

## The Two Poises of the Holistic

It has been said that the Essence of Darkness is Absolute Light. For man looking forth from his narrow sector of consciousness it appears as though his little, bounded and finite world were enveloped by a vast womb of impenetrable Darkness - a Darkness of the Unknown and the Unknowable. Within that restricted realm there shines a dim light of relative consciousness which, in our day has become somewhat brightened by the reflectors laboriously constructed by the thought and processes of human science. But our science, with all its skill, capacity for taking pains and even its inspiration, has produced no certainty and has solved no fundamental problem. Conceptions of process have been developed which afford us some power to predict phenomenal events and to effect some control over the phenomenal manifestations of nature, but science has given and can give no answer to the question as to the nature of That which underlies and supports the phenomena nor does it answer the need of the soul to find an effective and satisfying relationship to the unmeasured and unmeasurable bounding and interpenetrating All, be it Plenum or Void. And, while science has given us some increased security in the immediate and more superficial environment, yet that security is extremely fragile, for it appears that the very powers which science has unlocked may all too easily turn, and rend and destroy him who has unlocked them, and out of the Dark beyond, ever in growing degree, forces, which are but dimly understood understood at best and often quite incomprehensible, invade his psyche, threatening the complete disruption of his consciousness. What profit, then, is there in all the skill of the scientist and engineer if the humanity which they aim to serve is

destroyed while they labor in field, laboratory and study?

When all is calm and serene in the life of man, or the problems are of that small and essentially simple type which are characteristic of surface experience, it seems as though modern rational man can rule his world, but far otherwise is it when there is overwhelming<sup>m</sup> invasion from some hidden beyond, with an eteology untraceable by science and the objectively polarized reason, and yet such as to reduce the individual to a helpless inmate of a mental hospital and whole nations the victims of catastrophe. Then it is we learn that we live by the sufferance of powers beyond the reach of science, be they benign or malific. Primitive man has always known these powers and his helpless dependence upon them and so was careful to propitiate them when they seemed malicious or to worship them with devotion when they were realized as benign and friendly, but the modern man of culture, in the pride born out of his genuine<sup>x</sup> scientific achievements with its seemly large but absolutely small increase of light, has tended to scorn the primitive wisdom. But today it is becoming increasingly evident that modern man is hardly less dependent upon the unseen powers than his more primitive brother. And, alas, modern man has largely forgotten how to propitiate, <sup>how</sup> to worship and how to be devoted, so that in an ever-growing degree he is falling a failure in the lists of life, helped but little by physicians who are hardly less ignorant of the greater Truths than he.

From whence come these powers which, by so easily overthrowing man in his pride, demonstrate his utter dependence upon them? The Vision of the philosopher from Leibnitz to von Hartmann has seen, and the physician of latter days, tormented by the growing helplessness of his patients, has realized that these powers lie in the dark of the

Unknown, which at least the necessities of the Reason determine must be. For science finds it necessary to assume that for any determined effect there must be somewhere an adequate cause which stands in some effective relationship to the effect, else there could be no possibility of science. Since for us as we move within the limits of relative consciousness the magical power of a name is essential if we are to attain an effective adjustment to any unknown somewhat and are to achieve some control with respect to it, a name for this unknown power became necessary, and so vonHartmann suggested that it be called the Unconscious. But here an important distinction must be remembered. For the older thinkers who imagined that the whole etiology of consciousness could be explained as a non-conscious physical and even mechanical process, might well affirm that this is merely a new word for what they meant all along. But this is not the sense in which von-Hartmann understood the word "Unconscious", for he conceived it essentially as a domain, power or function akin to the conscious psyche of man, and not a dead or mechanical process at all, and this is the sense in which this word is understood at the present time. But though we have a name we do not therefore have an understanding or mastery over the domain designated; we merely have a point or sign for focusing our thought. For in the strict scientific sense we still have no direct knowledge of the real or supposed unconscious psychical domain, but solely a knowledge of complexes and processes in the conscious psychical domain which reveal some imperfectly determinate uniformities and thus suggest something like a law operating in the unconscious field or functions. Thus for science the Unconscious is actually only a name for a group of postulates capable of only partial and indirect verification through the observed effects.

If the actuality of the Unconscious is to be known directly, and the conception thus be raised above the status of a postulated construct, it must be cognized by means other than those recognized and accepted by official science.

Other means of cognition do exist and have long been established as fundamental in Eastern Yoga and, also, they are far from unknown in the history of <sup>e</sup>Western consciousness, though less well established as an authentic basis of knowledge. Indeed, the modern practical <sup>in at least some cases</sup> psychologist has virtually been forced to the recognition of the actuality of such cognition by his clinical experience. Commonly this cognition is called intuition and, in the broad sense, there can be no doubt but that this is valid since the knowledge is immediate, but there are many kinds and modes of intuition and so further analysis and insight is necessary to arrive at anything approaching a reasonable understanding of the processes of, and the material provided by, this cognition. // There is, indeed, such a thing as a direct or immediate experiencing of contents or ways of consciousness which are commonly classed as unconscious as well as penetrating insight which, in a subtle sense, is distinguishable from the immediate experience. The primary epistemological characteristic of this knowledge is an identity, more or less complete, between the cognizer and the cognized, whereas the distinction between the cognizer and the cognized in relative consciousness is a virtual dichotomy. As a result, penetration into the Unconscious, whether in the sense of descent or ascent, is faced by a serious <sup>and difficult</sup> problem when any effort is made to communicate in terms of relative knowledge such Truth as may have been realized. But at least there is confirmation of the actuality of the domain commonly known as the Unconscious. At this time, without further attempt to prove or build a presumption for a cognitive power which can enter the

Unconscious, we shall proceed to the discussion of certain characteristics which have become clear.

A first question arises as to what is meant when we use the term "Unconscious". Do we mean by Unconscious a zone in which there is no light of consciousness in any sense, in other words, a field which is to itself completely non-conscious? Or do we mean a zone or field which is simply unconscious from the standpoint of relative consciousness? Clearly the latter view is all that the scientist qua scientist can affirm validly. Beyond that he simply does not know and can affirm or deny only at his own peril. Actually the Unconscious is not a total absence of the Light of Consciousness and, in some of its reaches, bears a Light of far vaster brilliance than anything known in the relative field. It is as though our relative consciousness was a consciousness tuned to a restricted band, rendering everything outside that band dark to it, just as a radio may be selectively tuned. Just as it is possible to shift the tuning in the radio so that the contents of another band becomes manifested so, likewise, there exists in the human being a somewhat analagous power, although it is far from being a commonly awakened power, and has been well developed <sup>only</sup> ~~principally~~ in Eastern Yoga. //

However, this figure is not only roughly valid for, whereas the shift from band to band in the case of the radio supplies content of essentially the same type, the shift in the psychological tuning of the human being into some band of the Unconscious reveals a mode of awarenesses in incommensurable relationship to relative consciousness. In fact, this incommensurability may be so extreme that a conceptual interpretation of Unconscious content, mode or quality that is in any measure valid, may be almost, if not quite, impossible.

When the analysis of the distinction between Consciousness and

the Unconscious is carried out to a sufficient degree of subtlety the distinction becomes less rather than more greatly clarified. Our most familiar experience of the shift from consciousness to unconsciousness and back again is found in the process of going to sleep and awakening from sleep, and this process may be observed if one does so with sufficient subtlety. To the coarser form of waking cognition, going to sleep may seem like entering a sheer blank, and the waking up a sudden emergence out of the blank, but a more refined perception finds that there is no break in the continuity of consciousness. However, there is a shift in quality involving more or less incommensurability. The content of the sleeping consciousness does not, in general, fit into the forms of the rational waking cognition, but this does not imply that the content of sleeping consciousness is of less esthetic or illuminative value. Generally it does have an infra-rational character, but at times it is supra-rational and may be a powerful guidance in rational construction; particularly those of a superior type. There are people who dread sleep, while there are others who experience from it the after-glow of superior value, even greatly superior value, as compared to the values of ordinary waking-consciousness. These experiences are incompatible with the thesis that the "unconsciousness" of sleep is merely a neutral blank. Further opportunity to explore the so-called "Unconscious" is afforded by the hypnotic trance, neurotic and psychotic experiences and, best of all, in the mystical states of consciousness. Of these avenues of research there now exists a considerable professional literature dealing with neurotic and psychotic experiences, but much of this literature suffers from the defect that it is written by an observer who is not himself a participant in the experience

and there is far too much of a pathological coloring. However, valuable material is to be found in these sources, though generalizations upon this basis is hazardous because of the abnormality involved having an invidious character. We shall not give further attention to this source at this time, but shall rather direct our attention to a brief survey of information derived from the hypnotic trance and mystical experience.

While the experience of the hypnotic trance undoubtedly varies considerably in the cases of different individuals, yet it may have the essential characteristics noted in what follows: As the subject sinks into the trance the process in the consciousness has a strong analogy to that which happens in going to sleep, except that the conditions are more favorable for observation and analysis. On the more superficial levels of the trance there is a notable development of lethargy in the physical organism, while the subject remains quite cognizant of the environment as it is known to the objective cognition of the waking state. There is a modest <sup>but positive</sup> improvement of hedonic tone, at times there may develop in the visual field a rather formless flow of color beginning with a deep blue, becoming an indigo which darkens into black, and, on occasion, something of the soma, so often reported in mystical experience, may be experienced, apparently associated with the breath. The deepening of the trance is characterized by a sinking away from concern with the objective field into a relatively pleasant restfulness. Thought process continues, but more autonomous and less directed as the trance deepens. The trance becomes technically a black-out when correlation with the environment ceases, but the transition may be so gentle that the subject does not realize that there was a break with the objective environment

until he is awakened, since all the while ~~that~~ there has been an unbroken continuity of subjective consciousness. The ~~the~~ parallel is very close here to the experience one has when he has fallen asleep without break of thought process and is suddenly awakened. He is likely to be surprised to discover that he had fallen asleep. An important lesson learned in these experiences is that at least much of thought is autonomous and is not nearly so largely rationally directed as we like to imagine.

The important lesson to be derived from these brief analyses of the sleeping state and <sup>hypnotic</sup> trance is that, though the subject enters psychical states having contents, modes and hedonic tones definitely at variance with those which are familiar in the ordinary waking and rational consciousness, there is no breaking off or discontinuance of the stream of consciousness. There is an incommensurability between the states of consciousness but not a break in the continuity of the stream or field. In general, the contents of the trance consciousness or the sleep consciousness tend to vanish on awakening so that most cannot be remembered in the waking state, as though the mind were a slate upon which something had been written or portrayed but which was erased almost immediately upon awakening, but leaving the knowledge that consciousness had persisted all along. The affective tone of the sleeping or hypnotic trance state has a much greater persistence and may color the waking consciousness for a considerable time. This simply further demonstrates the existence of a conscious continuum as opposed to the view of a radical break between consciousness and a strictly non-conscious condition. Very easily we make the mistake of identifying consciousness with contents and imagine that when there is a radical break in the continuum of contents there has also been a break in the continuum of consciousness itself. It is quite possible to distinguish between

these two continua, and the truth is that unconsciousness of previously experienced and even contemporaneously experienced contents of a zone other than that of ordinary relative consciousness is not a break in the stream or field of consciousness itself. In other words, it is valid to speak of an Unconscious in relation to contents, but not with respect to pure consciousness itself. This is a distinction of premier importance.

By far the greatest light is cast upon the nature of the Unconscious from that large but, generally, poorly understood field of mystical experience, Yoga, Enlightenment and Realization, either in the sense of Self-realization or God-realization. These experiences definitely belong to a super-normal state of consciousness wherein the quality of Illumination is strong, whereas all of the states heretofore considered are in a sort of twilight and analysis is relatively difficult. In order that we may begin with an initial simplicity we shall for the present speak of all states of consciousness of the above type as mystical states of consciousness, as was done by William James, although a distinction is sometimes drawn <sup>between</sup> mystical states, in a narrower sense, and Gnostic states of consciousness wherein the noetic quality is more strongly accentuated. The mystical states of consciousness are identifiable by part or all of the following characteristics:

1. The most out-standing feature of a mystical state of consciousness is its ineffibility or incommensurability with ordinary or relative consciousness, but this feature is insufficient to define a state as mystical in the sense here understood. For there are experiences in the form of dreams and others reported by psychotics that are ineffible and which are by no means authentic mystical experiences. None the less, ineffibility is always a characteristic

of mystical states. The state is always such that its content, mode, esthetic and noetic quality are not commensurate with relative consciousness with the result that conceptual reports of the state or artistic representations fail to have even the degree of correctness and truthness which ordinary expression has with respect to the ordinary relative subject-matter. All representation is, therefore, valid only in a symbolic sense, such as that of a pointer to a somewhat which can be experienced or understood directly only.

2. The most distinctive feature of mystical consciousness is a state of Ecstasy, but this state is not exclusively one of rapture, since it is likewise a state of Knowledge. Plotinus defines "Ecstasy" as the liberation of the mind from its finite consciousness and therewith entering an infinite consciousness in which the objects contemplated are adidentical with that which contemplates. But while Plotinus seems to place the emphasis upon the noetic value of Ecstasy, yet more generally the emphasis is given to the Ananda or Delight. Perhaps it would be nearer to the truth to regard both aspects as of equal importance. It is Knowledge which is Bliss, and a Bliss with is Knowledge, the two being interfused, while the temperament of the mystic ~~xxxxxx~~ <sup>individual</sup> determines relative emphasis. Nonetheless we shall consider these two aspects separately.

a. Ananda. Ananda consists of three interfused but recognizable qualities, i.e., Love, Beauty and Joy. These are qualities which, while they have been generally devalued or treated in a pejorative way in western philosophy and religion, occupy a position of premier importance in Indian mysticism. The reasons for the general depreciation in the West are not difficult to determine. On the whole the western understanding of these qualities is confined to their vital manifestation, and the vital anandas are generally inferior or

tend to be associated with inferior ~~tend to~~ movements and are very commonly associated with lust and sensuality in general. As a consequence the western religious revolt against the anandas is understandable enough. But the Indian understanding of Ananda is much more profound. While the dangers inherent in the vital anandas is fully recognize, yet Ananda has another meaning and another manifestation which is rightly viewed as very close to the essence of spiritual consciousness. In fact, any state of spiritual understanding or Realization which is not also state of Ananda is a maimed or incomplete state and thus falls short of complete sirituality. Spinoza is one of the few leading western philosophers who saw this.

A spiritual Ananda is non-egoistic, is independent of all relation to the object and tends to pour itself upon all objects without selectivity. It is extremely pure and tends to produce a feeling of humility and beatitude. Its intensity varies but long before it reaches a superlative height it far transcends the highest possibilites of exclusively vital anandas and readily leads to a distaste for all sexual experience. It is not easily born by the gross animal organism and, save when experienced quite birefly or at a low and gentle intensity, produces a feeling of strain. But its action upon the whole being, physical, vital and mental, is transforming in the sense of spiritualizing or divinizing, with the result, that frequent experience of a spiritual Ananda leads to increase in capacity to carry or sustain it. This Ananda is the native state of the Soul and is not founded in the lower nature, the latter being about all that is known by western psychology. None the less, certain forms of the spiritual Ananda are so interfused with the vital being when they first manifest that a confusion with vital phenomena is easily made. The vital nature may try to capture them and, if temporarily

successful, will know a brief accentuation of delight above normal vital possibilities, with a subsequent withdrawal of the higher Anandas with a resultant aridity which may be devastating or last for many years. Thus we have a large part of the reason for the rule universally applied in the higher religious life, i.e., that the practice of chastity in body, heart and mind is absolutely essential. The values sacrificed are as lead or even mud contrasted to fine gold.

✓ The key word of vital production is "desire", while the key word of spiritual or Divine manifestation is Ananda. Hence the rule, "Kill out desire". To vital man the death of desire means the destruction of his primary driving force and the sinking down into tomasic lethargy, and this is no doubt a worse state than one which is filled with desire and ambition. The killing out of desire is thus not a rule for everyone, but only for those who are ready to face the ordeal of radical transformation or new birth and these, as yet, are only the few. But we have before us the answer to the question, "what is it which keeps the wheels of manifestation of process turning when desire and ego has passed?" It is Ananda. Delight without an ulterior motive produced the universe as a great play or Lila.

b. Ecstasy is also a state of Knowledge. But it is not a conceptual, or a perceptual, or a vital intuitive, or a subconscious involved knowledge. It is not a knowledge which stands in objective relationship to ~~the~~ a cognizer who is other than the knowledge. It is Knowledge as Light which can manifest itself through the relative or instrumental ~~of the~~ nature. Thus it can guide or inspire a thought in conceptual terms, but as directly realized it is not such a thought. It gives in highest degree the satisfaction and harmonization which is

realized only imperfectly and uncertainly by the action of relative knowledge. For the Mystic of high Realization all metaphysical problems and inner adjustments are resolved, though he speaks not a word or can speak only inadequately. This Knowledge of the mystic is supra-relative or supra-rational in the usual connotation of the word "rational", but from the perspective of the Mystical Knowledge all below seems irrational.

Mystical Knowledge when conceptually manifested fits but poorly into the dichotomous organization of relative consciousness. Every conception is at the same time its own opposite or even its own contradictory. Thus the mystic is constrained to a language which seems to negate itself and thus baffles the ordinary reader. The mystic has realized a Knowledge wherein apparent self-negations co-exist in one comprehensive whole. There is nothing in this that is at all strange to the mystic in the Realized State, and he has difficulty only when he seeks to express himself. The Knowledge is not a random chaos, though the expression often may suggest such to the unprepared mind. It is orderly, but is governed by a higher logic. An image which may help to elucidate the difficulty is afforded by viewing ordinary knowledge as one dimensional with a separation of phase by the zero-point as in Cartesian co-ordinates, whereas mystical Knowledge is multidimensional and apprehended instantaneously as a whole, and in all phases. What is separated by time here, there is all at once, and much that is not here at all. The relation of mystical Knowledge to expression by act here is by the pointed arrow of intuition which, ~~xxx~~ unlike the intuitive action with involved knowledge which springs out of Life, leads action by the Light of a pre-existent Knowledge. The arrow-pointed precipitation or lightening stroke guides action this way and that in an order which

cannot be predetermined by any power of relative science, yet there is not a negation of Order as such, but a manifestation of a higher and infinitely comprehensive Order.

3. Sense of Presence. Characteristic of many, though not all, mystical states is the sense of Presence, such as an all-enveloping and all-sustaining and benign Power. This sense of Presence is far more powerfully convincing and authentic than any recognition of otherness in relative experience. The mystic finds himself sustained and interpenetrated by this Presence with the spontaneous wish for complete self-surrender to It. It is an experience of most intense Delight.

4. Identity. With the development of the mystical consciousness into the authentic Gnostic Consciousness the sense of Presence is replaced by the Realization of Identity. In this profound experience the mystic finds himself surrounded and supported by the Divine Other <sup>no longer</sup> to which it is his passionate wish to surrender, but actually identical with that Divine. This involves a radical change in the relation to heart, mind and life. All these powers or functions are transformed into instruments and He is the Master who acts in them.

5. Illumination. The authentic mystical awakening is an emergence into Light in a form that is so brilliant that the light of relative consciousness is reduced to the glow of a dim candle by contrast. This is a feature of prime importance for our present purposes, for the domain entered by the mystic lies somewhere in that vast unknown field that the psychologist has designated the "Unconscious". It can be known by the mystical awakening that, however dark or dim some reaches of that Unknown may be, there are other reaches or poises which are of surpassing brilliance.

In the foregoing brief survey we have shown, partly by reference to data well within the range of every body and partly by material which is the fruit of rare experience, that there is at least a strong presumption that the Unconscious is not really unconscious from its own standpoint, at least over vast ranges. We have seen how it is possible, at least in principle, to explore this domain. We have found that as It presents itself to our exploring investigation It has a variable character, since in some reaches It is a consciousness like a light more dim than relative consciousness, while in others it is a Light of surpassing brilliance. This should afford some insight as to the validity of the following picture.

Think of the domain of the evolution, embracing all the universe, and the field of the relative consciousness of man, as lying between two unplumbed domains, one lying below human consciousness and the other above. The former is like unto a dim light which grows dimmer as one descends into its depths, the other is a greater Light than that known in the relative field, which grows brighter with the ascent until It is an overpowering brilliance. One below the feet, the other above the head; the one inferior to culture and infernal, the other superior to culture and supernal.

As the investigating intelligence of man turns upon the life which appears upon the surface to be his support and even the essence of his being, he finds it emerging out of the darkness and slime. Out of this has grown biological and psychological conceptions which view the evolution of form and the growth of cultured consciousness as something emerging from the darkness and slime, and that they are no more than this. There is a part truth in this, but by no means the whole truth, for if the human consciousness does indeed rest upon a darkness below it is no less enveloped in an unseen Light which comes as from above.

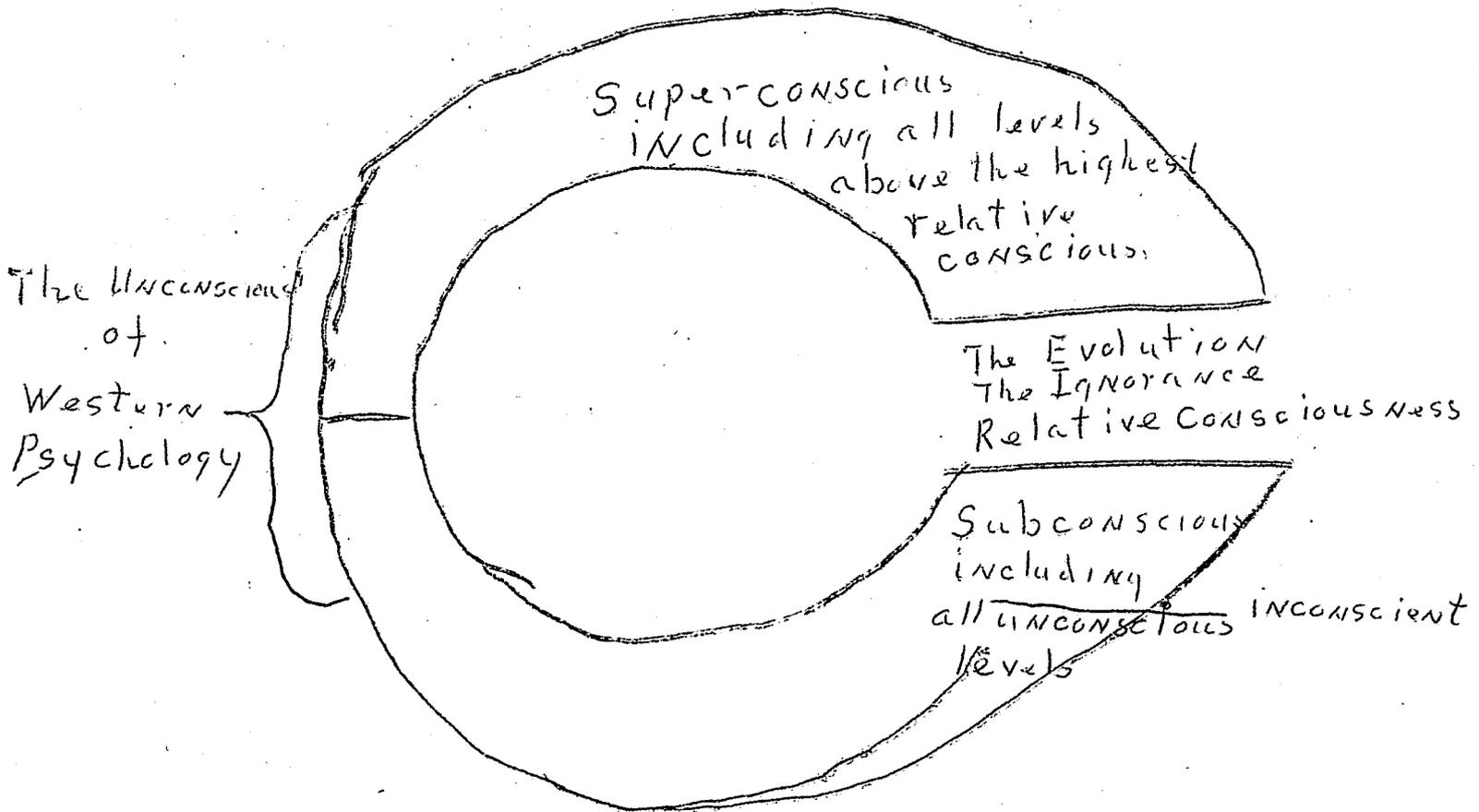
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A deeper penetration by the investigating consciousness that a part in the total relative consciousness of man has its primary roots, not in that which lies below, but in supernal realm, and this is why there is in the human soul and in the human mind a power which can turn upon life and effect some control and direction of it. It is also the reason why the Inhabitant of this earthly casket of life can, at a certain point, effect escape from the bondage to life and fly forth to the Other Shore of Eternal Bliss and Light, something which never would be possible if man in his total being were nothing but a life and consciousness emerging from the slime and the darkness of a nether Unconscious.

Truly, man is a Becoming out of Life rooted in a hidden below, but he is likewise a Being of Light and a natural inhabitant of Supernal Realms. No man can have a full understanding or adequate understanding of man, psychologically or otherwise, who does not take full regard of both these facts. No doubt, there is a duty owed to life but, no less, there is a duty owed to the supernal; there is a debt to Ceasar but a greater debt to God. And failure properly to meet the payment of either debt leads to trouble, but in this world it is the due of the Supernal which is most largely neglected. There is more than one cause for the sickness of this world.

Somehow the dual source of man, of all creatures and all worlds is one totality and not completely independent powers, else there could not be a viable interaction capable of producing the, no doubt, precarious but workable stability we experience in the evolution. Somehow the infernal and supernal are one. So much the Reason demands. But this fact may also be rendered indubitable by the only means of certain Knowledge, i.e., Realization. Beyond the

Realization of the Supernal Light there is another and vastly more comprehending Realization where Darkness and Light unite with an effect very much like a twilight. Here there is no longer any duality and all exists in a silent but infinitely potential Whole. Here also is found the source and terminous of all Dharmas, of all worlds and all creatures. This is the Eternal at the beginning and the end of the endless Path, which embraces even the Path itself.

To bring the meaning of what has so far been said ~~xxx~~ within the range of an effective comprehension, consider the following diagram:



In this diagram the "Unconscious" of western psychology is represented in a shape somewhat like a horseshoe magnet, one branch vertically above the other. The upper branch is marked "Superconscious including all levels above the highest relative consciousness", while the lower branch is designated, "Subconscious including all inconscient levels". The space between the branches at the open end is marked, "the evolution, the Ignorance and Relative Consciousness". The space between the branches at the open end is to be thought of as a field of energy in action due to the effort of the apparently separated to fuse. The result is that this field is instable and forces an endless process of becoming. The whole horseshoe is the Divine or Holistic, but the open field produces, by a means which will not now be discussed, an effect of seeming non-wholeness and undivineness, which in some measure affects the lesser depths of both branches. The result is that the Light from above is somewhat distorted as it descends and dark and muddy precipitates descend into the higher levels of the lower branch. The upper is the positive pole, the lower the negative.

By far

The larger part of the incursions which produce neuroses and psychoses in individuals, groups and even nations come out of the subconscious depths, and that is why psychological analysis in psycho-therapy brings forth a muddy and generally impure content. There are other and much rarer psycho-pathological disturbances that have a quite different etiology and significance and which therefore call for a radically different treatment from that which is valid in the commoner cases, but the general rule is that knowledge of the "Unconscious" which is derived from ~~psyche~~ psych-pathological problems is mainly or wholly related to one or more levels of the subconscious. The resultant picture of the nature of the human

psyche is quite one-sided and incomplete, and tends to make man appear to be a distinctly inferior sort of creature. There is a part truth in this, but it is an ugly truth which does not open the way to real Salvation, save in coloboration with a higher and greater Truth.

It is likewise true that there are descents from the Superconscient into the relative field, and up-surgings from the relative into the Superconscient. All this belongs to the domain of the higher religious experience or Yoga. That which comes from the Christs, the Buddhas and the Avatars in general is from this Supernal Realm, and here is a pull which tends to draw out the latent best in men, but always against the gesistance of the gravitational pull toward the infernal. Either by ascention into the Supernal Realm or by superpostion of the consciousness of the Avatars upon the human consciousness we gain such knowledge as we have of the Superconscient Domain. This knowledge is gained by practical, rather than theoretical, Yoga. But while the Truth thus learned is a vastly greater Truth than that gained from out the subconscious depths, yet the latter is an ineluctible part of the whole picture. If the demands and powers of the Depths are not properly understood and met or mastered, there can be real danger for him who attempts the ascent. The unprepared tyro can meet with catastrophe: There must be a reckoning with Ceasar. And this is why there is a region in which the religious problem and the thenapeutic problem over-lap. The Holistic Movement is born in large part out of a recognition of this fact.

Without attempting at this time to justify the statement, we find the subconscious profoundly interfused with Life, so much so in fact, that we may say that the key world of the Subconscious is Life.

Similarly, the key word of the Superconscient is Light. And the more complete truth with respect to the total nature of man as we find him is that he is rooted both in Life and in Light. With the overwhelming mass of mankind the power ~~is~~ of the vital root is dominant while the luminous Root is generally quite feeble in its effectuation or manifestation. But with a very few the reverse has become true.

Now the real ~~end~~ or meaning of evolution is not an essentially meaningless adjustment of a living organism with the environment. If this were the truth, then the most successful life forms would consist of a few creatures like the scorpion and the crab which have persisted but little altered from paleolithic times to the present, and we would have to judge man as a peculiarly unfortunate experiment of nature. Rather, the end of evolution is a progression of manifested form and consciousness out of the darkness of the inconscient to the Light of the Superconscient and, along with this, the release of the occult Inhabitant bound in the inconscient deeps. The law of the Vital is but one facet in the evolving process of Nature. Greater than this is the law of the mind, and beyond a Master Power as yet known to few.

The key law of the subconscious is interfusion. In the nether depths all parts interfuse into an unintelligible and inchoate mass, ceaselessly boiling as in a vast chaldron, with all eruption of facets as only pseudopods which have no clear determinateness. The key law of the Superconscient is Purity, and since the essential meaning of purity is "unmixed", there is here a radical contrast, <sup>approaching contradiction,</sup> with the interfusion of the subconscious. This leads us to the most crucial problem of the Holistic Movement.

Heretofore traditional Yoga has had the aim of escape or Liberation

from the relative and the subconscious and, while there has been success in this, those who have reached the Other Shore are very few indeed, scarcely one in a million. Now, while this is all very well for the escapee, it leaves the problem of the mass of humanity but little alleviated and Nature as a whole is abandoned to its helpless struggle to emerge into the Light of the Divine. Today we see the problem of Yoga greatly enlarged, since the presently envisaged end is Transformation of Nature as well as Liberation. This new aim imposes very serious and difficult problems that were not a part of the older Yoga. Among these is the problem of the Integration of Purity with Interfusion, without a compromise that ruins the Purity, nor an exclusiveness which prevents the Interfusion. But to the rational mind this problem seems impossible. By what means or power, then, shall this end be achieved? That is a premier Holistic question, but the answer will not now be attempted beyond saying that such a Power exists and can be aroused into action.

