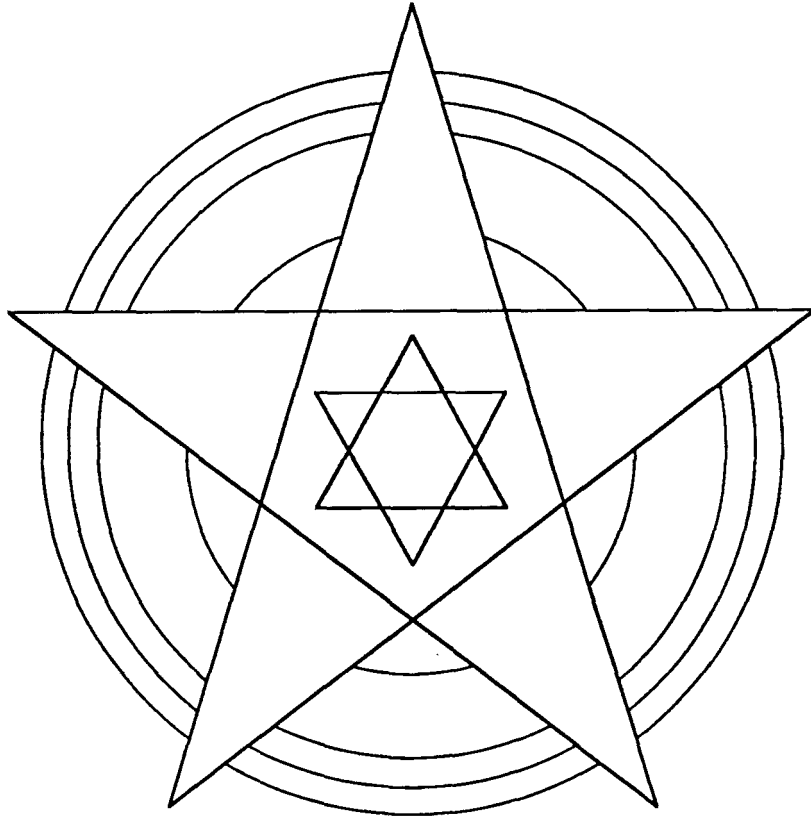


COSMIC PSYCHOLOGY

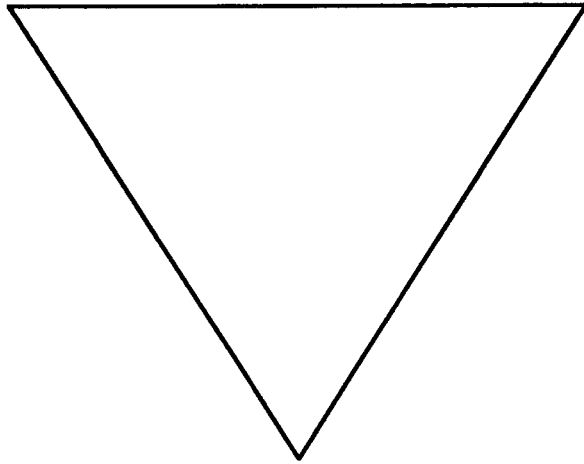
JOHN HERON



ENDYMION PRESS



COSMIC
PSYCHOLOGY



This book was written between January and August, 1988. It is a consequence of ritual work done in the same period on six islands: Lanzarote in the Atlantic; Tahiti, Moorea, Rarotonga, Upolu and Savai'i in the South Pacific. It evokes the ancient doctrine of *Mu ma I'o*, entirely re-visioned for the modern age.

Mu ma I'o means "Mu and I'o". *I'o* was "the original and most sacred supreme god of the ancient Polynesian race.. whose name was so sacred that none but the high priest fraternity dared mention his name ...Mu was undoubtedly the god-head mother, who, if the proper deduction be made from the general tenor and context of the sacred *karakia*, was the female element associated with the very sacred god." *Mu* was also "a place or sphere mentioned in the ancient traditions where harmony and tranquillity prevailed." In ordinary language, *mu* as a noun meant the state or condition of silence. I quote from a rare book: Stephen Savage's *A Dictionary of the Maori Language of Rarotonga*, published in 1980 by the Institute of Pacific Studies, University of the South Pacific, in association with the Ministry of Education, Government of the Cook Islands.

Free of copyright by John Heron 2006.

No rights reserved. Any reproduction, copy or transmission of this publication may be made without written permission.

Eighth edition. First seven editions published by Endymion Press, London, UK, between 1988 and 1990.

Published by Endymion Press, 11 Bald Hill Road, R.D.1 Kaukapakapa 0871, New Zealand.

As a matter of historical record, this edition retains, with a small number of revisions, the text of the seventh edition, which is the original source of material developed in later books: *Feeling and Personhood: Psychology in Another Key*, Sage, 1992; *Sacred Science: Person-centred Inquiry into the Spiritual and the Subtle*, PCCS Books, 1998.

Introduction to the first edition

The purpose of this work is to set out a system of psychology that I have co-created with a group of persons who live in the next world, the world after physical death. Nevertheless, I am entirely responsible for everything that is written in it. Let me explain this seeming contradiction.

When I am working, they will gather round on my right side, and affect the way my mind operates. It is rather like being at the receiving end of a chain of influence, which does not interrupt or suspend my own creativity, but kindles it. I shape the words, I monitor the coherence, I control and select, I judge what is fitting and what is not. And at the same time there is a massive influx of thought which sets my mind alight. I feel presences, I hear with the mind's ear particular words, phrases, whole sentences. The tenor or drift of a whole page or of several pages is presented as a pre-verbal thought form - I know what it means before I express it through the written word.

Yet I am the author of it all. There is not one sentence of automatic writing. I alone am responsible for what is said and how it is said. All the other-world influence is passed through the prism of my imaginative and rational command.

Why then, you may ask, bother to make any mention of such background influence? Why say the system of ideas is shared by these unseen beings? The answer lies in the concept of transfiguration - which is central to this approach. My mind is made over by a set of ideas that originate beyond it but without any loss of, and with a positive enhancement of, its own distinct outlook and identity. So I must both claim full responsibility for the product, and make an attribution to unseen others for the central thrust of its contents. It would be dishonest not to give this credit, although I cannot say precisely to whom or to how many I am giving it.

There is also a huge amount of influence from writers in this world. The knowledgeable reader will spot the sources without too much difficulty. They have become so much woven into my own way of thinking, that I have not wished to labour the text with explicit references. This would be like pausing to precipitate out of a solution what is already merged within it.

This cultural effect includes writers who have in my opinion got it wrong in very interesting ways, as well as those who I believe have got it right. I give here a list of all those that come most obviously to mind. There are no doubt very many others.

Aristotle, R. Assagioli, Archie Baum, Martin Buber, Ernst Cassirer, Nevill Drury, Douglas Fawcett, Gustav Fechner, J.N.Findlay, Lama Govinda, Stanislav Grof, Charles Hartshorne, Edmund Husserl, Lawrence Hyde, Harvey Jackins, C.G.Jung, Immanuel Kant, Suzanne K. Langer, John Macmurray, M.Merleau-Ponty, Baba Muktananda, Plato, Plotinus, Michael Polanyi, H.H.Price, Peter Reason, Israel Regardie, Max Scheler, Rupert Sheldrake, Herbert Spiegelberg, Starhawk, Tarthang Tulku, Jean Wahl, Ken Wilber.

If I were to cite one work of seminal importance it would be Lama Anagarika Govinda's classic *Foundations of Tibetan Mysticism*. This is a masterly account of an august Buddhist tradition. This tradition is both profound and dissociated: the preserve of male aristocrats of the spirit in monasteries. It is dissociated because it has within it a deep and pervasive error: that the person is not a distinct being, but an impermanent aggregate of *skandhas*, that is, of different groups of mental formations, which merely create the illusion of personal identity. There is no point in coming out of the monastery, because there is no real person there to emerge. The key to living is to dissociate from the idea that there is an actual identity at all.

The more exoteric culture of the west has favoured another kind of error, succinctly stated by Aristotle in his *Nicomachean Ethics*. This is the view that it is the intellect which supremely differentiates man from animals; and that to cultivate the excellence of the theoretical intellect is the highest goal of life. This belief permeates our educational system; and is the preserve of (still mostly) male aristocrats of the mind in universities. This view erroneously makes thinking the consummation of action, rather than action the consummation of thinking.

The present work seeks to affirm the inalienable distinctness of personal identity - and thus rejects the Tibetan stance - while affirming the possibility of great transformations of consciousness. The key that links the two is the concept of transfiguration. It is also concerned to declare the interdependence of consciousness with seen and unseen realms of being, and the deep relevance of the occult; and in these respects it is attuned to the Tibetan style.

It is committed to assert the supremacy of deeds as the consummation of personhood - and so rejects the ancient Greek ideal. But it is also undertakes to explore cultural and political forms of personal action, and in this regard echoes the classical approach.

The validity of a set of ideas has nothing to do with where they come from, whether it be this world, the next world, or anywhere else. For any individual reader, validity, in my view, is something to do with a combination of the following: personal experience, a finely tuned discriminating awareness, careful reflection, relevant knowledge within the culture, aspiration and faith.

When I read a book of this sort written by someone else, I want to know how much the general, theoretical account of altered states, actually reflects the personal attainment of the writer. Is the author penning it all proleptically and prospectively, in imaginative anticipation of future experience, aided by reports of what other people have undergone? Or is it put down retrospectively, the words forged in the smithy of real encounter?

There are some purely speculative passages, which I believe the reader will readily identify. Otherwise, I do not write of anything I have not practised, or of states I have not entered. But when it comes to the degree of practising and entering, that is another matter; and here I do not profess any very unusual attainment - only that of an experiential inquirer on the way.

There is an occult purpose in writing this book. It is to inject a certain kind of thought-form into the mind-stuff of the human race. The writing, the printing and the publishing do this; even if no-one reads a word. But it is also very agreeable if someone does study it and find it of use and relevance.

I am greatly indebted to Mary Corr, for her remarkable presence in establishing the occult connection through ritual, especially at Aganoa in Upolu, and at Cape Mulinu'u in Savai'i, Western Samoa.

John Heron
Altenberge
August 1988

Contents

<i>Chapter 1</i> Terminology, overview with Yantras	11
Terminology	11
Overview	11
Yantras	12
<i>Chapter 2</i> The cosmic self, the transpersonal self and the intrapersonal self	33
The cosmic self	33
The transpersonal self	34
The intrapersonal self	35
The poles of religious experience	35
The six realms	37
<i>Chapter 3</i> The heteronomous self and participation in the world	39
The heteronomous self	39
Intuiting	39
Feeling	41
Participation	42
<i>Chapter 4</i> The higher intuitive self and the atavistic psyche	45
The higher intuitive self	45
The atavistic psyche	46
Mythic images, powers and presences	47
Skandhas	48
Further depths of the atavistic psyche	51
<i>Chapter 5</i> The autonomous self and the person	53
The autonomous self, thinking and willing	53
The person	53
The psychological modes	54
The classical ideal	57
Sorts of action	59
Forms of knowledge	60
Personhood as an achievement	62
The Buddhist error	63
<i>Chapter 6</i> States of personhood and the great reversal	65
The deranged person	65
The compulsive person	65
The conventional person	65
Deranged, compulsive and conventional behaviours	66

The creative person	66
The self-creating person	67
The self-transfiguring person and the seven-fold key	68
The great reversal	69
Stages of unfoldment	75
<i>Chapter 7</i> Illusion, responsibility and levels of choice	77
Deranged illusion	77
Compulsive illusion	78
Conventional illusion	79
Creative illusion	80
Self-creating illusion	82
Self-transfiguring illusion	83
Levels of choice	85
<i>Chapter 8</i> Darkness, declension, their origin in the human condition	88
Simple darkness	88
Compound darkness	88
Tensions inherent in the human condition	90
The enabling effect	92
The disabling effect	93
The occult factor	94
The developmental dilemma	97
Occult and material technologies	98
<i>Chapter 9</i> Personal action and cultural forms	100
Encountering	100
Symbolizing: in eight ways	101
Expressing: cultural forms	105
Culture and survival	107
Re-visioning the world	108
The great reversal as perceptual re-visioning	109
<i>Chapter 10</i> Autonomy, cooperation and hierarchy	112
Cooperation	112
Political autonomy	113
Political cooperative	114
Political hierarchy	115

Two-worlds politics	116
Hierarchy and the person	117
<i>Chapter 11</i> Manifesto on the Religious Life and a Self-generating Culture	119
We need a basis for corporate worship	119
We need a name for God	120
We need a religious affirmation of the person	120
We need an appropriate form of social life	121
<i>Chapter 12</i> Consciousness, shape, bodies and ka development	124
The physical body as a form of awareness	124
The ka matrix and the cosmic body	125
The ka body	126
The body of light	127
The physical body as a yantra	127
Ka development	127
<i>Chapter 13</i> The occult connection and ritual	141
Procedures	141
Principles	141
Purposes	145
Reaction	148
Powers, presences, pranamanaka, elementals and serpent power	150
The origins of ritual rubric	153
Does ritual work?	153
<i>Appendix 1</i> The appalling revelation	154
<i>Appendix 2</i> The fallacy of reincarnation	158
<i>Appendix 3</i> The great reversal	162
Index and references	163

1. Terminology, overview with Yantras

Terminology

This is how I use five basic terms:

SOUL: the human mind in its unexpressed totality, in its heights and depths - its potential form immersed in the diverse reaches of creation.

SELF: an aspect of the soul, a centre of possible consciousness, regardless of whether a person has opened it up or not.

PSYCHE: one particular self, or aspect of the soul - the atavistic psyche - buried in the realm of archaic creation.

PERSON: the soul in manifestation as an alert, developing being. The person is the awakened autonomous self, integrated with the heteronomous self, actively reaching out to relate to other persons, to unfold other selves within the soul, and to participate in the realms of being to which they can be opened.

BODY: the locus of individualization and expression for the soul and its selves. I use the term in an extended sense, to mean a sheath of actual or possible consciousness. It therefore refers not only to the physical body, but to the ka matrix, the ka body, the body of light and the archetypal body. The subtler the sheath, the more it is also a locus for the universalization of the awakened soul. For an account of ka, see points 1–8, pages 127-128.

Overview

In chapters 2 to 11, I write of the soul, the potential form of the human mind in its totality, and of its nature when manifest as a person. I give a sketch of the first four terms above. The diagram that provides the backdrop for these chapters is called *Om Yantra: The Reach of the Soul*. I will refer to other diagrams as I go along.

Om Yantra shows seven selves or aspects of the soul. The most inclusive is the *cosmic self*, with its twin poles of the *transpersonal self* and the *infrapersonal self*; within this is the *heterono-*

mous self, with its two poles of the *higher intuitive self* and the *atavistic psyche*; and within this is the *autonomous self* - which, when awakened and active, and integrated with the heteronomous self, I equate with the *person*.

Chapter 12 is about the different bodies or sheaths, and also gives an introduction to ka development, which works with the physical body as a dynamic yantra. Chapter 13 surveys the procedures and purposes of ritual work.

There are three appendices: the first evaluates *Oahspe*; the second is critical of reincarnation; and the third describes two basic forms of the great reversal meditation.

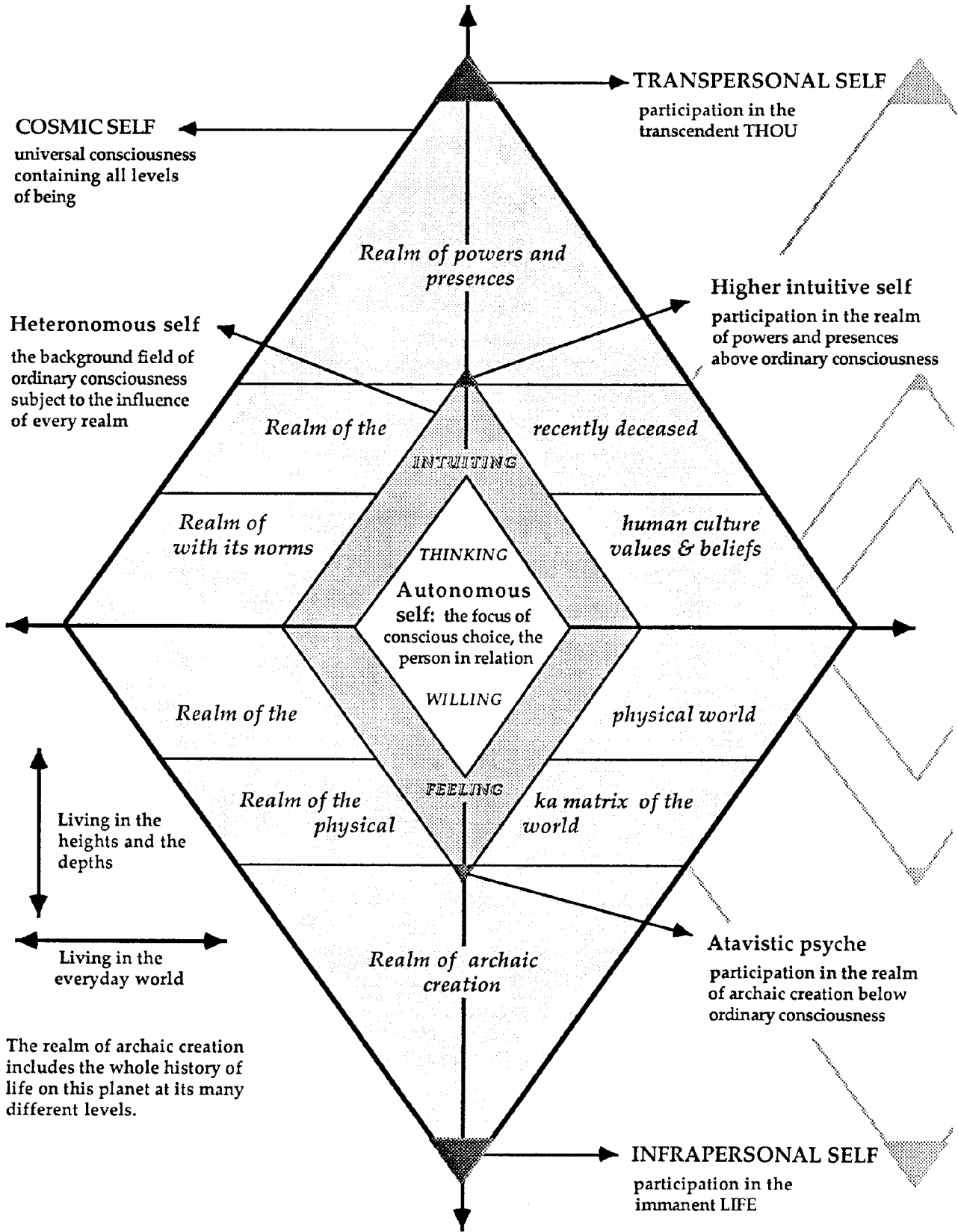
Yantras

The rest of this chapter consists of all the yantras referred to in the text. They give a bird's eye view of some of the main ideas presented in the book. If you browse through the yantras, you will start to get a feel for what is to follow. In words, the yantras have much less to say than the chapters; but in visual form, rather more to impart.

In oriental tradition, a yantra is a mystical diagram that gives one visual access to enhanced states of consciousness. My yantras are less ambitious: they seek to give visual and graphic coherence to a comprehensive account of the soul, in a way that will engage the mind with a conceptual form beyond words. The yantras do contain many words, to explain to the viewer what the various parts of each diagram represent. But when that is all understood, the graphic forms themselves have something to say, by virtue of their shapes, outside the domain of language.

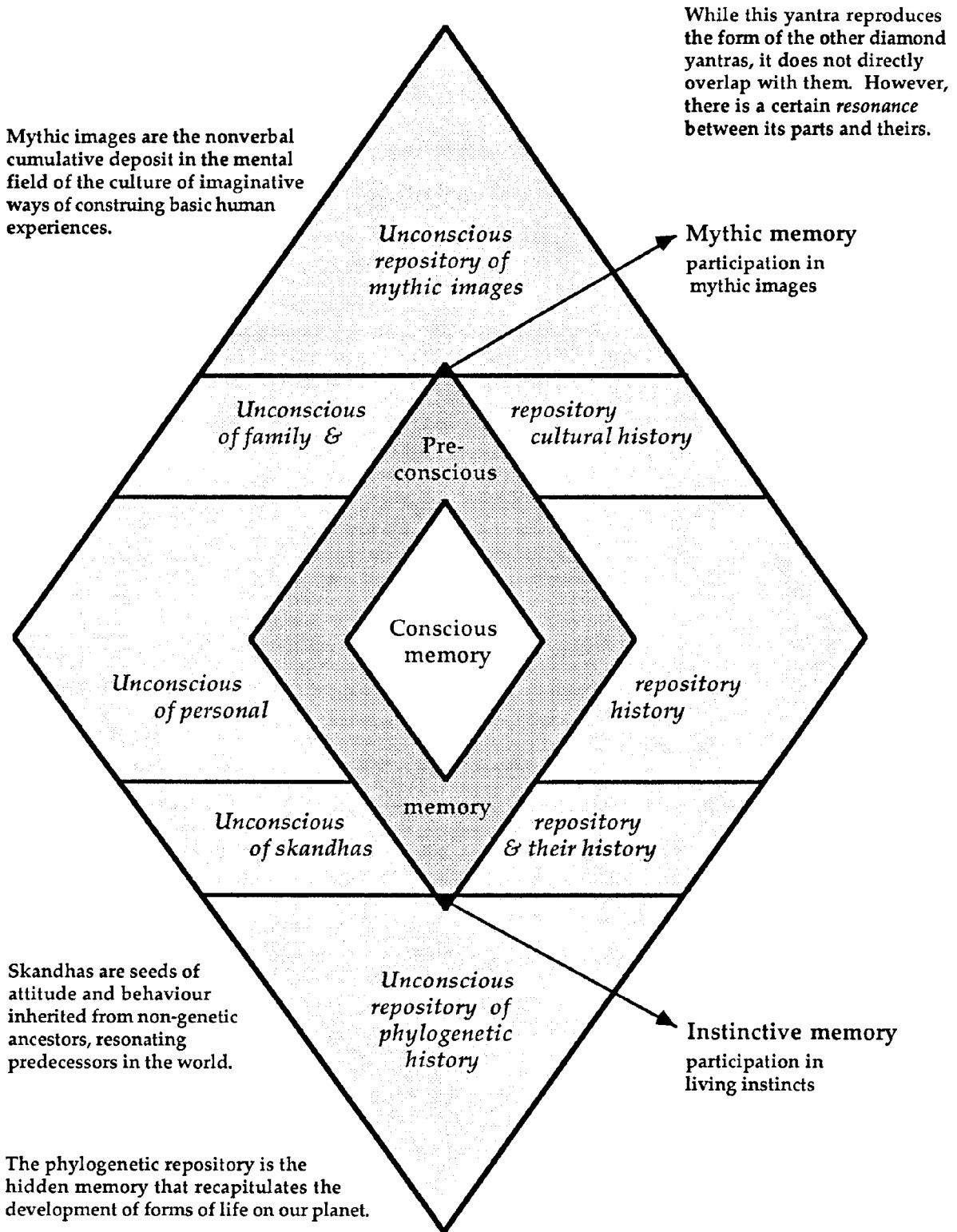
They mustn't be taken too seriously. The map is not the territory. Two dimensions cannot represent many more without drastic simplification and misrepresentation. Their declaration is modest. Nevertheless, they are there to break through the spell of words into another dimension of awareness.

OM YANTRA



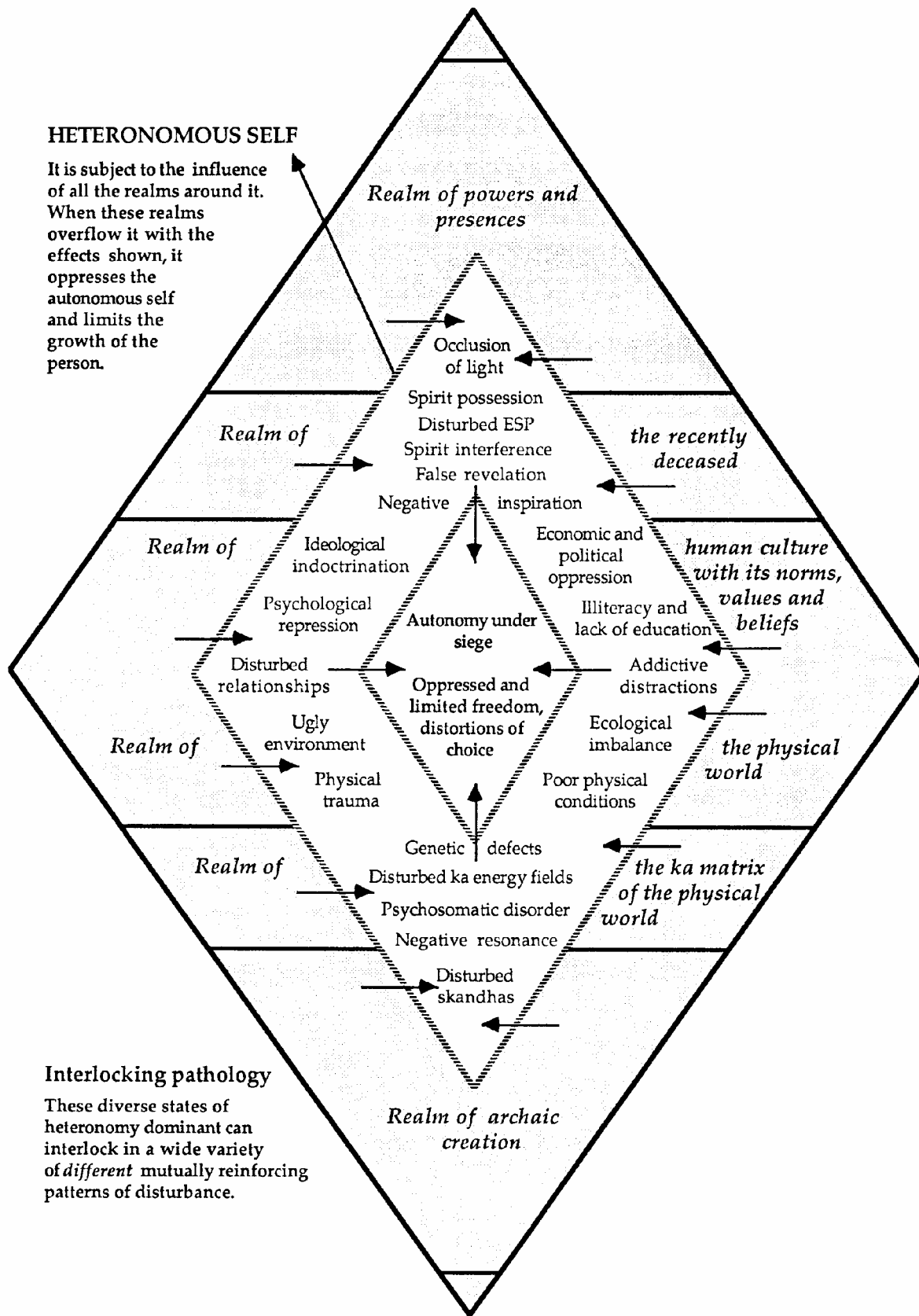
THE REACH OF THE SOUL

YANTRA MEMORIA



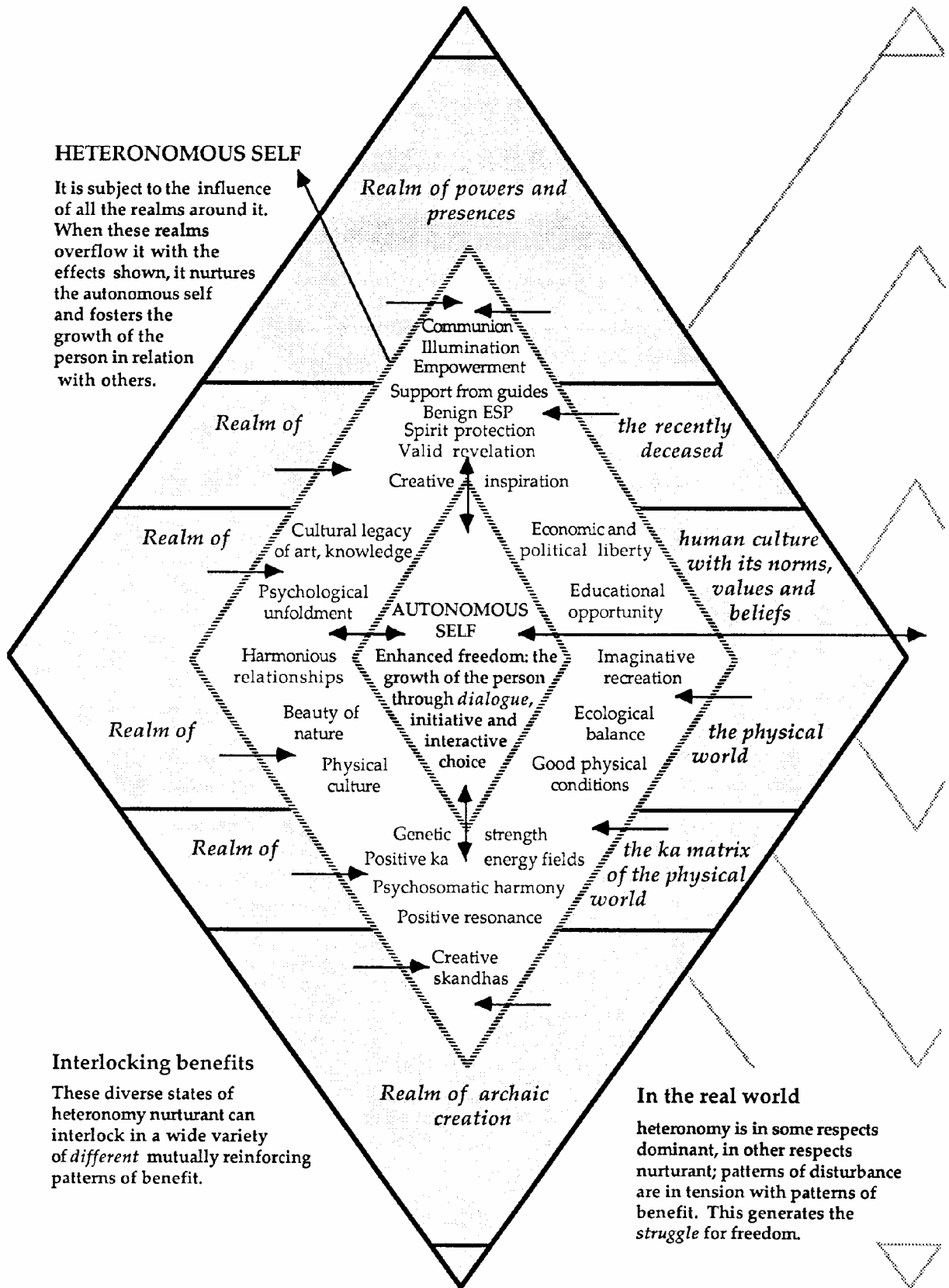
THE ATAVISTIC PSYCHE buried in the realm of archaic creation

YANTRA HUMUS 1



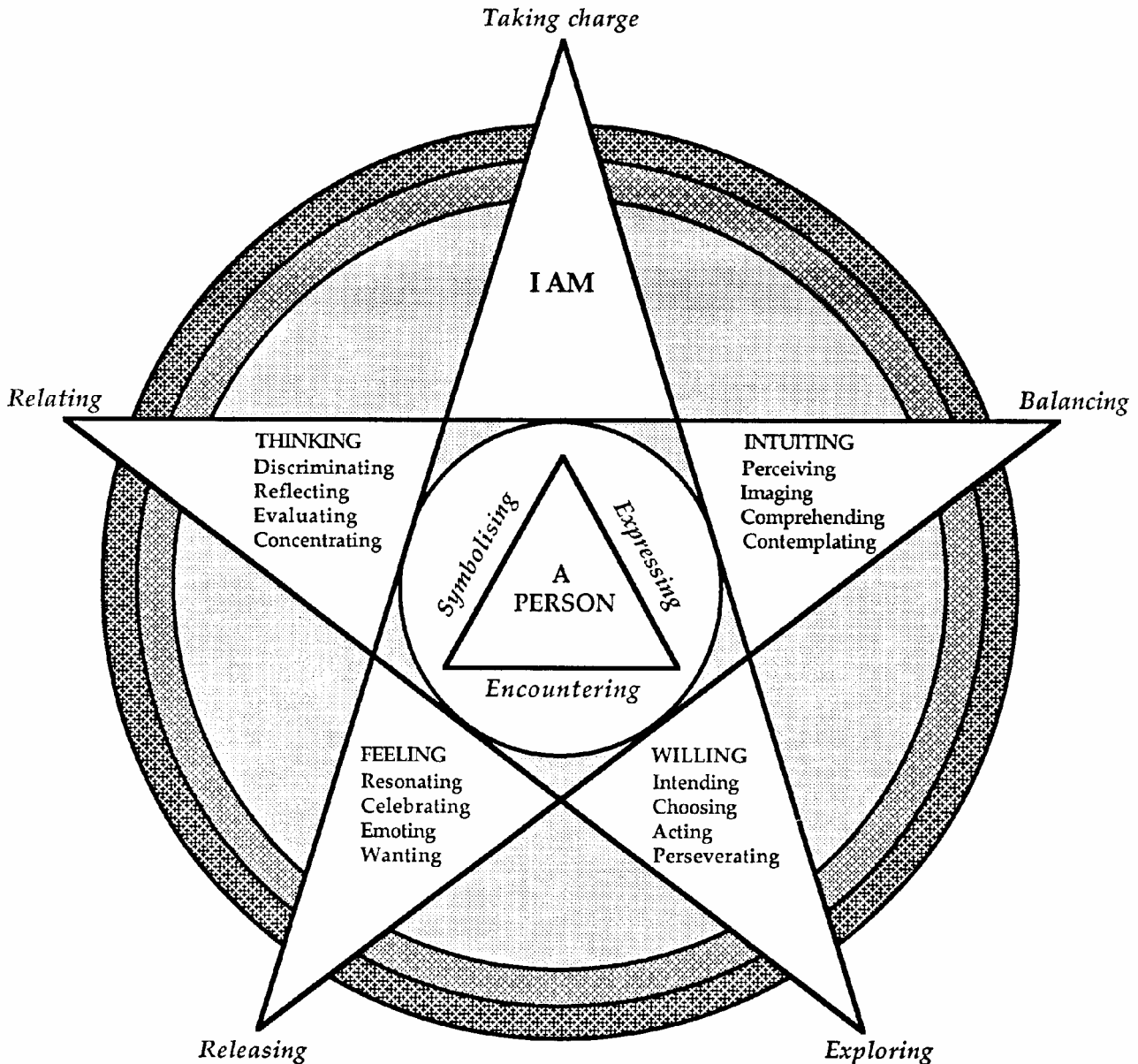
HETERONOMY DOMINANT

YANTRA HUMUS 2



HETERONOMY NURTURANT

PERSON YANTRA 1



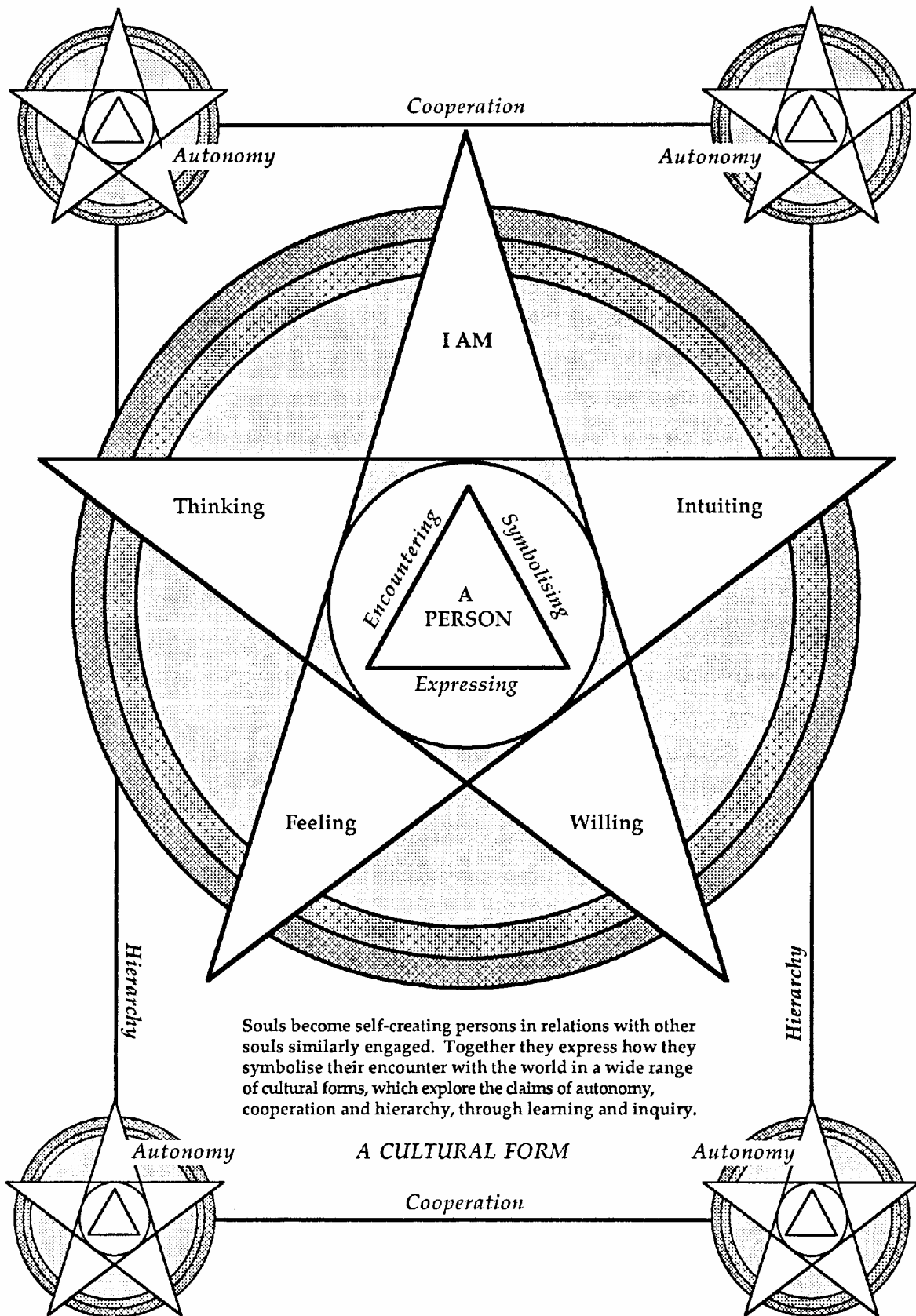
I AM signifies consciousness, taking charge of the four psychological modes of feeling, intuiting, thinking and willing, releasing them from the constraints of past distress and rigid conventions, balancing projective and receptive actions, relating with others similarly engaged, and exploring new forms of social interaction and association. The pentagram is inscribed from the apex to the lower left, then to the upper right, and so on round. Imaging includes memory and imagination.

A PERSON signifies a distinct soul awakened and active through the conscious intent of the pentagram, expressing the ways they symbolise their encounter with other persons and with the different realms of being. The triad of encountering, symbolising and expressing is the basic form of personal action.

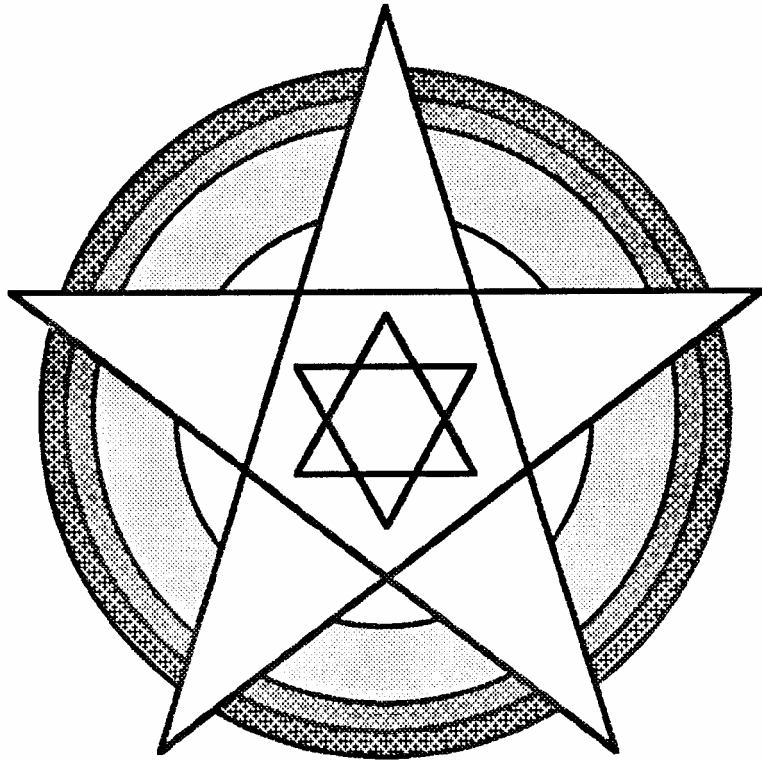
The four circles relate to the different vehicles, sheaths or bodies of the conscious soul. The outer circle is the physical body. The subtle matrix of the physical body is the next circle in. The third circle is the ka body, especially as the vehicle of mental, emotional and psychic life - which is why it takes up the major space behind the pentagram. The central circle is the body of light, the latent and undeveloped vehicle for manifesting the powers of the cosmic self.

THE SELF-CREATING PERSON 1

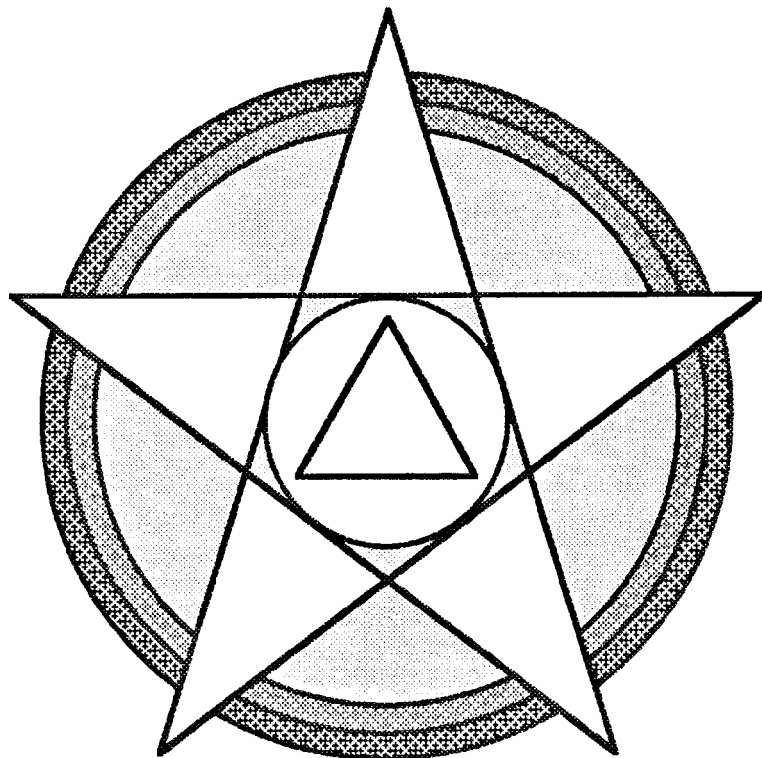
PERSON YANTRA 2



SELF-CREATING PERSON 2

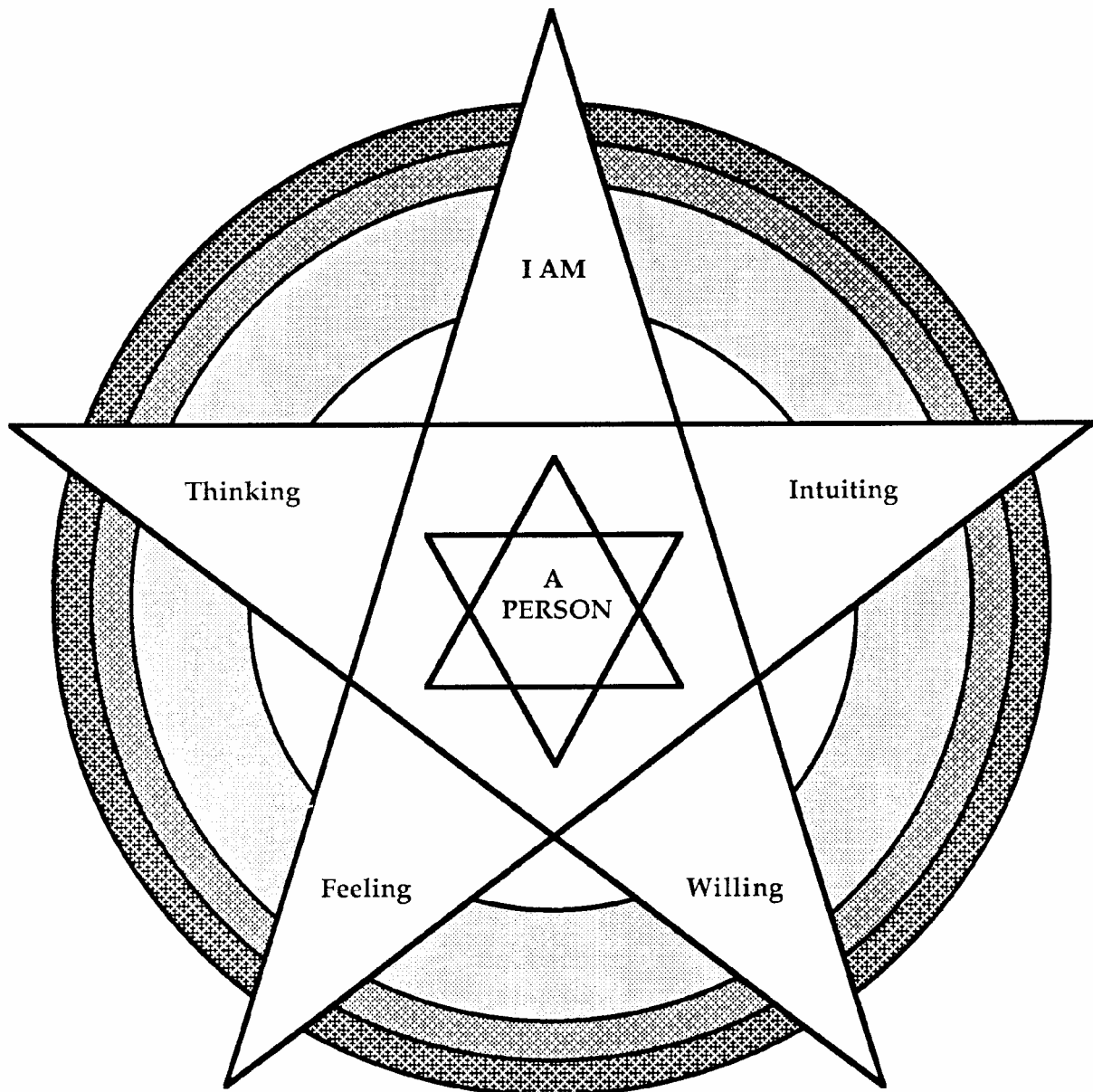


THE SELF-TRANSFIGURING PERSON



THE SELF-CREATING PERSON

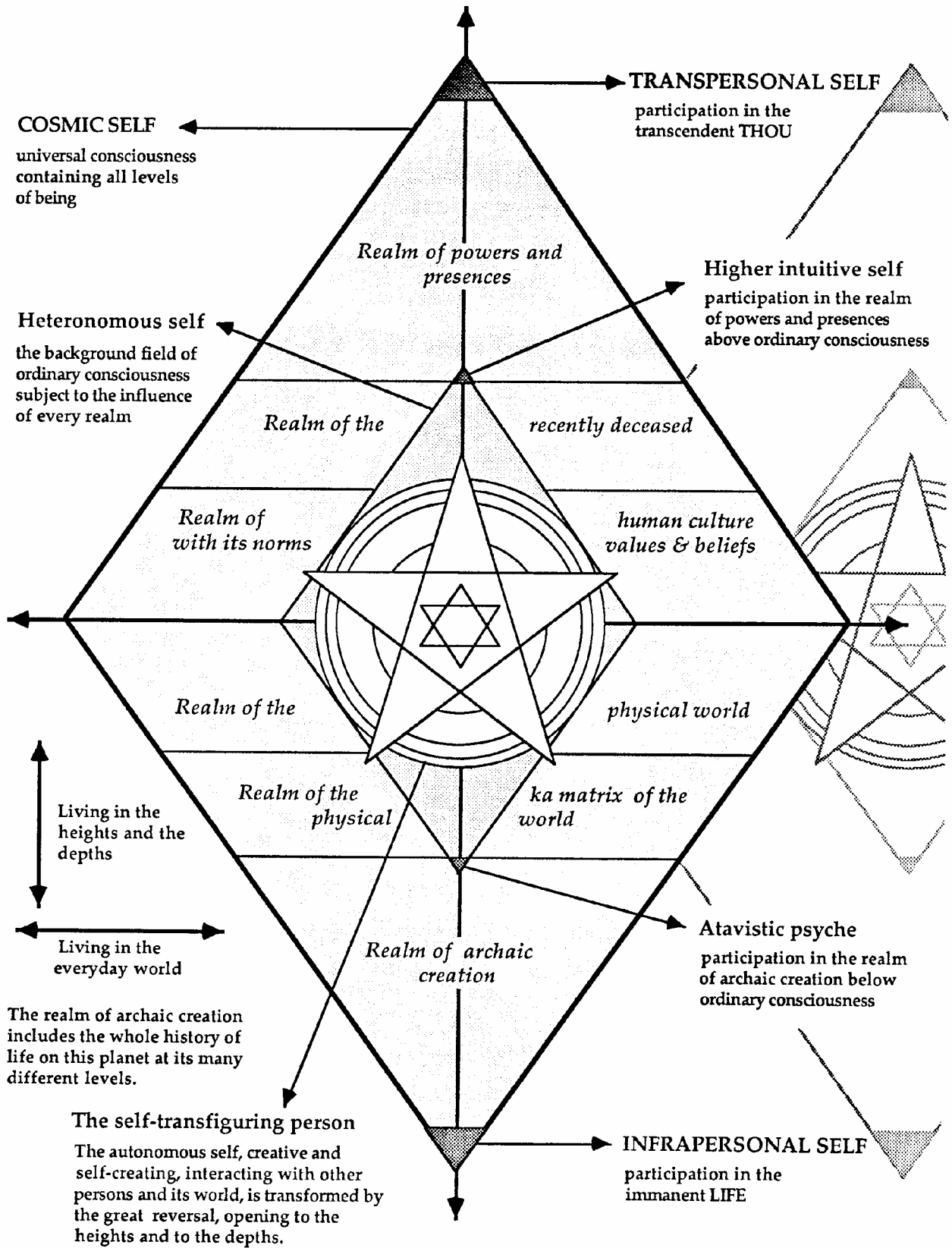
PERSON YANTRA 3



In this yantra, in contrast with the yantra on the self-creating person, autonomous consciousness has undertaken the great reversal. As before, it encounters the world, other people, and itself: this is the triangle standing on its base. But it now also turns about to encounter its own origin and source: this is the triangle standing on its apex. As the higher intuitive self, it opens to universal consciousness and the realm of powers and presences. Through the atavistic psyche, it plumbs the depths of immanent life. The hexagram indicates that the self-creating person has now become self-transfiguring. The cosmic self is coming into manifestation through the person, and the body of light - the central circle - starts to expand.

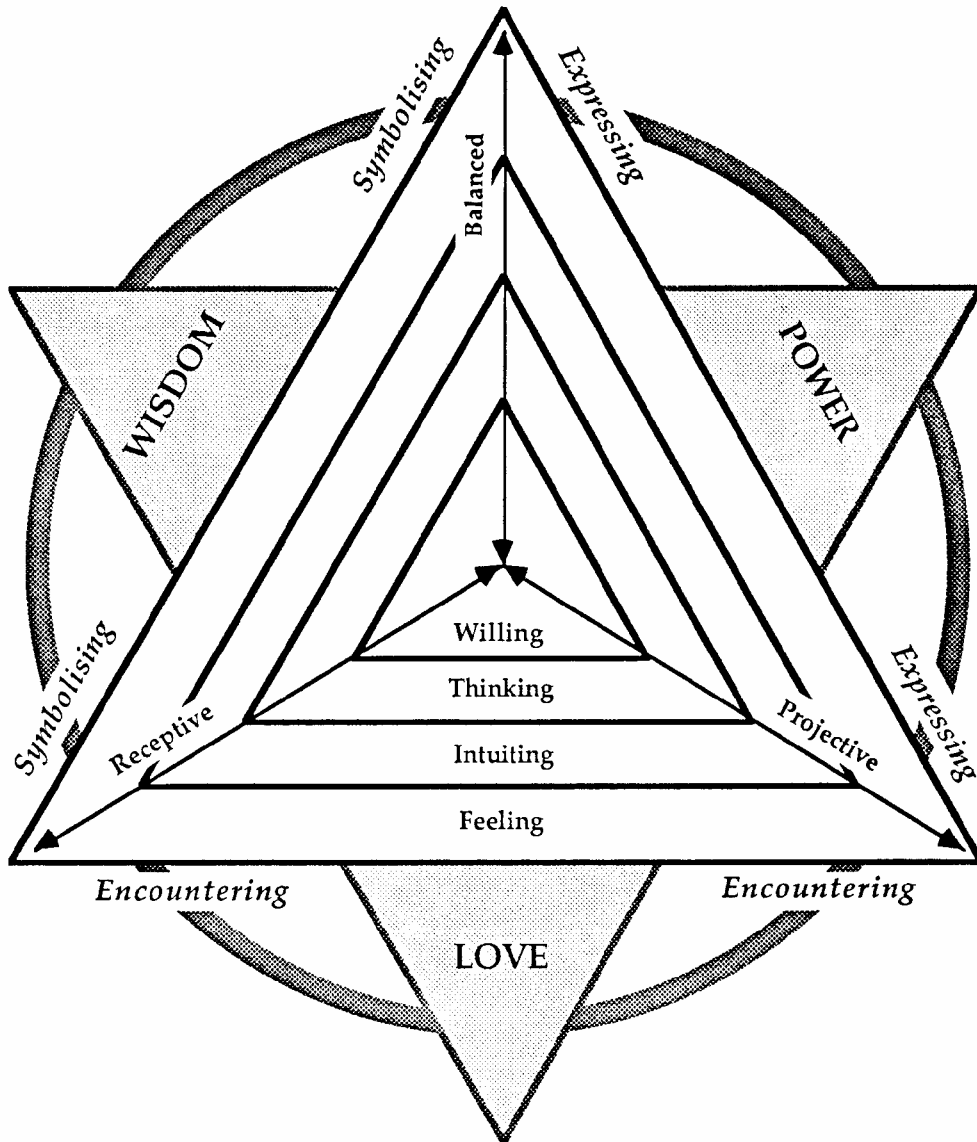
THE SELF-TRANSFIGURING PERSON 1

PERSON YANTRA 4



THE SELF-TRANSFIGURING PERSON 2

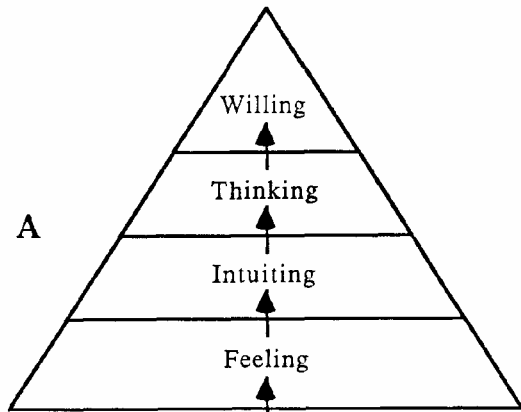
ACT YANTRA



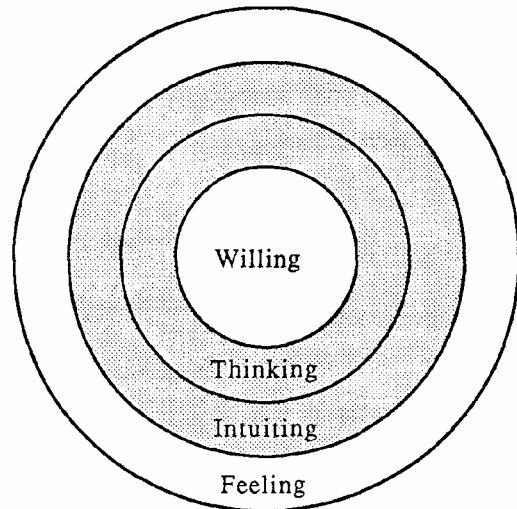
This yantra integrates the psychological *modes* of feeling, intuiting, thinking, willing, with the receptive, balanced and projective *sorts* of action, and with the basic *form* of personal action - encountering, symbolising and expressing. Each mode occupies the whole of one of the concentric triangles. Now imagine you are looking down on a three sided pyramid, whose apex is the point of action. Then this front side of the pyramid represents encountering, the side on the left symbolising, and the side on the right expressing. At the intersections of the three sides, where the arrowed lines are, there is a different sort of action - receptive, projective, or balanced. The arrows pointing to the centre represent the life of action in the world; the arrows pointing the other way symbolise the great reversal. The inverted triangle at the rear signifies the cosmic self, and the circle the archetypal (or microcosmic) body.

INTEGRATED ACTION

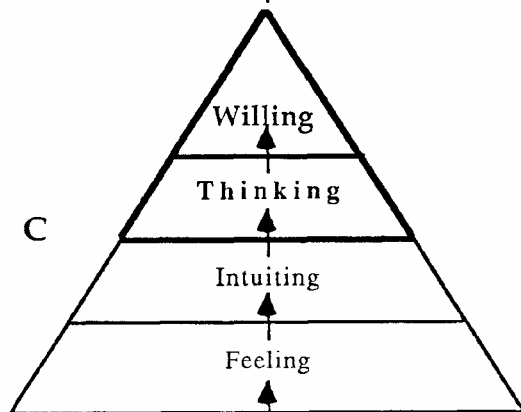
REVERSAL YANTRA 1



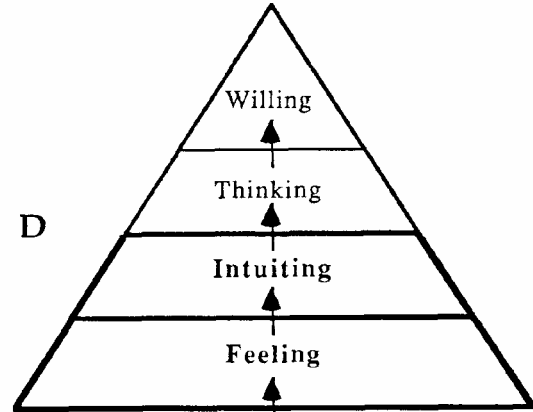
B



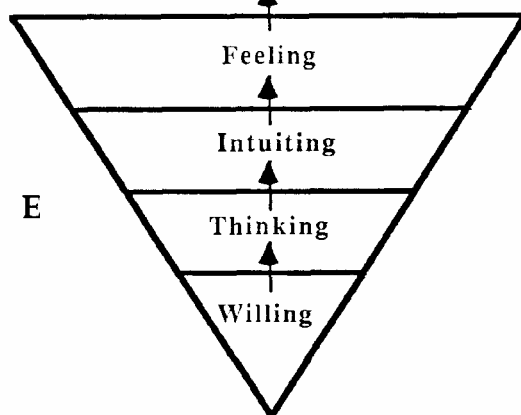
C



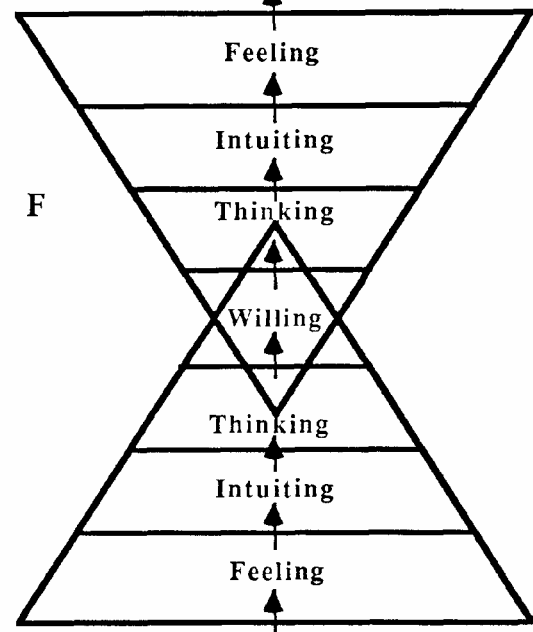
D



E



F

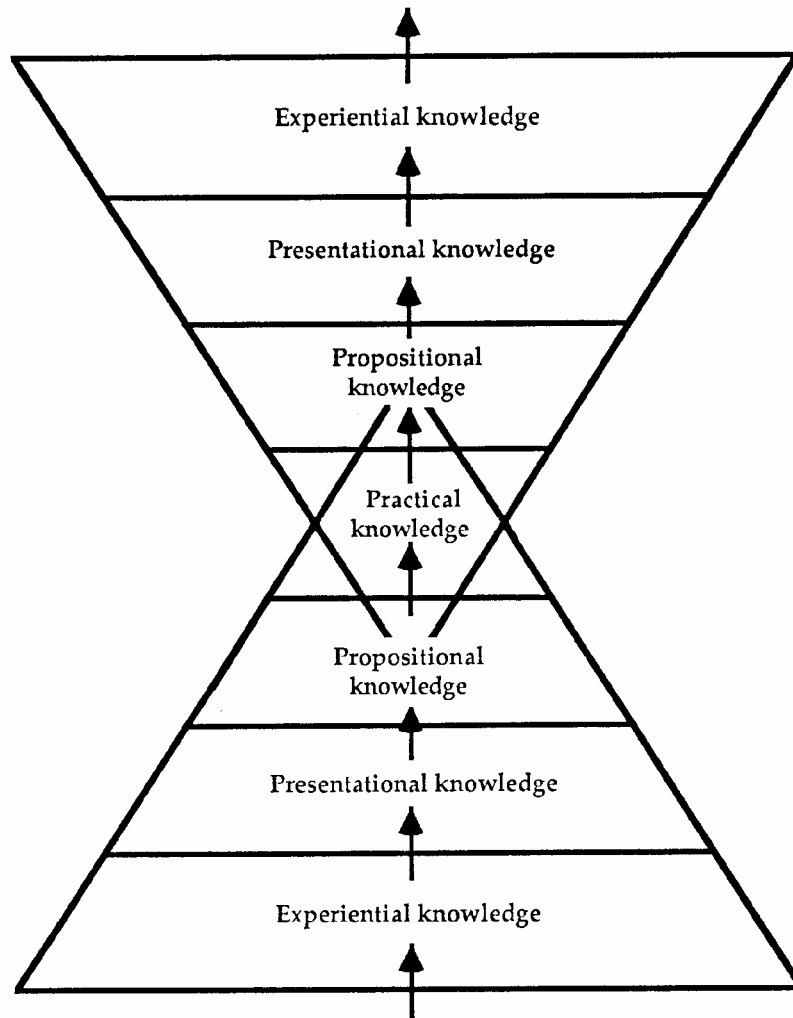


- A: the psychological modes consummated in action
 B: cognition mediates between feeling and willing
 C: the projective sort of action
 D: the receptive sort of action
 E: the great reversal
 F: the great reversal integrated with the life of action

In the great reversal, ordinary consciousness turns about to attend to its origins in universal consciousness. The will guides thinking to reflect on the limits of the everyday mind, at those very limits. There, through faith and aspiration, intuiting and feeling open out to participate in the great reaches of cosmic Mind.

THE PSYCHOLOGICAL MODES AND THE GREAT REVERSAL

REVERSAL YANTRA 2

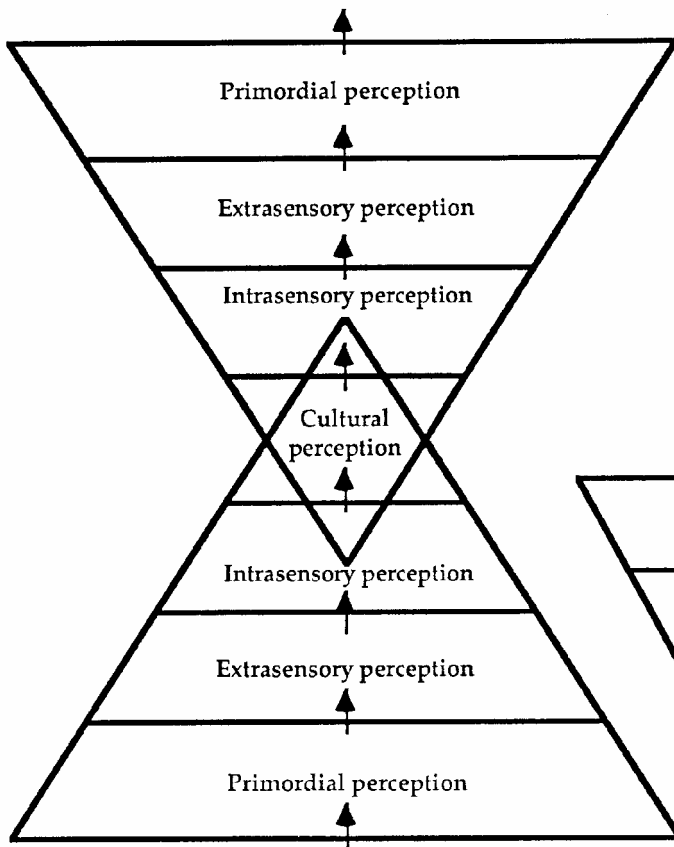


Practical knowledge is knowing how to do something, and is exhibited in the performance of a skill. Propositional knowledge is knowing that something is the case, and is expressed in verbal and numerical statements. Presentational knowledge is knowing a whole in terms of form and process, and is signified in the non-linguistic symbolism of line, shape, colour, proportion, sound, rhythm, movement. Experiential knowledge is knowing a person or place by direct acquaintance, and is manifest through the process of meeting and face-to-face encounter. The first two are more to do, respectively, with willing and thinking, as I have defined them; the last two with intuiting and feeling.

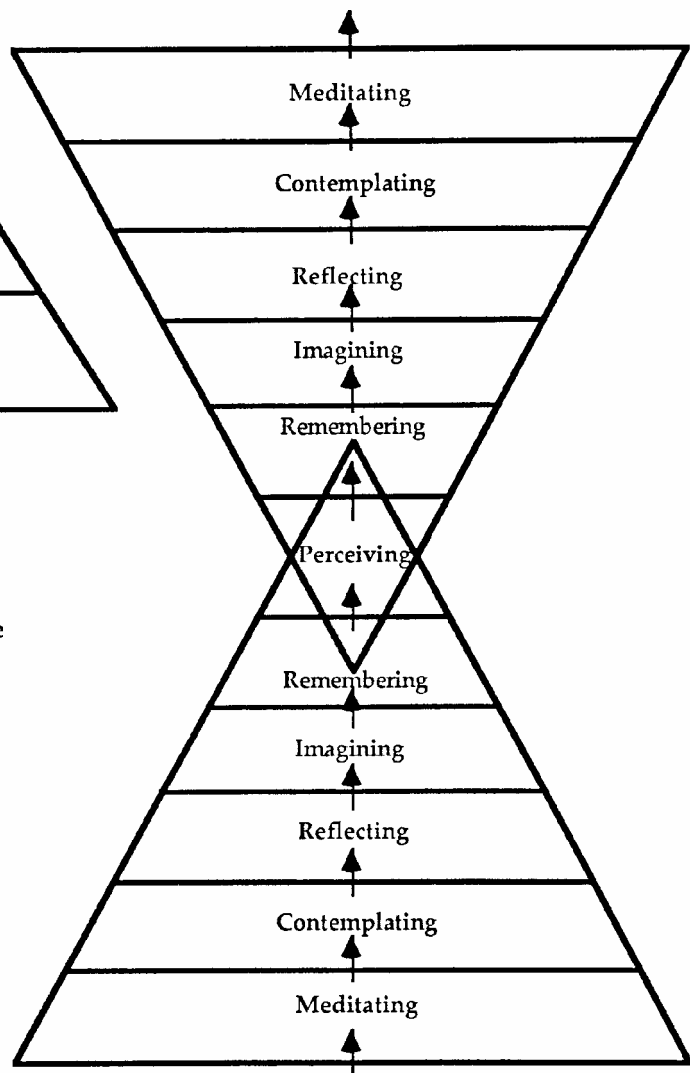
The lower triangle is the life of everyday deeds where practical skill is supported by spoken knowledge, which in turns draws on an intuitive grasp of patterns in the encountered world. And the upper triangle is the great reversal, in which a new kind of skill is exercised in framing propositions, through inward action, to point beyond themselves - and so free the mind to attend - to the original, arcane conceptual system of perceived patterns. Then presentational knowing opens to the source of that system, and the person has experiential knowledge of the powers and presences of cosmic consciousness.

THE GREAT REVERSAL IN KNOWLEDGE

REVERSAL YANTRA 3



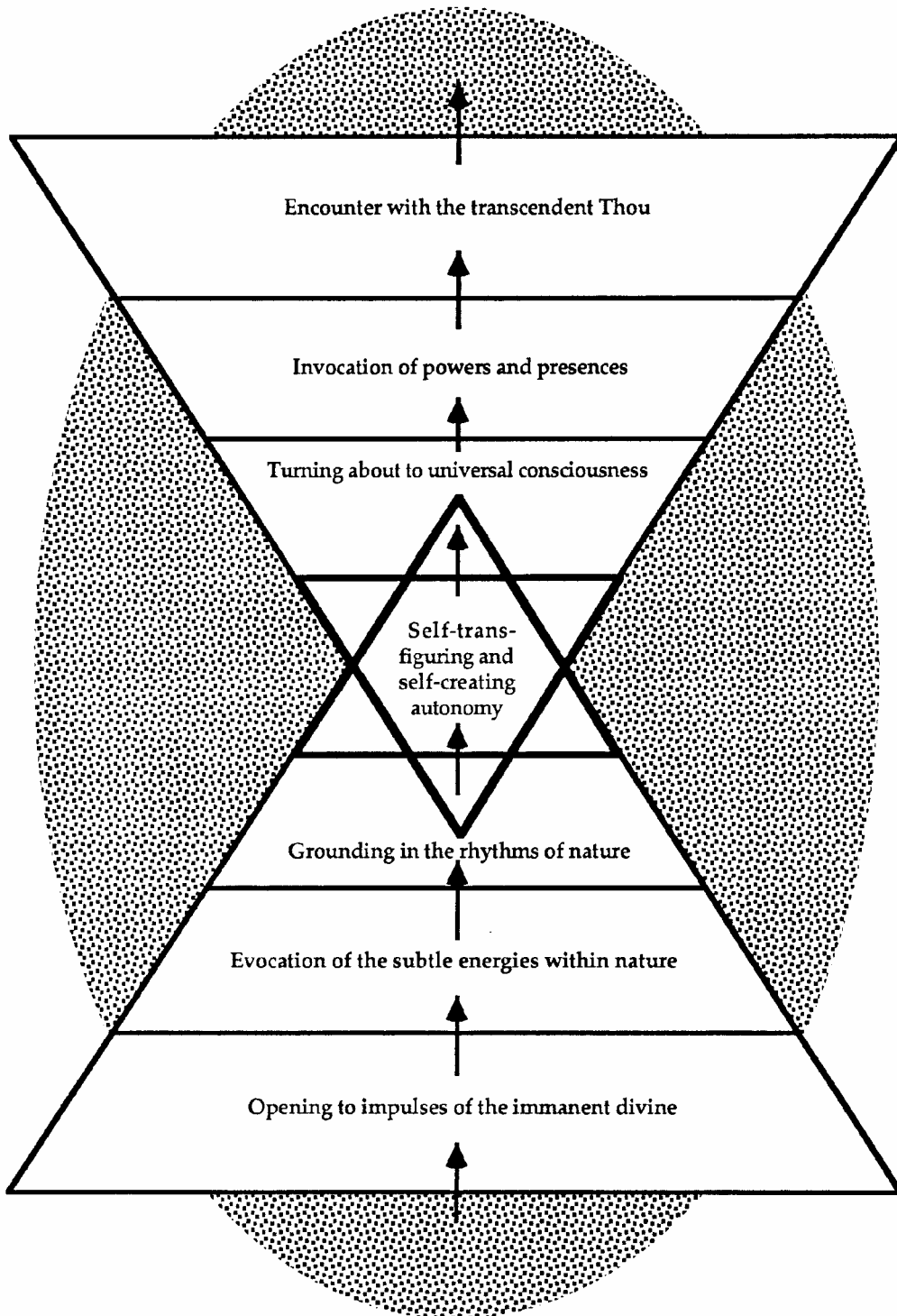
Here are two accounts of the great reversal within perception. In each case the lower triangle represents the ordinary state of consciousness. Cultural perception rests on, and obscures, intrasensory perception; and so on and down to the base. Perceiving presupposes recognition and imaginative grasp, given shape by an underlying set of beliefs (reflecting), behind which are some innate ideas (contemplating), and consciousness-as-such. Perceiving depends on and obscures this underlying hierarchy of support.



In the great reversal - the upper triangle - the will turns about within cultural perception, divests it of restrictive beliefs to notice intrasensory perception, thence opens out to extrasensory perception, and begins to participate in primordial perception. It turns about within perceiving to grasp its limiting ground in memory, imagination and belief-system, and loosens these up to contemplate, in and through perceiving, archetypal ideas and consciousness-as-such. Two different ways of talking about, and engaging in, the transformation of ordinary perception. In practice, each will be involved in the other. See text for more details on the terms used.

THE GREAT REVERSAL IN PERCEPTION

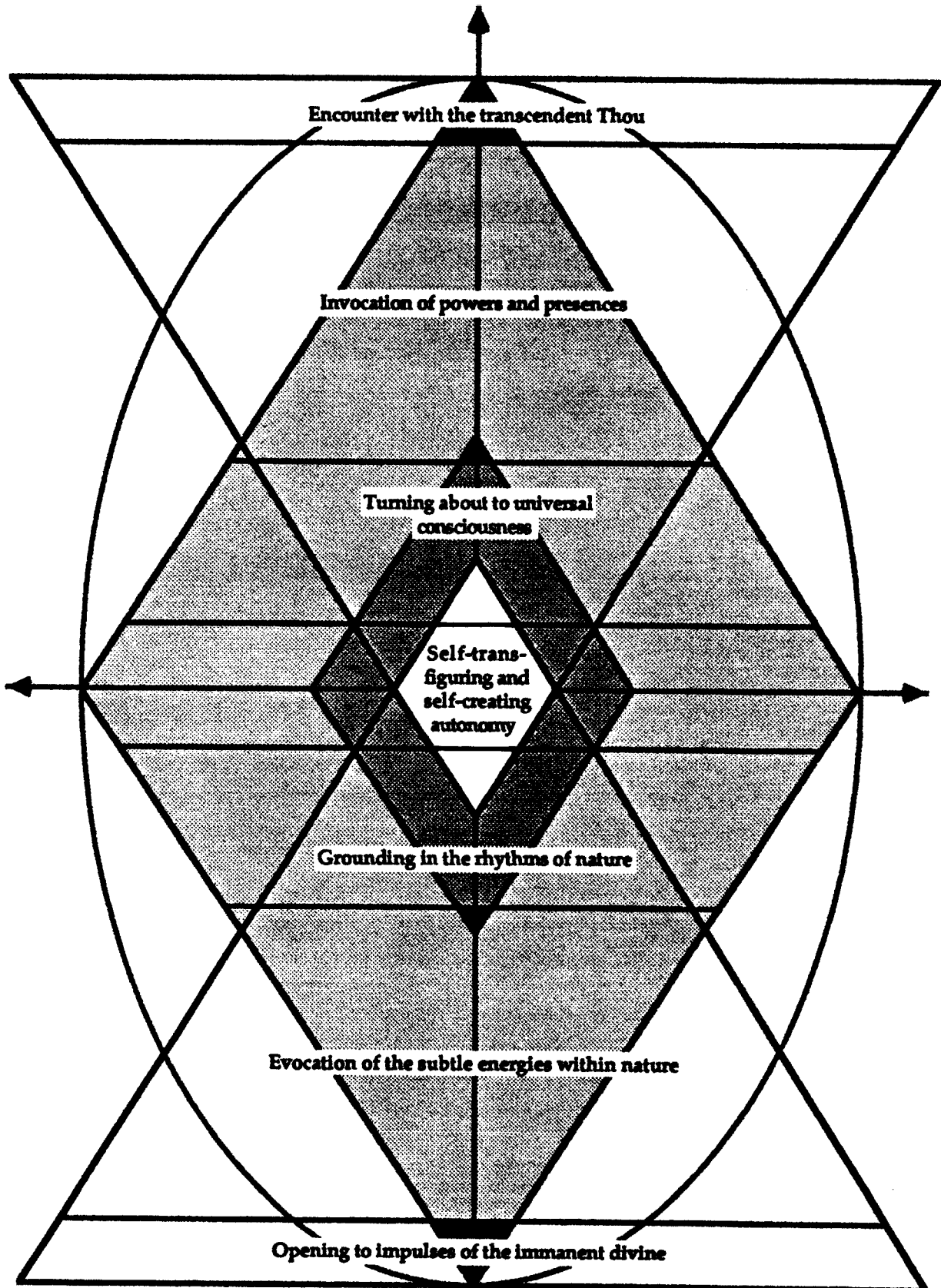
KEY YANTRA 1



The seven-fold key is set here in the context of the microcosmos of the archetypal body

THE SEVEN-FOLD KEY 1

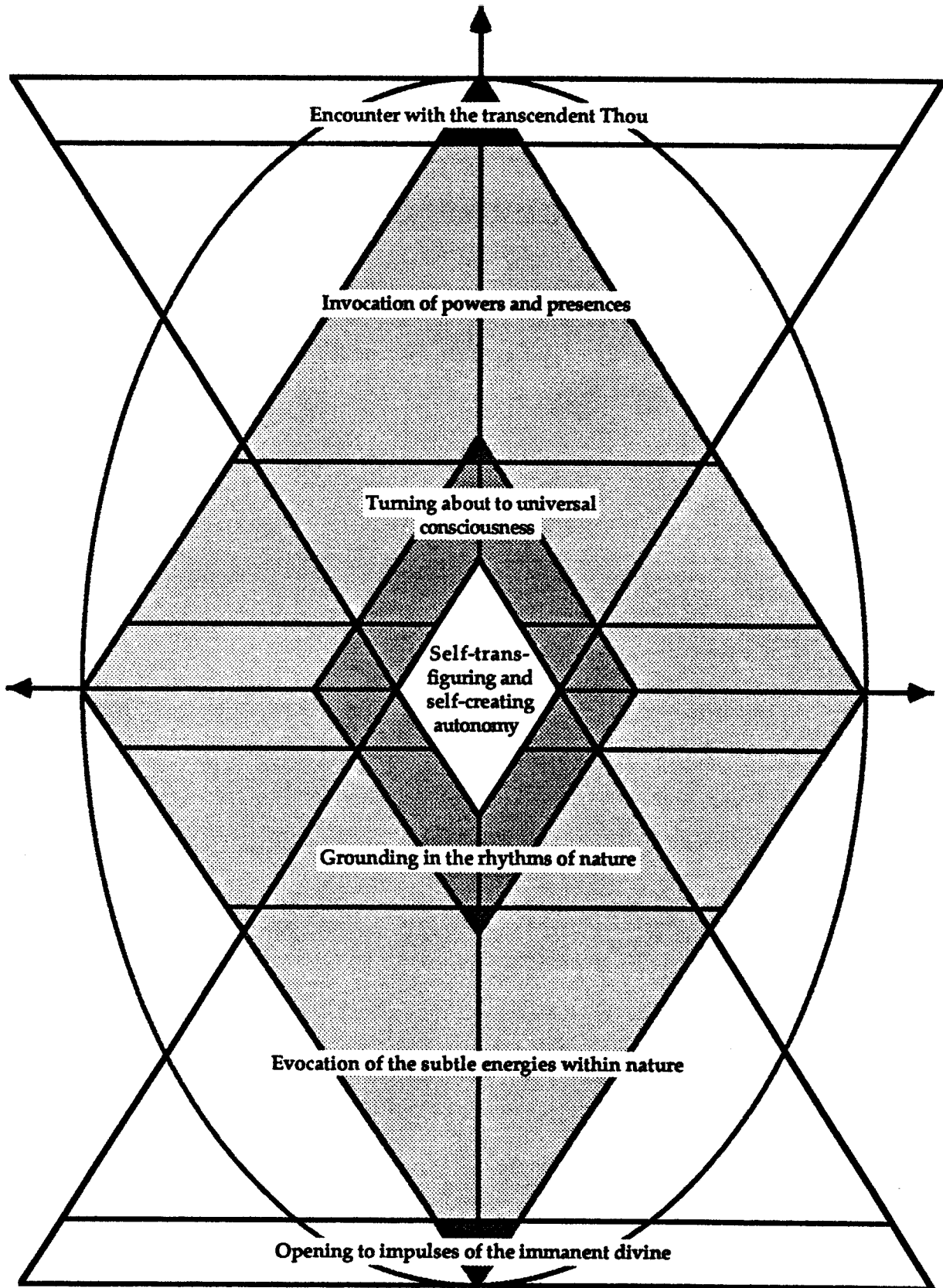
KEY YANTRA 2



The seven-fold key is here set in the context of the original Om Mantra diagram, with the microcosmos of the archetypal body around

THE SEVEN-FOLD KEY 2

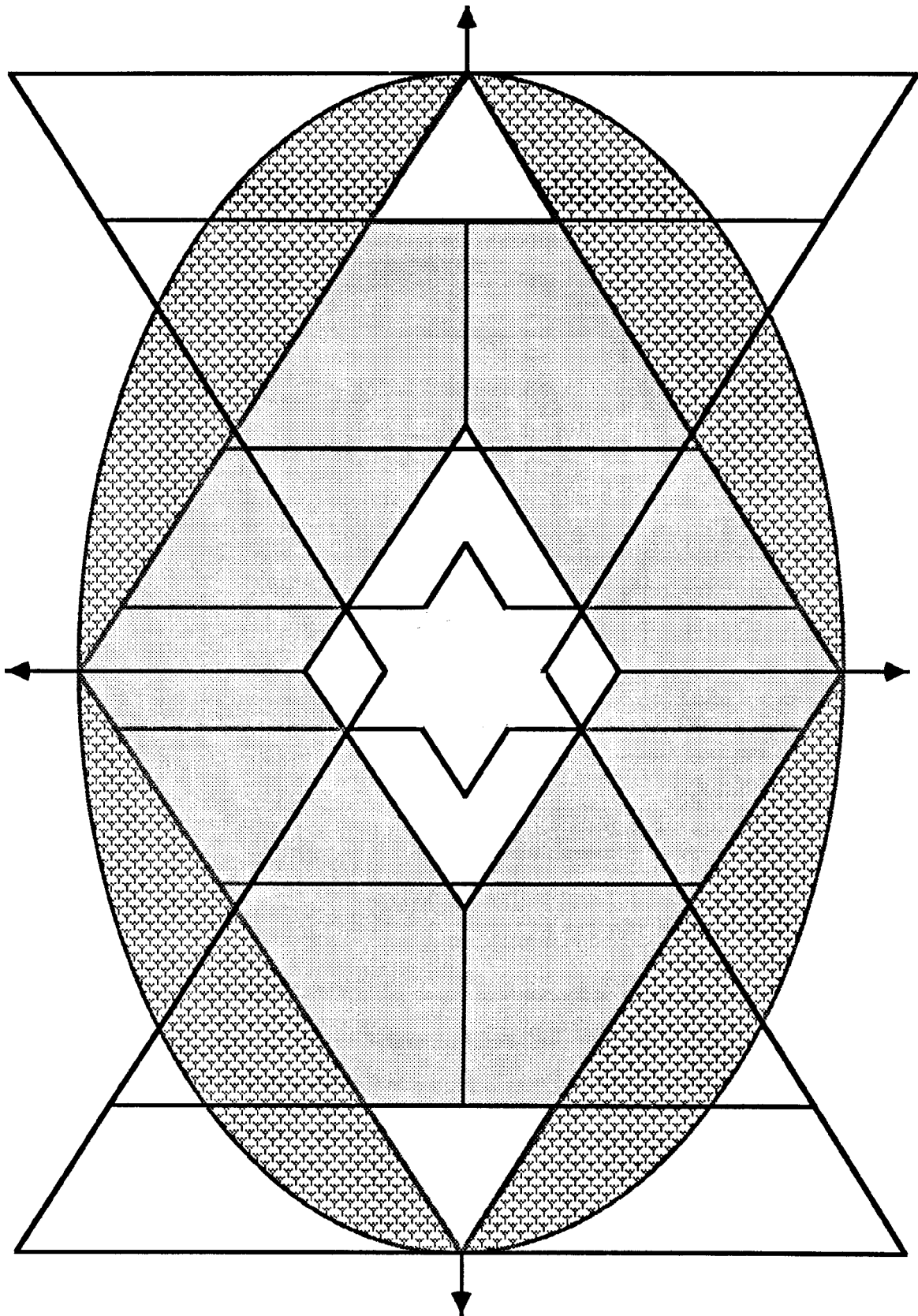
KEY YANTRA 3



This is the same as Key Yantra 2, except that the inward and the outward will be now fused to reveal the central diamond of the Om Yantra

THE SEVEN-FOLD KEY 3

KEY YANTRA 4



The autonomous self and the heteronomous self become as one, together with the higher intuitive self and the atavistic psyche: all now represented by the central diamond. The transpersonal self and the intrapersonal self become active, and are shown larger than in the original Om Yantra.

THE SEVEN-FOLD KEY 4

KA YANTRA

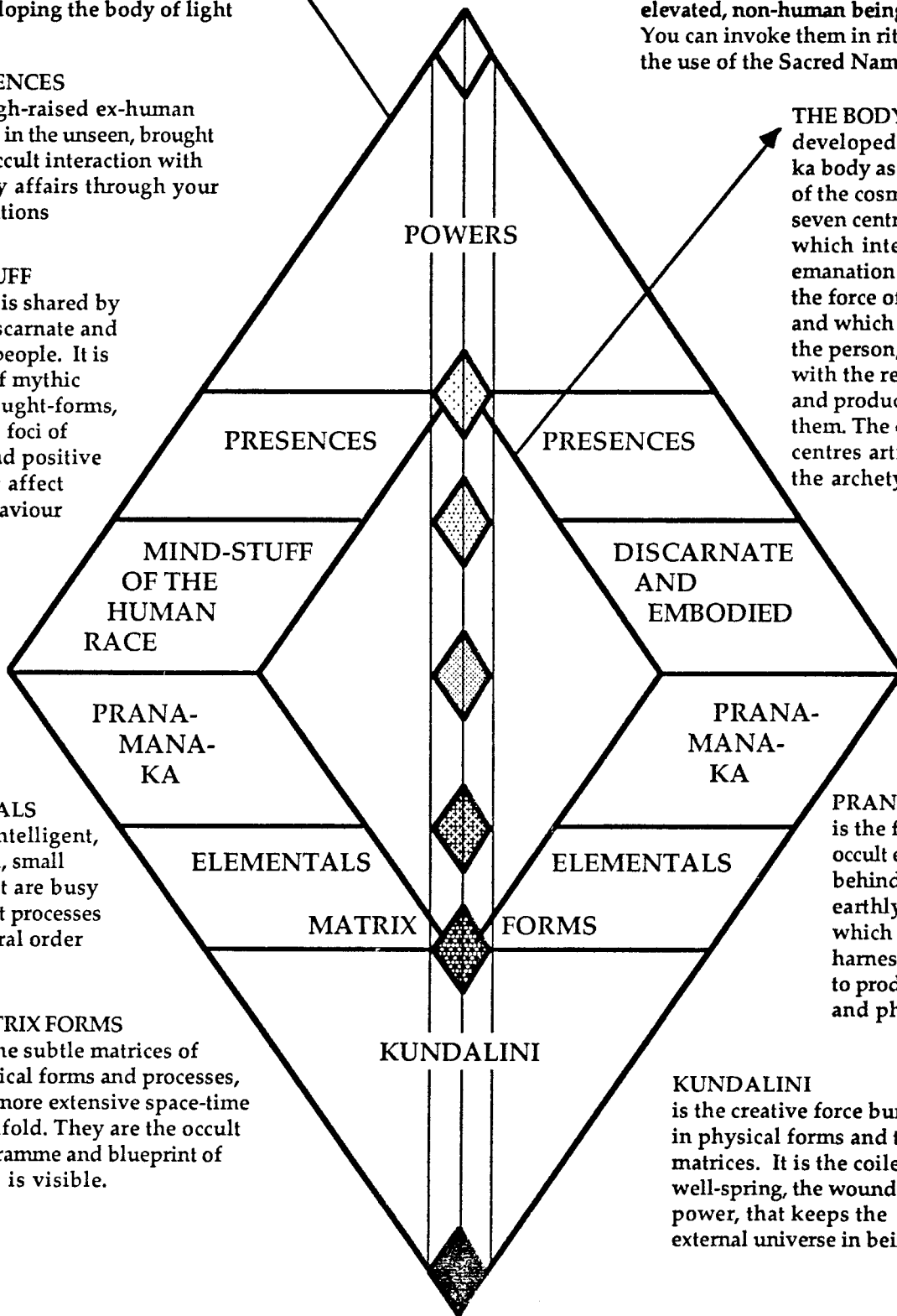
THE ARCHETYPAL BODY
of the cosmic self, as the representative of which, you, the person, can command the occult realms shown, through developing the body of light

POWERS
are the creative words of the divine which shape souls and worlds. In the lower reaches of emanation, near the earth, they may manifest through elevated, non-human beings, or devas. You can invoke them in ritual through the use of the Sacred Names.

PRESENCES
are high-raised ex-human beings in the unseen, brought into occult interaction with earthly affairs through your invocations

THE BODY OF LIGHT
developed within the ka body as the expression of the cosmic self. It has seven centres of synthesis, which integrate the emanation of Powers with the force of Kundalini, and which enable you, the person, to interact with the realms shown and produce effects within them. The crown and basal centres articulate with the archetypal body

MIND-STUFF
of the race is shared by recently discarnate and embodied people. It is the home of mythic images, thought-forms, and various foci of negative and positive energy that affect human behaviour



ELEMENTALS
are quasi-intelligent, non-human, small entities that are busy in the occult processes of the natural order

PRANAMANAKA
is the free-ranging occult energy just behind the scenes of earthly processes, which can be harnessed to produce psychic and physical effects

MATRIX FORMS
are the subtle matrices of physical forms and processes, in a more extensive space-time manifold. They are the occult programme and blueprint of what is visible.

KUNDALINI
is the creative force buried in physical forms and their matrices. It is the coiled well-spring, the wound up power, that keeps the external universe in being

HIGHER INTUITIVE SELF INTEGRATED WITH THE ATAVISTIC PSYCHE IN THE BODY OF LIGHT

KA YANTRA

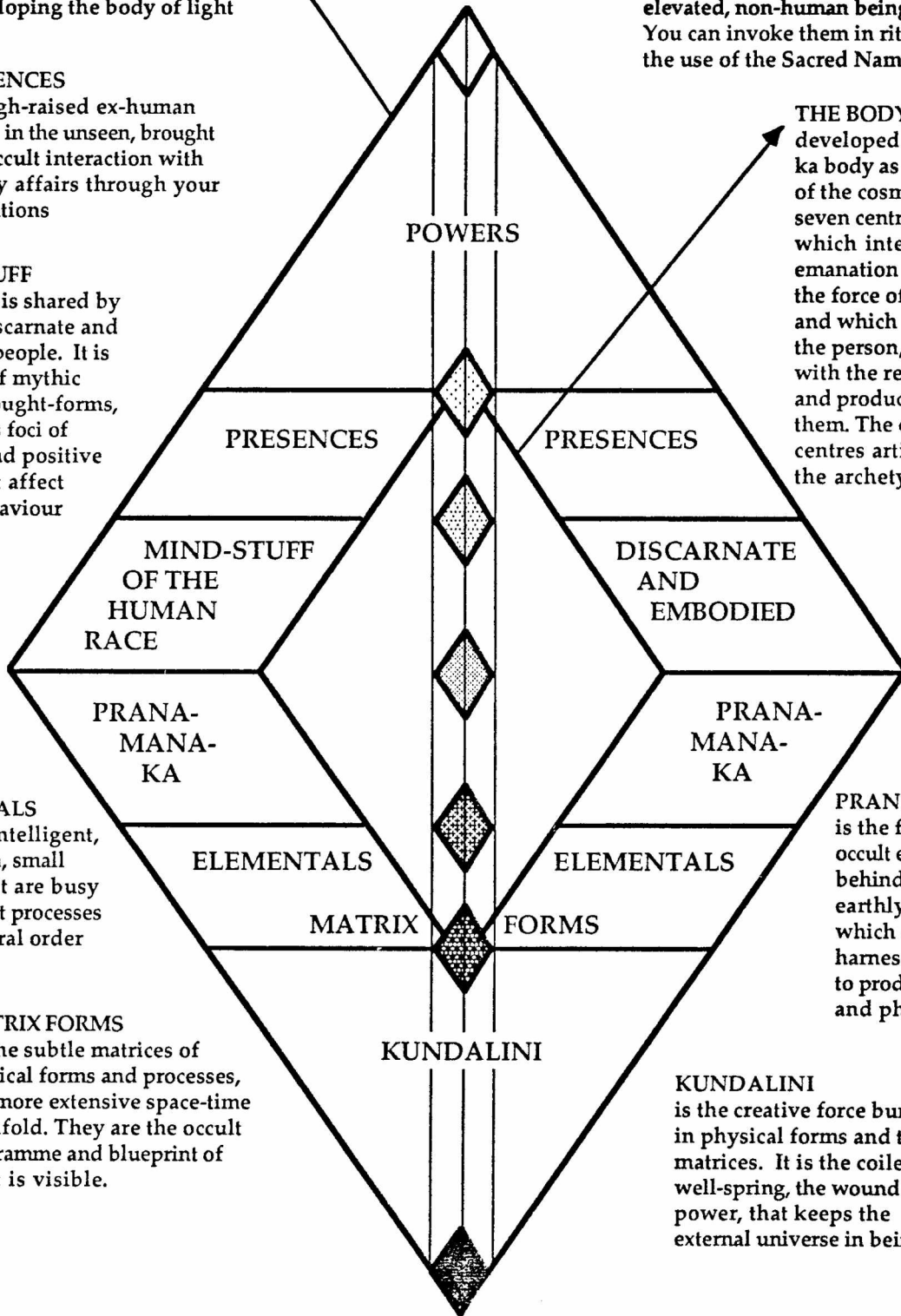
THE ARCHETYPAL BODY of the cosmic self, as the representative of which, you, the person, can command the occult realms shown, through developing the body of light

POWERS are the creative words of the divine which shape souls and worlds. In the lower reaches of emanation, near the earth, they may manifest through elevated, non-human beings, or devas. You can invoke them in ritual through the use of the Sacred Names.

PRESENCES are high-raised ex-human beings in the unseen, brought into occult interaction with earthly affairs through your invocations

THE BODY OF LIGHT developed within the ka body as the expression of the cosmic self. It has seven centres of synthesis, which integrate the emanation of Powers with the force of Kundalini, and which enable you, the person, to interact with the realms shown and produce effects within them. The crown and basal centres articulate with the archetypal body

MIND-STUFF of the race is shared by recently discarnate and embodied people. It is the home of mythic images, thought-forms, and various foci of negative and positive energy that affect human behaviour



MIND-STUFF OF THE HUMAN RACE

PRESENCES

DISCARNATE AND EMBODIED

PRANA-MANA-KA

PRANA-MANA-KA

ELEMENTALS are quasi-intelligent, non-human, small entities that are busy in the occult processes of the natural order

ELEMENTALS

ELEMENTALS

PRANAMANAKA is the free-ranging occult energy just behind the scenes of earthly processes, which can be harnessed to produce psychic and physical effects

MATRIX

FORMS

MATRIX FORMS are the subtle matrices of physical forms and processes, in a more extensive space-time manifold. They are the occult programme and blueprint of what is visible.

KUNDALINI

KUNDALINI is the creative force buried in physical forms and their matrices. It is the coiled well-spring, the wound up power, that keeps the external universe in being

HIGHER INTUITIVE SELF INTEGRATED WITH THE ATAVISTIC PSYCHE IN THE BODY OF LIGHT

DUAL-UNITY YANTRA

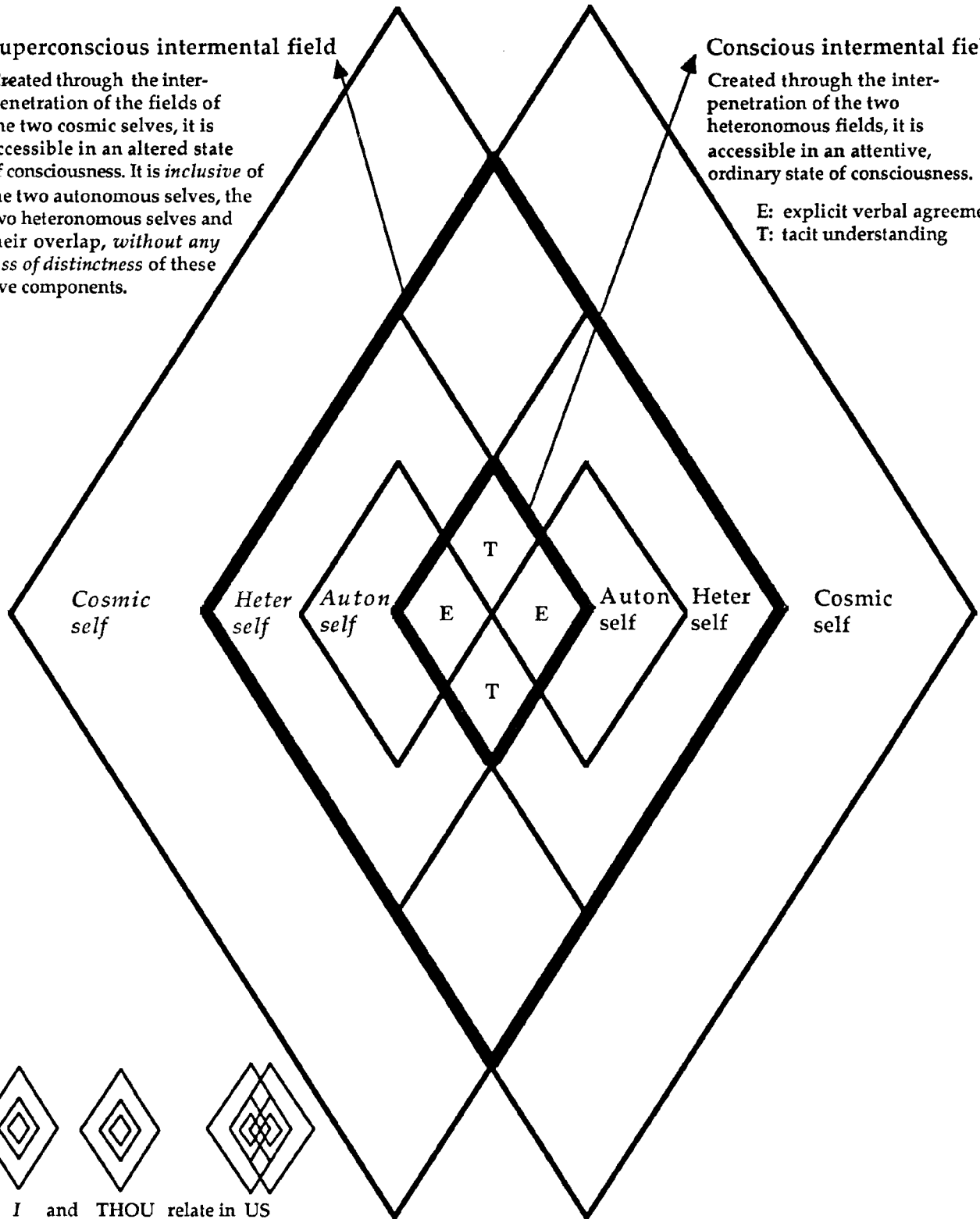
Superconscious intermental field

Created through the interpenetration of the fields of the two cosmic selves, it is accessible in an altered state of consciousness. It is *inclusive* of the two autonomous selves, the two heteronomous selves and their overlap, *without any loss of distinctness* of these five components.

Conscious intermental field

Created through the interpenetration of the two heteronomous fields, it is accessible in an attentive, ordinary state of consciousness.

E: explicit verbal agreement
T: tacit understanding



I and THOU relate in US

Dual-unity: when two *persons* relate in fullness of soul they create a third being, their unity, which can be experienced at both the conscious and superconscious levels. This unity being is indicated by the diamonds in thick lines. At each level, to a different degree, this unity includes each person without loss of distinctness.

PERSONS IN RELATION

2. The cosmic self, the transpersonal self and the infrapersonal self

The cosmic self

The cosmic self is the most inclusive of all the selves. It is super-conscious; that is, its awareness is far beyond the contracted frequency of ordinary consciousness. This idea creates a paradox that we are essentially beings with a vast comprehension, of which we are entirely ignorant in everyday states of mind.

This follows from a certain theological view, which can be expressed in three basic propositions.

1. The ever present Creator creates us out of divine being, so that there is a supernal framework to the soul; and at its own level such a framework participates in the exalted consciousness by which it is generated.

2. Divine reality is inclusive of all modes of being, while at the same time transcending them and being immanent within them; and the supreme delineation of the soul will have reference to these properties also.

3. The soul is a unique being, an individual creation: its mystical form has the property of distinctness of being; and, in the divine image, such distinctness involves no disunion of being. I develop these propositions as follows:

The cosmic self is a differentiated component of divine reality. It has particularity of being, without severance from the rest of being. No one cosmic self is identical with any other; and an innumerable diversity of cosmic selves involves no separation between them.

Each cosmic self includes in its distinctive way all levels of being, and so contains and interpenetrates its unique version of the whole. The totality of what there is resides in every soul in a manner peculiar to its particular form.

For cosmic selves the universe is one-many. There is only one cosmos to which each bears witness, and at the same time there

are as many forms of it as there are such selves. Each soul is a co-creator with the divine of a unique account of what there is. The one cosmos of the Creator embraces the many distinct universes of innumerable creative authors. And the reality of each author interpenetrates that of every other.

The cosmic self, as co-creator with the divine, includes and generates the underlying structure and capacities of the four selves within it: the higher intuitive self, the heteronomous self, the atavistic psyche and the autonomous self. And each of these, too, will have its unique account of its particular portion of the whole.

The cosmic self, then, in its unique mode participates in universal consciousness, Mind with a capital M, the crystal mirror that reflects and contains the totality of content on every level of being. It is an archetype of the human being, which is at the same time a microcosm: there is coded within it the structure and dynamics of the whole universal system.

In the image of its Creator, it not only includes the cosmos, it has reference also to the divine transcendence of it, and to the divine immanence within it. These polar reference points of the cosmic self are, respectively, the transpersonal, and the infrapersonal, self.

The transpersonal self

Where it becomes the transpersonal self, the consciousness of the cosmic self disengages from all name and form, all particular created content on every level, to open to the divine transcendence, the Unmanifest beyond creation.

By definition, the Unmanifest cannot in its own nature have any determinate mode of being. The first emanation from the Undifferentiated beyond, the first revelation of being within the realms of form, is a transcendent Thou, a supra-person, the fons et origo of each created person.

This transpersonal outpouring at the dawn of all explicit being is ineffable, numinous, resplendent, offering exalted intimacy.

The human person within the soul can reach up to meet this divine, transcendent Thou. The encounter is one of adoration and ecstatic union, in which the soul meets the beatific origin of its own most hallowed prize - its potential personhood.

And it is the person, the expression of the soul as an active, autonomous being, that is supremely nourished and sustained by this encounter. For persons can thus replenish their independence in the paradox of absolute surrender. Bathed in the well-spring of their natures, they can go forth in new acts of liberty.

The infrapersonal self

The infrapersonal self is the polar reference point within the cosmic self, at which it descends into the innermost depths of explicit being, to open itself to divine immanence, the Unmanifest within creation. What emerges from the Undifferentiated within, is time-matter-life, the rhythmic pulse and beat of continuous creation: the throb of the dark womb. The infrapersonal self is the deep, indwelling source of the rhythms of life: the power of the egg and the seed. The invisible, indivisible, infinitely within, everywhere point that seethes with the inchoate products of time.

For the person, it is the source of creative impulse; and the well-spring of response to the immediate, the existential, the contextual. It is the divinity within lived events, that is known within the conscious individual only in contingent, maculate, relative and imperfect form: a felt sense to be this, say that or do the other. It is the inward source of good timing, and of presence, in speech and behaviour. It brings a person to life.

The impulses and promptings that arise from the divinity within are necessarily rudimentary. For they can only be made manifest to a person in terms that are relative to their limited awareness and grasp of their situation. Divine guidance within the everyday mind is neither immaculate nor infallible. When backward-looking, it may highlight obvious unfulfilled commitments and obligations.. But when forward-looking, it may at best be an invitation to take a risk, and learn through trial, error and experimentation.

The poles of religious experience

In such a model of the soul, the conscious, awakened, autonomous person is spanned between two practical religious possibilities. One is to encounter the transcendent Thou, immaculate and unconditioned, beyond all manifestation.

The other is to respond to the immanent Source - moving imperfectly and conditionally - within the immediate humus of the ordi-

nary mind. I have elsewhere (in my *Confessions of a Janus-Brain*, 1987), called these two poles Logos and Eros, respectively.

In each case an act of opening is required. And such opening is the choice of an autonomous being. Now the autonomy may be transformed and transfigured by the act of opening. It can never be, and never is, I hold, annihilated. The idea that personal identity can be eliminated - as distinct from exalted - is an error due to bias in favour of the transcendent pole. Such bias, in the process of suppressing the impulses of divine immanence within everyday awareness, leads to extreme doctrines of self-abnegation. The transcendent divine is all, the identity and autonomy of the person is as nothing.

According to the doctrine here put forward, human autonomy flourishes well between periodic exaltation by the perfections of the transcendent Thou on the one hand, and creative response to the imperfections of the immanent Source on the other. The person makes their own choices, and these from time to time include making way for transpersonal encounter, and being open to deep promptings within the midst of life. In this manner they become self-transfiguring, a process I shall discuss in more detail later on.

It is all a matter of balance. Too much exclusive autonomy - with no openness to either divine transcendence or immanence - leads to the closure and separateness of egotism. Too much surrender to transcendence leads to a false negation of personal identity, and to the hypnotically potent neurosis of permanent ecstasy. Too much openness to immanence leads to ego-inflation and illusions of godliness.

The autonomy of the person spans the psychic space between the down-hierarchy of transcendent Logos and the up-hierarchy of immanent Eros. This kind of balanced span is one that makes the human-divine encounter truly reciprocal, and attuned without detriment to the depths as well as the heights.

And these three - independent choice, encounter with the Beyond, openness to the Within - need, I believe, to be in relations of parity. No one of them is more influential or powerful than any other. Especially is it the case, that the perfect divinity of transcendence is neither more nor less important than the imperfect divinity of immanence: otherwise we get premature and defensive elevation of the soul, with lack of personal development through risk-taking and commitment to social change.

The six realms

The *Om Yantra* diagram shows the cosmic self - the largest diamond - as including six different realms. This is because, as defined above, the cosmic self is microcosmic: it has coded within it the total scheme of things. It participates in universal consciousness, and contains, in its own distinctive way, the whole universe - of which it is a co-creator.

And this cosmic imprint will be reflected in some appropriate form in every other self and body within the soul. Echoes of this view are found in the oriental *chakra* system; and in the sephirothic tree of life of the western Kabbalah.

The realm of powers and presences is a compendious title for those domains of the unseen universe: (a) where the great archetypes of manifest form (powers) sound forth their creative might; (b) where exalted and transfigured persons (presences) inventively cooperate, in conscious communion with the divine, in the grand purposes of continuous creation; and (c) where different densities of subtle matter affect the changing fortunes of life on the earth as it journeys through them.

Traditionally, (a) and (b) would be termed, respectively, generative ideas in the mind of God; and his angelic co-workers. An attempt to give a very exoteric account of (b) and (c) is found in the kosmon bible, *Oahspe*.

The realm of the recently deceased is the name I give to that part of the other world, in which human beings, who have passed through physical death, are still preoccupied with earthly desires, issues and concerns. It is very adjacent to this world, in terms of psychological and psychic access. The earth is like a shore-line, with the sea of this realm always breaking upon it. For human beings to be preoccupied with the recently deceased is unhealthy; to ignore them as an influence on human affairs is absurd, simply because there is such a massive effect.

The realm of human culture, with its norms, values and beliefs, is real enough to all of us; and properly to be regarded as a system of influence in its own right - a normative order that is pervasive in its effects on the attitudes and behaviour of members of a given society. This order represents the established, prevailing view of the world, and the generally accepted, unwritten rules and values, of some social grouping.

The realm of the physical world is, of course, our immediate and more remote physical environment, the planet as a whole, the solar system, the galaxies.

The realm of the ka matrix of the physical world is that dimension of being that provides the occult basis for the material domain. It is an underlying subtle energy system that, in a more extended space-time manifold, provides the blueprint and programme for physical forms and processes. It is the realm of *prana, akasha, mana, wakanda, chi, orenda* to mention terms from only a few traditions that have had some version of an occult matrix for the visible world.

The realm of archaic creation refers to the whole history of matter, life and soul upon our planet, set in its cosmic context, and on the different interacting levels of being. This is like one vast interlocking, dynamic memory system, extending beyond but coded within a variety of entities within, on or near the physical level - including the ka matrix realm - and which has a continuous influence over the outworking of current events upon the planet. I write more about the realm of archaic creation, when I deal in a later chapter with the concept of the atavistic psyche.

The concept of the cosmic self is, as I said at the start of this chapter, paradoxical. With the hidden divinity, *deus esconditus*, it is by definition everywhere and doing everything, while to the busy person it seems to be nowhere and doing nothing. But if it abuts the everyday mind, defining the parameters of that mind, then in those parameters is the potential key to cosmic acquaintance. This is the theme of the great reversal, when the awakened soul turns about at its habitual limits to peer into the great unknown. I will develop this theme in later chapters, but first an account of the field of ordinary consciousness.

3. The heteronomous self and participation in the world

The heteronomous self

By the heteronomous self, I mean that aspect of the soul that is subject to the influence of powers seemingly external to it. It is the essential background of the everyday mind and its focus of choice: the encompassing field of ordinary consciousness around its active centre. And this field is always open to receive impressions from the six realms in which it is immersed. On the *Om Yantra* diagram it is shown surrounded by them.

Intuiting

The primary modes of being of the heteronomous self are intuiting and feeling. By intuiting, I mean the global, holistic knowing of everyday consciousness. It is that comprehensive cognition whereby a person opens to and receives a field, a system, a being as a whole. It is the mind's power to grasp what is total and undivided: the entire view from the window, the full presence of a friend, the sweep of one's life history, the integral form of a symphony, the complete structure of an argument, the far-reaching creative resonance of an archetype, and universal consciousness-as-such.

This holistic intuition works in at least six cognitive ways: perception (sensory and extrasensory), memory, imagination, comprehension, contemplation and meditation. While the meaning of the first three of these is in a sense clear, something more must be said about the nature of perception. Our basic, primordial way of perceiving the world is pre-linguistic and non-linguistic: an intuitive, sensory grasp of whole patterns of form and process, that we discriminate and recognise prior to language and as a basis for its use. I return to develop this point in later chapters.

The terms used for the last three cognitive ways need to be defined, since I am giving them interrelated meanings. By comprehension, I mean the ability to understand a set of concepts as a whole; by contemplation, the ability to go beyond concepts in the field of one's culture and language and open the mind to archetypal ideas as such; and by meditation, the ability to transcend concepts and archetypal ideas and open to universal

consciousness-as-such. Contemplation and meditation, as defined, lead over into the higher intuitive self.

Cognition in each of these six ways rests on a holistic intuition of the ground or field of what is being focused on. To perceive this tree in the painting, I am aware of the painting as a whole, and beyond that the spread of the room up to the limit of my visual field. To remember yesterday's lunch-time meeting, I remember vaguely the complete day, and beyond that some inchoate, wider reach of time. To imagine, as in Blake's poem, a tiger burning bright, is to do so in a context of the forests of the night. To comprehend this assumption of a belief-system, I hold a body of concepts in the mind at the same time, grasping their total pattern. To contemplate an archetypal attribute, I am, however vaguely, aware of its ground in a vast field of archetypal reality. To meditate on one mantra or seed syllable is to apprehend its coming into being from universal consciousness.

Holistic intuition is highly mobile and metamorphic. (1) It moves freely between the ways, shifting from perception to memory to imagination to comprehension, and in any order. (2) It overlaps and interpenetrates the ways, interweaving, for example, perception, memory and imagination all at the same time. (3) It expands and contracts its whole-in-wider-whole hierarchy, and moves it around: there is a variable figure-ground awareness ever at work. And this is so within a cognitive way, and in the overlap of ways: I can see this single bloom in the whole flowering plant, or the plant in the total bed of plants, or the bed in its garden setting, or the garden in the wider landscape; or any of these in a wider context of horticultural memories; and so on.

Holistic intuition has an inclusive quality: it seems not only to encompass a given field and contain it; but also to permeate it and dwell in it. If you are busy attending with special intent to some particular within the field, you won't notice this indwelling so much. But if you let go of active focusing, and relax back to be aware of the field as a whole, then this inclusive quality gently and slowly reveals itself.

What is included is the obscure, tangential and inchoate, as well as the revealed, central and precise: it is as if we are in some way aware of more than we actually know at the forefront of consciousness. My perceptual intuition of this landscape - taking it in as a whole - contains and permeates what is obscured within my field of view, and also what is beyond the horizon of my view. My memory of last week includes many imprecise items within the week, and a vast penumbra of indeterminate items beyond it.

So holistic intuition is not only inclusive of its given field, dwelling in it; it also seems to extend beyond the edge of the field. It is marked by the peculiar paradox of the cognitive limit: to be aware of a limit to what you know, is to be aware that there is something you don't know beyond the limit. The paradox arises because holistic intuition defines a field by a more obvious and gross limit - an apparent limit - while at the same time extending indefinitely beyond this boundary. It then dissolves gradually into unknowing: its content becomes ever more formless until it disappears into the unrevealed. But this dissolving and disappearing is the real limit, which can never be reached.

The heteronomous self, the field of ordinary consciousness, has apparent limits only, surrounded by a mysterious mist of unknowing, which, as we advance toward it, will continuously recede. This mist can be lifted by the great reversal, which I discuss in later chapters. Here and now I must speak of feeling - the correlative way of life of the heteronomous self.

Feeling

By feeling, I mean resonance with being. It is the capacity of everyday consciousness to be moved by being with the realm that it intuits. The person is affected by how what is there, in the realm which consciousness encompasses, is being there. The mind is touched and stirred by the quality of vibration of what is encountered. Intuiting tells me what is in being, feelings tells me how it is being.

When I walk in the pine wood, I feel the pervasive density of its arboreal mood. When I step to the edge of the Grand Canyon, I feel the gaping exhilaration of its immense statement. If we imagine that whatever there is in the universe is made of sound, is inherently resonant and musical, then feeling tells us of the qualities of tone, harmony, melody, orchestral interaction.

The life of feeling also tells me, about the realm with which it is engaged, both that we are one and that are different. It celebrates unity in difference. When I stand in the pine wood, I feel both at one with its extraordinary way of being - which I enter in and through its mood - and at the same time quite distinct from it. I become the wood, yet with an enhanced sense of my own otherness.

Feeling in its purest form, when allied to holistic intuition that is fully open to its field, tells us about the nature of the world, of

the domain with which we are involved. Emotion is feeling gathered around the needs of the individual; and then it tells us more about the person, about their fulfilments and frustrations in relation to their immediate situation. Emotion is the felt response to a situation appraised in the light of what a person wants: the emotion and the wanting are correlative aspects of the felt response. This distinction between feeling and emotion is quite fundamental, and enables us to deal with the transmutation of distressful emotion.

Participation

The heteronomous self is ordinary consciousness in the receptive mode, when it participates in the realms apparently external to it, through intuiting and feeling them. Now such participation can be more or less explicit, less or more tacit: sometimes well within ordinary consciousness, sometimes at the very margins of it, sometimes beyond these margins. At some point, in each mode and realm, everyday awareness shades over into unconsciousness, but its participation still continues - and so does the influence of what is encountered. Our awareness gives out at the edge of the field, but the mind goes on, permeating the world, and inclusive of it - beyond the field at the same level of being, and above and below the field at other levels of being.

Our receptivity to the physical body and the physical world has a sharp conscious focus, shades off into marginal and penumbral states, then into total unconsciousness - when effects of hidden origin may assail us, from within the unknowing embrace of the mind. So too with the social order of which we are a part: we are clearly aware of some of its influential values, norms and beliefs, while others are at the threshold of the conscious mind; and yet others influence us only in the tacit mode, moving in unlit corridors of power.

The realm of the recently deceased influences most people in our kind of culture entirely in the tacit mode, at or beyond the fringe of the waking mind. This is largely because the concept of such a realm is decisively excluded from prevailing belief-systems. People are conditioned not to notice it. But the heteronomous mind is still unconsciously pervading it, with extensive effects in human behaviour: feeling and intuiting here are rather like a semianaesthetised, semi-blind man being pushed around by people he can scarcely feel or see. You can train yourself to identify these effects in what you and other people do and say, to

exclude them when they are unwanted, and to give them space when they are helpful.

The heteronomous mind is deeply involved in, and affected by, the ka matrix of the physical body and the physical world, but again because the culture does not entertain the concept, this involvement goes largely unremarked, and is not seen for what it is. Everyday interpersonal perception has a lot of subtle psychic interaction that is quite central to it. We manage our perceptions and movements in physical space and time, because we have a tacit grasp of ka matrix space and time. Our main conscious access to the ka matrix of the physical body is through the rhythm of breathing. Such access can, I believe, be extended in various ways into the unconscious, influential hinterland of subtle life and energy. I have written about these matters at some length elsewhere (Heron, 1987).

The realm of powers and presences seems to be entirely beyond the field of ordinary consciousness. But there is a latent area within this field where that realm is continuously having an effect behind the veil of unknowing; and where it can be tapped. I call this the higher intuitive self, which can be awakened and cultivated so that its receptions become conscious within the field.

The realm of archaic creation crops out into the everyday mind most obviously as personal conscious memory; but there are other deeply unconscious and dynamically potent components. The focal area within the ordinary mind which has access to all these, I call the atavistic psyche.

Now the heteronomous self only appears to be separate from the diverse realms to which it is receptive. This apparent effect is an artefact of creation. It is receptive to these realms because it participates in them; and it does this, because at a deeper level both it and they emerge from the creativity of the cosmic self.

Nor is the heteronomous self entirely passive in its receptivity, for it gives shape and meaning to what it participates in. There is an inescapable element of active creativity in its yielding openness; and I return to elaborate this point in later chapters. Whatever the domain in which it is conscious, the mind gives form to its worlds. It is only in the most peripheral and distracted states of ordinary consciousness that it seems as if the mind is entirely buffeted about by influences external to it.

The heteronomous self contains the latent power of the everyday mind. In its tacit potency lies the royal route to the cosmic

self and divine creativity. At its quite ordinary borders there rests the possibility of the great reversal, the turning about of normal awareness to find its supernormal sweep into universal grandeur, and its continuity with the whole realm of archaic creation.

4. The higher intuitive self and the atavistic psyche

The higher intuitive self

The higher intuitive self is the potential within the heteronomous self to scale the heights of the mind. It has the latent capacity to open out to powers and presences, to extend to universal consciousness, normally well above the range of ordinary awareness, and to bring all this within its range.

The feeling and intuiting of the heteronomous self can be kindled into the inner fires, respectively, of aspiration and faith. These fires light up the sky at the mental horizon, where normally the mist of unknowing supervenes. There the higher intuitive self will stride fearlessly into view, towering over the field of the everyday mind. Without aspiration and faith nothing will be done.

One approach is through ritual and the exact application within it of imagination and will. By such work, the mind starts to register the influence of archetypal powers in the great creative domains beyond; to receive something of their energies, which it can then wield in modest ways through ceremonial magic. By this work, too, it can begin to register the intense personhood of elevated presences, through a process of refined, exhilarating communion of being, a vibrating *satsang* between the worlds.

The other and complementary approach, equally moved by the fires of aspiration and faith, is through meditation and reflective contemplation. By this work, the heteronomous self can extend into the universal consciousness that embraces all realms of being.

This expansion of the receptive field of the ordinary mind involves a deep reversal of its normal role of feeding the everyday focus of conscious choice with its impressions. As long as it gathers round the focus of choice in this way, it fosters the illusion that the self is separate from external realms and from other selves.

But once it dissociates from this preoccupation, and turns about, to attend to its origin in, its emanation from, the universal consciousness of the cosmic self, then it unfurls toward the vast reaches of the one and everywhere inclusive Mind, in which all things are reflected and contained. What previously was a shad-

ing off into unconsciousness at the edges of receptive awareness, now becomes an opening out into immense mental space. The mist of unknowing dissolves before vistas of grandeur.

In this process, the everyday mind becomes transfigured as the higher intuitive self. Its contemplative and meditative power is uncovered. This great reversal is a profound choice made by the autonomous person. It is discussed in chapter six; and forms of reversal meditation are given in Appendix 3.

It is also through its transformation into the higher intuitive self that ordinary awareness opens to the transpersonal self and the experience of divine encounter with the transcendent Thou, whence the Mind of universal consciousness itself emanates.

I said on the previous page that nothing much will be done without aspiration and faith. Aspiration is a yearning for a more intensive and extensive attunement to being, a more profound resonance with the presence of the whole. Faith is a sustained commitment to the reality of universal consciousness, its many open spaces, and the presence of the divine Thou, beyond the mists of unknowing.

The atavistic psyche

The atavistic psyche is the seat of memory within the background field of ordinary consciousness, but of a memory that is very much more extensive than personal memory. It is a storehouse that takes us into the depths of the mind, to uncover that which is normally below ordinary consciousness. See the *Yantra Memoria* diagram.

So the atavistic psyche includes conscious memory; preconscious memory, that is, images not now conscious but which can be recalled when sought; unconscious personal memory, which includes all those events of one's life that for one reason or another are beyond the reach of ordinary conscious recall. I also hypothesize an unconscious, psychic or retrocognitive, memory that covers family and cultural history outside the reach of one's personal life experience. And beyond that again, but as a distillation out of it, a racial memory of mythic images that symbolize the basic sorts of meaning human beings have given through the centuries to central elements in their experience of living. This idea, of course, is virtually identical to that of Jung's collective unconscious.

Mythic images, powers and presences

The central difference from the views of some other occult theorists who have adopted Jung's notion, is that I do not equate these mythic images directly with the domain of powers and presences that can be invoked by ceremonial magic or the rituals of communion. The mythic images are dynamic foci of meaning in the shared mental field of embodied humanity. I construe this field as continuous with the human race, regardless of which particular members of it are on the earth at any given time. The domain of powers and presences, in my cosmology, is other than the mental field of the human race, although shining over it and interpenetrating it.

Because of this interpenetration, the content of the domain of powers and presences will be to some degree reflected in the content of mythic images. But the two kinds of content cannot be confused with each other. The creative archetypes of the domain of powers are at a different level of being to mythic images: the latter are congealed summaries of the ways in which the human race has experienced the influence of the former. Mythic images are the refractions within collective human experience of the play of archetypal powers that originate beyond it and shape its destiny.

Or to put it another way, mythic images represent what human experience does with the activity of archetypal powers. This distinction seems to me to be quite fundamental, otherwise we get a hopeless confusion between the psychological and the occult. For human experience may do many things to the transcendent influences that act on it: distort, simplify, anthropomorphize, allegories, confuse and conflate.

Mythic images can be potent and influential in the human psyche; but they can be as confused, contradictory and misleading as human experience itself. *Per se*, they do not constitute a reliable guide to inner personal development. But their influence, through that part of the atavistic psyche which I have called mythic memory, does need to be taken into account.

They are like relatively independent thought-forms in the mindstuff of the race, that persist through human history, shaping and being shaped by the experiences of one generation after another. One important form of ceremonial magic, in my view, is to invoke influences from the domain of powers and presences to modify the content of these thought-forms in a way that is generally helpful to current humanity. And this can most ef-

fectively be done through the intermediary of embodied persons.

Skandhas

There is another kind of largely unconscious and highly influential memory which is to do with what I shall call skandhas. I draw this term from Buddhist tradition, although it is strictly the term *samskara-skandha* to which I refer. In Tibetan Buddhism, *samskara-skandha* refers to a group of form creating forces: they are tendencies of will created by the exercise of volition in previous lives, and constitute the active principle or character of a new consciousness in the present earthly life. Thus this doctrine rests on the concept of reincarnation and the law of *karma*. This law operates in such a way that behavioural tendencies created in former lives become the underlying formative principle of character in later lives.

For reasons given in Appendix 2, I reject the doctrine of reincarnation as far too crude an account of the pattern of human destiny over time. I replace it with a highly speculative doctrine of affinity and formative resonance. On this view, a number of souls born in different epochs have a deep, archetypal affinity with each other, and are practically connected by formative resonance. The earthly behaviour of souls born earlier form the skandhas (as I now, rather loosely, use the term), or tendencies of will, inherited psychically as innate dispositions of character by affine souls born later.

This psychic transmission of skandhas goes far beyond the limits of physical heredity (although it may include this as a secondary component), and is contained within a particular line of souls in affinity. These skandhas are evident to consciousness only as dispositions of character, a deeply rooted pattern of behavioural tendencies. Memory of the lives and actions that formed them is deeply buried in unconscious levels of the atavistic psyche.

Skandhas are important for personal development, for they represent a special challenge. The compound history - of other's lives - that formed them may be recapitulated in some condensed, superficial and symbolic form by prenatal, birth and infantile experience in the present person's existence. And if the present person does some deep psychological work on these early experiences through regression, catharsis, insight and reintegration, then no doubt some useful effect

is incidentally wrought upon the form of the underlying skandhas. But the skandhas *per se* cannot, I believe, be transformed by these means.

My difficult infantile experience involves a psychologically primitive survival response to overwhelming events. Skandhas are formed by the adult volition of my psychic predecessors; and such a grown-up response to events can scarcely be recapitulated properly in my infantile survival mechanisms. Hence skandhas need to be attended to directly, at their own formative roots. There are various possible approaches.

One is to uncover the buried memories of one's predecessors' lives, identify with these memories and regress one's way through them, changing their effect on current behaviour through some mixture of catharsis, insight and reprogramming. This seems onerous, clumsy, and both improper and impractical.

My destiny may be to receive from my resonating predecessors the seeds of my character structure, but to burrow through their personal memories as if they were my own, turns profound affinity into unhealthy collusion. It is an approach which also suffers from an extreme degree of preoccupation with the past. To look backwards so persistently, however healing one's intent, may subtly sustain and perpetuate the influence of what has gone before. And it would be an endless, time-consuming task of daunting and demoralizing proportions. Also, it is unlikely that skandhas are embodied to the degree that they can be dealt with by such a physical process as catharsis - with its sobbing and trembling and storming behaviours.

Nevertheless, it may on occasion be liberating and illuminating to uncover a few key incidents from one's predecessors' lives that throw into relief the dramatic ground of certain skandhas.

Another approach would be to acknowledge that skandhas have their origin in others' lives, but to work at their outcropping in the present. Once the current behavioural pattern which they produce is identified, with its congealed distortion of personal needs and interests, then this can be dealt with directly by reprogramming, catharsis and insight. Any regression that occurs, whether in this person's or in any other person's life, is incidental only: it is not sought after, and it is not a primary route to change. This is rather like working on chronic negative behaviour patterns in co-counselling, inducing catharsis by the use of positive statements that contradict the underlying pain-distorted beliefs. But again, catharsis, with its bodily up-

heavals, may be too external a process to get to the occult roots of the skandhas.

A third approach is to commune with those in the other world, now risen in spiritual stature and development, who when on earth were those whose lives and behaviour formed my present skandhas. The purpose of this communion is to transmute the skandhas through the redemptive loving energy poured out by one's risen predecessors in the unseen.

Particular skandha patterns would need to be identified and offered up for this process, and some form of ritual activity devised, with appropriate symbols, to mediate the regenerative process. Transmutation here would mean that the negative skandhas would be changed into the seeds of their positive equivalents; and it would be effected not through the physical upheaval of catharsis, but through altering the frequency of negative energy structures buried deep in the atavistic psyche. It is work done primarily in the ka matrix and the ka body, not through the physical body.

A fourth approach is to use transmutative mentation methods, without recourse to explicit communion with the risen. These would include: identifying and revising the hidden, distorted beliefs that run the skandhas; using active imagination with archetypal symbols to re-arrange the imagery embedded in the skandhas, that is, change the perspective of meaning on it, and thereby alter the frequency of the associated energy structures; and so on.

Of all these four ways of dealing with skandhas, the third seems to me the most crucial, for it goes to the heart of the matter. For surely no-one will have more concern to resolve the after-effects of behaviour than the original author of it. And those who are linked by formative resonance will feel very deeply for each other. What every human most deeply needs in the struggle with their limiting behaviour patterns, is conscious affiliation now with their psychic and spiritual ancestors.

Also, at this depth of character structure, I believe the use of transmutative methods is more relevant than cathartic ones. Catharsis involves a strong psychosomatic release of tension: the physical body is deeply involved in and with the discharge of painful emotion. Such embodied pain is much more likely to be entirely to do with one's own early personal history since conception. And that history may, at most, as I suggested above, give but a superficial resume of ancient

adult histories that generated the skandhas. Occult deposits must, I think, be dealt with by more occult methods.

Of course, not all of one's psychic ancestors may be in a risen state, may not have progressed morally and spiritually after their physical death. They may still be bound in negative, restrictive psychic conditions, creating even now a disturbed reinforcement of one's own limits. But such beings can be helped, especially by an embodied person in affinity with them. For if, in their compulsive earth-bound focus, they see a linked soul on earth pointing upward and beyond them to states of release and liberation, this may afford them an opportunity for ascension, and the beings reaching down to them a chance to make their presence felt.

Psychotherapies which do not deal directly with skandhas are, in my view, unlikely to get to the heart of the matter, so far as radical realignment of character is concerned.

Further depths of the atavistic psyche

There is another deep unconscious area of the atavistic psyche, which I call the repository of phylogenetic history. This is the hidden memory of the development of forms of life on this planet, a recapitulation of evolution. Its outcropping in conscious life is in the form of such physical reflexes and instinctive responses as are unlearned. But these are merely at the surface of a deeply buried memory matrix of the formation of diverse forms of life, from the simple to the complex, from the remote past to the present.

This memory can be tapped through trance, the use of psychedelic substances, phylogenetic regression, and perhaps other methods. Access to it is through a focus in the atavistic psyche which I call instinctive memory.

The immanent, rhythmic power of the atavistic psyche, which participates deep below ordinary consciousness in the vast matrix of all embodied forms of life, can be evoked by appropriate ritual. This use of ritual complements the kind that invokes powers and presences from above, mentioned in the section above on the higher intuitive self.

Finally, the soul can encounter the infrapersonal self echoing from deep within the matrix of life forms, from within the temporal foundations of bodily existence. The impulses and prompt-

ings of immanent divinity can, I believe, only be sensed through being open to the original genesis of life within.

The latent powers of the higher intuitive self and the atavistic psyche are aroused through the free choice of a person. And it is the to the nature of personal autonomy that I now turn.

5. The autonomous self and the person

The autonomous self, thinking and willing

In the Kantian system of moral philosophy, autonomy refers to self-determination, the freedom of the will, the exercise of voluntary choice, whereby a person acts in accordance with a principle to which they are internally committed. I adopt this basic notion.

Hence by the autonomous self I mean the focus of conscious choice within the everyday mind. The primary modes of being here are thinking and willing. By thinking, I mean the capacity for intelligent discrimination - noting relevant similarities and relevant differences; for reflecting on interpretations and meanings; for evaluating - making appraisals and judgments; and for concentrating. It is the mind focused in the more assertive, analytic mode, compared to the receptive, global intuiting of the heteronomous self.

By willing, I mean the capacity for intention, choice and action; and for perseverating - holding to a course of action. It is the selection and execution of a purpose - arrived at by a very rapid, or more deliberate, discrimination of options. Hence thinking and willing, as I define them, go very closely together in the autonomous self; just as intuiting and feeling, again as defined, go closely together in the heteronomous self.

But willing is more fundamental for the soul than thinking. The fullness of action can embody and consummate thinking and include its continuance - thinking on the job and on one's feet. The fullness of thinking is exclusive of action, save for the act of thinking itself. To think in order to act takes one into life; whereas to act in order to think takes one out of it. Action fulfils the soul as a whole. Thinking is only a preparation for this.

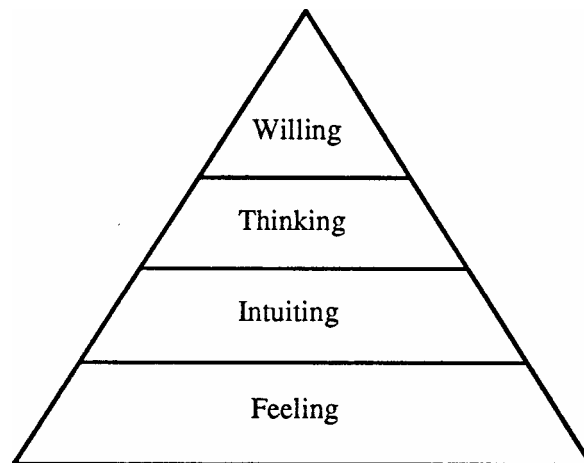
The person

So by a person, I mean the soul manifesting in alert, aware action: a being celebrating their self-determination in conscious deeds. A person emerges through their expressed intentions. "I choose, and become a distinct person." Through electing to do something the potential person becomes actual. Hence the person is a

self-creating being. The sum total of my past acts constitutes the person I have become today. Within limits set by the fields of influence to which the heteronomous self is open, I am shaping my personality, making myself through my daily choices.

The person, of course, is a seamless whole, the autonomous self and the heteronomous self in one interacting system. Willing is the diamond apex whose facets are cut by the aware discrimination of thinking, which is made wise by the holistic receptivity of intuition, and grounded in the participation in being of feeling .

This can be represented crudely by a simple pyramid or triangle:



The psychological modes

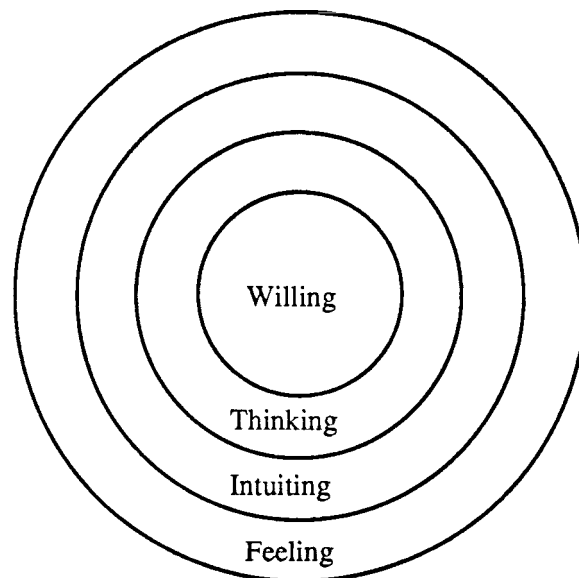
These four modes, of course, are not totally separate from each other. They interpenetrate, but with differing degrees of intensity. Thus the mode of feeling is reduced somewhat within intuiting, more so within thinking, and most within willing. Willing is somewhat active in thinking, less so in intuiting, and least in feeling. Intuiting is reduced to an equal degree, but present in different ways, in feeling and thinking; and least present in willing. And so on. I am make the point somewhat crudely, but I think the principle is clear.

What this diagram most critically brings out is the importance of feeling, at its own level and in full strength, for the life of action. If action is not grounded on a deep feeling for and with people and situations, then it becomes alienated from real concerns, needs and interests. It is disruptive and distracted -

mere activism. Autonomy has little of substance to say, the self not much of real worth to be determined about, if the agent is cut off from resonance of being, from being moved in the heart by what is going on.

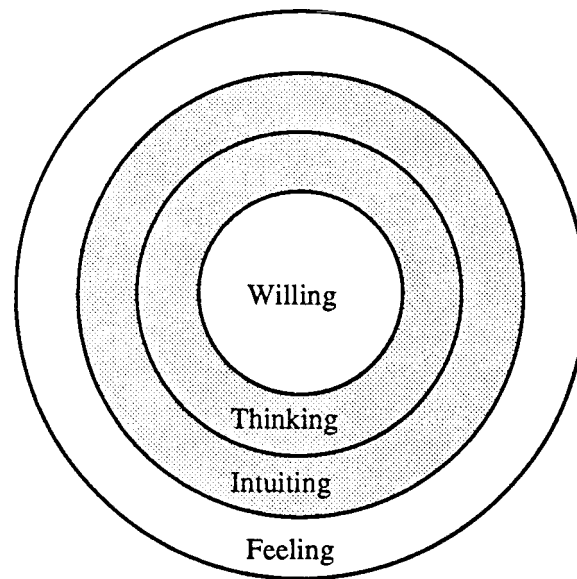
In the same way, in the intermediate levels of the diagram, the discriminating awareness that shapes choice, will be a distorting influence if it is not itself open to a broad intuitive grasp of the total situation and all the relevant issues.

If we regard the previous diagram as a cone, and look down it, we have the following:



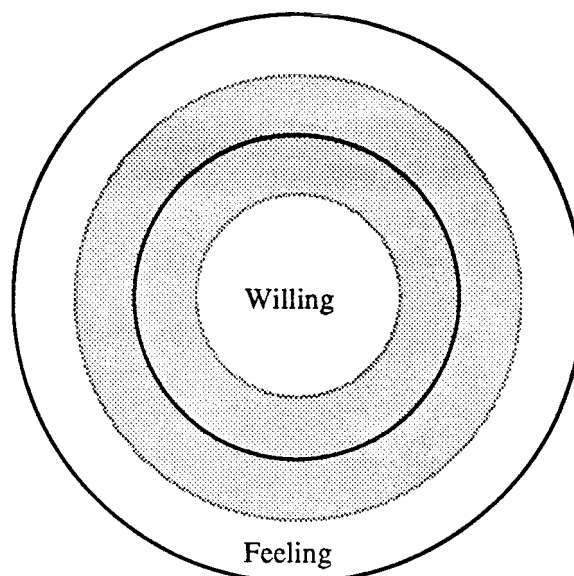
Here we see the embrace of feeling: it is the widest of the four modes, encompassing the other three. Willing consummates the modes, brings them into manifestation; feeling contains them within the unity of being. And while we cannot define a person in terms of feeling, they are utterly void without it. It is the life-blood of the total system. Love alone feeds the will.

Now consider this:



It is a partial account of the interpenetration of modes. There are two main circles, an outer ring of feeling, and an inner disc of willing; and where they meet, one superimposed cognitive ring.

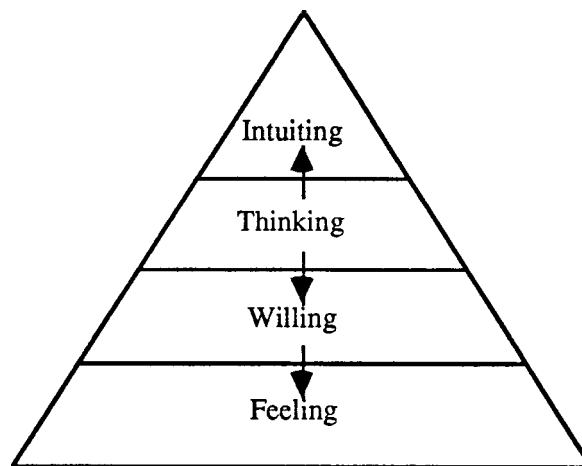
This cognitive ring mediates between feeling and willing, between sensibility to being and focused choice. Where cognition is pervaded by feeling, it becomes intuiting; and where it is charged by willing, it becomes thinking:



What this brings out is that cognition has no independent destiny of its own. It is the mediator, the broker, between the extremes of felt participation in what there is, and direct action.

The classical ideal

On this analysis, the classical ideal of ancient Greece that the cultivation of intellectual excellence is a self-justifying end-in-itself, and the supreme virtue of the soul, is a great cultural aberration - and a very influential one. The Greeks had a pyramid something like this:



Thinking, at the second level, strives upward to the highest goal of intuiting, which meant contemplation of eternal, unchanging and archetypal ideas. But thinking also needs to turn downward, to be practical and manage action - willing - by which the life of feeling is held under control and in good measure. This puts Plato and Aristotle together somewhat - but the message is clear: the pyramid points upward, the arrowhead is pure thought; and for this to find its target aloft, the life of action and feeling are to be subordinate and controlled.

The result is a great split and tension in the energies of the soul. The cognitive faculty, in seeking an independent destiny of its own, strives toward abstraction, in the opposite direction from action and feeling, while still trying to control these two from getting out of hand. The great benefit of this model - since the founding of universities in the middle ages, and the birth of modern thought at the renaissance - has been vast intellectual development in pure and applied forms of thought. But there has been a price.

Forms of thought have become highly abstract and alienated from their ground in felt participation in the world. Applied thought, afflicted in the same way, has been a lot to do with

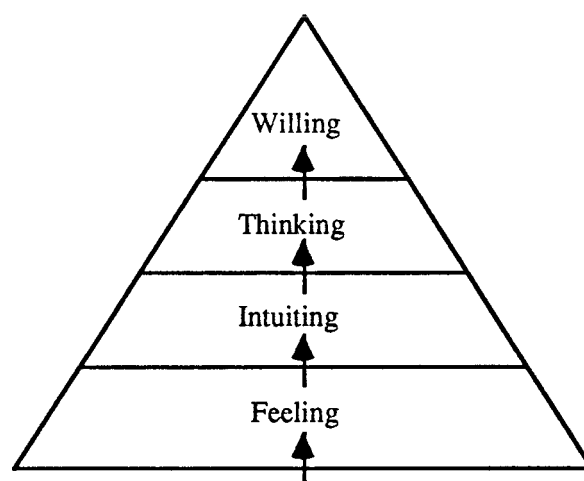
controlling, exploiting, manipulating and using the given world, to the detriment of its ecological health.

The life of feeling, instead of being seen as that which feeds thought and action, is seen as a menace. It is harried, oppressed and controlled so that it becomes deeply distressed - and then more control is called for, which, of course, means repression and denial of emotional pain. When we next get the displaced, distorted and disturbing return of the repressed, the battle is really on.

Education, from the secondary level upward, is concerned only with cognitive development; and emotional competence, interpersonal skills, training for social and political action, form no part of the curriculum.

Because autocratic hierarchical control is the order of the day within the soul, it becomes the order of the day within society. Authoritarianism, the unilateral exercise of power over others, is rife throughout institutional life and in the interpretation of particular social roles. And so the list goes on.

Of course, all this is now starting to change. We are at the dawn of the unitive age. While the old model still struggles potently in its death throes, we need to affirm a model of the soul, manifest as person, in which all the energies flow in the same direction - toward consummation and release in action:



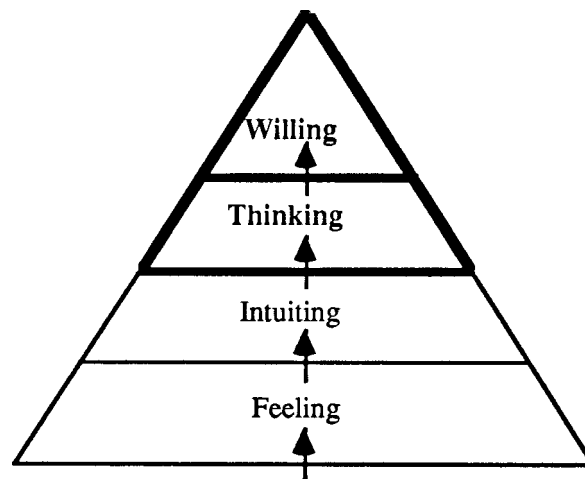
The pyramid, as arrowhead, is pointing towards deeds: the four psychological modes converge upon enterprise and endeavour. From our felt participation in the world, we open intuitively to grasp a total situation, then discriminate thoughtfully in order to act within it. And in one of three basic ways.

Sorts of action

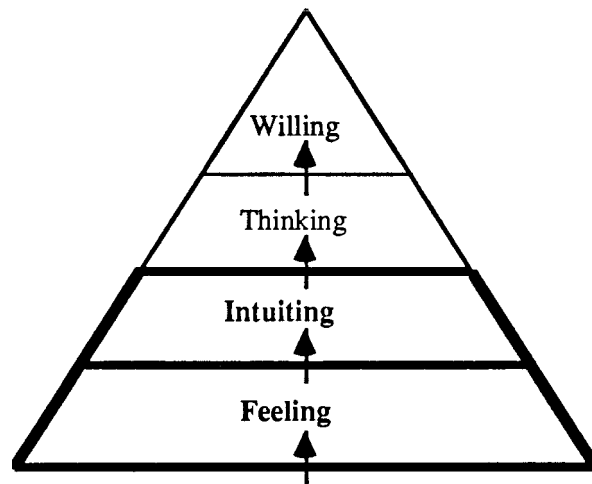
Some deeds are projective and some are receptive. It is, roughly, the difference between arguing a point in a discussion, and reading a poem; between climbing a tree and attending to a sunset.

One sort is choosing to go forth; the other mode is choosing to let in. And there is a certain asymmetry between them. For to go forth, you have to let something in, in order to know where you are going; but to let something in doesn't always or necessarily entail going forth.

In the projective sort, the energy of the soul is focused more in the top half of the pyramid; in the receptive sort, more in the bottom half. But in each case, the pyramid as a whole is involved:



The projective sort of action

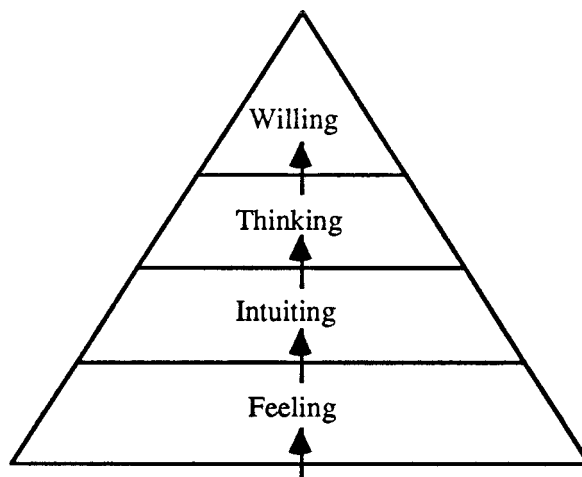


The receptive sort of action

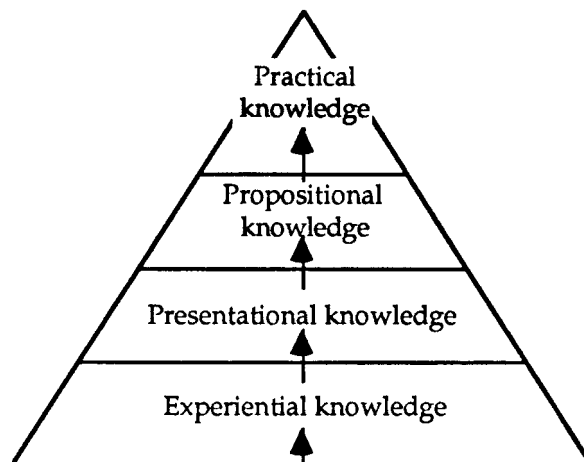
A third sort of action is balanced: elegantly poised between the projective and receptive sorts, like someone performing *Tai Chi* exercises; or like lovers in an embrace.

Forms of knowledge

If we take the basic pyramid of the person, integrating autonomous and heteronomous selves:



we can recast it as a pyramid of different forms of knowledge:



The two pyramids correspond at each of their four levels. I think it is instructive to note these correspondences and to reflect on them. And also not to take them too literally or rigidly.

Practical knowledge is knowing how to do something, and is exhibited in the performance of a skill. Propositional knowledge is knowing that something is the case, and is expressed in verbal and numerical statements. Presentational knowledge is knowing a whole in terms of form and process, and is signified in the nonlinguistic symbolism of line, shape, colour, proportion, sound, rhythm, movement. Experiential knowledge is knowing a person or place by direct acquaintance, and is manifest through the process of meeting and face-to-face encounter. The first two are more to do, respectively, with willing and thinking, as I have defined them; the last two with intuiting and feeling.

These four kinds of knowledge are quite different from each other: you can't reduce any one of them to any of the others. Knowing how to ride a bicycle is not the same as knowing a set of statements that describe such a skill. Knowing the form of a building by presentational knowledge is not the same as knowing it by face-to-face encounter: I can know the form when I am not anywhere near the building, and when I am actually facing the building my grasp of its form may be relatively unaware and incomplete.

At the same time the four kinds of knowing are interdependent and mutually supportive. They can all serve to enhance each other. There is also a certain hierarchy of support. The acquisition of behavioural skills is immeasurably enhanced by propositional and numerical knowledge of the world - which, in turn, presuppose presentational knowledge of spatiotemporal forms and processes: we recognize, non-linguistically, patterns in the

world, as a basis for the acquisition and application of language and number. And knowing these patterns presupposes we encounter the world, have experiential knowledge of it.

To put it another way: meeting the world enables us to know patterns in it. This illuminates the use of language and the creation of propositional knowledge - which guides and extends skill in action. This hierarchical analysis brings out the role of propositional knowledge - the theoretical and empirical knowledge of the sciences and the humanities - in mediating between its ground in an intuitive grasp of patterns in the world we encounter, and its consummation in the life of action.

It also suggests a top, trunk and tail model for the validity of propositional knowledge. Such knowledge is valid if, at the top, it leads to concerted, viable action skills - that is, if we can as a result of knowing it, generate new, coherent and effective behaviours. It is valid, in the trunk, if it is in its own terms internally coherent and comprehensive. And, in the tail, if it coheres with our intuitive, non-linguistic knowledge of patterns and processes in the encountered world. To change the metaphor, presentational and experiential knowledge are the roots of propositional validity, internal coherence and comprehensiveness its stem, practical knowledge of the life of action its flowering consummation.

Personhood as an achievement

The focus of choice is, ideally, nourished, and its autonomy empowered, by deep attunement of the receptive mind to the realms of being in which it participates. But the world is such that this is often far from being the case. My autonomy may be restricted and oppressed, my freedom of choice limited and distorted. The extreme version of this state of affairs is shown in the diagram *Yantra Humus 1*. Here the heteronomous self receives only negative influences from the six realms in which it participates, autonomy is under massive siege, and the person is afflicted.

By contrast, as in the diagram *Yantra Humus 2*, all the influences from the six realms may be positive, so that autonomy is enhanced, and the person can flourish. In reality, of course, life offers each of us an idiosyncratic mix of negative and positive influences.

Thus autonomy and the creation of personality clearly admit of degrees. In some respects my behaviour may be oppres-

sively subject to external influence; and in other respects it may flow from real freedom of choice. The behaviour of a derailed and deluded person may be unwarily pushed around by all kinds of forces, yet it may still exhibit little areas where minimal self-determination is exercised. To refer to someone like this as a "person" is both to affirm those areas and the individual's capacity for increasing the range of self-determined behaviour. Such a one is in reality more a potential person than an actual one.

It follows that personhood, manifest in any full sense, is an achievement. Here we come to a basic divide with some classic spiritual psychologies of the east, which have no concept of a person as I develop it in this and other chapters.

The Buddhist error

Thus in Tibetan Buddhism, there is no such thing, in reality, as personal identity. There is everyday ego-consciousness, which is the source of two illusions, that of a permanent self and that of external things and other selves from which it is separate. Apart from this there is only universal consciousness, in the realization of which both these two illusions are overcome. *Manas*, or intuitive mind, is the bridge between ego-consciousness and universal consciousness, but it has no identity of its own, being as it were merely the overlap between these two.

But the Buddhist analysis cannot really sustain this crude dichotomy. For when the aspirant has entered universal consciousness, there is a transformation of the personality, *asraya-paravrtti*, in which a whole range of spiritual perceptions are experienced. And the account of these necessarily presupposes some distinct centre of reference.

The error the Buddhists made was to confuse the idea of a distinct identity with the idea of a separate identity; they supposed that if you got rid of the latter, you necessarily got rid of the former.

Of course, the distinct identity of a person can get temporarily lost in the mistaken notion that it is entirely separate from everything else. But when a person sloughs off this illusion and enters universal consciousness, then the distinctness of their identity is revealed in all its glory within the unity of being. The person becomes transfigured not annihilated.

For the Tibetan Buddhist, the idea of continuous personal development would simply mean a perpetuation of the illusory separateness of ego-consciousness. Whereas on my view, such ongoing growth means a progressive series of transformations, in which ever deeper and higher potentials of personhood are made actual. So I next consider some different states of personhood.

6. States of personhood and the great reversal

In truth, there are as many different mixes of potential and actual personhood as there are people, in this world and in other dimensions of being. But certain broad types of mix can usefully be identified, and this in terms of heteronomous and autonomous behaviour. They are as follows.

In the first group, autonomous behaviour is present - in increasing degree as we go through the group -but it is embryonic within large amounts of heteronomous behaviour.

The deranged person

Behaviour is erratically and chaotically subject to psychic, psychosocial and physical influences, into which the person has little or no insight and over which they have little or no control. They do not see that their autonomy is being buried by the invasion. Voluntary choice is minimal and severely restricted.

The compulsive person

Behaviour is in certain ways rigid, maladaptive, repetitive and relatively unaware. The person can see that their autonomy is oppressed by these restricted ways of being, but has little insight into their origins or into how to get rid of them. Most of us are compulsive in some areas of our behaviour. The problem lies in buried, out-of-date mechanisms of emotional survival, which I discuss in the next chapter. In non-compulsive areas there may be greater or lesser scope for voluntary choice, real autonomy, depending on the degree of the next item.

The conventional person

Behaviour unreflectively conforms to the prevailing norms of the wider culture, and of the smaller social groups within it, to which the person belongs. The person may have some, little or no awareness that such conformity constrains really autonomous behaviour; but the more conscious they are of the

hindrance, so much the less is their compliance unreflective. Further, the person may be conventional in some areas of behaviour while autonomous in others. And finally, a person may convert conventional behaviour into autonomous behaviour without changing its external form, because the person can see the point of it and can make it their own.

Deranged, compulsive and conventional behaviours

Now a few comments on this first group of three in order to bring out the relations between them. Deranged behaviour includes compulsive behaviour but without the compulsive person's awareness that it limits autonomy. Deranged behaviour is too unaware to conform to convention; it is sub-conventional.

Some compulsive behaviour is also conventional behaviour, since some conventions are compulsions writ large as social norms. Other compulsive behaviour is non-conventional but tolerated, such as drunkenness within limits. And yet other compulsive behaviour is unconventional, and may further be regarded as deviant or anti-social. Some conventional behaviour is non-compulsive, since it is a matter of rational social coherence, even though people may still adhere to it through unreflective conformity.

In explaining these three kinds of behaviour, we need to consider the psychodynamics of the emerging person in relation to influences from all the six realms encompassed within the cosmic self: a formidable task in the present state of our knowledge.

In the second group of different mixes of potential and actual personhood, autonomy is no longer embryonic - it is born. The person is more actual than potential: significant voluntary choice is now being exercised. But there are increasing degrees of freedom and self-determination, of the emergence of the person, involved in the following group.

The creative person

Behaviour is genuinely autonomous in some major area of human endeavour: parenthood and the family; friendship, relationship and intimacy; education; social and political action; the professions; the arts; the sciences and the humanities; eco-

nomics, commerce and industry; agriculture; and so on. The person has values, norms and beliefs to which they are internally committed, and to which they give systematic, creative expression in one or more of these domains of action. Their choices transcend unreflective conformity to the prevailing beliefs, norms and values of these domains.

The creative person changes their own behaviour only in so far as it is part of that domain of culture in respect of which they are being autonomous.

The self-creating person

Autonomous behaviour now becomes reflexive. The person becomes self-determining about the emergence of their self-determination. They consciously take in hand methods of personal and interpersonal development which enhance their capacity for voluntary choice, for becoming more intentional within all domains of experience and action. This means at least three things.

First, they are at work on restrictions that come from the atavistic psyche, dealing awarely with the limiting effects of childhood trauma and social conditioning. The individual is committed to uncover and dismantle compulsive, and unreflectively conventional, behaviour in every area of living.

Second, they attend carefully to the deliverances of the heteronomous mind, the background field of everyday consciousness. To become more aware about the exercise of choice and personal power, means also to open more fully to holistic intuition of, and felt participation in, the different realms of being. We need to resonate fully with the background in order to act with relevance in the foreground. This means, too, that action in the projective mode will be balanced with action in the receptive mode. The person will listen as well as speak, be taught as well as teach, notice what is there as well as create what is different.

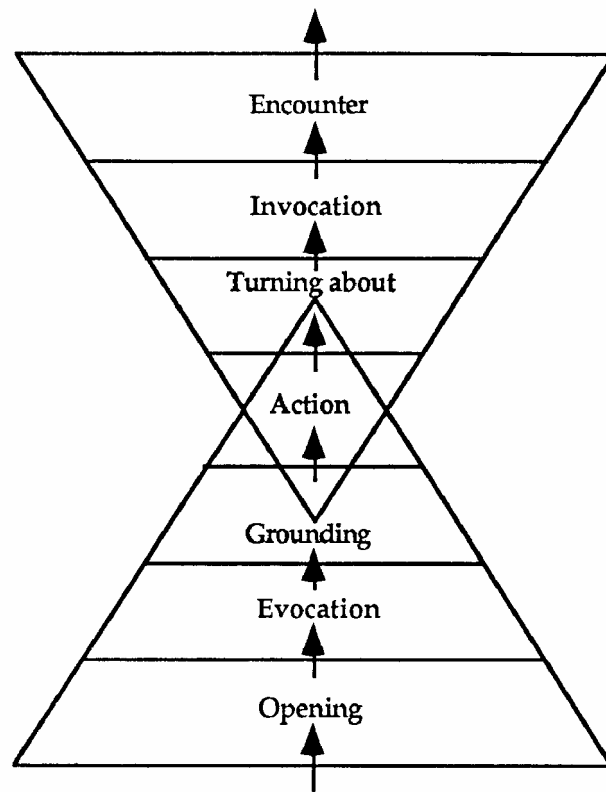
Third, forms of association with other persons become paramount, on the principle that personal autonomy only emerges fully in aware relationship with other autonomous persons. It then becomes clear that autonomy is interdependent with two other basic values of social life, co-operation and hierarchy. I write of this in detail in a later chapter. See *Person Yantra 1* and *Person Yantra 2*.

This whole process of self-creation, which starts in a largely humanistic mode, dealing with basic issues for the emerging person in this world and in the accessible aspects of the soul, leads over sooner or later into the next category.

The self-transfiguring person and the seven-fold key

Autonomy now reaches out to uncover latent powers within the soul, and to extend ordinary consciousness into realms that were seemingly above it or below it. The person freely chooses, as an extension of their self-determination, to unfold the higher intuitive self, with its access to universal consciousness, and to powers and presences; to plumb the depths of the atavistic psyche and so to become grounded in the origins and underlying rhythms of life. Fired by aspiration and faith, the person uses the seven-fold key to self-transfiguration, working in the heights, in the middle ground, and in the depths, of the soul:

1. *Encounter* with the transcendent Thou.
2. Ritual *invocation* of archetypal powers and of presences active within the field of cosmic consciousness.
3. *Turning about* of the mind - the great reversal - in meditation and reflective contemplation, to open up cosmic consciousness, to universal Mind.
4. Manifestation, in everyday *action* and association, of a creative and self-creating life-style.
5. Conscious *grounding* of the soul in the manifold rhythms of life and nature, in the human body, the planet, the solar system. This is an aware participation in the processes of continuous creation.
6. Ritual *evocation* of the subtle energies within the physical body, within the planet and the solar system.
7. *Opening* to impulses from the immanent divine life deep within the embodied soul.

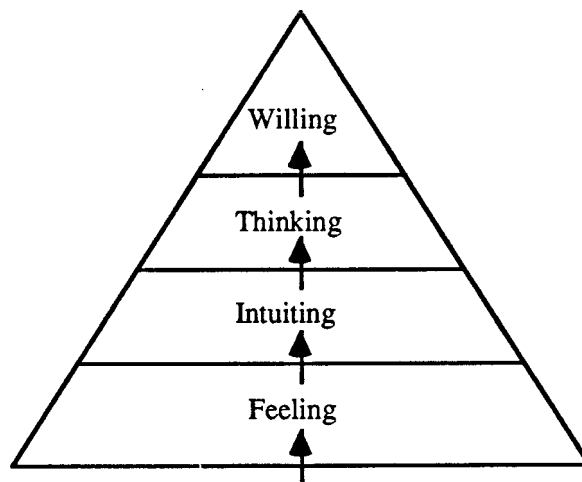


Some classic practices combine several of these. Thus *g Tum-mo*, the yoga of the inner fire in Tibetan mysticism, combines in its own unique way: turning about, invocation, evocation and grounding. For further visual presentations of the seven-fold key, see the diagrams in chapter one numbered 1- 4 called *Key Yantra*.

The great reversal

The great reversal, or turning about, which is referred to in number 3 above, also underlies the use of all these keys. It is that basis of self-transfiguration which I referred to in the chapter on the higher intuitive self. To illustrate the reversal, I must depict once again the self-creating person. See also chapter one, *Reversal Yantra 1, 2 and 3*.

The self-creating person, integrating the autonomous with the heteronomous self, lives the life of liberated and well-grounded choice. This life is a triangle that rests on the broad base of participation in being, and all its energies flow to the arrowhead of action. Here is the diagram from the previous chapter on the person:

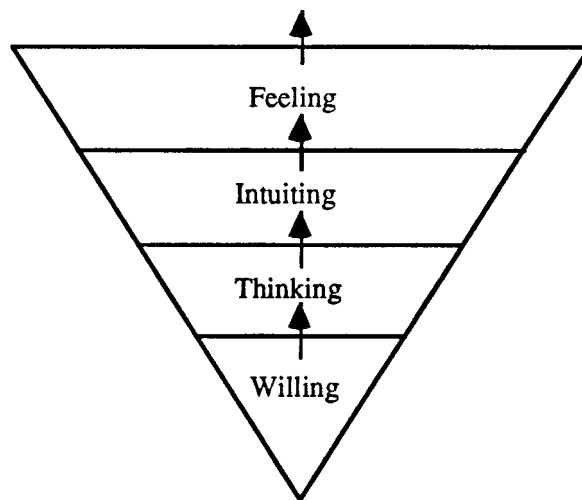


While the self-creating person is very attentive to felt, intuitive participation in the world, it is for the purpose of enriching and clarifying the life of action. Awareness at the base is dedicated to support and raise further the command of the apex. Attunement to the boundary finds its consummation in the destiny of the centre.

As a result, the greater distinctness of the person, excellent though it is, may be quietly contaminated by a certain kind of separateness from the rest of being. The pursuit of authenticity and the reclamation of personal power may have also bred hubris, the pride of self-sufficiency and independence.

There is also a less elevated kind of separation. The mist of unknowing at the edge of the everyday mind can generate a subtle anxiety which a person may try to avoid by keeping busy at the focus of choice and action. The result is not so much real action as distraction. Haunted by the great unknown, the individual may seek security in spurious enterprise.

Sooner or later, pride and distraction collapse into their own vacuity. The self-creating person meditates on the great reversal. This flips the above triangle around its horizontal axis and turns it upside down. Instead of being an arrowhead, it becomes a chalice, opening at the very borders of the heteronomous self to the universal consciousness out of which that self continuously emerges. What was a limit to ordinary awareness, now becomes a threshold of the vast multi-dimensional domain of cosmic being.



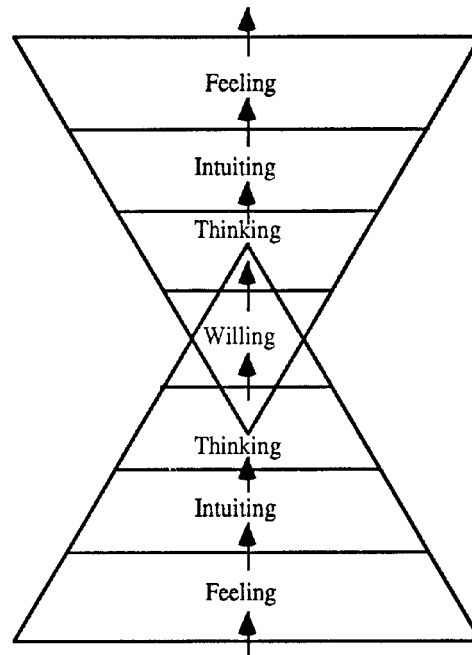
The chalice as a whole and the energies within it are expanding out and up. The will makes the deep inward choice to surrender awarely to what is inside and beyond the mist of unknowing. It guides thinking to reflect on the paradox of the limit, at the very edge of the everyday mind. And then, soaring over the edge, intuiting and feeling, through faith and aspiration, become the higher intuitive self, opening out to participate in the great reaches of cosmic Mind. There are two complementary forms of meditation on the great reversal, the introvertive and the extrovertive, described in Appendix 3.

Meditation on the great reversal seeks the divine origins of ordinary consciousness by surpassing those illusory boundaries which outward action draws round itself. When the everyday mind is thus expanded up and out to what is normally beyond it, it can also reach down and in to what is usually hidden below it.

Then the whole concept and experience of individual identity, of selfhood, undergoes a transfiguration. The person emerging at this stage of unfoldment discards the illusory skin of a separate identity, and becomes aware of a resonant distinctness within the harmony of the whole. A self-transfiguring person living in the heights and in the depths of being, and in the everyday world, is like a sonorous melody enhanced by the orchestral totality with which it interacts. Individual identity, its self-centred illusions shed, is transformed and exalted by living awarely in the unity.

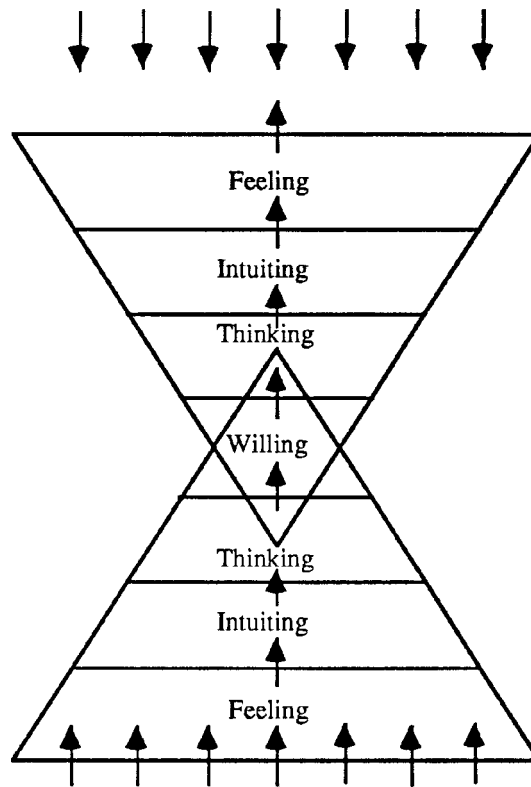
Self-determination, too, undergoes a corresponding transformation. For it becomes clear that the self that is doing the determining is the cosmic self manifesting in and through the developing person. Autonomy becomes co-creativity with the divine.

The autonomy of the self-creating person is not negated or abandoned. The energy of the arrowhead is not annihilated by the energy of the chalice. It is transfigured. The inward will transforms the endeavours of the outward will. And there is also a reciprocal influence: the arrowhead charges the chalice with the vigour of its focus. It is an alchemical exchange:



The person now becomes "willing" in both senses of the word and at the same time: autonomous choice and action is also readiness to be of use and service.

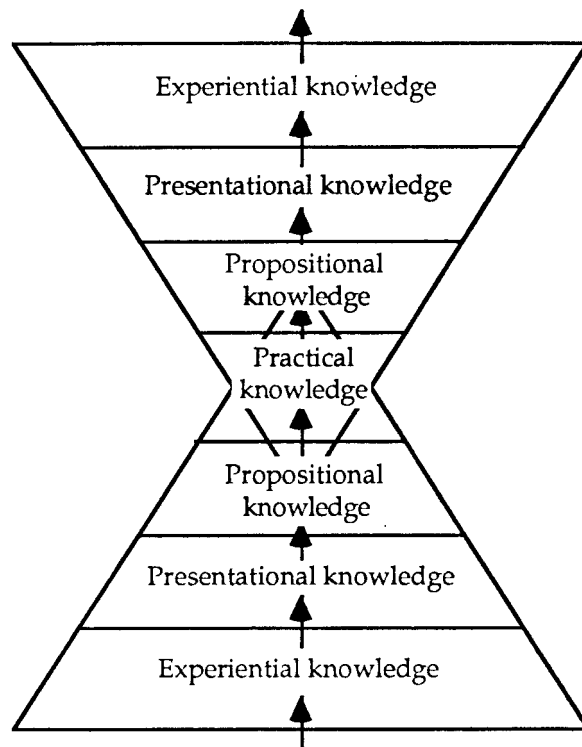
The great reversal, which underlies all the keys of self-transfiguration, is not only about invoking the heights, but also about evoking the depths, as the seven-fold list makes clear. So as well as an influx of power, presence and consciousness from above, there is an upsurge of energy and impulse from the immanent life below:



The upper triangle, as the great reversal, is open to the descent of the light and grace of universal consciousness, transfiguring the psychological modes. The lower triangle, as the life of outward action, is also transformed through articulation with the upper, and becomes open to the ascending, regenerating life of immanent presence.

The psychological modes are not annihilated or wiped out by Godconsciousness: they are redeemed, changed from a closed, restrictive way of being, to an open, expansive one. Personal identity is not evaporated, it bursts out of the sealed pod of egoism, and blooms in the cosmic climate of the divine, while being rooted in the potent forces coiled up within creation.

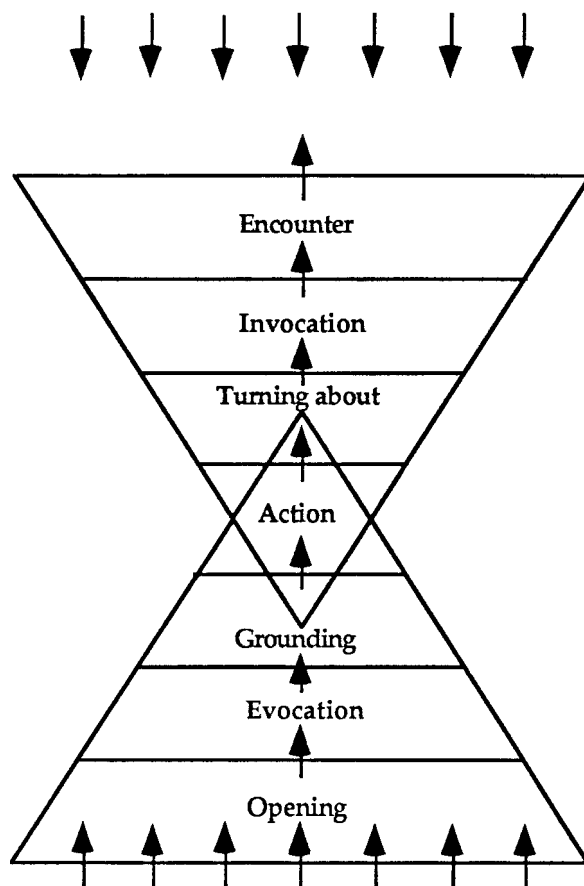
The great reversal, in its extrovertive form, can also be set out in terms of the four forms of knowledge discussed in the previous chapter. The reader may find it helpful to refer briefly to my definition of them there. The diagram then looks like this:



The lower triangle is the life of everyday deeds where practical skill is supported by spoken knowledge, which in turns draws on an intuitive grasp of patterns in the encountered world. And the upper triangle is again the great reversal, in which a new kind of inward skill is exercised in framing propositions not geared to action in the world, but to echoing - and so freeing the mind to attend to - the original, arcane conceptual system of perceived patterns. Then presentational knowing opens to the source of that system, and the person has experiential knowledge of the powers and presences of cosmic consciousness.

The total context of the great reversal is shown in the diagram that follows on the next page, using the same graphic form, but now to depict the whole seven-fold key.

In the upper triangle, reflective contemplation turns the mind about to behold its origins within the field of cosmic consciousness. Then powers and presences in other domains of reality within this field can be called forth through invocation. In this context, the person can rise to the threshold of encounter with the transcendent Thou.



Here the life of outward action is just the top part of the lower triangle: the rest of it signifies the attunement of that life to immanent power through conscious grounding in the rhythms of the body, the planet and the solar system, evocation of the subtle energies within the body, the planet, the solar system. See also, in different form, *Person Yantra 3 and 4*.

A comparison of the diagram above and the last but one, brings out a certain correspondence between the psychological modes of feeling, intuiting, thinking and willing, and each of the seven parts of the key. Although, as always, such correspondences are not to be taken too literally.

Stages of unfoldment

The six different states of personhood I have discussed in this chapter, range from the occlusion of autonomy in the deranged person to the elevation of freedom in the self-transfiguring person. The first two, the deranged and the compulsive, are pathological states: people get trapped by them, they don't develop in

them, except in terms of some very far-reaching and inclusive concept of personal destiny, beyond everyday mortal thought.

Human beings are typically hybrids, with many different states running concurrently. The same person at the same period in their life, may show different behaviours that are, respectively, compulsive, conventional, creative, self-creating and self-transfiguring. They may also have an outburst of behaviour that is temporarily, if minimally, deranged.

But if we discount the first two, the deranged and the compulsive, stronger and weaker pathologies respectively, then the other four can be seen in a very *loose* way as providing successive foundations for each other. So a person needs to be socialized into convention - the prevailing values, norms and beliefs of a culture - as a precondition of emerging at the next stage of creatively transforming those values, norms and beliefs. And the exercise of personal autonomy in this creative mode brings it into relief sufficiently for it to start to become reflexive, and to be self-determining about enhancing authentic command in all domains of the soul and its world. This in turn, and inescapably, leads over into the process of self-transfiguring, opening up the heights and depths of consciousness and life.

And each later state does not leave the earlier ones behind, but continues, includes and transforms them, as I have already proposed. The self-transfiguring person is also self-creating and creative, both elevating and deepening these two modes in new forms of expression. For example, direct, transmutative work on the skandhas, which is a deep kind of self-creating, may perhaps only start when a person applies to it some of the keys to self-transfiguration, such as invocation and evocation.

In truth, of course, human experience does not always accord with such elegant progressions. Thus, especially in a time of spiritual upheaval like ours, a person may develop in irregular ways; for example, jump from being conventional to being self-transfiguring, then work backwards through being self-creating to being creative, before catching up again with being self-transfiguring. The exigencies of soul-work have little regard for psychologists' maps and programmes - thank goodness.

The states of personhood I have considered in this chapter are beset by certain characteristic illusions, which I review in the following chapter.

7. Illusion, responsibility and levels of choice

One of the problems of the Buddhist analysis that ego-consciousness is illusory, and that there is no identifiable soul, person or centre of reference, is that it is difficult to ascribe responsibility to a being that really isn't there. Indeed, feeling responsible would have to be regarded as a way of reinforcing the illusory ego, rather than as a precondition of effective human development.

By contrast, persons as beings with inalienable capacities for self-determination can always, in principle, be held both responsible and accountable. Nevertheless, persons, or at any rate, potential persons, can and do get lost in temporary states of illusion. It is important to consider these, and their relation to individual responsibility.

Deranged illusion

Deranged persons may get very fully lost in the illusion that they have some other identity or identities. This false belief completely occludes their capacity for self-determination. They identify with the energies, forces, powers, entities that throw them into disarray, and unawarely abandon their centre of personal choice. But this nescience is not absolute or total.

For there was a dim and primitive point of choice, an almost blind, desperate bid for emotional survival under what seemed like intolerable pressure. This was when the individual first decided to identify fully with the alien forces - on the survival maxim that if you can't cope with them, become them, if necessary in some phantastic and exaggerated form.

At this primitive level, and with much mitigating circumstance, the person can still be held responsible and accountable for choosing the deranged solution to their predicament. And if they can be lovingly but powerfully confronted at the first moment of that choice, then that is also the time when they have a genuine option to choose a non-deranged route to emotional survival.

Later on, of course, when the illusion of having some other identity is reinforced by being repetitively acted out, the recovery of their own identity and autonomy is altogether more problematic. But for the outside helper, the belief in that first moment of accountability is still a basic key, turning on the motor of whatever other strategies are devised. (All this assumes, of course, that the derangement is not due to irreparable brain, or other physical, damage or distortion in the person concerned.)

Compulsive illusion

The compulsive person gets stuck in a rather different kind of illusion. They have a reasonable and working sense of their own identity as a being that can make conscious choices. But deep within the psyche, they also identify themselves with restricting, pain-driven beliefs about themselves and their world.

This identification is largely unconscious - a buried, sustained and congealed attitude of mind - but it crops up repetitively as rigid, maladaptive behaviour that every once in a while sabotages the exercise of their autonomy. So in their lives they oscillate between real choice, and the compulsive acting out of hidden emotional pain. They can see they are victims of the compulsion, but do not see the illusory identification they are making deep within it.

Again, there is an initial and primitive choice point. It is when the child, realizing that it can no longer sustain the pain of its positive potential being oppressed (partly because this pain, too, is being rejected), chooses to survive, and get what limited support it can in the home, by internalizing and identifying with the oppression - in order to repress the pain. The whole constellation then becomes lost from view as an artefact of low-level survival choice.

The repressed pain is some mixture of fear, grief and anger; the illusory, internalized belief is that the child is no good, deserves to feel guilty and to be blamed, and - since this belief is delivered by parents and others who feel the same about themselves - that other people are no good and deserve to feel guilty and to be blamed.

When this is all unawaresly acted out and projected into adult life, the person compulsively sets up scenarios where guilt and blame can be endlessly and fruitlessly traded around. They slip in and out of the roles of victim and oppressor, both in relation to self and others. They may then countermand the effects of

these roles with equally compulsive attempts to be rescuer and rebel, also within themselves and in relation to others.

And once again, with much mitigating circumstance, the adult person can be held accountable and responsible for having made this kind of survival choice when a child. Indeed, the recognition that it was a choice - no matter how primitive and barely conscious - made by the embryonic person, and that other more appropriate decisions can now be made by the adult in relation to these early events, is a precondition of all effective personal development work in this area.

Such work will bring the congealed, pain-driven and distorted system into conscious relief, release the pain, dismantle the beliefs, reprogramme the child within, reduce the compulsive adult behaviours, and give new degrees of freedom in adult living.

Conventional illusion

The conventional person, by contrast, suffers from illusions of an altogether more accessible kind. The main one is the belief that their identity as a person is defined by the prevailing, generally accepted norms, beliefs and values of the society - and its subgroups - to which they belong. More precisely, they will find an unreal sense of self in uncritically identifying with various social roles, such as husband, father, lawyer, citizen, as these are prescribed by the social order of which they are part.

For the person, such an identity is illusory as long as it is unreflectively adopted through imitation, unaware introjection, and a blind need to be accepted. For it is then other-defined, and the behaviour to which it gives rise is other-directed. Yet the person, as child or adult, is still accountable, again at a low level of choice, for this adoption. They are acting with minimal, nose-to-the-ground survival awareness, according to the maxim of getting by, by doing as others do.

But when the person really chooses some conventional way of being, because they see the point of it, and reflectively make it an expression of their own value system, then the illusion is shed, even though the external form of the behaviour remains the same. Since many conventions of social role and behaviour are inherently reasonable, because they help people co-operate and associate in useful and fulfilling ways, they are the chrysalis for the emergence of the self-directing individual. They are the womb of the young embryonic person, who matures within

them until an autonomous sense of their conventional worth is born.

Other conventions may be less reasonable, rooted in habit, vested interest or erroneous belief; or they may be widespread, irrational compulsions masquerading as social norms. The illusions of personal identity that spring from these may be much less easy to spot, so that many of us remain oppressed within them. Typical here are prevailing beliefs and norms to do with birth, death, gender, sex, age, ownership, and the exercise of institutional power.

In general, we may say that each person's sum total of behaviour is an idiosyncratic mix of the unawarably conventional, the consciously autonomous, and the compulsive. Some of the compulsive behaviour will overlap with some of the conventional; some of it will be extra-conventional; and some may be socially aberrant. -

Personal development work in this area of illusion, needs to do a lot of consciousness-raising about the restrictive, oppressive nature of many social norms and structures in our culture; and about the limited belief-systems on which they are based. It will also deal with the personal distress-driven compulsions that interlock with these, and provide support networks and frameworks for recovering our personal power and true identity in these areas and giving them new forms of social expression. And all this work rests on the cardinal principle that since we chose to adopt these norms, albeit at an oppressed and low level of choice, we can now, at a higher level, choose to get out from under them.

Creative illusion

The illusions which beset the creative person are of a different order again. The creative person, we may remember, is being genuinely autonomous in some major area of human endeavour, giving full expression to values and beliefs which they have made their own and to which they are deeply committed. Yet even here, they may and often do get their autonomies and their compulsions mixed up. That is, they think they are being genuinely creative, but in fact are being unpleasantly oppressive. They cannot see when they slide over from one to the other.

Since they are not yet being self-creating, that is, working directly on their autonomy as such, they can get in a blind mess about what is what. This has been the besetting difficulty for many au-

thentic innovators. As persons, they are both wonderful and impossible. They may slither unawares from caring benevolence to subtle interference; from daring novelty to irresponsible folly; from true education to hapless seduction; from honest rigour to intolerant dogmatism; and so on.

And there is another, subtler illusion. The creative person may become over-identified with their self-appointed creative role, seeing themselves too much as the writer, painter, social activist, researcher, innovative lover or parent or manager or educator or whatever else. There are several possible results of this. The person may unrealistically over-value what they do. They may go on too long in the role, not knowing when to stop, producing work and behaviour which only echo past creativity. They may neglect developing a responsible, self-directing stance in other, perhaps more important areas of their life. They may be competitive and insecure in the presence of other creative people in the same field.

These illusions of the creative person are also products of low level choice, often minimally conscious and anxiety-laden - but still choice nevertheless. But other options exist. And this means that the creative person, to deal with their illusions, needs to become a self-creating person, who learns how to liberate their autonomy in every domain of life; how consciously to manage the changing border between the self-determining parts of the self, and the compulsive or socially oppressed parts; and how to be expressive in creative roles, without becoming over-identified with them.

The self-creating person will do the kinds personal development work already mentioned in relation to (a) the illusions of the compulsive person; and (b) those of the conventional person. I quote the passages again here. Work on (a) "will bring the congealed, pain-driven and distorted system into conscious relief, release the pain, dismantle the beliefs, reprogramme the child within, reduce the compulsive adult behaviours, and give new degrees of freedom in adult living." Work on (b) "needs to do a lot of consciousness-raising about the restrictive, oppressive nature of many social norms and structures in our culture; and about the limited belief-systems on which they are based. It will also deal with the personal distress-driven compulsions that interlock with these, and provide support networks and frameworks for recovering our personal power and true identity in these areas and giving them new forms of social expression."

Self-creating illusion

But supposing a good deal of this kind of work has been done - through group work, personal therapy sessions, co-counselling, conscious work on attitudes and reactions in everyday life, and the founding of small nuclei for a new kind of society. Has the self-creating person who has achieved all this shed all illusions about their personal identity?

Well they will clearly have shed some major illusions: their sense of identity will be relatively free from the bad self-image of the hurt child, from the restrictive role definitions of the oppressive society, and from the limitations that stem from being over-identified with a self-appointed creative role.

But all this work on their autonomy, may have set up the most potent, subtle and insidious illusion of all: that their identity is somehow separate from everything else, from other persons and things, in this world, and in any other world.

For to do such work on my autonomy, I must call the heteronomous self to task, discriminate carefully among its contents so that I do not allow myself falsely to identify with any of them. The background of my ordinary consciousness - the background that participates in the various realms around me - is called before the bar of choice to give a proper account of itself and what it has to deliver. But, as I wrote in chapter three, as long as it gathers round the focus of choice in this way, it tends to foster the illusion of the separateness of the everyday self from its external realms and from other selves. And the result may be both pride and distraction, as I wrote in chapter six.

So to dismantle an illusion of separate identity that is generated by the very process of being self-creating, the person needs to become self-transfiguring. Then the autonomous person begets a profound choice: to make the great reversal and, together with the heteronomous mind, to turn about and open to the origin and source of the heteronomous mind itself - in universal consciousness and deeply immanent life.

Instead of calling the heteronomous mind to the bar of discriminating choice, the autonomous self follows it to its outer limits - where it becomes transformed into something majestic. Then the illusion of separateness falls away revealing the distinctness of the person within the embrace of a vast and comprehensive unity. I refer the reader to earlier chapters dealing with this theme, especially chapter six.

Self-transfiguring illusion

The illusions which can beset the self-transfiguring person largely stem, in my view, from the traditions of interpretation and practice within which aspirants seek awareness of the divine. These religious traditions give meaning to inner states of consciousness; and the aspirant rather unawaresly takes on board this meaning, rather than attend to the phenomenology of the states themselves.

There are at least four classic illusions in this area. The first is that God-consciousness means a total loss of personal identity, as in Edwin Arnold's famous simile: "The dewdrop slips into the shining sea". This belief arises in traditions where personal identity is wrongly confused with separate and self-preoccupied ego-consciousness. Their doctrines state that if you get rid of this, there is only God-consciousness left. At the end of chapter five I discussed this error, which fails to see that a distinct being is not the same as a separate being.

Indoctrinated with confused belief, the aspirant does not recognize that their distinctness of personal being is retained during deep religious experience, while undergoing exaltation and transfiguration. Whether eastern and western, a theological tradition, once adopted, is very potent in shaping how we construe our encounters with the divine.

The second illusion is often found in the same tradition that includes the first: they give each other pathological support. But the second one is really a blatant contradiction of the first one.

It is the illusory belief that, at the most advanced stage of spiritual development, personal identity becomes divine. This does not mean there is no person there, as in the first illusion, but that there is no distinction between God and the person. The person has not disappeared in God, but has become God. So we have the doctrine of the guru as the perfected master, an individual in a state of fully realized God-consciousness. This potent and subtle spiritual pathology feeds off the suppression of proper autonomy in its devotees, who are told by the guru that they have no real identity, only selfish and separate illusory egos, and that only through devotion to him can they get out of their bondage.

A third illusory belief is that God-consciousness can only be attained by scaling the heights of awareness. Aspiration goes exclusively upwards to perfected and blissful states of being. The

goal is *moksha*, release from the suffering, karma-laden wheel of rebirth. Even the great *Bodhisattva* ideal is for the enlightened one to delay their own release until every other sentient being is up and off and away. There is here a massive flight to God from the works of God. There is no real point in being creative or self-creating, save as a means of getting out.

There is clearly some very human pathology at the heart of all this, as if there is a deeply repressed unbearable pain, the denial of which calls for absolute transcendence. Trapped by the denial, the pain circles round and round within, and, as with all repressed material, is unawarely displaced into symbolic form without - in this case, as a belief in the endless suffering of the wheel of rebirth.

Denial of this kind is always run by hidden anger throttling itself, as well as battenning down grief and fear. This internal affliction will also be displaced outward - as the systematic oppression of other people with false doctrine. So we get whole traditions that unawarely try to liberate souls in the wrong way.

The metaphysical illusions taught in these schools of thought and practice are not quite what they claim to be. Instead they serve to keep at bay hidden psychological illusions of quite a different kind which are too uncomfortable to own. Religious traditions, like so many other social systems, can thus be institutionalized forms of repression.

Indeed, mysticism is sometimes the last, most subtle bastion of the repressed. There is nothing quite like a very high state of consciousness for keeping a misbegotten low one out of sight. Saints are not necessarily fully mature psychologically. Muktananda rushes off at puberty to find God, and as the years of spiritual discipline go by, he is shocked to find how unreasonably bad-tempered he is with the women who cook for him.

So all religious traditions which have no concept of, and no techniques for working directly with, repressed infantile distress, must be held suspect. It is not that their most profound religious experience is being called in question: the divine will always receive the afflicted. It is rather that their belief-systems, practices, lifestyles, aspirations may be quite dramatically skewed by unaware denial and displacement at a very basic, primitive psychodynamic level. As I have said, remarkable attainments of consciousness are still compatible with repression of this kind, es-

pecially if you can involve other people in a system that colludes with the denial.

The fourth illusory belief, is the opposite of the third. It is the view that God-consciousness can only be attained by plumbing the depths of being. There is perhaps some slight tendency in this direction in contemporary neo-paganism, which claims to base itself on the *wicca*, or witchcraft, tradition. The emphasis is on divine immanence, on immersion and participation in, identification with, nature and the grounding rhythms of life. Much of this I find an excellent corrective to the long-established and dominant patriarchal systems of religious transcendence. But taken to extremes it could become mistakenly one-sided.

Now all these illusions of self-transfiguration are also chosen. Faced with fear and insecurity when first standing at the edge of the great unknown, the aspirant opts for the safety of an established tradition, of an apparently authoritative voice. What they thus opt out of, is the continuous exercise of very subtle, discriminating awareness - far beyond the discursive intellect - which is their true guide in the self-transfiguring process. So there is another choice: to rely on this inner alertness as the inalienable and only authority. Such authority is never final, since spiritual discrimination is itself growing and self-transcending.

Levels of choice

It is useful at this point to separate out certain basic levels of choice. These different levels are a central feature of my view of cosmic psychology.

1. There is defensive choice, or what I have repeatedly referred to in this chapter as low level survival choice. This is the most primitive kind of choice, made with minimal awareness in rapid response to situations charged with emotional pain. The "choice" is to repress, deny and displace the pain, and to occlude and freeze the positive potential behind it.

The survival here, of course, is the emotional survival of a very vulnerable personal identity. Such "choice" is essential for children and infants to get through the vagaries of being "brought up". But it is then re-enacted throughout life, as situations that in some way resonate to the original one trigger it off. The hurt child is still *busy* within, defending itself against the old difficulties, now projected onto symbolic equivalents in the adult's life. The trouble is that the "choice" is now maladaptive and unnecessary.

But as long as it is operative, at an unconscious level the adult is "choosing" to be a certain kind of afflicted person in a certain kind of difficult world.

In work on emotional growth, a person can regress to these childhood "choices", see how and why they were made, release or transmute the underlying pain, and choose a new way of being in the situations that used to trigger the maladaptive response. In an important sense they recreate their world, both past and present.

2. Then there is conventional choice. This might also be called high level survival choice. It is the choice the child makes to adopt the beliefs, norms and values of the culture and sub-groups in which it is being raised. Sometimes it may directly overlap with defensive choice, in the sense that choosing a prevailing norm may be tied in with repression and denial. But often this is not so: the child is learning a way of living by absorbing and imitating the ideas and practices of the surrounding culture.

A central part of conventional choice is adopting the norms of language, in the second and third years of life, and thereafter. This linguistic choice is also deeply selective about what sort of world the person is living in. For the way the language is used embodies a world-view that permeates the deep structures of perception itself. The child will start to see the world in terms of the limiting beliefs implicit in its use of its mother tongue. The content and method of the prevailing educational system will further elaborate this selective perception – see chapter eight.

Through linguistic choice and the wider reaches of conventional choice, a person is choosing a set of identities and a world to live in, and this on top of or around, and sometimes enmeshed with, the "choice" of self and world of the hurt child within.

3. Autonomous choice is self-determination, the exercise of true freedom. It is a choice made on the basis of relevant information, and in the light of principles and values to which one is internally committed, which one has made one's own. In more ordinary language, it is the choice of everyday life when our will is not subject to some external influence, or some internal compulsion.

As we have seen, it admits of three degrees. There is creative choice, when a person is busy with some activity or association out there in the world. There is self-creating choice, when a person is attending to their own growth and development, to how they

make choices, and to extending the range of their autonomy. And there is self-transfiguring choice, when a person chooses the deep reversal of ordinary consciousness to attend to its cosmic origins, and in related ways to use the seven-fold key.

The first two of these together choose a more liberated self in a more liberated world; and the third chooses a transfigured self in the context of a conscious cosmos. At all these different levels, then, a person is choosing to a significant degree a self-in-a-world. And here is one source of that element of active creativity that informs the passive openness of the heteronomous self, the receptive field of ordinary consciousness, as it gives an account of the diverse realms it penetrates. Although as we shall see below, it also has its own innate way of shaping the worlds it participates in.

4. Cosmic choice is the primal act of the cosmic self in continuous co-creation with the divine, in a unique account of the totality of what there is.

The cosmic self forms the other selves and their diverse realms. In particular, it gives shape to the way the heteronomous self perceives its world before the acquisition of human language. It is as if it makes a limiting extract from its own ultimate arcane utterance, and codes this into the human mind to construct earthly perception. This luminous capacity to grasp a world, with which people are born, provides the founding level of meaning for the generation of language.

Whatever is being chosen at any of the other levels of choice, is also divine choice. There is a continuous Choice of any choice I make. I am in every way grounded in the ever-present, one and only, original and originating Act. The divine choice of the cosmic self is always underwriting everything I do, continuously creating and recreating the different selves and worlds I elect at any and every level of choice. There is no given, fixed version of what there is, but an endlessly changing kaleidoscope of variations on certain ultimate themes - of which only idiosyncratic accounts can be given.

8. Darkness, declension, their origin in the human condition, and the occult factor

A person lost in illusion languishes in the darkness of unknowing. To be in the dark has been a great metaphor for not being able to get it together in the religious life. Hence the celebrated account by St John of the Cross of "the dark night of the soul".

Simple darkness

But there is darkness and darkness: simple darkness and compound darkness. By simple darkness I mean the illusions which we are all heir to and struggle with: those of the compulsive, conventional, creative, self-creating and self-transfiguring states of personhood, which I explored in the previous chapter. We may engage with them blindly, not realising what they are, but still doing the best we can. Or we may engage with them knowingly, aware that they are illusions, and now maybe doing a little better than previously we could. But what makes the darkness simple, on my definition, is that we strive - in it or with it. It may be the joyful exertion of scenting bliss; or the creative endeavour of rising to a challenge; or the hum-drum effort of keeping afloat in the buffeting waves of everyday life; or the inner alchemy of psychological transformation. But struggle and striving, the work of earthly existence, is afoot. We are having some kind of a go - at learning and living and loving.

Compound darkness

By compound darkness, I mean something altogether more upsetting. And there are two degrees of it. In the first, the person has given up the earthly work, is no longer having a go. They are drifting, or actively paddling, downstream on the current of illusion - toward a cataract where self-indulgence foams with self-destruction. They climb aboard some distress-driven compulsion and go with it. The person becomes a professional victim - of overwork, inertia, social impotence, despair, self-deprecation, depression, dissipation, excessive and intemperate behaviour of all kinds - including alcoholism, drug addiction, anorexia, bulimia, etc.

In the second degree of compound darkness, the person becomes intentionally malign, setting out in a systematic and deliberate

way to do harm to others. The malignant person is not simply giving way to a compulsion; they are actively turning it to evil account. The person becomes a professional oppressor.

I do not believe either of these two states of persons in declension can be fully understood unless we consider the influence of the recently deceased - pressing up against the behaviour of the living. For the dead who when living had similar kinds of compulsion - to self-indulgence and/or malignity - will seek out and attach themselves to earthly surrogates, through and with whom, in a vicarious manner, they can continue to dwell in darkness. Other deceased persons may decline into these compulsions after death, entirely through embodied surrogates.

For the living, their simple darkness is compounded in a double sense. First by their own choice to give up earthly striving and surrender to a life of shadow; and second by the cloud of discarnate persons, also in declension, whom they attract. It is this combination which makes their predicament so persistently intractable. Indeed, the choice to give up earthly striving itself, may in part be due to unwholesome pressure from the deceased.

Psychodynamic explanations of declension at the human level need to be expanded to take into account the occult pathology that is also involved.

All this makes for an extremely unattractive and disturbing picture of souls in this world knotted together in darkness and declension with souls in the next world. But it is no good running away from it, either in intellectual horror, or emotional disgust. Something, in the name of good sense and compassion, has to be done about it. *Oahspe*, the kosmon bible, makes it clear that it has been a basic problem, throughout human history, in running a clean planet.

There are also, of course, professional rescuers, and professional rebels. The former devote their lives to compulsive helping and do-gooding; the latter to compulsive social protest of one kind or another - political, aesthetic, moral, religious.

Such persons are scarcely in declension: their illusions trap them at the lighter end of darkness. They have not exactly given up on earthly effort: their version of it is to persist in telling others what their striving should be about.

Tensions inherent in the human condition

This whole account of darkness and declension has been cast entirely in terms of compulsive illusions, the distortions of belief and behaviour that come from repression of infantile distress and negated potential. It is found not only in the living; the recently deceased will carry over the behavioural effects of such repression into the post-death state. Even negative skandhas, the seeds of disturbed behaviour psychically transmitted from earlier epochs, will have their origin in unresolved repression set up in those times. But is this the total story? Does it all start with how adults emotionally and spiritually hurt children? And with how children make a low-level choice to survive by internalising the oppression, in order to shut off the pain and with it their rejected potential?

Clearly the parent-child, and adult-child, relation is very important. And the search is now on, among creative and self-creating people, for ways of relating to the emerging person - in the womb, during and after birth, in infancy and childhood - that will minimise restricting distress and give scope for great potential to unfold.

But both adult and child are caught up in the human condition as such; and this has inherent tensions that provide a more basic explanation of the distress that distorts behaviour. It is here that we get a deeper insight into the origins of personal darkness.

There is an ancient symbol of the soul stretched upon the cross of matter. There is too much impotence in the image, but it makes a point. The soul embodied on the planet earth has a small focus of everyday consciousness that is inescapably bewildered. It is beset by potent stresses which it can feel, even if it cannot fully grasp or comprehend their origins.

1. There is a deep tension between the urges of life and the aspirations of mind: that is, between the need of the organism to survive and be satisfied, and the need of the person to develop their capacities for understanding, creative expression and relationship.

The claims of physical subsistence and satisfaction, where there is deprivation or where there is plenty, may be at odds with the claims of personal and social fulfilment. A great deal of frustration and distress can be generated here. Both body and person may be in need; meeting bodily needs may block personal needs; or vice versa.

2. This is compounded by a disturbing tension within the person, aroused by a dim sense of the unlimited potential of the soul, the plethora of possibilities for development. There are boundless capacities within. The expression of some may mean the frustration of others. And there are no built-in programmes: every kind of behaviour has to be acquired by learning. All this generates a subtle and profound anxiety, which makes a person inherently unstable.

3. The embodied person appears in a world of strange inscrutability: the unknown surrounds them on every side and deep within their own nature. They need to understand; but this world, the other world and the soul do not yield knowledge lightly. Much fear and insecurity results from such basic ignorance.

4. The embodied person has to act in a world of persistent intractability. The physical realm is resistant, refractory and often disruptive: it can readily frustrate physical effort, both in pursuit of survival and in the realization of personal vision and imagination. Tools have to be made, basic skills acquired, tough material worked.

Fire, flood, drought, earthquake, vermin, deterioration, decay, disease, accident: the list of earthly hazards is too long to enumerate here. And this purely physical intractability, may be compounded by densities and pressures of a psychic kind in the unseen spaces encompassing the physical earth.

5. The embodied person has to cope with radical separation from other embodied persons. Birth is a severance, death is a separation; disease, injury, congenital defect may involve disconnection; the exigencies of survival and the challenges of personal vision may mean departures and partings. The need to love and be loved can be deeply afflicted by these events.

6. The embodied person has to cope with the presence of other embodied persons, all of whom are bewildered, and beset by these same six tensions, and reacting to them with a wide range of different types of response. This, too, makes for insecurity and uncertainty.

And it is compounded when the influence of earth-bound, disembodied persons is taken into account. There is an inherent social instability in the human condition, as well as an inherent instability due to the unlimited and unprogrammed potential within each person.

7. Finally, the embodied person is beset by the subtlest tension of all, feeling somehow cut off from the cosmic self, the fellowship of the universal playground, and the life divine. The tension may be subliminal, or very unconscious, but, on this analysis, it is there.

Clearly the emerging person, stretched out by the interacting tensions of this heptagram, needs some kind of help, otherwise they will be overwhelmed by anxiety and disabling incompetence. They need guidance, teaching, instruction, training: someone who will show them a way. A way of physical survival, and a way of knowledge, a way of feeling and relationship, and, above all, a way of action.

It is the contention of *Oahspe*, as well as other occult traditions and teachings, that this help was first provided for early humanity by developed persons in the other world, who were not of this planet. They taught by direct materialization, or through human mediumship and seership. If they taught too much and too long, they created dependency and undermined autonomous development. If they taught too little, too infrequently, humans became overwhelmed by unmanageable tensions and relapsed into darkness and declension. The challenge was to be influential to just that degree that would set the bark of autonomous development afloat upon the tensions of the human condition, so that it would have a good long voyage before it sank.

The enabling effect

These deep strains in the human condition can, I believe, have one of two quite different effects. If the human has appropriate support, then one of these tensions, or a combination of them, if they are not too extreme, is like a line of stress that provokes positive growth and development. The frustration, or the anxiety, or the sadness, is like a shock of awakening, a spur to adaptive change, a challenge to be risen to.

The tension between survival and personal aspiration can provoke the development of a culture that both includes and transcends mere survival. The anxiety of choice in the face of unlimited inner potential, can elicit self-discovery and self-knowledge. Fear of the unknown, before the inscrutable face of the world, can arouse questioning and systematic inquiry. The frustrations of intractable matter can incite creative achievement. The sadness of separation and parting can intensify and deepen relationship and love.

Insecurity at the presence of others can rouse co-operative endeavour and social contracts. The stress of alienation from the divine can motivate self-transfiguration, and the great turning about of the mind to notice its origins. In all these cases the underlying tension is enabling.

The disabling effect

If, however, the human being does not get the appropriate kind of support, and/or the basic tension or combination of tensions is too great, then the effect is disabling. The fear, the anger of frustration, the grief mount to overload. The person, faced with overwhelming distress and inner pain, resorts to the low-level survival choices of repression, denial and displacement: push it down, disown it, and project it outwards.

With their pain and occluded potential the victim of their oppressive denial, the person is now driven to act this internal configuration out in all kinds of victim and oppressor roles with other people. Several persons overwhelmed in this way will stumble, in tortured interaction, into declension. They are headed for the pit.

On this analysis, the distress-driven things people do to each other are not the primary origins of human darkness. The main source is an overload of distress generated by tensions inherent in the human condition as such. Interpersonal nastiness, including adult-child oppression, is a consequence of it, a secondary effect. Once set in motion, of course, it can become self-perpetuating - in relative independence of the overload conditions that generated it. It then turns the original heptagram of tensions into an octagram. But its ultimate origin still lies outside itself.

Human beings can be held responsible, again at a very low level of awareness, for choosing to deal with the overwhelming distress of the human condition by denying it, then acting it out. The acting out may become very nasty, but it follows inescapably from the denial. And a strong plea of mitigating circumstance can be made in respect of "choosing" the denial itself.

The trouble is that what is being locked in with and behind the pain is so potent, that the denial has to buttress itself with shocking displacement. Indeed, the appalling evil which people in declension can inflict on their fellow humans is a perverted index of how desperately they are disclaiming their own positive potential, and of the profundity of their hidden excellence. The ex-

tremities of hate clothe the disavowed grief and yearnings of love. A person has to be really bad to keep their own goodness at bay for a long time.

But the ultimate and primary culprit in this story is the human condition and its inherent tensions. And since what it has set in motion - to judge from human history - throws so many people into the pit so often, we may ask whether long phases of darkness and declension, are from some deeper standpoint still somehow aspects of personal development.

I can only suppose that such phases must end, in this world or more probably the next, in such prolonged states of self-defeating bitterness, that they finally implode, no doubt with a bit of help, into an indestructible, self-directed motivation to ascend. The piece of dirt under the pressure of the dung, finally transmutes into the golden seed of true autonomy. It seems a long way round.

There is one final question of responsibility and accountability. How responsible is, say, the professional oppressor - a person in systematic declension - for what they are about? Are they only minimally responsible for choosing, at the survival level, a great denial of great pain, so that their declension inevitably follows? Or are they more substantially accountable for choosing the declension too?

A lot of interpersonal oppression is a distressed response to having been at the receiving end of prior case of it, and is not itself anything to do with being overwhelmed by tensions inherent in the human condition. In any such case, while there is much mitigating circumstance in the personal history, it makes sense to assume an extra element of choice, and responsibility, in the systematic, intentional continuation of organized oppressive behaviour.

The occult factor

This account of the origin of personal darkness and declension, in terms of an overload of distress due to tensions inherent in the human condition, is all right as far as it goes. But it by no means goes far enough. For it does not take into account the kind of help and tutoring that early humanity received from its guides and mentors in the other world. This adds the occult factor to darkness and declension. And it is a massive factor.

Let us take the story from *Oahspe* and recount it as a myth: it is too outrageous to be regarded as fact amidst today's prevailing belief-systems. Before there were any real people on the earth, there existed a primitive race of human-like creatures, distinct from animals, but not capable of immortality beyond physical death. Discarnate persons from other planets, who had died in infancy and had had therefore no experience of adult incarnation, but who had developed into an advanced state in the unseen realms, descended to this earth, took on mortal form through techniques of materialization, and mingled sexually with the primitive race they found there. The outcome of these unions was the first appearance of full-blown human beings, earthly persons capable of immortality beyond earthly life.

The other-worldly parents discarded their temporary physical bodies, but stayed close at a hand for a long season as tutors and guardians of the human race they had procreated. This tutelage was given to both the embodied and the recently deceased. It continued until such time as discarnate humans themselves were sufficiently advanced to take over the role of overshadowing and guiding those in life and those who had died.

The most important part of the very early teaching was the development of language. This made possible instruction in forms of social life, techniques of physical survival, general guidelines for behaviour, and ways of worship. Most significantly, it made possible instruction in practical occultism, in applied esoteric knowledge, especially of the kind that enabled people to tune in to the presence and power of their unseen mentors, so that the tutelage itself could be sustained. Hence occult knowledge was a precondition of acquiring all other kinds of knowledge.

The original language, too, would have been inherently powerful, in an occult way. It was the first echo in human consciousness of the founding level of meaning in the world - the meaning of the Logos, of divine speech, of transcendental creative sound. Hence it resonated directly to the archetypal powers that form and sustain the world. When the first language speaker said their equivalent of "tiger", then every tiger in the world would sit up and take notice.

The first humans, then, because of their elevated parentage, had high psychic and spiritual capacity. They were guided and taught by beings with great occult knowledge and skill. Their speech itself carried an innate occult charge. And they were taught how to use occult power. What I mean by "occult power" is the

mastery of those keys whereby the forces of the unseen worlds can be marshalled to produce effects in the physical world: extra-sensory perception, direct voice and bodily materialization, dematerialization, physical immunity to pain and wounding, levitation, bilocation, producing physical effects at a distance, healing, and so on and so forth.

What the people lacked, however, was any real ability to be autonomous, that is, to run their lives with true self-determination and without continuous guidance, overshadowing and instruction. They were, in short, extremely vulnerable to the effects of the deep tensions inherent in the human condition, and were likely to be overwhelmed by them if not closely supported and buoyed up. They had no intellectual, psychological or moral maturity or stamina. They were like powerfully illuminated but inherently unstable children.

The dramatic development of this myth is by now predictable. The overshadowing mentors withdrew their attentions for a season, so that human beings could start to learn how to be self-directing. Their fragile self-determination endured for a time, but was then overwhelmed by the tensions of the human condition. People declined into victim and oppressor compulsions, and they dragged their occult knowledge into the pit with them.

This means they both indulged themselves in occult power and oppressed others with it. One basic kind of indulgence was sexual: helping spirits materialize for purposes of sexual congress with humans, fuelled by psychic power. This, after all, was how the human race had begun. It was this kind of congress, albeit with high-raised visitors to earth, that first set the race afloat upon the turbulent seas of the human condition. And it was inevitable that it would be acted out again and again, in corrupted form, as a displacement of overwhelming fear, grief and anger. A compulsive and distorted repetition of origins is a classic route for the return of repressed pain. A careful reading of *Oahspe* indicates that this occult sexual magic was practised again and again in subsequent millennia.

One basic kind of oppression was political: keeping the masses subdued and in line by occult terror - the use of human death and sacrifice to create conditions for the temporary appearance of malign spirits, whose role, among other things, was to get the message across to the multitudes to be obedient to their masters - or else. This, too, was a corruption of origins. For the early mentors of the race trained humans in spiritual disciplines and psychological sacrifice, which helped to create the conditions in

which they, the mentors, could manifest to assist in the benign ordering of human society.

The occult factor is massive because of its subtle potency, and because it is perpetuated at the occult level, through that kind of psychic transmission between ancient and modern people which I have called affinity and formative resonance. Deep in the atavistic psyche, among the skandhas and the matrix forms of life, there are distortions of character and organic process that are tied in with the ancient corruption of subtle energy.

Psychodynamic techniques will not deal with these, neither will ordinary social or political reform. They go on working their distorting effect on external behaviour, until they are rooted out and transformed by occult means. These include the ritual invocation of those presences in the other world who yield the subtle corrective power. What was laid in as a result of a corrupted occult interaction between the worlds, is to be taken out by a regenerative one.

The developmental dilemma

There is a deep dilemma underlying this whole myth of the occult factor in human development on earth. The human race acquires in later epochs the stamina to be self-directing that it so badly lacked at the start, by long periods of exclusive attention to acquiring knowledge of this world. Effective materialism, with its technology and control of the environment, breeds a certain self-reliance in the character as a whole. There may be pride, selfishness and acquisitiveness; but a person learns how to manage their affairs, and their own energies.

So there is great occult knowledge and spiritual awareness in the early days, but no self-determination. In the later days there is great material knowledge and considerable self-determination, but no occult knowledge and little spiritual awareness. The developmental dilemma is this. Self-determination cannot be fully achieved until people work by occult means upon the occult factor, so that it is no longer a hidden and massive distorting factor upon behaviour. But any premature attempt to undertake this task will undermine the materialism that nurtures the acquisition of self-determination. And nothing could be worse than throwing people back into the esoteric pit out of which the race has so painfully struggled.

Our present culture has a great resistance, by and large, to the occult. This is because, on the view here put forward, it is deeply protective of its tenuous gains in limited but effective self-determination. Deep in the collective memory of the race is the realization that the occult, when interwoven with distress generated by the human condition, can undermine human autonomy for millennia. Better to keep out of that whole disturbing area, and build up human skill in the light of material day.

The tense question is: "Can we get strong enough in self-direction soon enough so that we can take on the occult factor at its own level, and as a further development of our self-determination, before it breaks out in forms that shatter that developing strength?" Or will the occult factor, which we studiously ignore, skew us into developing technologies that give its corrupted energies unprecedented scope? And this raises the issue of the interrelation of technologies.

Occult and material technologies

There are three fundamental kind of technologies the human race can master. The first is occult technology: the ability to use unseen and subtle forces to control physical phenomena and suspend the operation of ordinary physical laws in order to achieve special physical effects. The second is material technology: the ability to use the human intellect to extend the operation of physical laws, as in the whole range of applied sciences we know today. The third is occult-material technology: the ability to combine the previous two, so that when some physical laws are suspended by occult means, others can be dramatically extended by means of applied physical science.

The first two, in their pure forms, have a great tendency to be mutually exclusive. If you are developing your proficiency in suspending physical laws, and getting some interesting results, you are not likely to find it of much appeal to stay within the limits of those laws and develop their full potential. Occult technology has been a great inhibitor of the development of any really advanced material technology. And, of course, the reverse is true. Once an advanced material technology is being developed, it will seem inconceivable that the physical laws, whose great potency is now clearly manifest, could be suspended. Any attempt to do so is deemed laughable.

The ancients used occult technology, and took it into the pit. We carry the corrupted legacy in our skandhas. Will our self-determination transform the skandhas, and at the same time develop a new and liberating occult-material technology? Or will the corrupted skandhas manifest through our material technology until we blow ourselves up?

In this review of the origins of human darkness and declension, I have isolated nine sources: an enneagram. There are the seven basic tensions inherent in the human condition. When these get into overload, the resultant distress is displaced into interpersonal nastiness, which then acquires an independent momentum of its own. This is the eighth source. When this, in turn, is interwoven with the occult factor, we have a ninth source that runs under its own esoteric steam. It is plenty to be going on with.

In the next chapter, I return to the positive account of personal action, and consider in more detail its essential form.

9. Personal action and cultural forms

I have written in earlier chapters of the person as autonomous: an aware self-determining being, who is creative, self-creating and selftransfiguring. The focus is on what an individual is doing. So it has always been in the religious life. It is choice, action, deeds, that mark out who and what a person really is.

Here I give a more complete account of the nature of personal action, and I refer the reader here to the diagram called Person Yantra 1, which is a way of depicting the self-creating person. It is expressed in terms of verbs to sustain the focus on action and choice. The main central text of the diagram reads: I am a person; encountering, symbolising, expressing; feeling, intuiting, thinking, willing (these four are in the order of inscribing the pentagram, starting at the apex with "I am"). The text below includes a reference to the triad of encountering, symbolising and expressing as the basic form of personal action. It is this triad I now consider,

Encountering

Persons encounter their worlds. They engage with experience. They are active in meeting who and what there is. This means putting out energy and going forth. It also means openness and receptivity: the heteronomous field of consciousness is given full scope to participate in the world.

Encounter is the heart of action: meeting people, going to places in this world; and communing with presences, and entering inner spaces in the other. It means getting involved with being - from the pebble on the path to sat-chit-ananda, the presence of the divine.

Meeting other people is the heart of encounter. When two persons engage with each other, there is a reciprocity and mutuality of awareness in which the distinct identity of each is revealed and reflected. Persons find themselves in and through such interaction: I am where we meet. For a deeper account see Dual-Unity Yantra.

Encountering another brings each whole person into manifestation. If I meet - fully - someone else, then at the grounding level of feeling I resonate to their presence; I am intuitively open to the

totality their nature; I discriminate the immediate agendas of relationship; and I speak and act accordingly. Thus "I am", the consciousness of the person, inscribes its way around the pentagram, and fuses the four psychological modes in the flame of face-to-face acquaintance.

Again, the basic mode in such a conjunction of two people is feeling, which, as I described in chapter three, celebrates unity in difference. When each person resonates with how the other is being, there is the mutual delight of communion. They share the relation while enjoying each other's distinctness.

But while feeling is the foundation, will is the consummation: it makes what is felt intentional and active, and can turn it into loving. Loving is celebration of the other for the other's sake, taken into action and given demonstrable form.

Symbolizing: in eight ways

Persons symbolize the world they encounter. They are active in giving meaning to it and finding meaning in it. They do this with ideas and images, liberated in the mind through command of language and other systems of symbols; and behind all this, with ideas of a more innate kind.

There is a continuous kind of interpretative action going on all the time. Persons are always busy recognizing and identifying what is around them. Perceiving anything is seeing it as a something. There is nothing identifiable there save what we choose to see it as.

The first and most obvious source of such identification is the whole system of concepts that comes with mastery of our mother tongue. This system permeates perception: to look at something is at the same time to fit a concept to it. And by a concept I mean the general idea which a given word signifies.

Perception of this sort is the exercise of conceptual discrimination of the world when encountering it. It involves an instantaneous computer-like thinking focused through the senses, that actively and selectively classifies and categorizes, under the auspices of language. It is a very tacit kind of symbolizing, so that there is the ever-present danger that it will not be noticed for what it is: choice and action of a most rapid, habitual kind. We elect to see the world in terms of the concepts and belief-systems that come with the way language is used in our culture. I will call this cultural perception.

But there is also another kind symbolizing activity in perception, that is more bedrock. For prior to the use and application of language, we see the world as a system of distinct entities and processes with spatio-temporal form. We already discriminate a world of recognizable particulars extended and moving in space and time - as a basis for the conceptual selection and labelling that comes with language.

The heteronomous self, the receptive field of ordinary consciousness, is born into the world coded with some fundamental cognitive schema, more basic than that involved in ordinary language. And it is also born with the power to use it in interpretative action. The neonate is not lost in a sensory fog, but pops into the world already busy with perceptual discrimination, knowing whole patterns of form and process, applying some innate conceptual system.

The enigma and puzzle for all of us is that this system is extremely difficult to get at once it is overlaid with a linguistic framework. It is still there, still the primordial basis of meaning that makes language possible, but thickly veiled by more opaque layers of meaning derived from the use of words. Language, the great, original tool of survival, battens on primordial meaning like a hungry parasite, both feeding off it and obscuring it from view.

Of course, as adults, we continue to perceive patterns of form and process, but the meaning of any such pattern is obscured by the meaning of the concept that we immediately apply to it from our language-dominated minds. So when I look out of the window and see the form to which I instantly and tacitly apply the concept of a tree, the meaning of the form as such is hidden by the stack of cultural meanings embedded in the prevailing notion of a tree.

But the form as such does have meaning - in some original conceptual system that has nothing to do with any earthly language. My hypothesis is that this system, and the interpretative action that expresses it, deep within the field of ordinary consciousness, is an outcropping of the creativity of the cosmic self. And that a concept in this system, which operates below the linguistic surface of the ordinary mind, is the meaning of a word in an arcane language that has power to create a world.

The cosmic self utters the archetypal language of divine creation and thereby generates its comprehensive worlds, which are like the written forms of its speech. It reflects a partial version of

this speech in an occult conceptual system deep in the human mind, by which that mind gives perceptual shape to its more limited world - in terms of distinct spatio-temporal entities and processes. I call this primordial perception. Clouded by the cataracts of cultural perception, we know it not.

It is remarkable that in everyday perception we are busy deep within our own minds choosing to shape the original meaning of our world, without realizing we are doing it. We do not ordinarily know that we are doing it, how we are doing it, nor in terms of what profound, arcane language we are doing it. But doing it we most certainly are.

Perception, then, is a double-barrelled form of interpretative action. At a deep level it gives primordial meaning to the world, which is overlaid with cultural meaning, the conceptual system that comes with language.

Then there is extrasensory perception: perception of what goes on in this world beyond the range of the sense; and of what goes on in the unseen worlds, by definition beyond the range of the senses. We do not know how much either or both kinds of extrasensory perception are part of primordial perception of the world - and simply get selectively screened out as cultural perception takes over.

But where they are still present in an adult person, they are an important if bizarre kind of symbolizing activity. Important because they hint at a more complete perceptual experience of the universe on its different levels of being; bizarre because what they deliver is often incongruous, bafflingly at odds with the coherence of everyday belief systems and purposes. Like a child whose great potential is oppressed, they often make their rejected presence felt in mildly disruptive and seemingly inconsequential ways. And like such a child, what they really have to deliver cannot be found until they are taken seriously.

It is particularly ESP of the unseen worlds that has this quality, as if it betokens a frame of reference that simply has no gearing with ones currently in use in this world. Perhaps primordial perception does see all the worlds as one seamless whole; and the restriction to this world that cultural perception imposes, leaves a severed occult organ, still alive, but peering in weird ways on its own. There is also, I believe, a subtle kind of intrasensory perception going on as an essential part of ordinary perception. There is, for example, a kind of clairvoyance that is intrinsic to everyday looking with the physical eyes. Prevailing belief-systems

don't have viable concepts for it, so we don't notice it. It may be part of that primordial perception that cultural perception screens out. I have written at length about this elsewhere (Heron, 1987).

Perception of any kind is the most hidden and primitive kind of interpretative action; primitive only in the sense that is usually relegated underground and not seen for the highly potent creative action that it is.

Symbolizing activity that is above ground includes all forms of mentation or mental action, of which there are three basic kinds: those that deal with images, those that deal with ideas, and those that deal with intentions. Of course, images embody ideas; ideas are managed in terms of some kind of imagery; and intentions include both images and ideas. But the distinction is clear. There are memory and imagination (and dreaming), in which image making are paramount. There are various forms of thinking, in which ideas are related to each other and experience. And there intentions: ideas clothed in images and headed for action.

Imaging and thinking are the kinds of symbolizing activity most independent of experience and action. They can be pursued by mentation only, that is, entirely in the mind. But often they cannot be fully unfolded until a person starts to manifest them in some external way in some physical signs. Symbolizing at a purely mental level is deeply interdependent with expression in the world.

I have so far mentioned seven kinds of symbolizing activity, which give meaning to and find meaning in the world(s) we encounter: primordial perception, cultural perception, extrasensory perception, intrasensory perception, imaging, ideation, and intention. But there is also emotion.

Feeling I have defined earlier as resonance with being, the capacity to be affected by the quality of energy of what is there. It is basically by feeling that we participate in the world. Emotion, to put it crudely, is like feeling bunched up in distinctive lumps; and is particularly tied in with a rapid, intuitive appraisal of how a situation has a direct bearing on one's identity, needs or interests.

So I feel fear when I appraise the situation as somehow threatening to overpower me, anger when I perceive it as frustrating me, grief when I see it as interrupting my loving, pleasure when I find it is meeting my needs, and so on. These emotions are

thus different ways in which a person symbolizes their encounter with their world. They are felt interpretations of what is going on. And because they are interpretations, they are also chosen, like all other kinds of interpretation.

If we choose to appraise a situation in a different way, then we may change the kind of emotion that has arisen in our life of feeling. With distress-emotions it is very difficult to do this, because the pain binds the appraisal that generates it into a rigid, unyielding form; but it is possible.

All the forms of perception are primarily forms of holistic intuiting, supported by thinking as conceptual discrimination; imagining and ideation are primarily forms of thinking, supported by holistic intuition; emotion is bunched-up feeling based on intuitive appraisal; and intention is on the verge of willing, strongly backed up by thinking. Or so one may very roughly say. It is easier and more comprehensive to say that all four psychological modes are involved in differing degrees with each kind of symbolizing activity.

Expressing: cultural forms

Persons express how they symbolize the world they encounter. By "expressing", I mean "manifesting meaning in external actions and external forms". Expressive persons are active in dialogue, in making explicit statements to and with each other, to and with the universe at large. These creative declarations are made in the spoken and written word, in nonverbal signs and gestures; and in a whole range of other cultural forms - social structures (economic, political, educational, domestic, etc.), social practices and social roles, rituals, music, movement, architecture, sculpture, painting, drawing and many more.

A central kind of expression is language, the spoken and written word. Its use enables human beings to develop an independent vision of the world; they can give and find meaning in their own way and on their own terms. Words liberate in the human mind general concepts from primordial perception. Concepts are artefacts of consciousness prised by language off that founding level of meaning. They reflect it, but at the same time are independent of it, and can move about under their own steam. They can, in fact, generate so much steam that they can obscure their original source, as in cultural perception - which I discussed earlier.

Language is necessarily dialogic, its meanings shared, its use public. It rests upon a social contract about meaning and usage. You and I cannot speak with each other unless we agree on what words mean and on how we are putting them together grammatically. I may say something original, but only by giving a special twist to a form of speech and a range of meanings that we already share. Private meanings presuppose a public language.

Linguistic expression, then, is always in the context of a shared field of meaning. And such a shared field of meaning is what I mean by a culture. A culture is, essentially and minimally, what a group of people in dialogue with each other agree to mean by their words, and thus by their shared world. The founding form of culture is language; and the way it is used declares what people in the culture choose to regard as their world.

The origin of language raises a basic question; how did people agree about how to use the first language? Since no language yet existed, the agreement could only have been reached without words - by mere sounds, gestures and eye contact. This suggests - if we are to avoid an infinite regress of explanations - that the primordial forms of human behaviour, prior to the use of language, are already coded with shared meaning.

We are born knowing what certain kinds of facial expression, gesture, sound, proximity, mean. There is, in short, an innate, natural, nonverbal language of behaviour, common to all persons as their birthright. Cultural expression ultimately rests on this, just as cultural perception ultimately rests on primordial perception. Equally, it may be distorted and quite obscured by culturally elaborated behaviour, in the same way that cultural perception can cover over primordial perception.

Once the foundation of culture is established through language, and humans can start to generate meaning in their own terms, they give expression to it in a whole range of cultural forms extending out from language; and going beyond, or behind it. Language makes possible a shared field of beliefs, norms and values, that can be expressed in forms of human association: social structures, social practices and social roles, with all their supporting forms of knowledge and technology. Spoken and written language are extended into myth and story, poetry and drama. Outside language, yet fired by its liberating impact, persons generate forms of song, music, drawing, the plastic arts, dance and movement; and integrate these with language in forms of ritual.

All these cultural forms are expressions of how persons symbolize their encounter with the world(s). I stress again, that such forms are necessarily dialogic - interactive declarations made within a shared field of meaning. Individual, original work in any of them always presupposes its ground in a common cultural field of reference, which still has to be invoked to define how it is being altered. All personal declaration is relative to its cultural context. And a culture is an open system, always capable of self-transformation and extension through one or more of its members.

The fullness of human expression involves all the psychological modes on the arms of the *Person Yantra 1* pentagram.

Encountering, symbolizing, and expressing: their interaction constitutes the cultural form of personal action. In an established culture they all go together. Simple friendship exhibits the primary form: friends meet to express how they symbolize their encounter with each other and with the wider world. It's an active celebration of the meaning of being in the world together.

The most intricate social structures simply elaborate this central point: people gather together to express, in words and action, the meaning of the meeting, its purposes and beliefs, through both its form and its content, in the context of wider ranges of meaning and encounter. And the outflow of deeds from the gathering is the consummate expression of its significance.

Culture and survival

If culture is the active celebration of meaningful encounter between people and their world, what is the effect upon it of issues of survival - of having enough food and shelter to keep this side of death? For the biological claims of keeping alive can be those which are most at odds with the cultural claims of being a person.

For persons a society is never just a collective way of surviving, of sustaining physical existence. It is at least a way of expressing what this subsistence encounter with their world means to them. And it is at most a way of declaring in many forms a whole range of meaningful encounters with the world(s) that include and far transcend issues of mere survival. This is a full culture; and is the most comprehensive work of art that human beings can create.

If survival is seen as a challenge - to the development of mutual aid, technology, or whatever - then it augments and enhances the life of a culture. If it is seen as an endless source of anxiety and hassle, it is meaningful in a limiting and contracting way - that reduces and diminishes cultural life.

Indeed, some measure of the status of a culture, its place on a scale between life-expanding and life-contracting values, can be found by considering its beliefs about each of the seven underlying sources of tension, which in the last chapter I suggested characterized the human condition: survival and culture; human potential; human ignorance; the intractability of matter; human separation; other people; alienation from the divine.

Re-visioning the world

For the adult person, the three activities of encountering, symbolizing and expressing are interdependent. I cannot encounter my world unless I have identified it, that is symbolized it, as a world of this or that sort. And I cannot symbolize it unless I have liberated the use of ideas in my mind by expressive command of some system of language.

Nevertheless encountering the world is basic. In the child it is prior to learning a language. As I have already proposed, the heteronomous self has an innate way of giving meaning to the world. It is already coded with ideational content at birth. It can distinguish and respond to discrete patterns and entities in space and time. It is created by the cosmic self to give shape to the world it participates in. This is what I have called above primordial perception.

Encountering the world as it is thus originally presented to and shaped by the heteronomous self is the child's vision of reality. Once we have learnt our mother tongue, this vision in its pristine purity starts to be obscured. For the post-linguistic person, prelinguistic vision soon fades and is forever gone. Wordsworth's famous ode laments the loss:

Whither is fled the visionary gleam?

Where is it now, the glory and the dream?

But the poet, the seer, the mystic - and everyone else - can try to re-vision the world; as Wordsworth paradoxically does through his evocation of what is gone. This means the liberating use of ideas and images that come with language, to disabuse the world

of the effects of perceiving it within the limits that derive from the restricting use of the mother tongue. In this way a person can endlessly reconstrue the world, inviting the heteronomous self to reveal - through the new personal vision - more and more of the secrets of the cosmic self that are coded within it.

Where a whole community shares in this re-visioning, then they can create cultural forms that redefine their world, making a comprehensive statement, of many different sorts, about the new world they inhabit.

Such re-visioning is essentially dialogic. It is consummated only when its symbolic rearrangement of the meaning of the world is expressed, is made explicit as a statement. And the cardinal purpose of such assertion is to share, communicate and invite a response.

More deeply, any individual work of re-visioning itself is co-creative. It is born within the mental field of a given culture, stimulated and fed by pre-existing work already in circulation. And from the two-worlds standpoint, the very act of creation involves discreet presences in the unseen helping autonomous creativity.

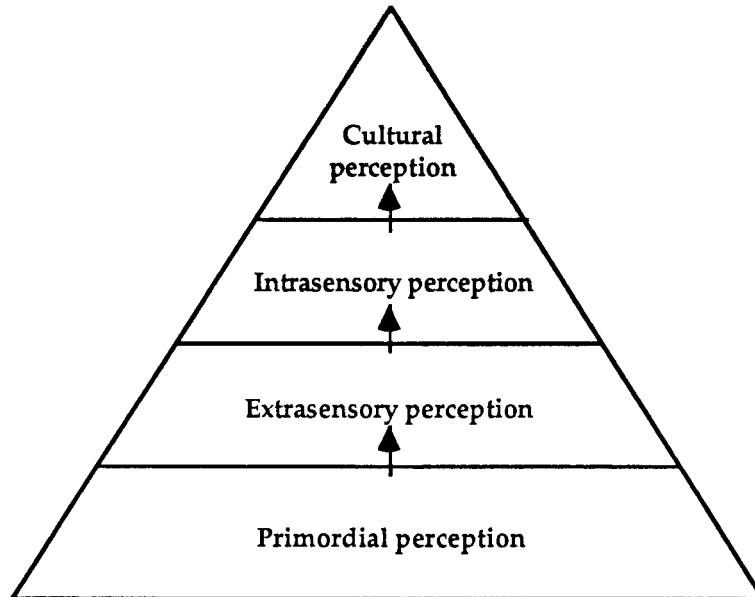
The author alone, if the re-vision is in words, is officially responsible for what is written, but many minds - in this world and the next - have inserted their ideas into the text. Re-visioned worlds are what *we* create, whoever fronts the operation. They are necessarily public, artefacts of a tacit collective.

For the creative person, who is autonomous in some major area of human endeavour, re-visioning will relate to the values, norms, beliefs and practices of their field of work. For the self-creating person, it will extend also to how people can consciously take in hand the development of their autonomy and personal power as such. While for the self-transfiguring person, it will take this development into work on the great reversal, in which the heteronomous mind turns about: as the higher intuitive self, it opens out onto the wide reaches of universal consciousness; and as the atavistic psyche, it plumbs the depths of immanent life.

The great reversal as perceptual re-visioning

It is now possible, following the ideas of this chapter, to give an account of the extrovertive great reversal in terms of per-

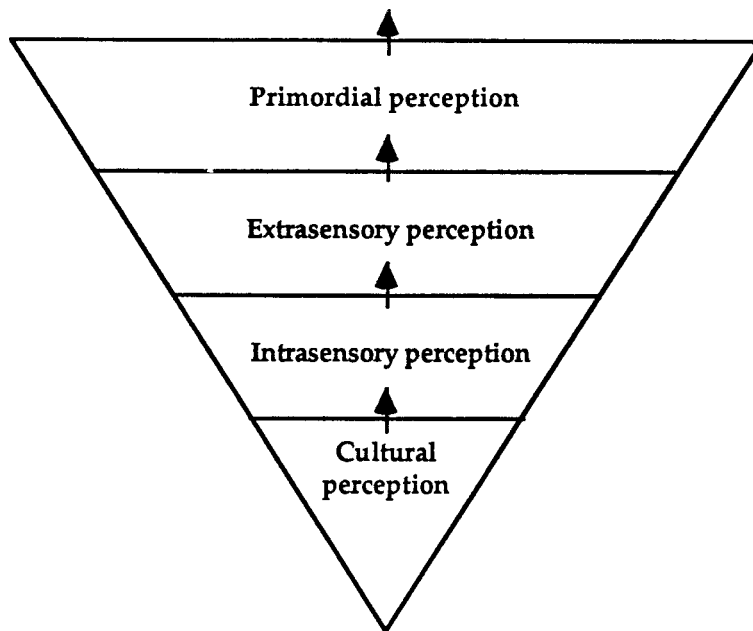
ceptual revisioning. Let us suppose that normal perception is at the apex of an unacknowledged pyramid of support, looking like this:



Cultural perception - the language-bound, conceptually restricted experience of everyday life - is supported by intrasensory perception. This includes subtle, psychic, nonsensory sorts of seeing, hearing and touching that are within, at the heart of, the sensory modes. But we don't notice them, because the culture doesn't give us the concepts with which to identify them.

They, in turn are a part, within sense perception, of that subtle perceiving that extends far beyond the sense world to envision other, non-physical, spaces and dimensions. Such extrasensory awareness, occluded by the cultural overlay, is part in turn of an all-inclusive primordial way of perceiving. This presumably has some sort of primal grasp of everything in terms of an innate, arcane conceptual system - which, again, is totally veiled by the cultural concepts that come with language.

The great reversal turns this triangle upside down. From the arrowhead of cultural perception, it becomes the chalice of primordial perception - the original, open, arcane container of the perceiving mind, but with a difference:



The mind, instead of simply identifying with cultural perception and looking out with it and through it, raises its whole structure into awareness to uncover the pervasive belief-systems on which it is based and by which it is limited. It then strips away these limiting beliefs to notice the subtle psychic experiences within sense perception, and the penumbra of extrasensory awareness around it and beyond it. In this way it moves toward some re-visioning of the primordial openness. See also *Reversal Yantra 3*.

The difference is, of course, that it does not find primordial perception in its original pre-linguistic form. It is rather some imaginative version of it that is still relative to the most liberated ideas that the culture itself has generated through its front-line reformers of thought.

The next chapter returns to the theme of autonomy, and considers it in a wider political context.

10. Autonomy, co-operation and hierarchy

Persons are only persons in relation with other persons - as the personalists years ago averred. Someone who is expressing the way they symbolise their world, is essentially involved with others similarly engaged, in terms of a common language and a shared field of meaning. Autonomy is nothing without communication and co-operation. I cannot be self-determining, unless we are collaborating - through various forms of culture, either indirectly, or directly in face to face association. My identity is achieved in terms of my deeds in the cultural context of our encounter.

Co-operation

Hence co-operation is the second vital mark of a person. It comes after autonomy, since strictly speaking there can be no real co-operation unless there are autonomous beings to co-operate. If you are not being self-determining, but directed by convention, then it is not clear with whom or what I am co-operating. You are not present, there is only a spokesperson for the prevailing view.

The prevailing view, per se, is never and can never be the view of an actual person. For when someone internalises and makes it their own, it is no longer merely prevailing: it has become, for that individual, also autonomous. When it is still nothing more than prevailing, it can only be put forward by the chrysalis of a person, still in a potential state. Co-operation between conventional persons is pseudo-co-operation, a sub-personal rehearsal for the real thing.

Genuine co-operation is an affirmation of autonomy, unity and difference. It listens to, understands and respects the views to which each person is internally committed. It celebrates the unity among these views; it honours, and chooses some way of dealing with, the differences. Indeed, some would say that the best climate for co-operation is one that nurtures the celebration of differences.

To achieve all this, it will be aware, intentional and imaginative about forms of discussion; about types of decision-making, especially; and about schema of execution. Co-operative groups need to adopt ways of talking which give everyone a chance to speak and be heard; to be clear about how they make a decision - whether by majority vote, consensus, gathering the sense of the

meeting - and about how that decision will be put into effect and by whom.

Genuine co-operation also includes supportive confrontation - of two kinds. There is one-to-one confrontation, in which this person seeks to raise the consciousness of that person about some attitude, behaviour or statement that is unaware and confused, contradictory, or disruptive. And there is one-to-group confrontation, in which it is open to any member of a group to raise consciousness about possible consensus collusion, an unaware lapse into shared illusion, compulsion, evasion, self-deception.

Real co-operation will provide some opportunity for psychological housecleaning, for processing the emotional waste and debris that can accumulate in each individual in the wake of collective endeavour, and that can block or distort forward movement if it is not dealt with.

All this presupposes that co-operating persons are also self-creating persons, who have at hand the methods for managing their own social and psychological processes. Hence co-operation, like autonomy, is an achievement, an acquired art and skill.

Autonomy and co-operation as I have defined them are spiritual concepts: they say something about the essential mark of the person as a created being. They are also, of course, psychological and moral concepts: they can be used to describe the functioning of personhood; and to prescribe some of the basic rights, duties and obligations of being a person.

They are also quite basic political concepts. They define the exercise of power in society. Politics, in the widest sense that involves every association from friendship and the family to the state, is to do with how decisions are made, by whom, for whom, and about what.

Political autonomy

A political autonomy is a social system in which each person is entirely self-determining, making all decisions by themselves, for themselves, about their own concerns and interests. Power is exercised exclusively by oneself for one's own private purposes.

This is the most extreme version of classic political anarchism. It is also, I believe, a conceptual non-starter: it is not a social system, but a mere aggregate of isolated individuals. But even this, on my view, is impossible. For self-determination, as I have elaborated it in the previous chapter, necessarily involves communication and co-operation in terms of cultural forms.

Political co-operative

A political co-operative is altogether more viable than a political autonomy. It is a social system in which decisions are made co-operatively by the group, for the group, about the concerns and interests of the group. Power is exercised with others to meet common purposes.

But if all decisions about absolutely everything are so made, then the system becomes unbearably collectivist, and swallows up autonomy in conformity. It needs leavening with a good deal of political autonomy, so that there are whole areas within the system for people to do their own thing.

And while doing one's own thing should always acknowledge its debt to the tacit collective, it is important that there are times when the collective is tacit only, the hidden field of private endeavour, not always present as explicit interaction. In other words, members of a collective need times of creative solitude. And areas of life where they are exclusively in charge of their own affairs.

Persons, especially self-creating persons as I have defined them, will need a to participate in a social system that can find the right balance between deciding things by oneself about oneself, and deciding things with others about shared interests. There are many ways of striking the balance, with much scope for experimentation. But there is one cardinal issue, always to be faced.

Do I decide what sorts of issues I shall determine by myself? Or do we decide what kinds of things you and I may deal with on our own? This is the fulcrum of creative tension between autonomy and co-operation.

If I always decide unilaterally what I have right to do, this can undermine the co-operative basis of our social system. But if we always decide together what each of us has the right to do on their own, this can undermine personal autonomy. I don't think

there is any formula to resolve this tension. It can only be lived with and worked with.

Political hierarchy

And I now come to the third vital mark of a person: participation in a hierarchy. A political hierarchy is a social system in which one or more persons make decisions by themselves for other people, about the needs and interests of those other people. Power is exercised over others to meet the purposes of those who exercise the power. And here comes the classic divide between representative democracy and autocracy; and within autocracies, the divide between the benevolent kind and the malevolent kind.

In a representative democracy, the purposes of those who exercise power over others, will be to try to keep power by meeting the needs and interests of the majority who elected them, and who will call them to account at the next election. In an autocracy, those who exercise power over others, do so, and keep doing so, without any formal consent; if benevolent they will try to do what they believe is good for the people; if malevolent, they will do what is bad for the people, but of profit for themselves.

There are two basic ways of exercising power in any kind of hierarchy, whether democratic or autocratic. One is to make a decision for others, about their interests, without any consultation with them at any stage about the issues involved. The other is to consult those who will be affected by such a decision, before taking it; or, on a weaker model, canvassing their views after it has been taken.

Democratic hierarchy, where we authorize someone or some group to exercise power over us and on our behalf, with periodic accountability, will presumably always have a claim to be part of an effective social system. And this is likely to include, in terms of immediate decision-making, both consultative and non-consultative forms. You can't get everything done in a society by a mixture of political co-operation and autonomy, by do-it-ourselves and do-it-oneself methods. And not all exercise of power over others has to be consultative.

Democratic hierarchy certainly has a place in particular role--relationships, as when I authorize a surgeon to make decisions over me and on my behalf when I am unconscious on the operating table. Self-creating persons too, in the context of their own therapy or growth sessions, may appoint someone to direct them through intractable psychological material.

Benevolent autocracy, also, has its place in particular role-relationships of the most important kind. Parents exercise power over children without formal consent, as do teachers. It is a moot point, for both parent and teacher as self-creating person, whether formal consent should be sought; and if so, at what age, and in what sense.

Is the child to be invited: simply to give conscious assent to the autocracy; to be free to elect someone else to the hierarchic role (for example, go and live with the other, separated parent); to be free to dissent and be autonomous; to be invited to set up a co-operative with the erstwhile autocrat; to be consulted before or after power is exercised over it?

Children, it can be argued, both need and want to be given a way of life, until they develop to the point at which they can freely start to choose their own way of life. But still the question is "When does this point in their development occur?" The premature attribution to them of democratic rights, or untimely invitations to them to form a domestic or pedagogic co-operative, may not be helpful. It is an open debate.

Two-worlds politics

It is also clear, if you believe the accounts given of it in a great deal of occult literature, that there is benevolent autocracy of the most far-reaching kind going on, in the relations between developed persons in the other world, and people in this world. The discarnates are taking all kinds of complex and subtle decisions over humans for their welfare, but without any formal consent at all.

As long as human beings do not acknowledge the existence of the other world, and are quite unaware that a great deal of their psychological, social and moral stability depends upon the influence of its spiritual administrators, then there is no real alternative to the model of benevolent autocracy. But it does reduce our highly sophisticated modern societies to kindergarten status, when seen in the context of the great sweep of cosmic politics.

What happens, of course, if and when human beings do become properly aware of this discarnate influence, is an important and valid question. Will unseen beings of great moral and spiritual stature, and transcendental political acumen, seek the formal consent of earthly persons for the exercise of their overshadowing power? Or when we have beings of radically different attain-

ment, on very different levels of existence, are there principles of hierarchy which simply override such democratic notions?

What is clear is that two-worlds politics is a deeply interesting, entirely unacknowledged and unexplored field of study. It brings us face to face with the reality and dynamics of theocracy. If high-raised beings in the other world are in some sense commissioned by the divine to exercise subtle beneficent power over us, where does this leave our right, if there be one, to encounter the divine on our own terms and in our own way, or through intermediaries of our own choice? Or to put it another way, if God has a right to appoint guides over us when we are in ignorance of their work, does that right continue when we become aware of what they are doing?

There is a bizarre note of unreality about such questions. Is this simply because the whole language of political jurisprudence is quite inappropriate at this height of being? Or is it, rather, that at a deeply unconscious level we have become so conditioned to political impotence in the theocratic arena, that we are uncomfortable at the thought of claiming our rightful power? But now back to my central theme.

Hierarchy and the person

Hierarchy, as I have said, is the third essential mark of the person, after autonomy and co-operation. And this includes both democratic and autocratic forms. It means that a person is someone deeply committed to make decisions for others, and on behalf of their true needs and interests - so far as the decision-maker can divine them. It is a deep responsibility, for the divination may be out of tune, but it is inescapable.

For the others in question are a veritable host. First, there are embryonic persons - the foetus, the baby being born, the infant, the growing child - the most important beneficiaries of the person as hierarch. Second, there are persons in suspension, so to speak: the traumatized, the unconscious, the diseased and disabled, the senile, the deranged and deluded, those in compulsive declension. Third, there are millions of people in the world under political and economic oppression, who need unsolicited support. Fourth, there are all us, whenever we need the services of someone with special knowledge and skills to make decisions for us and in our interests; or whenever we need to appoint someone to take over the running of some part of the social system in which we live.

The great problem about hierarchy has always been that it is used in a way that oppresses autonomy and co-operation. The self-creating person will see to it that the sole purpose of being a hierarch - as parent, teacher, administrator, or expert of any kind - is to enhance autonomy and co-operation in the lives of those concerned, either now or in the future, and to whatever degree is compatible with their state of being and conditions of life. This is why it is third, and not first, upon the list.

The self-creating person will also be very clear about when to use democratic, and when to use autocratic, forms of hierarchy; and in either case, what degree of consultation, if any, to build into the decision-making process. And, of course, they will not just be a hierarch in certain social contexts; they will also be at the receiving end of someone else as hierarch in other contexts.

A society of self-creating persons is aware about its use of autonomy, co-operation and hierarchy. It explores their interdependence, experimentally and intentionally. This makes its members politically potent. I restate this in the manifesto in the next chapter. See also *Person Yantra 2*.

11. Manifesto on the religious life and a self-generating culture

A self-creating person, committed to the aware extension of their own autonomy, can only do so fully in the context of being co-operative, of exercising hierarchical competence over others and of receiving it. The three political and personal values need each other, in varying states of mutual influence and equipoise, if autonomy itself is to be given full scope. As each person seeks to deepen the range and awareness of their personal power, they will also at the same time - and necessarily - be extending their capacity for interweaving it with co-operation and hierarchy. A society of self-creating persons will be very much on its toes about how these three values interact.

Self-creating persons are also finding and expressing new meaning in the world they encounter. This re-visioning, as we saw above, is essential collective in its genesis. Its embodiment is in a whole range of shared cultural forms: self-creating persons are only so when generating a society with other self-creating persons. Social structures and social practices will have intentional, experimental and developmental forms. They will express a changing account of the three political values, and of the re-visioning of the human condition. Because it continually remakes itself, I call such a society a self-generating culture. Above all, self-creating persons will mutate into the self-transfiguring person of the religious life.

I will now recapitulate much of the central thrust of what has gone before in this book, and present it in a much simplified form as a manifesto on the religious life and a self-generating culture. This manifesto gives a short account of why those of us who think in this kind of way need a new religion.

We need a basis for corporate worship

There are three points to do with "basis", "corporate", "worship".

1. "We need a basis" means we need a form of association which will bring us often together with those who share our aspirations.

2. "Corporate" stresses our need for affiliation and togetherness, to do things in concert and in harmony with others, to share experience and endeavour, to reach out to each other, and to enjoy each other.

3. And "worship" acknowledges our need for praise, high prayer, an overflowing of the soul with a celebration of the abundance of the Great Spirit.

We need a name for God

This is a serious point. "God" is a problematic name, because of all its historical and cultural associations: male, alienated - the being it refers to is not congenial to our religious intent. The name we seek, needs to have reference to the following aspects of divinity:

1. It is inclusive of this world; there is nothing in it which it does not include. The very texture of everyday experience is part of it.
2. It is also deeply within this world, an invisible source or wellspring that we can contact at the very heart of experience.
3. It is also beyond this world. The world and our experience does not exhaust it; it forever transcends all our realities and all our categories.
4. It can, in its different aspects, have androgynous, female, and male attributions.
5. It is inclusive of - and within and beyond - other worlds behind the veil of this one, with their physically invisible powers and presences.

We need a religious affirmation of the person

We take a particular view of the human being in a religious context, and it is as follows:

1. Each individual soul is a unique creation of the divine.
2. The soul is potentially a person and can, through the circumstances of birth, social influence and education, develop into a person with a distinct identity.

3. A person is someone who is learning how to be autonomous, to be self-directing in their life, with beliefs and values to the meaning and practice of which they are internally committed.

4. A person is someone who is learning how to co-operate with other persons without colluding with them; and, by extension, learning how to enable individuals to develop their potential for personhood.

5. A person is someone who is learning how to be self-transfiguring, how to participate in wider reaches of reality, both in relation to this world and to the physically unseen worlds; and how to participate in the divine within, and reach out to the divine beyond.

6. The distinctness of personal identity is inalienable. It can be affirmed, celebrated and enhanced to an unlimited degree. It can be transfigured, transformed and redeemed by the religious life; it cannot be eliminated by it. It can get woefully lost in separateness, alienation and confusion: it can always in principle be recovered.

7. Personal identity is intensified by the change of physical death; personal learning continues on in the physically unseen worlds, which are dramatic in the vast scope of their possibilities.

8. The communion of persons together, with each other and their divinity, is an essential need for created souls, a fundamental source of inner sustenance and peace. This inward and spiritual intercourse can also include, through appropriate ritual, persons in the unseen worlds.

We need an appropriate form of social life

Since self-creating persons are beings in a process of continuous learning and development, they need a society whose forms are consciously adopted, periodically reviewed, and altered in the light of experience of them. This is what it means to say that a culture is self-generating: its members continually recreate its forms through cycles of experiential learning and inquiry.

These forms are chosen intentionally in the light of some re-visioned ideas. After a suitable phase of application, they are subject to collective re-appraisal to see whether the practice of them brings out the need for change. It may be that the forms them-

selves, or their underlying ideas, or both, need modification. And there needs to be an accepted procedure for agreeing about and implementing any new departures.

A self-generating culture has many strands, and each strand will have built into it cycles of learning and inquiry:

1. Self-creating persons need to explore forms of decision-making, so that in their different sorts of association, they can balance: autonomy - deciding by and for oneself; parity - deciding co-operatively with others; and hierarchy - deciding for others. And, as the necessary extension of this, they need to explore the balance between centralization and decentralization through a variety of organizational and political forms.

2. They need to explore forms of association in daily living and working, so that they can find different ways, in different contexts, of balancing the claims of being and doing things: alone; together with others; or beside others.

3. They need to explore forms of economic arrangement so that they can awarely choose different ways of distributing and/or combining the roles of owner, manager and worker. And choose different forms of income and wealth distribution.

4. They need to explore forms of intimacy, that is, ways of giving social form to their sexual intimacy. The point about this form - whether it is open bonding, closed bonding, celibate bonding, serial bonding, or any other - is that it is chosen awarely in the presence of others, that there is a support network for it, and that there is an acknowledged social process for changing the form.

5. They need to explore different ways of giving expression to gender - in terms of how various social roles are practised - both in domestic life and in the wider structures of society.

6. They need to explore forms of providing for children and young persons of all ages: how they are to be cared for, raised and educated, and by whom.

7. They need to explore forms of education and training for the personal and professional development of adults, including methods of assessment and accreditation.

8. They need to explore forms of inquiry; ways of handling, processing and communicating information; and the uses of various kinds of technology.

9. They need to explore methods for the social control and prevention of crime.

10. They need to explore forms of conflict resolution: different ways of dealing with hostility and tension, irrational outbursts, irreconcilable opinions, broken agreements, confusion of purpose, and so on. They need to devise such forms, have them in readiness, and learn to use them when they are relevant.

11. They need to explore and improvise rituals, special events, holidays and feast-days, to celebrate, mark, or mourn the great recurring themes of their individual, social and planetary lives: birth, coming of age, relationships, graduations, visits, arrivals and departures, beginnings and endings, the seasons, solar and lunar cycles, death, and so on.

And this takes us to the interface between the self-creating and the self-transfiguring person. A self-generating culture can accommodate whatever kind and degree of self-transfiguration its members wish to practise. It will include and subtly transform all the previous endeavours; and also:

12. Self-transfiguring persons will need to explore, receive and improvise rituals: to foster their inward, occult and spiritual development; to interact with the unseen worlds, their powers and presences; and in communion together to attune to the Great Spirit within and beyond creation.

Since a self-generating culture, interweaving these many strands, cannot be achieved overnight, or indeed with any kind of improper haste, we need to begin realistically where we can and with others who can begin in the same way.

Wherever we begin, even if with only one strand, it is implicit in that beginning that all the other strands are latent, and waiting their moment to come into expressive life, whether in this generation, the next, or in the generations to come.

12. Consciousness, shape, bodies and ka development

The thesis I want to put forward here is that shape is an energetic form of consciousness. We are born into the world able to discriminate and recognize shapes in three-dimensional space. What we are doing is identifying very local forms of universal consciousness. The neonate's mind can decipher, through some innate ideas, appearances of Mind co-created with the cosmic self.

The physical body as a form of awareness

There is one mobile shape that is prior to every other shape we get acquainted with, and that is the body. The body above all is a felt form of consciousness. I do not just realize I have a body; rather, if I am to be true to the experience involved, I notice my body as a form of awareness. This last statement includes two levels of mind.

The everyday mind encounters the body as the felt outline, the living contours, of a more extended kind of mind. The test is there for anyone to make. First and foremost, I can feel my body from within it: I dwell in it through feeling it. This feeling participates in the very energy of spatial form; and when I ask what this form delineates, there is, for lived experience, only one answer - a more expanded awareness that generates it. There is a difficulty with the simple test: not many people, it seems, are willing to make it. This is perhaps because everyday awareness has often a distressed, contracted and limited form, which collapses around the body creating a false and illusory sense of it as a blob of heavy matter which its owner is carrying around. Or the "owner" is busy with eager and exciting projects to which the body is held subservient, and is thus turned into a tool or an object.

As well as feeling my body from being within it, I can also move it; and I can perceive it visually (and hear it and smell it, and taste it and touch it). The most basic of these is the first: feeling the dense vibrating energy, and intuiting its spatial form as a whole. Such feeling and intuiting is the bedrock of encounter with my body. And it turns out it is really an encounter with the shape of an august and archetypal sort of consciousness.

When we perceive the body, looking down at its limbs and trunk, or viewing it in a mirror, we can quickly wrap it up in concepts embedded in our use of language: then we see a cultural body, one that accords with the beliefs, norms and values of our society. So the first thing is not to look at it, but to be in it, to feel into all its energy, and intuit its total gesture in space, all at once. To be sure, a little bit of movement helps this process: finding the stance, the posture, the gestures that get one fully into felt participation in the whole of the form. Then you will notice that you have become the energy shape of that subtle extended awareness of which the body is a manifestation - its ka matrix.

The ka matrix and the cosmic body

What we start to feel in this way is the body in the conscious embrace of its ka matrix - its subtle formative source in a somewhat more extended space-time manifold than that of our normal busy stance in the world. The ka matrix is four-dimensional spatially, since it has an inside-and-out, all-at-once grasp of the three dimensional shape of the body. And it is in a higher-order time because it simultaneously generates in its extended time whole sequences of development, and different rhythms, in clock time.

Once you get in touch with the ka matrix in this way, you start to notice what I can only call the cosmic connection. It is as though the ka matrix brings to a focus in its dynamic form the structure of the wider cosmos, which is the expression of universal consciousness. So when you stand on a beach where the sun rises over the ocean in front of you, and the blue sky arches overhead; and when you do the gestures and postures that enable you to feel the ka matrix - then you can expand through that matrix into the cosmic form of universal consciousness. Vaguely perhaps, without a lot of precise bearing; but the effect is unmistakable. You feel and intuit the visible universe emerging out of its matrix, and this out of the creative panache of a vast awareness.

So we seem to go from the physical body to its ka matrix, and thence to the cosmic body of universal consciousness. Let's say, rather, "and thence to the archetypal body of the cosmic self", since on the system here put forward each cosmic self creates its own version of a body of the universal consciousness in which it participates. The archetypal body is a feeling for the structure of the whole cosmic system as a play of divine consciousness. It echoes within the ka matrix, which is like a focal and contracting representative of it.

The ka body

But between the ka matrix and the dimly felt archetypal, cosmic body, there is another much more immediately accessible body - which is the shape of our everyday states of mind. If you watch yourself carefully in relation with other people, you will see that your mental and emotional nature is continuously assuming subtle highly mobile differing shapes of awareness, like eddies, clouds or currents in the energy field quite close around you.

If the relationship is an intense and close one, the currents seem to fill a field of energy shared by the two of you. In mutual gazing and mutual touching, there is a flowing emotional energy, projected by each and received by each. The locus of all this is the ka body: the first and most immediate form of your ordinary consciousness.

The ka body functions tacitly in most people. That means it is not noticed, partly because the culture does not have a belief-system that acknowledges it, partly because everyday awareness gets seduced by sensory features of experience at the expense of identifying the subtle features. But it is still at work, intimately involved in all mental and emotional life.

The most basic, universal way in which it comes into fully explicit functioning is through physical death - which is really like a birth of the ka body from its half-formed, gestatory state within the physical body. Death is a traumatic psychic shock, which gives the ka body quite determinate form, and which precipitates ordinary consciousness into it. Death enables personal awareness to appear in the form of the ka body.

In this life, it can be cohered, developed, brought to fuller conscious form by attending to the ka matrix in the way described earlier - for this also tends to awaken the ka body itself out of its state of tacit functioning.

It can also be developed by visualization - the use of the imagination and the will - in rituals of invocation and of evocation; by out of the body exercises, that is, by the practice of projecting the ka body - also using the imagination and the will; by meditation, contemplation and forms of prayer; and by the practice of conscious use of the ka body in everyday presence, bearing and behaviour.

The body of light

I have so far mentioned four sheaths: the physical, the ka matrix, the archetypal body, and the ka body. There is a fifth one. As the cosmic self manifests more and more through the autonomy of the self-transfiguring person, it will do so in the shape of the body of light, which is a new form or gesture of far-reaching consciousness that appears within and transfigures the ka body. It will be developed through extensive use of the seven-fold key. For a diagram of the five sheaths, see *Body Yantra*.

The physical body as a yantra

These five bodies, then, are shapes of different kinds of energy, shapes that are forms of consciousness. Now as I have already said the physical body is generated by the ka matrix which in turn is a focus of the archetypal body of the cosmic self. So the physical body itself is a powerful potential yantra. When it can be mobilized into dynamic shapes that are fully aligned with its ka matrix, then it can be a vehicle for various declarations of cosmic consciousness. The rest of this chapter consists of a short manual, previously unpublished, on ka development, which works with the body as a yantra of subtle and expansive awareness. I reprint it in full, although it briefly reviews at the outset ground I have already covered in this book.

Ka development

The belief-system underlying ka development, and its basic purposes, can be set out briefly as follows. For a more complete account of these beliefs see my *Confessions of a Janus-Brain (1987)*.

Belief-system and purposes

1. The physical world is immersed in and emerges out of another, unseen, subtle world - which I call the ka world.
2. The ka world is in important respects potent over the physical world.
3. Each physical entity is suspended in its own ka matrix.
4. The ka matrix sustains form and process, development and

regeneration in the physical entity it upholds. It mediates, with ka force, between conscious intention and physical movement.

5. The ka matrix of the human body is normally, in our culture, below the threshold of everyday awareness and intention.

6. Everyday consciousness and intention can be opened, through physical posture and movement, to the subtle awareness of the ka matrix within physical tissues, which thereby become refined in tonus, more porous with and responsive to ka energies. This transmutation of tissue by its generative awareness is the first purpose of ka development work. The early work focuses mainly on this purpose.

7. The ka body is not the same as the ka matrix: it is the first vehicle of everyday mental processes, but functions tacitly, unnoticed. As a potentially independent vehicle of personal will, it is for most people dormant within the ka matrix. It is often only the shock of physical death that wakes it up fully - by throwing a person's consciousness into it. When it is awakened and developed in this life, a person can use it through the physical body, or in so-called astral projection out of it. Now conscious work with the ka matrix of the physical body starts, as an unintended benefit, to cohere and develop the ka body. This initial effect can then be taken further by conscious ka body training. Manifesting intentionally through the ka body, while fully present in the physical body, is the second purpose of ka development.

8. The ka matrix and the ka body participate in deeper regions of the other world and provide a means of conscious opening to these regions, and of mediating between them and human life. Such opening and mediation is a third purpose of ka development, through work in ritual.

This belief-system and these purposes are, for the purposes of training, provisional working hypotheses. They are in principle open to revision. All training based on them is an inquiry into their personal validity for each student.

Principles of practice

Mentation

By mentation, I mean mental action - the knack of adopting and holding an attitude of mind. This is the basic technique in ka development.

The student first adopts a mental and emotional stance, takes up a shape in space and time with their consciousness. This attitude of mind includes the ka matrix that, in turn, includes a physical gesture or posture or movement.

These three things all come together - conscious will, ka matrix force, physical movement. It is not a temporal order, but an order of potency. Normally people barely notice, or notice not at all, the ka power. Perhaps it is better to say that the culture does not have a concept of it, so it does not get spotted. Everyday awareness is selective; and it simply ignores what prevailing belief-systems do not have a word for.

One result of this is that a lot of gesture, posture and movement in the culture obscures ka matrix force. Conventional consciousness uses it unawares and in a rather negative way, so that physical states close off the ka that generates them. Prevailing belief-systems, and the forms of life-style and daily practice they generate, contract both our minds and our bodies, creating the illusion of the absence of ka. In the process of abusing ka we lose sight of it.

But once we intentionally create bodily movements out of mental actions, so that they are forms of heightened awareness, then we start to use ka force to create physical states that reveal it and reflect it. It is as if, at first, we rather blindly use it, searching for a physical state that will eventually - when we find and sustain the right state - reflect ka back into our awareness. It takes a little time, even for very conscious mental action, to notice the ka force it generates and uses. But the body will feel suffused with subtle awareness when it opens up to reveal the ka energy within it, and when we feel that difference, we are already starting to notice ka.

So the sequence is: (1) conscious mental action (2) unconsciously using ka in (3) arranging physical states until (4) they reflect back conscious use of ka.

The skill is that of moving from within: of having a conscious image of a shape in space and time, a dynamic form which marshals ka force into physical manifestation - in such a way that the marshalling itself becomes conscious.

The central technique, the knack, of mental action - of generating ka command of physical movement by mental attitude - will be echoed in more detail in all the working techniques that follow.

Opening

The purpose of opening is to remove physical blocks and contractions so that the flow of energy in, and the subtle awareness of, the ka matrix is revealed through the body. It usually means working on some particular part of the system - a hand, an arm, the neck, a leg, the side of the trunk - although always with the whole also in mind. And the opening is done first and foremost at the ka matrix level.

Now the ka matrix is not external to the mind, is not other than the mind. It is a form of mind: a form which in our culture is largely subliminal, sub-conscious even. But everyday consciousness can readily be expanded into it with just a little practice and attention. So the primary work in opening is to reclaim the subtle awareness that is everywhere throughout the body.

Every gesture and movement of opening is first of all a form of awareness, a spatial expression of your extending mind. You don't do the practices of opening by physical effort, by trying to do things with the body. You do them by letting the awareness that is immersed in the tissues (and out of which they emerge) take a certain external, physical form.

One way of doing this is by elongation. This is a simple way of letting the awareness within your tissues draw out the length of limbs or other body areas. For example, hold an arm out horizontally to the side and, without straightening the joints into full-length stretching, generate in the awareness of the arm a slightly spiral elongation, from the trunk right out to beyond the fingertips. The gesture of the arm is not rigidly straight, but a little receptive, with the shoulder down, and the elbow and wrist joints loose and unlocked. And at the same time, the arm is fully and slowly elongated: the movement is always gradual, unforced and subtle, yet quietly intense and sustained.

It is the alert stream of ka energy along and through the limb that evokes its length. You are not stretching the limb as far as it will physically go; rather your immanent awareness is separating all the physical tissues apart from each other so that you feel the subtle, expansive sweetness of the matrix that supports them.

Let the elongation in your awareness have a physically imperceptible spiral form - spiral because the ka matrix has a spiral thrust, for example in the development of bones, which have a slight turn along their length.

Some opening, for example on the side of the neck or trunk, is more obviously to do with a particular muscle or muscle group. Here let the very slight spiral elongation go gently on and on until a pronounced subtle sensation is felt along the line of the muscle. Sustain this continuously and notice how the sensation starts to change and open out onto that awareness whose form is the fine energy mesh of the ka matrix. Sometimes the sensation may be a subtle and intense ache: a finely drawn kind of pain which is at the same time releasing and rewarding, because it affords conscious entry to the pleasing subtlety of ka force.

There is another application of spiralling. When the ka body leaves the ka matrix and the physical body in astral projection, it departs in the midst of a powerful and rapid whirling vortex. The ka matrix needs to be relaxed, open and free for this to happen. This principle can be applied in reverse order. To open the tissues of the trunk, stand upright, knees slightly bent, head and neck aligned with the spine, and feel that the subtle awareness immersed in the trunk has a slightly spiral, expansive and uplifting form. The spiral flows upwards in front from left to right, and to the rear from right to left.

When opening a particular part of the ka matrix-physical body system, always feel that part in the context of the whole system. While opening and elongating one arm or leg, be aware at the same time of your total gesture in space. This principle is developed in the practice of alignment, discussed below.

Opening exercises may be free, in which case you are standing, kneeling or lying down, but not holding on to anything. They may be anchored, in which case you are holding on to something with one or both hands. This may be a horizontal, fixed bar; or a vertical staff one end of which you place on the floor. In between these, is the use of the free staff, in which you hold a staff in the air with one or both hands.

Alignment

Opening exercises sensitize you to particular parts of the ka matrix field, releasing restrictions and blocks in the physical tissues those parts sustain. Alignment exercises arrange posture and gesture to reveal the fine energy lines and planes of the whole field. You are aligning the entire mental frame of the body in such a way that you feel the dynamic ka force out of which the body emerges.

This is not sustained opening of a part, but an integration of many opened areas into an total gesture of alignment with the coursing energy of their generating field. Of course, the body is always aligned with its ka matrix, as a necessary condition of having living and active form. But we must distinguish this survival alignment from an enhanced alignment in which the body, arranged by certain elegant gestures and postures of mind, reveals the inherent liberating grace of ka matrix consciousness.

Survival alignment - because of mental and physical tension and affliction - may be unaware, contracted and closed to a sense of ka grace. Enhanced alignment is open to the indwelling elegance of ka, rejoicing in it, consciously refreshing the body - like bathing in original energy.

These special postures are like the mudras - ritual postures - of Tantric practice. But there is no need to be bound by ancient rules and formulae in this matter. You can experiment with harmonizing different gestures of awareness within hands, arms, head and neck, trunk and legs, until you feel the overall and integrated flow of ka. This feeling, of course, includes agreeable physical sensations from tissues and muscles and joints; but extends well beyond them into the rewards of subtle life.

A classic alignment can be found through the spine, standing or sitting upright, and finely arranging and attuning all its vertebrae, so that you feel a refined uplift, a line of ka energy running from the sacrum, up through the midline of the spinal cord, into and out through the head. Spine, head and neck are gently elongated, very slightly forward and up, in a lift-off position, not rigid. I call this the levity line.

The levity line can be used as a reference line for entering and generating a whole range of improvised mudras. Find it first, and then integrate different postures and gestures around it, each one exploring a different facet of ka grace. The levity line will often generate a series of slow Tai Chi-like movements of

the arms, trunk and legs, as the body reveals a dynamic tour of its conscious ka matrix field, gyrating in improvised slow motion around the energy axis of this field. Of course, not all enhanced alignments need be born out of the levity line.

Another classic alignment is to stand in the levity line with the arms out to the side above shoulder level, elongated and slightly receptive, opening up at an angle of about 120 degrees.

So enhanced alignments may be static, still postures, in each of which a person enjoys the subtlety of one sustained form of ka elegance; or they may be dynamic, and a person moves through a multitude of interweaving dispositions of ka. Static alignments involve spatial expansions of consciousness in all three dimensions at once. And to these, dynamic alignments add temporal expansions of consciousness into the past, present and future phases of the current sequence of movements.

Enhanced alignments may also be personal, solely to do with the individual's energy field; or they may be interpersonal, when two or more people consciously harmonies their alignments so that they bathe in interacting and attuned personal fields.

They may be environmental, in tune with the ka matrices of some aspect of nature or of an architectural space. They may be dramatic, responding to music, poetry or drama. They may be cosmic, in which case a person has alignment not only with the energies of the ka matrix, but through them with the cosmic body and the wider reaches of the other world, opening deeply into inner space, and to the powers and presences therein (this starts to relate to the second and third purposes of ka development mentioned at the outset). Or they may be practical, in which case a person is adopting alignments that empower physical lifting, levering, pulling, pushing, turning or carrying: here the alignments manifest physically as an effective balance between muscular tension and relaxation, allowing an extra surge of ka force.

Presence

After opening and alignment comes presence. This is a consummation of the previous two: it makes complete what they have developed through specific training exercises, and takes this completion back into the life of society. A person with presence shapes the grace of ka awareness into all kinds of everyday postures and movements to do with the ordinary business of living. These postures and movements have elegance, economy and charm, for consciousness is expanded within them, they are open and aligned - like household mudras. They are alignments integrated with a person's purposes, their social and local contexts.

Such a person's awareness fills the whole gesture of their body in space and time, all at once. Spatially, they know where every part of the total alignment is, in all directions, all at the same time. It is not a serial mental review of the location and gesture of limbs, head, neck, trunk. It is a simultaneous grasp, in which their consciousness has as its form the complete three-dimensional physical attitude. And temporally, their awareness takes shape in a wider now as the total sequence of their current movement, its past, present and future forms.

To be fully in the ka matrix space of the body is to have one's awareness simultaneously extended everywhere - head, neck, trunk and limbs - within it. And to be fully in the ka matrix time of the body is to have one's awareness expanded to embrace the whole of a series of actions while engaging in each of them. Matrix space is the father, and matrix time the mother, of ka energy and its generative power.

This expanded spatio-temporal awareness within a person's overall posture and sequence of actions, will have been acquired through alignment exercises. Now, in the practice of presence, it is a vehicle for expressing a person's purposes in living. Daily actions are spontaneously generated and well formed out of ka matrix awareness. The person has charisma. They enchant the atmosphere with the pregnancy of time, and enthrall it with the sweep of space.

So presence is an emanation of ka generated: (1) by one's awareness expressing itself as an elegant, aligned gesture in the three dimensions of space, and in the three dimensions of time; (2) by letting the physical tissues themselves expand and be porous with the subtle, conscious energy of their generating field; and (3) by the intentions and purposes expressed through the previous

two. Fired by the soul, the physical being - as a whole and in each cell - then mediates ka, lets it stream through, instead of blocking and locking it in. Thus persons with presence activate a fall-out of subtle energy on all sides: other people sense this and are moved and drawn by it.

Projection

Projection is a step beyond the practice of presence. In the latter, you become fully present in the world, your consciousness given shape within the total spatial and temporal form of your posture and movement. Your social and practical purposes are filled with your presence, charged with ka energy and awareness. But you are not intentionally directing that ka energy as such.

In projection, you practise putting this energy forth in specific ways and for specific purposes. All the previous work at the ka matrix level, through opening, alignment and presence, has already started to develop and cohere the ka body proper. Projection starts intentional development of the ka body as such, and to express it actively in and through physical behaviour. It deals with the second purpose of ka development. See point no. 7 above.

The assumptions here are two-fold. First, the ka body is constituted in matrix space and matrix time, so it is not restricted to the fixed here-now coordinates of the physical body. Thus second, it can have effects over there (when the physical body is here); and be active then - past or future - when the physical body is in the present. Of course, any training based on these bizarre notions needs to be undertaken with great intellectual reserve and scrutiny.

I give here a brief review of some forms of projection. Ka force may be projected through gesture, so that it is extended far beyond the limit of the physical movement of hand or arm, operating in the matrix space and time of the immediate physical environment. At the same time as it is extended, it is deftly willed or intended to have dynamic effects on the behaviour of other persons present.

Such ka gesture may then, depending on its form, power and intention, beckon and draw someone forward, or halt someone, or send someone away, or direct someone to do something; it may draw in a potential speaker, or draw out a hesitant speaker, or shut out someone speaking too much; it may simply affirm or reprove. The supposition here is that the projection of

ka force adds to the physical gesture an extra charismatic potency to what would otherwise be a conventional social signal.

Ka force may be projected through touch, so that it streams out through physical contact into the matrix form of the one being touched - healing, calming, comforting, reassuring, enlightening or doing whatever else the projecting one intends it to do. It may be projected through the gaze, so that the eyes mediate its energy and the particular quality of being that is sent forth.

It may be projected through speech: through the tone of voice, the use of inflection, the use of pauses, through variations of volume, pitch and speed, through the choice of words and the meaning of the message. At the heart of all this is the timing of delivery: what is said and how it is said is marshalled in, and expressed out of, the wider reach of matrix time. What is said now is attuned with what has been said and what will be said: the whole statement has dramatic form in time. The result is charismatic utterance.

The ka body can be projected to empower physical movement. When moving forward, you can project the ka body ahead of you in physical space and time (where it already is in the wider reaches of matrix space and matrix time), so that its energy empowers you by drawing you forward. Or you can project it behind you in physical space and time, so that its past energy behind you thrusts and drives you forward. These are specific, focused ways of applying the spatio-temporal expansion discussed in the section on presence above.

Projecting ka force to the far horizon along a non-rigid horizontal arm, can greatly increase its resistance to someone trying to pull it down or push it up. There are many versions of this kind of enhanced resistance in which ka force is projected a long way out of the body in a direction opposite to pressure externally imposed by others. You can make yourself feel heavier to others in this way, when they try to lift you, by projecting ka force from the centre of the body downwards to the centre of the earth. Or you can make yourself feel lighter by reversing the flow.

When the ka body and ka force are projected into the other world, interacting with the powers and presences there, then we are busy with the third purpose of ka development, mentioned in point no. 8 above. I deal with this kind of work in the next chapter.

Polarity

The polarity I refer to here is that of gravity and levity. The gravity of the physical body grounds it on the earth. The levity - the subtle, uplifting force - of its ka matrix enables the physical body to open, align and manifest presence. Ka development works with levity. But it needs to be consciously anchored in gravity.

So grounding is important. We need a sense of the body rooted through the soles of the feet in the earth, from its centre of gravity in the lower abdomen. And this is the complement, in our awareness, to the experience of opening, alignment and presence. The exercises then mediate between this world and the other world, between earth and the heavens within.

If we always practise levity without noticing gravity, then we have the opposite error to that of being gravity-bound without noticing ka force. We lose bodily fullness, and emaciate it with inwardness.

There is a tacit gravity-levity polarity of awareness in advanced training in gymnastics, ice skating, ballet dancing, and similar activities. For here the skill is in using levity to extend one's command of gravity. So gravity will persistently make its claim to ground the body. But when we do not seek such extra command of gravity, we need to practise conscious grounding, and enjoy the downward thrust and stamp of feet upon the earth.

The celebration of gravity and the celebration of levity enhance each other. In both opening and alignment exercises, the student can alternate between gravity and levity postures and movements; and, more basically, in any given levity exercise oscillate between, and integrate, levity and gravity awareness. While someone with true presence, and when projecting, is necessarily well grounded in their emanation of subtle light and energy.

Alternation

Another simple principle of development is that of alternating between complementary practices. So one alternates between:

Different limbs and different parts of the body in elongation.
Free and anchored elongation exercises.
Static and dynamic mudras in alignment.
Personal and interpersonal alignments.

Cosmic and practical alignments.
Spatial expansion into total posture and spatial expansion within tissues.
Fast and slow temporal expansions.
Spatial and temporal expansions.
Either of the preceding and spatio-temporal expansions.
Personal spatio-temporal expansion and interpersonal spatio-temporal expansion.
Gravity and levity exercises.
Either of the preceding and gravity-levity exercise.

Ka-breathing

In this kind of breathing, while you are inhaling air into the lungs, you are also at the same time filling the matrix of the body with ka energy. The ka matrix is charged with subtle force. Such ka-breathing is more extensive than the physical breath, and the whole trunk, out into the limbs, is suffused with the empowering charge. In time this pervasion of ka force becomes the primary experience of breathing in, physical inhalation being a secondary manifestation of it.

Ka-breathing is so close to the source of life, so constantly at the heart of ka development, that it is best regarded not as a particular technique but as an all-pervasive mode of being.

Oscillating

There is another kind of rhythmic process going on all the time, analogous to breathing, but to do with subtle fluctuations of consciousness. In the ordinary way, consciousness oscillates imperceptibly between physical awareness and a subliminal ka "awareness" - what psychologists might call subception of ka, a tacit, unnoticed kind of knowing.

When cultivating explicit and conscious knowing of ka, you need to allow for, work with, and accept, this oscillation - which still occurs, but in a more obvious way. So in doing work on, say, elongating an arm, your awareness will fluctuate between physical proprioception of the arm and a subtle sense of its ka matrix. This creates perceptual ambiguity, like looking at a drawing which oscillates between different perspectives. It is wise to go with this and not against it.

The to and fro oscillation can also be made more intentional. Thus with ka-breathing, awareness of the in-breath can be at the subtle level, feeling ka force fill up the matrix space of the body; while awareness of the out-breath can be of physical exhalation of air.

Or when projecting the ka body ahead of you while running through the countryside, or climbing up stairs, you can practise different controlled frequencies of oscillation of attention between the physical running and the projected ka body. And so on.

Again, this continuous oscillation is such an integral part of twoworlds consciousness, that living within it and working with it is best regarded as a mode of being, not a technique.

Smiling

Smiling in the world, with the world and at the world, can become a conscious mode of being - a gentle, elegant affirmation of the value of life, consciousness and action. This is simultaneously an attitude of mind, and an attitude of the whole body as well as the face and lips.

Smiling is poised between the worlds. It blends humanity with grace, the sensuous with the enlightened, pleasure with awareness, joy with knowledge. There is a famous small seated Buddha, carved in stone, on a stone platform beside the road and under the trees - in one of the ancient cities of Sri Lanka. This Buddha's smile is replete with the sensuality of a deep inwardness that is fully manifest in the world. Smiling is the signature of ka grace.

Streaming

This is a conscious mode of being in which you let ka energy stream out in all directions from the heart, or rather the heart matrix or chakra. Notice the force of the word "let". You do not send the streaming out, or force it out, or even intend it to go out. You just stop blocking it, stop stopping it. Perhaps it is more accurate to say that you stop preventing yourself notice it. Through matrix heart streaming we participate inwardly in being, in the inwardness of all kinds of being everywhere. So let it be.

Refracting

Erotic energy is a vital component of ka force. An enjoyable conscious mode of being is to let it charge the ka matrix with its charm, in work on opening, alignment, presence and projection - in training and in everyday life. Sexual energy is then manifest as sublimated erotic grace. It does not seduce or beguile in the crude sense: it simply adds elegance to presence. It is awarely included in ka development, never unawarely excluded or repressed.

13. The occult connection and ritual

The purpose of ritual is to make the occult connection, that is, to mediate between heaven and earth. The human being is ideally placed to do this, as an embodied representative of the cosmic self.

Principles

There are certain simple and basic principles of ritual. The autonomous person, practising ritual, needs to be decisive and imperative, acting intentionally as a representative of the cosmic self. Being masterly in this way, the person has great power to command the various occult energies of the unseen.

When the cosmic self manifests as a conscious person at the very rim of creation - the physical world - then that individual has authority to call forth a host of subtle emanations to influence that world. It is the physical body, whose ka matrix reflects the universal body, that gives the power - awakened by the intent of the person to be the agent of their own archetype.

The underlying motive powers are those of faith and aspiration.

The immediate tools are those of concentrated imagination and will. Together these shape the energy of inner space into forms through which powers and presences can manifest in the ritual.

The direct evidence of effect will be (1) circuits, sheets and flames of ka energy which you will feel coursing subtly and powerfully in and around the ka body, and (2) the unmistakable feeling of communion with unseen presences.

Procedures

Since ritual is practised on the earth, there is, all around its site of action, the mind-stuff of the embodied race, and the realm of the recently deceased. These together yield a murky harvest of undesirable thought-forms and undeveloped beings, which

may be drawn toward the vortex created by the ritual, but whose energies and activities can interfere with and short-circuit the work.

So a psychic space needs to be cleared where the ritual is to be done, and effective barriers temporarily erected around it. A sacred area is created before the ritual commences, and closed down after it is completed. Even in a permanently consecrated temple room, exclusively devoted to ritual work, it is wise to open and close in this way. The procedure not only creates a psychic space in the room, but also in the ritual worker, disengaging the mind from daily concerns and preparing it to make the occult connection. I will call this procedure preparation.

There is a simple but basic distinction between invocation and evocation. By invocation I mean calling down powers and presences from unseen worlds that are outside the physical domain, above and beyond it. By virtue of their very subtle frequency of energy these worlds may interpenetrate the physical realm: but they are independent of it; they may influence it, but not - except when a ritual of invocation is afoot - vice versa.

By evocation, I mean calling up occult forces embedded in the physical universe, coiled up with it and within it, and around it. This is the domain of kundalini, of elemental life, of earth energies, of free prana around the earth, of solar and lunar power.

There are four other basic working procedures. The first is formulation: the energy called forth is given - if it doesn't already have one - some kind of determinate shape, brought to a focus in a dynamic or static form - a rotating disc, a shimmering orb, or whatever. The second is transmutation: changing the frequency and/or the form of some force that is brought into the field of ritual working. The third is transmission, sending forth, in some particular direction and for some specified purpose, energies harnessed by the ritual. And the fourth is assimilation: the ritual worker deeply absorbs into their own being the particular kind of power generated by the ritual.

Transmutation may be qualitative or quantitative. If qualitative, it will change, for example, negative energy into harmless or good energy. If quantitative only, it will change the frequency (density) or form of the energy without changing its basic quality: changes of form will simply reveal different facets of the same underlying-

ing attribute. So to put all these seven procedures together: after preparing a psychic space, you may invoke a transcendent energy, transmute it (quantitatively) into a more dense state so that it is more assimilable by the mind-stuff of the race, formulate it, then transmit it in some worthy direction and/or assimilate it.

Or you may evoke an embedded energy, formulate it, transmute it, both qualitatively and quantitatively, into a more refined state so that it transforms the mind-stuff of the race, then transmit and/or assimilate it.

Some of these procedures can overlap. So you can formulate a symbol as a way of invoking and transmuting and transmitting some occult force. The practitioner soon gets a feel for how they can be interwoven or separated out.

There are two kinds of formulation: the energy can be shaped into geometric forms, and configurations to do with the four elements - rays, beams, pillars, arcs, orbs, discs, crosses, flames, circles, triangles, pentagrams, pyramids, currents, droplets, streams, radiations and so on. Unseen workers may help in all this and in subsequent transmission; and may use these forms to manifest in, or to intensify the effect of their own presence near the earth.

Or the energy can be shaped into animate forms, quasi-intelligent, non-personal entities, sometimes called elementaries or allies, which may appear like variations on human, animal, insect or plant form. This last is a dubious enterprise, since it can easily run amok or lead the practitioner astray - enslaved by having to keep in command of what he can no longer disperse.

Of course, power called forth may already be formulated in some way. And then it is a question of working with the given form, or transmuting it to some other form. Or sometimes of dispersing it out of form altogether and transmuting it simply into free energy.

I have so far mentioned seven basic procedures of ritual working: preparation, invocation, evocation, formulation, transmutation, transmission and assimilation. The eighth procedure is quite fundamental: it is association - with unseen workers.

As soon as you start a ritual you will attract the attention in the other world of those whose business it is to co-operate in such endeavours. Or, which is a bit more likely, you start a ritual because unseen workers have prompted your motivation to do it. These helpers are of three primary kinds.

There is the worker right up at the coal face with you, close at hand yet always unobtrusive, giving useful prompts about timing and procedure. There is the worker who is somewhat more removed, exercised in what I call intermediate duties: for example, fulfilling guardianship roles when you set up a sacred space, clearing a route for elevated presences to manifest, aiding the procedures of formulation, transmutation, and especially transmission. And, thirdly, there are the workers invoked from on high, truly exalted beings, whose sacred power transfigures the whole ritual space and every person and process within it.

This relation of association with unseen workers is quite distinctive. It is marked by an unusual kind of interaction between the three political values of autonomy, co-operation and hierarchy. First of all, you the ritual worker, must be autonomous: magisterial, unequivocal and decisive in what you are about. You choose to do the ritual because you are internally committed to the whole business. You do it with self-determining style: a subtle vigour, elan, inner panache is needed.

When you invoke elevated presences, then in the act of calling them forth you are the hierarch. As soon as they appear, they may well become the hierarchs, and you instantly switch to responding to impulses that come from them. And then at times it is as if you and the workers on one or more of the different levels I have mentioned, are involved in a unified co-operative endeavour. Again, in the midst of your autonomous command of the proceedings, you may suddenly respond to a hierarchical prompt from a worker close at hand - to stop, or stay, or sit, or stand, or say or do this, that or the other. In short, there is a highly flexible interaction between autonomy, co-operation and hierarchy: they meld and mould and move around each other, sometimes in rapid shifts and fluctuations.

It is no good being subservient and somewhat cowed or over-awed in attitude: this will only result in rigidity, conformity

and a somewhat superstitious fear of moving outside what, in your insecurity, you choose to regard as the proper way of doing things. You will end up dominated by rules and rubric; believing that someone else knew what it was all about, and you must follow them.

The point is that a self-determining embodied person, when functioning quite deliberately as a representative of the cosmic self, has great power to command the elements of ritual procedure, and there will be a positive rush of helpers to start the interactive play of autonomy, co-operation and hierarchy.

Purposes

Now what are the various purposes to which ritual procedures can be put? Firstly, there is consultation about personal matters: what decision to make in some area of living, whether to do something or not. This seems to me to be an inappropriate use of ritual procedures, an abdication of personal responsibility. Better to talk things through with some human friend; or have a personal growth or therapy session if the issue is fogged with emotional upset. Or take it to the immanent divine, then choose to go with some prompt to take a risk in a certain direction - and make that act of risk-taking fully your own.

Dependence on spirit guidance has been a besetting vice of many past societies: it undermines human autonomy and is a bar to radical social progress. Persons in the other world, nowadays, if they have any inner stature, will refuse to be drawn when the embodied seek guidance on their personal difficulties.

The more recently deceased may, out of misguided affection, respond with some mental proposal about a course of action. It is likely to be no more reliable than advice given by someone in this world. Other deceased persons may be deliberately mischievous, taking pleasure in misleading anxious mortals with all kinds of misbegotten "guidance".

A second purpose for the use of ritual could be to bring about the fulfilment of personal goals. You have already decided what you want to do, and you use the power of ritual to help materialize the end you have in mind. This does not undermine per-

sonal autonomy, at least so far as the decision-making is concerned. It would be problematic for individual responsibility, if ritual was the only means adopted to realize a goal. And this is unlikely. A person bold enough to use ritual in this way is also going to take initiatives of a more immediate practical kind.

The difficulty with this use lies elsewhere - in the nature of the goal itself. If it is somehow distorted, compulsive and distress-determined - a displaced acting out of hidden emotional pain - then you are going to pull a lot of occult power down into the pit with you. And this could be very messy. If it is simply selfish, improperly disregarding the needs and interests of others, something of the same sort will surely apply. So the moral here is: if in doubt about the psychological or moral status of your goal, don't set up a ritual to help realize it.

If, however, the goal seems to be reasonably clear of personal distress, and to include some positive benefit for other persons, there is still an important question to ask. Why do you want to use occult power to boost its realization, as distinct from taking your chances with unsolicited interventions from beyond? Personally, I can never find a very satisfactory answer to this question, which is why I don't use ritual to help achieve what appear to be quite praiseworthy goals.

However, if you do use ritual for this purpose, then if you get a genuine response, you need to look out for the refractive shift. For what you mean by your chosen goal, may not be quite the same as the meaning given to it when it is passed through the prism of the ritual procedures. You may end up realizing a symbolic equivalent of your original goal. Which is another reason why I don't use ritual for this purpose: I don't like my goals being shunted around in this kind of way.

A third purpose for ritual work is personal transformation; and this, I think, is the start of what it is really all about. There is redemptive and regenerative work: the transformation of deformed skandhas in the depths of the atavistic psyche. This work is not merely personal, since it affects the character-structure of those born after you on your line of affinity. If you don't change the negative skandhas, they will simply trundle along to the next one in line.

There is transmutative work to do with evocation: for example, calling up kundalini force that is normally dormant within the basal chakra, and refining it to empower various kinds of psychic competence. Then there is transmutative work to do with invocation: calling down the emanations of powers and presences, and adapting their frequencies to the ka body and its upper chakras. These two complementary processes are often interwoven in the same ritual exercise.

There is communion with high-raised presences: a subtle and intense, uplifting togetherness - a commingling in which the ecstatic cosmic self within is awakened. And there is numinous encounter with the divine, the transcendent Thou. These two often seem to be two aspects of the same exalted process.

A fourth purpose of ritual work is ministry to others. This includes healing, protection, benediction and illumination for people in this world. And for people in the other world it covers: general support for the very recently deceased; and rescue work for those lost in great darkness and declension.

A fifth purpose is what might be called planetary transformation. This deals with a host of options, too numerous to mention in full. Here are some of them. There are various ways of working on the mind-stuff of the race: transforming mythic images ; cleaning up debris, stagnant energy, negative thought-forms ; implanting sigils - to radiate the influence of powers and presences; invoking, transmuting and transmitting various arcane forces and energies. Doing transmutative work in the ka matrix realm to influence the development of inorganic and organic forms on earth. And so on and so forth.

A sixth purpose is inquiry, and in a way this has to underpin all the previous ones, otherwise superstition, dogmatism, dependency, credulity, illusion can, in varying combinations, creep over the whole enterprise. So the rituals become a sort of action research. The purposes of the ritual work remain intact, but a fine, discriminating awareness is brought to bear upon the action in all its stages, to see whether it has good form, whether it does seem to be doing what it claims to be doing, and whether some on the spot improvisation will enhance the validity and quality of what is going on.

As well as exercising this kind of alertness during the rituals, the person or the group involved need to take time out from their performance to review the whole process: the factual assumptions on which the work is based, the ethical premises of its purposes, the methods and procedures used, the apparent consequences of the work as such, unintended psychological effects on the participants. This may lead to a modification of belief and practice, which in turn will be subject to a further review.

There is quite a fine balance between the attitude of inquiry on the one hand, and of aspiration and faith on the other. Too much demanding rigour in the inquiry may undermine the aspiration and faith on which the whole enterprise deeply rests. It may be there is a necessary element of faith for some ritual purposes that goes beyond any process of inquiry that could somehow be added to it. The faith itself is a transcendent kind of inquiry and has to be seen as such: by its very nature it has no validation external to itself. Yet at the same time, too much indiscriminate aspiration and faith will trap everybody involved in an occult backwater that will sooner or later disintegrate because it has no real capacity for self-renewal.

Reaction

Like any process of radical change and innovation in human affairs, ritual working will stir up much reaction - on several levels.

If it is concerned with the last four purposes mentioned, it will attract very powerful attention from high-raised persons in the other worlds, as well as the other two kinds of workers I mentioned earlier; especially if the practitioner is acting with autonomous authority. This will create a strong energy-field - at the time of the ritual, and in general around the practitioner. It will open up the sweep and vigour of a co-operative, creative enterprise that makes the occult connection with great reaches of inner space.

If a group of practitioners are engaged together in this work, sharing in the craft will create a deep bond between them.

Several sorts of bad energy can get stirred up. First, unprocessed emotional distress in the practitioner may get drawn to the

surface and start to distort behaviour if it is not dealt with. So it is as well to have some techniques and contacts at hand for emotional growth work. Second, this kind of distress can start to act itself out in the group of practitioners, so the group as a whole needs to be on the alert for this. It may need some sessions to deal with interpersonal and group process issues.

Third, the skandhas, both positive and negative may start to boil, both in individuals and in the group. On the positive side, this means a felt resonance with good craft work done in earlier epochs: the group may get a curious sense of overlap between their own activities, and ancient occult practice.

On the negative side, they may feel a more sinister resonance twitching in the wings, and trying on occasion to get out on to the stage - particularly of group process and relations. Some formal group ritual on the transformation of negative skandhas may not come amiss.

Fourth, murky energy and messy thought-forms in the mind-stuff of the embodied race and in the realm of the recently deceased, may be transmuted and processed in some of the rituals. So the practitioners need to make sure they don't let it all drag around them - either before or after ritual working. Even when not being worked on, it may get sucked toward the working area and the practitioners. Routine decontamination of place and person makes sense.

Fifth, the ritual craft may provoke active hostility from persons in declension in the realm of the recently deceased, who don't like the way it threatens their distorted life-style. So the practitioners need to keep on the alert for attempts at psychic attack and assault; and to have techniques of psychic self-defense at hand, should any such attack catch them off guard.

Sixth, human beings in the vicinity of the work, or in some kind of social connection with the practitioners, may feel unconsciously threatened by it, even if they don't consciously know that it is going on, or at any rate don't know what is going on. So they may start to react in inconvenient and disturbing ways. And this all needs to be sorted out with a good blend of tact, understanding and firmness.

One more consideration: they are regular fluctuations in the density of the psychic energies of inner spaces in and around the earth. Human beings react to these unconsciously in different sorts of ways depending on their psychological and moral stamina. The ritual worker will notice these fluctuations much more consciously.

So if you are having a rough psychic time, and it is nothing to do with how you are now living and organizing your everyday life, or with uncompleted practical agendas from your everyday life in the past, then here is a check list for possible sources: unprocessed emotional distress, negative skandhas, murky mind-stuff of the race, hostile discarnates, local human unrest, a shift in psychic climate. Some of these may, of course, be intertwined. If all this seems too daunting, too much of a hassle, then it is better not to do the work. On the other hand, it can be seen as a challenge, the way of the warrior, a whetstone for the will, for the vigour of command in a multi-dimensional universe.

Powers, presences, pranamanaka, elementals and serpent power

The purpose of this section is to review some of the basic sorts of entity and energy than the practitioner can command to enter the ritual arena. The diagram that goes with it is called *Ka Yantra*.

Powers are the resounding creative archetypes of the divine. The most basic power for the ritual worker is their own archetype: the cosmic self and its universal body. This body is reflected in the ka matrix and so also in the physical body it upholds. When the practitioner, using the physical body as a dynamic yantra, invokes their own cosmic self, then they have universal command: or, to put it more modestly, they can call up a whole range of entities and energies on diverse levels of being.

The most transcendent powers for the ritual worker are the primary emanations from the undifferentiated divine: those that provide the ultimate framework of process and structure for the whole scheme of things. In occult tradition, these are represented by, and can be invoked by, the earthly name of the divine creator, which, from ancient Polynesia to mystical Judaism, was a name too sacred to mention in everyday profane situations.

In certain parts of Polynesia the sacred name was I'o, with the use of vowels. In Judaic tradition it was the tetragrammaton, YHVH (or JHVH, or IHVH) - Yod, Heh, Vau, Heh - with the use of consonants. In the occult tradition of India and Tibet, the sacred sound was and is Om, the name of the universal force of all-embracing consciousness. *Oahspe*, in the Book of Saphah, puts these various traditions together: Jehovih-Om.

The supposition here is that certain combinations of earthly vowel and consonant sounds, when uttered in the appropriate way by a ritual practitioner, resonate with the fundamental dynamics of continuous divine creation.

On a planet whose races have lost the occult connection and are, by and large, alienated from their creator, the ritual invocation of the sacred names affirms within the psychic aegis of the earth a supernal force for personal and planetary transformation.

The sceptic, even the well-disposed one, may well ask whether it is anything to do with the actual syllables, since diverse traditions have used such different ones. One answer, which occult purists won't like, is that it doesn't really matter what combination of syllables you use, if they make for good intonation and are reasonable succinct; and as long as you use them to resonate with divine creativity. For if the whole is in every part, then any particular, or combination of particulars, can be elevated to the status of a divine representative. Nevertheless, it makes sense to use traditional syllables that are already charged.

By presences, I mean high-raised persons in the unseen worlds, brought into the ritual arena by invocation. High-raised means that they are not recently deceased but, in earthly terms, have had a long period of experience and development in inner spaces. They bring great charismatic power into the psychic zone of the ritual, charging it with the divine energy they radiate.

They will come for at least three purposes. One is communion, *satsang*, being together in spirit. This affirms the fundamental parity between the embodied person and the risen: the cosmic self of the former glows like a lambent flame, kindled by deep inner contact with its peers. This subtle, exhilarating resonance of association is primarily for the celebration of love.

It incidentally has the effect of cohering the ka body and of starting to form the subtler vehicle, the body of light, within it. So it is an important mode of inward development.

A second purpose is to work directly with the aspirant quite explicitly on tasks of personal transformation, facilitating the transmutation of negative skandhas, the circulation of light within the ka body and its chakras, the arousal of kundalini energy, and so forth.

A third purpose is to bring their energy to bear upon the wider tasks of ritual: those which I referred to earlier as ministry to others and, especially, planetary transformation. These are beings, most if not all, of the earth in epochs past, long since risen into other states, but still deeply committed to the transfiguration of life on their originating home; and, indeed, bound to the task by links of formative psychic resonance and affinity with their successors now in embodiment.

By pranamanaka, I mean the free-ranging subtle energy within the immediate matrix space of earthly processes. By prana I mean the subtle energy within the atmosphere; by mana that within the earth itself; and by ka that which radiates out from the matrix of living things. So if I do a ritual in a wood, I can call these three energies into the psychic space I have created, to help empower whatever purposes the ritual is devoted to.

By elementals, I mean quasi-intelligent, non-human small entities that are embedded in and manage different aspects of occult process within the matrix of the natural world. They fall under the aegis of somewhat grander beings, also non-human in origin, often called devas. The latter respond with great zest to human courtesy, appreciation and blessing; and will pour their distinctive energy into appropriate ritual endeavour.

By serpent power, I mean the occult creative force coiled up with and within physical forms and their matrices. There is kundalini, within the basal chakra of the ka body. There is the *aurum solis*, or Ra, the serpent power of the solar vortex, which has varying degrees of subtlety and potency. And there is the lunar dew, the psychic energy of the moon. All these can be evoked for ritual work on personal and/or planetary transformation.

The origins of ritual rubric

The design of ritual has in the past largely been inspired by persons in the other world, through mediumship. This seems reasonable, since they will know more about the occult processes involved. This sort of origin has been claimed right through to modern times. The problem with it has been a mixture of (almost superstitious) rigidity of procedure, dependency on a higher and unseen authority, and, the corollary of this, a kind of occult authoritarianism on the part of those in charge of the earthly end of things.

Neo-paganism has gone recently for a more flexible approach, acknowledging the force of many traditional ritual procedures, while giving considerable scope for creative improvisation.

I use four sources for the rubric of a ritual. (1) A discriminating approach to traditional and established ritual practice: one has to pick and choose, because a good deal of hocus-pocus can get woven in among good and sensible, or bold and imaginative, procedures. (2) Autonomous design based on a clear grasp of the principles and procedures I have outlined in this chapter. (3) On the spot improvisation, in response to some felt prompting from unseen associates, or to some deeply immanent creative impulse. All these three have their place, but the last I find in some ways to be the most valuable. (4) A modification of the rubric introduced as a result of a review in the inquiry process - which I discussed as the sixth purpose of ritual work.

Does ritual work?

The answer to this question, of course, depends on which purpose a ritual is being used for. For the two purposes of personal and planetary transformation, my answer is succinct: I believe so, but I don't know so. And I believe so, because of the degree of interest and involvement of potently charismatic beings in the unseen; because of the immediate quality and impact of what occurs in the ritual space; and because of the divine effulgence that can irradiate the proceedings. But all this still falls far short of a claim to knowledge. It is at best reasonable belief, also supported by a great deal of faith.

Appendix 1: The appalling revelation

In several places in this book, I have made a reference to *Oahspe*, the kosmon bible, and I wish here to make a few comments about it. It was published in New York in 1882, during the heyday of nineteenth century spiritualism. It purports to be from intelligences in the other world, using as a medium a New York dentist, J. B. Newbrough. The particular form of mediumship involved was automatic typewriting, which took place every day before dawn, over a period of one year. Newbrough says this was the culmination of ten years of preparation and discipline.

Oahspe is 900 pages long. It claims to give an account of the history of this planet since the start of the human race, covering both earthly events and their relationship with what goes in the unseen worlds. There is something deeply impressive about the way it unfolds this cosmic drama: it maintains a largely coherent and consistent belief-system and set of values throughout. And within its transcendental rhetoric, it is fundamentally modernist in tone, putting great stress on autonomy and intelligent discrimination in human dealings with the other world.

But there is also, to my mind, something quite appalling about it; as if something, somewhere, went quite wrong. There are really two *Oahspes*: the inner one struggling to get out from under the wraps of the outer, published one. I will say what I think is wrong with the outer one in a moment. But first I must deal with how things went amiss with it. The problems here are basically those of occult editorship, and of transmission. And to be fair, they are formidable.

Oahspe says nothing at all about who, in the other world, put the book together, and how they did it. So this is my conjecture. I imagine that there is in the other world an arcane record of the whole history of the planet and its relation with unseen spaces. There is no way, in 1882, that this can be disclosed for exoteric publication in all its occult profundity. So a drastic simplification and selection has to be made. Then this has to be translated into English from its arcane original. This translation has next to be passed through the aura of a physically powerful dentist, who as a young man joined in the Californian and Australian gold rushes, and whose mind would be inescapably caught up in the psychological and cultural restrictions of the epoch.

So we have here three stages where the imparted content can get skewed in various ways: first, a stage of selection; second, of translation into English; and third, of transmission through the medium - and however automatic the writing, or in this instance the typewriting, the medium's mental structures must have some influence on what is produced.

Goodness knows by whom or how the appropriate digest and selection was made. But I suppose that for the purpose of translation into English, there would be a sort of editorial board in the other world, sufficiently advanced to understand the arcane record, but fairly recently in command of spoken English in earthly life - otherwise their translation would not be understood.

My guess is that what went wrong with *Oahspe* stems from some admixture of the limited outlook of this group, together with prejudices inherent in the medium's own mental structures. And that these distortions were given more scope by the prior exoteric selection from deeply esoteric subject matter. Anyway, here are some of its more evident afflictions.

1. *Oahspe* is too eager to be a bible, competing with other bibles - Christian, Mormon, or whatever. It proclaims itself to be a bible: "As in all other bibles it is revealed that so in this bible it is revealed how...." it declares in the banner headline at the beginning. It is set up in books, chapters and numbered verses. It uses the biblical language of "thee", "thy", "wouldst", "desirest", "behold", "O man", and so on. It adopts a stance of strong moral judgment and moral reproof about human behaviour. It wants to be a bible in its whole manner. And this is odd, considering the real, inner *Oahspe* quite clearly prefers to put an end to allegiance to sacred books, scriptures and bibles.

2. It is entirely patriarchal. The Creator, Jehovih, is everywhere He, masculine, a ruler, in charge and in control. The bipolar, male-female, nature of divinity is totally played down in the great bulk of the book in favour of the male pole. And the bipolarity is only made explicit in one or two passages. But where it is affirmed it is clear that it is a deeper doctrine. In the Book of Saphah, the most esoteric of all the books, Om is given as the feminine pole of the male Jehovih: "the All One is but One but with two attributes". If so, then consistently to represent the One only in terms of one of its two attributes is surely to misrepresent it. *Oahspe* is crudely unaware about matters of theological gender.

3. It is sexist in tone, referring here and there in the most blatant way to some kind of inherent male superiority. This would be acceptable if it were strictly limited to reports on the beliefs and practices of ancient societies. But it isn't: it is there in the teaching given out at the time of *Oahspe's* composition. An exalted woman, it says, who marries a man (spiritually) beneath her, will be pulled down by him; but an exalted man who marries a woman beneath him, will lift her up. Jehovih, it says, gave woman to man; the husband is the representative head of the family; and so on. One must suppose this is all unaware prejudice in the minds of the translators, the transmitters, and the medium. But it makes for gloomy reading today.

4. There is frequently something strident, hectoring, moralistic even in its ethical tone. It repeatedly enjoins human beings not to criticize their fellows, and to see only the limitations imposed by heredity and environment. But at the same time it engages in a pretty drastic moral critique of human limitations. The problem, I think, is that it has no psychological doctrines to offer. It cannot say how, psychologically, people are limited by their birth and surroundings; or how, psychologically, they can be helped to overcome these effects. Persistent moralizing, without any psychodynamic awareness, without support from an illuminating psychology, is usually disastrous in its effects. *Oahspe's* morality of self-abnegation, indeed, starts to sound repressive, when it is devoid of any realization that afflicted humans need first a psychology of self-realization: to try to abnegate a wounded and damaged self can only lead to unhealthy repression, and then to the distorted return of the repressed. This is one of the most serious limitations of the whole book. I sometimes think *Oahspe* was inspired by rather angry, frustrated administrative gods, whose frustrations are due to the fact that they have not yet grasped that moral injunctions alone are not enough to help forward the race for which they have been made responsible. But then one has to take account of the date of its publication: 1882. The modern psychological movement had not begun.

5. *Oahspe* makes the Creator a tacit anglophile. The deity speaks throughout the book in the English language, in nineteenth century biblical verses. Now if there is ever any literal sense in which the all-pervasive divine being makes

some kind of direct voice manifestation, or speaks directly to the souls of the high-raised, to convey these utterances in pseudo-biblical English must lead to massive cultural bias and distortion. The way a specific language is used at any given epoch is full of connotations of belief and value and psychological repression prevailing in that epoch.

So the question is: does the light that is refracted through the distortion, transcend the effects of the distortion on it? Each reader of *Oahspe* has to answer that question for themselves.

6. One has also to ask whether nineteenth century beliefs and values permeating the language used by *Oahspe* have had more extensive effects upon it. The leadership style from the Creator downwards is very directive. Senior gods receive exalted commands; they in turn give huge hosts benevolent orders. The accounts of the other worlds are quasi-materialistic. Space and time beyond seem much the same as space and time here below. And so on.

7. *Oahspe* gives virtually nothing in the way of explicit methods of prayer, meditation, psychic, occult and spiritual development, ritual, ceremonial magic, spiritualist techniques. It only has, as a sort of historical record, some ancient invocations, some ancient rituals and some songs of praise. For the rest, it simply enjoins an uncompromising morality with religious devotion and service. This is very odd for a book that claims "to teach mortals how to attain to hear the Creator's voice, and to see his heavens, in full consciousness, whilst still living on earth".

And there are further points that could be raised. Why, then, you may ask, bother with it at all? My only answer is that there is something grand and profound within its severely distorting carapace and crust. And underneath its crudities, there are subtle esoteric doctrines crying to be let out. Furthermore, my own very modest occult experiences suggest to me that its broad cosmological scheme of the seen and the unseen universes, and of the administrative arrangements between them, may be reliable. It flatly rejects re-incarnation as a doctrine and as a possibility - which I think is healthy. And it affirms the inalienable status of personhood as an indestructible divine creation. Yet, still, the fact remains that its style and whole manner of presentation make it look nowadays extremely dated. An interesting and enigmatic type of phenomenon, whose day is probably past. So I salute it as it recedes into the archives of occult history.

Appendix 2: The fallacy of reincarnation

Reincarnation is the belief that the same individual soul has many different successive appearances on earth, being born and dying over and over again. The period between earthly lives is spent in the other world, digesting the lessons of the last embodiment, and preparing for the next. The good and bad deeds of earlier incarnations, through the karmic law of cause and effect, reap their consequences in the positive and negative conditions of later ones. In this way the individual slowly progresses toward spiritual enlightenment and ultimate release from the cycle of rebirth.

This doctrine or a related version of it, has been widely held in various parts of the world, but especially within Hinduism and Buddhism in the east. It has been popular in western occult schools and teachings; and is scattered throughout much spiritualist literature as the teaching put forward by various so-called spirit guides. Regression to past lives, by means of hypnosis and other methods, is now on offer from some psychotherapists. And in recent years serious claims have been made for evidence of reincarnation.

I believe that the doctrine is false because it is inherently implausible, a species of materialistic fallacy. Let me deal first with experiential cases, for example where some child has specific recall of an earlier life, the details of which can be verified; and where the child has had in their present life no possible access to the relevant information. What this evidence cannot possibly show is whether the child is remembering its own past life; or whether it has deep telepathic access to the memory of someone else's life.

The same point applies to those who claim to have uncovered, under hypnosis, suggestion or LSD, memories of their own previous life. Are the memories their own, or those of someone else with whom they are strongly attuned in terms of arcane association? If they already believe in reincarnation, then they will almost certainly adopt the former interpretation. And if they don't, they won't.

My own limited experience of regression to another life afforded quite specific memories with a sense of identity and feelings attached. At the same time it was clear to me that this was the

life of a distinct being quite other than me, but with whom I was, in some intimately spiritual and resonant way, in deep affinity. Did I impose my own belief-system on the regression, or did it validate my belief? Now while careful discrimination in the face of the experience is essential to help resolve the question, I also think we need to reflect on some of the wider issues involved.

Reincarnation is implausible since it holds that the heights of spiritual awareness can only be reached by returning again and again to the most restrictive kind of environment, life in a physical body. This is rather like saying that a person can only learn to fly if they do all their training down a mine. And that the only purpose of periods above ground is to get mentally ready for the next phase of real training - underground.

It is as if one were to argue that the true development of a human being as a person takes place when it is a foetus in the womb. And that when a baby is born, it should devote its life to digesting the experience of its last period in the womb and prepare for the next foetal occasion. This, of course, is absurd. And yet a whole earthly life is like being in a limiting womb, and death is like a birth into a realm full of wider and more extensive opportunities for learning and development. So it is equally absurd to say that the prime purpose of the vast expansive life after death is to learn from the last incarnation and get ready for the next. It is to be compared to using a university solely in order to make the most of going back over and over again to the kindergarten, where the only education that really matters is supposed to take place.

To return repeatedly to the most restricted kind of environment, to a realm of exile and relative darkness, is a self-defeating enterprise. It is likely to generate an ever more entangling web of bad karma, from which only the very strongest would be able to get free, leaving the rest to spiral down into a deepening endarkenment. It is a programme least likely to lead to the eventual enlightenment of the human race.

Reincarnation as a belief offends divine economy and imagination by imposing upon the soul the necessity of repeating over and over again the primitive and time-consuming experience of the womb, infancy and childhood, adolescence and growing up. This is similar to training someone to be, say, a pianist, by ensuring that the basic exercises they learn at any lesson will be obscured by amnesia before the next lesson; and so have to be learned all over again before further progress can be made.

The doctrine also suffers from another strange kind of incoherence, also to do with reduplication of learning. For the lessons of the previous life are first learnt in the other world after death; and then have to be learnt all over again in the next earthly life, under the pressure of karmic consequences. But if they were really learnt in the other world, why plunge back in a state of amnesia into this world to try to do the learning all over again? And if they were not able to be learnt in the disengaged calm of the after-life, what hope of learning them in a nescient return to the maelstrom of physical existence?

Another difficulty is that reincarnation doesn't seem to work very well. It doesn't deliver the fruits that it should according to the theory. For it seems clear that very, very few really illuminated and advanced persons have matured after long millennia of supposed human reincarnation. And even the really enlightened, while they have become deeply attuned to the divine, have not been particularly developed in respect of other talents and capacities, and have revealed only a fraction of the potentialities of the human spirit. This simply does not look like a planet on which reincarnation-toward-total-unfoldment occurs, but much more like one on which each person is a new and distinctive creation, wrestling with their psychically transmitted legacy from others in the past, and finding illumination in the more expansive environment after death.

The fallacy of reincarnation is basically a materialistic one: the supposition that the progress of the soul is only possible in the dense medium of physical embodiment; that unless matter is involved, nothing of real substance is going on. Whereas it is more likely that real progress takes place in the unseen universe through a series of disembodiments into more refined vehicles and states of being.

The strength of the reincarnation doctrine is said to be that it affirms an inescapable and just law: what was done on earth has to be undone there; what was sown in embodiment has to be reaped in embodiment. The error of the doctrine is to go on to suppose that the same individual has to do the undoing and the reaping. For this breeds all the problems of karmic egoism. The soul has a private credit and debit account in the cosmic bank of deeds, and can practise spiritual acquisitiveness: piling up a growing credit of good deeds, in order to get the interest paid in terms of better conditions in later lives.

If different individuals do the undoing and the reaping, then there are the rewards and challenges of karmic altruism. If through the resonance of deep affinity, you reap what others have sown, and you sow what others will reap, the principle of law is reconciled with the principle of love. And the progression of souls in other worlds is interwoven with the succession of souls in this: as the discarnate predecessors rise they can give the benefits of their ministry to their successors now in embodiment.

People who believe in reincarnation become polarized to the earth, and enter the next world facing the wrong way. Dr. Wickland pointed out years ago that many of the recently deceased who hold the belief make desperate efforts to enter children's bodies. An unpleasant thought.

The fact that a doctrine has been widely held and widely taught is, unfortunately, no guarantee whatsoever of its truth: a principle to which the abandoned dogmas of the past bear eloquent testimony.

Appendix 3: The great reversal

There are two complementary, basic forms of this meditation: introvertive and extrovertive. The introvertive one is to do with the personal pronoun "I". In the ordinary state of consciousness, "I" refers to the autonomous self, making decisions, relating to others and working in the world. The identity of this "I" is limited because it is bound by the preoccupations of everyday living.

In the great reversal, instead of this "I" being focused on daily life, it turns about to consider its own origins. The meditator holds the "I" gently, firmly, continuously in mind, like a mantra intoned in the soul, while attending to its coming into being, its arcane and ultimate creation. To put it in the first person: I am attending to the mystical source of the "I" that is being mentally intoned, the "I" that is doing the intoning and the "I" that is doing the attending.

In this way, who and what and how I am, is liberated from being identified with my concerns, needs, interests, passing mental and emotional states, and is revealed as an ecstatic ray or beam within an all-pervasive universal consciousness. This is a royal route to the cosmic self.

The extrovertive meditation is to let go of what you are busy thinking and feeling and deciding and doing at the centre of the everyday self, and expand awareness to the limits of ordinary consciousness in every direction, then go on beyond those limits. So you are enjoying the view, standing on the top of a small hill. You feel the visual panorama as a whole - a total configuration of your consciousness. Now expand beyond the all-encircling limit of that configuration, to encounter its ground. What are it and you contained in and reflected in?

In this second version of the meditation, you are opening to the ground of grounds. Holistic intuiting of the everyday mind, whether involved in perceiving or remembering or imagining, is always busy with figure and ground, apprehending this or that smaller whole set in the context of a larger whole. So you expand in every direction all at once to the edge of what for ordinary consciousness is its final or limiting ground, and then, in aspiration and faith, open out to the hidden ground of that. This ground of grounds is like a vast and exalted crystal mirror, containing and reflecting both you and the everyday field of consciousness. For variations of the extrovertive version see pp. 74 and 111.

Index and references

- Act Yantra, 22
action, 17, 22, 53-62, 65-76, 92, 100-107, 129, 130,139
action research, 147
affinity, 48, 49, 51, 97, 146, 152, 158, 161
akasha, 38
alienation, 93, 108, 121
alignment, 131, 132-133, 134, 135, 137, 140
allies, 143
androgyny, 120
anxiety, 70, 81, 91, 92, 108
arcane, 74, 87, 102-3, 110, 147, 154, 155, 15
archaic creation, 11, 13, 38, 43, 44
archetypal body, 11, 30, 31, 125,127
archetypes, 37, 39, 40, 45, 47, 50, 57, 68, 95, 102,124,150
Aristotle, 6, 57
Arnold, E., 83
arrowhead, 57, 58, 69, 70, 72, 110
aspiration, 45, 46, 68, 71, 84, 92, 141, 148
asrayaparavrtti, 63
Assagioli, R., 6
assimilation, in ritual, 142, 143
association, 67, 68, 87, 106, 112, 113, 119, 122, 151, 158
association, in ritual, 143, 144
atavistic psyche, 11, 13, 20, 34, 38, 43, 46-51, 67, 68, 97,109, 146
aurum solis, 152
autocracy, 58, 115, 116, 117, 118
autonomous person, 35, 46, 82, 141
autonomous self, 11, 13, 34, 53, 54, 82
autonomy, 15, 16, 18, 36, 52, 53, 62, 66, 67, 72, 75, 76, 77, 78, 80, 81, 82, 83, 87, 94, 98, 109, 111, 112, 113, 114, 115, 116, 117, 118, 119,122,127,144,145,154
Baum, A., 6
belief-systems, 42, 80, 81, 84, 95, 101, 104, 111,129
bipolarity, 155
birth, 48, 80, 90, 91, 108, 120, 123, 156, 159
body of light, 11, 17, 20, 30, 31, 127, 152
body, physical, 11, 12, 30, 42, 43, 50, 68, 75, 90,124-139,141,150,159
Body Yantra, 30, 127
Buber, M, 6
Buddhism, 6, 48, 63, 64, 77,158
Cassirer, E., 6
catharsis, 48, 49, 50
chakra, 37,139,147,152
chalice, 70, 71, 72, 110
chi, 38
child, 90, 93, 96, 103, 108, 116, 117, 122, 158, 159,161
choice, 36, 39, 45, 46, 52, 53, 55, 56, 62, 63, 65, 66, 67, 69, 70, 71, 72, 77-82, 85-87
Christian, 155
classical ideal, 57
co-counselling, 49, 82
co-creation, 33, 34, 37, 71, 87, 124
cognitive limit, 41
cognitive ways, 39
communion, 37, 45, 47, 50, 101, 121, 123, 141,147,151
comprehension, 33, 39, 40
compulsive, 51, 65, 66, 67, 76, 78, 80, 81, 88, 89, 90, 96,117,146
concepts, 39, 40, 43, 74, 101-05, 110, 125, 129
conflict resolution, 123
confrontation, 113
consciousness-raising, 80, 81
contemplation, 39, 45, 57, 68, 126
continuous creation, 35, 37, 87
conventional, 65, 66, 67, 76, 79, 80, 81, 86, 88,112, 129,136
co-operation, 67, 112-114, 115, 117, 118, 119, 122,144,145
Corr, M., 7
cosmic body, 125,126,133
cosmic consciousness, 74, 127
cosmic self, 11, 13, 30, 33, 34, 35, 37, 38, 43, 44, 45, 66, 71, 87, 91,102,108,109,124, 125,127,141,145,147,150, 151
creative, 5, 34, 35, 36, 37, 39, 45, 47, 66, 67, 68, 76, 80, 81, 82, 84, 87, 88, 90, 92, 95, 100, 104,105,109, 114,125, 148,150,152, 153
creative person, 66, 67, 76, 80, 81, 109
Creator, 33, 34, 37, 150, 151, 155, 156, 157
culture, 18, 37, 39, 42, 43, 65, 67, 76, 80, 81, 86, 92, 98,101,106-111,112,119,121,122, 123,126,128,129,130

darkness, 88-99
 death, 5, 37, 51, 58, 80, 89, 90, 91, 95, 96, 107,
 121,123,126, 128,159,160
 decentralization, 122
 decision-making, 112, 118, 122, 146
 declension, 88-99
 democracy, 115, 116,117
 dependency, 92, 147, 153
 deranged person, 65, 75, 76, 77
 devas, 152
 deus esconditus, 38
 discarnates, 89, 95, 116
 discrimination, 39, 53, 54, 59, 62, 82, 85,
 100,102,105,124,154, 159
 displacement, 84, 93, 96
 distinct being, 83, 158
 distinct identity, 63, 100, 120
 distinctness, 33, 63, 70, 71, 82, 83, 101, 121
 distress, 42, 58, 80, 81, 84, 88, 90, 93, 94, 98,
 99,105,124,146,148,150
 divine, the, 33, 34, 37, 46, 71, 73, 74, 83, 84,
 87, 93, 100,108, 117,120, 121,147,150,
 151,153,156,160
 divine guidance, 35
 divinity, 35, 36, 38, 52, 120, 121, 155
 Drury, N., 6
 Dual-Unity Yantra, 32

 education, 58, 66, 81, 86, 105, 120, 122, 159
 ego-consciousness, 63, 64, 77, 83
 egoism, 73,160
 egotism, 36
 elementals, 31, 152,
 elementaries, 143
 elements, four, 143
 elongation, 130, 131, 137
 emotion, 42, 50, 104, 105
 encounter, 7, 22, 34, 35, 36, 46, 51, 61, 62, 68,
 74, 100, 101, 104, 105, 107, 108, 112, 117,
 119,124,147
 enjoy /joy, 88, 101, 120, 133, 137, 139, 140
 enlightenment, 84, 139, 158, 159, 160
 Eros, 36
 ESP, 39, 96, 103, 104, 110, 111
 everyday mind, 35, 38, 39, 43, 44, 45, 46, 53, 70,
 71,124
 evocation, 68, 69, 75, 76, 126, 142, 143, 147
 evil, 89, 93

 expressing, 22, 100, 105-107, 108, 112, 119,
 134
 extrovertive reversal, 71, 74, 109-111, 162

 faith, 7, 45, 46, 68, 71, 141, 153
 Fawcett, D., 6
 Fechner, G., 66
 feeling, 17, 23, 39, 41-42, 45, 53, 54, 55, 56,
 57, 58, 61, 71, 75, 77, 92, 100, 101, 104, 105,
 124,125,132,139,141
 field, 32, 38-43, 45, 46, 47, 54, 67, 87, 100,
 102,106,107,109,112,126,132,133,134,
 142,148,155
 Findlay, J.N., 6
 formative resonance, 48, 50, 97, 152
 formulation, in ritual, 142-143, 144
 four-dimensional, 125

 g Tum-mo, 64
 gender, 80, 122, 155
 God, 37, 83, 84, 117, 120
 God-consciousness, 73, 83, 84, 85
 Govinda, A., 6
 graphic forms, 12
 gravity, 137
 great reversal, 20, 22, 23, 24, 25, 38, 41, 44,
 46, 68, 69-75, 82, 109-111
 Grof, S., 6
 grounding, 68, 69, 75, 85, 100, 137
 guru, 83

 Hartshorne, C., 6
 heteronomous self, 11, 13, 15, 16, 34, 39-44,
 45, 53, 54, 62, 69, 70, 82, 87,102,108,109
 hierarchy, 18, 36, 40, 58, 61, 62, 67, 115-118,
 119,122,144,145
 higher intuitive self, 11, 20, 34, 43, 45, 46,
 51, 52, 68, 69, 71, 109
 high-raised, 96, 117, 147, 148, 151, 156
 hubris, 70
 human condition, 90-94
 Husserl, E., 6
 Hyde, L., 6

 I'o, 4, 151
 ideas, 37, 39, 57, 101, 104, 108, 109, 121, 124
 ideation, 104, 105
 identification, perceptual, 101, 108, 110,

124,126
identification, psychological, 77-82
ignorance, 91, 108, 117
illusion, 36, 45, 63, 71, 77-85, 88, 89, 90, 113,
129,147
image, 33, 34, 46, 47, 50, 82, 101, 104, 109,
130,147
imagination, 39, 40, 45, 50, 68, 91, 104, 126,
141,159
imaging, 104, 105,
immanence, 34, 35, 36, 85
immanent life, 72, 82, 109
immanent Source, 35, 36
imperfect divinity, 36
infantile, 48, 49, 84, 90
intrapersonal self, 11, 13, 33, 34, 35, 51
inquiry, 7, 92, 121, 122, 123, 128, 147, 148, 153
instinctive memory, 14, 51
intellect, 6, 85, 98
interpretation, 53, 83, 101-105, 158
intimacy, 34, 66, 122
intuiting, 17, 23, 39-41, 42, 45, 53, 54, 56, 57, 61,
71, 75,100,105, 124
invocation, 68, 69, 74, 76, 97, 126, 142, 143,
147,151

Jackins, H., 6
Jehovih, 155, 156
Jehovih-Om, 151
Judaism, 150, 151
Jung, CG., 6

ka, 152
ka body, 11,17, 30, 50,126,127,128,131,
135,136,139, 141,147, 52
ka development, 124-140
ka matrix, 30, 31, 38, 43, 50, 68, 125-140, 141,
147,150
ka world, 127
Ka Yantra, 31
Kabbalah, 37
Kant, L, 6
karma, 48, 84, 158, 159, 160, 161
knowledge, 24, 60-62, 73, 74, 91, 92, 95, 96, 97,
106, 153
kundalini, 31, 75, 142, 147, 152

Langer, S.K., 6

language, 39, 62, 86, 87, 95, 101-106, 108,
109,110,112,117,125,155,156,157
Lanzarote, 4
learning, 86, 88, 91, 108, 121, 122, 159, 160
levity, 137
levity line, 132-133
life, 35, 36, 28, 43, 51, 52, 68, 72, 73, 75, 76,
82, 85, 90, 97,109,138,142
Logos, 36
love 50, 55, 88, 91, 92, 94, 101, 104, 151, 161
lunar dew, 152

Macmurray, J., 6
mana, 38, 152
manas, 63
materialization, 92, 95, 96
materialism/istic, 97, 157, 158, 160
matrix, 38, 43, 50, 51, 68, 97, 125-140, 141,
147,150, 152
meaning, 43, 46, 47, 50, 83, 87, 95, 101, 102
109,112,119
mediumship, 92,153,154-156
memory, 38, 39, 40, 43, 46-51, 98, 104, 158
mentation, 50, 104, 129-130
Merlea-Ponty, M., 6
Mind, 23, 34, 45, 46, 68, 71, 124
mind-stuff, 7, 31, 47, 141, 143, 147, 149, 150
ministry, 147, 152, 161
mist of unknowing, 41, 45, 46, 71
moksha, 84
moon, 152
Moorea, 4
morality, 156
Mormon, 155
Mu ma I'o, 4
Muktananda, B., 6
mutuality, 100, 126
mysticism, 69, 84
mythic images, 14, 46, 47, 147
mythic memory, 14, 47

nastiness, 93, 99
needs, 42, 49, 54, 90, 104,115, 117,146
neo-paganism, 85, 153.
Newbrough, J. B., 154 next world, 5, 7, 89,
161

Oahspe, 12, 37, 89, 92, 95, 96, 151, 154-157

occult, 7, 38, 47, 50, 51, 88, 89, 92, 94-99, 103, 116, 123, 141-153, 154-157, 158
 Om, 151, 155
 Om Yantra, 11, 13, 37, 39
 one-many, 33
 opening, 36, 46, 70, 75, 76, 128, 130, 131, 132, 133, 135, 137, 140
 oppression, 15, 58, 62, 63, 65, 78, 80, 81, 82, 84, 89, 90, 93, 94, 96, 103, 117, 118
 oppressor, 78, 89, 93, 94, 96
 ordinary consciousness, 33, 38, 39, 41, 42, 43, 46, 51, 68, 71, 82, 87, 102, 126
 orenda, 38
 oscillation, 138-139
 other world, 37, 50, 82, 91, 92, 94, 97, 116, 117, 128, 133, 136, 137, 144, 145, 147, 153, 154, 155, 158, 160

 pain, 49, 50, 58, 78, 79, 81, 84, 85, 86, 90, 93, 94, 96, 105, 131, 146
 participation, 42-43, 54, 56, 57, 59, 67, 69, 70, 85, 115, 125
 pathology, 75, 83, 84, 89
 patriarchy, 85, 155
 patterns, 39, 49, 50, 62, 74, 102, 108
 perception, 25, 39, 40, 43, 86, 87, 96, 101-104, 105, 106, 108, 110, 111
 perfect divinity, 36
 person, 11, 12, 17, 18, 34, 35, 36, 37, 39, 41, 42, 46, 53-123, 127, 128, 134, 141, 145, 160
 Person Yantra 1/2/3/4, 17, 18, 20, 21
 personal development, 36, 47, 48, 64, 79, 80, 81, 94
 personal identity, 36, 63, 73, 80, 82, 83, 85, 121
 personal transformation, 146, 152, 153
 personhood, 34, 45, 62, 63, 64, 65, 66, 75, 76, 88, 113, 121, 157
 phylogenetic repository, 14, 51
 physical world, 38, 42, 43, 96, 127, 141
 planetary transformation, 147, 151, 152, 153
 Plato, 6, 57
 Plotinus, 6
 Polanyi, M., 6
 polarity, 137
 poles of religious experience, 35-36, 155
 Polynesia, 150, 151
 posture, 125-139

 potential, 34, 38, 45, 53, 63, 64, 65, 66, 77, 78, 85, 90-93, 98, 103, 108, 112, 120, 121, 127, 128, 160
 powers, 31, 37, 43, 45, 47, 51, 52, 68, 74, 77, 95, 120, 123, 133, 136, 141, 142, 147, 150-1
 praise, 120, 157
 prana, 38, 152
 pranamanaka, 31, 152
 prayer, 120, 126, 157
 predecessors, 49, 50, 161
 pre-linguistic, 39, 108, 111
 preparation, in ritual, 142, 143
 presence, 35, 39, 46, 51, 72, 73, 95, 100, 126, 134-135, 136, 137, 140, 143
 presences, 5, 31, 37, 43, 45, 47, 51, 68, 74, 97, 100, 109, 120, 123, 133, 136, 141, 142, 144, 147, 150, 151
 presentational, 24, 61, 62, 74
 Price, H. H., 6
 projection, astral, 128, 131
 projection of ka, 135-136, 139, 140,
 psychological, 78, 85, 93
 projective, 59, 60, 67
 psyche, 11
 psychic transmission, 48, 97
 psychodynamic, 84, 89, 97, 156
 psychological modes, 17, 22, 23, 54-60, 73, 75, 101, 105, 107

 Ra, 152
 Rarotonga, 4
 Reason, P., 6
 receptive, 42, 43, 45, 53, 59, 60, 62, 67, 87, 102, 130, 133
 recently deceased, 37, 42, 89, 90, 95, 141, 145, 147, 149, 151, 161
 Regardie, L, 6
 regression, 48, 49, 51, 158
 reincarnation, 12, 48, 158-161
 relationship, 66, 67, 90, 92, 101, 126
 religious, 35, 83, 84, 85, 88, 89, 100, 119, 120, 121, 157
 repression, 58, 78, 84, 85, 86, 90, 93, 96, 140, 156
 resonance, 41, 46, 55, 67, 85, 95, 100, 101, 104, 149, 151, 161
 responsibility, 77, 78, 81, 93, 94, 109, 117, 145, 146, 156

Reversal Yantra 1/2/3,23,24,25
 re-visioning, 4, 108-111, 119, 121
 Rhythm, 35, 43, 51, 61, 138
 ritual, 45, 50, 51, 68, 97, 106, 121, 123, 128, 132,141-153
 role, 58, 62, 78, 79, 81, 82, 93, 95, 96, 105, 106, 115,116,122,144
 rubric in ritual, 153

 sacred name, 150-151
 samskara-skandha, 48
 sat-chit-ananda, 100
 satsang, 45, 151
 Savai'i, 4, 7
 Scheler, M., 6
 science, 62, 66, 98
 self, 11
 self-creating, 17, 18, 19, 53, 67, 69, 70, 72, 76, 80, 81, 82, 84, 87, 88, 90, 100, 109, 113, 114, 115,116,118,119,121, 122,123
 self-determination, 53, 63, 66, 67, 68, 71, 77, 86, 96, 97, 98, 99,114
 self-generating culture, 119-123
 self-knowledge, 92
 self-transfiguring, 19, 20, 21, 36, 68, 69, 71, 72, 75, 76, 82, 83, 85, 87, 88, 93,100,109, 119,121,123,127
 separate being, 83
 separate identity, 63, 71, 82
 separateness, 36, 45, 64, 70, 82, 121
 separation, 33, 70, 91, 92, 108
 Sephirothic tree, 37
 serpent power, 152
 seven-fold key, 26, 27, 28, 29, 68, 69, 74, 75, 87,127
 sexism, 156
 Sheldrake, R., 6
 skandhas, 6, 14, 48-51, 76, 90, 97, 99, 146, 149,150,152
 smiling, 139
 social structures, 105, 106, 107, 119
 solar vortex, 152
 soul, 11, 33, 34, 35, 36, 37, 38, 39, 48, 51, 53, 57, 58, 59, 68, 76, 77, 84, 88, 89, 90, 91, 120, 121,135,156,158,159,160
 South Pacific, 4
 space, 43, 46, 91, 100, 102, 108, 110, 124-137, 139,141,142,143,144,148,150,151,152, 153,154,157
 space-time, 38, 125, 102, 103, 134, 136, 138
 Spiegelberg, H., 6
 spiralling, 131
 spirit guidance, 145
 spiritualism, 154
 St John of the Cross, 88
 stages of unfoldment, 75-76
 Starhawk, 6
 streaming, 139
 survival, 49, 65, 77, 78, 79, 85, 86, 91, 92, 93, 94, 95,102,107,108,132
 symbol, 50, 61, 84, 86, 90, 101, 143
 symbolize, 22, 46, 100, 101-105, 106, 107, 108,112

 Tai chi, 133
 Tahiti, 4
 Tantra, 132
 technology, 97, 98, 99, 106, 108, 123
 tensions in human condition, 90-96, 99
 tetragrammaton, 151
 theocracy, 117
 therapy, 51, 82, 115, 145
 thinking, 17, 23, 53, 54, 56, 57, 61, 71, 75, 100,101,104,105
 thought-forms, 47, 141, 147, 149
 Tibet, 6, 48, 63, 64, 69, 151
 time, 35, 40, 43, 48, 102, 108, 125, 129, 130, 134,135,136,157
 time-matter-life, 35
 transcendence, 33, 34, 36, 84, 85
 transcendent Thou, 34, 35, 36, 46, 68, 74, 147
 transfiguration, 5, 6, 30, 36, 37, 46, 63, 71, 72, 83, 87,121,152
 transmission, in ritual, 142, 143-144, 154, 155
 transmutation, 42, 50, 76, 128, 142, 143, 144, 147,152
 transpersonal self, 11, 13, 33, 34, 46
 two-worlds politics, 116-117
 Tulku, T., 6
 turning about, 44, 68, 69, 93

 unconscious, 42, 43, 45, 46, 48, 51, 78, 86, 92,115,117,129,149,150
 unity in difference, 41, 101

universal consciousness, 34, 37, 39, 40, 45,
46, 63, 68, 70, 73, 82, 109, 124, 125
universe, 33, 37, 41, 103, 105, 125, 142, 150,
157, 160
university, 6, 57, 159
Unmanifest, 34, 35
unseen, 37, 50, 91, 95, 96, 98, 103, 109, 116,
121, 123, 127, 141, 142, 143, 144, 151, 153,
154, 157, 160
Upolu, 4, 7

validity, 7, 62, 128, 147
victim, 78, 88, 93, 96
visualization, 126

Wahl, J., 6
wakanda, 38
Western Samoa, 7
wicca, 85,
Wickland, C., 161
Wilber, K., 6
willing, 17, 23, 53-57, 61, 72, 75, 100, 105, 124
witchcraft, 85
Wordsworth, W., 108
worship, 95, 119, 120

yantra, 12
Yantra Humus, 1/2, 15, 16 Yantra Memoria, 14

References

- Aristotle, *Nicomachean Ethics*.
Govinda, A., *Foundations of Tibetan Mysticism*, London, Rider, 1960.
Heron, J., *Confessions of a Janus-Brain*, London, Endymion Press, 1987.
Newbrough, J. B., (Medium), *Oahspe, A Kosmon Bible*, London, Kosmon Press, 1926.