

# BOOK ONE

## CHAPTER II

### MOTIVATION

*[All illustrations referred to in this chapter will be available in the Online Collection of the Museum of Osteopathy<sup>SM</sup>. Ed.]*

#### MAPS OF U.S. AND EUROPE (ILLUSTRATIONS)

##### i. KHERSHA<sup>1</sup>

It may be that a search never arrives at its complete answer. It may be that a special search ever comes out of special motivations. And it may be that motivations come usually from within. However it may be, from within comes this unswerving, unaltering, dynamic, but dyscric, crepusculant, assuredness, this faith of the natural mystic which would of me at whatever cost to me that I transform it into exact, factual, informed epicritic comprehension. So that I may be upon my personal way with directed discernment. And would, equally, of me that I tell what I find in the process of that transformation. The faith instigated and propelled the search the complete answer to which I may not have found, may not even have become fully enabled to indicate; but the recording of which can well be begun in Appenzell, Switzerland, A.D. 1621, with Greth La Mere, since she, there, having fled into Switzerland under the French persecution of the Huguenots at that time, married Conrad, son of Jog, Khersha mystic, who was born in the half-canton of Innesholden, near Appenzell, Helvetia, in A.D.1535.

Because these Khersha mystics with whom Greth La Mere allied herself were possessed of an unshakable certainty concerning an inner power which, if accorded unswerving allegiance, would bring humanity out of darkness into profound inner illumination, they had, centuries earlier, chosen as their insignia

a flame-tipped white candle against an indigo background. From the flame spread fanwise upward five beams of light. Surrounding the beams, between them and the outer margin of the indigo field, were seven brilliant stars. The insignia bore the words, "Lux lucit in tenebris."

For more than these four hundred years the displaying of this insignia has constituted a silent declaration of the possession by those who so displayed it of knowledge concerning the nature of the human being, the meaning of the human person, the reality of the human psyche, the manner of its powers and functions, and as a corollary, definite knowledge concerning the fact that humanity holds within itself the means of its own progressive development as well as the means of its own retrogressive defeat.

I have not found among those of the descendants of these particular mystics whom I have known any records which would indicate that they had come upon any corroborative evidence of the existence of these truths. But, neither have I come upon any records which would indicate that they had made any scientific search for such corroborative scientific evidence. For they seem not to have made written records. Their only phyletic criterion was the type of human physical organism which they bred in their each succeeding generation for the use of those human beings who would come to live among them, so that the quality of psyche which those human beings and these organisms would conjointly generate should be such that the human person would proceed responsibly in the use of its powers and functions. Hence there were no written records.

But my mother was a direct descendent of Jog Khersha by way of Conrad and Greth. I learned at her knee certain truths which were spoken gently and with that firm faith which needs no aggressive assertion, and, ever, as I learned, there was that profound clarity which surrounded her and within which I, for the time being, lived. No strength on earth is like the strength of that which surrounded her and within which I lived at those times. As a child, I was not consciously aware of it, because I had from the first day of my postnatal existence lived wholly within it at those times when she taught me. It was as natural a part of my dawning awareness of life as was the morning sunlight, and the voice of the robins in our apple trees, and the blue and white of the June sky.

I know that these people who were my mother's people used the Bible as a book of sacred lore, but that the Bible did not become to be accepted as the only sacred lore by my mother, I can say. It was not from the Bible that I was taught. It was at my mother's knee, by words of her mouth, from a sacred lore which had come down to her through unbroken generations through how many thousands of years that I have been imbued with the knowledge that all human beings are equal. That all living are my brothers. That humanity and that which the Christians call God are some how inseparably one. That humanity evolves as that which is called God by the Christians evolves. That the current method of that evolvment is by way of humanity's self-conscious,

self-responsible, informed, intelligent, self-chosen cooperation. And that that which the Christians call God evolves as humanity evolves.

The forbears of this particular family of mystics of the half-canton of Innesholden were never a part of Catholicism, and, therefore not a part of the great Protestant movement. The Huguenots were. Neither do they seem to have been a part of the Nestorians. Nor, apparently, did their system of formulations originate in the great apostolic evangelical movement of the apostles of Jesus. Nor were they a part of Hebrewism. Nor of Hinduism. Nor of Buddhism. Nor of the Magism of the Medes. Nor of Zoroastrianism. They seem ever to have been, through birth, in a direct lineage, the holders of and the adherents to a system of formulations similar in some few ways to some of those taught by Moses of dynastic Egypt; by Zarathrushta of Central Asia; by Veda Vyasa of Vedic India; by Kapila of Kapilasthan; by Gautama Sakyamuni Siddhartha of Brahmanic India; by John, Bishop of Ephesus in Phrygia; by Paul of Tarsus who had studied three years in Damascus; by Jesus of Nazareth who had been in part raised in, and had had his early training in part in dynastic Egypt; but in very many more ways similar to the Khamite Rezu system of Khersha of predynastic Suten Khennen of the Nile Valley, anterior to Moses, to Zarathrushta, to Siddhartha, to Kapila, to Veda Vyasa, to Jesus, to dynastic Egypt by many thousands of years. These were their only formulations.

The kith legend relates that the ancestors of Jog had come into these mountains of the Helvetia a century and a half earlier by way of the Rhaetian Alps from their transient kith home in the Piedmont along the more western of the 481 miles of the Italian river, Po, called anciently Padus, which rises west and south of Torino, capital city of the Piedmont, in the heights of Monte Viso of the Maritime Alps just within the Italian border near Aiguilles, France, flows north to Torino then east to Adria where, just at the south waters of the Gulf of Venice, it empties into the Adriatic Sea, called Mare Adriaticum and, anciently, Hadria which is, more correctly, Khadria, the 500 mile long arm of the Mediterranean which reaches northward between Italy on the west and ancient Bosnia which was Herzgovinnia on the east, collecting tributaries on its way from the southern slopes of the Swiss-Italian Alps and the northern slopes of the Apennines, where they seem earlier to have stopped for a little while of centuries. From here, late in the 14th century A.D., between 1350 and 1400, during that period in which the then current European outcropping of the phylum's dark deviants were beginning again lethally to excoriate themselves and every one else whom they could reach, in their own special organized orgy of physical and social and mental and ideologic and economic and political flaying in which they and that which they sanctuaried would otherwise have been annihilated as the power of this organized endemic advanced to endanger them in the Piedmont, those of the Piedmont Khersha who were the progenitors of Sara's kin of this Kersha kith of peace took their insignia and its meaning away from the river Padus of the Piedmont, and led themselves up through the more central and northern reaches of these Alpine mountain systems of south central Europe until they stood viewing the glaciers of Mount Sentis.

There they stopped for another while. A few more centuries. During which time they did not lose their identity. Kept their insignia and its meaning alive. Caused these their northern Alpine mountain river valley freehold lands along the river Sitler of Mount Sentsis to bloom horticulturally as had they earlier the western portion of the more southern Alpine river valley land of the Piedmont along Padus nearer to Monte Viso than to Khadria.

Then, this, their final freedom in the Eastern Hemisphere practically to apply their ways of peace in their own lives was usurped by extraneous taxation upon them and conscription from among them to pay the costs of and to fight the battles of, and to abrogate the fraternal sadism of those of the human phylum's dark-produced who were propagating their then current wars of ideological aggression and persecution and annihilation, by torture and military slavery and hideous death when they refused, the kith of the Khersha in Helvetia began another migration. To Holland. To the various Rhine lands. To England. To America in the northern continent of the Western Hemisphere settling on the Little Conestoga of the Susquehanna river system of the Allegheny mountain ranges which extend through Pennsylvania, Maryland, Virginia, West Virginia, and send their rolling foothills into Ohio, of the Appalachian mountain system which extends from Quebec in Canada southward to northern Alabama of the United States of America, with its highest mountain, Mitchell, 6,711 feet high in Yancey County, North Carolina.

I have known Mamie Yancey, of North Carolina, the possessor of the most beautiful human skin I have ever seen, so deeply a burnt chestnut that pure black, like ebony, seemed its basic color which glistened deep purple iridescence when light fell upon it, a purple made of deep crimson, deep yellow and deep blue. I have not envied any other human person than this, its skin. Perhaps one's whole thalamic longing for the possession and expression of color, a deeply basic need for intrinsic satisfaction, would be satisfied in a strong basic human poise were one possessed of such skin as was hers and of those organic functions and biochemical fabrications which produced and maintained it. Perhaps, somehow, the sense of intrinsic physical lack under which white humans, all, without any exception, suffer disturbingly would not be there were we so possessed in our physical makeup. A compelling innate beauty expressed in the very patine of our pigment biochemistry. She was that poised. I have not known a more beautiful human character. Strong innate balance, as though of a justified organism.

## **ii. AS IT SHOULD BE**

In America the Khersha continued as they had been. Here these people of Sara's were scientific agriculturists. They knew the ground, and the air, and the rain; they knew astronomy; they were possessed of reliable astrological data;

they knew the years and the seasons and the moon's quarters and the import of their position in the heavens; they forecast weather conditions; they were agronomists, they knew usage of the fields, knew the forests, the plains, their greater and lesser contours, the soil, its degrees of fertility; they knew the trees, the plants, the shrubs, the vines and the tubers, the grasses, the grains, the fruits and the vegetables; they knew how to produce and to slaughter and to prepare nontoxic meats; they were geneticists, they knew how to insure good quality seed, they knew how to produce constantly evolving human physical organisms and how to eliminate the possibility of producing retrogressive human physical organisms; they knew the care of the physical body; they knew the human mind. They were assured in their knowledge of the human soul or psyche, and of that which the Christians call the human spirit. They built their homes and their farm buildings with such steadfast architectural integrity that these have become an American architectural lore. They had their own system of education. It included the material, the personal and this which the Christians call the spiritual, it included the perceptual knowledge of the cosmic gamut, the conceptual knowledge of the extracosmic gamut, the interoceptual knowledge of the human being; what they had retained of this knowledge, and the manner in which it becomes an integrated knowledge for the human person, in what words their vocabularies furnished. They were always aware of world and national and community situations. They were pacifists. They would not kill a human body. They were altruists: they would not turn away a hurt or lonely or needy person. They would not make a war. They would not fight a war. All over the world, wherever they had been, wherever their migrations had taken them, they fed, and housed, and ministered to, tended and nursed and doctored impartially the wounded on either side of the combatants. But they moved out of their highly cultured agricultural districts which they had produced from virgin soils, again and again, on three continents and two hemispheres because they would not be forced to kill the physical organisms of the human phylum. They looked upon those organisms as the material thing nearest to sacred of all of the cosmic gamut of the total manifestation.

Descendents of long, unbroken lines of mystics, who had kept their knowledge and their faith alive in their hearts and in their minds, and passing what they knew from one human mind to another, generation by generation, had kept safe from destruction these human-held records of their faith and their knowledge. Living always by the tenets of their faith. Moving away from the spots of human conflict, finding places where they could live in peace and promulgate their knowledge and their science, in causing the earth to produce, the phylum to evolve rather than to augment, the human physical organisms to evolve, the mind to direct, the psyche to lead onward; attempting to base their lives on the exact science; attempting to keep their knowledge and the art of its exact application intact. Wars destroy these human values. I cannot say that they were right or that they were wrong. Escape is not the answer to all things. But it does save intact a nucleus of human mores if that which so moves onward is a kith intelligently dedicated to this purpose. In the attempted colonial extermination of the Conestogas they took no part.

They harbored them in their own homes. During the War of Independence they accepted the freedom of conscience which was granted them and with their farms and their Conestoga wagons did their part in keeping the army at Valley Forge supplied with food and hot, cooked food and great fresh baked loaves of bread throughout those hungry months during which our soldiers would have starved otherwise.

They had a great and profound respect for that which the Christians call the human spirit. They believed the human person to be a part of that which is called God by the Christians. God as man. To them it was God intrinsic, not God extrinsic. They cherished this which is called the human spirit, cultivated it and tended it as they did the earth. Cherished the production of its perfection.

This physical body which I, the human being, currently inhabit was produced in part from these people. As it grew, I, the person, used sometimes, between the ages of nine and eleven, to spend my free parts of the summer days sitting alone among the daisies in a field near our home. There was a clear and sunny sky over me, and the fresh breeze surrounding me. One such midsummer day while sitting there, suddenly, very plainly and clearly and fully developed, the wonderment came upon me why people could not just form, without any effort, some sort of something flocculent and colorful and beautifully shaped and satisfying around their head and shoulders which would develop of its own inner nature within the person and come to emerge from them around their heads and shoulders, naturally and effortlessly and unconcernedly, something as satisfying as a bloom growing from the heads of their bodies, which would be the stalk; like the daisies from their stalks; so that if people could be like that, all of the striving for money, and to make good in work, and the too strenuous effort of social and economic self-placement would be done away with; for people would just naturally, without having to know it, become this very ultra completing something which was what they were for: and that would be the answer to the search for the meaning of being people.

Perhaps my physical body was tired. I was the oldest at home of a family of small children. We were poor. Sara was not well at the time. Our home was kept in the good housekeeping tradition. It was my eleventh summer. It may have been overwork. It may have been the onset of adolescent wish fulfilling day dreaming. It may have been that I was coming down with tonsillitis. It may have been that the human necessity successfully to become was heavy upon me. It may have been. It may not have been.

Those were my clear and vivid thoughts. Without any effort of my own of which I was ever conscious, they became energy carriers for an entire lifetime. Without my knowing it, they formed a dynamic nucleus of thought which remained and became the active center of an ever increasing cluster of frontal associations; finally became transferred to the higher association centers.

It was the year following this, when I was twelve, that I became aware of seeing a glow forming around Sara's head; became aware of it in the moments of its forming, and watched it during the time while it lasted. It did not in any sense of



the word surprise me. Nor did it seem to be anything out of the way. I watched it idly. The glow was a golden, non-transparent, not too nebulous luminance. It started softly, gently. Grew. And increased in size and density. Became with power. A calm power. I knew it was very beautiful. And my mother's face was peaceful, and alive, and withdrawn, within it. And that she was wholly unaware of it. But I did not consciously carry any of this in memory.

Some years later, I saw it again. And then, years later, when I was away from home and Sara, I again saw her with this glow around her head. And, upon thought, I knew that I frequently saw her so. And, then, one by one, came the clear recollections of all of the fairly many occasions upon which, during the years prior to that time when I first became aware of the fact, I had seen her with the glow forming, remaining for different lengths of time, and fading. All during my childhood, this had occurred. I had not, during my childhood, been conscious of the fact that I saw it. The subthreshold memory pattern which it formed must have been the basis of the sudden full blown thought in the daisy field.

Not all human physical organisms in our current time-space section of the human phylum generate and release this glow strongly. Sara never certainly knew that hers did, until, when she was sixty, and I knew some little about those human physical organisms which do, I told her. She was pleased. According to the faith of her people this was as it should be. Although, in their mores, this was nothing of which they ever spoke publicly, nor ever, by any chance, taught their children. You had to come to know it of yourself.

These were certain of the functions of the head of the human person about which they had no open teaching lore, but of the existence of which they, many of them in each generation, knew from experience, and, after coming to know it by experience, then, in private, what there was of the kith lore concerning it, by the teaching of the kith erudite. The genesis and emission of it is one process. The beholding of it is another. The constant and regular and consistent production of the type of human physical organism which would, among many other things, as an integral part of the human person so function was their biological criterion. For, beyond that type and by means of that type of human physical organism, they believed a still further evolutionary type would appear. And these types would produce still other unexplored but explorable functions of the human central cerebrospinal nervous system.

And when the people should consistently generate this type of human physical organism, then those antisocial traits which wrought warfare either of personal or national or hemispherical or global dimensions would not occur; they would have been transbred. They believed that a certain type of brain development, a certain type of personality development, a certain type of character development, a certain type of social development, a certain specific type of person went with this type of human physical organism which they sought among themselves with an intelligent, informed, purposeful, self-responsible, conscious effort to produce and nurture and foster.

### iii. CEPHALIC RADIANCE

It was one, an important one, not of Sara's people, who of his own accord upon several occasions in private conversation of his own seeking spoke urgently of his conviction concerning a particular circulation between the brain and spinal cord of the human physical organism which had not at that time, A.D. 1909, been scientifically evaluated, nor had it been described or even recognized in the literature of the accredited body of science; and, seeking a simile, said that it was something like electricity, but was not electricity, and paused to interpolate that life is something like electricity but is not electricity; these were the associations of ideas which he could muster in his attempt to form a simile in which my mind might possibly find and in my own mental vocabulary interpret his true meaning which he himself could not adequately express in words. And said with a quiet and not ignoble dignity that it had been the supreme and unfulfilled desire of his lifetime to have carried his own research to the point where he could have given in complete and adequately commented-upon detail this about which he tried to talk to me.

This once during the first year. Once during the second year. Once, six weeks before my departure, when he knew that I would be leaving. Those were the occasions on which he stopped me in order to impart his conviction to my mind. On the second occasion he said, "The circulation runs the full length of the spinal cord and up into the brain."

I thought to myself: Not the lymph. Not the blood. Not the ascending and descending fiber tracts. He cannot mean the cerebrospinal fluid for that is something which is already known. "No," he said as if I had spoken the thoughts aloud, "Not the cerebrospinal fluid." He was accurately receptive of thought waves.

"I know, of course, that you couldn't mean that. But that is as far as my knowledge goes."

"I understand," he said.

He went over it again. I listened with whatever I had. I tried to fix my attention upon them so that his words would register, and, perhaps, by association with some possible small material of knowledge or information which might be in my association centers, begin to make some sort of sense. The effort was a failure.

At the time when the opportunities for these occasions ceased, I did not know that I held permanently in my mind this which he, with such absolute certainty but with such profound vagueness, had said to me. It was a long time before I became aware that because of the association value it had lived in my mind indelibly; and it was a longer time before I tried to come by an exact factual interpretation of these things which he had said, and, also of those things which he could not say, even vaguely, could not even imply, because he could not quite



grasp them and hold them with certainty within his certain vision, because they were not there for him. But they must have added themselves to the gradually-forming cluster of related associations in my frontal cortex. They were not for many years transferred to the stream of my active awareness, there to become integrated with those other factors of this search. And this permanency was due specifically to something which occurred on a final occasion because of an extrinsic association with this occurrence and not in any way to any importance he may have caused my mind to grant his conviction.

Six weeks before my departure from his vicinity he made me know that it had been his hope that I would carry on this unfinished, and for him unfinishable, since he was then over eighty, portion of his life's vision. And because none of these things which I have here written had taken up their places in my conscious habitual awareness, since my conscious habitual awareness because of a stringently self-imposed conditioning was habitually limited to those portions of my functioning cortex which though laying within those higher association centers in which abstractions are formed, still lays short of that pre-prefrontal region in which full awareness is formed, I had in honesty to answer, as I did, when he asked me on this final occasion when he knew of my impending departure: "Have you understood what I have been talking about?", "No, I have not."

He said: "What I say, the evidence, the proof of it, you will not find in the libraries. You will not find it taught in the classrooms of the universities. Nor in the medical centers. You will not find it already produced in the laboratories. You will not find it as a part of the science of today. You will have to go out into the world and search for it. All over the world. Through all of humanity. The evidence will have to be sought for. The proof will have to be found and be recorded and made into a science. But it is there to be found."

Again, patiently, carefully, he told me what he had to say.

He watched my face. Surely no light of understanding had come upon it. He knew that I had tried. He knew that I thought that I had failed. And he knew that I would dismiss from my active consideration whatever he had said to me as soon as I should turn away from this conversation.

He said: "I have said these things to you. I know that there will be someone who will carry them on. I have always known that there would be someone. I have done what I can. This is the last time. I will not talk to you of these things again."

And he did not.

But while he had talked something had happened. As he said that last, I thought: He really had thought for all of this time that perhaps it might be that at some time I would be carrying on a specific scientific research which would include his vision. I was doing an original research in the field of physiology at the time.

How pitiful, I thought now, as he talked with me, that he should have thought so unpromising a person as I should possibly have been someone who could do this for him! What a stringent lack of available human material he must have been up against! And my heart suddenly grieved intolerably for the loss of the vision.

But I put it from my mind.

After a decade had passed and I was deeply involved in certain parts of this search of which I here write, I recalled acutely that which had come out and surrounded his head like the spirit of flame while he talked with me that last time, and had withdrawn itself again into him leaving his face patient and ravaged when he was not sure that I would carry his vision on for him along with my own. A transparent, intangible, but nevertheless a very powerful and vivid radiance, brilliant, colorless. The impression was vivid. But the impulse for incorporation of what I had seen there into that portion of my awareness which was released into action pattern formation had been at the time vague and fleeting. So much so that I did not recall it until a later occurring, equally vivid, relevant impression made by a related part of this search brought this into acute awareness a decade later.

Since then I do not forget what I saw there, radiant, nor do I forget seeing it withdrawing into him, gradually, fairly slowly, and seeing him live on patiently, resigned to the effects upon him of its inner withdrawal, not knowing when, nor how, nor in what manner it had done so, nor, even, knowing that it had been there and was now gone.

Two distinct types of cephalic radiance forming, intensifying, disappearing: that type which Sara's head recurrently produced, this type which the head of this person formed on this one occasion, on how many other occasions, I cannot say.

#### **iv. NIMBUS**

Constantly throughout the lore of humanity, certain persons have been recognized for their altruism, for their high standard of ethics, for their habitual reverence for ultimate human possibilities and for their high development of certain percepts, concepts and interocepts which are more or less universal but in lesser, varying, degrees within the human phylum; for a certain natural knowingness beyond that of the average person; for their protective, peaceful, dynamic power; for a natural healing quality which emanates from them, an inspiring, uplifting quality which their presence makes known. This sort of person was called, anciently, a seer, and, a saint. A seer is a person who sees clearly within and beyond the range of perceptual seeing; a saint is a person who manifests a certain definite something beyond the range of the cosmic gamut but within the range of the human gamut, which is created by the human psyche or soul strongly and steadfastly. Traditionally, seers and saints have

been represented as wearing each a certain type of halo or glory or nimbus. In this same category of symbols, other human persons are represented either as wearing none or as wearing a cephalic light which is represented differently than those of the seer and saint. The halo, glory, nimbus, is generated and emanated by and surrounds the head. Another sort of emanation represented as a body of light surrounding the entire body, including the head and several of its various types of cephalic radiance, is called the aureola.

Still different representations of different types of cephalic radiance have always been shown in specific differentiation around the heads of the messiahs, the heads of the avatars, the heads of the christs, the heads of the buddhas, the observation of the constant occasional historic occurrence of which among the organisms of the phylum, humanity has constantly and with an obstinacy which should mean much insisted upon recording.

Epigraphic language symbols are aids devised to express graphically the facts and ideas which they depict, symbolize, condense into ideograms. According to a related group of symbols which occur throughout recorded language, the heads of the organisms of the human phylum emit light. They are self radiant. Radiance which is generated within the head of the organism and is emitted by the organism. Several different types of cephalic radiance, each of an important order are generated within the human head of the human physical organism, are emitted by the head which generates it, come to surround that head, some of which remain surrounding the head. According to these visual aids, various developmental levels of human physical organism are implied, each of which generates its developmental level of the emitted radiance.

According to this group of the phylum's paleographic symbols which incidentally are still to be found in use in the phylum's current major cultures, the human head emits a radiance. The type of radiance which the human head emits differs from the radiance emitted by the balance of the human physical organism. The type of radiance which the human head of the human physical organisms of the human phylum emits varies with the type level of the organism.

## **v. BIRTH GLOW**

At some time during the formative years, somewhere, I had read the Irish folk legend of the birth glow around the heads of certain just-born infants, which, when present, always was interpreted as meaning that a life of unusual intelligence and leadership had just begun. And I wondered if perhaps were our American accouchements to occur, as did those of the Irish cotters, among the shadows of a room lit only with the dim up-glow from a peat fire on the hearth, could we too, in America, today, observe with increasing frequency this well-nigh sacred birth glow. But according to the legend only those who could did ever see the glow when it was present.

Later, when I had read Eddington's *Stars and Atoms*,<sup>2</sup> and Soddy's *Radioactivity and the Nature of the Atom*,<sup>3</sup> my mind concerned itself with the idea of radioactive emanations of a type which might occur abundantly only in certain definitely evolved or evolving heads of the human phylum: less so in other heads. Phyletically controlled radioactive release of certain cosmoterrestrially-humanly evolved atoms or molecules or nuclei or subnuclear forms occurring over definitely produced patterns which would thus bring about the formation of a body of radiant energy around the heads of certain of the more evolved of the organisms of the phylum, held there by the amniotic waters, glowing as the head emerges from its prenatal sea. Fading then. Possibly some human perceptual sense organ other than the retina of the human eye would be necessary in order to see this. And I wondered if it might not be true that that which has been recognized in all folklore as a halo surrounding the heads of all living seers and saints might not be that body of vibrant energy which accrues cumulatively throughout the progress of postnatal life in replacement of or in augmentation of the birth glow which surrounds the heads of these natal glory-headed, when and if that particular cephalic radiance has not become lost, or destroyed, or diseased, or its growth held in abeyance, during the lifetime of the person. I wondered if there might not be some information, somewhere, concerning the details of the formation of this light, its physiological functioning and of its further evolvment, set down in as exact a manner as any modern work on microanatomy details the photogen organs of various self-luminous organisms of the subchordate phyla; or, any cinema study of a living human tissue cell functioning dynamically within its fluid habitat records the internal structure of the cell and the manner in which its internal functioning proceeds internally within the structure; or, any advanced scientific tome details the anabolism and catabolism of subnuclear forms within the atomic nucleus.

If there were not books like this, there should be books like this. I thought this. My objective cortex and my subjective thalamus joined their efforts in presenting to my perceptual awareness, urgently, the well-formulated and well-sustained idea that there is so much more than the careful exclusions of our modern western orthodox science permit which we must know about the human physical organism in which a human individual would live comfortably and constructively and peacefully here in the world today. Especially about what happens in the head of that organism and what kind of humanly metamorphosed energy forms or light patterns of the cosmic gamut of the total manifestation receive their high conditionings within that head, and what are the nature of those conditionings, and in what manner these cephalically humanly conditioned cosmic energy forms, or, transmuted cosmic light patterns, are controllably released by that human head. Is it possible that they are all transformed into the somatic and mental behaviorism of that organism? Can it be that they are exhaustively transformed into prehensile and projicient abrogation tensions and retentive cortical memory and cortical action patterns? Or do they not actually also form a body of radiant energy,

the cosmic component of that specific human mutation of light patterns of the cosmic and extracosmic gamuts which is the psyche, the cosmic component of this, which is formed within, is emitted by, comes to surround, and remains surrounding the human head. Perhaps a radioactive-like emanation, or a subnuclear fission, or a progressive complete dedifferentiation of these sub-nuclear forms and a rearrangement of them into the patterns that are this human psychic mutation of the light patterns of the cosmic gamut of the total manifestation. If so, do these progressively dedifferentiating atoms or atomic nuclei or subnuclear forms inside the human cranium explode fortuitously: or is that dedifferentiating process an unaltering and an unalterable organized and orderly automatic chain reaction: or can the human person of which this organism is an integral part merge the patterns created by these forms, in their dance of death, with monad stuff.

## vi. BLIND LIGHT CEPTION

An almost completely blind woman who had never seen daylight, knowing only the dimmest of crepuscular gray even in brilliant sunlight, never having known form or color or objects or movement, nor the shadows cast by objects and the patterns created by moving forms, who, not having heard her nor in any perceptual way sensed her, always knew when a certain friend was in a roomful of people, as many as several hundred, or knew when the friend entered, or, outside, knew when she had approached even at a distance of 500 feet whether in the complete blackness of an unlighted village street when the stars were silenced and the moon was dark, or in the brilliant sunlight of a Midwestern noonday, and could go directly to her without difficulty, not having heard her voice, not in any way having perceived her, because she was always conscious of something which must be like sunlight is, she said, when the friend was there; a glow, she described it, which extended some distance into space from a vibrant center which was just above where her friend's head and shoulders would be and extended down about as far as where her heart would be, she said, in trying to explain it to me. This was the only thing in all of her life which she had 'seen'. She did not have to be facing toward that person.

She had been aware of this occurrence for all of the time during which she had known the friend, which was a period of about two and a half years, although she had not mentioned this phenomenon to her friend. She came to me mentioning this with diffidence. She was an educated young woman with a great deal of ability. She had neither known nor ever heard of anything like this. She did not want to become the victim of a self hallucination. She knew the friend only by this phenomenon and by her voice. Knew her equally well by either. When the friend was not there, this was not there. Since I was the person of whom she spoke, this gave me to think.

## **vii. VISION AND RADIANCE**

Vision and radiance are functions of the human person. Human vision is the apprehension of specific light patterns. Human radiance is the genesis and emission of specific human mutations of specific light patterns.

## **viii. SUPERIOR HUMAN PHYSICAL ORGANISMS**

Modernly through standardized folk testing, which may gradually develop into an exact science, the level of phyletic evolutionary expectancy which, in general, its physical organisms display and the variations of the levels of the developmental expectancy of that evolutionary level which any given current sector of the phylum produces can be evaluated. The evolutionary and developmental level of the body of the organism, of its brain and the balance of its central cerebrospinal nervous system, the mentality, these are evaluated. The existence of and quality of even the cosmic component of its produced psyche are not considered in these testings; not even considered to be there, to say nothing of the full forming of the total psyche, the functioning of its powers.

The level of phyletic evolutionary expectancy which the greatest proportion of its organisms exhibit is considered to be the general evolutionary level of the organisms of the sector and the level of developmental expectancy within that evolutionary level displayed by the greatest proportion of its organisms in their summation of various ones of the developmental traits the total of which, specifically interorganized and specifically evolved, comprise the developmental expectancy of the evolutionary level, is considered to be the average developmental level of these organisms. The general evolutionary level of the organisms of the current American sector is considered to be that of the average current evolutionary level of the human phylum.

According to the semi-scientific, semi-folk findings and recordings of these testings, this current evolutionary level of the phylum's expectancy of evolution produces in America, about 75% of its organisms as well-rounded, evenly-proportioned assemblage of and an even development of this average selection of traits within fairly wide limits of recognizable variation, and about 25% occur as aberrants, so highly variant as to be nonproductive of the phylum's continuous evolution. Because of the imbalance of developmental trait assemblage, many of these organisms are recognizably irrational; but because of the very extremes of their imbalance, some of the most highly imbalanced of these aberrants are considered to be geniuses and are looked upon as members of an advance guard of the leaders of the culture, and are given unlimited credence and uncensored leeway, until such time as the assemblage fissures destructively and the extremity of the imbalance is recognized for what it is, one area of the organized mosaic of human phyletic expectancy of evolution overintensified and the rest of the mosaic disordered, an unrestrained sport in a somewhat scrambled, incomplete template.



In this same 25% is another class of aberrant organisms: idiots, not of traumatic or other incidental origin, but of truly congenital maldevelopment, of which there is a small but considerable percentage of occurrence. And still another class, the fraction of a percent of organic monsters produced regularly by this sector of the phylum.

The recognized variations within that phylum-evolving 75% of its organisms are classified in four levels. Testing them at any age, about 15% of these organisms show full, well-rounded, balanced genius; some 25% to 30% are superior; high average, average and low average, 45%; feeble-minded, retarded and morons due to a genetic, transmissible failure of synthesis of certain amino acids, of these, 5%.

Various well-recognized trait profiles which can be summed up in their relation to the current well-being of and evolutionary furtherance of the phylum mark these organisms of the various developmental levels and, as well, the various levelsof variation of the 75% of the general American developmental level of the current average evolutionary level of the phylum's evolutionary expectancy. Among those which occur regularly, a certain type of human is coming to be recognized in terms of the testing who turns out to be a human person exhibiting a certain standard of physical organism; a certain standard of mentality; is stable, self-reliant, self-responsible, altruistic; manifests reflexly a high standard of human ethics; possesses habitual reverence for ultimate human possibilities and for certain percepts and concepts and interocepts which are generated spontaneously and which occur, but in widely varying degrees, more or less universally within the phylum; is compassionate; exhibits ready adaptability; emits reflexly a healthy good will, good humor; is hospitable; is constructive; is reflexly inspiring and health producing to surrounding human physical organisms; is inspiring to other persons; whose individual traits and conduct are of superior quality and whose personality, character and ability profiles are of superior assemblage. This sort of human modernly is called a superior human person. Modernly, superior human persons occur in the American time-space sector of the human phylum with a regular current incidence of about 25% to 30%. This much is known. Superior humans nurture the phylum. Are not self destroyed by inner conflicts. Are not antisocial. Do not make aggressive warfare. Accept the responsibility of furthering the good of the phylum. Accept the demands of the tendency toward self-balanced self-sacrifice which attends this sense of responsibility. Manifest a constant and uniform difference of mental function which suggests a difference of organic brain development. Suggests the high development of some morphon which in other organisms is not as well evolved. Produce a specific cortical electroencephalographic pattern. Manifest what is known as constructive vision. Materialize the vision. Unless they are tampered during their formative years.

According to the recondite of Sara's people, these persons of this type are with wisdom; they are clairvoyant; they are clairaudient; they are possessed of prescience; they are imbued with a profound otherworldliness; they fulfill

the norm of the current level of evolvement of the phylum's expectancy of evolvement; they emit amply a specific cephalic radiance of a certain definite order<sup>4</sup>. The process of the strong, sustained, reliable self-genesis of which is accompanied by certain phenomena internal to the head of the organism which the person can come to know and recognize and deal with constructively. They perceive, conceive, interoceive reliably. Of the total manifestation of the one eternal becoming, that which was, is, shall be, of this they can form a single awareness. They can transform certain of the light patterns of the cosmic and of the extracosmic gamuts, forming a sturdy psyche the functioning of the powers of which they can sustain.

According to my own observation, the light around the heads of the average current organisms of the human phylum occur with constancy, vary from distinct to fairly indistinct: are often fitful, evanescent; but always lucently beautiful. In the low average to subaverage, they are inconstant, vary from fairly distinct to indistinct when present; still are lucent: these organisms do not breed with constancy organisms that emit a cephalic radiance. I would suppose that all normally functioning human physical organisms of all levels of evolvement above the monsters, imbeciles and idiots of truly congenital origin, generate a human cephalic light pattern of some type but that in those in which it is not emissary, it is not generated in sufficient quantity and quality to emanate even fitfully.

With but few exceptions, the heads of the organisms which emit a radiance strongly and powerfully do so reflexly and the reflex genesis and emission in these organisms, especially in America, is inhibited with the exception of on rare occasions, the strong and habitual inhibition occurring as the result of the accepted mores of the culture the absolute demand of self-adjustment to which they impose upon themselves. The body of radiance around the head of Mamie Yancey was a constantly present strong and quiet beneficence. A natural phenomenon of which she was wholly unaware.


It should be possible to reconvert a major human phyletic trend toward the production of defeated organisms into the true and constant human phyletic production of organisms which fulfil human phyletic expectancy.

## **ix. THESE KNOW THE LIGHT**

Within the phylum there are always those who are prepared to teach those who are prepared to learn. For those who are ready and willing to learn, there are those who are fully prepared and ready to teach. For this is one of the more tremendously wonderful things which the human phylum has done and does: the teaching of the knowledge which it so assiduously produces, and has collected and classified and analyzed and systematized and formulated with reference to the discovery of general truth and the operation of general laws, and protects the training of the savants in the knowledge, securing to humanity

the possibility of the constant redistribution of knowledge from the collections, by the savants, by those who know, to those who are prepared to learn.

It is the legend of the phylum's erudite through all the long generations of the history of its ethnic variations that of those of the much light that are born from among its organisms who find themselves certainly so to be and who come to know beyond peradventure that this is true, some inevitably will seek out and prepare themselves in what they can find of the epiphanies. Will search for the extant remnants of the recurrent re-recordings of the science by the erudite. And seek to reconstruct it. This is a must within them. They must find for themselves this light which is theirs. For those who have the light can know the light. When they know. When they can see the light of others who generate it. When they are aware of the genesis of their own light. When they have prepared themselves. When they know that they so desire. Then they find that by way of that light it is possible to commune intelligently and informedly with aware epicritic comprehension with these of the learned in this science who are of those who generate the light in a steady and constant and unwavering halo who have prepared themselves to and will so teach. They, seeing their light, when these seek them out for instruction, will teach them as much of the science as they have prepared themselves to learn; never before, and never any more than they have prepared themselves for, and not unless they so desire; because they are ready. Then these, taught by the savants, having whatever of the imparted knowledge they have been able to retain, will, as they can, go about attempting to reconstruct the full science, especially to that part of the science which leads to the sure production of those organisms which generate and emit their mutation of the cosmic patterns of light strongly and surely and uninterruptedly, so that the human being and

this organism together shall produce  [an integrated human bicomponent psyche] of such power that it functions reliably in the formation of those other types of cephalic radiance which are the human person's final mutation of the potency of the total manifestation.

<sup>1</sup>Dr. Weaver frequently wrote Khersh'â. [Ed.]

<sup>2</sup>Sir Arthur Stanley Eddington, *Stars and Atoms* (New Haven, Conn.: Yale University Press, 1927).

<sup>3</sup>Frederick Soddy, *Radioactivity and Atomic Theory*, edited with commentary by Thaddeus J. Trenn, presenting facsimile reproduction of the annual progress reports on radioactivity 1904-1920 to the Chemical Society (London: Taylor & Francis Ltd.; New York: Wiley, 1975).

<sup>4</sup>Which is not to be confused with the cortical radiations which produce the electroencephalographic pattern.

