

The Psychology of Intuition

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THE PSYCHOLOGY OF INTUITION

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THE NEW CONSCIOUSNESS AND ITS INTUITION

IT is impossible to understand the place occupied by the idea of intuition in contemporary language and thought unless we admit that it answers to some reality present in the consciousness of our time. Eagerly adopted by philosophy, science, literature, art, its psychological reality is recognised even by those who oppose its metaphysics. We find it, in fact, accompanying a new attitude of consciousness towards itself, a new conception of the nature of the real self of man, which has gradually extended to all quarters of the psychological horizon. All schools of psychology, from the new idealist to the old positivist, concur in admitting the existence of a self which is transcendent to all its functions, thought included, and they regard intuition as the self-assertion of that central consciousness.

For the first time since the Church of Rome imposed on the Christian world its dual psychology of body and soul, substituting it for the trinitary conception of the Primitive and Eastern Church (body, soul and spirit), thus launching the philosophy of the Christian era on its career of irreconcilable antinomies, the spiritual nature of the true self of man is now reasserted, and reasserted by science. For what can we call a form of consciousness which transcends thought, if not spirit? It is of little consequence that non-idealistic schools of thought should

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banish the word "spirit" from their vocabulary, since they no longer identify the self with the mind nor even with the higher forms of conceptual thought. Dr. Adler places the self of his "individual psychology" above the mind and its plane of social forces and relations: Pragmatism sees thought as "instrumental" to the self: Idealism calls the consciousness of the true self "spiritual energy" (Bergson), "pure spiritual activity" (Gentile). The notion of a conscious unit transcending all its organised functions has even invaded the field of biology. Physiologists now conceive of an organic self that transcends all bodily functions, rules over them, and uses them for its own purposes. It is seen as a governing unit, having at its disposal certain general functions (hormonic) which are capable of modifying those of particular organs, even to the extent of substituting one function for another when the needs of the whole demand it.

The idea of intuition now generally accepted is the correlative of this new conception of man's true nature. The intuition is the faculty of this newly-found or rediscovered unit of our consciousness; the psychology of intuition is the psychology of the spiritual self. To find these "immediate data of his consciousness" (Bergson) the psychologist has to rise above sensation, action, feeling and thought, to transcend all these functions and the planes, natural and social, of their activities, to dominate space and time. There he finds his true self, eternal and universal, the creator of all the activities which he had until now illusorily identified with himself, a unit of consciousness which is neither thought, nor emotion, nor activity, nor perception, but is the creator of thought through mind, of emotion through feeling, of activity through vital energy, of perception through the organs of sense.

A specific faculty must, therefore, be ascribed to this

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centre of consciousness, but recently differentiated and isolated from its functions, a faculty which expresses the immediacy of this total, eternal, universal consciousness, a faculty which in fact discovers itself the moment that true self is found. This faculty is intuition : *immediate*, since it is the direct affirmation of our inmost, our true self—*absolute*, since it expresses the present totality of our being—*synthetic*, since it manifests a consciousness which is universal in time and space, the intuition is the specific consciousness of spiritual man, the manifestation of man's inner God.

The psychology of intuition introduces us, as we see, to a new and yet very old world of experience, to a view of man and life akin to that of theosophical thought. The "true self" of the new psychology has much in it that recalls the "daimon" of Plato and Plotinus, the Atman of the Upanishads. Yet because the new psychology, having found in spirit the true essence of man's consciousness, has yet failed to perceive that consciousness as an evolving factor, it is the part of theosophy, the science of the evolution (or, more truly, the emanation) of spirit, to complete the picture and formulate for the new era the psychology of evolving man, the evolutionary science of intuition. The purpose of the present lecture is to outline this psychology.

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THE VARIETIES OF INTUITIONAL EXPERIENCE

Whatever satisfaction we may find in the deep, subtle and convincing analyses made by the psychologists of intuition, we cannot but realise how little of the ground they have actually covered. What M. Bergson describes as "the intuition" is merely *an* intuition—an intuition of knowledge—and even as such it is but the experience of one individual at one particular moment of his life.

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Delicately as he analyses its working, what he describes is only the activity of the true self as it manifests in the intuitive of knowledge—the philosopher, the psychologist, or the scientist ; it dignifies one form unduly at the expense of the others. Keenly as M. Bergson feels the analogy of creation in thought and in art, he leaves out of account the psychology of the æsthetic intuition, still more that of the mystic ; and again, clearly as he perceives the pragmatism of thinking, he leaves us without a psychology of the intuition of action.

Yet every one of these forms of intuition reveals perfect identity of structure and process with those of the intuition of knowledge ; no matter through what function the self is thus expressed, intuition invariably appears in the same character—as immediate, absolute and synthetic. For the very same synthesis which the intuitive of knowledge builds with thoughts, whether scientific or philosophical, whether of principles or laws, we find the mystic building with emotions, raised in the great intuitives of religion to emotions of universal range expressive of the universality of the self. Such mystical intuition is, of course, identical in all faiths, which are but varieties of the one religious experience, various as may be the systems of thought (dogmas) that the mind constructs to represent them.

We find a perfectly analogous synthesis in the æsthetic intuition, which expresses in symbolic shape of colour, marble, chords or words, increasingly universal perceptions of beauty. We find it again in the intuition of will, where syntheses of force are organised to wield the power of the self over nature, human or non-human, whether for guidance or exploitation. For what is an institution, except a machine made of human substance, a synthesis of power, political, industrial or commercial, destined to become universal also ?

A new process of manufacture is an intuition expressed

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in terms of action, as a system of philosophy is an intuition expressed in terms of intellect, a school of mysticism in terms of emotion, a work of art in form ; the self expresses himself in and through one or other of the functions composing his organism of consciousness.

THE MECHANISM OF THE INTUITION

Having seen intuition to be one and the same in all its forms, we can now describe the process of its working.

Whatever the temperamental type through which the self prefers to express himself in the individual, the mechanism of intuition is the same. The intuition is the act of consciousness, the activity proper to the self, by which he sends out into the world a fragment of himself, a portion of his life, an emanation of his consciousness. Insufficiently analysed by psychologists because incompletely perceived, it is usually supposed to be restricted to one or other of its phases ; and because the direction of life is constantly reversed, made centripetal instead of centrifugal, it is limited to its phase of concentration, and regarded merely as a retreating within. Thus its whole significance is lost.

Intuition is not a rising of the personality towards the ego, but a coming forth, an emanation of the ego towards the world, through the personality. In intuition the self objectivises himself—projects a portion of himself outward and downward (ob-jectivise, e-manate, ex-press, pro-ject are all equally descriptive of this true direction of the flow of life). We may say in regard to a tank that the surface of its water rises, because we do not see that rising to be due to the downflow of water from some higher source, but, in fact, the water only ascends from below because it descends from above.

We cannot understand intuition, we cannot understand ourselves, unless we view this elementary act of con-

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consciousness in its totality, and the psychology of Theosophy alone will enable us to do this, because it alone knows that the true ruler in our lives is neither the body nor the mind, but the inner god, and that all conscious activity proceeds from that spiritual centre.

In order to describe a complete act of intuition we have to consider it in relation to previous intuitions. For the self has been continually objectivising his consciousness; he has never ceased to work through his organic functions, physical and psychic; he has thought, felt, acted; he has at all ages built syntheses of knowledge, love, action—each one an organised receptacle, a channel of his life through which to reach the world of nature or of men.

Let us take, for example, some scientific problem, though the analysis would be equally true of any other form of intuition. This particular problem of science, then, has already been partially solved; the self has previously objectivised a part of that knowledge of which, being one with all things on the plane of universal life (buddhi), he in reality possesses the whole. Recognising as true the knowledge already expressed by others on this particular subject, he verifies it by observation and experiment—organises into an objective synthesis of thought the subjective synthesis of knowledge he has emanated. This outflowing wave of consciousness has penetrated the mass of objective facts, uniting them with each other and with contiguous problems to form an organic whole. In the course of this expansion, however, some resistance is encountered, some phenomenon refuses to be assimilated. The previous synthesis is found to be insufficiently comprehensive; the universal knowledge of the self is provoked to a further expansion. It is here that the new act of intuition begins.

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It can be divided into three phases or moments, which may, of course, occupy varying lengths of time.

In the first phase the self draws back towards himself, concentrating on his "object" the knowledge which he has previously objectivised ; all other objects are inhibited, and his field of objectivity is focussed to a point, representing the particular problem to be solved. Clearer and clearer in this focussing of light does the previous synthesis appear, clearer and clearer also the discrepancy with the resisting facts, which now stand apart, elements of a problem unsolved, waiting for a further objectivisation of the self which shall draw them into a new and broader unity.

At this point the first phase of *concentration* is at an end, and the second, that of *contemplation*, begins. There follows the steady look into the mirror of reflection. The self maintains the elements of his problem fixed and motionless before himself—both subject and object tending more and more towards each other. This phase lasts until the tension between the two portions of the self, objective and subjective, increasing by concentration, reaches its limit ; the resistance of the objective is overpowered, and the third phase, the new projection of the self, begins in a fusion of subject and object. Out of the universal consciousness of the self there now flashes forth the new synthesis that joins the previously conflicting elements of the problem : the new law of science is found. The concentration that had brought the two portions of the self nearer and nearer, finally to unite them, is relaxed, and the new synthesis diffuses, permeating the objective field, annexing more and more phenomena ; it formulates itself in language and now enters the world of men for communication and the world of nature for application. The act of intuition is complete.

It will have been made clear by the foregoing that

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the act of intuition is an act of self-expansion. Theosophical psychology has ever laid stress on the fact that even the first phase, the apparent drawing in, is actually part of the outflowing. The recognition of an error is already an affirmation of knowledge, for how could we know an error unless we had some apprehension of the truth with which it conflicts. To perceive the existence of a problem implies prescience of its solution. "If thou didst not know that which thou seekest," says Plato, "how wouldst thou recognise it for that which thou wast seeking when thou hadst found it?" And, according to the author of "The Imitation of Christ," the Lord says to the soul yearning for union with Him: "Thou wouldst not seek for Me, unless thou hadst already found Me!" What schoolboy does not know that an algebraical problem must of necessity contain its solution, that the value of the "unknown quantities" is there implied in the relations of the other data, and that it only needs the automatic working out of logic to bring it to light. Thus, even the "intense introspection" to which M. Bergson too often reduces the act of intuition is part of an objectivising process, and is already included in the "duration," which is the "*élan vital*"—the emanating energy of the inner self.

This intuition is an *inspir* and *expir*, a contracting and expanding of our spiritual heart, the human reflection of the life process of the Logos—the very life process of incarnate existence which makes man a man. Conscious on one plane only, he would be either an angel or a beast. Conscious on two planes, his life emanating from higher to lower, he is man, an image of the manifested God. Intuition, therefore, implies the existence of a movable structure which we can picture as the two regions of the self—the subjective and objective—separated by a diaphragm, which, imaginary as we must own it to be so far as matter is concerned, is yet a

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reality, and a terribly rigid reality in the consciousness of most men.

THE EVOLUTION OF THE INTUITION

The foregoing analysis brings to light another character of the intuition which contemporary psychologists have failed to perceive. Being the mechanism of consciousness, the emanating process of the life of the self, it is an evolutionary fact observable at every stage in the evolution of that consciousness. Because psychologists have now found intuition in themselves at a level where it transcends conceptual thought, they suppose it to be confined to that level—an experience confined to adults and then apparently reserved for the benefit of an intellectual aristocracy. But at what moment in the life of a man or of humanity is the self unmanifest? We must expect to find intuition present at all stages of evolution, in the child as in the adult, in the primitive as in the genius or the saint, at every period in the history of a race, sub-race or nation. If the intuition is the manifestation of the creative powers of man, then the history of mankind is the history of the intuition. It is the part of the psychologist of evolution to trace that history, and it is here that theosophical psychology brings to the science of man its most valuable contribution.

The objectivising of self-consciousness is continually taking place. The self fixes his attention successively on every one of his functions, organises his hold upon it, transforming, so far as lies in his power, organ into instrument. The *structure of the functions* (Theosophical “principles”) is a fixed one, from the physical body to the Atma, but over that fixed organic structure there is constantly active, a movable *structure of self-consciousness* whose morphological changes mark the degree of man’s evolution. This dual structure is indeed man’s

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special prerogative, and to it he owes his power of reflection.

Reflection would be impossible did we not possess an objective field of consciousness wherein the object of reflection resides, and a subjective self capable of reflecting upon it. Without such a structure, intuition, or the objectivising of the self could not take place. Psychology cannot as yet obtain direct knowledge of the existence of the "principles" as material bodies (etheric, astral, mental, etc.), nor can it consider reincarnation as other than speculative metaphysics. But a psychology of evolving intuition, such as Theosophy provides, will be able to adduce such positive proofs of spiritual evolution as will bring reincarnation into immediate contact with observable phenomena and make it a necessary hypothesis.

For the functions of the "principles" are all present in the physical consciousness of man, even though they are but reflections there. What psychology calls sensation, activity, emotion, mind, social-sense, cosmic-sense, divine-sense, are the cerebral correspondences of physical, etheric, astral and higher principles; and it is through these that we can follow the evolution of the dual structure of self-consciousness.*

A method analogous to that of the mental tests used in schools, but applicable to all ages, enables us to detect "the plane of reflection or intuition"—that is, the level in the hierarchy of functions where the diaphragm dividing the two selves is found. This may be done either by analysing the object of intuition, thus determining the contents of the objective self, or by tracing the psychological absolute which is the mark of the subjective—called by psychologists the category of the ideal, the beautiful, the sacred, the sublime.

* There can be no evolution unless there be a structure undergoing a regular series of morphological changes.

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The application of this method shows that from birth to five or six years of age intuition takes place at the level of *sensation*. All other functions being subjective, the absolute of self-consciousness endows sensorial intuition with that glory, that splendour, that sacredness which intuition always carries with it—the mark of the spiritual absolute,

There was a time when meadow, grove, and stream,
The earth, and *every common sight*,
To me did seem
Apparelled in celestial light,
The glory and the freshness of a dream.

From five to ten years* intuition takes place at the level of the *activity* function. The child reflects on action, plans, executes, delights in adventure, imposes his creative energies, the absolute of his activity, on the outside world. "Make-believe" is one manifestation of this absolute of action, one of the forms of this active intuition.

From ten to fourteen years (earlier adolescence) *emotion* becomes the seat of intuition—and should be the object of education. All other functions, whether already objectivised or still subjective, are then subservient to emotion, the logic of thought is placed at its service to justify the wish or ward off the cause of fear. The ideal is now perceived under its emotional aspect, and it is largely to neglect in the education of emotional intuition and the undue intellectualising of teaching at this period that psychic troubles arising in after-life are due. Such are moral scepticism, levity, incapacity for reverence and admiration, sexual depravity, and that inaptitude for happiness which is one of the plagues of our so-called "educated" societies.

* These limits are extremely variable according to individual evolution. It is already an accepted axiom of psychology that the "mental age" (more exactly "spiritual" or "psychological" age) is independent of the physiological.

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Only in the later adolescent period (thirteen to eighteen) does the intuition pass on to the *mind*: intellectual idealism replaces emotional idealism; the youth believes in ideas, in doctrines, in systems, delights in science, in dialectics, revels in abstractions.*

Psychologists generally believe that because the physical body has now reached its full development (which, in fact, is not true), evolution ceases also for "the mind," both mind and body being now adult. But it is for Theosophical psychology to point out that the intuition continues to evolve after the body is "of age"—in fact, what can properly be called "spiritual" evolution begins only then, as was well known to the ancients. Intuition now takes place at the level of the *social-sense*, which is the function of the higher mind. The young man puts to himself social problems, founds a family, engages in political activity, co-operates in social life (in trade, industry, etc.).

Then comes the period of the *cosmic-sense* (corresponding to buddhi)—not distinctly realised in many people at this stage of evolution, but revealed as the gathering of all life's experiences into experience, the bringing together of all previous knowledge into some kind of wisdom and the casting of some general judgment on the whole of life and the world.

The last period—as yet theoretical for the majority of mankind and perceptible only in the most advanced members of our race, those who are already nearing super-humanity—represents the consciousness of the divine. For the rest it remains subjective and, mingling with the other forms of intuition, is seen as the religious element, ever present though unrecognised in all manifestations of the spirit.

* Space prevents our characterising these periods with any degree of precision or completeness. These brief indications will suffice to show the one fact of interest here, viz., the evolution of intuition. The higher periods are less clearly marked in less evolved "egos."

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Thus, in the structural changes which take place in man's consciousness, as shown by intuition, we can trace his spiritual evolution. The consciousness of the self fixes on each function in turn, links itself with its working and objectivises its powers, which hereafter form the "automatic unconscious" of the psycho-analyst. It is well known that dreams analysed and compared in children and in adults prove that the contents of the unconscious mind have been progressively acquired. But the psychology of the self establishes the significant fact that the unconscious, with all its good and evil potentialities, has previously been the conscious. Hence we see how all-important it is that at every stage objectivisation should mean, not the sinking of self-consciousness into helpless and fatal automatism, but the obtaining of perfect control over the function.

But the evolution of intuition becomes still clearer when we follow it through the life cycle of a race. For here we find all the different types of intuition contemporaneously present and corroborating each other with the amplest evidence, an immense field of study of which we can give but the briefest outline, as illustrated in the civilisation best known to us.

In the higher Middle Ages all the intuitions which organise society and create civilisation are forms of the *active intuition* (etheric double); in the political field it devises the Feudal System, the hierarchy of knighthood—the knight is the hero of action; the religious and moral intuition creates the code of chivalry, the literary intuition the poetry of valour—the epic poem which glorifies the man of action.

In the lower mediæval period the organisation of society is achieved by a new intuition; the absolute of action is replaced by that of *emotion* (astral); the Church triumphs over the empire, the lady supersedes the knight,

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the worship of the Virgin is instituted. The mind subserving the absolute of emotion, philosophy becomes the systematic ordering of revelation, an object of faith, not of knowledge ; it is not authoritative because true, but accepted as true because authoritative. Poetry is lyrical, idealising love and womanhood.

The *intuition of mind* (lower manas) ushers in the Renaissance : knowledge now becomes scientific, for science is only possible when the general idea, the law or principle, can be objectivised for reflection and comparison with the phenomena it proposes to explain. Facts and beings are now classified in groups—a science of characters, whether in the realm of moral psychology or of natural knowledge. The philosophic intuition finds its expression in the metaphysics of abstraction—the doctrine of “innate ideas.” The poetry of humanism and of the classical period is the glorification of Reason. Even in the domain of religion the intuition of mind asserts its absolute, affirming its right to decide in things religious, or at least in things ecclesiastical (Reformation).

The *intuition of the social-sense* (higher mind) then appears : the notion of man as a social being leads to that of his natural, social rights (proclamation of the Rights of Man and of the citizen) and to the discarding of the mystic conceptions of the subjective social-sense (absolute monarchy). Sociology replaces politics, the idea of the people that of government ; the subject becomes a citizen. Socialism—the original humanitarian socialism—is the first intuition of the social-sense in politics ; but we find the same intuition active in creating a new science—a science of organisms instead of characters, with its genetic method, historical in the sciences of man, evolutionary in the sciences of nature.

It also creates its own philosophy, discarding the preceding absolute of mind (innate ideas and the pure reason), affirming its own social ideal of the categorical

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imperative of duty, which alone can reach the absolute (Kant). It creates its own literature, the romantic, which exalts the feelings of the social sense, expanding them until they embrace the universe and nature also enters the society of man, partaking of his sorrows and joys.

Are not the mountains, waves and skies a part
Of me and of my soul, as I of them ?

And we now see the dawn of a new age whose intuition is of a new order, that of *the cosmic-sense* (Buddhi). Kant, the philosopher of the social-sense, had left within the *a priori*, or subjective, self, the categories and the two *intuitions* of time and space. But for our psychologists even these have become objective. The subjective self of our time transcends *all* concepts, even the categories; it likewise transcends time and space; its intuition merges self-consciousness in the flux of universal life. Philosophy, therefore, ceases to be dogmatic; no system of concepts can express truth. In every domain science reaches the universal: the science of substance, chemistry, unites with physics; that of vegetable organisation contacts life (Sir J. Chandra Bose); zoology follows the evolution of mind in the animal. Time and space are perceived by physicists to be human and relative, not universal and absolute factors, and some really universal system is sought for on which to base calculations, the speed of light being proposed as such. Religion also is becoming universal. No system of emotions can express the new mystic intuition; all faiths are seen to be but "varieties of religious experience." Dogmatism recedes even here.

In politics the new intuition is forcing itself on the attention of governments, and the League of Nations (giving promise of a future Society of Nations) is their concession to the ideal of the new age. The intuition of

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the social-sense—limited to the group—is giving way before one which is more universal, and, since the consciousness of man is found by psychologists to be one with that of the universe, the new era is led to a perception of the oneness of all life—spiritual in man and in the world. The Theosophical doctrine truly represents the view of the world and of life which the new intuition, when fully developed, will reveal.

INTUITION A UNIVERSAL PROCESS

Intuition, then, appears as the very act of evolving self-consciousness, varying as to the level or plane of its manifestation, but identical in its process and in its purpose. It is, indeed, the rhythmic emanation of the inner god, expanding his life into his universe and gradually organising there an ever-widening field of consciousness. But a larger rhythm can be perceived, a broader vision of the oneness of life, a fuller expression of the new intuition. The dual structure which renders the manifestation of spirit possible is not in truth confined to man. We find it at every point of the vast sweep of universal life, in every “kingdom” of spiritual nature. In the lower kingdoms the subjective self is specific—the group-soul of theosophical teaching; the characters psychic in the animal, biological in the vegetable, pertain to the species, not to the individual. All the members of the species together constitute the objective self, so that any objectivising of new characters creates a new species. It is well known that mutations appear simultaneously in all. Consequently, if we would trace the steps in that evolution—the variations of the biologists—we must look from species to species, from group-soul to group-soul. It is in the species that the two principles of evolution, heredity and variation, inhere.

But in man this structure and its modifications are

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individual. It is, therefore, in the individual that we must expect to see the laws of heredity and variation at work. And this points to a yet broader rhythm than that of intuition, a rhythm which extends beyond birth and death, since the manifesting self is both eternal and universal, and does not fulfil his evolution in the course of a single life. Psychology supplies important corroboration of this view. For when the tests which prove the evolution of intuition are applied to adults irreducible differences of structure are revealed.

The primitive man is at the stage of childhood, his intuition and the intra-psychic diaphragm which marks its place, at the level of sensation (animism) and activity. His mind is still subjective and his state has rightly been described as pre-logical. The ordinary man of our societies who thinks efficiently on concrete ideas is yet quite unable to reflect on abstractions. Attempting to deal with them, he will merely give illustrations, or quote proverbs (as does the youth in the mind period). He is unable to judge of social or political principles, and is the socially amorphous voter whose non-comprehension is the weakness, and whose numbers are the strength of our majorities. But the genius can reflect on all the functions so far objectivised in his group, and transcend them, thus socialising new forms of consciousness subjective in all his co-citizens, and bringing about the further evolution of all his group—a creator of civilisation truly.

The level at which the diaphragm between the two selves is found in the adult is a true index to his spiritual stature in the present life. Only as a result of considerable effort can this level be raised. Even in the genius, as M. Bergson tells us, all-inclusive intuitions are rare—an observation which points to reincarnation as necessary to account for the facts. Each life of man, together with the interval of indrawing through the psychic planes (kama

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loka and devachan), may therefore be taken as representing one intuition of this broader, egoic life, whilst what the psychologist calls "intuition" represents the same phenomenon reflected on the lower plane of one earth life.

The intuition, then, is the process through which spirit manifests—a universal phenomenon, identical in all stages of natural evolution. It is interesting in this connection to note that Plotinus, the greatest psychologist of the corresponding cosmic-sense period in the cycle of ancient Greece, arrived at a similar view. For reasons of race psychology, into which we cannot enter in this lecture, he calls intuition "contemplation" (*theoria*).

"Children, like adults, at play or seriously engaged, seem to have no other aim but contemplation. . . ."

And he goes on to show that this contemplation is a universal process. He says :—

"Now Nature, who we are told possesses neither imagination nor reason, does possess contemplation, and does all her works by means of that contemplation which we are told she lacks. . . ."

And with the myth-creating genius of emotional Greece, he represents Nature herself as saying :—

"You should not question me ; you should understand and be silent ; for it is not my custom to speak. What would you understand ? That every created being is for me an object of mute contemplation,* the natural object of my contemplation. I was myself born of such contemplation and have a natural taste for contemplation ; that which in me contemplates produces an object for its contemplation ; in this way do geometricians trace figures when they contemplate. I, however, do not trace figures ; I contemplate and the lineaments of bodies appear, as if from me they issued."—(III. "Ennead" viii., 4.)

The universalisation of the intuitive process could not be more clearly expressed than in the following words :—

"Creation is a contemplation ; creation is the achievement of a

* Nature's contemplation is said to be mute because the object of her intuition is not expressed, as in man, through logical thought and language.

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contemplation ; a contemplation which (in nature) remains near its object, and does not tend to an act,* but creates because it is a contemplation.”—(III. “Ennead” viii., 3.)

INTUITION AS A FACULTY

Having thus briefly outlined intuition as a *process*—the *mechanism* of self-objectivisation—we now have to consider the other acceptation, less welcome to psychology, but generally adopted by the cultured public, that of intuition as a special *faculty*.

Hitherto man has identified himself with one after another of his faculties, but now that, transcending the higher mind and its consciousness of the social sense, he discovers his true nature, his real self, it is natural that he should recognise the intuition as his peculiar faculty. Through it he perceives the unity of universal life—not by contemplation but by intimate fusion ; not by going out, objectivising himself and piercing through the shells of exterior bodies, but by retreating within and sensing his own life ; not by framing thoughts and building representations of the semblances of things, but by communion uniting his life with theirs. The new metaphysics, resulting from this intuition, will be obtained, says M. Bergson, “by a kind of intellectual sympathy” which “installs itself in that which is moving and adopts the very life of things” (“Introduction to Metaphysics”).

Thus, by retreating within he finds both his own life and the life of all things ; one and the same life, immediately sensed as one, and therefore at once known, loved and possessed ; not merely a psychological absolute, then, the totality of his own consciousness, his own self, but also a metaphysical absolute, the totality of the consciousness of his world ; the life of the inner god, and,

* Nature’s contemplation creates forms, by immediate organisation of substance ; not actions, by organisation of thoughts and images, as does the intuition of man.

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since we are God's progeny, also the life of the universal God.

This intuition makes clear to us at last how knowledge, love and power can come into being. How can we know, love and act, unless we *are* the object of knowledge, love or action? Have we not felt it throughout the ages, this potential universality of our consciousness? Has there not been a background of universality behind our every act? Knowing one object, do we not feel that we are capable of knowing more and more, in an ever-extending series, and this, not because there is always some new object to be known, but because we ourselves possess infinite powers of knowledge? This background of universality is within in the knower, not without in the known: we can know the whole world because we are the whole world.

And even though our love is as yet limited to so small a number of our fellow-men, do we not know that there will come a time when we shall love them all, when they will all become to us "fathers and mother, sisters and brothers"? Here again the background of universality is not without but within, in the universal oneness of the self: we can love the whole world because we are the whole world.

And again round our actions, restricted as they are, we feel a background of universal power, which springs not from the limitless field of activity without, but from the inexhaustible fount of power within us. We know that in due time we shall conquer the world. But if our will is able to dominate the forces of nature it can only be because our will is identical with them.

The psychology of Theosophy reveals with scientific precision the exact correspondence existing between the field of objectivised consciousness within ourselves and the field of objective consciousness in the outer world. The inner diaphragm that divides the two regions of

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self-manifestation, the subjective and the objective, extends, in fact, into the outer universe and divides that which we call Nature from that which we call God. We are one with the world on the plane of our real existence, and when we objectivise this unity on the plane of separation it follows that for every part of that unity which descends within by means of the intuition, the corresponding portion must descend without as the object of intuition. This explains the growth of our idea of Nature, ever expanding at the expense of the idea of God. God's transcendence retreats as Nature increases, until all functions having been objectivised and the self discovered, the whole world outside is Nature and God becomes immanent.

We are further enabled to follow and understand the evolution of the methods by which the inner self has ever striven through successive intuitions to reach this lost half of his consciousness and make it an object of knowledge, a world of science.

When he manifests through emotion, as in the Middle Ages of our era, the object of his knowledge is one of emotion—an absolute Person ; there is no Nature, no world of knowledge. The Creator includes His creation and knowledge is but the codification of God's revelation concerning that which He has made. At this period, therefore, the method for arriving at knowledge is *deduction*, the passing from the general principles believed in as revealed to the particular facts not included in the Revelation. When the intuition is raised to the level of mind the world of natural phenomena and laws becomes apparent, its field increasing as the function of mind is objectivised ; and the method by which knowledge is then obtained is *induction*—the passing from particular phenomena to universal laws.

Because man now contacts his real self, his spiritual ego (higher mind), and objectivises its function, there appears

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in the outer world, as the object of that function, the duration of life, and to reach it and organise it as science, the *genetic method* (historical for the sciences of man, evolutionary for the sciences of nature) is devised.

Finally, in the new age now opening before us, the self, having transcended even the sense of his duration, knows himself as one with all life and finds the outer within ; that the *intuition*, therefore, must become the method of the new science.

A method is but the conscious use made by the self of the function or faculty which he is objectivising, *i.e.*, learning to use as an instrument. And so because pure intuition, the faculty of the cosmic sense, is the perception of the oneness of life, no division any longer exists between the knower and the known, but there is an immediate sensing of the reality of the world by "a kind of sympathy" (Bergson). The self's quest for the self has achieved its cycle. The absolute at first projected outwards progressively recedes, as the self gradually withdraws from function to function until the absolute is found in the realisation that inner and outer are one, and God is realised as immanent.

Momentous consequences follow upon this self-discovery. Because man no longer identifies himself with his functions, but is immediately aware of the totality of himself, there can no longer be any separation between knowledge, religion, science, art—the particularised intuitions due to the predominance of some one function in the conscious organism. Theosophy is the philosophy of the new consciousness because it is the synthesis of all particular intuitions, the intuition of the universal self.

Again, because the self, having found his unity, has ceased to identify himself with his social-sense, he can no longer derive his evolution from that of the social group. He can now cognise the history of that eternal, individual life which is his, and reincarnation, at other periods the

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esoteric teaching of the mysteries, can become an exoteric doctrine. He learns further that the evolutionary law of a self which is one with all beings cannot be the blind struggle of his life against his life, but service, the glad expansion of self towards self.

And finally, as the marvellous order that presides over the evolution of the selves is disclosed to the new intuition, as each self is seen entering into incarnation at the precise moment in the race cycle that corresponds with his own degree of evolution, a new vision must open before man—that of the truly wonderful organisation of the Providence which presides over this order. And the Hierarchy of the Guides can pass for him into the wonderful reality of personal relationship. Discipleship, if he be ready, is open to him.

Yet the psychology of the intuition, while it opens these splendid vistas for the new age, must still retain its sense of relativity. A psychology of evolution cannot lose sight of the relativity of time. We are ever at some intermediate point in the progress of eternal self-consciousness, and that psychology reminds us, as does that Theosophy, that we are not entering on a final Golden Age or touching the consummation of things. The new age is the cosmic-sense period of a particular race-cycle—the *sixth* (cosmic-sense) *sub-race* of the *fifth* (higher mind) *Root Race*. The buddhi whose consciousness is now generally manifesting in the West is only that which is compatible with a higher-mind-race consciousness.

But the new age will also see the birth of an entirely new race, one whose consciousness will be centred in buddhi instead of in the higher manas, and a pure cosmic-sense will be manifested in its children (Sixth Root Race).

And finally, age of the cosmic-sense cannot be one of sacrificial renunciation. For its intuition of universal and eternal life, atonement must proceed not from compassionate submission to fatal misery and death, but out

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of the joy of communion with the perennially springing fountain of creation. Sin loses its condemnation and death its sting when life has been found by all men. The new Gospel of the Divine Love must indeed preach the Kingdom of Happiness.

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