

## THE INVISIBLES

If invisibles are invisible, you might ask, how can anyone see them?

This is a perfectly legitimate question, one that should embarrass no one. Yet, if it is a legitimate question, it is also a delicate one. Those that are already sensitive to invisibles have probably developed definite ideas about them. And in the various occultisms there are many structures or models that try to incorporate the invisibles in some sort of order. These structures are often <sup>adhered to</sup> very rigidly ~~adhered to~~ and tend to divide occultology into schismatic factions that in turn operate along the lines of some special power-force game.

Proper occultology is the study of the energies that unify all things. <sup>It</sup> ~~and~~ incorporates the study of force-cycles that individuate within the energies and bring separations into the actions of humanity.

The only things that are truly visible to us are those things our physical senses can perceive and, through them, the actions we can see taking place in the physical universe. Everything else is technically invisible. But only a very few of us conform our lives completely to the world of the visible, and various invisibles invade our awarenesses all the time.

By way of examples, most of us are aware of our telepathic connectedness to our parents, family and loved ones. We also pick up on "vibes" in general, extending our awarenesses into the locales around us. Survival often depends upon this, especially concerning dangers. We know when we are loved or when we are hated. Sexual attraction is totally invisible, as are all emotions in general. Even if we can create mental pictures out of our thoughts, the thought processes that create them are totally invisible. Our sense of spirituality and religiousness is invisible, as are the charismatic attractions of art, philosophy and learning.

(project)

Normally, we objectify/all these invisibles into some kind of visible form (the object-symbol). The objectification process itself remains invisible unless it is brought to our conscious attention through one method or another.

One of the basic goals of occultology is to make the invisible visible, to bring the invisible out of its "hidden" state into some sort of focus, to increase the cutting edge between the visible and the invisible. For the occultist, the invisible universes are incredibly more vast than the visible universe. The invisibles extend well beyond the world of matter, beyond our illusion-boundaries, beyond our frames of references, beyond the concepts of ourselves as individuals. When we shift the "laws" or "rules" that are holding these in place, new invisibles immediately become perceptible to us -- often called "new realities."

For the occultist, the invisibles can be perceived through two major <sup>methods</sup> ~~ways~~. <sup>Through</sup> ~~that of~~ direct psychic experience (mystical, revelatory, telepathic, clairvoyant and mental thought forms) and through a study of the object-symbols that serve as a concrete focus for the invisible energies and forces that are being projected onto AND into them.

~~Proper~~ to our modern epoch, anything that was not concretely visible or perceptible was the working arena of occultology. <sup>But today, our</sup> ~~The~~ modern sciences have made considerable progress in studying the invisibles behind the visible, an important factor that present-day occults are more or less obliged to take into account.

The modern sciences that study these invisibles are, legitimately, occult sciences since they are studying the invisible phenomena behind the visible. These sciences might not like to suffer along with the stigma that has accompanied occultism through the rise of the Age of Enlightenment that rejected invisibles out of hand. But technically they are systems of developing occultology cast into scientific frameworks.



The great work of scientific materialism

The hallmark of the Western physical sciences -- a very great achievement that many pseudo-occultists frequently put down -- has been science's accumulating ability to make perceivable (through instruments) <sup>the</sup> ~~of~~ <sup>physical</sup> many influences that are invisible in the physical sense. The discovery of the

up  
electromagnetic spectrum open/the universe of the physical  
invisibles to science and today radio waves, brainwaves,  
ultrasonics and so forth have become commonplace in our  
cultural awareness. Even today, this important work is  
progressing. We are now aware of ~~the~~ such concepts as the  
biosphere, the geomagnetosphere and inter-space plasma, and  
it is now known and understood (although weakly so far) that  
these transfer energies ~~and~~ fluxes through them and are the  
unexpected source of many mysterious phenomena.

#### The in-roads of psychology

Psychology has also made ~~many~~ many inroads into ~~the other~~  
~~the~~ invisibles, <sup>those</sup> ~~that~~ <sup>the</sup> of consciousness and the <sup>unconscious</sup> mind. The  
concepts of the personal unconscious (or sub-conscious) and  
the collective unconscious have become well-rooted, even  
though not understood very well. The great work of the  
first part of the New Age will be to expand human comprehension  
in these areas.

#### The only difference is one of orientation

The only really great difference between the <sup>traditional</sup> high-stage  
occultist and the contemporary scientist about the invisibles  
is one of orientation. The Western scientists' <sup>views</sup> ~~views~~ these  
invisibles as separate puzzles, whereas the occultist views  
them as part of one larger puzzle. The Western scientist,  
now very ~~ware~~ aware of invisible influences, still studies them  
as independent phenomena in isolation from each other. The

occultist views them as integrated phenomena, each having a place in the greater/scheme of the universe. The Western scientist searches for ~~separations~~ what separates phenomena from each other; the occultist searches for what integrates them, because to the occultist all phenomena, ~~constitute a complete entity~~ constitutes an integer -- a complete entity, a *holism*.

### The rebirth of holism

← The dawn of holistic science was, in the occultist's terminology, the dawn of the Aquarian Age.

Although holistic science had individual predecessors before the 1950's, it began emerging as a group effort in the 1960s. Holism emphasizes the organic or functional relations between parts and <sup>their</sup> wholes, and this is contrasted to atomism which held that the universe is composed of many simple elements that were divided <sup>or</sup> ~~and~~ unconnected <sup>into</sup> ~~or~~ antagonistic fragments. Although holism is evolving today, many scientists still cling to the former paradigm of atomism.

Holism has been Traditionally, THE foundation of occult<sup>ology</sup> ~~and~~ Occult<sup>ology</sup> further established that the whole was only one per cent visible and conscious while all the rest was invisible. As we have seen, the occultist <sup>just as all</sup> divided these invisibles into two major groupings, energies and forces. After identifying their major attributes, the occultist then set about studying the influences that exchanged between them. Out of these studies came the

various arts and crafts of occultism, <sup>ology, out of which descended the various</sup> some of which are "occultisms," effective and some of which are not.

How to conce <sup>ptually</sup> ~~ceive~~ "invisibles"

~~While~~ The word "invisible" is a big word in occultism. In fact, the very word and title "Occultism" derives from it. Invisible means incapable by nature of being seen, inaccessible to view, hidden. Hidden is the primary definition of the Latin word from which the word "occult" is derived.

While we can carry the word invisible along with us, we still have to understand what the high-stage occultist meant exactly by it. To the high-stage occultist, nothing was invisible in the sense that it was incapable of being perceived. To get at this, we have to remind ourselves that occultism <sup>ology</sup>, in spite of the myths that have grown up around it, is ruled by common sense. If something is incapable of being perceived, then it never will be perceived at all. To the occultist, something is invisible only to the degree that we do not have the right tools for making it visible, or the correct thinking to make it apparent. What you cannot think about will be, to you, quite invisible. It will not exist, and will not make sense to you even if others say they have perceived it.

To the occultist, the word "occult" means not revealed, concealed or "secret." ~~in the case of many occult cults that chose to keep their knowledge hidden from all but an elect few, as many low-stage occultists have tried to do, turning their art into a power-force cycle.~~

✓ If the high-stage occultist held that nothing was <sup>irrevocably</sup> invisible, then he did not mean by invisible what we today mean by it. So what did he mean by it? To get an idea of what he meant,

~~We now~~ have to make a very subtle, but extraordinarily important, mental shift -- one that only a very few holistic psychologists are learning to make today.

#### A basic mental shift

##### *Western*

Our ~~present~~ culture has taught us to learn to think from ourselves outward, which is well and fine so far ~~as~~ as that goes. This objective (and scientific) technique has brought about one fatal flaw in Western-type thinking. We can see our body, and we can see ourselves as reflected in the responses of those about us. But we can no longer ~~XXXX~~ perceive ourselves except through the impacts we can make on the people and environment around us. If we fail to make these impacts (which we often do), we become totally invisible to ourselves. The sense of alienation that comes about as a result of this is <sup>quite</sup> terrible and problematical to our present cultural difficulties.

In this way we differ radically from other cultures, especially those of the Orient, and especially from those cultures that first established <sup>forms of</sup> a workable/occultology -- Persia, India, Tibet, China and Mongolia, and in all probability, the lost empires of Carthage, Greece, and <sup>most</sup> Macedonia, and certainly the American Indian whose traditional early Israel, cultures still carry forward a rare working occultology.

There is very clear evidence that each of these cultures thought from the outside inwards, from the greater to the lesser. This is the exact opposite of the Western mode that traditionally has thought from the lesser to the greater or, at any rate, tried to do so. In other words, the above-mentioned ancient cultures were holistic cultures or at least based in a type of holism that made visible to them many facets and factors of the invisible universes around them. These holisms might have been delimited by natural and cultural peculiarities, but holisms they were, and this accounts for how it was that occult "secrets" found easy <sup>and were traded</sup> currency between the different groupings. The holistic invisibles, under different names, under different symbolic "gods" and "goddesses" were recognized, <sup>and appreciated</sup> across the natural and cultural boundaries for what they were -- as symbols representing the various energies and forces that lay behind them.

In the holistic cultures, the individual could sense himself as a part within the whole and respond accordingly. In the West, where the individual must model the whole from himself outwards, the whole takes on only the inner characteristics of the individual -- who then finds the whole unsatisfactory. The psychological turmoil that results is cloying and stays that way until, through some set of circumstances, the individual recognizes a "greater" beyond himself and undergoes a metaphysical catharsis of some kind.

We all have to individuate to some degree, but if this individuating process takes place in the total absence of any sense of an intertwined holism, the result can be catastrophic to the individual psychology. In the United States, the complete nadir, the lowest point, was exemplified by the "Me" generation of the 1970s. But there had been other me generations before, most notably during the Roman Empire, when the emperors set the example by declaring themselves "gods," ~~rather than a "servant" of them. This rather~~ rather than a "servant" of them. This rather severe individuation within the whole served to turn the inner man inside out, to make what was in the inner man the whole of the universes. These Roman "gods" knew no law other than what they conceived or desired, and the personal sagas of each of these Roman "gods" is the strange mixture of megalomania and atrocity we find recorded in history books.

Rome is the beginning of all the dominant elements in Western civilization, by virtue of the fact that Roman legions conquered and ruled the nations comprising the West, and instilled in them the basic Roman heritage that separates the West from the East.

Conceptually this difference can be simplified. Philosophically, the West tends to hold to the saying "we are all gods." The East ~~tends~~ tends to hold to the saying "we all are of god." The West says: "we have the infinite in us." The East: "we all share in the infinite." The West feels: that we must search for universals from the smallest (the individual) to the greater. The East holds that we must locate ourselves in the greater first in order that the lesser (us) will make sense. In other words, the East subscribes to holism first and individuation second, while the West subscribes to individuation first building its holisms solely out of what each individual can perceive as reality.

These differences might at first appear subtle and small, but adequate reflection upon them reveals many things that have always remained a mystery in the West. It explains, for example, why the philosophies of the West have graduated downwards to dominant materialism and why the philosophies of the East have remained dominantly spiritual. Without recourse to spiritual realities, the Western individual

can not resolve many issues that are kid's play to an Oriental. The Westerner is, in effect, almost forced to cling to the only stable reality in his immediate view outside himself, the material. Matter becomes the message AND the answer to it. It also explains why <sup>those</sup> Westerns <sup>who</sup> sensing the inadequacies of their <sup>own</sup> basic philosophies, tend to drink deeply of imported Oriental concepts.

To the <sup>hard-core</sup> Westerner, the individual is a god, and the universe in which he lives is that of matter. The only spiritual message <sup>apart from</sup> to survive the consecration of matter in the West was <sup>those</sup> that of Jesus, the Christ, although His Church has frequently fallen into abject materialism. ~~Westerners~~ In defence of Western philosophy, historians have even tried to reconceptualize the historical great Greeks, even Plato and Aristotle, neither of whom, of course, were confirmed materialists.

While the West has birthed its own forms of occultology, these have been generally persecuted -- Paracelsus, alchemy, Gnosticism, <sup>Kabbala,</sup> Rosecrucianism, etc. The importation of Eastern thought into the West began with the adventures of Marco Polo, along with the influx of printing, explosives, tea and the secrets of manufacturing delicate durable china. The greatest influx of Eastern thought occurred under the aegis of Theosophy during the latter part of the nineteenth century.

But the West has only been able to achieve a weak grasp of the invisibles, up until the advent of psychology, quantum physics and now, of course, the general emergence of the need for a new holism being personified as the new-age consciousness.

tip  
up

#### Four types of occult invisibles

Both Western and Eastern occultists have identified many different types of invisibles, but, of these, four are isolated as being of primary importance. They overlap considerably, and in reality cannot be considered much apart from each other, even though they have distinct differences. They are:

Invisible to the physical senses

Invisible to consciousness

Invisible IN the unconscious mind

Invisible IN spirit.

Each of these invisibles are only invisible to the degree that there are barriers thrown up by self against them. As we have seen, these barriers are composed of inadequate frames of references, cultural and value conditioning (imprinting), and barrier-illusions. When self accepts a given reality, the only/information that fits with that reality will be accepted and all other information will be rejected. This phenomenon is pretty well accepted as real by today's advancing

thing about human psychology. It is also known that frames of references can expand to incorporate new realities or or harden contract/to exclude new information. When new information (contracted) is resisted, the individual feels smaller/and threatened, and begins to dramatize the "rightness" of his frames of reference, bringing hardships on all in his environment.

Psychology knows that cultural and value imprinting are in large part responsible for an individual's frames of references. But what psychology hasn't yet accepted is something that has traditionally been accepted in occultology -- unconscious that each individual is carrying within a vast/reservoir of past life experiences, many elements of which can and do become activated. The individual is also carrying within a reservoir of excarnate knowledge about spiritual states that can become activated upon occasion, bestowing upon the individual a "strength" that is, as Dr. Peck has admitted, a total mystery to psychology.

The erection of any or all of these barriers is a fundamental psychic process that renders invisible all factors that cannot be contained within the barriers. This has often been called the "tragedy of the spirit incarnate." No spirit can "see" outside his self-created barriers unless a conscious and deliberate effort is made to break them down. Otherwise, spirit is "trapped" inside them.

Occultology teaches that one cannot truly contact other realities while at the same time maintaining one's barriers. Any attempt to do so only reshapes the new reality in a form that fits within the already existing barriers, in other words a form of illusion made up solely out of one's barrier-bound imagination. One hears of a new reality and, wondering what it must be like, imagines it in conformity with what one already **accepts**. Reality-~~boundaries~~<sup>barriers</sup> are sometimes weakened thought this method, but far more frequently the person only reshapes the new reality in a form that is more easy for him to reject. This is called "maintaining one's ego integrity," ego being the essential "me" made up of several sets of boundaries. A.E.

Any defence of the "ego-me" will <sup>eventually</sup> require force of some kind, greater or lesser, depending upon the individual. One of the primary ways the ego-me defends itself is by joining others ~~together~~ that share the same boundaries -- usually by affiliating with power-force games already underway. Once encapsulated in these, the ego-me feels secure by association, but becomes victim to the cycle of the power-force itself. This type of experience-activity is referred to as "the trial of spirit by fire and ashes."

on the surface

These trials by fire and ashes constitute what seems /  
to be an endless series of cycles in which the incarnating  
spirit seems trapped -- and so it is, until it reaches out  
beyond its barriers in a valid way, called "the voluntary  
releasing of one's boundaries." Nothing outside the  
individual's boundaries can compell him to do this. When  
duress through force is brought against one set of ego  
boundaries, the duress might be strong enough (or clever  
enough) to persuade. But what is actually happening is  
(represses)  
that the ego internalizes/its former boundaries and accepts  
the new boundaries it is being forced into. In this manner,  
the indwelling spirit becomes encapsulated within a multitude  
of misadventures of this kind -- called "the wheel of travail,"  
which turns "endlessly" according to occult doctrine. This  
"wheel" is also often referred to as "the Downward Sprial,"  
elements of the  
in which all else except the immediate/encapsulating experience  
~~is~~ invisible.

How does one get out of all this? There are several  
exits or off-ramps. A sense of inadequacy, leading to  
active exploration of other realities is a more common one.  
But if this exploration does not begin to include an admission  
that there are invisibles one can't perceive, whatever  
liberation one achieves by the exploration is most likely to  
be only short term.

Only by building up a conscious expectation that there are invisibles beyond one's frames of reference and illusion-barriers can a valid appreciation of them begin to take place.

Occultology teaches a peculiar process for beginning this shift of references, a process that has reached popular cognisance in Zen. There are hardly any equivalent words in English to portray this process. But it goes something like this.

If you try to concentrate upon what is invisible to you, it stays invisible because you are already conceiving it to be/visible. You can only imagine what is invisible, and this imagining will take place within your given present barriers which will remain inviolate. The basic problem is that your barriers themselves are invisible. You are living inside them, and <sup>are</sup> so their peripheries/not actually sensed, or, if they are, are not identifiable with regard to their special characteristics. The barrier remains an invisible paradox, unresolvable until the paradox explodes, is resolved, and vanishes. The barrier dissolves, and it is as if it never was, which is true because in fact it was only a mentally-imagined barrier in the first place.

This type of event has been referred to in historical occultology as "exteriorization" or some other word meaning approximately the same thing. One gets outside one's barriers at which time they become apparent for what they are -- or were.

The Zen master works with students and perceives their problem-barriers. The Zen process is to increase stress or tension on the barrier until it destabilizes and explodes. The Zen master utilizes what we call in English "riddles," but are properly known as Koans for which there is no English equivalent. Westerners tend to treat the koans as a type of intellectual exercise, but actually they are therapies to accentuate an intolerable pressure at the barrier level, culminating in a sudden flash of insight.

As an example, we might pose the koan "I am small, I am large." When we reflect on this, I as small and I as large at first are/both invisible, since ego normally does not appreciate its size, only its essence as a unified existence. With adequate reflection or meditation, two sets of boundaries ultimately become visible, those that prevented the ego from perceiving how small it is and those that prevented it from perceiving how large it is. The boundaries release their holding force, and a new orientation (liberation) takes place. The I can be either small or large, depending upon how it is thinking of itself. I-ness exteriorizes from those particular boundaries, and a new set is ready to be exploded, equally invisible at first to the individual, but perceivable to the experienced Zen master. The process continues, the master ever "guiding" the student upwards to higher culminating flashes of insight, culminating eventually by general

illumination by transcendence onto increasingly higher planes of spiritual realities.

What has happened is that one's frames of reference and <sup>mental</sup> illusion boundaries are disassembled, the/forces holding them in place exploded until what was invisible before gradually becomes visible -- that is, preceivable by the individual.

There are other ways in occultology to render the invisible visible. But, like Zen, they are all based upon the necessity of shifting one's frames of references and erasing illusions. Like all other things, these are held in place by the way we think about them. As mentioned above, if we continue to think invisibles are invisible, we can never perceive them. Occultists teach a slight and subtle, but very powerful, method for overcoming this situation.

If we cast our thinking not to what is invisible, to what is other than visible, our thought parameters reform themselves to accommodate the other than visibles. In occultology, this is frequently referred to as "reversing definitions." Reversing definitions is very road-worthy. As an example, if you are being consumed by hate for someone, you can reverse the definition by reflecting upon the question "what is other than hatable about that individual." You might experience some emotional tremors as your hate-barrier for that person weakens and explodes -- getting outside, as it

were, of your hate. True, the basic reasons you found the person detestable might remain evident, but your self-imposed hate-barrier will release its force-hold on your emotions, and you will have recontacted the whole of that person.

High-stage occultology seldom concerns itself with these local problems of the encapsulated ego, and concentrates on major issues that, once comprehended, will ~~EXHIBIT~~ bring about major large-scale releases in which many minor situations will automatically be resolved.

Earlier on in this chapter, we identified four types of invisibles that are the common and important domains of occultology. The invisibles concerning the physical, the conscious, the unconscious, and the spiritual.

If we reshape our thought approach to these, and recast it in the other than framework, we can ask:

What is other than visible to the physical senses?

What is other than visible to consciousness?

What is other than visible in the unconscious mind?

What is other than visible in spirit?

This question reversal is also a reversal in frames of reference. If you think about what is other than visible to the physical senses, an entire new panorama will open up. Barriers will appear and explode, slightly jolting at first, but quickly followed by a sense of release and exteriorization from the former boundaries.

In the occult framework, this other-than reversal technique serves to reconnect awareness to increasing holisms -- wholes, in which the former barriers were only introverting mechanisms of individuation within the whole.

One word of caution. Progress in making invisibles over into awarenesses should be kept with some sort of personal counsel. You will soon see that others around you are doing no such thing as you are. They are remaining in encapsulated in their frames of references and illusion-barriers, and will do so until they are self-motivated to do otherwise. They will defend their barriers and frames of references, often to their own cost, and yours.

It is for much this reason that occultology became a "secret" art, operating behind the scenes of power-force-games. Power-force-games represent exactly what is implied -- powerfulness. Power-force-games, even at the individual level, can wreak terrific havoc when threatened. If by this point power-force-games are remaining invisible to you, or you are having trouble identifying them, don't ask what is a power-force-game, but ask yourself what is other than a power-force-game. A few of them will soon become visible to you, together with their constituent elements of force.

The first stage of developing extrasensory perception

It follows from all the above, that as you begin to shift invisibles into perceptability, those sensing parameters commonly today called "extrasensory perception" will become activated. In fact, all those invisibles that cannot be perceived through the physical senses are "extrasensory," a slightly over-worked term in our day and time.

In parapsychology, ESP is confined to telepathy and clairvoyance, with some extension into what is called pre-vision or prediction. But/each of these are/governed by frames of references and certain illusion-boundaries that have come to characterize them in a parapsychological way. It is not all that wise to cling wholeheartedly to modern conceptions of them. Telepathy is thought to be "thought-transmission," but actually there are several dozens of modes of "telepathy," just ~~xxx~~ as are there several modes of "clairvoyance."

Any refinement of these talents can only take place after the Light Body has become re-vitalized enough that it can perceive energies and forces, each in their own importances. This is only logical, since telepathy and clairvoyance cannot very well be expected to work through ~~the~~ <sup>erected</sup> barriers <sup>that</sup> ~~erected~~ ~~and~~ exclude their particular realities.

The sensing and perception of all invisibles represents the extrasensory domain major, and as one progresses into comprehending invisibles, the overall ambience of one's extrasensory gifts will increase accordingly, often with surprises that are quite refreshing.

But, as any accomplished psychic will agree, none of specific the/psychic talents we are popularly familiar with will function very well, if at all, within frames of references and barrier-illusions that exclude them in the first place. Yet all of them -- telepathy, intuition, prophecy, clairvoyance, etc. -- are part and parcel of spirit and its native attributes. As ego-boundaries (sheaths) disappear, one's native endowment begins to surface, and along with that any or all of the specific psychic talents.

These specific ESP talents need to be located specifically before consciousness can deal with them adequately. Many invisibles can correctly be intuited by the conscious brain, but occultology holds that the vast majority of psychic perceptions are first processed through the unconscious elements of the human-spiritual framework. In the unconscious also reside various frames of references and illusion-barriers. The unconscious is the major working territory of the occultist, the elements of the incarnate conscious ego being quite small in comparison.