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A Primary Glossary
OF
Psychological & Philosophical
Terms

RELATED TO THE
CONSCIOUS EVOLUTION OF THE SOUL

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'PATH OF JOINING OF DEVOTION
AND GNOSIS'

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INTRODUCTION

A FIRST principle in all constructive study is clarity and accuracy in the use of an appropriate terminology.

The definitions on the following pages are intended to facilitate that type of study among those who would discriminate in the use of psychological and philosophical terms as related to the evolution of the soul.

As an aid to a better perspective of the subject, namely the soul evolving through man into spirit—the words in this glossary, instead of being arranged alphabetically, are grouped according to their respective provinces.

These groupings overlap somewhat ; but all groups are related to the study of the soul in its parts, its energies, its equipment, and the stages of evolution it has achieved. These terms are merely an introduction to the subject, but should be sufficient to present a first broad outline.

To know any subject well, demands a knowledge of its parts, in addition to an understanding of the nature, trend, and purpose of the whole. The former requires names for these parts, consistently defined and limited ; the latter a survey of the inter-relation of these parts within the organism. Analysis and

synthesis ; detailed examination balanced by a vision of integrated but highly differentiated components—these two are partners in true understanding and essential to evolution consciously directed.

The study of the soul as man falls quite naturally into the following groups.

THE CONSTITUTION OF MAN

The inherent components of man's life. These components must cover the various stages from inception and be conceived as possessing potentiality in simultaneity. They are practically separated from each other by condition (state), by time and by focus of consciousness (polarization).

THE ENERGIES OF MAN

The natural power-equipment of normal man in earth, out of which are evolved his faculties. Faculties "previously" evolved (heritage) give the impression of natural equipment.

THE FACULTIES OF MAN

The natural energies expressing in specialized modes. Their character and quality make explicit the stage of development the personality or the individuality has achieved.

THE TOPOGRAPHY OF MAN

A time-place-condition description in the ever fluctuating layers of experience and memory. These are experientially known by man through the shifting of his "field of awareness" in which the "I" is focussed.

PART I

THE CONSTITUTION OF MAN The constitu-
tion or con-
stituents of
man must be considered from several approaches.

There are body, soul, and spirit, man's native equip-
ment. But *primordially*, man is a Light-Spark.

Essentially, he is a spirit.

On the other hand, the *immediate source* of his
manifestation is soul.

Again, now seen *from the human level* he is three-fold :
body, heart and mind. Light-Spark, spirit, soul
states recede and are "forgotten," to give oppor-
tunity to the human stage. The memories of these
are to be later regained. Furthermore, man is a self,
of whom he may speak as "me" or "I." But this

self is composed of many contrary trends, is what is known as "dismembered." Instead of a "unity" he is a household of conflicting selves, over which his intelligence should rule, and out of which disorder he must make eventual order. This ordering and integrating is the process of at-one-ment, to which the mystic frequently ascribes seven or more steps. Regeneration and second birth are the most familiar of these.

There are other constituents of man, such as ego, personality, and individuality, which however, are discussed more logically under another group—**TOPOGRAPHY.**

LIGHT-SPARK Light-Spark is a name given in Gnostic traditions to the earliest stage of being, in what we might call the primordial history of the soul. It is as a seed derived from the Fullness or Pleroma, but yet is not directly of it. In it are embryonically the powers necessary for development and fulfilment. It is "loaded with the Wealth of Cosmic Treasure" but only in the potential state—similarly as the acorn carries within itself the oak. Every human being is a Light-Spark. This confers nothing distinctive. *It is what each Spark has done to evolve the potentialities into potencies*, that super-sensually indicates where it is on the Long Journey between Alpha and Omega.

Broadly speaking, the Light-Spark is a stage so far removed from even deeply inquiring consciousness, that like the measure of light-years, it does not come into prevalent speech. However, it is necessary for a student of the Great Journey to know these things that he may mark off and discriminate what, to the average mind, has as yet no differentiation.

SPIRIT L. *spiritus* ; Fr. *spirare*, to breathe, to blow. The life principle.

Spirit and spiritual are used here according to their ancient and philosophical meanings, in which this life principle or Breath emanated from the Great Mind. Accordingly, spirit applied to man is the individual element in its potential powers on the way into matter, or in its fulfilled state after the return. The spiritual plane is the region, condition, quality, to which spirit is native. This plane is the first region seen from below up in the areas of Cosmic spheres. Therefore, spirit is applied to a stage after that of Light-Spark, and prior to that of soul. Associated with this plane are such words as Light, Mind, Wisdom, the Pattern-worlds, Nirvana, Buddhi, Amenti, the Higher Heavens, etc.

Spirit is the source of soul. These two are often likened to sun and moon. The sun is the earth's source of life and energy, yet like spirit, it never comes down to earth. Its fire is beyond the capacity

of the earth to endure, but it sustains through rays, and lights another luminary, the moon, which is the agent of light during the night-time of man's consciousness and life in earth—the analogy of philosophers to the period before man awakens to matters of cosmic significance. Broadly speaking, one is in the stage of being illumined by the moon, during the period when one is conscious of the soul, and has not yet attained the higher birth. Here we must also discriminate between those who have not yet become soul conscious, and those who mistake soul for spirit. Philosophically and mystically these two are far apart.

In careless usage, spirit and soul are frequently given as synonymous. (See dictionaries.) Also by applying it to a correspondent on a lowly level, the "breath of life" has come to be used for that element which animates the physical vehicle (cp. ghost, shade, simulacrum, etc.) and therefore, those who have passed out of the physical body, are said to be spirits. If this word is used for this humble level, what is left in the English language for those stages to which it originally applied?

Spirit is also to be seen as the state into which the threefold nature when mature, comes to its fruition. This process of maturing continues in states beyond that of the physical body. It is only the "Son of man" who is able to enter the spiritual plane. Thus man is only potentially spiritual; speaking accu-

rately, he moves toward the spiritual in his progress through the earlier planes. The mind vehicle must be developed before he can experience spirit directly. Otherwise, as one allegory puts it, he sees only its reflection, distorted and reversed through the soul, a watery element.

Again, the spiritual plane is a Life which becomes Light to awakening man. It is the last realm of the Cosmic, in passing downward through which, the Light-Spark receives as it were an ovum of Light. This ovum must grow and mature. As another occult allegory describes it, Osiris mates with Isis (the feminine aspect of the brooding Wisdom, cp. the Holy Spirit of Christian tradition), and after travail and death to the lower life there are born these "sons" who replace the father (the earlier stage). Horus is the heroically evolving man possessing four mystical powers (four sons) who accomplish the final works of the human evolution.

The attaining of this lofty spiritual state is the goal in the great mystical literatures of all ages. It is the alchemical making of gold; the winning of the Golden Fleece; the marriage to Helen; the adoration and following of Beatrice; the achieving of Buddhi; the Goal of Sophia; the Marriage of the Bride (soul) and the Lamb (spirit); it is the Upper Paradise of the Zohar; the Passage out of Amenti into the Golden Light of the Celestial Lakes. Of one truly making effort to accomplish that Journey,

Wisdom might say, "Then I (Wisdom) was by him, as a master workman, and I was daily his delight, rejoicing always before him."

SOUL Of uncertain origin.

An entity conceived as the essence, substance, or actuating cause of individual life, especially of life manifested in psychical activities.

Here the dictionary is very close to the philosophic content. The human soul is the immediate source of man's life. It is the seed from which the three-fold nature of physical, emotional, and mental life evolves.

Again, the soul is the link between what we may call present and past. In it are stored the fruits of past experiences, from which are derived those trends and qualities that cause one child to differ from another. These trends and qualities remain largely unconscious, but may be drawn into expression by a technique that penetrates lower and higher than that of psychoanalysis or "deep psychology." This technique, to be effective, must have occult and mystical factors.

Not only do humans differ in quality and power in the proportion that they are able to draw consciously on accumulated experience, but souls themselves differ from one another. Their age is not measured

by time but by the condition they have achieved, according to the manner and degree of response to the pleasures and problems of environment in the course of the soul's Journey.

The soul is born out of the watery or psychic spheres (erroneously called astral), as all life, occultly speaking, is born out of water or Moisture. This latter is seen as an element of the First Mother, in the great cosmogonies. Likewise on humbler levels, the human foetus is carried in and born from a bag of water. Hence the soul, the psychic planes, the mystical states of religious devotees, emotions and the watery spheres, are intimately related. It should be noted in passing, that feelings, wishes, emotions are an energetic force of the watery or psychic world, with which we are familiar in the physical world, and which act as a kind of natural link between these worlds. (*vide* "feeling," Part III.)

The soul does not grow wholesomely of itself any more than does a garden. It requires cultivation. Environmental changes, pleasure, and pain serve to aid this cultivation until the stage of mental soul consciousness is attained. Thereafter the mind becomes responsible for the soul and the ratio of progress is then in proportion to the control of conditions and steadiness of attention to those things which are its good, and aid it on its way. So a horticulturist knows what is good for his plants, and by wise application of laws, steadily followed,

grows master-plants undreamed of by the idler on the streets. Man's master-work is the full maturity of the soul.

The node of the soul's emission into this life, is in the upper regions of the psychic plane. If one has not evolved to an approximate nearness to this node, he will not be soul conscious, though he may intellectually discuss its nature, or have read all available volumes describing its characteristics. At Pojodag there is keen discrimination between intellectual familiarity, and experiential familiarity with a subject. Significantly enough, a Ladder of the emotion faculties has been sketched, marking the location of the soul node, and a technique developed for its ascent. Approximation to this node causes psychic sensations, akin to when a hand is brought close to a lighted lamp, the degree of warmth disclosing its nearness.

However, most persons have experienced momentary or fragmentary soul consciousness through deep sorrow or extreme happiness. External factors occasionally jolt the field of awareness into the vicinity of this node. But the consciousness is forgotten, or if it has been startling in quality, it is "reasoned away" when mundane things again claim the attention. The practical or the intellectual types will naturally repudiate the actuality of a soul, for their "familiar" are matters of the third dimension and life independent of the physical worlds is to them not conceivable.

It is not until one is able to maintain one's self on or above the seventh rung of the Psychic Ladder, that a steady and convincing realization of the soul's existence takes place. The reason for this will be obvious to thinkers. Certain conditions are as necessary for consciousness of the soul, as synchronized wave lengths are to hearing over the radio.

A student will gradually discern why a return to the accumulated mother-stuff, the deeper transliminal, the soul nature, are necessary to conscious evolution of the higher constituents in man. There is high development possible for man in this life; there is also possible a super-development splendid and transcendent, cleaving several dimensions, outleaping time, attaining a knowledge of immensities before which the average human mind would wilt, winning a rapport with Heights where the Living Spirit abides in Delight.

In ancient systems the soul is sometimes seen as dual : rational and irrational. By the former "the Path up to the Spiritual Gods is brought to birth"; by the latter it is under the constraint of the things of earth. Again, as in some of the Hermetic writings, the soul is referred to as threefold : divine, because the higher mind is the vehicle of spirit; human, because associated with the mind and the emotions; irrational because joined to the heart and the appetites.

The student is again requested to note, in order to prevent later difficulties should his studies carry him

further, that these formulations on the soul are elementary. Complex metaphysical aspects are frankly omitted.

MAN Man : Sk. *manas*, mind.
The highest of the class Mammalia, having exceptional mental development.
Cf. the L. *Homo sapiens* : Man with the capacity for profound knowledge.

Man is the name given to the soul in those stages of its journey in which it shall develop the powers of mind. The seeds of these powers, be it remembered, are in-wrapped in the soul and provided with a material organ (brain) finely specialized for the work within the body. Need, conflict, desire, struggle, reason, intellectual search, these slowly unwrap and expand the powers of the mind, and its material organ, the brain. These powers begin at "need thinking,"—progress through many stages, such as "practical thinking," "reason thinking," through "intellectual" and "philosophical thinking" to "abstract" and even higher capacities. These stages are broadly outlined on the "Ladder of the thinking faculty" at Pojodag.

Mind in its highest aspects is the vehicle of spirit. It alone is qualified to directly contain the element of the Light. Mind then becomes the "Chariot of the Sun." Its stuff is wrought of Wisdom ; its four Horses are the perfected sub-natures in man.

Many grades of man are noted in great bibles : the earth man, hu-man (*humus* : earth), red Adam, etc., at one end, and the " Son of man " at the other. Occult and mystical philosophy must inevitably deal with many of these grades.

BODY Body : AS. *bodig* ; akin to OHG. *botab*.
Cf. bodice : an inner garment stiffened with whalebone.

The cross reference to the word bodice gives an admirable clue to the significance of the word. The physical body, or any body, is that which stiffens, slows up the energy, encases the life for which it is the vehicle. The physical body is the " stiffest " of them all, but is indispensable for life in earth. Its advantages are also its disadvantages.

The student cognizes its special equipment in the five senses, which are the gates or bridges over which the energies of the self travel continuously in their traffic with the world of things. In the early stages of life, these five senses are the five foolish virgins who do not care to guard their light. Little by little they are transformed into the five wise virgins, who in the occult story, enter into the Bridal Chamber with the Groom. As the mind comes to understand the use of the senses, it changes their behaviour. They then gather and keep precious oil, grown on the tree of human life, and convey the light of their

experience in earth, now purified and strong in quality, into the next stage of the Great Journey.

The gross or physical body vehicling the soul in earth, thus provides the means by which the mind (man) can evolve in the physical dimensions.

SELF Self: root common to many languages. Meaning same, particular, identical, having its own single nature.

The self is the totality of individual human life. It comprises all that belongs to a particular being. The word "selvage" gives its meaning further definition, i.e., possessing an edge which at once separates it from all that is beyond, and holds all within its edge together. Thus the self is the entire being in all its constituents, but at the stage of self-observation. This brings it into the human span of experience, as contrasted with the Light-Spark which contains all embryonically and without the human type of consciousness. This ability of mental observation of the self proves that some powers are already partially evolved.

In certain philosophies, the Great Self is still referred to, but the psychology of the last century has narrowed its meaning quite logically to refer to the totality of those fields which observation can register. Therefore the definition may be simplified as

follows : The self is the totality of life energies and their manifestations, which revolve around and relate themselves to an individual soul called man in earth.

HOUSEHOLD OF SELVES The human soul in the course of contacts with many environments becomes dismembered, that is, it is rent by many conflicting desires. It is held back by many attachments, is severed by partial fears, old prejudices, angers, lusts, as well as being further severed by ideals, yearnings, vague glimpses of immensities. Many contrary inclinations thus possess man simultaneously. These inclinations are the broken off or dismembered parts of the whole, each acting its own drama (as the portrayal of dreams unmistakably reveals). Though tending in many directions, they are still retained within the "edge" of the self. These dismembered parts are the selves within the house, a symbol used from ancient time with endless colourful variations.

It should be understood that this dismemberment of the self into selves is normal, and philosophically salutary. It is inherent in the Great Pattern. But man must develop the insight to grasp and use the possibilities of this dismemberment, instead of merely decrying them.

A few references to the house symbol may be profitable : "The house of bondage" ; "the house of

man" (mind); "the house not made with hands"; "the house with four doors"; "the Ark with its animals"; "the house of friends"; "the house of God." The word "house" is often replaced by such words as boat, temple, dwelling, mansion, tabernacle, etc.

The dwellers within the house are then described as animals, people, enemies, brothers, friends, etc. Allegories and myths provide further illustrations.

I AND FIELD OF AWARENESS I: root common to many languages.

The nominative case of the pronoun of the first person. For an amusing and typical illustration of looseness in the use of words, see dictionary: "this I that thinks is the soul." A student will note that this sentence contains three differing constituents.

The "I" is the point of consciousness from which observation takes place. It is surrounded by the "field of awareness," an area of a lesser degree of consciousness, fading off into more or less blurred fringes. This field of awareness in turn floats in the self, which, however, is wholly unnoticed, or at best only vaguely sensed. The reader may draw on the analogy of a light with its rays focussed at a point, the area partially illumined by dispersion and reflection, and the vast surrounding darkness.

The "I" observes either objectively, or outside of the self (ex. I see a horse, etc.), or subjectively, in regard to some aspect of the self [ex. I am hungry (physical); I am sad (emotional); I am thinking (mental)].

One may also compare the "I" to the nucleolus within the nucleus of a cell. This nucleolus with its accompanying nucleus (field of awareness), is a detached and swiftly movable constituent. It is snatched and temporarily possessed by any one of the selves which has the strength (energy) to thrust itself into notice. This, for instance, may occur through discomfort, desire, pleasure, or more rarely, through thought. The "I" is thus the hapless victim of many selves. Each snatches according to its power, the temporary dominance which the field of awareness and its nucleolus naturally provide. Until in turn (or out of turn!) this "I" is seized by another wish or need.

Philosophically seen, this "I" is at once the crux of dismemberment and the key to at-one-ment. Thus the greatest anguish of soul consciousness is suffered through the "field of awareness" and the "I." But when the "I" is gradually brought into the service of the higher mind, beginning at the "Philosophical rung of the Ladder," the "I" becomes the courier of the loftiest elements within the household of selves, and the process of at-one-ment is well under way. The "I" then becomes capable of

seeing and knowing with the god-ward moving element in man. As in an analogy frequently used at Pojodag, the "I" becomes Mercury, cupbearer and messenger of Zeus, instead of remaining enslaved to the desires dwelling in the valley.

PART II

THE ENERGIES OF MAN

This group of terms relates to the natural equipment of energy types as illustrated in the average person. Energy: capacity for active work.

PSYCHENERGY This word is used at Pojodag for the collective and undifferentiated energy of the soul. It is plainly a simple compound of psyche (or soul) and energy. Its meaning is thus self-evident.

As this collective energy flows into the human being in earth, it generates the tree of human life. It has three marked types of energetic expression. These are erdenergy, movenergy, manenergy. The character of one's heritage makes for irregularity and variation in the momentum which these three possess.

ERDENERGY OHG. *erda*, Fr. *ero*: to earth; cf. E. *ear*: to plow. Earth energy.

A name for the flow of energy in the physical body, activating the body in all its behaviours; and in a

diversified way, pouring its vitality through the five senses. This energy is related to the "life-side" of the physical vehicle and has certain correspondences to the "prana" of Eastern literatures. Metaphysical research in the ectoplasm will presently find further correspondences. *Vide* Sensations, Part III.

MOVENERGY L. *emovere* : to shake, to stir, to move out. Emotion or desire energy ; related to "wish."

A name for the energy which mystically speaking, is the "mother of all living" (Gen. iii. 20). The desire to eat of the apple was (and is) the motivation to enter into earthly conditions. Without this especial type of energizing which was roused from its potentiality by the Serpent Forces in the state called the Garden of Eden, there could be no human evolution. Hence Eve or the moving volitive energy is the "mother of all living," in the human evolution. Movenergy is thus the name for all desire energy that moves, or tends to move man to action. When it comes into expression it is differentiated as feelings, affections, wishes, longings, hankerings, etc. *Vide* Feeling, Part III.

The hidden or accumulated momentum of this type of energy peculiarly reveals where the soul is on its Journey, the ideal mile-posts of which are illustrated (for instance) in the allegorical figures of the women

in Genesis, beginning with Eve, and culminating with Mary in the New Testament.

It should be noted that the soul, the psychic plane, movenergy, and the feeling faculty, have intimate relations one with another, but are not identical.

MANENERGY Sk. manas : mind.
Mind energy.

A name for the slowly evolving energy of the mind. It is to be regretted that there are no English words available to describe that state of manenergy before mind, in the philosophical meaning of the word, is developed. Actually, manenergy manifests as the thinking faculty, according to the power of heritage and the quality of the brain, the brain being the organ for the mind in the physical body. This thinking faculty goes through many stages before it evolves mind. The "Great Mind" set it (mind) up in the midst of souls, just as it were a prize. (Corpus Hermeticum IV.) However, this energy is named for that in which it culminates, and which is distinctively the object of the human evolution. The careful student should here also note that the human soul has not yet really become man, much less become "Son of man." It is for this fruit "that the whole creation groaneth and travaileth in pain" (Romans viii. 22). Teleological concepts come to rest in gnosis. *Vide* Thinking, Part III.

INSTINCT *L. instinctus*, *Fr. instiguer* : to instigate. Implanted by nature ; innate. The natural inward impulse, unconscious, involuntary.

This word has been reserved to denote two movements which are innate in all forms of life, from the vegetative upward. These are the pulse, the rhythm, the contraction and expansion, the in and the out, the "getting and spending." Livingness subsists on these two primary instincts, which manifest everywhere in threefold man, according to the stage of development he has reached.

The instincts are brought into action in the body at the moment of physical birth, independently of man's volition, by the intake of breath, the contraction and expansion of the diaphragm and the consequent exhalation ; by the intaking of milk and the expelling of urine and fæces, etc. Thus the pattern for energetic behaviour is set up ; but it is a long time before man learns enough to be ready to bring about a proportionate in and out in the emotional and mental areas. He craves affection, but must also learn to give it ; he learns from others but he must also give out the fruit of this thought, both acts to be contributive and acceptable to the higher phases of his environment. It is the constant and approximate movement between these two instincts that makes for health—physical, emotional and mental. The simpler forms of their physical manifestation are taken out of man's hands by Nature (!) else man

might too much handicap his experience in earth. The rest is left more or less as stuff in a workshop awaiting co-ordination.

Nutrition and reproduction (surrounded by the sexual desires) as seen in the psychology of modern time, are two powerful illustrations of the two instincts in the body. There are many others. Again, the introvert and extravert types are fixations toward one side or the other of what ideally speaking should be a free and full movement between both. This is one reason why the work at Pojodag endeavours to break down types and uses the words "centripetal" and "centrifugal" to denote energies flowing toward and from the centre.

The evils of exaggerated surrender to either one movement or the other have long been known to philosophy, and are recorded in various illumined allegories. The wolf or the dramatization of greed, whether physical, emotional, or mental, illustrates the tragedy of the centripetal movement; the leopard or lust, the tragedy of sensual, emotional or mental debauchery, the hideous debacle of too much spending—the centrifugal movement.

Thus the introvert and the extravert may be mild illustrations of what the symbols of wolf and leopard exemplify in the extreme; and let it never be forgotten that there may be greed and lust in the emotional and mental realms as well as in the physical.

To the mind already capable of abstract sight, these two movements may be seen to animate the so-called tree of life like a mighty pulse. As the rhythm maintains or loses its measured beat in the manifold subdivisions of the tree, so is visible the health or disease of that soul. These are occult matters of no direct implication in a primary glossary, but are worthy of thought to those whom these sentences may stimulate. Paraphrasing, "it is in this flow that *Life* consists."

URGE L. *urgere* : to force, to press, to impel.
This word is used for the instigation to specific but unconscious and involuntary bodily action. These urges force, or attempt to force an action, because of tension accumulated below the threshold of consciousness, which tension finds resistance weakest at the level of a physical act. Thus the emotion of anger, pent up, might suddenly release itself through a blow, a scream, etc., none of which intentions were in the conscious area. By the same token, one might leap without forethought into the sea to save a swimmer caught by cramp. Often the urge acts as a legitimate safety valve. Inherently it is neither good nor evil, but a manifestation of expansive force from the transliminal, breaking out in physical modes of expression.

WISH Many sources. To have a desire, to long for, to have a yearning. Related to "wont," to have pleasure in, to enjoy.

Wish is the inborn outward-moving expression of

movenergy, become defined and localized. It arises from unconscious areas, usually in response to some stimulus in the material world. It is the simplest expression through which the "mother of all living" can manifest. Often it emerges from the heritage which is "forgotten" when the soul is born to this world.

It is the elementary cause of dismemberment, and it is for that reason that many philosophies conceive peace of soul as possible only when men have learned how to bring about the cessation of desire. But wishes and desires have a work to accomplish, and to negate them before that intention is achieved, is to frustrate the "fulfilment" of the soul. The ideal process is to be seen as a kind of pilgrimage through many desires, ever pressing onward and constantly replacing earlier or lower desires by loftier ones in a steadily ascending series. Thus and thus only is made the passage through the Tuat. Thus is travelled the high and exalted road to Wisdom.

WILL ME. *wille*, AS. *willa*, etc., AS. *willian* : to wish ; to choose. Purpose, determination, choice, intention.

This word significantly enough, is an offshoot of wish, just as the power for which it is now only a name, is an offspring of later man, not really a part of his native equipment. In contrast to "urge" and

“wish” rising from unconscious areas, will is a product of the conscious mind. Dr. Jung states it, “I regard as will that sum of psychic energy which is disposable to consciousness . . . it is released by conscious motivation . . . is a psychological phenomenon that owes its existence to culture and moral education and is therefore largely lacking in primitive mentality.” (Psychological Types.)

Will, therefore, is a special, directed dynamic of the mind, sustained toward a selected goal. It is determination carried on by mental processes, which, through the “I,” are aware of themselves and their purpose. It is sustained by intelligence, judgment, and constancy. It is well to contrast with will, a behaviour that superficially acts like it, and through which many persons are accredited with possessing strong wills. Determination in service to a wish or an emotional complex, even though these be unconscious or perhaps rationalized, *gives the appearance* of great strength of will. When analysed, it will be seen that feelings dominate reason, that feelings, not reason, are persistent. Obstinance becomes obvious whenever the determination is challenged, and indeed many other less pleasant symptoms quickly appear. Seen inwardly, the situation is irrational, there is conflict, and an exercise of will-power is necessary to give one aspect or another the dominance. Therefore Pojodag discriminates between will and will-power. Will on the other hand implies knowledge and purpose integrated; the emotions support, instead of ravage the stream of energetic

power. It is thus cool, sweet and stable. Through attaining this power of will, an exalted product of development, man is enabled to conceive something of the nature of the Great Will. "Like is known to like alone."

IMPULSE L. *impellere* : to incite into action. This word is used as a general term to denote all tendencies to action, bodily, emotional, or mental, that come from areas of which the personality is unaware. This eliminates much careless use of the word "instinct."

The impulse may remain on the threshold of externalization because caught by some opposing element in consciousness; or it may break into action, emotion, or thought. It is interesting to observe that it is increasingly realized that man shall be responsible for the character and quality of his feelings and his thoughts, as ethics now holds him for his acts. It was said long ago, "as a man thinketh in his heart, so is he." This responsibility will take man to a purgation and healing of his "unconscious areas," from whose depths feelings and thoughts arise, and which are the seed bed of all impulses.

PART III

MAN AND HIS FACULTIES

Faculties are the specialized behaviours which the energies in man acquire when they come into expression. They are the "capacity for active work" carried into specific operation (cp. psychenergy). As soul powers unique to *Homo sapiens*, they are conditioned below the threshold of consciousness by "heritage," and limited at the threshold of expression by the condition of the body (health, defects, disease, etc.). Except for congenital obstructions such as idiocy, every faculty is capable of great augmentation, both in power and quality. When it is understood that these faculties are the soul's specialized facilities for passing through the human evolution, the importance of developing them will be at least partially appreciated. The wider, deeper, and higher their capacities are developed, the richer the harvest they return to the soul. Here we are face to face with one of the more palpable paradoxes in the mysteries of human evolution—man is not only "both tool and vehicle to all ends"—he becomes himself the fruit of all his efforts, the end which he as yet blindly seeks.

SENSATION L. *sensus*, etc., sentire : to perceive, to feel ; cf. OHG. *sinman* : to go, to journey. The faculty of receiving mental impressions through the action of the sense organs ; or of perceiving changes in the body.

Sensation is erdenergy in action. Readers of modern psychology will appreciate the distinction which it has been necessary to draw between sensation and feeling. Analysis breaks up into parts what appeared to be single and elementary ; subsequently new words come into being and old words are assigned with greater discrimination. The humorous slant on this dilemma was already noted under the caption "soul," where "I," soul and mind were confounded. Thus research of the last decade has sharply separated the faculties of sensation and feeling and a student must accustom himself to this division.

Sensation is then the faculty of receiving impressions of the objective world through the five senses, and of the subjective world or changes within the physical body. It is likewise the means of relating the soul to all activities which it may undertake in earth.

One whose attitude in life is dominantly determined by response to pleasurable or to morbid sensation, is classified as a "sensation type." In the philosophical history of mankind, this faculty was the first to evolve, being indispensable to survival and primitive progress. (Feeling and thinking naturally evolved more slowly, being relatively unnecessary for sur-

vival.) Thus sensation was the collective dominant faculty, and many characteristics of humanity to-day are illustrative of mass regression to this earlier dominant function. In allegories it has been figured as the appetites, greed and lust, or stomach and genitals. The wolf and the leopard are their symbols.

It is significant that all three of the primary faculties (sensation, feeling, thinking) have a latent range of power. Few people tap this range consciously, for it develops through a deliberate restraint of the ordinary range, and the exercising of the extraordinary range, as for instance by Yog or other secret disciplines. To this the name PERCEPTION is assigned. One has then superfine sense organs, that sense, hear, see, smell (and occasionally taste) what to others remains unknowable. Clairvoyance, clairaudience, psychometry, belong to this super-sense group, as well as sensitivities possessed by the medicine man in extreme, and primitive man in general, such as scent, sensitivity to impending weather changes, coming catastrophes, etc. (still possessed by animals). These sensitivities, as possessed by the medium who goes into a trance or is little more than a telephone wire, are usually ab-normalities brought about or at least aided by other agencies, upon the subtle counterpart of the physical body wherein the extra-range of sensitivities is unfolded, regardless of ideal sequential development from the lower senses. Super-senses resting securely on a foundation of a nobly proportioned under-structure are in quite a different category to the oblique development of un-self-possessed

senses whose attractive forces usually beguile the soul to pride and absorption, in the fascination they possess for most persons. The Leaders such as Jesus, Gautama, Apollonius, trained their faculties, but held them quite incidental to mightier works. All faculties should be developed in comely relationship. Of these things the square, the cube, the cross, the pyramid, speak symbolically.

FEELING OS. *gífolian* : to perceive ; Icel. *falma*, to grope, to perceive by touch. To be conscious of a subjective fact, as to feel pleasure, pity, anger.

Feeling is movenergy in action, causing man to experience in consciousness any one, or several, of an almost infinite variety of emotions. These differ vastly in quality and degree and may be wrapped around an object or situation. Affection, hate, pity, scorn, fear, anger, resentment, jealousy, hostility, kindness, are familiar illustrations. Curiosity, wonder, reverence, awe, ambition, are also to be so classed. All of these tend to cause action to or from the object or situation and therefore are the source of action in the soul (as compared with action in the body through the senses). This desire to or from, it will be recalled, is the activating power of "the mother of all living." One whose typical reaction to the world is through feeling, is classified as a "feeling type."

Apart from the enormous recent regression of collective humanity to the dominance of the sensation faculty, the normal dominant faculty has for some time been that of feeling. It is indeed partially because the dominance is now slowly shifting to the thinking faculty, that this regression is taking place. At any great transition, there are those who cannot, or will not, adapt themselves to the strenuousness of the change, and who use it as an excuse for the "easier way" of mass regression. One may well ponder how much the late war, in legitimatizing slaughter and prostitution, made this mass regression possible. Its backwash is still with us, but now sprayed like a poison throughout the social structure. It is no longer merely slaughter and prostitution—it has grown more insidious and its victims have a wider range.

Metaphysically speaking, feeling is a characteristic of the psychic world, projected into this dimension. When intensified to a high degree, and directed in special ways, it becomes an instrument of superlative nature. The disciplined mystic knows that this faculty, like the sense organs, has its super-octave. It is deplorable, however, that so many pseudo-mystics mistake lesser emotional states for this octave. It is so intense that it is quiet ; so fervent that its heat is white. It rises into what the mystic calls rapture, transport. Its ultimate fruit is ecstasy.

THINKING ME. *thenken* ; D. *dunken* : to seem, etc. To exercise the faculties of judgment, conception, or inference, as distinguished from simple sense perception.

Thinking is manenergy in action at the level of mental awareness. It is a faculty of the mind, manifesting and developing at the human stage of the soul's evolution. Through it intelligence becomes possible, and therefore the dawn of consciously determined actions, based on observation, comparison, judgment. One who reacts to the world primarily through the thinking faculty, is classified as a thinking type.

It is the development of this capacity in its highest degree that is the object of the hu-man evolution. It is first schooled in the objective world by learning respect for *facts* ; then organizing these facts into *knowledge* through first-hand experience ; and making order within its own little domain on the basis of these two. Then *understanding* slowly takes form within the mind, and with quiet power man is now able to rule the little domain. The crucial stage is when these abilities are turned on another domain, man himself, the miniature world of the microcosm. Here he likewise must move from *facts* to *knowledge*, to *understanding*, and through these to ruling, in mind, the household of selves. As he evolves, orders, and perfects himself in obedience to the Pattern of the Macrocosm, he is doing the work of the Heroes—Hercules, Jason, Gilgamesh, Horus, etc. The realms

of the gods are accessible only to those who have made themselves *like*. Unfortunately, many well-intentioned persons labour under the delusion that they may reach Deity or Infinite Spirit by ardour and devotion, by yielding their self-will, and practising the virtues of kindliness, service, and stalwart faith. These are indeed necessary, but are only attributes of heroes, not their main fount of expression. *Mind* is of another category and is indispensable to knowledge of the Larger Worlds. He who has sensed what Gnosis is, would achieve gnosis.

IMAGINATION L. *imago*; L. *imitatus*; Fr. *imitare*: to imitate. Imagine: to form a notion or a mental image of; to picture to one's self. Imagination is the faculty of weaving memory pictures into an endless series of combinations. It is spontaneous and largely at the mercy of stimuli of which the image maker is unconscious. This is illustrated by day-dreams, phantasies, hallucinations, etc. However, in many phases of rational life, imagination is already undergoing an unwitting discipline, as in the setting up of theories on scientific data, of planning and invention, or of orchestrating a musical theme.

It is also the primary factor in the structure of dreams, and is at the disposal of sensation, feeling and thinking, the three fundamental faculties. Its spontaneity, as seen by psychology, is the source of morbid con-

ditions, as in fear complexes, or of productions of great beauty, as in the arts. Both represent, broadly speaking, a young stage in the use and development of imagination. There is another type of spontaneity that comes after long discipline, that is the ideal goal of this faculty.

Metaphysically studied, imagination is a characteristic behaviour of the psychic plane, which has its own stuffs and materia. It is with this that imagination has to do, and indicates why the understanding of its nature and use is of momentous consequence in man's higher development. When he begins his occult training, he endeavours to image things as they are, not as he wishes or fears. He is then "trueing" his faculty, removing it from the genus of false personal imagination toward the high order of what is called true imagination. It becomes a fair and cherished avenue to larger realms wherein abide "the things that are." It is a super-cousin of clairvoyance, with which it has little in common, since one is only an extension of physical sense organs and the other a faculty of soul, in rich and disciplined service to the mystical mind.

INTUITION L. *intuitus*, p.p. of *intuere* : to look on. Immediate apprehension or cognition. From the etymological meaning of intuition, as a direct inspection, or looking upon something, . . . arose the meaning of the immediate knowledge of spiritual things. . . .

The word intuition is reserved at Pojodag for this "looking in on spiritual things," which is still its meaning in philosophical circles (akin to noesis). Therefore, its usage for "direct cognition" of mundane matters, is to be condemned. It is another high word that has been dragged into the dust, and has been used for superstitions, hunches, unconscious predispositions, clairvoyance, clairaudience, etc.

Dr. Jung speaks of it as a "psychological function which transmits perceptions in an unconscious way." But when the transliminal is known and its processes watched, this description no longer is acceptable. Actually, intuition is a normal power of the higher mind, which functions naturally above the limitations of time because time is not an element of the realms upon which it looks. It is not the power of thinking itself, but the child of a new generation, whose family stock has long been synchronized with the pattern of the tree of the Mind. This is the normal road to the possession of intuition as a constant companion on those lordly reaches of the latter stages of the Great Journey. Mind is not abrogated, but it is now joined by a syzygy from supernal regions. The gnostic knows what intuition really is; the psychologist is endeavouring to learn. Henri Bergson senses beautifully the ideal relation between mind (which he calls intellect) and intuition: "A complete and perfect humanity would be that in which these two forms of conscious activity should attain their full development."

There are, however, periods within the experience of the immature soul when it may be put into a condition by forces outside of its own volition, and whence it then "looks in on" great mysteries. When they are within consciousness, they are preceded by the signal that indicates conditioning (not vital nor psychic). The "word" and the "hand" of the Lord are at work. A practical guide to the difference between hunches, perceptions, etc. and intuition, is that the former concern people, situations, conditions, events, whereas the latter are super-personal and are concerned with cosmic processes. Admirable illustrations may be found in the first chapter of Ezekiel, or in the Poemandres of Hermetic tradition. Very few persons would understand or be interested in intuitions, even if they had them; nevertheless, with the egoistic contempt of which ignorance alone is capable, they have appropriated the word to perceptions of earthly concerns. It gives them the glow of possessing an unusual power and sets them apart from their neighbours. Such can know nothing of the Noumenal world, wherein Truth has her outposts, and to whose Gates intuition leads.

PART IV

THE TOPOGRAPHY OF MAN

This group of terms pertains to those areas in man which are comparable to geological strata. Man undergoes processes; these as they recede in time, cause deposits, some of which are easily tapped as memories, while others remain as predispositions and as tendencies. In addition to these deposits, there are qualitative changes. And last but not least, consciousness is perpetually shifting its beams of light, so that now one, now another stratum comes within the range of the knowable.

CONSCIOUSNESS L. *conscious*; *con.*: with; *scire*: to know. Immediate knowledge or perception of any object, state or sensation.

Consciousness is the light of awareness that bathes the object, state, or sensation and makes it knowable to the subject (man), "the light that plays around the zone of possible actions or potential activity which surrounds the action really performed by the living being." (Bergson, *Creative Evolution*.)

By common consent, consciousness usually refers to the waking state ; states differing from this are called unconscious, subconscious, foreconscious, preconscious, superconscious, etc. Philosophically studied, however, consciousness may not be equated with the waking state, for there are many who are learning to carry the light of awareness with them into various strata in their own topography. Therefore, consciousness is the state resulting from the light in the "field of awareness" through the "I." (*Vide* Part I.)

UNCONSCIOUS Not conscious. Areas of man not illumined by the field of awareness.

In modern psychology the unconscious is the vast reservoir containing the imprints of all past experience, as well as powers and trends which remain potential. Pleasant and unpleasant are alike deposited and it is from this welter that the technique of psychoanalysis draws up to consciousness the forgotten sources of mental and emotional disorders. This area has been studied through various methods, such as hypnosis, dreams, associative tests, phantasies and classical abnormal states. (*Vide* transliminal.)

SUBCONSCIOUS L. *sub* : under, below. Below consciousness. This word, which was used in the earlier years of psychological investigation, has been almost completely replaced by unconscious.

FORECONSCIOUS This word, like the word
PRECONSCIOUS, relates to that
part of those strata of memory
which through mental effort or the association of
ideas, can be made conscious.

TRANSLIMINAL L. *trans*: across, beyond;
liminal: line, lintel, threshold.

The word transliminal embraces those regions which are beyond three-dimensional consciousness, but with which man is allied by virtue of his own nature. In philosophical studies a purely psychological terminology is not sufficient. Metaphysics must support the research. Therefore, the word transliminal replaces and amplifies the concept of the unconscious and involves vital, psychic and mental spheres to which man is related by his life, his emotions and his thoughts.

In this area are recorded, not only the experiences and memories of this immediate life, but his entire past. These are both personal (*vide* Heritage) and collective, similarly as man is both an individual member of society and still partakes of that which is characteristic of his race and time. It is the long, living path of the serpentine force, whose manner of movement has ineradicably recorded its behaviour (the Book of Life). Because passing through any area implies partaking of its nature, man has inherent rapport

with the psychic world, which occasionally is manifested in dreams (dreams being an aspect of its form side to man).

For immediate practical inquiry, much of what is said of the unconscious, applies to the transliminal. It can be compared to the iceberg, as in Dr. Stanley Hall's famous analogy, seven-eighths of which is invisible. It can be seen as the repository of repressed desires, as the hiding-place of disturbing complexes, as the source of many pathological disorders, as the fount of inspiration and the dream world of phantasy. It contains primitive impulses, the "dominants" of Dr. Jung, the visions of the saint, the ecstasy of the mystic. Through it one may come to superconsciousness (erroneously called "cosmic consciousness"), or sink to depths of abominations; through it one learns how to be outside of one's body, in one or another of a number of possible states. It is the means of extra-mundane contacts; it is the *natural* dynamic for this life. It has its own substances, energies, patterns, trends. Man is surrounded by it, but he does not know how to handle it and vacillates between a reductive study, or a glorifying of some aspect in super-terms, without in the least understanding what he is doing.

There is no doubt that the royal road to a knowledge of the transliminal and a later ability to function consciously in it, is through the study of dreams—all dreams, not merely those that are dramatic. These dreams must be studied analytically, therapeutically,

metaphysically, mystically, occultly. One method succeeds the other as progression is made in what is called at Pojodag the "pilgrimage into the self." So one comes to know the nature of the soul and to see on the horizons, the glowing Patterns of the Great Mind.

COLLECTIVE UNCONSCIOUS "The collective unconscious embraces the whole sphere of inherited functional complexes which Jung terms archetypes, by means of which the historical continuity of all human experience exists as special psychic tendencies or ways of functioning in individual psychology." (*The Structure and Meaning of Psycho-analysis*. Healy, Bronner and Bowers.)

HERITAGE L. *heres* : of uncertain origin. This word is used at Pojodag for the accumulated powers and complexes of a single soul, acquired in the course of its experiences prior to this life. This of course implies continuity of soul life.

Heritage is only partially drawn upon to build the characteristics of the personality; the balance is buried ever deeper under the increasing layers of memories and experience. A deep-high penetration of the transliminal, in conjunction with other special training, can tap this heritage.

INHERITANCE This word is used to include those varied and considerable influences that are concurrent with the possession of a specific physical body. It relates to the powers and limitations of the body, as received from family and race stream, together with their particular momenta, mores, biases, traditions, etc.

It may be helpful to note here that heritage, inheritance and environment (time, place, condition) are the three factors conspiring together to mould the personality. The stronger the heritage, the greater the resistance to encroaching inheritance and environment.

PERSONALITY Fr. *personne*; L. *persona*, mask for actors; *per* (through), and *sonus* (sound).

The word "persona" arises from the custom of ancient Greek actors who wore a mask to indicate the role or character they played. The word still carries the mask idea, and as modern psychology uses it, refers to the outer behaviour by which man adjusts to the world. This adjustment requires protective, evasive, and adaptive mechanisms which *discard many other tendencies*, interests, and habits that fail to fit into the environment. In the course of time (through adolescence) the surviving behaviour patterns crystallize into a mask or personality.

This mask may be "thick or thin," and of manifold characteristics, varying according to the nature of the soul, the power of the inheritance, and the domination of the environment; but everyone wears a mask or a personality. The submerged attitudes are usually in marked contrast to this outer behaviour, which constitutes but a minute portion of the household of the self, to which alas, the personality as such, has no access. Abilities, powers, knowledge, of far greater value than those enlisted in the support of the personality, are in this manner outlawed from conscious participation in objective experience. These facts have been amply demonstrated by the psycho-analytic technique, particularly under such investigators as Dr. Jung of Zurich.

The work of Pojodag, *on theses of its own*, requires the overcoming of the limitations of personality, and the conscious assimilation of outlawed energies.

A powerful or striking personality (pleasant or unpleasant) is due to much of the psychenergy of the self being pressed outward into the veneering mask. Seen as an energetic situation, it is not favourable to the soundness of the self, there being too much pressure at the periphery, and therefore not an even distribution of the energetic influence. There is too great an unconscious emphasis on the centrifugal movement. Symmetry requires *both* the centripetal and centrifugal movements in conscious control.

Seen philosophically, the personality is a product unwittingly developed, and is to be gradually disintegrated in surrender to the individuality.

INDIVIDUALITY L. *individius* : indivisible. Of the character of a one, possessing complexity in unity.

The individuality is to be noted in contrast to the personality. Individuality is the resultant of a conscious response to the laws which govern progress. It involves differentiation and integration, the one into many—the early Osiris into his fulfilment, in Horus and his four sons. In the preliminary processes, the parts of the human soul have been divided, developed, and are now knit together in the individual for the common purpose of the organism, namely, the evolution of the soul. Ignorant persons speak of unity and simplicity as ideals. On the contrary, the ideal is diversity and high integration. Contrast the highly differentiated human organism with that of the undifferentiated jellyfish! The personality is often colourful and dramatic. The individuality is rich, resourceful, enduring. There are logical steps in the transition from personality to individuality, similarly as there are from childhood to maturity.

Squaring the circle is the symbolical illustration of this process.

EGO L. I. The conscious and permanent subject of all psychological experiences, whether held to be directly known or known only through reflective thought.

The ego is the organized area of primitive stuff, within the totality of the self. It is necessary to be familiar with the concept of the evolution of the soul to grasp the full significance of the ego. As the soul evolves, its progressions may be compared with those of an embryonic chick growing within an egg. It draws on the raw materials of yolk and white to build its tiny body. In doing this it highly differentiates or makes increasingly different, the relatively simple, though potential stuff of the egg. The amount it has differentiated at any given time is *comparable to the ego*. It *represents work done*. The chick does it without conscious labour, while the human soul does it with ever greater degrees of consciousness. In that it represents work done and that the soul in its younger stages identifies, indeed merges itself into what has been done, explains why the ego is such a tender area, and why in common speech, egoism (egotism) implies self-conceit. It is thus a "bumper" which absorbs, recoils, or advances, according to the capacity of the self. It has its place philosophically, but should minister to the good of the self, instead of as is usual, to the personality.

Ego-centric is used at Pojodag to describe a movement of psychenergy toward the ego. It carries no opprobrium, since a right proportion of such activity

must nourish the growing ego. Thus the ego may grow without implying self-complacency. There are exercises in the higher discipline that remove this danger.

Comparing individuality with ego, the former is the manifestation of the latter. One is the flower, the other is the plant ; one is the light reflected on many facets of a precious stone ; the other is the stone itself ; one is the visible man standing forth in his true growth ; the other is the very core of his being running structurally through the length and breadth of him.

PSYCHIC PLANE The psychic plane (world, sphere, order, area) is too frequent an expression in such studies as these, to be omitted. It is allegedly synonymous with astral plane (astro : starry) ; an unfortunate misnomer for what old (ancient) philosophers called "watery sphere." The soul manifests in and through the psychic plane, hence the soul is often called "psyche."

The psychic plane is (natively) linked with the evolution of man. The transliminal discloses unmistakably some of its characteristics, such as images shaped according to wish and emotion ; great plasticity ; condensation of aspects (called "over-determined" by psycho-analysis), etc. The physical man may be said to be wrapped in what is comparable to the membrane of an egg. He is not yet, however,

mature in it, hence he knows the world beyond the membrane (psychic) only vaguely, even though the membrane unites him to it. As a child in the nursery, though a part of the teeming world, is quite incapable of apprehending it, much less taking a conscious part in it, so is the average human in his personal psychic area. But similarly as the child grows and gradually participates in the world about it, so man, conscious in the psychic world, may also learn to participate. Toward this ability, the work with dreams as practised at Pojodag House, is markedly affective, and it is such studies that permit the correction of many popular ascriptions to the "astral plane."

It is the psychic plane which the soul leaves (to which it dies) at the birth of the body; and to which it returns at the body's death. It is thus most adjacent to the human—a next—but not a final plane. From it (and not from the Spiritual plane) come virtually all the communications received by spiritualists and students of psychic research. It is undoubtedly this that has contributed to the popular error of equating seance room phenomena with the word psychic. These are already being classified in another category.

A small volume would be necessary to do the merest justice to this term.

Volume II contains an expansion of psychological and philosophical terms, with an addition of some mystical and occult words necessary to the pursuit of these studies. (In preparation.)

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