

WILLIAM ATKINSON

DYNAMIC THOUGHT;
OR, THE LAW OF
VIBRANT ENERGY

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William Walker Atkinson

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A FOREWORD

This is a queer book. It is a marriage of the Ancient Occult Teachings to the latest and most advanced conceptions of Modern Science – an odd union, for the parties thereto are of entirely different temperaments. The marriage might be expected to result disastrously, were it not for the fact that a connecting link has been found that gives them a bond of common interest. No two people may truly love each other, unless they also love something in common – the more they love in common, the greater will be their love for each other. And, let us trust that this will prove true in this marriage of Occultism and Science, celebrated in this book.

The Occultists usually get at the "facts," first, but they manage to evolve such outrageous theories to explain the facts, that the world will have none of their wares, and turns to Science for something "reasonable." Science, proceeding along different lines, at first denies these "facts" of the Occultists, not finding them accounted for by any of her existing theories; but, later on,

when the "facts" have been finally thrust under her eyes, after repeated attempts and failures, she says, "Oh, yes, of course!" and proceeds to evolve a new theory, welding it with other scientific hypotheses, and after attaching a new label thereto, she proudly exhibits the thing as "the latest discovery of Modern Science" – and smiles indulgently, or indignantly, when the theory of the old Occultists is mentioned, saying, "Quite a different thing, we assure you!" And yet, in all justice, be it said, Science usually proceeds to find much better "proofs" to fit the "facts" of Occultism, than did the Occultists themselves. The Occultist "sees things," but is a poor hand at "proofs" – while the Scientist is great on "proofs," but so often, and so long, fails to see many things patent to the Occultist who is able to "look within" himself, but who is then unable to positively and scientifically "prove" the facts. This is easily explained – the Occultist's information comes from "within," while the Scientist's comes from without – and "proofs" belong to the "without" side of Mentation. And this is why the Occultists so often make such a bungle regarding "proofs" and the Scientist fails to see "facts" that are staring the Occultist in the face.

The whole history of Occultism and Science proves the above. Take the phenomenon called "Mesmerism" for instance – it was an old story with the Occultists, who had been for years aware of it, theoretically and practically. Mesmer brought it into general prominence, and Science laughed at it and at Mesmer's "fluid" theory, and called him a charlatan and imposter. Years

afterwards, Braid, an English surgeon, discovered that some of the facts of "Mesmerism" were true, and he announced his discovery in a scientific manner, and lo! his views were accepted, and the thing was called "Hypnotism," poor old Mesmer being forgotten, because of his theory. Then, after a number of years, certain other aspects of the phenomenon were discovered, and scientifically relabelled "Suggestion," and the re-naming was supposed to "explain" the entire subject, the learned ones now saying, "Pooh, 'tis nothing but 'Suggestion,'" as if *that* explained the matter. But so far, they have only accepted certain phases of this form of Dynamic Thought – for that is what it is, and there are many other phases of which they do not dream.

And the same is true of the Occult Teaching that there is "Life in Everything – the Universe is Alive." For years, this idea was hooted at, and we had learned scientific discourses upon "dead Matter," "inert substance," etc. But, only within the past decade – yes, within the last five years, has Science discovered that there was Life in Everything, and that even in the Atom of mineral and chemical substance, there was to be found evidence of Mind. And Science is beginning to plume itself on its "recent discovery," and to account for it by a new theory, which is "quite a different thing, we assure you," from the old Occult Theory.

And the same will prove true in the case of the Occult Teaching of an Universal Mind, or Cosmic Mind. Science and Philosophy have long laughed at this, but even now their foremost investigators have come to the borders of a new country, and are

gasping in amazement at what they see beyond its borders – they are now talking about "Life and Mind in the Ether" – and before long they will discard their paradoxical, absurd, hypothetical Ether, and say, "We are bathed in an Ocean of Mind" – only they will insist that this "Ocean of Mind" is, somehow, a "secretion of Matter" – something oozing out from the pores of Matter, perhaps.

But Science is doing valuable work in the direction of investigation and experiment, and in this way is *proving the principal occult teachings* in a way impossible to the Occultists themselves.

So, you see that both Occultism and Science have their own work to do – and neither can do the work of the other. Just now Science is coquetting with the question of "Thought Transmission," etc., at which she has for so long sneered and laughed. By and by she will accept the facts, and then proceed to prove them by a series of careful and conclusive experiments, and will then announce the result, solemnly, as "a triumph of Science."

And so, in this book you will find a marriage of the old Occult Teachings and Modern Scientific Researches and Investigation. And the two are bound together with that bond forged by the writer of the book – heated in the oven of his mind, and hammered into shape with his "untrained" thought – a crude, clumsy thing, but it serves its purpose – a thing called "*The Theory of Dynamic Thought*."

And so, this is what this Theory is – a "*tie that binds*." How you will like it depends upon yourself. For himself, the writer does not hesitate to say that he is pleased with his handiwork, rude, and clumsy though it may be. He believes that he has made a thing that will stand wear and tear, and that though it be not beautifully finished, it "will serve," and "be useful." And that is the main thing, after all. And, then, perhaps, some may see beauty in the very crudeness of the thing – may see that it bears the loving mark of the hammer that beat it into shape – may recognize that over it has passed the caress of the hand that made it – and in that seeing there may come the recognition of a beauty that is beyond "prettiness."

WILLIAM WALKER ATKINSON

Los Angeles, California, February 16, 1906.

"A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod, —
Some call it Evolution,
And others call it God."
"Like tides on a crescent sea-beach,

When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in, —
Come from the mystic ocean
Whose rim no foot has trod, —
Some of us call it Longing,
And others call it God."

— *W.H. Carruth.*

DYNAMIC THOUGHT

CHAPTER I

"IN THE BEGINNING"

THIS book will deal with Life. It holds that Life is Universal – that it is inherent in, and manifests (in different degrees) in every part, particle, phase, aspect, condition, place, or relationship, in the World of Things that we call the Universe.

It holds that Life manifests in two aspects or forms, which are generally found by us in connection and co-operation with each other, but which are both, probably, an expression of some One Thing higher than either. These two aspects or forms, which together go to make up or produce that which we know as "Life," are known as (1) Substance or Matter; and (2) Mind. In this book the term "Substance" is used in preference to "Matter," owing to the fact that the term "Matter" has become closely identified with certain ideas of the Materialistic school of thought, and has generally been regarded by the public in the light of "dead matter," whereas this book holds that all Substance is Alive. The term "Mind" is used in the sense of "Mind, *as we know it*," rather than as "Mind, *as it is*" – or, as "The Cosmic Mind." In some places the term "Mind-principle" is used to convey the idea of "a portion of the Great Principle of Mind, of which that which we call 'Mind' is but a small and but partially expressed portion." These terms are explained and illustrated as we proceed. The

aspect of "Energy or Force" is not treated as a separate aspect or form of Life, in this book, for the reason that it is regarded as merely a manifestation of Mind, as will appear as we proceed. We have much to say regarding Motion, but the writer has tried to explain and prove that, at the last, all Motion results from Mental Action, and that all Force and Energy is Vital-Mental Force and Energy.

This book is not intended to run along metaphysical or theological lines – its field is different. And so, while it recognizes the importance of these branches of human thought, still, it finds that its own particular field is sufficient to engross its entire attention, for the moment, and, consequently the aforesaid subjects shall not be touched upon except incidentally, in connection with the subject matter of the book.

This being the case, there will be no discussion of the "origin of Life" – the question of "creation" – the problems of theology and metaphysics – the riddle of the "Why and Wherefore" of Life and the Universe. The writer has his own opinions upon these questions, but feels that this is not the place in which to air the same. For the purposes of the book, he prefers to leave every reader to his own favorite views and conceptions regarding these great subjects, feeling that the views regarding Life, Mind, Motion and Substance, that are advanced in this book, may be accepted by any intelligent reader, without prejudice to his, or her, accepted religious or philosophical views.

The writer sees that this something called "Life" exists –

he finds it in evidence everywhere. And he sees it always in its aspects of Substance and Mind. And he feels justified in regarding "Life" as always existing in, and manifesting in these aspects – always in conjunction – at least, Life "as we know it."

And he finds certain apparent Laws of Life in operation in the Universe to which all Life, in all of its aspects, is apparently amenable. And he feels justified in considering these Laws constant, and invariable, and unchangeable so long as the Universe, as it now is, exists.

And with the above views in mind, this book will proceed to a consideration of its subject, without attempting to peer behind the veil separating the Universe from its Causer – Life from its Source.

But in justice to reader, subject and writer, the latter has thought it well to state that he *does* recognize, not only the veil, but That-which-is-behind-the-Veil. To proceed without this statement would be unfair and misleading. The writer wishes to be understood positively upon this point, even though the declaration may bring forth the derisive jeer of those who feel that they "have outgrown" this conception; or else the calm, superior, pitying smile of those who feel that the Universe is its own Cause and Effect. By "Universe," the writer means "The whole body of Things" (Webster). His declaration means that he believes in "That-which-is-above-Things."

The writer prefers not to attempt to "define" THAT which he calls "The Infinite." The word "Infinite" means

"without limit in time, space, power, capacity, knowledge or excellence" (Webster). And to "define" is to "limit"; "mark the limits of"; "mark the end of," etc. The term "define," as applied to "The Infinite," is ridiculous – an absurd paradox. The writer echoes Spinoza's statement: "To define God is to deny Him." And so there shall be no attempt at definition or limitation.

But the human mind, in considering the subject, is bound by its own laws to think of "The Infinite" as Real, and actually being and existent, if it thinks of It at all. And if it thinks of It as "Infinite," it *must*, by its own laws, think of It as Causeless; Eternal; Absolute; Everywhere-present; All-Powerful; All-Wise. The human mind is *compelled* to so consider The Infinite, if it thinks of It at all. But even in so thinking of It as "being" these things, it is doing something like "defining" or "limiting" It, for The Infinite must not only "be" those things, but it must "be" so much more, that "those things" are but as a grain of dust on the desert as compared to the real "Being" of The Infinite. For the "things" mentioned are but "finite" or "defined" things – things possessed by the Finite Things – and, at the best can be but symbols of the attributes or qualities of The Infinite; even the words "attributes" or "qualities" being an absurdity as applied to The Infinite. This view, also, *must* be reported by the human reason, if it thinks about the matter at all.

The final report of the human reason regarding this matter is that it is insoluble and unthinkable to that reason, in its final analysis. This because the human reason is compelled

to use terms, concepts, etc., derived from its experience with finite things, and therefore has no tools, measurements, or other appliances with which to "think" of The Infinite. All that it can do is to report that it finds that it has limits itself, and that it finds beyond those limits That which it cannot define, but which it is justified in considering as Infinite, and superior to all finite conceptions, such as Time, Space, Causation and Thought. (The idea of Thought being finite, equally with Time, Space and Causation, is not common, by the writer is compelled to place it in that category, because it is clearly under the laws of Time, Space, and Cause and Effect, and must be considered as "finite." The "knowledge" possessed by The Infinite must be something far transcending that which we know as the result of "mental operations," or "thinking.")

Certain fundamental truths seem to have been impressed upon the human intellect, and the reason is compelled to report in accordance therewith. But an analysis of these fundamental truths is futile, and the attempt only leads one into wild speculations. The only advantage that comes from the attempt is the strengthening of mental muscle of those who are able to stand the strain of the exercise; and the fact that by such attempt we are made aware that we do not know, and cannot know, by reasons of the nature of the Intellect, and are thus prevented from harboring absurd and childish theories about the Unknowable. To know that we do *not* know, and *cannot* know, is the next best thing to actually knowing.

The writer does not wish to be understood, that the limits of the human reason are unalterably fixed. On the contrary, he believes that additional fundamental portions of Truth are superimposed upon the mind of the race from time to time. And he believes, yes, *knows*, that there are regions of the mind that give reports higher than those conveyed through the Intellect. And he believes that there are phases of knowledge in store for Man that will raise him as much higher than his present position, as that present position is superior to that of the earthworm. And he believes that there are Beings in existence to-day, on planes of Life as yet undreamed of by the average man, who far transcend Man in power, wisdom and nature. He believes that Man is merely just entering into his kingdom, and does not realize the grandeur of that which is his Divine Inheritance.

It will be as well to mention here that the classification of Mind with the aspects of Life, in conjunction with Substance, and Motion, does not mean that the Ego or Man is a material thing. The writer believes that the Ego is a transcendent Being, partaking in some wonderful way of the essence of The Infinite – that it is a Soul – Immortal. He believes that as Paul says, "We are all children of God, but what we shall be does not as yet appear." These matters shall not be discussed in this book, but the writer wishes to make himself clear, in order to prevent misunderstanding. Again, in this respect, he must "fly in the face of Materialism."

But, although the writer expresses his belief in the existence

of The Infinite, and bases his philosophy upon that basis, he does not wish to insist upon the identification of his conception with that of any other particular conception of the Source of Life. Nor does he insist upon names, or terms, in connection with the conception. He has used the term, "The Infinite," because it seems to be broader than any other of which he could think, but he uses it merely as a name for the Un-Nameable. So, if the reader prefers, he, or she, may use the terms: "God"; "Deity"; "First Cause"; "Principle"; "Unknowable"; "Infinite and Eternal Energy"; "The Thing-in-Itself"; "The Absolute"; or any of the other countless terms used by Man in his attempt to name the Un-Nameable – to describe the Un-Describable – to define the Un-Definable.

And all may retain their ideas, or lack of ideas, regarding the relation of The Infinite to their own particular religious views, or lack of views. The philosophy of this book need not disturb a man's religious belief – nor does it insist upon the man holding any special religious belief. Those are matters entirely for the exercise of the man's own reason and conscience. And they may retain their own pet philosophy regarding the origin, purposes or plan of the production and existence of the Universe – this book shall not meddle with their metaphysics or philosophy. What is herein offered may be assimilated with the fundamental ideas of nearly every form of religious or philosophical belief, it being in the nature of an Addition rather than a Subtraction, or Division. Its philosophy is Constructive rather than Destructive.

CHAPTER II

THINGS AS THEY ARE

IN our last chapter we considered the Source-of-All-Things, which we called The Infinite. In this chapter we shall consider the All-Things itself, which men call The Universe. Note that the word Universe is derived from the Latin word "Unus," meaning "One," and "*Versor*," meaning "to turn," the combined word meaning, literally, "One that turns, or moves." The Latin words indicate a close meaning, namely, One thing in motion, turning its several aspects, and assuming many changes of appearance.

The writer does not intend touching upon theories of the origin of the Universe, nor of its purpose, or of any design in its production or management, nor of its possible or probable end. These questions do not belong to our subject, and then again, as was said in the last chapter, speculation regarding it is devoid of results, and leads one to quicksands and bogs of mental reasoning, from which it is difficult to extract oneself. The answer to the Riddle of the Universe rests with The Infinite.

But it is different with the case of the manifested Universe that is evidenced by our senses. Science is a different thing from metaphysics, and its process and mode of work are along different lines. And, much knowledge of Things may be obtained from a consideration of it – remembering always, that its

knowledge is confined to Things, and not to That-which-is-back-of-Things. And, so let us consider the Universe of Things.

Material Science has held that the Universe is composed of two principles, (1) Matter; (2) Energy or Force. Some hold that these two principles really are aspects of the same thing, and that there is really but one Principle, one aspect of which is shape, form, etc., and called Matter; the other a quality manifesting in Motion, which quality is called Force. Others, the most radical, hold that there is nothing but Matter, and that Force and Energy is but a "quality," or "power," inherent in Matter. Others hold that Force is the "real thing" and Matter but a form of Force. All branches hold to the idea that Matter and Energy are always found together, and can not be thought of separately. Matter and Force are held to be Eternal, and Infinite, it following that there can be no addition to, or subtraction from either; all apparent loss and gain, creation and destruction being but change of form or mode. God is declared unnecessary, and the Universe is held to operate according to certain Laws of Matter or Force (either or both) which are unchangeable and immutable – eternal and always valid. Mind and Thought are held to be products of properties of Matter or Force (one or both), secreted, evolved, or produced in the Brain. The Soul is relegated to the waste heap, and discarded as useless in the new philosophy. *Moleschott* said, "Thought is a motion of Matter"; and *Holbach*, that "Matter enjoys the power of thinking." "Natural Laws" are held to be sufficient for the explanation of all phenomena, although

ignoring the fact that the reason has never before formed the conception of a "law," without thinking it necessary to think of a "law-maker," or a power to enforce and administer the law. However, the philosophers hold that it is no more difficult to think of such a law than to try to form an idea of Space or Eternity, both of which are unthinkable to the human reason, but both of which are admitted as self-evident facts.

But notwithstanding this somewhat crude and "raw" reasoning, Material Science has accomplished a wonderful work in the world, and has brought to light facts of inestimable value to Man in mastering the material world, and in forming correct ideas of the solution of material difficulties. The facts of Material Science enables the world to cheerfully overlook its theories. And even the theories are rapidly undergoing a change, and, as we have stated, some of the most advanced scientists are rapidly reaching the position of the Occultists and mystics, bringing with them a mass of facts to back them up, to exhibit to the Occultists who dealt with principles rather than with details, or material facts, so far as fundamental theories were concerned. Each is boring his way through the mountain tunnel of the Unknown, and both will meet in the centre, their lines meeting each other without a variation. But the Occultists will call the tunnel-centre Mind, and the scientists will call it Matter, but both will be speaking of the same thing. And the Causer of the mountain will probably know that they both are right.

But, we are speaking of the new school of advanced Material

Science now – not of the old conservative "All is Matter" people, who have been left behind. The new school speaks of Substance now, instead of Matter, and ascribes to "Substance" the properties of Matter, Energy, and something that they call Sensation, by which they mean Mind in a crude form, and from which they say Mind and "Soul" evolved.

This new school of Scientists are very different from their predecessors – they are less "hide-bound," and far from being so "cock-sure." They are seeing Matter melting into Energy, and giving signs of Sensation, and they are beginning to feel that, after all, there must be a Thing-in-Itself, that is the real basis of, or "real thing" in Substance. There is heard very little among them about "dead matter"; "blind force"; or of the "mechanical theory" of Life and the Universe. Instead of it being a big machine, operated under mechanical laws, with Life as the steam, the Universe is beginning to be regarded as somehow filled with Life, and Science is finding new examples of Life in unexpected quarters, and the "dead matter" area is being narrowed.

Men who have followed the advances made by recent Science are holding their breaths in awe and earnest expectation – and those who are pushing the inquiries and investigations to the furthest extent are showing by their eager faces and trembling hands that they feel that they are very close to the border line separating the old Materialism from a New Science that will give Thought and Philosophy a new impetus and a new platform.

Such men are feeling that they are seeing the old Matter melting away into something else – the old theories are falling apart under the light of new discoveries – and these men feel that they are penetrating a new and hitherto unexplored region of the Unknown. May success be theirs, for they are now on the right road to Truth.

In the following chapters we shall see frequent references to "Science" – and when we use the word we shall know it means this new school of Scientists, rather than the older school that is now being superceded. There is no conflict between True Occultism and True Science, notwithstanding their directly opposite theories and ideals – they are merely looking at the Truth from different viewpoints – at different sides of the same shield. A better day is coming, when they shall work together, instead of in opposition. There should be no partisanship in the search for Truth.

Things have worked this way: Occultism would enunciate a theory or principle – but would not attempt to prove it by material facts, for it had not gathered the facts, having found the principle *within* the mind, rather than without. Then, after laughing at the occult theory or principle, Science would search diligently for material facts to prove an opposite theory, and in so doing would unearth new facts that would support the Occultists contention. Then Science would discard its old theory (that is, the younger men would – the old ones, never) and proceed to proclaim a new theory or principle, under a new name, and backed up with a

mass of facts and experiments that would create a new school with many enthusiastic followers. The old claim of the Occultists would then be forgotten or else go unrecognized under its old name; or disguised by the fantastic and *bizarre* coverings which some so-called Occultists had draped around the original Truth.

But, so long as Truth is being uncovered, what matters it who does the work, or by what name he calls his school. The movement is ever forward, and upward – what matter the banner under which the armies move?

In this book the writer will advance a very different theory of the Universe of All-Things from that of Modern Science, although he feels that his theory may easily be reconciled with the most advanced views of that school.

In the first place, as he has stated in the first chapter, he does not hold that the Universe, as we know it, is self-sufficient, but he recognizes a Something back of all phenomena and appearances, which Something he calls "The Infinite."

And he differs very materially from the views of those who claim that Mind is but a property, or quality, or something proceeding from Matter or Force, or Matter-Force, or Force-Matter – according to the views of the respective schools. He takes an entirely different and opposite position.

He holds that all that we call Matter (or Substance) and Mind (*as we know it*) are but aspects of something infinitely higher, and which may be called the "Cosmic Mind." He holds that *what we call* "Mind" is but a partial manifestation of the Cosmic Mind.

And that Substance or Matter is but a cruder or grosser form of that which we call Mind, and which has been manifested in order to give Mind a Body through which to operate. But this view he merely states in passing, for he makes no attempt to demonstrate or prove the same, his idea being that it forms a different part of the general subject than the phase of "Dynamic Thought," to the consideration of which this book is devoted.

He also differs very materially from the Materialistic school in his conception of Force or Energy. Instead of regarding Force as a distinct principle, and as something of which Mind is but a form, he walks boldly out into the arena of Scientific Thought, and throwing down his gauntlet, proclaims his theory that "There is no such thing as Force apart from Life and Mind" – "All Force and Energy is the product of Life and Mind – all Force, Energy and Motion result from Vital-Mental Action – all Force, Energy and Motion is Vital-Mental Force, Energy and Motion." – "The Mind abiding in and permeating all Substance, not only has the power to Think, but also the power to Act, and to manifest Force and Energy, which are its inherent and essential properties."

He also takes the position that Mind is in and about and around Everything. And that "Everything is Alive and Thinking." And that there is no such things as "Dead-Matter," or "Blind-Force," but that all Substance, even to the tiniest Particle, is permeated with Life and Mind, and that all Force and Motion is caused and manifested by Mind.

He holds that all forms of Force, Energy and Motion, from

the Attraction of the Particles of Matter, and their movements in response thereto, up to the Attraction of Gravitation, and the response of the Worlds, and Suns, and Stars, and Planets, thereto – are forms of Mental Energy and Force, and Action. And that from the tiniest atom, or particle, to the greatest Sun – all obey this Great Action of Mind – this Great Force of Mind – this Great Energy of Mind – this Great Power of Mind.

And upon this rock – this rock of Truth, he believes it to be – he takes his stand, and announces his belief, and bids all-comers take notice of what he believes to be a germ-thought that will grow, develop, and increase so that it will eventually permeate all Scientific Thought as the years roll along. He calls this theory "The Theory of Dynamic Thought."

CHAPTER III

THE UNIVERSALITY OF LIFE AND MIND

THE writer has deemed it advisable to preface his consideration of "Mind" in itself, as well as of Substance and Motion, with two chapters, the purpose of which will be to demonstrate that Mind, in some form or degree, is to be found in connection with all Things – and that Everything has Life – and that Mind is an accompaniment of all Life. To many the term "Mind" means only the "thinking quality" of man, or perhaps of the lower animals; and "Life" the property only of such organic creatures. For that reason it has been deemed advisable to point out that Life and Mind are found even in the lowest forms of substance – even in the inorganic world.

In this chapter and from now on, the writer shall use the term "*the* Mind," etc., to indicate the particular mental principle of the creature or thing – the bit of Mind that is segregated from the rest, and which each person thinks of as "mine," just as he thinks of "my" body, as distinguished from the universal supply of Substance. The term "Mind" will be used in its Universal sense.

And, the writer intends to use Elmer Gates' term, "*Mentation*," in the sense of "effort; action; or effect; in or of, the Mind" –

in short, "mental process." The word is useful and when one has learned to use it, he will prefer it to the more complicated terms. Remember, then, please – "Mentation" means "Mental Process." Mentation includes that which we call "Thought," as well as some more elementary forms of mental process that we are not in the habit of dignifying by the term, Thought, which latter we usually reserve for mental process of a higher order.

So, then, "Mind" is the something of which one's particular Mind is composed; "The Mind" is that something possessed by one, by and through which he "thinks"; "Mentation" is mental process; and "Thought" is a advanced kind of Mentation. At least, the said words will be so employed in this book, from now on.

In this chapter, you are asked to consider the fact that Life is Universal – that Everything is Alive. And, that Mind and Mentation is an attribute of Life, and that, consequently, Everything has Mind, and is able to express a degree of Mentation.

Forms of Life, as we know them, are always seen as possessing two aspects, *viz.*, (1) Body (Substance); and (2) Mentation (Mind). The two aspects are always found in combination. There may be living creatures who occupy bodies of so fine a form of Substance as to be invisible to the human senses – but their bodies would be "Substance" just as much as is the "body" of the granite rock. And, in order to "think," these beings would need to have a material something corresponding to the brain, though it be finer in quality than the rarest gas, vapor, of electric

wave. No body, without Mentation; no Mentation without a body. This last is the invariable law of the world of Things. And naught but The Infinite – That-which-is-above-Things – can be exempt from that law.

In order to grasp the idea of the Universality of Mind, let us go back to the elementary forms of Things, and, step by step, see how Mentation manifests itself in every point on the scale from mineral to man – using bodies ranging from the hardest rock to that finest form of known Substance – the Brain of Man. As Mind advances in the scale of evolution it creates its own working instrument – the body (including the brain) and shapes, and moulds it to admit of the fullest possible expression of Mentation possible at that stage. Mind is the moulder – body (and brain) that which is moulded. And Inclination, Desire, and Will, are the motive powers leading to gradual Unfoldment, the impelling cause being the craving for Satisfaction.

We shall make our journey backward – and ignoring Beings higher in the scale, we shall start with Man. Leaving out of the consideration, for the moment, the fact of the existence of the "Ego," or "Spirit" of Man, which is higher than Body or Mind – and considering "the Mind of Man," rather than the Man himself – we have our starting point on the downward journey of investigation. We need not devote much attention to the consideration of the Mind of Man, at this stage, although we shall have much to do with it, later on.

But we may undertake a brief consideration of the descending

degrees of Mentation as manifested by Man, as we pass down the scale in the human family, considering in turn, the Newtons, Shakespeares, Emersons, Edisons, and their brothers in intellect, in the field of mathematics, literature, music, art, invention, science, statesmanship, business, skilled workmanship, etc., respectively. From these high levels we pass down, gradually, through the strata of men of but a slightly lower degree of intellect – down through the strata of the "average man" – down through the strata of the ignorant man – down through the strata of the lowest type of our own race and time – down through the strata of the barbarian, then on to the savage, then on to the Digger Indian, the Bushman. What a difference from highest to lowest – a being from another world would doubt that they were all of the same family.

Then we pass rapidly through the various strata of the lower animal kingdom – from the comparatively high degree of Mentation of the horse, the dog, the elephant, etc., down through the descending scale of the mammals, the degree of Mentation becoming less marked at each step of the journey. Then on through the bird kingdom. Then through the world of reptiles. Then through the family of fishes. Then through the millions of forms of insect life, including those wonderful creatures, the ant and the bee. Then on through the shell-fish family. Then on through the community of sponges, polyps, and other low forms of life. Then on to the vast empire of the microscopic creatures, whose name is legion. Then on to the plant life, the highest of

which have "sensitive cells" that resemble brains and nerves – descending by stages to the lower plant life. Then still lower to the world of bacteria, microbes, and infusoria – the groups of cells with a common life – the monera – the single cell. The mind that has followed us in this descent of life, from the highest form to the cell-like "thing" merely "existing" in the slime at the bottom of the ocean, has acquired a sense of awe and sublimity not dreamed of by "the man on the street."

The degrees of Mentation in the lower animal kingdom are well known to all of us, therefore, we need not devote much time to their consideration at this time. Although the degree of Mentation in some of the lowly forms of animal life, are scarcely above that of the plant life (in fact, are inferior to that of the highest plants), still we have accustomed ourselves to the use of the word "Mind" in connection with even the lowest animals, while we hesitate to apply the word to the plants.

It is true that some of us do not like to think of the lower animals "reasoning," so we use the word "Instinct" to denote the degree of Mentation of the lower animal. The writer does not object to the word; in fact, he shall use it for the sake of distinguishing between the several mental states. But, remember, "Instinct" is but a term used to denote a lesser form of "Reason" – and the "Instinct" of the horse or dog is a fine thing when we consider the "Reason" of the Bushman or Digger Indian. However, we shall not quarrel about words. Both "Reason" and "Instinct" mean degrees or forms of "Mentation,"

the word we are using. The lower forms of animal life exhibit Mentation along the lines of sex-action; feeling and taste. Then by degrees come smell, hearing and sight. And then something very like "reasoning" in the case of the dog, elephant, horse, etc. Mentation everywhere in the animal kingdom, in some degree. No doubt about Life and Mentation, there.

But what about Mentation and Life in the plant life? All of you admit that there is "Life" there – but about Mentation, well, let us see! Some of you draw the line at the word "Mind" in connection with plants, although you freely admit the existence of "Life" there. Well, remember our axiom – "no Life without Mentation." Let us try to apply it.

A moment's reflection will give you instances of Mentation among the plants. Science has called it "Appetency," rather than admit "Mind," the word "Appetency" being defined as "an instinctive tendency on the part of low forms of organic life to perform certain acts necessary for their well-being – such as to select and absorb such particles of matter as serve to support and nourish them." Well, that looks like a degree of Mentation, doesn't it? Many young animals evidence little or nothing more than "Appetency" in suckling. We shall adopt the word "Appetency" to designate the Mentation in plant-life. Remember this, please.

Anyone who has raised trees or plants has noticed the instinctive efforts of the plant to reach the water and sunlight. Potatoes in dark cellars have been known to send forth shoots

twenty feet in length in order to reach an opening in the wall. Plants have been known to bend over during the night and dip their leaves in a pot of water several inches away. The tendrils of climbing plants seek for the stake or support, and find it, too, although it has been changed daily. The tendril will retwine itself, after it has been untwisted and bent in another direction. The tips of the roots of the tree are said to show a sensitiveness almost akin to that of the limb of an animal, and evidently possess something akin to nerve matter.

Duhamel placed some beans in a cylinder of moist earth. When they began to sprout, he turned the cylinder around quarter way of its circumference; then a little more the next day; and so on, a little each day, until the cylinder had described a complete revolution – had been turned completely around. Then the beans were taken from the earth, and lo! the roots and sprouts formed a complete spiral. With every turn of the cylinder the roots and sprouts had changed their position and direction – the roots striving to grow "downward," and the sprouts striving to grow "upward" – until the spiral had formed. Akin to this is the boy's trick of uprooting a sprouting seed, and replanting it upside down, in which case the sprouts begin to turn a semicircle until it is able to grow straight up to the surface of the earth, while the roots describe a semicircle until they can grow downward once more.

And so on, story after story of "Appetency" or Mentation in plants might be told, until we reach the insect-catching species,

when even the most conservative observer is forced to admit that: "Well, it does *almost* seem like thinking, doesn't it?" Any lover of plants, flowers or trees, and who has been able to study them at first hand, does not need much argument to prove that plant-life exhibits traces of Mentation, some of it pretty far advanced, too. Some lovers of plants go so far as to claim that one must "love" plants before they will succeed in growing them, and that the plants feel and respond to the feeling. But the writer does not insist upon this, but merely mentions it in passing.

Before leaving the subject of Mentation in plants, the writer is tempted to steal a little more space and tell you that plants do more than receive sensations of light and moisture. They exhibit rudimentary taste as well. Haeckel relates an interesting story of an insect-catching plant. He states that while it will bend its leaves when any solid body (excepting a raindrop) touches its surface, still it will secrete its acrid digestive fluid only when that object happens to be nitrogenous (meat or cheese). The plant is able to distinguish its meat diet (its food being insectivorous), and while it will supply its gastric juice for meat and cheese, as well as for the insect, it will not do so for other solids to which it is indifferent. He also mentions the fact that roots of trees and plants are able to taste the different qualities of soil, and will avoid poor soil and plunge into the richer parts of the earth. The sexual organism and life of plants also affords a great field for study to the student hunting for evidences of "life" and "Mentation" in that kingdom.

The motion or circulation of the sap in trees and plants was formerly considered to be due to capillary attraction and purely "mechanical laws," but recent scientific experiments have shown it to be a vital action – an evidence of life and Mentation – the experiments having proven that if the cell-substance of the plant was poisoned or paralyzed, the circulation of sap immediately ceased, although the "mechanical principles" had not been interfered with in the least.

And now on to the mineral kingdom. "What," you may cry, "Mind and Mentation in the mineral and chemical world – surely not?" Yes, even in these low planes may be found traces of mental action. There is Life everywhere – even there. And where there is Life there is Mind. Away back among the chemical principles, and the minerals we may go in our search for Life and Mind – they cannot escape us – even there!

CHAPTER IV

LIFE AND MIND

AMONG THE ATOMS

TO the majority of persons the title of this chapter would seem an absurdity. Not to speak of Inorganic "Mind," the idea of "Life" in the Inorganic World would seem a ridiculous paradox to the "man on the street" who thinks of Substance as "dead," lifeless and inert. And, to tell the truth, even Science has held this view until a comparatively recent period, laughing to scorn the old Occult Teaching that the Universe is Alive, and capable of Thinking. But the recent discoveries of modern Science has changed all this, and we no longer hear Science speaking of "dead Matter" or "blind Force" – it recognizes that these terms are meaningless, and that the dreams of the old Occultists are coming true. Science confronts a live and thinking Universe. She is dazzled by the sight, and would shade her eyes, fearing to see that which she feels must present itself to her vision when her eyes become accustomed to the sight.

But a few daring minds among the scientific investigators are dreaming wonderful dreams to-day, and they tell us in broken tones of the wonderful visions that are passing before their sight. They dare not tell it all, for they fear the ridicule of their fellows. Their visions are of Life – Universal Life. In its investigations

of the Material, Science has penetrated so far into the recesses of Things that its most advanced thinkers and investigators now find themselves standing in the presence of the Immaterial.

Science to-day is proclaiming the new doctrine – that is the same as the "old" doctrine of the Occultists – the doctrine of "Life Everywhere" – Life even in the hardest rock!

Before entering into our consideration of the evidence of Mentation in the Inorganic world, let us accustom ourselves to the idea of "something like Life" being found there. It will be better for us to approach the subject by easy stages. Where there is Life there must be Mind – so let us first look for evidences of Life.

The "man on the street" would require something more tangible than scientific explanations of "sensation," "attraction," etc. What can we offer him as an illustration? Let us see!

Suppose we call the attention of "the man" to the fact that metals get tired after considerable work without periods of rest. Science calls this the "fatigue of elasticity." When the metals are given rest, they recuperate and regain their former elasticity and health. "The man" may remember that his razor acts this way occasionally – and if he talks the matter over with his barber, his suspicions will be verified.

Then, if he consults a musician friend, he will be informed that tuning-forks also become tired, and lose their vibrating quality, until they are given a rest. Then his machinist friend will tell him that machinery in factories must be given a rest, occasionally,

else it will begin to disintegrate and "die." Machinery will go on a strike for a rest, if it is overworked.

Then metals contract disease. Science informs us that zinc and tin have been infected, and the infection has spread from sheet to sheet crumbling the metal into powder – the spread of the infection resembling the spread of a plague among animals or plant-life. Science has experimented with copper and iron, and has found that these metals may be poisoned with chemicals, and will remain in a weakened condition until antidotes are administered. Window-glass workers declare that there is such a thing as "glass-disease," that will ruin fine stained glass windows unless the infected panes are removed. The "glass-disease" starts with one pane, and spreads gradually to the entire window, and from there to other windows.

Metallurgists have found that when metallic ores are put under certain forms of pressure, they seem to lose strength, and become weak until the pressure is removed.

Do these things mean anything to the "Man of the Street?"

Another step in the consideration of Life in the Inorganic world, is the realization of the fact that, after all, there is but the very finest line separating the higher forms of Mineral "life," from the lower forms of vegetable life, or the life of those "Things" which we may call either plants or animals. The "Life-line" is being pushed further back every day, by scientific investigation, and the "living" thing of today was the "inanimate" thing of yesterday. We hear much talk in the newspapers about

some scientist, or another, "discovering life," or "creating life," in some "inanimate substance." Bless your hearts, you who are alarmed by these reports – no one can "create" life in anything, for it already exists there. The "discovery" is simply the realization of this fact.

Science, by means of the microscope, has brought to light forms of "living things," resembling in appearance the fine dust of inorganic minerals. These low forms of life exhibit but the simplest vital processes, the same very closely resembling chemical processes, although just a shade higher in the scale. Living creatures have been found which could be dried and laid aside like dust for several years, and then revived by being immersed in water, when they would resume their vital process as if they had been awakened from a sleep. Forms of life, called "Baccilli" have been discovered that can pass through degrees of heat and cold that can be expressed only by vague symbols or figures, the heat and cold being so intense that the unscientific mind cannot imagine it.

In appearance the "Diatoms" resemble the chemical crystals. These "Diatoms" are minute one-celled living "Things," having a hard but thin siliceous covering or shell, of extreme delicacy. They are what are known as "microscopic" creatures – that is, visible only through the microscope. Some of them are so small that it would take a thousand or more to cover the head of a pin. But, remember this – the microscope reveals them as "living creatures" performing vital functions. They are found in the deep

waters of the ocean. To the naked eye they appear like fine sand or "dirt," but under the most powerful microscope, they are seen to comprise many species and varieties, exhibiting many peculiar shapes and forms – in fact, they have been called "living geometrical forms," their shapes and appearances almost exactly resembling those of the chemical and mineral crystals.

Science informs us that these and similar microscopic creatures, number thousands of families or species, – and it is thought that the varieties of microscopic creatures outnumber the varieties of creatures visible to the unaided sight. And, remember, that there is probably a still greater world of "sub-microscopic" creatures, that is a world invisible even when the most powerful microscope is used. Who knows what wonders are to be found there – what forms of creatures live, and move and have their being there.

In passing by the subject of the resemblance between the outward forms of living things and the crystals, it is interesting to note how the crystals of frost and ice resemble the forms of leaves, branches, flowers, foliage, etc. – the pane of glass covered with these frosty forms, resembles a garden. The disk of saltpeter, under the effect of polarized light, very closely resembles the form of the orchid.

Recent scientific experiments have shown that certain metallic salts, when subjected to a galvanic current, group themselves around one of the poles of the battery, and assume a mushroom-like shape and appearance. At first, they seem

to be transparent, but gradually they assume color, the top becoming a bright red, with the under-side showing a pale rose color, the stem being of a pale straw color. The discoverers of these peculiar forms, called them by the German equivalent for "inorganic mushrooms," but even this term seems scarcely worthy of them, for they even show a trace of something like organs. Under the microscope they are seen to have fine canals or vein-like channels running through their stems, from top to base. And through these "veins" the "thing" absorbed fresh material and actually "grew" like low forms of fungus-life. Were these things merely minerals or chemical-substances, or were they low forms of organic life? The lines between the Inorganic and the Organic are being wiped out rapidly. The Supreme Power that *caused* Life to Be, caused it to All, and did not divide Its manifestations into Dead-Things and Live-Things, but breathed into all the Breath of Life. And the more clearly we see the actual evidence of this, the greater does that Supreme Power seem to us.

A very low form of living creatures called the Monera, is held by Science to be the one of the strands of the connecting link between the organic and inorganic worlds. The Monera are the lowest and simplest form (at least so far known) of organic life. They may be said to be "organic" creatures *without organs*— being but little more than simple cells – tiny globules of plasm, surrounded by a thin membrane – their sole vital function being the absorption of nourishment through the pores of their covering (just as a piece of chalk would absorb water)

and the consequent conversion of the nourishment into material for growth, the whole process resembling chemical action. The Monera reproduce their kind simply by cleavage or separation of the substance of the mother cell into two, and so on, being little more than the "growth" of crystals. The Monera are everywhere recognized, without question, as "living creatures," but they exhibit merely a trace more of life than do certain forms of crystals.

The difficulty in considering crystals as "living things" is partially due to the outward form and substance, so different from the form and substance of the higher "living things." But we have seen that the Diatoms took on shapes of crystals, and that the outer shell or covering was similar to silicia, a mineral, the inner substance being but a tiny speck of plasm, similar to that of the substance of a plant cell. And then we may look to the tiny bit of chalk dust which was once the skeleton-form of a living creature. The same is true of coral. In the very low forms of life, the skeleton, or form, is the thing most apparent, the plasm of "living substance" being still smaller, and less apparent. And yet, the skeleton, or shell, was formed by the vital processes of the creature, and was a part of its "body," just as is the skeleton or bony structure of the higher animals. And, in the same sense it is "living substance." And, remember, that there is but little difference between these "bodies" of the low forms of life, and the bodies of crystals. And the chemical constituents of its plasmic inner body is but slightly different from that of the

crystals. And its nature and vital process are by a shade higher in the scale than those of the crystals.

You may ask why we have said so much of Crystals. The reason is just this – Science has begun to think of Crystals as semi-living things, and its most advanced investigators and thinkers go further and assert that "the Crystals are alive – Crystallization is an evidence of life process."

Crystals arrange themselves in well-known and well-defined shapes, direction and order of formation being observed implicitly. Each crystal follows the laws and habits of its kind, just as do plants and animals. Its lines of crystallization are mathematically perfect, and according to the laws of its being. Not only this, but some substances have a range of six or seven different forms of crystal-forms possible to them. In some cases a chemical element assumes one form of crystallization when it manifests as one mineral, and a second form when it manifests in another form – in each case however, it manifests along well-known and recognized courses of action, movement, and shapes.

Crystals may be "killed" by a strong electrical discharge – that is, they are so affected that they disintegrate, their atoms separating to form new combinations, just as is the case with the "bodies" of higher forms of life. Some scientists have gone so far as to claim that they had discovered something akin to rudimentary sex-action in certain crystals, resembling the sex-process of the lowest plant-life. But this has not, as yet, been positively established, although it seems probable and reasonable.

A recent writer in one of the magazines has said, "Crystallization, as we are to learn now, is not a mere mechanical grouping of dead atoms. It is a birth." This may seem mere "scientific poetry" until the process of crystallization is carefully studied, when it will be seen to give evidence, not only of something like vital and mental action, but also something very much like reproductive functioning of the lower forms of "life."

There is an "assimilation" of material to build up the crystal in the first place, just as an animal assimilates matter to build up its shell – or a tree to form its bark. The "form" of the crystal is truly its "body," and behind and *in that body there is "something at work" that is not the body, but which is forming it.* And, later on, that crystal increases in size, and then begins to separate into two, throwing off a smaller crystal, identical in form with the parent crystal. This manner of reproduction is almost identical with the process of reproduction in the lower forms of "life," which consist merely of a like separation of the parent form into two, and the throwing off of the offspring.

The principal difference between the growth of crystals and of the Monera, is that the Crystals grow by absorbing fresh matter and attaching it to their outer surface, while the Monera grow by absorbing fresh material and growing outwardly, from within. But this may be accounted for by the difference in the density of their bodies, the Crystal being very solid, while the Monera is like a thin jelly. If the Crystal had a soft interior, it could grow like the Monera or Diatom, *but then it would be a Diatom.*

The process of crystallization is accountable only by the theory that in the crystal there exists something like life and Mentation. There is something more than mere "mechanical motion," or blind chance at work here. Does not the process of crystallization look like rudimentary purposive action? It may be said that it is movement and action in accordance with some established "Law of Nature" – granted, but is not that also true of the physical processes and growth of higher forms of life? Is the forming of the Crystal-form to be considered as a "mechanical effect," and the forming of the "shell" of the Monera to be considered a "mental and vital action?" If so, wherefore?

The point is that Crystals act as if they are "alive," and capable of assimilation, growth, and reproduction, in a manner and degree differing but very slightly from corresponding functioning of the lower forms of "life." Verily the Crystals are "alive" – and if alive they must have at least a trace of "Mind." Does it not appear that they exhibit something very like both? Quoting from a recent writer, let us notice that: "Recent investigations in the new department of science, which has been termed 'plasmology,' show in crystals phenomena which are absolutely analogous to vital phenomena – so much so that photographs of certain forms produced in the changes of crystals appear to be almost exact duplicates of those in the various lower forms of microbes. The question has been raised as to whether the microbe is no more alive than the crystal, or the latter equally endowed with life as is the former."

And now another step, in our search for Life. Remember, that the hardest rocks are composed of crystals of certain kinds. And, if the higher crystals have Life, then it is only fair to suppose that the lower and cruder forms are likewise endowed, even if in a still lower degree. And if all crystals are endowed with Life, then the most solid rocks, being composed of aggregations of crystals must be masses of Inorganic Life – and consequently, of Inorganic Mind. A Crystal, according to Webster, is "the regular form, bounded by plane surfaces, which a substance tends to assume in solidifying, through the inherent powers of cohesive attraction."

That definition of Webster tells the whole story, and we see that a "Crystal" is merely a "regular form" of a "Substance," which the substance "tends to assume in solidifying" – that is in re-assuming a solid form after being in a liquid or melted state, and that is just what all the rocks of the earth did when they emerged from the melted state in which they existed in the early days of the world's history. And this "tendency" that caused them to solidify, and assume certain crystal forms, and which must have existed potentially through the melted state – what of that, what is this "tendency" or force. The definition answers: "*the inherent powers of cohesive attraction.*"

So, here is "Cohesive Attraction," that we shall consider fully in forthcoming chapters of this book. "Inherent," too, the definition says. What is "Inherent?" Let us see, Webster defines "Inherent" as "permanently existing." So this power of

Cohesive Attraction "permanently existed" in the Substance or else in connection with it. Let us take another look at Cohesive Attraction.

Cohesive Attraction is that form of Universal Attraction that causes the Molecules of a body to draw together – that "invisible power of" the Molecule, by which it draws another Molecule toward itself, and itself toward the other, the manifestation of which power by several Molecules tends to draw each of them together. (We shall learn of these particles of Substance called Molecules before long.) It is a primal cause of Motion, this mutual Attraction, and drawing-power. Now is it reasonable to suppose that this wonderful "power" is a mere blind-force? Is it not more reasonable to think of it as a form of vital-action – life-action? "Dead" things could not manifest this force and action.

And if this Cohesive Attraction is an evidence of Life, then all substance must have Life manifesting through it. Not only the rocks, but the soil and earth and dirt, for they are but crumbled rock.

And, when we thus consider Substance, as being the "body" through which Life is Manifesting, we must not lose sight of the Molecules and Atoms, in our consideration of the Mass. A bit of rock; crystal; or dirt; is but an aggregation of countless Molecules, grouped together in certain crystallized shapes and forms, each having characteristics of its own. These Molecules cling together, in accordance with their mutual Attractive powers.

And each of these Molecules is composed of a number of Atoms, which cling together in accordance with Chemical Affinity, or Chemism – but which is but another name for Attraction, or Cohesion – and which form a little family, called a Molecule. And these Atoms are composed of Corpuscles. We will waive the consideration of the Corpuscle, for the moment, but even if we consider it, we only carry the subject back a step farther. What we wish to say, could be said even if there were ten further divisions of Substance – or a million, for that matter.

The point we wish you to consider now, is that we must separate the Mass into its constituents – its Molecules, Atoms, and even Corpuscles – in our search for the Life in the Mineral and Chemical World. If there is Life in the Mass, there must be life in the Molecule, Atom, or Corpuscle. Now, do we find it there? Certainly, for the tiniest Atom manifests its Attractive Power, and not only does it draw other atoms to itself by virtue thereof, but it even goes a step further, and shows a "preference" – a degree of "liking" in its mutual relations with other atoms.

We shall see, in future chapters, that there is "desire," "love," "marriage," and "divorce" among the chemical Atoms. We shall consider the flirtations, and love-affairs of certain Atoms. We shall see how an Atom will leave another, and fly to a new charmer. We shall have many evidences of *the Atom's power to receive sensations, and to respond to the same*. Nothing "dead" about this, is there? The Atom is "very much alive." The Attraction; Affinity; and Motions, of the Atom, give a certain

evidence of something "very much like Life," as we see it in higher forms. In the Atom exists all the Life that causes crystallization. And in the Atom lies that which causes Force and Motion to manifest. Verily, the Atom lives and moves and has its being.

And, so our journey is ended – we have traced Life to its last stages of manifestations – and we have found it there, and at each step of the journey. But, stop, we have not completed our journey – we have but begun it. "Why," some of us may cry, "how can we go back of the Atom, or Electron?" The answer is "INTO THE ETHER"!

Yes, back of the Atom and the Corpuscle, is said by Science to lie that wonderful, paradoxical Something they call The Universal Ether – that Something that Science has considered the Womb of Matter and Force – Something that is different from Anything ever known or dreamed of by Man, – that Something which Science has labored so diligently to build up, and which it has used as an "explanation" for so much phenomena, but regarding which, of very recent date, there has begun to grow a distrust and a suspicion, owing to the discovery of Radiant Matter, and things that followed in its train. But, notwithstanding these shadowy suspicions, Science still asserts in belief in the constancy and integrity of The Ether, and it behooves us to investigate that wonderful region in which it dwells, in order to see whether Life and Mind are also to be found there. We think that, in the words of the street, we shall find that they are "very

much there."

And, so in later chapters of this book, we shall consider the Etherial Region very fully. But before doing so, we had better give Substance and Motion, in all their forms, a careful consideration, for a correct understanding of them is vitally necessary for an intelligent conception of the ideas underlying the philosophy to be herein set forth.

Now, pray do not leave this chapter with the belief that the writer has said that the Particles of Inorganic Substance are endowed with Conscious reasoning powers. Nothing of the kind has been said – nothing of the kind is meant. The Life and Mind evidenced in the Particles are but the faintest glimmerings. There is no sign of "consciousness" or "reasoning" – the Mind exhibited is less than that of the plant, yes, less than even that of the cell of the plant. The Life is evidenced by power to move, and the Mind is evidenced by the ability to receive impressions and to respond to the same by evidencing Force and movement.

There is no evidence of "consciousness" or "understanding" in these mental processes. Consciousness is not an essential attribute of Life or Mind-action. In fact, but a small part of even the Mentation of Man is performed in the field of consciousness. Nearly all of his bodily functions are beneath the field of consciousness – one does not consciously regulate the beating of his heart; the circulation of his blood; the digestion and assimilation of his food; the tearing-down and building-up work of the cells; the work of the organs, etc.,

etc. Yes, these processes are all mental processes, and far from mere "mechanical movements," or chemical processes, as some imagine. Let the spark of Life leave the body, and the processes stop, although all the chemicals are still there, and the "mechanical movements" might go on unhindered.

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