

The science of planets has reference to domains far beyond those that we are able to perceive, and this rapid consideration of the Druids, the Egyptians, etc., gives an idea of the correlation among the diverse symbols of geometry, mathematics, astronomy, mythology, and religion. We have sidestepped momentarily from the natural course of our analysis of human necessities in order to better understand the immediate relations between science and religion, between macrocosm and microcosm, between objectivity and subjectivity.

Returning now to those physical appetites and those desires for idealistic attainment which all men possess, we must refer to psychophysiology, and to certain details which we have examined already. At first, however, it will be necessary to mention some preliminary ideas of phrenology,⁵³ that have not yet entered into the structure of this exposition. The phrenological art has been of great service to practical psychology. The study of the protuberances of the head is very interesting; it leads rapidly to astrology in its practical sense, and thus phreno-astrology came into being.

It is known that some protuberances or concavities of the head are indications of well-defined predispositions, and that the healing magnetism of passes, frictions and massages over these spots produces immediate effects.

I regret that there are serious investigators such as Count d'Puyfontaine,⁵⁴ Van Helmont, and M. de Rochas who cannot agree about those centers; and there are many other partisans of mesmerism, magnetism, and hypnotism, who have developed variations according to their diverse theories of "Polarism", "Volitionism", "Ondulationism", etc.

In any event, we know the experiences of Braid. While manipulating parts of the neck he excited certain bodily or mental manifestations, stimulating those organs located in the brain which correspond to passions, religion, etc. In addition to phrenohypnotism, diseased parts of the body may be cured simply by touching certain spots of the head in a special manner, according to the case. Grimes used a little of this method in his "science of electrobiology", but today the functions of phrenologic faculties are sufficiently known to be treated with precision, certainty and complete efficiency.

Also, endocrinology is now being studied seriously and even the most eminent physicians admit that the functions of the regulatory glands are not limited to the body alone. Likewise astrophrenology has increased in importance. It is perfectly clear that since celestial bodies vibrate as do all other bodies, and perhaps even more, there must be fluidic emanations and enormous magnetic influences. Simply by applying potassium iodide to a subject, an exteriorization

of sensibility is obtained, producing yawns and sneezing; ipeca, when applied on the head of a sensitive person, produces nausea, and when placed in a small bag on the abdomen of a neurotic, the patient vomits and evacuates. Bellicose crises are easily provoked in any subject by placing a small iron plate on his neck, and the actions may be varied by changing the kind of metal. Thus, it is easy to concede that the passage of Mars (a planet composed of iron, whose chromatic wavelength is 0.60) near the earth produces war on the surface of our planet; an occurrence related to the magnetism of this celestial body which activates warlike instincts. We have touched here a problem of metabolism, wherein Rudolf Steiner has quite rightly proposed the application of a vital system of nutrition in general, and a biological treatment in particular. Acupuncture, for instance, is also based on this knowledge⁵⁵ and so too was the medicine of Egypt and that of the Incas and of other Initiates of antiquity.

Just as each sign of the Zodiac corresponds to a part of the body⁵⁶ so the planets are also associated with parts of the brain. This close relation between human organology and that of the Universe has been demonstrated more than once, with macrocosm and microcosm in perfect harmony in order to fulfill the axiom of Hermes: "What is above is like what is below",

summed up by Pascal saying: "I would demonstrate that there is a microcosmic Universe in the infinitely small and would consider the proton as a central Sun and the electrons as satellite planets".

In the astrophrenological theory, the Sun and Jupiter are always placed in the upper regions of the brain (Sun in the rear and Jupiter on the frontal superior part), which are the seat of the moral and religious nature of the subject. Mars and Moon are placed in the lower parts (Mars in the rear and the Moon more or less near the temples); here the appetites and animal sensations are located. Venus is in the rear of the head and Mercury in the foremost part of the brain where the intellectual faculties dwell. The central part is reserved for Saturn. Zodiacology is not limited to overall considerations of the body merely, but every part of it can still be divided into zones of influence of a particular sign; for instance, the head is governed by ARIES in general, though divided into smaller parts correlating with the phrenologic zones of the following characteristics:

RAM: vitality, combativeness, AGGRESSIVENESS.

BULL: adhesivity, progeniture, TENACITY.

TWINS: form, weight, color, language, individuality, manners, efficiency, INQUISITIVENESS.⁵⁷

CRAB: nutrition, SENSITIVITY.
 LION: firmness, approval, self-esteem, conscience, AUTHORITY.
 VIRGIN: eventuality, time, order, calculation, SYSTEMATIZATION.
 BALANCE: ideal, joy, friendship, IDEALISM.
 SCORPION: destruction, division, ENERGETICS.
 CENTAUR: hope, veneration, sublimation, ASPIRATION.
 GOAT: acquisition, secretions, PRUDENCE.
 WATER BEARER: comparison, construction, causality, MEDITATION.
 FISH: imitation, gentleness, human nature, SYMPATHY.

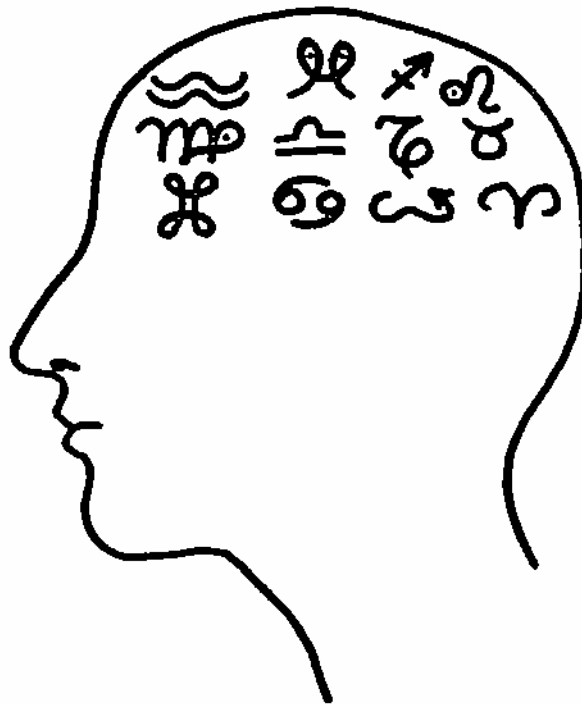


FIGURE NO. 12

Zodiacal location in the human brain.

It is easy to see the interest this could awaken, not only regarding the senses, but also concerning psychological effects, in view of our theory of Mastery and Control of sensations and emotions. The essential character of each sign and the zones of influence of each planet allow us to understand the enormous possibilities to be gained from this system.

The first elements of psychology are revealed in the philosophical works of Plato. His philosophy is known to be based entirely on the difference between the world of ideas and the world of phenomena (perceived objects). He analyzes the psychological concept particularly in his work: De Memoria.

While Aristotle's philosophy was inclined towards Art, he proclaimed in his aesthetics the sovereignty of the emotional plane of the senses in their psychological aspect as observed from the effects of piety or terror inspired by the Tragedy.

From then on it was not until the IV Century that there appeared the psychological treatise of St. Augustine of Hipo, one of the Fathers of the Latin Church, author of the famous Confessions. He, of course, pleads for the Christian dogma that man is fundamentally bad, but may be saved by the mercy of the Creator. To this effect, it must

be recognized that this conception gives rise to a mental dispute between Free Will and Predestination.

Saint Thomas Aquinas, the greatest of the Scholastics, devotes one tenth of his Summa Theologica to a discussion on the nature of man. He is inclined in favor of a moderate determinism and insists on a standard of unconditional "goodness". Here the relation to theology is most flagrant; the work refers more to religious experience than to pure psychology. The Thomists (disciples of the School of Saint Thomas) were in complete opposition to the Scotists (followers of Duns Scotus), who maintained a thesis of pure freedom independent of the dictates of reason, as against that held by the theologian Aquinas. Thomism has become the official philosophy of the Roman Catholic Church.

The road to psychological research was really opened by the famous French philosopher Rene Descartes. The Cartesian School which refused to bow to ecclesiastical authority is the flower of the Renaissance. The right to doubt and to pursue investigation without traditional bases was exercised by numerous thinkers of the XVI and XVII Centuries, and by Descartes in particular. His system rests on the complete doubting of all except one's power to think (his famous statement is "I think, therefore, I exist"). Through a process of mathematical reasoning he proves to himself the existence of God and admits the existence of a physical Universe created

by God and ruled by laws of movement. Animal life is regarded as a matter of automatic reactions, and so is the physical life of man. He studies the duality of man's nature from a psychological viewpoint; one part a physical humanity bound to the rest of the animal world and the other part thought, which is a purely human faculty. His great point will always be "cogito, ergo sum" (I think, therefore, I exist) and herefrom all his philosophy flows, as well as his psychological concepts.

I dissent from his whole dissertation on this point in his Discourse on Method, but only in the sense that the fact of THINKING does not prove strictly that we exist, but only that we exist in the world of THOUGHT! And if I consider the explanation which he gives to demonstrate that this reasoning is just, I find that he makes the following statement: "Supposing a given triangle, I perceive distinctly that the three angles are necessarily equal to two straight angles..." In spite of my great admiration for Descartes, I can only declare that I am not satisfied, knowing perfectly well that this geometric principle is false.

I prefer the continuation of his sentence: "I do not, on the other hand, propose anything else than to assure myself that a triangle exists..." On one side his acceptance of perfectly established mathematic theorems, and, on the other

side, his philosophical principles of doubt, are extremely interesting for the analysis of the Cartesian tenets.

It is known that Rene Descartes wrote a rectification of his works of dioptrics and meteorics in order to confirm his agreement with Galileo, who had just published a collection of new laws. It seems very strange, unless it was a strategic measure on his part, to find as the first maxim in his moral code: "To obey the laws of one's land"! He insists on the fact that he must follow the customs of his land and accept the faith which, by the Grace of God, has been inculcated in him...!

There is something abnormal in his works, but I suppose that it is difficult to detect the exact factors that influenced him in his youth, since he says that he was only 23 years old when he realized that he had to clear away all the erroneous opinions that he had formed.

The Cartesian philosophy became widespread and was defended by Malebranche who, being a Catholic priest, reconciled the principles of Descartes with the dogmas of the Church (1638-1715).

Spinoza (1632-1677) advanced considerably from the originality of Cartesian doctrine; he does not regard matter as inferior to spirit, for his idealism moves him to see the equality of things, without denying the duality in the Being,

as God and Nature are two aspects of the same reality. Leibnitz' metaphysical school stood in opposition to Spinoza's philosophy as a reaction to this universal idealism.

G. W. Leibnitz revised the old Greek philosophy of Democritus, who conceived the universe as an aggregate of monads or individual atoms. Democritus, in the V Century B.C., regarded this collection of monads as purely material. Gottfried Leibnitz (1646-1716) considered these individualities as centers of spiritual force; in short, the German philosopher saw God himself in their centers.

The German Emmanuel Kant (1724-1804) demolished many theories with his vision on cognition, obtained by means of experience, which he called "a Priori", and which is abstract truth. His metaphysical conceptions are best explained in De Mundi Sensibilis et Intelligibilis Forma et Principiis, as well as in his treatise Kritik der Reinen Vernunft (Critique of Pure Reason).

With the law of mental associations, one had to abandon the Cartesian school and its abstract psychology and proceed with the theory that ideas come to the spirit by logical sequence, in line with another idea already present; that is, one idea proceeds from another on account of similitude, of contrast, by reason of the law of cause and effect, or else, by other similar factors.

There was already a tendency towards association of ideas in the writings of Aristotle, who conceived thoughts above all as being related to memory. Luis Vives, the Spanish commentator of Aristotle, had already maintained this point in the XVI Century.

The doctrine of the psychology of association is first found in Thomas Hobbes (1588-1679), author of Leviathan, who tries to establish a relation between mental activity and the experience of the senses; he holds that ideas originate from material sensations.

If Descartes had not mixed with his "cogito, ergo sum" the wish to cling to moderate opinions, according to his first maxim, he would have been delighted to see the author of Princess of Philosophy and The Passion of the Soul⁵⁸ adhere to the cause of Eastern philosophy, which proclaims the illusion of all things, just as he himself wrote, "No one has proved that the triangle has existed..."

The theory of Spinoza is possibly nearest to the philosophy of Patanjali on Yoga in the sense that in Universal Unity, as seen according to the two ways of appreciation, Prakriti and Purusha are one and the same reality, like God and Nature of the philosophers of the XVII Century.

Leibnitz comes close to this idea of the divine emanation in individuals, as I have already stated in the beginning of

this chapter. The mirror and its images are such as Democritus had already conceived, and as Pascal had also very well deduced, but the former as well as the latter have let escape a principle which Kant has very justly put forth concerning the karmic law, through his theory of cognition a posteriori and a priori; but all of them have left flagrant gaps regarding the division between causes and effects. It seems that John Locke (1632-1704) has understood a little better the association of ideas in his Essay Concerning Human Understanding. He draws a very interesting difference between ideas arising from sensation and reflective ideas.

The importance of experience was very well detailed by George Berkeley (1685-1753), whose philosophy rests entirely on the proposition that "matter is a phenomenon." The Bishop of Cloyne was a metaphysician of prestige who greatly aided psychological science through his analysis of the mental process, introducing a new factor with his theory of the perception of space. He pretends that distance and depth are not perceived in the same form as a physical sensation, but require another mental faculty. For his part, David Hume, using the investigative methods of Locke, continues the work of Berkeley in his works Investigation Concerning Human Understanding and Treatise on Human Nature. David Hume (1711-1776)

is the first who, after Aristotle, presents a classification of types of mental associations.

Berkeley does not deny the existence and the reality of the exterior world surrounding our body, and still less does he deny its permanence and substance. Yet his doctrine can never be classified as complete realism, and it is false to assume that it is specially based on the assertion that we cannot see what we feel or hear, and that still less are we able to weigh a house, for example, to breathe a color or see a sound; he simply calls attention to those facts. Substance is essentially a phenomenon, and says he, there are four phenomena into which the effects could be classified:

- a) objects and senses or "phenomena-senses."
- b) involuntary and instinctive acts which form the sensations of seeing, feeling, touching, hearing, tasting; moreover, instinctive and involuntary acts due to emotions.
- c) volitive acts of choosing things triggered by the action of sight, touch, taste, hearing, or smell.
- d) the collection of the three classes of objects, which we experience through our "ideas" about them, our personal experience resulting when speaking or simply thinking.

His analysis of miracles indicates that they are only effects of the manifestation of matter that to us is beyond the senses, though classified as sense-apparent. And he asks

the question: "What must we think of Moses' staff?⁵⁹ Was it really transformed into a snake, or was it simply a change of ideas in the mind of the spectators?" And he continues: "Must we think that our Saviour at the Marriage of Cana only infused the guests with the taste, color, and smell of wine in order to create in them the illusion of wine?"

From this subject of "reality" and "imagination" rude controversies originate, of course. Christians explain in their turn that there was something in the wine beyond the perception of the senses, something indiscernible in the water that is transmuted into the Roman Eucharist, and only that which was imperceptible in Moses' staff was changed into that which was imperceptible in the snake: The simple perceptibility or sensible qualities of such things remain ever the same before and after the miracle. Christians also say that if such supposed imperceptibility of ingredient were denied, it would amount in this case to the denial of the Holy Scripture because it would plainly be the denial of the possibility of miracles...

Collins Simon, the commentator of Berkeley's treatises, replies concretely on the material substance (page 125, 2nd part) saying that "in the end it is better to listen with respectful stupefaction to assertions of this character put forth by the Christian leaders of the XIX century, because

it is useless to answer them..."

David Hartley's work, Observation, expounds a clear conception of the laws of association of ideas, which he outlines in the text as the most fundamental principle of psychology. Hartley (1705-1757) describes very clearly how the nerves operate in relation to thought. His theory of vibration, stemming from the nerves, in activity with thought, is very interesting, and thanks to his works, English associationism has crystallized into a school. Thomas Brown (1778-1820) was one of his first followers in psychological investigation. The introspective method permitted him to observe the succession rather than the union of ideas which lead to the association. From here begins the epoch wherein psychologists, no longer detained by definitions and principles, search a new path, and among them only James Mill represents this epoch and his work written in 1829 is representative of the associationism of the XIX Century. Analysis of the Phenomenon of Human Thought is a treatise on the method of introspection, but his special contribution is the view that "belief" is inseparable from association. His son, John Stuart Mill (1806-1873) is better known for his works on political economy and logic; however, he too made a contribution to the construction of modern psychology.

The Scotch philosopher, Alexander Brain (1818-1903)

was an educator of renown; in his work he definitely separates psychology from metaphysics, showing its intimate contact with natural science. In order to complete the review, George Henry Lewis (1817-1878) and Herbert Spencer (1820-1903) ought to be mentioned; they were popular in the evolution of human thought on account of their important writings, and both men were interested in observation.

In France there was a profound influence from the school of young thinkers: Etienne de Condillac (1715-1780), Charles Bonnet (1720-1793), who wrote Essay on Psychology and Analytic Essay on the Faculties of Soul, and Claude Adrien Helvetius (1715-1771) with his empirical psychology. Comparable to that of Mill and Bain in Great Britain, the French psychology of association is mainly represented by Hyppolyte Adolphe Taine (1828-1893), better known as a historian and literary critic. His work on psychology appeared in 1870 under the title of The Intelligence.

In Germany, Johann Friedrich Herbart (1776-1841) represented empirical psychology and Friedrich Eduard Bereké (1798-1854) was interested in the associationism schools. Johannes Peter Muller (1801-1858) was in the movement of experimental psychology, as well as Ernest Heinrich Weber (1795-1878), Hermann Lotze (1817-1881), Gustav Theodor Fechner (1801-1887), and Wilhelm Max Wundt (1832-1920).

It must be noted that there is a certain doubt, a

slight confusion remains and often a wrong terminology is used in the aggregate of definitions of psychology. Psychology refers to mental experience more or less, its investigations presuppose that an EGO exists, a conscious personality, in the presence of a "time and space continuum" (an objective world) in which it can react.

Recent psychological essays have shed a little more light on the relationship between body and spirit, and we can at present appreciate a certain "psychoneural parallelism", an immediate relation between spirit and the nervous system, as we have already defined. At the time of the foundation of the religious sect "Christian Science" in Boston, in 1866, by Mrs. Mary Baker Eddy, it was the most prominent school of thought of its kind. The teaching rests on the fact that the body, being an emanation of the Spirit of God, must be perfect, and that diseases are illusions due to wrong thinking. The adepts of this creed pretend to recover through the renewal of pure thoughts; they even go so far as to deny the existence of disease. Other schools of "miraculous cures" exist in more orthodox lines, but we shall not be detained examining systems of cure which employ prayers, suggestion, faith, or hypnotism, and which were the forerunners of psychoanalysis, which is linked to the Viennese doctor Sigmund Freud (1856-1939). It is indeed with hypnosis that the savant doctor first worked, indicating that mental diseases and nervous disorders are mostly due to shocks, or depressions and

conflicts of thought, and that the difficulty is that the person has very often forgotten the cause of his illness, and it is the work of the psychoanalyst to bring this again into daylight. Those repressed thoughts are technically called complexes. Freud advanced at first that all these disorders were complexes of a sexual nature, though he later admitted that other factors might have bearing, as is also held by the popular Swiss doctor, Jung, and other contemporary psychologists.

Modern psychology performs an educational role with great success, and the systems of J.H. Pestalozzi (1746-1827), of F.J. Herbart (1776-1841), and F.W.A. Froebel (1782-1852) have confirmed the importance of their theories.

Since the beginning of time, ethics and morals have been of fundamental importance, whatever the considerations of the State might have been. Plato, Aristotle, Lessing, and Hegel have amply presented the principle of Harmony and cooperation among individuals as the cornerstone of politics and sociology in their ideal representations of the State. J.J. Rousseau has demonstrated this particularly well in his Social Contract.

The founding of a new state must begin with the individual and his problems, a point which is admirably defined in what

may be called the first psychological work, the treatise called On the Soul, by Aristotle, the greatest of Plato's successors. He concluded, however, by saying that he cannot arrive at a definitive opinion if the particular functions separating animated beings from inanimate things correspond to an entity which can continue to exist after the dissolution of the physical body!...While Plato attaches greater importance to the sublime and pure intellectual function of the soul, Aristotle contemplates the corporeal functions more, naming them life-soul.

The value of those details is essential for the constitution of a system of existence, and for this reason, any social method under consideration depends totally on the confirmation that we can give to these observations on the soul, in order to have a society directed in this or that way.

Indeed, life-style is the result of how the individuals in a society think; far from wishing to rewrite another Plato's Republic, I only want to note that the ancients obtained much more for their contemporaries than our rulers have, who are mere pedagogues.

Descartes, in some ways the founder of modern philosophy, makes no differentiation between man and material things; he says they are but parts of a complicated machine, the work

of which may be explained through mechanical principles, though he attributes to Man only a Soul which exercises, according to him, the superior mental function.

The soul has always been the great point of discussion, be it John Locke with his principle of revealed religion, or Bishop Berkeley attacking materialism, or the skeptic Scotchman, David Hume, protesting against the lack of proofs in the tradition of believing in the soul. At any rate, the nature of this particle of the individual or of the personality has never been precisely explained. This is because it is equally necessary to decide at the same time to what higher order the notion of the superior Ego should be assigned. Emmanuel Kant changed the system of discussion a little, but he did not find the door out of the dilemma and therefore has left unexplained what I would call the double, the soul understood in the sense of something intangible or aerosome. Kant insists on the fact that when we perceive material objects we can only know their appearances, and that the nature of our conception of the physical world is almost entirely determined by the nature of our thought. I would make the same commentary that I made to the postulate of Descartes "I think therefore I am", that is: yes, "I am", but in thought only, for nothing proves that I exist in reality!...

Not only has the problem of soul always excited thinkers;

this most profound question of all might be the basis of philosophy itself, this idea understood in the sense of spirit. I wished to reach this point because I have the impression that the difference between soul and spirit is very often overlooked.

The soul is a plastic mediator which serves as vehicle to the spirit in order to incarnate it in a body that will permit the spirit to evolve until its final reintegration; it is also of assistance in the disintegration of this body, which has served it as preparation for perfection, for the necessary trials and lessons, etc., so the soul once more serves as vehicle to give flight to the spirit when returning to elevated spheres, elevated in the sense of finer vibrations.

Modern psychology has become of assistance in this problem, which begins to appear in a different light; thus psychology is the positive science of life-style, the science of directing living things.

But a great question mark remains: why this perfection, why search all this, why the necessity of progress, of the term of waiting, the object, the finality? The certainty of the answer will give the key to the social movement to follow, since otherwise time would be lost while erecting social, moral, ethical, and governmental

forms and tendencies which evade the real problem: TRUTH.

The problem of the soul is not typically religious, neither is it a mystical thing to study the relations of our faculties, our sensibilities, aspirations, emotions, systems, methods, etc. ...

The study of consciousness makes possible the establishment of a collective movement; the community should be aware of the reactions of its individual members in order to be able to reform its world with effective certainty, and to organize as a society.

The structure of thinking ought to be analyzed because it is necessary to approve some conceptions which have not received a general acceptance. It will simply be a glance, because this kind of thinking has always been the privilege of a class, of a tendency, or a part of Humanity, by whom the problem has been considered: a class, because the right to classify our actions, our thoughts, our aspirations has always belonged to philosophers; a tendency generally seen inside the religious framework, or simply a dissertative tendency which never had transcendental dynamics, nor applications to practical life; and lastly, a part of Humanity because only Western thinkers have been taken into account.

For us, Philosophy means: Plato, Aristotle, Descartes, Leibnitz, Kant, and others of the same kind; we easily exclude Confucius, Lao-Tzu, Millarepa, Gautama, Abdullah, Iusuf-Ali, Kapila-Muni, Zinnendorf, Zarathustra, Paracelsus,

and do not even mention the most famous. Hardly known are investigators such as Eliphaz Levi (Abbe Louis Constant), Raymond Lulle, Hillel Rabi Simeon, not to speak of Orientals such as San Arulmandhy-Sivachariar, the greatest of the agamic Scholastics.⁶⁰ We must also cite Sankarakarya, the great Buddhist Master, Guru Nanak (Luther's contemporary and founder of the Sikhs, the dissident sect of Hinduism which refused to recognize the idea of the castes); Nataputta must be added, successor of Sarva and contemporary of Gautama the Buddha, also called Mahavira (great hero) or Jina (the victorious one), founder of Jainism who preached the ascetic life.⁶¹ How many doctors in philosophy recently graduated from a university could say a few words about Abuchaffar Muhamed Abenmusa-Al-Karismi, the famous Moslem philosopher, or about Sharihotsu, the wisest of the 10 disciples of Geber, the renowned alchemist who was elected Pope under the name of Sylvester II, or of the astronomer and important sufist Al-Biruni, or of Mayer Lambert who made a very fine translation of Sepher Yetzirah...these men have all contributed to the safeguard of Initiation, which official learning ignores and the existence of which it WANTS to ignore. The above mentioned names have not been specially chosen because they are far from being the most popular, nor do they belong to the elite whom I might tend to prefer; without any special reason they simply came to my memory as

I wished to call attention to persons of greatly diverse philosophies without confining myself to a list which might be partial.

Indeed, it is strange that university teaching is always directed along a certain line, and far from being impartial, it is limited to a framework outlined by the Government. This channeling of thought has been well known through the ages: religious as well as scientific dogmas have caused many ravages which we need not mention. Initiation is the methodical tradition preserving TRUTH, the principles of knowledge, which at the same time facilitates the comprehension of those who cannot attain complete realization. The Jesuit Father Laffiteau said: "The initiation in the mysteries is a school of prophets, embracing all the essentials and the whole spirit of religion, whereof the non-initiated see no more than the cortex..." It is magnificent to see the initiatic tradition defended by one of the most faithful representatives of the Roman Catholic Church, which is generally so strongly opposed to all that which is popularly called "occultism", "hermetism", "pseudophilosophy"!

It is high time that the world know, first of all, that there are other studies beside those generally known, because I have seen that even intellectuals ignore the first rudiments of Astrology, mistaking this science for chiromancy, mistaking Yoga for fakirism, mistaking Magic

for illusionism, etc. ... Secondly, the world must understand that it is only by solving the individual problem that an Era of harmony may be established, but it must be done outside the framework of politics or forms of government that have been tried until now, that is, during the period known under the name of History. Actually there have existed in other times, 10, 12, 25,000 years ago and more, Epochs of Peace, Golden Ages, due to the esoteric system which the Rulers, the Initiates, employed to rule with justice and understanding in perfect union with all men.

The Great Initiatic Communities have proven their worth, and now man longs to regain his rights, his knowledge, and his Life.

Between the rigid sage and the superstitious multitude, contacts have gradually been established and thus the sage has turned "superstitious", so to speak, if his conception of the supranatural elements which he begins to admit may be called so; and the multitude has become more "rigid" because of its insistence on receiving more objective and concrete explanations. The fact is that they are coming nearer to each other, as before...a long time ago...

When wisemen are seen to bow before the spiritualization of Matter, one feels comforted again by a hope in a future which will be less fanatic, when a rebirth of the

so-called occult sciences can be appreciated which the public begins to understand anew in its real character, and understanding is in no way connected with exploitation of human belief.

It is stimulating to see that a scientist does not become superstitious, but rather, receptive to the knowledge of supraphysics and hyperchemistry, which were regarded as magic sciences not long ago. It is encouraging to observe the public becoming less rigid and more objective in its acceptance of things, more open to knowledge and more ready to investigate.

When reading names of William McDougall of Oxford University, William Glover of Cambridge, Prof. W.F. Barret of the College of Science of Ireland and other serious personalities such as Prof. C. Richet, Edouard Arnoux and other contemporary scientists adhering to the experiences of the physicist W. Crooks and attesting to the "illuminations" of Swedenborg, who was one of the greatest wisemen of Europe, we feel that the present-day world has taken a definite step toward the union of Science and Religion; we might, above all, allude to the search for equilibrium between subjectivity and objectivity, a harmony between feelings and reason, between intuition and analysis. In other words, the world is perceiving again what the Colleges of Initiation taught, the two polarities: Inspiration and Cognition, both

at the disposal of human knowledge, revelation and study to attain Wisdom.

The great French wiseman Marcelin Berthelot was not afraid to proclaim that modern science ought to return to ancient alchemy. Jollivet-Castellot has demonstrated in scientific terms the greatness of the philosophic formulae of ancients, and as Claude Bernard says: "There will be a day when the wiseman, the historian and the philosopher will speak the same language..."

In short, the disdain of scientists and the credulity of the ignorant will be replaced by a more rational, spiritual attitude. There is a great desire to conquer the varied phenomena beyond the territory of science, having already abandoned the concept that they belong to superstition.

Let us not forget this sentence by Bishop Butler in his work Analogy, wherein he aptly says, "Our notion of natural facts becomes wider with the increase of our knowledge, just as a cognition of wider extension than ours will thereafter become fully natural for us; for instance; the complete Christian absolution seems now to us as plain as the most visible thing in our surroundings."

All theologians agree with Saint Augustin in confirming that miracles are not in contradiction to Nature. The Bible also mentions it in Amos III-7, for God employs nothing supernatural in order to manifest himself.

It is evidently difficult to delimit the frontier between what is natural and supernatural until the day when we know Nature in its entirety. Our cognition has given rise to scientific investigation, which has a limit because what emanates from our organism is as limited as the organism itself, and we must have recourse to the so-called supernatural faculties, which should be called supra-natural because in reality they are spiritual, and belong to the spirit itself: they are beyond the limitations of the dimensions and the borders of the purely physiological faculties.

In the Royal Institute of London, in 1866, the Reverend Charles Kingsley delivered a marvelous lecture on science and superstition and defined superstition as "fear of the unknown." A more correct definition might be: belief without relation to facts, wherein there is no connection between attributed cause and imagined effect. However, it would be childish to place in the domain of superstition all that is unknown to us, since as Arago says: "Where would we be, if we start denying all those things which we could not explain?" No one is omniscient and the distinguished philosopher Sir John Herschel adds: "The philosopher must believe all which is not improbable and hope all that is not impossible."

In Philosophical Transactions of the Royal Society of London, there appears an account made approximately in 1736

which contains a noticeable summary of the works of Mr. Grey, a famous pioneer in the investigation of electricity. It refers, indeed, to the revolving movements of a small ball suspended from a thread held by the hand of the experimenter. This movement, always turning in the direction of the planets' orbit around the Sun, led him to conceive a new theory for the planetary movement. However, the "exploring pendulum" is nothing new, the Romans even knew about it, and divining rods have been found which date even before that; however, the surfacing of this kind of knowledge in regular epochs is taken to be the discovery of new laws, concepts, or theories. Dr. Mortimer, Priestley, the wiseman Wheeler, and others have repeated the experiment of Grey in order to prove or disprove its value. On the other hand, the German philosopher Ritter believed he had found a new force with his "Sideriana"; he worked, in fact, with the unconscious muscular action. A learned Jesuit, Father Le Brun, (see Critical History of Superstitious Practices, Paris, 1702) relates how he thus persecuted criminals and identified the parents of abandoned children; the practice became so popular that Cardinal Camus invoked the authority of Inquisition. It was until 1854 that the diving rod was first explained scientifically by M. Chevreul (Revue des Deux Mondes presented even in 1833 interesting letters). Two hundred years before, the Jesuit A. Kircher published

admirable expositions on the subject in Magnes Sive de Arte Magnetica and Mundus Subterraneus. Two works are very important in this domain: Psychological Automatism by P. Janet and The Unconscious Movements by Prof. C. Richet. The road to psychic research is definitively open in modern times and the two volumes on Human Personality, thanks to the brilliant genius of W.H. Myers, have impressed wisemen to such a degree that the four chapters of this "magnus opus" are actually incorporated into the requirements of the examinations for admission in moral and mental philosophy of Trinity College, Dublin.

Prof. Sidgwick, Edmund Gurney, Frederich Myers, Gerald Balfour were deep investigators in what relates to the human personality, which becomes more and more complex in accordance with the greater knowledge that is being acquired.

Mr. E. Blyth, of Edinburgh, (Proc. S.P.R. volume VIII, page 352) states that when his 6 year old brother was walking one day with his father, the latter asked him at what time he was born and what time it was at that moment. The boy walked a moment, and turning to his father, gave him the number of seconds that had elapsed since his birth. His father noted the numbers, sat down to verify them, and then came back to the child, saying: "You have erred in 172,800 seconds", to which the child replied: "Oh! Father, you forgot to subtract the two days of the two leap years of 1820 and 1824."

Such faculties named Subliminal Ego are generally unexplainable and disappear after infancy. When Professor Safford was ten years old, he could very well calculate instantly a multiplication of a sum of 36 figures, but he lost this faculty when he grew, and he thought that, unfortunately, he had needed it more as an adult.

The term Subliminal Ego, as Mr. Myers employed it and as it is generally adopted, covers a very wide field. Sir John Hershell has already mentioned such diverse phenomena as "vital" and "mental", but they remain in the domain of orthodox psychology (suggestion, faculties or living powers, but unconscious ones, elevated possibilities of genius, precocious children, hypnotism, trance, dual consciousness or "multiple Ego", etc.) The term Subliminal may equally be used for faculties such as those that permit, for instance, "to see without the use of the eyes", relating to phenomena taking place outside the spirit of the perceiver, such as telepathy, and to the theories about disincarnate spirits etc.; all this has to be classified into specific cases and it is preferable to qualify it all as supraliminal (or beyond the threshold of consciousness). But sometimes this term has been used in a limited manner to express what takes place in our wandering mind, which means a better term might be cisliminal (in the threshold, beneath the beginning of consciousness, which amounts more or less to unconscious acts.)

Brilliant personalities have participated in psychic research: The Right Honorable A.J. Balfour, Prime Minister of England, 1893; also Prime Minister Gladstone, the eminent savant Sir William Crooks, Dr. A.R. Wallace, Sir J.J. Thomson, Lord Rayleigh, Sir O. Lodge, the distinguished psychologist Professor Richet, Mme. Curie, discoverer of radium, Professor Bergson, Bernheim, Janet, Robot, and Hertz. Also in the U.S.A. the professors W. James, E. Pickering, and Bowditch; in England, Lord Tennyson, Mr. Ruskin, Mr. G.F. Watts, etc....

It would be too lengthy to enumerate all the experiences of thought reading, transmission of thought, telepathy, transference in hypnotic state, the systems of mesmerism, hypnotism, suggestion, etc.

After the arrival of Mesmer in Paris in 1778 (noted Swiss doctor, born in 1773, who worked in Vienna with a new fluid which he called animal magnetism), he treated 800 persons with his therapeutic method having the best results, but the members of the Academy of Science made him unpopular with their attacks. The road was opened, and the Marquis de Puysegur illuminated it scientifically for a moment by his miraculous cures, which Dr. A. Bertrand rejected in 1820, stating they were nothing but simple states of suggestion. A mesmeric hospital was founded in London by Dr. Elliotson, professor of medicine in the University

College Hospital and a journal Zoist was published, which was the official publication of the mesmeric physicians for 13 years. Another disciple of mesmerism who deserves to be mentioned is Dr. Esdaile, surgeon in India, who founded a hospital of mesmerism in Calcutta, where he operated on 261 seriously ill patients who were in mesmeric trances, and extracted 200 tumors, varying in weight from 10 to 103 pounds! It must be noted that the cases of mortality were reduced from 50% to 8% in these diseases with this procedure.

Dr. Braid brought his hypnotism in 1843. This physician, in Manchester, maintained that anyone could fall asleep fixing the gaze on a brilliant point. He was one of the first ones to embrace the thesis of phrenology as has been mentioned before.

A wave of enthusiasm for hypnotism ensued, and the practice was stimulated by famous physiologists: Dr. Charcot, Liebault, Berheim, Dr. Bramwell, and Dr. Lloyd Tuckey and by a whole series of savants who have contributed and continue to contribute to the development of human knowledge, rigorously applying the marvelous workings of faculties inherent in the living being.

It is a pity, however, that the system has not been more directed towards transcendental teaching. We must think of the services which psychoanalytic and psycho-

therapeutic theories could lend. The Physiological School founded by Fechner pretends to have made an exact science out of psychology, though it does not practise much of pure physiological procedure, nor does it possess enough psychological scrutiny. In spite of all its wonderful instruments, such as the cronograph, dynamometer, stethoscope, asthesiometer, pletysmograph, algometer, pseudoptic, etc., it remains mainly a subject dealing with nervous and cerebral cases. If human character could be reduced to an exact science, we now could easily operate on the cortex to change a criminal into a pacifist and a satyr into an ascetic student of contemplation!

The theory that considers the spirit as symbolized by the "vis inertiae" could be mentioned here. Its author, Johann Friedrich Herbart, born in Germany in 1776, studied under the tutelage of Fichte and was already quite familiar with religious and philosophical discussions when 18 years old.⁶² According to him, the spirit is a homogeneous whole lacking special properties, it is "Vis Inertiae" that is, if left to itself it remains without countenance nor content.

In the material world, no doubt, nitrogen is the most negative matter, though when it is compared to the spirit, as conceived by Herbart, it seems to be full of positive

qualities. He states that the spirit, in the moment of birth, is a homogeneous whole, *vis inertiae*, and has the power to react on impressions, it has by itself no qualities and is subject to the activity of the body. Herbart adds that spirits are all alike, but that the bodies are different; thus we are spiritually equal when born, and the physical state, which is different in each person, immediately gives a different plan to each spirit, according to the body wherein it is incarnated. In other words, the spirit of one newly born is the same as that of another; that of a savage is identical to that of a great university professor, and the chancellor commences the game with the same spiritual rank as the sewerman...! Also, in his atomic theory of chemistry he states that the world is composed of atoms of diverse classes, and regarding psychology he holds that the mental world is formed by sensations, and that these are of different natures, for instance, a visual idea is founded on a sensation of vision, and an auditive idea is based on a sensation of hearing, etc....

I do not like to appear too critical, but it seems that this savant vacillates from side to side in certain moments and never introduces a synthesis of physiology and psychology; rather, he leans toward the one or the other of these specialities. Sometimes Herbart gives a scientifically concrete theory on the material human aspect,

whereas on other occasions he hides under etheric explanations....The Herbartian Psychology Applied on Education by Adam or Introduction to the Pedagogy of Herbart, by Ufer, are works showing the importance of those psychological conceptions in practical life, but the process is sometimes obscure as in the book by Hayward The Secret of Herbart, which brought him to light again.

It is known that Eucken did not believe in the spiritualization of our world, and as Boyce Gibson writes in The Philosophy of the Life of Eucken: "A world where spiritual ideas can prevail is still in the making, and this project of a kingdom with social culture in this sense, wavers before Humanity like a dream and an illusion." But once more: Why? Because it appears that Man, and the Thinker particularly, always wishes to save the "personality", and during the long time which this attitude has persisted, it has borne no results for collective spiritualization.

I would like to refer to Know Your Own Mind, by William Gover (pages 92-93): "Thus, we must once more abandon what constituted for a long time the fixed combinations of ideas, since the process of study for the reconstruction of those ideas cannot always be depended upon to issue from the collected data of our cognition. From Archimedes to Copernicus, Galvani, Volta, Newton, down to Watt, Darwin, Edison and

Marconi, the history of civilization shows how a simple perception, a simple interrupter can transform or upset a whole system of knowledge and occasion a completely new arrangement of the old material."

Surely a "tabula rasa" should be made of all orthodox concepts, pat phrases should be forgotten, university dogmas should be put aside together with philosophic fanaticism, which exists here as everywhere...!

If instead of all those explanations of soul, spirit, conscience and all the other homogeneous vibrations which are so difficult to formulate in a psychological study, we begin by analyzing the intrinsic value of items which are more concrete and upon which more solid concepts may be built, then it may be best to reappraise the ambiguous material that has come down to us from long ago, inflaming our thoughts, and thereby clouding our judgement. The mysterious Force of Energy exists in all things; it is as abstract as Life itself, as the First Principle, and as the Absolute. Nevertheless, we can reduce it to the most elemental principles of physics. For instance, we know that water falling from a height of 772 feet into a deep well with the purpose of changing almost totally its kinetic energy into heat, is one degree Fahrenheit warmer at the bottom than at the top.⁶³ We might continue this in a most interesting manner for the documentation of our scientific curiosity, but let us confine ourselves to the thought that

if it were possible to fully convert the chemical energy of coal into work without having to burn it previously in order to liberate the energy into heat, then the energy of a ton of coal would be sufficient to propel a 20,000 ton ship. The chemical energy of coal is equivalent to an equal mass of coal falling from a height of 2,000 miles (a fourth of the earth's diameter). Here we rectify the inexact proposition of Saint Paul: "The things that we see are temporal, but the invisible things are eternal."

There are indeed two worlds, a visible and an invisible one, which await to be discovered by all men as soon as possible, since otherwise they will never find the truth. Because this is so, they should not be limited to the "ephemeral" and the "eternal." Is there perhaps something ephemeral in other form than that which is known? All seems to be eternal, but by taking different forms things change their envelopment, or by acquiring a new vibratory tonality they are transmuted into new elements. The stars provide an example. They were once one and the same agglomeration of igneous powder. They became separated one from the other and were shot out into sidereal space as many balls of fire which, cooling gradually, became the planets that we know. The transformation is slow, but it shows that what seems most immutable also takes different forms, becoming altogether unrecognizable, just as do the corpuscles, issuing

from the "matrix galaxy" to form astral bodies which after an existence of some million years, merge into another universe.

Formerly, the age of the Earth was reckoned by its cooling; moving in toward the center of our planet, the temperature increases, and the age was calculated by taking into consideration the thickness of the crust of the earth that had cooled through the course of time. Those arguments have, in fact, been completely destroyed by the discovery of radioactivity. One thousandth of the millionth part of a milligram of radium is the smallest part that can be detected and this part of radium has been found in all the common rocks and in the soil composing the crust of Earth, which is about 50 miles thick; it contains sufficient heat from the radium to compensate for all the heat lost by terrestrial radiation. In the cortex not only radium can be located, but also the recently discovered uranium and thorium, which are as important as radium to the generation of heat. This leads to the hypothesis that the Earth, which has been viewed as a cooling world, is a globe getting gradually warmer according to the more recent theories! Although the heat escapes to the surface by means of emanations, the interior is a generating source of heat which would produce a temperature of 1800 degrees Centigrade in one million years.

The age of the Earth is at present calculated to be 5 million years, but new theories may, in the future, overthrow our present geologic and geodesic notions.

This same fact sheds light on two problems: firstly, what we have considered regarding Matter, and above all, Energy, and secondly, the thesis that nothing is stopped, in other words, we conclude that St. Paul insists wrongly that what is visible is perishable...Through the notions which we are analyzing we immediately solve those questions which have been in abeyance and at the same time we touch the problem of cosmic energy and radioactivity. Every instant of the History of Humanity has thrown a new light on the problem of man's dominion over matter, though it is easy to overlook the savage who, in the night of times, lit the first fire, little suspecting the future consequences of his act. As man imposes himself on Nature, new and so-called progressive modifications disturb the course of his existence, and this aspect of cause and effect alters Man's thinking.

At this moment, a reflex arises which makes us understand this process: once the problem referred to above is realized⁶⁴ we ask how we could employ the energy of uranium, thorium, radium, all of which have appeared like a new light and doubtlessly represent one of the most remote problems on which the ancient races focussed.

The natural processes of atomic energy necessarily develop very slowly. By the discovery that 1 pound of uranium contains and develops the same amount of energy as 100 tons of burning coal, it was known that hardly 1/100,000,000,000 part of this is diffused every year. According to Frederick Soddy, M.A., F.R.S. (Lecturer on radioactivity at the University of Glasgow), these natural processes should be controlled, by means of new sources of energy which are not used in ordinary engineering and this would allow their processes to come about more rapidly than if they were only spontaneous. The transformation of uranium into helium and presumably also into lead must be done in an artificial way, before the energy of the process may be accepted as valid: that is, the transformation of one element into another. The new problem is the transmutation, and although alchemists and other investigators have tried to solve it (some have succeeded)⁶⁵ we remain generally as ignorant of the use of this supplement of atomic energy as the savage who lighted his fire without discovering thereby its application to the steam engine.

Consequently, one perceives very well that nothing is immutable in the research of truth, and with this feeling one evolves, surely, though always from state to state without ever adopting a definite plan. This circumstance exists because within the problem of matter one escapes perforce from the present truth, and the ray of knowledge is too

fugitive, since the intellect is ephemeral and invisible while Matter is ever present. Matter is constantly being transformed, but due to its atomistic particle it is recognized as visible... St. Paul never went beyond this in his thinking.

In 1827, the famous botanist Robert Brown discovered the movement which gave his name to a series of experiments that prove the perpetual movement which, in actuality, was already known. All is endowed with life in the universe and all follows a well defined evolutionary course. Life can be well recognized in the three states of matter: gaseous, liquid, and solid, though any substance might take different forms such as water, steam, and ice. Although issuing from the same source, states are transformed in accord with exterior effects acting upon matter. If we subscribe to the Brownian movement, we remain limited to visual effects which show us only the smallest particles visible in the microscope. That which contains millions of separate molecules is the one that we should analyze, and this is what Mr. Perris has begun to do. There remains also a problem to solve regarding thousands of active lives in every corpuscle that is seen in the microscope. It becomes natural to ask: wherefrom did the existence of the corpuscles and the vital activity spring? In other words, oscillating constantly from one

theory to another, between matter, energy, potentiality, radiation, inertia, etc., we remain nevertheless within the framework of physics, but we no longer feel confused when the solution of the real problem is outside those elements. Notwithstanding this circumstance, these elements are indispensable in order to pursue the line every sensible man has traced for himself: to study the why's and wherefore's of things under the light of the intellect.

Modern science became known publicly from the XVI Century with Copernicus and Vesalio as its representative figures and with Giordano Bruno as martyr! We also have to mention Galileo's persecution. If we consider Europe in 1500, the knowledge of that epoch was less advanced than at the time of Archimedes who died in 212 B.C.

There are, however, epochs of recrudescence of knowledge, of arts, and of human expression in general, and just as Alfred North Whitehead qualified the XVII Century as the century of genius in his Science and Modern World, we can see certain interesting coincidences. In 1605 Bacon published his Advancement of Learning, and Cervantes, Don Quixote. One year before, the first edition "in quarto" of Hamlet appeared, and afterwards, on the same day, the 23rd of April, 1616, Shakespeare and Cervantes left the world. This year became famous as that of Harvey's first exposition on the circulation of

blood in a lecture at the College of Medicine in London. It may be noted that Galileo died in 1642, the year of Newton's birth, exactly 100 years after the publication of De Revolutionibus by Copernicus. One year before Descartes published his Meditations and two years after the Principia Philosophiae.

All this is, indeed, of little importance, though it is always interesting to have information about those who participated in the History of human knowledge.

At any rate, in the century we have just examined, Francis Bacon is the only one found among the whole group of thinkers who, leaving the purely materialistic frame, has presented an explanation of realization which lies between the deductive rationalism of the scholastics and the inductive method of observation of the modern. It has to be noted that Galileo already had this spirit like the other scientists of his time. Along with Bacon we must mention another wiseman who is generally known as an artist, though he really appears as a true Initiate: Leonardo da Vinci, who lived a century before Bacon and who demonstrated that the progress of natural art is an important force in our scientific formation; moreover, we must recognize that da Vinci was a much greater scientist than Bacon. These two wisemen have truly forged modern thought.

Galileo had observed that the critical point for the ideation on the straight line did not depend on the movement of the bodies, but on the change of their movements; this discovery was expressed in a formula by Newton, who states that "Each body continues in state of rest or in uniform movement on a straight line, except when compelled by a force to change this state."

I like this definition very much because it always gives me an argument to reply to the disciples: Why do you allow yourself to be changed from this state?... If our natural state is a state of rest, it will not mean "in a dead point", although it may mean that we remain in a movement of vibration defined by the surroundings where we live; however, we continue vibrating in this tonality without ourselves being the agent of movement of all the other undulations that appear every instant to our senses. When such things as meditations, concentrations, rest in prayer, centralization of thought are spoken of, everyone replies: "It is, however, necessary to do something..." No, it is simply necessary to do nothing. The whole problem is this: we are agitated, because we want absolute proof of our "usefulness"; we have the impression that we must engage in a lasting, ostensible and noisy activity so that the world might remember us, so that our personality might receive its distinctive signs of degrees, titles,

diplomas, etc., which are extremely pleasing to our self-centered ego. This does not mean that we should make no efforts, for there is truth in us as in everything, but it cannot be retained by anything which tries to agitate itself in order to find such truth because this leads to an escape from the perfect harmony of calmness which offers the best possibility of finding the Path, the TAO. Among the 4 words of hermetic philosophy "To Know-To Will-To Dare-To Keep Silent" the last one is surely the most difficult, but also the wisest; it is the last step of discipleship which permits the attainment of true realization (we should not forget that it corresponds to the sign of Scorpion, the mysterious part of the Zodiac, the double sign corresponding both to the constellation of Scorpio and to the Eagle; it is the sign of transmutation, of reincarnation, the final process of esoteric alchemy).

As Meister Eckhart says: "Then everything was involved in deep silence, and the Mysterious Word was revealed me..."

And as I always repeat: the time is so long since we have truly kept silent that we are not able to see the true Light, the state of Samadhi, the only true experience, and thus, Yoga means a full identification which is not possible except in the state of perfect serenity. For this reason I sometimes say: "If I were not a Yoghi, I would be a taoist..."which would be the same, because I have found that Tao and Yug have the the same meaning, as has been very

well defined by Lao-Tsu (Tao-Te-Ching, chapter 47):

One may know the world without going out of doors.

One may see the Way of Heaven without looking through
the windows.

The further one goes, the less one knows.

Therefore the sage knows without going about,

Understands without seeing,

And accomplishes without any action.