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Epilogue

The World-Teachers

There are many ways to close this account—and there are no ways. Some parts will remain in the mind of the reader for reconsideration and will start new mental growths, new beginnings. The essay by Elmer Gates on world-teachers will perhaps place psychurgy in historical perspective to give added meaning.

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THE WORLD-TEACHERS
by ELMER GATES

Preface

For a thousand or more generations humanity has been traveling through the seemingly interminable jungles and deserts of savagery and barbarism toward a civilization which seems, at length, to be approaching. Sometimes the path of its pilgrimage has been a labyrinth without a clue to the way out, and sometimes the path has led almost straight backward. For a few recent centuries Man has been climbing the plateau of a new world-conception, that of Modern Science; he has been following a trail that does not return upon itself, nor does it lead backward. It is no longer a trail but a highway of scientific method. And still more recently it has been found that the great mountain ranges on this high and wide plateau converge into the still higher Levels and Uplifts of Psychurgy, with newer methods and ideals. From this new and truer point of view we may now more understandingly look backward over the long course of human history and see outlined, as if on a map, the few splendid routes which have actually led us in the right direction, and also, as if in red ink, the many routes which have led to failure and disaster. By thus more validly estimating the right and wrong in the teachings of the Past we may discover who were really the great World-Teachers, and sift from out of much verbiage and error those great Insights which are the priceless heritage and which will continue to lead us, in tested directions, toward the still greater opportunities of the now dawning cycle of Enlightenment.

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Introduction

Now and then, once or twice each thousand years, and a few times for each race, great World-Teachers make their appearance. By their initiative they shape the main course of human history. These World-Teachers are of two kinds: either they sum up the well-known teachings and tendencies of their time and merge them into an institutional movement, or they give utterance to Insights that are just dawning but not yet perceived by others, inaugurating an epoch, an era, or a cycle, as the case may be. At the time of these pioneers there are in that country or nation no others on the same Level or Uplift.

A Great Mind is a World-Teacher if its teachings inaugurate an epoch, an era, or a cycle, and if its teachings are beneficent. A World-Teacher is the beginning of a New Time, a Mediator through whom the Cosmically-immanent and transcendent CONSCIOUSNESS makes a further Revelation Of BEING; that is, of Self and the Cosmos. It has taken a long cycle of eras to effect a cognitive Revelation of the Self and The Cosmos to humanity, each successive Revelation through a World-Teacher having opened new and virgin mental territories for settlement and development. Hitherto the Conscious Process has spoken cognitively—all languages and all world conceptions are cognitive. It has entered into the minds of World-Teachers by successive Levels and Uplifts; it has organized by Deeds enacted by World-Teachers; it has been cognitively revealing humanity to itself, thereby preparing for a still greater Revelation other than cognitive. Concealed within the cognitively known Cosmos is another and greater REALITY the disclosure of which is the first glimpses that Psychurgy is giving us of a New Cycle.

These world Insights are the actual steps by which Consciousness per se has started all the world epochs and eras and cycles; they are the peep-holes in the mechanico-biotic Cosmos through which man has cognitively seen and understood himself as a Self in a Cosmos. It is by steps taken by the World-Teachers

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that Consciousness has been cognitively organizing the Biotic System of this earth.

The Insights of the World-Teachers should be understood from the standpoint of the Great Minds who first achieved them—as *they first understood them*, and not as they, or their commentators, afterwards distorted them by clumsy attempts to “reconcile” them with, or interpret them by, the beliefs and conventions of that time. All the great cognitive Insights that have come through the World-

Teachers of the past should be well known and felt by each psychurgic Pupil. The Realities to which they relate are gateways across the path of progress that remain closed to those who do not grasp the conceptions which underlie them. Each Pupil should unlock all these gateways, so that on the highway of evolution he may be in the front rank—with the pioneer—ready to blaze new trails.

A Great Mind is a mode of mentation by which the Cosmic Process has achieved a new beginning on earth, and the Great Insights and Uplifts of Great Minds are the best functional response that humanity makes to its trends and tendencies. Great Minds are the living springs that give birth to the rills that water the wide averages of humanity. Great Minds are the peaks of the mountain ranges that are the continental backbone of the world; they are the climaxes in the great drama of human history—their sayings are the main lines of its text. To appreciate that the Great Minds are World-Teachers and that they but give expression to Consciousness working in and through them, is to give to these minds a deeply religious meaning. Each World-Teacher is a flash of illumination from The Highest, each a world-guiding Insight.

“Take care,” says Victor Hugo, “you who are tracing those circles round the poet, you put him beyond man. That the poet should be beyond humanity in one way—by the wings, by the immense flight, by the sudden possible disappearance into the fathomless—is well; it must be so, but on condition of his reappearance. He may depart, but he must return. Let him have wings for the infinite, provided he has feet for the earth, and

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that, after having been seen flying, he is seen walking.... Let the star which is in that eye weep a tear, and that tear be a human tear. Show me thy foot, Genius, and let me see if, like myself, thou hast earthly dust on thy heel. . . . Genius is he who consecrates himself! Even when overcome he remains serene, and his misery is happiness. No, it is not a bad thing for a poet to meet face to face with duty. *Duty has a stern resemblance to the ideal.* The act of doing one's duty is worth all the trial it costs. . . . Truth, honesty, teaching the crowds, human liberty, manly virtue, conscience, are not things to disdain. To level the tyrant and the slave, what a magnificent effort! Now, the whole of one side of actual society is tyrant, and all the other side is slave. To straighten this out will be a wonderful thing to accomplish; yet it will be done. All thinkers must work with that end in view. They will gain greatness in that work. To be the SERVANTS of God in the march of progress and the APOSTLE Of God with the people—such is the law which regulates the growth of genius.”

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Four great lines of World-Teachers have shaped the course of human progress. There has been the philosophico-religious (sophic) line, with its Insights and Uplifts, founding philosophies and religions; the scientific line, with its discoveries and inventions, its Teachers on the Heights inaugurating sciences and arts; the esthetic line, with its apostles of true feeling establishing the Fine Arts; and the social line, with its men of affairs, founding institutions.

In the sophic line the first of the great World-Teachers who were servants of The [Cosmic] Process in the march of progress, and apostles of The Purpose [the nature of Consciousness] with the people, were Confucius (Kung Fu-tse) and Socrates.

Confucius and Socrates

KUNG FU-TSE (“The Teacher Kung”) was born 551 B.C. of poor parents. He spent the greater part of his long life journeying from one end of China to the other, endeavoring to reform the wrongs of his time. He constantly gave instruction to disciples.

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He was a teacher by taste and training, incomparably the greatest of his time—the first great World-Teacher of which we have any *authentic* record, the first teacher who was not led by mere “authority” and tradition. He never ceased even for a day in prosecuting his studies. He taught mainly the principles of natural morals and equitable politics. He was naïf, honest, and afraid of speculation and tradition. His morals were not founded on books and beliefs, his politics was not founded on the rights of kings. His neighbors instinctively brought their disagreements before him for settlement. He laid the foundation of the ethics of the Chinese and of their system of Government—but, quite naturally, his teachings have been much distorted by the lower-level minds through whom they have been interpreted and applied. His devotion to his mother set a beneficent example of filial duty that left its indelible mark on China and the whole Orient—a hundred million mothers, each generation since, have been happier because of the example of his loving service. Out of this wholly naturistic teaching, through interpretations which Confucius did not sanction, and through a belief in a natural kind of unsuitability which he did not sanction, arose the ancestor worship of the Chinese.

Although his teachings did not call for it, innumerable temples to Confucius covered China and he was worshipped. His nine books were the sacred books of the Chinese. He inculcates the *entire submission* of children to parents; and as *his followers have*

interpreted this teaching, a ruler stands in relation of father to his subjects, and hence, emperors revere Confucius. His mind gave birth to the Golden Rule “of doing by others as would ourselves be done by.” He believed that the human body is composed of two principles, one of which disintegrates at death, and the other, the *spiritual part of the good man*, continues and may revisit the earth. He did not believe in a Deity with a personal form; he taught that out of nothing cannot possibly be produced anything; that matter must have existed from all eternity and the cause of things must have *coexisted* eternally with the things themselves; and *therefore* (not because some bible said it), the

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CAUSE is eternal, infinite, indestructible, without limits, omnipotent, omnipresent. Was he a heathen in our derogatory sense of that term?

The Chinese Classics in which the Confucius system of thought is found comprise the WU CHING (the Five Classics) and the SHIH SHU (the Four Books); very much thereof never emanated from Confucius, but from lower minds who were unable to understand the contradictions of their comments to the real conceptions of the *teacher* Kung. Do you not like the name teacher better than some of those names which were given to themselves by certain others who organized religions and movements?

Away back in the night-time of tradition and myth this teacher advised his countrymen to follow a path which would have led to the methods and ideals of science! For instance:

He said, “It is impossible for us to observe the practical rules of life if there be wanting these three virtues: 1st, WISDOM, whereby we discern good from evil; 2nd, UNIVERSAL LOVE, which leads us to love all men and women who are virtuous; 3rd, DETERMINATION, which makes us constantly persevere in our adherence to the good and in our aversion to the evil.” (He did not attempt to say just what constitutes good and evil, but pointed out that it is by wisdom, love, and perseverance that we discern the difference, and it is by discerning good from evil that man is to progress and succeed. He did not say we should love anybody—but only those who practice the virtues, not hypocritically, but because they are virtuous. Our duty is *constantly to persevere* in our adherence to the good and our aversion to evil: that is his religion, a non-mythical religion.)

He said, “Lest some fearful persons, not well versed in morality, should imagine that it is impossible for them to acquire these three virtues, they should know that *there is no person incapable of acquiring them*; that in these matters the impotent

man is *voluntarily* impotent. However dull and inexperienced a man may be, if he desire to learn and grow not a-weary in the study of virtue, he is not very far from wisdom.”

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He said, “He who in his studies wholly applies himself to labor and exercise and neglects meditation thereon, loses time, and he who applies himself to meditation and neglects experimental exercise, does only wander and lose himself; the first can never know anything exactly, his knowledge will always be intermixed with doubts and obscurities; and the last will only pursue shadows, his knowledge will never be certain and solid. Labor, but slight not meditation; meditate, but slight not labor.”

He said, “The great secret to acquire true knowledge is to *cultivate and polish* the reason and to get a knowledge of things rather than words, by *unceasing perseverance*.” (He could not tell and did not try to tell what constitutes true knowledge nor how to cultivate and polish the reason nor how to get a knowledge of things [realities]— but he knew this to be the highest human need and that the road to it is *unceasing reasoning, love, and perseverance*. It is difficult to write unemotionally about these teachings, so long ago, so true, pointing out the way, leaving it to others to find how to travel that path. He was without pretense in this teaching. I say again, that if his teachings had not been interpreted on a lower plane and level by his successors, China would have been the center of the world’s civilization while Europe was still barbarian. We may from the Level of Confucius glance over that period and see no other equal Height except Socrates.)

What had this World-Teacher to say about the *sanction* for right-doing, whether it lie within the mind or outside? in authorities or nature?

He said, “If a man, although full of self-love, endeavor to perform good actions, behold him already very near that universal love which urges him to do good to all.” (He must not do good from fear of punishment or for a promised reward but because of “that universal love which urges him to do good to all.” He recognized the non-individualistic, but human and natural, character of this urging.)

He said, “If a man feel a secret shame when he hears impure and unchaste discourse, if he cannot forbear blushing thereat,

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he is not far from that resolve of spirit which makes him constantly seek after good and have an aversion to evil.”

He said, “Riches and honors are good, the desire to possess them is natural to all men; but if these agree not with virtue, the wise man ought to condemn and generously renounce them. On the contrary, poverty and ignominy are evils; man naturally avoids them. If these evils attack the wise man, it is right that he should rid himself of them, but not by crime.” (Do you feel the greatness of this? Certain later religions have unwisely called poverty a blessing. Confucius says that a man naturally avoids poverty and ignominy—the standard is not a bible or creed or tradition, but nature. He was the first great Naturalistic Teacher, Whitman the last.)

He said, “Labor to purify thy thoughts; if thy thoughts are not ill, neither will thy actions be so.” (This is fundamental and great; this was long before later imitators.)

What had he to say regarding our duty toward another life? He taught that the spiritual part of good men could return to earth. This is about the only instance of “belief” entering into his teachings.

He said, “Wouldst thou learn to die well? learn first to live well.

His rules for social life are these:

He said, “Do not unto others what you would not have them do unto you.”

He said, “Acknowledge thy benefits by the return of other benefits, but never revenge injuries.”

SOCRATES (470 B.C.) was born while Confucius was still alive, but there is no evidence that the great Greek had learned from the great Mongol. Greek philosophy was the child of Socrates, and this child was ably tutored by Plato and Aristotle.

We might begin with an account of the earlier Greek thinkers, especially of that school whose teachings were summed up by EMPEDOCLES (5th century B.C.) who held that the knowledge

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which a man has of the world outside himself is possible because he is composed of the same elements as are found in things, and as these elements are conscious, each one in man recognizes that element in things. The Greeks did not think of nature as something alien from man or lower than man; even the gods were human. This was the first glimpse of a theory of knowledge (epistemology), although it had no such purpose in view.

But Greek philosophy, in the true sense, was inaugurated by Socrates; he offered us the first theory of knowledge that attempted to be such a theory—the first that contained a method of knowledge.

Socrates was the greatest teacher of philosophy that has ever lived and he had the greatest pupils with which a teacher was ever blessed. His mode of teaching has been immortalized as the Socratic Method. Like all greatest teachers, he taught mostly by talking and by personal influence and example. He loved his pupils: in the first campaign of the Peloponnesian War he saved the life of his pupil Alcibiades; in the second campaign, at Delium, he saved the life of his pupil Xenophon. But these were not the only great persons who were his pupils. When Plato (429 B.C.) was twenty years old he was enthusiastically studying under Socrates; and Plato, more than any other philosopher or person, laid the foundation of the moral and intellectual culture of the past two thousand years. Aristotle (384 B.C.) when eighteen became a pupil of Plato. Aristotle's genius not only embraced all the sciences of his times but it discovered new sciences, such as logic. He wrote on physics, metaphysics, rhetoric, ethics, politics, and natural history. His philosophy was uppermost in Europe for nearly 2000 years. His was one of the very greatest intellects that has ever appeared, second only to that of Newton.

Socrates was brave, high-minded, and true to the principles which he taught. As Senator, he successfully refused to obey the order of the Thirty Tyrants. The distinction he attained among his countrymen is well indicated by his being president of the Prytaneum, or senatehouse at Athens, where the council of the

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committee of fifty assembled and where those who had rendered signal public service were maintained at public expense. This was the highest honor in Athens. While president of the Prytanes, his sense of justice led him to oppose their wishes and also to run counter to a popular clamor. He was the first one to contemplate the universe from an exclusively moral and ethical point of view. He exceeded all others in the investigation of philosophical truths. With reference to the mythical theology of Greece he was an outspoken infidel—the Voltaire, Volney, Paine, and Ingersoll of his time. He doubted Hades and the Gods. He was therefore brought to trial for corrupting the beliefs of the youths of Athens. When condemned, this moral giant of antiquity voluntarily carried out the decree of the State by drinking the fatal hemlock. This is the draught which, in some form or other, the Old ever gives to the New—if the New too much accentuates its newness. This is part of what he said in his defense—a defense which had for its purpose not the saving of his own life but the recognition of truth and right. He bravely instructed the judges that it was their duty to carry out the decree of the laws they had sworn to support, but while telling them this, he also told them quite freely a few other things:

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“No man knows what death is, yet men fear it as if they knew well that it was the greatest of all evils; which is just a case of that worst of all ignorance, the conceit of pretending to know what you do not really know. For my part, this is the exact point on which I differ from most other men—if there be any one thing in which I am wiser than they. As I know nothing about Hades [he was accused of doubting it] so I do not pretend to any knowledge; but I do know well that disobedience to a person better than myself, either God or man, is both an evil and a shame. Nor will I embrace an evil which is certain in order to escape an evil which may, for aught I know, be a good. Perhaps you may feel indignant at the resolute tone of my defense; you may have expected that I should do as most others do in less dangerous trials than mine: that I should weep, beg, and entreat

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for my life, and bring forward my children and relatives to do the same. I have relatives, like other men, and three children; but not one of them shall appear before you for any such purpose. Not from any insolent disposition on my part, not any wish to put a slight upon you, but because I hold such conduct to be degrading to the reputation which I enjoy; for I have a reputation for superiority among you, deserved or undeserved as it may be. It is a disgrace to Athens when her esteemed men lower themselves, as they do but too often, by such mean and cowardly supplications; and you, judges, instead of being prompted thereby to spare them, ought rather to condemn them the more for so dishonoring the city. Apart from my reputation, I should be a guilty man if I sought to bias you by supplications. My duty is to instruct and persuade you, if I can; but you have sworn to follow your convictions in judging according to the laws, not to make the laws bend to your partiality and it is your duty so to do.”

The first step in the scientific and systematic use of reason was discovered by Socrates. If you wish to reason about any subject of experience whatever, you must clearly define every subject, so you know just in what way and to what extent it differs from other subjects, so every word may mean precisely some one definite thing or group of things; that is, the concept must be clearly defined. *This is the first step* in modern science. The aim of science and philosophy is, admittedly, the establishment of a system of concepts (universals, laws, groups, taxonomies) of clearly defined notions about things and their relations. Socrates did not invent the concept, but was the first to discover its meaning as the method of the explanation of things, first to call attention to the concept as the *great instrument of science*, thereby inaugurating *scientific method*, and also a new cycle in philosophy;

and as developed by Plato and Aristotle, this insight has determined the general course which human thought was to take. He determined, says Windelband in his *Geschichte der Philosophie*, for all the future the essential nature of science. (Of

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course, this applies only to cognitive science). The philosophy of Socrates had in it the spirit as well as the method of modern science: it no longer relied on the authority of books and priests, it discarded mysticisms and alleged revelations from sources other than the human mind, it accepted only *naturally determinable* facts as its guide—or, at least, it was its definite purpose—it broke away from the Old and took up with the New.

These insights of Kung and Socrates control the highest thought and action throughout the world today; Confucius, Socrates, Plato, and also but not exclusively Aristotle, are the masters of those who know. Induction itself is but the scientific form of the concept. The process of defining a concept is, *par excellence*, the method of experimental research. The mutual relations of concepts and groups of concepts constitute the outlines of systematic science. In the Socratic conception of the concept was the beginning of scientific philosophy.

Whether the original insights of Kung and Socrates were limited and directed away from the greater issues by Plato and Aristotle is a question I will not now discuss. In assuming the objectivity of concepts and in treating them as the ground or reality of things Socrates might have been almost ready to discover their real meaning, as disclosed by psychurgy; namely, that they are the Thought-out Truths under Alethity—an insight that could not come, however, until the advent of cognosis. But his attitude toward concepts might have been a shorter path to this goal than the more speculative theories of Plato and Aristotle. Socrates is known almost solely through the interpretation of his teachings by these two great pupils. It is deeply regrettable that he did not write his own account and then teach it to a few pupils (as the psychurgic World Work is being planned).

PLATO taught that there is a systematically related group of ideas (concepts) that have their existence independently of the mind. He defined ideas as universals (generals). These ideas are immutable, while the things that more or less perfectly exemplify these ideas are mutable. Plato's method of knowledge

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consisted in the contemplation of these ideas as they are seen by the soul before it was imprisoned in a body; and that by purification, the soul may still enjoy the vision and thus get a

foretaste of the future life whose bliss consists in beholding them. Leaving out the many hypotheses involved, we readily understand that he believed in a system of ideas. Furthermore he conceived that one may go on and attain by a kindred power of the soul (that is, kin to the object of knowledge) a knowledge of the very essence of things by drawing near and insighting the very being—thereby living and growing truly. He thinks he sees similarity and perhaps even identity between subject and object. He declares that the realities of the universe are rational and therefore knowable to reason; that the good is the source of knowing and being (evidently not seeing the contradiction that if this be the case, then the good is the real being).

ARISTOTLE maintained that in things lies the reality and not in ideas—this reality of things he called form (not merely shape) and taught that all things are parts of a supreme thing. He defined truth as the agreement of thought with reality. See the antithetic view: Plato made things agree with concepts; Aristotle made concepts agree with things. Each built a system of philosophy on his exclusive insight, not suspecting that both insights are true. Aristotle taught that there are two kinds of cognition, by sense and by reason, and in both cases knowledge consists of a copy in the mind which represents the outward thing.

Plato and Aristotle were on the same sophic Level; Socrates had the greater Uplift, as the psychurgist would suspect, because it is from the esthetic (or cognesic) side of life that new cycle insights arise. Aristotle taught, furthermore, that the supreme form is God, and that God is self-consciousness—but his conception of it was wholly cognitive.

PLOTINUS (204 A.D.) taught that the absolute Being gives rise to reason, reaching a first climax in Plato and Aristotle, then passes upward to perfect unity with the Supreme Being

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in ecstasy, in which self-consciousness is obliterated. Psychurgy sees in the dim glimpse of Plotinus the beginning of a knowledge of Being which is attainable, not by ecstasy, but by a mode of knowing that was not then known.

JESUS CHRIST, as represented by the Christian Church during the Middle Ages, exerted a profound influence on the mind of those races in whom modern science had its fuller rise. Notwithstanding the horrors of these Ages, out of them came a deeper self-consciousness. The nature that surrounded man was ignored and the whole attention was directed inwardly. When the Middle Ages were gone man brought to the contemplation of nature a deeper tendency to introspection, and the problem of body and mind opened up; Descartes, the Ockhamists, Spinoza, and

Leibnitz considered these questions. Finally there came one who asked, "What are ideas? Can they be applied to things?" This man was Locke.

JOHN LOCKE, (1632 A.D.) in his *Essay concerning Human Understanding* (1690, three years after Newton's *Principia*) asserted that the human mind does not possess innate ideas, that ideas and their combinations and associations have their origin in sensory perception and reflection, that all our knowledge consists in joining and separating ideas according to their agreement or disagreement. The defense of this theory of knowledge led him to ignore a contradictory insight of his, that there is a knowledge in which our ideas agree with reality.

HUME, (1711) taught that the content of the mind consists of impressions and ideas (re-presentative impressions). It was his theory of knowledge that impressions came from unknown causes (perhaps from objects, God, or the mind itself). All that a doctrine of knowledge can do is to trace the forms which these ideas and impressions assume. Having in mind the Platonic system of ideas he seeks to determine the nature of the relations which constitute a system, and he concludes, for instance, that the relation of causality is a mere conjunction in time of our impressions and ideas.

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Kant

Over two thousand years after Confucius and Socrates came IMMANUEL KANT (Konigsberg, 1724) with the next great step in this series of highest world-insights. He saw that although there may be just such objective things-in-themselves as Aristotle's form and such a system of ideas independently of the mind as taught by Plato, they are not known to us directly but only indirectly by means of the mind, which in the act of knowing adds thereto the products of its own manufacturing. Things and concepts are not pictured in the mind as are objects in a mirror—the mind in mirroring them adds the colorings of the mirror and magnifies or distorts them according to its irregularities. The mind does not receive its knowledge of these things and concepts first hand but manufactures its ideas of them by a mental process which transfers certain characteristics and limitations of the mind. The mind in grasping these objective things leaves its impress upon them as the hand does upon the snow which it moulds into shape. Things do not act directly on the reason. they affect our senses, and the resulting sensations are not these things-in-themselves (that have caused the stimuli) but concepts of them. The concepts are not the concepts of Socrates or the ideas of Plato, existing independently

of the mind, but are manufactured by the mind and are in the mind. According to its nature and limitations the mind turns out such ideas as it is fitted to, bearing the marks of the mental machinery, and limited in scope to the capacities of the mind. The mind is itself an important factor in the making and shaping of every datum of knowledge about objective things or the system of ideas. This is a great step—it gives rise to a critique of the reason, to determine its credentials. Kant was chronologically preceded by Bacon (1561), Descartes (1596), and Newton (1642). Descartes belongs to the sophic line, Bacon and Newton to the scientific line.

With Hume, Kant regarded impressions as coming from

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things which cannot be directly known, because sensations do not necessarily reveal the objective cause just as it is, and neither do they reveal the subjective self—they are merely its modes only. The thing-in-itself is absolutely unknown. Kant regarded concepts or ideas, “categories” as he called them, as due to the spontaneous activity of the mind. They do not “represent” the thing-in-itself; they are not a copy of the external reality, they are merely subjective, and bring classific order into the chaos of mental content—making a consistent unity, weaving a web, which we know as nature yet which is a mere product of the mind. Concepts or categories or ideas do not give a knowledge of things, and neither do sensations.

But Kant was also groping his way toward still another theory of knowledge—he thought there might be an intuitive intelligence, unlike our “discursive” intelligence, which could know things in their truth. While we cannot intellectually reach absolute reality we can come indirectly in contact with it through our moral faculties, thereby having made known to us the great moral principles of the universe. Very nearly did he attain the psychurgic insight that through esthesis we come in touch with the Level above our highest intellectual Level!

Kant’s insight gave rise to agnosticism. This agnosticism which regards everything as a modification of the unknowable, even as developed by Spencer and others, implies a theory of knowledge, for in saying that knowledge is impossible, it has an epistemology.

Out of Kant, however, developed another theory of knowledge that had a great influence upon philosophy, that of Absolute Idealism. While Kant regarded categories (the concepts of Socrates and ideas of Plato) as mere wishes among memories of sensations, and consequently unable to give us a knowledge of things, he has at this point another Insight, that judgments arise out of a recognition of the relation of categories as a priori knowledge,

necessary and universal. Incidentally, this is a theory of the origin of axioms. Necessary knowledge, according to this

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epistemology, does not consist of relations between mind and objects, but arises through the mind's activity in cognizing relations between categories. The great truth of this insight does not become apparent until there is contrasted with it the psychurgic insight that out of the inherent nature of Consciousness itself may arise, expressive and interpretative of that nature, a knowledge of its nature constituting still another kind of knowledge.

HEGEL (1770) does not believe that truth is all agreement between cognition and reality, but concludes that the Idea in fully realizing itself is truth. When an idea develops all its presuppositions and implications it realizes itself.

T. H. GREEN (1863) concludes that knowledge is a consciousness of the relations of facts because an eternal intelligence has communicated to us "in inseparable correlation—understanding and the facts understood, experience and the experienced world."

WALTER SMITH (1899) in attempting to determine how one individual has a knowledge of another, how one individual consciousness is to know the experience of another, was led to the insight that when we sympathetically imitate another we, by simulating him, give rise to similar conscious states and acts and thereby know that other person. Sympathetic imitation is therefore a mode of cognition—we really know something of what is in the objective world.

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In the *scientific line* of world-steps we may also begin with Socrates, the mental brother of the great Confucius. Perhaps THALES (650 B.C.) may be taken as one of the first who saw a glow in the East of a world that then lay in scientific darkness. Then came DEMOCRITUS (died 370 B.C.) who caught a glimpse of the Dawn. He gave definition to his understandings and inaugurated the mechanical conception of the Cosmos, considering it as having been built out of atoms to constitute a world machine. There were other great Greeks who also did thinking

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along this line, and for the first time in the world's history something other than insights were sought—concretely demonstrable facts about phenomena as data with which to think!

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COPERNICUS (1473) in his *Celestial Revolutions* was the long-delayed but inevitable product of this line of development. He put our world in its proper place in the Cosmos.

ISAAC NEWTON (1642) was the first great Height in the mountain range of minds constituting the backbone of the world of science. He was the discoverer of the laws of gravity and author of the *Principia*, the greatest book for its time ever written – “preeminent,” says Laplace, “above all other productions of the human intellect.”

The further development of this line comprises the glorious history of modern science, as outlined in Whewell’s *History of the Inductive Sciences*, Mill’s *Logic*, Buckley’s *History of Science*, Draper’s *Intellectual Development of Europe*, Snyder’s *The World Machine*, and the modern writers.

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The artistic line comprises all the great names in the Fine Arts.

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The social line comprises the organizers of human affairs. It includes all the great names in the history of Institutions, such as those of Industry, Commerce, Government, and Social Affairs generally.

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Out of the minds of the great men of these four lines of development came the Insights, Uplifts, Discoveries, Inventions, Creative Works, and Deeds which constitute our civilization. The only State of Heaven which opened to man was Consciousness. Through that comes all that man knows, feels, and does. Our Arts and Sciences were developed step by step by the

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minds of these Great Persons. Revelation comes in no other way. You cannot point to one datum of science that came otherwise than by the mind of the man who discovered it.

To understand more fully the significance of Confucius and Socrates, with whom this great cycle of development began, let us remember they were the first clearly to point out the direction necessary for the mind to take to attain unto these glories we have achieved. From out of the many paths that were at that time alleged to be the true ones, these World-Teachers selected not one of them but instead pointed out a whole new path.

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Psychurgy

Modern philosophy will admit that if the forces and conditions that constitute and govern life are to be recognized by man, they must reveal themselves, in some way or other, in human experience. We must be able to know about them—they must in some way affect consciousness. Progress, so far as it is voluntarily directed, is due not only to a recognition of things revealed in human experience but also to a persevering reflection about them; and this reflection has for its purpose the gaining of wisdom whereby we may judge between good and evil. This reflection must be guided by a love of all that is virtuous and an aversion to all that is evil if it would be normal and safe, and if persevered in will ultimately lead to desirable results. Any one, according to Confucius, may voluntarily do these things—it is THE WAY, and *the only way* toward light. Progress consists in adjustments to external things that are important to our welfare; the importance can be determined only by the *use* that their recognition may have on life. Progress is therefore inherently moral; and accordingly it is immoral and unethical and irreligious to do that which prevents progress. Evolution is a great *moral drama*; its history is an autobiography of the *human mind*; and a study of it ought to reveal just what parts of our beliefs and efforts have been a gain and what parts a loss. To determine

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what has been right and wrong requires a knowledge of self and its surroundings, of what has happened in and to that self and its surroundings. This requires systematic reflection thereon so that with reference to our regrets and desires, our hopes and fears, our successes and failures, we may learn wisdom. Wisdom is the power of choosing between good and evil, through capacities attained by perseverance in loving the good and disliking the evil. Whether in any act we decide rightly or not, life goes on according to its own nature, suffering the defeats due to our misjudgments and making gains from our right judgments. But this life that goes on of its own accord *may be modified* by reflection on the facts of experience of the past and present, and this reflective activity of the mind is called REASON. It is the general name for all those intellectual states and processes by which knowledge is acquired and tested and applied to the government of life. Lao-tse calls it The Way (Tao); Aristotle says that *Life is Reason in operation*.

When this operation is consciously known and can be taught as an art and when we purposively carry on these operations of the reason according to psychologic laws to achieve our ideals, we have Psychurgy—but it was a long, long route from Kung and Socrates to Modern Science and Psychurgy! Nevertheless the teachings of these two great World-Teachers pointed straight toward these culminations. Out of the various teachings of that time Kung did not recommend this myth or that tradition, this doctrine or that god, this superstition or that faith, but instead he said virtually: “My fellow citizens, there is only one way; you must by determined voluntary persistence adhere to the good and continue your aversion to evil, until you acquire wisdom in judging between them—there is *no other* way out.” Out of the many routes which were alleged to be the way he selected the only one which went in the direction of modern science. Likewise the route which Socrates selected did not lay in the direction of mysticisms and beliefs, or of the speculations of those who pretended to know but did not, but in the direction of Reason striving to acquire wisdom in judging between *natural* good and evil.

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Upon this great heritage and by methods that are wholly new, there was achieved here in America during the latter third of the nineteenth century the culmination of the old cycle and the beginning of another new cycle. It was seen that all reflective effort in the life of reason, all feeling and all action whatsoever is a mental process of conscious states. Out of related discoveries arose an art of mind-using, which is a synthesis of all successful methods of the past as well as an extension of them, and comprising also new methods. If it is through the mind that all these things have been done—if the great names, these World-Teachers, have achieved so much by the unscientific and unsystematized use of the mind—what may not be accomplished by its systematized and scientifically trained use!

Psychurgy led to steps beyond Kant’s *Kritik der Reinen Vernunft*; it led to the discovery of new methods of validation and to an art of discovery. This art led to the discovery of something different from cognition—COGNOSIS, a new domain of the Cosmos, revealed by a new mode of knowing, whose data are not attained by sensory perception, reasoning, or any hitherto known mode of knowing. This new science has for its content data that are known absolutely and not relatively, being a criterion of truth—the first ever known to man. That wisdom for judging good from evil which Confucius sought by maintaining perseveringly a universal love for the virtuous and an aversion for the evil, by meditation mingled with labor, by polishing and cultivating the

reason, has at last come within the domain of method. We now know how to proceed to get a true knowledge of things rather than words, and *unceasing perseverance* has led us there. Standing on the topmost peak of the highest Height and Uplift of his time, Confucius pointed out the direction toward which mankind should travel. Standing on the highest peak of the highest Height and Uplift of his time, Socrates pointed out by precept and example that men should not pretend to know what they did not know, and gave us the first steps in the use of concepts as a scientific method. These first steps were the beginnings of science, the beginnings of scientific philosophy,

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the dawnings of a scientific religion, the first data for a scientific fine arts, the first principles for a scientific reconstruction of social affairs. But they were only beginnings. Many splendid steps have since been taken; progress has become geometrically accumulative; it has culminated in a new synthesis and a fresh start—a method that has a basis higher than cognition, aims that are more universal and eternal.

The world's history contains a record of no other events as important as the lives and thoughts and deeds of the persons who took these great steps in the forward march of our civilization. The insights, uplifts, discoveries, and creative works of these persons are the actual steps in this path of progress. Old methods still linger as survivals from the past, but they are no longer dominant over human purposes—science now dominates. Now that we have something more than cognition, with Insights and Uplifts belonging to a higher Height, is it not interesting that we may look back lovingly and approvingly on the wisdom of Confucius and Socrates that led them to point out the direction in which we have traveled to such splendid results? We still have with us the priestcraft and speculation from which they turned away, but these are modes of thought and methods that are more and more orienting themselves by the Pole Star of scientific method. Soon they will rely entirely on science, now that it has a criterion and now that man's religious aspirations find in cognosis a fulfillment greater than expected. The prizes of life are no longer open to the pretenders, the mystics, the credulous believers, and the followers of beliefs: they are open only to the investigator and inventor and creative worker who follow scientific method. Socrates and Confucius would have appreciatively read the following extract from a 1908 A.D. book (Minot's *The Problem of Age, Growth, and Death*):

“The scientific man has many occasions for patience. He has to make his investigations rather where he can than where he

would like to. Certain things are accessible to our instincts and methods of research at the present time, but other things are entirely hidden from us and inaccessible at the present. We are

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indeed, more perhaps than people of any other profession of life, the slave of opportunity. We must do what we can in the way of research, not always what we would most like to do. . . . Scientific research offers its devotees some of the purest delights which life can bring. The investigator is a creator. Where there was nothing he brings forth something. Out of the void and the dark he creates knowledge, and the knowledge which he gathers is not a precious thing for himself alone, but rather a treasure which by being shared, grows; if it is given away it loses nothing of its value to the first discoverer but acquires a different value and a greater usefulness that adds to the total resources of the world. The time will come, I hope, when it will be generally understood that the investigators and thinkers of the world are those upon whom the world chiefly depends. I should like, indeed, to live to a time when it will be universally recognized that the military man and the government-maker are types which have survived from a previous condition of civilization, not ours; and when they will no longer be looked upon as the heroes of mankind. In that future time those persons who have really created our civilization will receive the acknowledgment which is their due. Let these thoughts dwell long in your meditation, because it is a serious problem in all our civilization today how to secure due appreciation of the value of thought and how to encourage it. I believe every word spoken in support of that great recognition which is due the power of thought is a good word and will help forward toward good results.”

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To this may be added the following from his manuscript on *Selves, Persons, and Cosms*, in which Elmer Gates describes some attributes of the World Worker.

“A World Worker has chosen a serious vocation—the most serious, onerous, and difficult—but it is also the most satisfactory and joyous because it is fundamentally normal. It is forced upon him by the total tendencies of his nature and the demand of

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the time. He is necessarily a pioneer. His life is not all poetry, philosophy, meditation, research and the delights of discovery. There are dry details, difficult duties, arduous labors, prejudices, serious sacrifices, opposition, and the ponderous weight of the

world's woe to sink deep in his soul. He will be continually compelled to re-orient his plans to psychurgic ideals and standards. The test or indication of a World Worker is that he must bring new truth into the world, open new modes of efficient conduct, and fundamentally influence human beings and affairs, and he must do it for *that purpose*.

“If the World Worker reports the truth he knows and the beauty and good he feels as truthfully and naturally and honestly as takes place in the growing of a tree, then his work will be evolved by Consciousness itself, and its message truly a *product of the Cosmos*.

“Modern science has been wrought by so many great persons that one feels humble to the dust when he aspires to become one of the least of that grand list, those through whose discoveries and work came the beginnings of epochs of progress—pioneers of the world movement blazing the trail from civilization toward enlightenment. If we cannot all be their equals, discover a new science or lead a nation or inaugurate an era, we can at least, now and then, add a new fact to some science or teach a science or invent some useful application of knowledge. In so doing we at once enlist in that grand army whose mission is to conquer ignorance and place alethified science, art, philosophy and religion victorious upon the throne of an emancipated and federated world.

“Scattered over the earth throughout the centuries there have been discoverers, thinkers, seers, workers, creators of beauty, teachers of the higher life; they have evolved out of the existential whole in which they were units, of whose nature they partook by inheritance, and by whose energy they had ability and fitness for some special service. These kings of the mind were great because in them was a source of the greatness of The Totality—some of its vastness.

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“As for yourself, that which at any time will humble you most will be the feeling that had you been better equipped and more faithful you might have caught more of the waiting insights. Whatever it is, you should be resolved to continue your work fearlessly, truthfully, and without compromise with popular prejudices or embalmed customs, according to the principles and methods inculcated by your insights. This standard is not easy, but you must do it if you would be a teacher. You have access to only one mind, your own, and a World Worker resolves to write down truthfully what his mind finds to be true of itself and of other things, regardless of praise or blame.

“It is given to a discoverer to know just to what extent he abandons the known for speculation. But in a far more

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fundamental sense his consciousness knows to what extent it actually knows. Especially in the art of consciousing has the human mind at last arrived at knowledge that is indubitable. He knows the truth of the discovery, and it will be borne in on his awareness with such an impelling conviction that it will be his life's mission to perfect it and make it available.”

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