value to humanity—only that all are necessary and that none can be disregarded with impunity: the injunction of the Master (Matt. vi. 33) is still in force—"Set your mind on God's Kingdom and His justice *before* everything else, and all the rest will come to you as well".

bers one of another" is an actual fact. There is also evidence to show that ordinary Souls, on occasion, can achieve a sufficient degree of bodily at-onement as to facilitate "miraculous" healings. Since Christ "dwells" in every man ("nearer than breathing, closer than hands and feet", "nearer than our own selves", etc.), the degree of His at-onement with each and every person does not merely exceed that which is occasionally possible to the great mystics, psychics and healers (who, we suggest, usually depend upon a preliminary bodily at-onement)—it is complete, limitless, immeasurable, truly super-normal or "spiritual". His power to heal and to bless others through us is still available:³¹⁸ it is mediated to all who sincerely pray for those in need—for all are "one" in Him.

During His earth-life, Christ's miracles served two purposes: first, they healed and blessed all who were willing to receive those gifts; secondly, so far as was possible, they called the attention of the doubters to His mission. He observed: "Anything you did for *one of My brothers here*, however humble, you did it for *Me* . . . Anything you did not do for *one of these*, however humble, you did not do for *Me*".³¹⁹ St. James³²⁰ advised, "Pray for *one another* and then *you* will be healed". This was a particular application of the generalisation quoted by St. Paul:³²¹ "Keep in mind the words of the Lord Jesus, who Himself said, 'Happiness lies more in giving than in receiving'".

CORRELATION
(read upwards)

THREE CHIEF BODIES OF MAN (AND CORRESPONDING ENVIRONMENTS)	THREE CHIEF SELVES OF MAN (AND CORRESPONDING "LEVELS" OF CONSCIOUSNESS)	INCIDENCE OF AT-ONEMENT
<p>THE SPIRITUAL COSMIC, DIVINE, OR CELESTIAL BODY (without form):</p> <p>(THE TRUE "HEAVENS" OF THE SCRIPTURES, CELESTIAL "REALMS", SWARGA, SUKHAVITE, etc.—see Matt. vi. 9).</p>	<p>THE REAL, ETERNAL, GREATER, INNER, HIGHER TRANSCENDENT SELF, THE "CHRIST-IN-YOU" OF ST. PAUL, THE OVER-SOUL OF EMERSON: NOUS, ATMAN THE "SPIRIT".</p> <p>(SPIRITUAL, COSMIC OR MYSTICAL CONSCIOUSNESS.)</p>	<p>AT-ONEMENT IS UNIVERSAL AND COMPLETE FOR ALL WHO ACCEPT THE CONDITIONS OF ETERNAL LIFE (AND SO ENTER "HEAVEN"): ALL ARE "ONE IN CHRIST", WHO IS "ONE WITH THE FATHER"—see John xv. 7; xvii. 12; Gal. iii. 28; John x. 30; xiv. 11.</p>
<p>THE SOUL (PSYCHICAL), EMOTIONAL, DESIRE, ETC. BODY (whose natural form is ovoid):</p> <p>(THAT PORTION OF THE AURA OF THE EARTH WHICH HAS BEEN CALLED "PARADISE", "GARDEN OF EDEN", "ELYSIUM", "DEVACHAN", "THE THIRD SPHERE"—see II Cor. xii. 2).</p>	<p>THE "SOUL", OR "SUPER-CONSCIOUS" MIND, THE PSYCHIC OR INTERMEDIATE SELF.</p> <p>("SUPER-NORMAL" CONSCIOUSNESS, with telepathy, clairvoyance, foreknowledge, etc.)</p>	<p>AT-ONEMENT IS GENERAL AND FAIRLY COMPLETE FOR ALL WHO ENTER "PARADISE" CONSCIOUSLY, <i>i.e.</i> WHOSE SOUL BODIES ARE MORE OR LESS ORGANISED (BY APPROPRIATE THOUGHTS, FEELINGS, WORDS AND DEEDS) SO THAT THEY CAN BE USED AS INSTRUMENTS OF CONSCIOUSNESS INDEPENDENTLY OF THE PHYSICAL BODY. SOULS REALLY ARE "MEMBERS ONE OF ANOTHER"—see Eph. iv. 25.</p>
<p>THE VEHICLE OF VITALITY, "PRANAMAYA-KOUSA", "ETHERIC" OR "VITAL" BODY.</p> <p>(THAT PORTION OF THE AURA OF THE EARTH WHICH HAS BEEN CALLED "HADES", SHEOL, THE PLANE OF ILLUSION, BARDO, KAMA LOCA—N.B.—Not "hell" = Gehenna—see Matt. v. 22; x. 28; Luke xii. 5; Mark xxiii. 33; but Sheol—see Matt. xi. 23; Luke x. 15; xvi. 23; Acts ii. 31.)</p>	<p>The vehicle of vitality transmits cosmic vital forces; it is a "bridge" between the Soul Body and the physical body, but is not, by itself, an instrument of consciousness.</p> <p>(The dream-self, with "sub"-conscious mentation.)</p>	<p>AT-ONEMENT IS RARE, PARTICULAR AND TEMPORARY—the "double" of a man merges with that of another being, permitting the at-onement of his Soul with that of the other being (animal or man), <i>i.e.</i> the bodily at-onement permits mental at-onement: the temporary fusion of a man's "double" with that of another man, animal, etc., is the mechanism of certain healings, psychometry, etc.</p>
<p>THE PHYSICAL BODY</p> <p>(THE PHYSICAL WORLD).</p>	<p>THE LESSER, OUTER, LOWER, TEMPORARY. EMPIRICAL, EVERYDAY SELF, THE PERSONALITY,</p> <p>("NORMAL" CONSCIOUSNESS, with reason, instinct, etc.)</p>	<p>AT-ONEMENT IS AT A MINIMUM, SEPARATION AT A MAXIMUM: WE SEEM TO BE "STRANGERS" EVEN TO THOSE WITH WHOM WE LIVE: WE ARE "LONELY"—see Matt. xiii. 57. (This provides the basis of responsibility and hence of moral and spiritual progress).—See Prov. xiv. 10; Luke ix. 18; Rom. xi. 3.</p>

N.B.—Man's three main bodies (Physical, Soul and Spiritual), with the corresponding selves (personality, psychic and eternal) and their "levels" of consciousness ("normal", "super-normal" and mystical), appear to us to be distinct from each other. But to Spiritual Consciousness there is a single Self which operates through various bodies and interacts with the corresponding environments, realms, or spheres (physical, "Paradise" and the true "Heavens") according to our development. The physical body is an animal body, borrowed by the Eternal Self as an instrument of development. Man as we know him is a composite being (just as his body is a composite structure): the Cosmic and Eternal Self associates with an earthly or an animal self, thus acquiring a degree of individualisation that would otherwise be impossible. The animal self, by fulfilling certain conditions (Luke xxii, 42) may attain eternal life (I Cor. xv. 44).

APPENDIX IV

Does Dissociation, as well as Association, Involve a Bodily Factor?

We have suggested that *the mental association*, or at-onement of a person with a physical object, or with another person, involves a *bodily association*, i.e. the union of his "etheric double", vital body or vehicle of vitality, with that of the object or person concerned. We now suggest that in many, perhaps all, cases in which a person exhibits a *mental dissociation* (the hypnagogic state, sleep, hypnotic trance, mesmeric trance, mediumistic trance, etc.) involve a *bodily dissociation*, i.e. the dissociation of part of his "etheric double", vital body or vehicle of vitality, from his physical body and/or Soul Body. This was indeed suggested by Mrs. Eileen Garrett (see p. 57).

In *The Supreme Adventure*³²² we drew attention to the fact that the "level" of consciousness (whether (a) "normal", with reason, instinct, etc. (b) "sub-normal", with a high proportion of dream-fantasies, (c) "super-normal", with psychic abilities such as telepathy, clairvoyance or foreknowledge, or (d) still "higher" with cosmic or mystical experiences) is determined by the bodily condition at the time: we naturally regard consciousness as "normal" when it operates through the physical body; it is "sub-normal" when there is enshrouding by the vehicle of vitality (which lacks "sense-organs"); it is "super-normal" when it operates in the Soul Body and "cosmic", "mystical" or "Scriptural" when it operates in the Spiritual, Celestial or Divine Body.

If some undesirable psychological dissociations do, in fact, involve bodily dissociations, then the success of investigations or treatments that are of a purely psychological nature will be limited. It might also explain: (1) the fact that psychologists and medical men have hitherto found it impossible to determine the nature of sleep (apart from, of course, its physiological accompaniments), in spite of the fact that untold millions of people have entered that state nightly over hundreds of thousands of, perhaps a million, years; (2) the nature of hypnosis—the American Psychiatric Association stated,³²³ "So little is known of *the nature of the hypnotic state* that definitions usually reduce themselves to *mere descriptions*

of the various manifested phenomena"; (3) the difference (which has also escaped psychologists and medical men) between normal sleep and hypnosis; (4) the reason for the increase in suggestibility in the hypnagogic and hypnotic states.

We suggest that *different methods* cause *different kinds of bodily dissociation* and these, in turn, cause, *different kinds of mental dissociation, i.e.* the hypnagogic state (half sleeping and half waking), sleep, hypnosis, mesmeric trance and mediumistic trance. This idea is summarised in the following table.

How shall we know whether these suggestions correspond to fact or not? The answer can probably be given only by clairvoyant research. The heightened suggestibility that occurs in all these states seems to be due to the relatively subtle, and therefore, reactive condition of the vital body, or vehicle of vitality, and still more that of the Soul Body: on this account, they are ideo-plastic. But the ideo-plastic property is restricted when they are in close association with the relatively dense and therefore retarding physical body (during "normal" life). It is released and therefore most effective when there is some degree of dissociation from the physical body, when the "governor" is more or less detached and the subtler bodies operate at, or rather nearly at, their normal rate—the after-death rate.

BODILY DISSOCIATION				MENTAL DISSOCIATION RESULTING FROM THE BODILY DISSOCIATION.
METHOD EMPLOYED	(1) "Ordinary" men—the vital body is strongly associated with the physical.	(2) Mediumistic men—the vital body is loosely associated with the physical.	(3) Soul Body	
Mind and body are relaxed. The attention is withdrawn from the physical body and world.	None.	Very little.	Half "out".	Reduced awareness of the physical body and world— HYPNAGOGIC AND HYPNOPOMPIC STATES (½-awake and ½-asleep).
Ditto, continued.	None (hypnagogic and hypnopompic states are short or absent).	Very little (hypnagogic and hypnopompic states are fairly long).	All "out".	Little or no awareness of physical body and world; questions addressed to subject are not answered— SLEEP .
Gazing at a bright object; listening to monotonous sounds.	None.	Some.	Much "out".	May be aware of physical; does not answer questions; psychic abilities (telepathy, clairvoyance, etc.) are rare; any materialisations are "flat"— HYPNOTIC TRANCE .
"Passes" by the mesmerist dissociate part of the vital body, the ejected substance being replaced by part of the vital body of the mesmerist.	—	Much.	All "out".	Unaware of physical; questions are answered only in transitional cases ("travelling clairvoyance"); psychic abilities are fairly common; any materialisations are "solid", not "flat"— MESMERIC TRANCE .
"Passes" (? by a discarnate soul) dissociates part of the vital body.	—	Very much.	All "out".	Unaware of physical; questions addressed to subject are not answered; psychic abilities are at a maximum— MEDIUMISTIC TRANCE .

APPENDIX V

The Implications of Mystical Experiences

The Rev. William Rauscher³²⁴ pointed out: "All experiences may not be religious, but most certainly there are religious implications. The Church has much to gain from these studies and much to offer". The central theme of this study has been at-onement. We have seen that it is possible to be at-one with inanimate objects, with animate objects (flowers, birds and beasts), with other people and with God, the absolute Reality.* At-onement with—"return" to—God is, of course, ultimate, the true goal of life. St. Augustine observed, "The heart of man was made for God and will not find happiness until it rests in Him". The Rev. Sidney Spencer³²⁵ pointed out, "Man cannot feel enduring satisfaction in the things of time and space, since in his own Deepest Being he transcends them. The Inmost Self of man is eternal and all-pervasive, but in our present phase of being we [lesser selves or personalities] are finite creatures, separate from one another and from God, subject to all the chances and changes of mortality".

* Dr. Fodor implies what Freud explicitly said, namely, that the idea of God is an illusion, born of man's own wishes—that religion ("return" to God) is self-deception. Neither Freud nor Fodor realised that this is not a psychological question but a philosophic one—that a man can be rightly regarded as among the greatest of psychologists and yet go seriously wrong on a philosophic question. Freud implied that, to us human beings, reality consists in the harsh circumstances of life: it must, of course, include these, but it must also include the desirable factors, namely, love and self-sacrifice, courage, trust, acceptance, etc., those factors which release the Greater, Inner or Eternal Self from the limitations imposed upon it by the lesser, outer or temporary self, the personality. In his Preface to his excellent work entitled *Hypnotism and the Power Within*, 1950, Dr. S. J. Van Pelt, the Harley Street psychologist, said, "It is no mere coincidence that, with the rise of what may be called 'the psychological point of view', crime has increased, and the moral fibre of people has degenerated. How could it be otherwise with a philosophy which pampers the criminal and regards Christianity as 'a retarding influence on civilisation'? . . .

"A few of the more intellectual psychiatrists and analysts, realising the hopelessly impractical nature of psycho-analysis, have endeavoured to use hypnotism as a short cut, and have developed the method of hypno-analysis. Apart from the theoretical incompatibility, this method demands a deep trance, which relatively few people can achieve, and is still dependent upon the doctrines and philosophy evolved from Freud.

The necessary conditions for union with God during our earthly pilgrimage were, of course, clearly indicated in the Scriptures. Nevertheless, it may be helpful if they are expressed in modern

“No man can serve two masters, and mankind must choose between the anti-Christian and materialistic views of Freud, no matter how elaborated and disguised they may be; and the simple, inspired teachings of Christ. *In hypnotic treatment it is the suggestion which cures, not the hypnosis. It is essential, therefore, that the suggestions should be based on Christian principles, which have stood the test of time, and will still survive when the works of Freud and his disciples have long since been forgotten.*

“Hypnotism is no substitute for real religion; but it can, when used on simple Christian lines, enable the patient to call upon the wonderful reserve power within himself, and, by achieving perfect harmony of mind and body, realise the truth of Christ’s words: ‘The Kingdom of God is within you’”. (Compare Dr. William Brown, cited p. 147). The then President of the Psychiatrists’ Section at the British Medical Association, June 24, 1960, after confessing that psychiatrists had failed to achieve what every sound science must achieve, namely, an agreed nomenclature, observed that their studies are in “chaos” and that psychiatrists are as “mixed up” as their patients!

Dr. A. Guirldham (*The Nature of Healing*, George Allen, 1964) expressed views similar to these in a book which contains much wisdom.

On August 17, 1964, Dr. J. Bierer, Medical Director of the Institute of Social Psychiatry, speaking at the First International Congress of Social Psychiatry, expressed his conviction that the time had come when psychiatrists should exercise “a ruthless self-analysis”. He asked his fellow psychiatrists, “How is it that so many people in our field are considered to be neurotic and unstable?” and, “How is it that so many of us are intolerant and narrow-minded?” He pointed out that in many psychiatric establishments the relationship between the medical staff members were “poor and even hostile” and asked, “Can we go on preaching understanding and tolerance while at the same time we provide the best example of the exact opposite?”

Mrs. Rhys Davids (*What Is Your Will*, Rider & Co. Ltd., N.D., p. 79) suggested what we regard to be the true explanation of many of our dreams (using the word in the sense of fantasy), namely, that many of them represent genuine out-of-the-body experiences but are unrecognisable as such, and are considered to be fantasy because, in order to pass from the Soul Body into the physical brain (and so enter “normal” consciousness, i.e. be “remembered”), they have to traverse the vehicle of vitality: this causes confusion, since it is not primarily a vehicle of consciousness but one of vital forces. It has an effect analogous to that used in the secret telephone, “scrambling” the otherwise perfectly coherent and understandable message. Mrs. Davids said, “It is in the shifting from one body [=the Soul Body] to the other [=the physical body and brain] that we may find some clues to the provoking oddities in dreams truer than what are foisted on us by Freudian theories, or are suggested by the more sober pronouncements of C. G. Jung”. A “communicator” told Kate Wingfield (*More Guidance from Beyond*, Philip Alan, 1925, p. 26) the same. He stated that “The Soul never sleeps . . . To attain it you withdraw the active part (which makes the body move and think). The Soul, when it is outside the body, is always learning or working, or in some way rising to a higher level if the human being it belongs to is doing his best to do the same in his waking hours . . . Most dreams are the effect

terms. As Professor John Macmurray³²⁶ has pointed out, "Words and ideas must be continually re-created, or they soon cease to express the significance that lies behind them, and conceal and destroy instead". We consider eleven items.

of the sub- [?super-] conscious self [which uses the Soul Body] trying to convey to the conscious self [which uses the physical body and brain] actions and things that have taken place [=out-of-the-body experiences]. They are not of necessity images alone. They are recollections, and, as it is impossible during the few seconds that the two are in juxtaposition, though still two separate entities, clearly to convey these actions and things which have taken place on a higher plane to the conscious self, there must always be confusion in the presentation of a memory. It is exactly like the development of a photographic plate: for a moment the sun flashes and the picture is taken. But the moment light falls upon it again it is obscured, though the negative is still there buried". He continued with a point that is of great significance in view of the claim (for which there is some evidential support) that a person is psychic because his "etheric body", or vehicle of vitality, is relatively loose, fluid and extensible, and that such people take a relatively long time to enter, and to awaken from sleep, *i.e.* they have a long hypnagogic state that is characterised by fantasies. He said, "There is a great difference in the mode of bodily waking. In some cases [=mediumistic people] the spirit takes longer to enter again into the body, while with others [non-mediumistic people] it is there in a moment . . . The body (*with its vehicle of vitality*) is one vast looking-glass in which every thought and idea of the Soul [operating in the Soul Body] is reflected . . . While *the body* sleeps, or is, as it were, not animated by the Soul, *it* sees nothing: the looking-glass has nothing to reflect . . . But the moment of the Soul's returning brings back a reflection, and that reflection is at first confused, or rather, the looking-glass, not having reflected all the time, catches up half an idea, and the result is distortion. This is called 'a dream', but in reality it is only the distorted reflection of the Soul's action. Now, some people take a long time to wake up, or, in other words, to get back to their body. Therefore the looking-glass, which is their brain, is only filled gradually, not all together—a bit here, a bit there. And that makes an unconnected and often 'silly' reflection which you call 'a dream'. But people who . . . wake suddenly . . . have no dreams". He concluded, "Of course, there are further explanations for prophetic dreams, visions, etc., but this explanation gives you a sketch of the ground plan".

Dr. Alice Gilbert (*Philipp in Two Worlds*, Andrew Dakers, 1948, p. 22), who has experimented over many years with telepathy, obtaining a contact with her son that continued after his untimely death, observed: "The telepathic thought-image, passing with difficulty through the crowded images of the sub-conscious memory [which uses the vehicle of vitality], 'photographs' itself upon the images, and may be halted, and so we get it becoming, in sleep, a 'dream', blurred and distorted. This is the factor 'X', not reckoned with by your interpreters of dreams. Again (*op. cit.*, p. 196) he spoke of out-of-the-body experiences, such as occur in deep sleep. He said, "If people are idealistic, their 'dreams' may be 'true visions'—for people who are beginning to evolve, emerge from the lower astral [= "Hades", corresponding to the vehicle of vitality] in sleep, and enter the reality of post-death life [=enter "Paradise" in the Soul Body]. They travel astrally, and their sub-conscious mind [which uses the vehicle of vitality] picks up impressions

(1) "Set your mind on God's Kingdom and His justice before everything else, and all the rest will come to you as well"—Matt. vi. 33.

Ruskin³⁷ insisted: "Without seeking, truth cannot be known at all; by seeking, it may be discovered by the simplest. It can neither be declared from pulpits, nor set down in Articles, nor in anywise

... But very rarely do they remember anything... You are learning to remember... But sometimes, when your mind is preoccupied, you get tangled up in the lower astral, especially when coming back, and then you have a 'dream'. You rarely do this now, do you? In the lower astral [= "Hades"] it is not the predominant emotional image that you meet [= the genuine out-of-the-body experience due to the Soul Body only]—it is a blur of inner urges, past experiences [that are stored in the vehicle of vitality]. That is why you have very rarely 'dreamed' of me, or of Grandpa. For you have been *with us*, in actual fact".

In a later series of "communications" (*Philip in the Spheres*, Aquarian Press, 1952, p. xxi) Dr. Gilbert received more precise and significant information. "Philip" said that she had perfected "one line of communication"—the "positive", or non-mediumistic line, that which "necessitates the tautening and 'one-pointing' of the etheric body [= vehicle of vitality] so that it is not all blurred and impressionable [as when it is 'loose' and diffuse, the condition that is found in 'negative' mediums]". He continued, "It is firm-surfaced; otherwise you could not do what you do; we could not protect you [from miscellaneous, including undesirable, impressions and miscellaneous incarnate personalities, including 'hinderers']. That is why you get no physical communications". (He had tried to attract her attention by "little lights" and "touches" on her vehicle of vitality, but without success.) He described the "etheric body" as "the unseen part of the physical body", a description that shows he meant what we call the vehicle of vitality.

Later (*op. cit.*, p. 10) "Philip" told his mother: "What you get from me is never in your sleep-dreams. I see to it that you whizz through 'astral' conditions [= 'Hades' conditions, with illusions, fantasies and 'dreams', corresponding to the vehicle of vitality] wherever possible. I 'pull' [at your Soul Body], as it were, and you come". [= He acted as a "deliverer", assisting in the release of the Soul Body from the physical body, much as an early midwife assists in the release of a baby from the body of its mother.] The point is that he indicated that, while Soul Body experiences are genuine ones, when (as occurs with mediumistic people, but not with his mother) the vehicle of vitality is "loose" and diffuse, the "memory" of such experiences, if any, tends to become confused in transit—they have to pass through a dream-world.

Again, this exceptionally wise and knowledgeable "communicator" (*op. cit.*, p. 59) said that "the near-earth planes" included some "queer" beings, and that his mother might occasionally contact one as she returned from sleep—when return was slow (whereas, with her, it was usually rapid). Later (*op. cit.*, p. 80) he said that "nearly always, people so far advanced as to travel beyond the astral [= 'Hades'] in sleep, pass, on return, right through near-earth [= 'Hades'] conditions in a flash, without lingering to become aware of them. This is very much better for them, and also helps the bringing-over of true memories of higher astral [= 'Paradise'] or Spiritual [= true 'Heavens', *i.e.* mystical] experiences. So it would not be easy for

be 'prepared and sold' in packages, ready for use. *Truth must be ground out for every man by himself . . . , not without stern labour.* In what science is knowledge to be had cheap? . . . And do you expect to penetrate the secret of all secrets, to know that whose price is above rubies, in so easy a fashion? There are doubts on this matter—they can 'be ended by action alone'—*To those who act on what they know, more shall be revealed; and thus, if any man will do His will he shall know the doctrine, whether it be of God³²⁸—any man who strives to know, who takes God at His word, and sets himself to dig up the Heavenly mystery . . . Beside such a man God stands in more and more visible presence as he toils, and teaches him that which no preacher can teach, no earthly authority gainsay. By such a man the preacher must himself be judged*".

Again, Ruskin³²⁹ said, "'God is love'. Love! Yes, but what is that? Look into the mirror and you will see! Out of your own heart you may know what love is. In no other possible way . . . But this poor miserable Me! Is *this*, then, all the book I have got to read about God in? Yes, truly so! No other book than that will you ever find! . . . That flesh-bound volume is the only revelation that is, that was, or that can be. In that is the image of God painted; in that is the law of God written; in that is the promise of God revealed. *Know thyself, for through thyself only thou canst know God*".

Still again, Ruskin³³⁰ held that genius, in the arts or any other field, is distinguished by its "perpetual, steady, well-directed, happy and faithful labour in accumulating and disciplining its powers, as well as by its gigantic, incommunicable facility in exercising them". He continued, "Therefore, literally, it is no man's business whether he has genius or not: work he must, whatever he is; but quietly and steadily; the natural unforced results of such work will be always the thing that God meant him to do, and will be his best.

the real me to get into your dreams consciousness [which involves the vehicle of vitality]". Still later (*op. cit.*, p. 82) he made an interesting, and concordant, suggestion: "People who have vivid dreams of a discarnate relative are usually not far enough advanced to 'astral travel' into *higher* consciousness, or the relative too is probably still in earth conditions [= 'Hades']. Hence *they can* contact in a condition near enough to ordinary brain consciousness to bring a memory through . . . You and I meet, but not in near-earth conditions. All you bring through is vague memories of green meadows, and of being taught and confirmed as to your job. These memories are the true ones: vague as they are, they are not 'ordinary dreams'—this is the real beginning of true sleep-life memory".

No agonies or heart-rendings will enable him to do any better. If he is a great man, they will be great things; if a small man, small things; but always, if thus peacefully done, good and right; always, if restlessly and ambitiously done, false, hollow and despicable”.

William James³³¹ similarly pointed out: “A man becomes a saint in the moral, and an authority and an expert in the practical and scientific spheres, by so many separate acts and hours of work. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, *the power of judging* in all that class of matter will have built itself up as a possession that will never pass away”. This great psychologist (and medical man) concluded: “Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement in youth's embarking on arduous careers than all other causes put together”.

Dr. L. P. Jacks³³² stated his faith as follows: “God, said Jesus, is spirit: a man is spirit no less; and when the two meet in fellowship there is religion. *Religion will give us power rather than satisfaction, courage to face danger rather than safeguard against it, inspiration rather than explanation. All religious testimony converges towards a single point—There is That in the world which responds to the confidence of those who trust It, declaring Itself to them as a fellow-worker in pursuit of the Eternal Values, meeting their loyalty to It with reciprocal loyalty to them. It is a Power which can help, deliver, illuminate and gladden; the companion of the brave, the upholder of the loyal, the friend of the lover, the healer of the broken, the joy of the victorious—the God who is spirit, the God who is love*”.

Anne Manning Robbins,³³³ an American legal reporter who undertook psychical research in connection with Mrs. Piper's mediumship, said: “As I look back, I can see many events which apparently *happened*, yet it seems to me now that nothing really even happens. That is our word for something which seems to come by chance, but which may, in reality, have been a long time in preparing. If one has a purpose in life, or a serious intent, the person and the event are somehow brought together when the time is ripe for the accomplishment of the purpose or the furthering of the intent”. Again, “It is only in the conscientious performance of

the daily duty, without undue anxiety about the future, that desirable changes are brought about. We bring them about ourselves. We work steadily towards them and, by some occult law, we draw to ourselves that which we really need, that of which we are deserving and for which we are prepared. Outward affairs, in the life of a serious-minded person, seem to follow and correspond with inward change and growth". Still again: "Let no one say that he cannot live a successful happy life in the spot where his birth places him, or in places where the trend of events takes him. The inner life, the life of strength, nobility, patience, effort, dignity, beauty, depends not upon its location in the material world, depends not on outer surroundings, but rather by its own inherent force does it draw unto itself from earth and heaven the strong vital currents which, mingling, make for that life in a new atmosphere, make for that life almost a new environment".

Harold Sherman³³⁴ described how, when as a newspaper reporter he called on Harry Loose, he found that he already knew Sherman's name and projected visit. He told Sherman, "Nothing, however much it seems, ever happens by accident . . . When a person earnestly and persistently seeks information or knowledge, he will attract to himself, in due course of time, someone who can provide some of the answers he seeks". He continued, "I have been aided in this way many times, and my own development has permitted me to intercept your thoughts concerning me and to ascertain your name prior to your arrival".

(2) "*Whoever does not accept the Kingdom of God like a child will never enter it*"—Mark x. 15.

Dr. H. Türck³³⁵ pointed out: "The kinship of the child's unbiassedness in its play with the character and creative work of men of genius, has been repeatedly emphasised by great philosophers. Schopenhauer said, 'Really, every child is, to a certain extent, a genius; and the genius is, to a certain extent, a child. The relationship of the two shows itself primarily in the naiveté and sublime simplicity which is characteristic of true genius . . . *Every genius is a big child for the very reason that he looks out upon the world as upon something strange, a play, and therefore with purely objective interest. Accordingly he has just as little as the child that dull gravity of ordinary men, who, since they are capable only of subjective interests, always see in things mere motives for their action.* Whoever does not, to a certain extent, remain all his life

a big child, but becomes a grave, sober, thoroughly composed and reasonable man, may be a very useful citizen; but never a genius". Türrck concluded, "*Man recovers his likeness to God, his inner freedom, when he once more becomes like a child—entirely regardless of self-interest*".

Ruskin³³⁶ pointed out: "*The real animating power of knowledge is only in the moment of its first being received, when it fills us with wonder and joy . . . That man is always happy also who is in the presence of something which he cannot know to the full, which he is always going on to know. This is the necessary condition of a finite creature [lesser self or personality] with divinely-rooted and divinely-directed intelligence [Greater or Eternal Self]; this, therefore, its happy state—but, observe, a state not of triumph or joy in what it knows, but of joy rather in the continual discovery of new ignorance, continued self-abasement, continued astonishment. Once thoroughly our own, the knowledge ceases to give us pleasure; the wonder is gone from it. Men look back to the days of childhood as of greatest happiness, because those were the days of greatest wonder, greatest simplicity and most vigorous imagination. And the whole difference between a man of genius and other men is that the first remains, in great part, a child, seeing with the large eyes of children, in perpetual wonder, not conscious of much knowledge—conscious, rather, of infinite ignorance and yet infinite power*".

Emerson³³⁷ said, "*We love characters in proportion as they are impulsive and spontaneous. The less a man thinks or knows about his virtues, the better we like him . . . Our life might be much easier and simpler than we make it—there is no need of struggles, convulsions and despairs. We are full of mechanised actions . . . Love should make joy—but our benevolence is unhappy . . . The Romans built aqueducts over hill and dale; they were superseded by the discovery of the law that water rises to the level of its source . . . Only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine . . . The whole course of things goes to teach us faith. We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word . . . For you there is a reality, a fit place and congenial duties. Place yourself in the middle of the stream of power and wisdom which animates all whom it floats, and you are, without effort, impelled to truth, to right and a perfect contentment*".

James³³⁸ observed: "*Wherever a process in life communicates*

an eagerness to him who lives it, there the life becomes genuinely significant. Sometimes the eagerness is more knit up with motor activities, sometimes with the imagination, sometimes with reflective thought. But, wherever it is found, there is *the zest, the excitement of reality—and there is 'importance' in the only real and positive sense . . .*. He quoted Robert Louis Stevenson: "It is said that a poet *died young* in the breast of the most stolid. It may be contended rather that a (somewhat minor) bard in almost every case *survives* and is the spice of life to his possessor".

Max Müller³³⁹ said, "If we do a thing because we feel it is our duty, we generally fail; that is the 'old law' which makes slaves of us. The real spring of our life must be love—true, deep love—not love of this or that person, or for this or that reason, but deep human love, love of God realised where alone it can be, in love for those whom He loves. Everything else is weak and passes away . . .".

(3) "*Do not be anxious about tomorrow, tomorrow will look after itself. Each day has troubles enough of its own*"—Matt. vi. 34.

Ruskin³⁴⁰ said, "It is the child's spirit which we are most happy when we most recover; remaining wiser than children in our gratitude that we can still be pleased with a fair colour or a dancing light. And, above all, do not try to make these pleasures *reasonable* nor to connect the delights which you take in an ornament with that which you take in *usefulness*. They have no connection . . . You were made for enjoyment . . . The most beautiful things in the world are the most useless—peacocks and lilies, for instance".

Max Müller³³⁹ urged: "How thankful we ought to be for every minute of existence . . . how sacred the duty never to trifle, never to waste time and power, never to compromise, but to live in all things, small and great, to the praise and glory of God, to have God always present with us, and to be ready to follow His voice, and His voice only".

(4) "*The man who can be trusted in little things can be trusted also in great; and the man who is dishonest in little things is dishonest also in great things*"—Luke xvi. 10.

Emerson³³⁷ held: "Each man has his own vocation. The talent is the call. There is one direction in which all space is open to him . . . *This talent and this space is open to his organisation, or the mode in which the General Soul [Macrocosm] incarnates itself in*

him [microcosm]. He inclines to do something which is easy to him, and good when it is done, but which no other man can do . . . Every man has this call of the power to do somewhat unique, and no man has any other call. The pretence that he has another call, a summons by name and personal election and outward 'signs that mark him extraordinary and not in the roll of common men' . . . betrays obtuseness to perceive that *there is One Mind in all individuals, and no respect of persons therein . . . By doing his own work he unfolds himself . . . If the labour is mean, let him by his thinking and character make it liberal . . . Anything man can do may be divinely done*".

Ruskin³⁴¹ similarly held: "Education, briefly, is the leading human souls to what is best, and making what is best out of them; and these two objects are always attainable together—the training which makes men happiest in themselves also makes them more serviceable to others . . . *Every man is essentially different from every other . . . If a great thing can be done at all, it can be done easily. Perhaps, when it is needed to be done, only one man in the world can do it; but he can do it without trouble—without more trouble, that is, than it costs small people to do small things . . . The favourite dogma of young men is that they do not need to work if they have 'genius'. The fact is that a man of genius is always far more ready to work than other people*".

Ruskin³⁴² also considered: "We treat God with irreverence by banishing Him from our thoughts, by not referring to His will on *slight occasions. His is not the finite authority or intelligence which cannot be troubled with 'small' things. There is nothing so 'small' but we may honour God by asking His guidance of it . . .*".

Wordsworth said:

"Spirit knows no insulated spot,
No chasm, no solitude; from link to link
It circulates, the Soul of all the World."

George Herbert (1593-1632), in *The Elixir*, more explicitly insisted:

"Who sweeps a room as for Thy laws
Makes that and the action fine."

(5) "*Have faith in God . . . whatever you ask for in prayer, believe that you have received it and it will be yours*"—Mark xi. 23.

James³⁴³ said, "Worry means always and invariably inhibition

of associations and loss of effective power. Of course, the sovereign cure for worry is religious faith . . . To him that has a hold on vaster and more permanent realities, the hourly vicissitudes of his personal destiny seem relatively insignificant things. The really religious person is accordingly unshakeable and full of equanimity, and calmly ready for any duty that the day may bring forth”.

“This is charmingly illustrated in *The Practice of the Presence of God*.³⁴ Brother Lawrence was a Carmelite friar. When the occasion for practising some virtue offered, he addressed himself to God, saying, ‘Lord, I cannot do this unless Thou enablest me!’; and that then he received strength more than sufficient. That when he failed in his duty, he only confessed his fault to God, saying, ‘Lord, I shall never do otherwise if you leave me to myself!’ After this he gave himself no further uneasiness about it . . . He found nothing and had no occasion to consult with anybody about his state. The simple-heartedness of Brother Lawrence, and the relaxation of all unnecessary solitudes and anxieties in him, is a refreshing spectacle”.

Dean Inge³⁵ said, “The practice of the presence of God may involve many hours of hard work; but the reward is great; . . . *this is the faith which is the human side of divine grace; an experiment which is becoming an experience . . . There is no substitute for first-hand experience in the spiritual life . . . The ‘impregnable rock’ is neither an institution nor a book, but a life or experience. Faith, which is an affirmation of basal personality, is its own evidence and justification. Under normal conditions, it will always be strongest in the healthiest minds*”. Laurens van der Post³⁶ said, “It is a law of the universe, a law like the law of gravity. *Faith yields only to faith; faith begets, succeeds and replaces faith. Faith creates; all else destroys. Nothing else works*”.

(6) “*The Kingdom of God cometh not by observation . . . for behold, the Kingdom of God is within you*”—Luke xvii. 21; “*I will set My laws in their understanding and write them on their hearts; and I will be their God, and they shall be My people. And they shall not teach one another, saying to brother and fellow-citizen, ‘Know the Lord!’ For all of them shall know Me, from small to great*”—Heb. viii. 10 (cf. Jer. xxi. 34).

Sir Thomas Browne held: “We carry within us the wonders we seek without us: there is all Africa and her prodigies in us”.

Benjamin Whichcote, Provost of King's, said, "If you say *you* have a revelation from God, *I* must have a revelation from God too before I can believe you". John Smith, Fellow of Queens', pointed out: "As the eye cannot behold the sun unless it be sunlike (Plotinus, 1, 6, 9) neither can the soul of man behold God unless it be Godlike, hath God formed in it and be made *partaker of the Divine nature*. To seek our divinity in books is to seek the living among the dead—*seek for God within thine own Soul . . . That is not the best and truest knowledge of God which is wrought out by the labour of the brain, but that which is kindled within us by an heavenly warmth in our hearts*".

Dean Inge³⁴⁷ said, "The highest faculty, which we generally call 'spirit' (following St. Paul's nomenclature), is alone able to see things as they are, *which it does by uniting itself with them*. Wordsworth seems to have grasped the Platonic theory of knowledge by intuition . . . Wordsworth is also a true guide in insisting on a severe course of discipline as essential to everyone who aspires to a vision of heavenly wisdom. No poet was ever less of a dreamer! '*Let him who would arrive at the knowledge of Nature*', he says, '*train his moral sense; let him act and conceive in accordance with the noble essence of his soul, and, as if of herself, Nature [the Macrocosm] will become open to him [the microcosm]*'. He proceeds, '*Let the youth go back, as occasion will permit, to Nature and to solitude. A world of fresh sensations will gradually open upon him, as, instead of being impelled restlessly towards others in admiration or too hasty love, he makes it his prime business to understand himself*'. (See also p. 16.)

T. Wigley³⁴⁸ quoted Dr. Edward Caird: "We can think of God—as He must be thought of—as the principle of unity, in all things, and yet conceive Him as a self-conscious, self-determining Being"; and Principal John Caird, his brother: "If there be a divine element in man, there must be, so to speak, a human element in God . . .". Wigley commented: "Adopting a crude spatial metaphor, may we not regard the Divine as the 'upper' side of the human, and the human as the 'under' side of the Divine? In personality [the microcosm], we see the creative power [the Macrocosm] actually becoming incarnate and visibly at work; in man a new quality of life emerges. It is to the credit of the Quakers of the seventeenth century that they were the first organised body of Christians to build their entire faith upon the principle that *something of God is present*

in every man. Their watchword was the 'inward light' or 'Divine seed' (Compare p. 125.)

(7) "*We are members one of another*" [= "*All of us are parts of one body*"]—Eph. iv. 25.

Ruskin³⁴⁹ pointed out two possible paths and where they lead. "The tempter, with his old promise—the kingdoms of this world—still calls you to your labour, as Christ to your rest. So far as you desire to possess rather than to give; so far as you look for power to command instead of to bless; so long as you hope for supremacy rather than love, and your desire is to be the greatest instead of the least, first instead of last; so long as you are serving the Lord of all that is last and least . . . Choose between this labour and the doing of the will which should enable you to . . . hear another voice, saying, 'My brother, and sister and mother'" (Matt. xii. 48)*

(8) "*If thou shalt seek the Lord with all thine heart and with all thy soul shalt thou find Him*"—Deut. iv. 29. "*Ask, and you will receive; seek, and you will find; knock, and the door will be opened*"—Luke xi. 9.

St. Augustine³⁵⁰ said, "To will God *entirely* is to have Him". Ruysbroeck replied to priests who had come to consult him concerning the state of their souls: "You are as you desire to be!" Thomas Carlyle³⁵¹ held: "The merit of originality is not novelty—it is sincerity. The believing man is the original man". Amido,³⁵² a "communicator", said the same: "Take heed what ye pray [=yearn] for—ye shall surely get it!".

Dean Inge³⁵³ said, "We may enumerate the characteristics of mystical religion as follows: (1) It is a disinterested quest of the absolutely real and good and beautiful. It is disinterested; the quest is for its own sake . . . The mystic's goal is God Himself—the unchanging, eternal fountain of all being, the summit of all reality . . . (2) The mystic stakes all to gain all; he gives his whole self, because if anything is held back the quest is vain. (3) He is committed to a life of strenuous labour, though the labour is mostly internal. (4) Although the journey is through darkness to light,

* The "communicator" of *Christ in You*, Watkins (1910, p. 104), said, "Your sickness, your disasters, are the result of . . . your wrong plane of being. The Fall is a present fact and not a past fact. Man's real fall is that he is content with the tree of good and evil, and until the Christ fills the whole consciousness man will ever be at war with himself, his brother and his God".

although, as Isaac Pennington says, 'All truth is shadow except the last', yet there is *immediacy* all through. Something within us is in contact with the Divine; there is a 'spark' at the core of the Soul [=the Eternal Self] which was kindled at the altar in Heaven and which even sin cannot extinguish. (5) The goal is a living object of love, a God who draws Souls like a magnet. (6) Beatitude is a form of enriched and advanced life, not nothingness. Not 'nirvana' but peace bathed in love is his aim; and *his path is a dying life, not a living death*".

Again, "Mysticism demands the concurrent activity of thought, will and feeling. It assumes from the outset that these three elements of our personality, which in real life are never sundered from each other, point towards the same goal and, if rightly used, will conduct us thither. Further, it holds that *only by the consecration of these three faculties in the service of the same quest, can a man [the microcosm] become effectively what he is potentially—a partaker of the Divine nature and a denizen of the Spiritual world*" [the Macrocosm].

Dr. William Brown³⁴ said, "The universe is eternal. God is not in time; time is in God; and we, *in so far as we seek God and try to be in communion with Him, and try to identify the plan of our lives, as far as is possible, with Him, we too are living the immortal life here and now . . . If you can resolve to live the Christian life—and that means with your whole mind, not with reservations*—then, of course, any getting rid of a bad habit of any kind is child's play. It has been proved so again and again. One of the most difficult habits to get rid of is the alcoholic habit, or the drug habit, if it has been going on for a long time. But we know that a true spiritual outlook, once attained, is sufficient to overcome it; and, as a stepping-stone, we find that the method of suggestion is helpful. But do not think of this in a mechanical way—think of it in a spiritual way.

"In suggestion-treatment the individual gets passive in mind and lies on a couch more or less relaxed, thinking of sleep, and then he calmly thinks to himself, 'I shall never give way to that habit again; that habit is not part of my universe; from now onwards for ever I have renounced it completely'—that is, *if he renounces it without reservation, and renounces it not only with his conscious mind but with his sub-conscious mind—then the results will be a complete success*; and if he does not succeed at once he can repeat the process.

"This method, psychologically, is the method of controlling the *imagination*, enabling him to imagine success, so that, *instead of making an incomplete effort of will*, with the idea of failure always in the background, he can make a *complete act of will—not an effort of will, but a calm act of will—with the complete belief and certainty, 'I shall succeed' "*

Dr. Brown concluded this statement as follows: "It is because we believe in the spiritual universe—that is, because we believe in God and the spirit—that we can make these affirmations to ourselves, and use this method with so much success as we do".

(9) "*The gate is wide that leads to perdition; there is plenty of room on the road, and many go that way; but the gate that leads to life is small and the road is narrow, and those who find it are few*"—Matt. vii. 13; "*The hour has come for the Son of Man to be glorified. In truth, in very truth I tell you, a grain of wheat remains a solitary grain unless it falls into the ground and dies; but if it dies, it bears a rich harvest. The man who loves himself is lost, but he who hates himself in this world will be kept safe for eternal life*"—John xii. 23-25; "*I am come that men may have [Spiritual= Eternal] life, and may have it in all its fullness*"—John x. 10; "*In very truth, anyone who gives heed to what I say, and puts his trust in Him who sent me, has hold of eternal life . . . has already passed from [Spiritual] death to [Spiritual=Eternal] life . . . For as the Father has life-giving power in Himself, so has the Son, by the Father's gift*"—John v. 24; "*Do not be surprised if the world hates you. We for our part have crossed over from [Spiritual] death to [Spiritual] life; this we know, because we love our brothers. The man who does not love is still in the realm of [Spiritual] death. It is by this that we know what love is: that Christ laid down His life for us. And we, in our turn, are bound to lay down our lives for our brothers*"—I John iii. 13.

Dean Inge³⁵ said, "The organ by which we know God is our whole personality unified under the primacy of the highest part of it [=the Greater or Eternal Self]. The spirit of man is not confined by time and space; but it is an *ensouled spirit, the spirit-in-soul of a being under probation in a world of time and place . . . Our struggle to reach God is at the same time a struggle for self-liberation. We lose our soul in order to find it again in God. There is no barrier between the human and Divine natures.* The human soul [microcosm] has only to strip itself of those outer integuments which are no part of its true nature, in order to expand freely by means of

the 'organic filaments' which unite it with all spiritual being [Macrocosm]". (Compare Hereward Carrington and Browning, p. 30.)

Dr. W. R. Matthews,³⁶⁵ the great successor to Dr. Inge, pointed out: "'Immortal' means exempt from the conditions of mortality . . . of time or space—eternal. Thus it would be quite possible to believe in a future life after death without believing in immortality . . . *What is desirable is not the going-on of life but a higher quality of life, life with a clearer and nobler significance*". Again,³⁶⁷ "The answer to the question, 'Are we immortal?' is bound up with the question, 'What is man?' ". Still again:³⁶⁸ "The essence of 'hell' is complete separation from God. And that is the ultimate disaster. Since man is, in his nature, spiritual and can find no satisfaction apart from God, the state of being utterly alienated from God is the condition of spiritual death . . . Many, I suppose most, would not add that this condition of being lost and alienated does not prevent those who are in 'hell' from going on . . . 'The wages of sin is death'. In so far as evil takes possession of a personality, that personality is on the way to extinction, and when evil is *wholly* in possession, the personality has ceased to exist . . . The evil man destroys himself . . . He choses, and he has chosen, the path that leads to death".*

* Compare the "communicator" of *Christ in You* (Watkins, 1910, p. 113): "Hitherto life has seemed a vast arena where some are winners and some losers, where the battle is to the strong—man gives all that he may be greater than all. This is the plane of [spiritual] death; that which has happened to him is worse than [physical] death—it is *the loss of individuality*. The Spiritual man [Greater or Eternal Self] has failed to develop in that [human] form and must seek another. *Thus the mortal has not become immortalised and is known no more*. This is true, and we tell you in order that you may understand the real meaning of 'the death of a sinner'. *The preservation of your individuality depends upon yourself . . . on your coming definitely to the place of renunciation [of your own will] which is for you the beginning of [Spiritual] life*".

Another "communicator" (? F. W. H. Myers) said (Geraldine Cummins, *The Road to Immortality*, Ivor Nicholson & Watson Ltd., 1932, p. 81): "Souls are centres of imagination, but some are unable to enter the mind of the Creator, so the Spirit of the Group, realising that they are unworthy and unable to attain to immortality, condemns them to disintegration . . . some 'fall by the way': but nothing is wasted, *nothing lost*. Though the soul has been disintegrated, its memories and experiences are of value to the members of that community".

"Ambrose Pratt" told Dr. Raynor C. Johnson (*op. cit.*, 1964, p. 141) that, "Not by any means all among highly evolved men obtain the guerdon of immortality".

Hindu, Greek, French, Sufi and other mystics have all said the same as these "communicators". In the Bhagavad Gita (The Song of God), composed between 100 B.C. and A.D. 200, we read:

Dr. William Brown³⁹ observed: "That will survive for each one of us which is capable of surviving, which is capable of eternity. We can have that immortality now, and every one of us responds to that view when it is put to him—we can live in the eternal here and now. But that does not mean that therefore we do not survive all the same. The fact that we can live the immortal life, rising above the limitations of mere material and biological reality, that very fact gives us hope that at death *we shall survive, not because we love our own lives, but because we gave importance to the eternal values. If we love the beautiful and true, in a social sense, not merely for the saving of our own souls, if we develop ourselves, realise our personality, not in a sybaritic or a pseudo-aesthetic way, but because these are parts of an ideal plan and system, we hold of eternal life*".

Brown quoted Robert Browning: "The Soul doubtless is immortal—where a Soul can be discerned", and one is reminded of the old lady who challenged Dr. Samuel Johnson: "I don't believe

"All mankind
Is born for perfection;
And each shall attain it
Will he but follow
His nature's duty."

The Greek, Plotinus, who died A.D. 270, spoke of the return of the Soul to God. He pointed out that beautiful bodies are but images of the beauty of reality. In order to see this he recommended: "Shut your eyes and wake another way of seeing—which *everyone has, but few use*". The Sufi (in *Attar*, transl. by Edward Fitzgerald) said:

"Till of the mighty host that fledged the dome
Of Heaven and floor of earth on leaving home,
A handful reached and scrambled up the knees
Of Kaf whose feet dip in the Seven Seas;
And of the few that up his forest-sides
Of Light and Darkness where the Presence hides,
But thirty—thirty desperate draggled things,
 ... fell upon,
The Threshold of the Everlasting One ...".

Meister Eckhart (*op. cit.*, Sermon I) said, "Here in time we make holiday because the eternal birth which God the Father bore and bears unceasingly in Eternity is now born in time, in human nature. *St. Augustine says this birth is always happening. But if it happen not in me, what does it profit me?*". John Ruysbroeck (*op. cit.*, III, I) said, "Few men can attain to this Divine seeing, because of their own incapacity and the mysteriousness of the Light in which one sees . . . Whoever wishes to understand this must have died to himself, and must live in God, and must turn his gaze to the Eternal Light in the ground of his spirit [=his Greater or Eternal Self], where the hidden truth reveals itself without means".

I am immortal!", whereupon Johnson retorted, "Then probably you're not, madam!".

Lowell wrote:

"Though Christ a thousand times in Bethlehem be born
If He be not born *in thee*, thy soul is still forlorn."

Dr. Basil Wilberforce³⁶⁰ said, "St. Paul is careful to point out, in Romans viii., that there is only one Originator, and He can never be taken by surprise. Paul says man was 'made subject to vanity, not willingly, but by God'. The same omnipotent hand that stamped the King's image stamped also the reverse side of the human coin. The device on the reverse side of the human coin is the device of human heredity, the qualities of temperament, the race-memories which belong to the region of animal life-power . . . If we concentrate all our attention on the reverse side of the coin, if we persist in imagining that our animal nature is our real self, we forget that the King's image is on the other side . . . What is the moral of the analogy? It is this: do not always harp on the worst side of yourself. We are bound to become what we see ourselves ideally to be; see yourself ideally as Divine, and you will become it. When you are discouraged by your animal nature, turn over, as it were, the coin of yourself; 'reckon yourself', as St. Paul said, 'alive to God'. Never despair of anyone; always believe the best of people. The Divine name is ineradicable".

The following "communication", received by Geraldine Cummins,³⁶¹ may be cited: "Some souls are unworthy and unable to attain to immortality, so the Spirit of the Group condemns them to disintegration".

(10) "*Surely He hath borne our griefs*"—Isa. liii. 4; "*In all their afflictions He was afflicted*"—Isa. lxiii. 9.

Dean Inge³⁶² observed: "The good news of Christianity is that *suffering is itself divine: it is not foreign to the experience of God Himself!* 'If thou be the Son of God', said His enemies, 'come down from the cross!' No! not while any man remains unredeemed. The divine suffering was not an episode, but a revelation. *Suffering is the necessary form which love takes when it is brought into contact with evil. To overcome evil with good means to suffer unjustly and willingly*".* The Buddha said,

* This suggests an answer to the "Christian Scientist". His suggestion that matter, and therefore pain, does not exist, is not, of course, scientific in

"Though highway robbers should carve you in pieces, yet if the mind of any one of you should be offended thereat, such an one is no follower of my gospel".

Wilberforce³⁶³ said, "Right thinking sees that Infinite Immanent Mind is sharer, not a spectator of pain, *that universal immanence implies universal consciousness, and universal consciousness must imply universal sensitiveness*, and, though the finite mind cannot wholly grasp it, 'In all our afflictions He is afflicted' . . . (Isa. lxiii. 9)." Laurens van der Post³⁶⁴ said, "I have so often noticed that the suffering which is most difficult, if not impossible, to forgive is unreal, imagined suffering. There is no power on earth like imagination, and *the worst, most obstinate grievances are imagined ones* . . . There are people and nations who create a sense of suffering and grievance which *enables them to evade those aspects of reality which do not minister to their self-importance, pride or convenience*. These imagined ills enable them to avoid the proper burden that life lays on all of us . . . People who have really suffered at the hands of others do not find it difficult to forgive . . . because out of suffering, sorrow truly endured, comes an instinctive sense of privilege . . . forgiveness for others, as for ourselves . . . This perpetuation of 'historic' and 'class' grievances is an evil, dishonest and unreal thing".

William Blake³⁶⁵ said, "He who would do good to another, must do it in minute particulars. General good is the plea of the scoundrel, hypocrite and flatterer".

(11) "Thou wilt keep him in perfect peace, whose mind is stayed [*steadied, concentrated—compare Yoga exercises*] on Thee"—Isa. xxvi. 3.

Arthur Chandler³⁶⁶ quoted this text and said, "But under what conditions is the reliance upon God most perfectly exhibited? We answer, *When God's will is recognised in everything that happens—when every passing moment is regarded as charged with a message which comes from Him, tells about Him, and is a bond of union between Him and us*".

any sense of the word. The existence or non-existence of physical matter is not a scientific question at all—it belongs to philosophy. The suggestion that suffering is non-existent is non-Christian. "Christian science" is a contradiction in terms. It nevertheless has value in insisting on the power which mind can have over body and circumstances.

Again,³⁶⁷: “The very transitoriness of the passing moment has a peculiar value in pointing out a way to something else, something which does abide and does not pass. *If each moment is thus accepted and acted on, as an indication of God’s will, and a means of union with God, then Eternity is present in each moment and we are in possession of Him in whom all fullness for ever dwells*”.

Still again:³⁶⁸ “The saints exhibited their love for God in the scrupulous thoroughness and the ardent devotion with which they responded to *the commonplace claims of each successive moment—scrubbing cells, planting trees, teaching children, keeping accounts, visiting their neighbours, reading the Bible, saying their prayers, etc., when their whole soul was given to that work . . . And they acted thus because each moment for them, was an image of God’s Eternity—they saw God in His image, loved Him in His creatures and served Him in particular acts of service*”.

Finally:³⁶⁹ “The God to whom we are to listen at each passing moment is a real, objective Being; if we are to hear and understand His voice, *we must wait upon Him with the united and concentrated attention of all our capacities—the affection and the will have at least as much to do with it as the understanding—religion is life*”.

“What a piece of work is man! How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! *In apprehension how like a God!*”—Shakespeare (*Hamlet*).

“What you call ‘miracles’ are the natural capacities of the Soul. Miracles of healing, miracles of movement, miracles of power, which you little dream of, are within the scope of the Soul. All that you have read about the power of the Spirit over matter is nothing to the reality. *The doorway into the Infinite is the Soul and the Soul is lost when you have no time to think, you have no time to live. Therefore you must, before all else, make time*”—W. T. Stead, *Letters from Julia*.

Some of the vaunted theories of certain psychologists, psychoanalysts, psychiatrists, neurologists, etc., are nothing but the products of human imagination; they will pass into oblivion: on the other hand, the truths on which Christianity is based, including the essential nature of man (the microcosm) and of God (the Macrocosm) and the relationship between them, will remain for ever unassailable.

"The concept of our finite selves as indwelt by an immanent Self recurs in the history of philosophy . . . The Universe doubtless contains a psychological System as intricate as the physicist's world —possibly a sort of hierarchy of selves and Super-selves with God at the final term."—Dr. F. H. Cleobury.

GLOSSARY

"Astral body": This term, as used by different writers, has different connotations; some are referring to the "semi-physical" vehicle of vitality via which the physical body is animated; others are referring to the "super-physical" Soul Body, the primary vehicle of consciousness (apart from the Spiritual Body).

"Double": The non-physical body is outwardly a replica, or double, of the physical. Its composition varies under different conditions and with different people. The temporarily-released "double" of non-mediumistic people, *i.e.* of most people, consists of the Soul Body only; that of mediumistic people, *i.e.* of those who have a loose, fluid and extensible vehicle of vitality, at first consists of the Soul Body which is more or less enshrouded by a significant portion of the vehicle of vitality, *i.e.* it is composite. It usually, however, soon passes through a second stage—the released portion of the vehicle of vitality returns to the physical body (to which it properly belongs), leaving the Soul Body in an unenshrouded condition. The permanently-released "double" of a newly-dead man is always composite, consisting of the Soul Body which is heavily enshrouded by the whole of the vehicle of vitality: the latter component is usually discarded from the immediate after-death "double" some three days after physical death, and the Soul operates in the unenshrouded Soul Body.

"Ethereic body" or "ethereic double": As for "Astral body".

"Hades": The "Hades" state (which is not "hell", the place of torment) corresponds to the vehicle of vitality and follows immediately after the physical body is shed permanently. Man's brief stay in this condition is due to the fact that his primary body, the Soul Body, is enveiled or enshrouded by the vehicle of vitality. With a man of average spiritual development who dies naturally in old age, the enveilment of the Soul Body causes an after-death "sleep". This terminates in about three days, when the vehicle of vitality is shed, a process that is often called "the second death". With a man of average type who is killed in the prime of life, there is a half-waking, half-dreaming condition. True saints pass rapidly, unaware of "Hades" conditions. Sinners may remain in "Hades" for a considerable time, since their desires are earthwards. All men leave "Hades"—which is part of the total "aura" of the earth

(just as the vehicle of vitality is part of the total "aura" of man) or "Paradise" when they shed the vehicle of vitality.

"Paradise": This is "the Garden of Eden" of the Old Testament from which early man was largely excluded as the Soul Body (corresponding to it) became more and more enmeshed in the physical body (corresponding to the earth); the process was both gain and loss. Only by limiting and focussing consciousness could man become individualised and so capable of responsibility and spiritual evolution. But he tended to lose direct awareness of the "Paradise" world and its inhabitants. This should be resumed, with gains, at a later stage of his evolution. (The "dead", after a period in "Paradise", eventually undergo "the third death", *i.e.* the shedding of the Soul Body, and enter the true "Heavens" of the Scriptures. If qualified by the selfless search for truth, beauty and service, so that the Spiritual Body has begun to be organised, they are aware of these transcendent conditions: they live the Eternal Life.)

"Soul Body": "Super-physical" in nature (whereas the vehicle of vitality, by means of which the Soul Body contacts the physical body, is "semi-physical"). Called "spiritual body" by St. Paul (I Cor. xv. 35, 44): corresponds to the "Paradise" realm of the total earth (the "third heaven" of St. Paul) which it interpenetrates. The unenshrouded Soul Body permits consciousness at "super-normal" or psychic levels, *i.e.* its activities include telepathy, clairvoyance and foreknowledge. Psychical development includes concentration, passivity, the cultivation of the image-making faculty and rhythmical breathing: it is not necessarily either spiritual or evil but it can be used as a means of service, in which case it has inestimable spiritual value.

"Spiritual Body": Spiritual development, involves the integration of the whole man, *i.e.* (a) the predominantly self-seeking lesser self or personality, (b) the intermediate psychic self or Soul, and (c) the Greater, Inner, Higher, Eternal Self, the Over-soul of Emerson and the Christ-in-you of St. Paul, often called the "Spirit": all true growth and eternally significant activity comes from the "Father", is mediated by the Son, and passes from the Spiritual level, through the Soul Body and the vehicle of vitality to the physical body, issuing in appropriate words and deeds, bringing "the Kingdom of Heaven" to earth.

"Vehicle of vitality": "Semi-physical", ultra-gaseous or electromagnetic part of the total physical body; it corresponds to the

"Hades" portion of the total earth. At death it accompanies the Soul Body from which it is normally shed some three days later, like an after-birth. With a few people, this part of the total body tends to be somewhat loose, fluid and extensible, so that (whether they are aware of it or not, and whether they "develop" or not) they tend to be mediumistic. This is the "breath of life" of the Scriptures (Gen. ii. 7). It has two main functions: (1) it transmits cosmic vital forces to the physical body, and (2) it acts as a "semi-physical" bridge between the "super-physical" Soul Body and the physical body—without it we cannot contact the physical body and therefore the physical world and vice versa, so the earth-life would be valueless. Whenever a significant part of it is released from the body the latter is death-like: when, eventually, the whole of it is released, the latter is dead. Physical death, so much dreaded by so many, is only an incident in a well-ordered and beneficent process and only needs to be understood to be accepted with gratitude.

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