

RADIATIONS AND EMANATIONS

A TALK GIVEN AT THE ANNUAL CONFERENCE OF THE RADIONIC ASSOCIATION

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INTRODUCTION

When Mrs. Russell told me that it was time I came and met The Radionic Association, because she has been aware of my interest for many years, and asked me to choose a topic, I felt at first that I could plead ignorance. But then I realized that I was faced with a challenge, because it belongs to a field where I am really ignorant and yet I have studied for forty or fifty years in the attempt to understand it. This field is referred to in the title of this talk: Radiations and Emanations. Long ago I became convinced that the invisible processes of the world depend not only upon the ordinary exchanges of energy of light and sound and heat, but even more upon invisible exchanges and transformations, and that these produce many phenomena that are not amenable to ordinary, or even specialized, scientific investigation. The more I went on, the more it became clear to me that I could not understand this extraordinary subject. So, when the challenge came, I said to myself "If I try once again to speak in front of an audience of people who are themselves deeply concerned in this problem, perhaps I will make one step towards a better understanding." Many of you must be aware of the extraordinary breadth that there is in this topic because everyone in this room must have attempted to understand it. It is to me an unending source of amazement that we have this universe of vibrations, of energy transformations; we have this wonderful instrument of the human mind that is given to us and we remain, as Newton said, "like children picking up pebbles on the sea shore and finding sometimes a prettier pebble than another while the whole ocean of truth lay before us". This whole ocean of truth still remains undiscovered before us, so let us begin with this recognition of our profound ignorance in front of the mystery of the universe. It is only with that realization that we can have the presumption and the courage to see if the veil will lift itself a little for us from time to time.

If I were giving this talk in the lecture theatre of the Royal Institution, I should no doubt have a vast array of experimental apparatus set up for me by expert laboratory technicians, enabling me to give demonstrations about radiations and vibrations and emanations of various kinds. When I had spent the whole of the time available to me in giving you demonstrations, I still would not have covered a twentieth part of the field that we shall have to cover in the next hour, because nineteen twentieths of this field cannot be demonstrated by visual, oral or even by tactile demonstration. We have, fortunately, another instrument; it is the inner eye of man, the *antahkarana*, the inner power that we have of seeing that which is not perceptible to the senses. I will ask you to co-operate with me by using this inner vision of yours in going through what I am going to talk about. Unless you follow me with an inner vision it will be only words falling on ears, and not the search for a common understanding which must be the object that we have set ourselves.

I will describe a series of incidents, various processes, episodes, and I will show you various diagrams; all with the aim, not of telling you something, but of giving you a point on which to focus your own inner attention and see for yourselves. It is what we see for ourselves with our inner eye that enables our understanding to grow, not what we are told. Fortunately, in this case I am not able to tell you, because I am really going to speak about a great mystery.

Let us start 4,500 years ago, which one can do by walking into the great archaeological museum in Baghdad and going to the exhibit of the tombs of the kings. There you will see a tiny little clay figure of a man tuning a zither, 2,800 years before Christ. You can also see an exhibit of the clay tablets on which the first musical notation was

written, showing that at that time they were already aware of the laws of vibration of sound. Then go forward about 2,000 years to the great time of Babylon, when a very extraordinary event occurred, of which there are evidences all over the ancient world that wise men from India and Egypt and China met together in order to understand the secrets of what had been worked on by the Chaldean Sages. Among them, I am sure, was Pythagoras, who afterwards returned to the West and demonstrated this experiment to his own disciples. He took a string of cat gut, fastened it on to a board, placed it over a roller at the other end and then piled weights on to this. He also fixed another string and tightened it until it was in resonance with the first one. He then showed that by doubling the weight on the one string and halving the length of the other he was able to get vibrations having the same quality but different pitch. This demonstration, which people usually attribute to Pythagoras' own inventive genius, probably was in part developed in Greece, but it certainly had its origin in Babylon and in the work of the Chaldean sages. Again, a step forward in understanding the laws of vibration.

A few hundred years later, a pupil of the Pythagorean School, Timaeus, demonstrated these experiments to Plato and his circle and explained what had not been published; that is something of the teaching of the Pythagoreans about the laws of the structure of the cosmos. These, as we all know, were put by Plato into the *Timaeus* and they formed the basis of a cosmology which had a very great influence on Western thought for 2,000 years and more.

Again, go forward nearly 2,000 years and you come to Kepler. Studying the same Timaeus, impressed by the same suggestion that there are cosmic laws expressed in the laws of vibrations and guided by this thread, he reached finally the laws of the planetary motions, which were afterwards converted by Newton into the basic laws of forces and fields.

Go forward again another four or five hundred years, to Nils Bohr, inspired by Kepler, Plato, Pythagoras and, unknowingly, by the Chaldean sages. Bohr made a mental leap with this same inner instrument and suggested that the behaviour of atomic radiation could be explained if we think of the atom as a miniature solar system, with the planets leaping from orbit to orbit. As we know, this laid the foundation of present-day atomic science.

Over 4,500 years one thread can be traced. It was the growing realization that there is something in common in the laws that govern the vibration of a string of cat gut, the movements of the planets or the electrons in the atoms; but this is not the whole story. From the time of Kepler onwards, the cosmology of Plato began to be neglected, chiefly because of Copernicus and Newton and the belief that the understanding of the world could be based only upon mechanistic laws: laws of motion, the basic law of least action which became the unifying principle of the whole of mechanical science. But the Chaldeans had gone a long way further than this, their influence came not only to the West, it also went to India and China, probably taken back by sages from those countries who had visited that most extraordinary congress of wise men which occurred in Babylon. They seem to have understood not only the laws of vibrations but also the relevance of the change of vibrations. With Pythagoras' experiment there was something that Plato did not altogether grasp, which he failed to transmit in the *Timaeus*, and which does not appear later in Kepler: that what is interesting is not only that vibrations have a stationary structure but that they also have an evolving structure. That is, that it is possible, by operating on the instrument that produces vibrations to change the character of the vibrations themselves in this strange way, which is represented by the diapason, or the seven toned musical scale that Pythagoras is reputed to have introduced to the West, and probably did with his tetrachord, and that there is here an extraordinary subjective interpretation. We not only see the movements, as we saw them last night, but we recognise harmony and discord, by an interpretation that goes on in this sensory mechanism of ours, that enables some people to feel very acutely an extremely small discrepancy between the vibrations of two chords side by side, and everyone to recognise that there are nodal points, points at which the vibrations recover certain properties that they lose in between, and therefore Pythagoras was very well aware of the importance of transitional transformations - indeed this was the basis of the teaching of his school: that man is a transforming being who, by what he does with his own vibrations, can tune himself in to a higher world, or worlds. This notion of a hierarchy of worlds - which does appear in Pythagorean fragments, was certainly present to the Chaldeans, partly present to Plato and developed later by the Rosicrucians, such as our Dr. Robert Fludd in "*The Monochord of the World*" - gives a second line of thought which we should have in our minds. Not only has there been an evolution over the last 5,000 years at least, of our understanding of the laws of vibration, but also a discovery that the vibrations of one kind of substance were structured in the same way as in another kind. There was this second realization that there are nodes, transition points and with that, the application to man himself and the notion that he can be transformed and can live in different modes of vibration or different states of consciousness according to the purity of his own instrument and its ability to bear the finer vibrations which expose the coarseness of the lower ones.

There is one great name to be brought in before I leave the historical side and that is von Helmont, who all of you must certainly regard as one of the precursors of your own undertaking. Von Helmont was not only one of the founders of modern science, the first man really thoroughly to understand the importance of making accurate measurements and therefore establishing that matter was not destroyed in the transformations of chemistry, but he also was deeply concerned with the healing power of a certain substance to which he gave the name of 'animal magnetism'. I think he was the first to use this term. He was able to demonstrate that man had a connection with a magnetic field, which in turn led to the work of Mesmer and the development of hypnotism. I hardly need refer to the work of Hahnemann and all that goes with the homoeopathic approach to the self-healing powers of the organism.

The most important step, as far as I myself am concerned, has been the realization that there are indeed different worlds, and that we men and women live in worlds of totally different values and significance. On the whole, we tend to be aware only of the lower, coarser worlds, connected with the physical, material phenomena; whereas man by his very nature is intended

to be a bridge between the spiritual and material worlds. This is his nature and his destiny, unless he fails to realize in himself the potential for being a transforming system for energies, a transmitter of influences from one world to another: a means of transmitting influences that come from the higher world to the lower world in order that the lower should be spiritualized, and a means of refining the substances that come from the lower worlds in order that the higher should be nourished with their necessary sources. Through man there should pass a twofold stream: a descending stream of influences from above and an ascending stream of substances refined from below, according to that principle of separating the fine from the coarse which is the basic principle of the homoeopathic system.

WORLDS	MEDIUM				
1	Unfathomable	Emanations ↓	↑ Potentiation		
3	Deity			Revelation.....	
6	Love			Union.....	
12	Creativity			Spiritual Communication	
24	Consciousness			Projection - Telepathy	
48	Sensation			Thought Forms	
96	Ether			Colour	Radiations
192	Air			Sounds	
384	Water			Waves	
768	Solid State			Vibrations	

COSMIC TRANSFORMATION

My first diagram is called "Cosmic Transformations". Those of you who are familiar with Plato will know that this number system is to be found in the *Timaeus* and *Critias*, but it goes back much further. It has been more recently discovered in the clay tablets of the Chaldeans, showing that they were aware of this system which is based on the three and the two - the sesqui-alteral system. Starting with that which is beyond all possible understanding, which I call the Unfathomable because even the word Absolute seems to be too specific for it, this expresses our belief that there must be One Reality beyond all possible understanding. From the Unfathomable there emerges realization which I call Deity. Now this I call a medium, by which I mean that in which vibrations and transformation can occur. It is possible to have a conception of Deity which is neither personal nor impersonal, but which can represent for us the notion that the higher process of the whole world is a self-realization, and this is the self-realization of Deity.

I am not asking you to accept anything I say as dogmatic, only to form pictures as I am speaking so that you can follow what is going on in my mind. So, let us say we think of the ultimate realizing itself in a totally unconditioned medium. This requires that there should be an externalized world; something other than 'that'. There has to be the entry of limitation, conditioning, incompleteness and therefore imperfection, in order that the process of realization

should be possible. There must be, therefore, some total unmanifested deity that is beyond conditioning and the manifested world. This total bond is expressed by the word 'love'. 'Love' becomes the medium in which there can be an interaction between the unconditioned and the conditioned, the medium in which they are able to meet. Within that conditioned world there has to be differentiation, a formation of worlds, universes, suns, planets, life, everything; all of this means a structuring of ideas, creative ideas, creative will. This is the fourth medium or the fourth world. It is because this creative process must involve separation and sacrifice,

limitation and restriction that there has to be the bond of love between the created and the uncreated, the conditioned and the unconditioned.

Then there is the necessity that this world should be able to respond in return. It must be able to be the means whereby this self-realization of the whole can be something else than a mechanical, predetermined process. This means that this world must become conscious itself. When I use the word 'consciousness' here, I do not use it in the sense of the limited, localized consciousness that there is in each of us at this moment, or even the collective consciousness that is enabling us to share this experience. I mean universal consciousness - consciousness as a medium, as an all-enveloping, all-penetrating substance which enters everything, sometimes diffuse, sometimes concentrated, sometimes attached to individualities, and wills, sometimes attaching itself simply to events and episodes such as those which I have described earlier. But wherever it is concentrated beyond a certain point there come into the world beings such as we are. When beings come in, they are doubly limited, not only because of their separation from the unconditioned, but also by their localization, by their separation from other beings; by the 'I' and 'thou' separation, and with this a different kind of experience is inevitable. That is, the stimulated experience that comes from the action of other things, and this I call by the name of 'sensation'. It is that which is common to everything which lives and perhaps to other forms of reality of which we are not aware. But at least in all that we know on this earth, from the simplest, most primitive forms of life, the shapeless immortal blue-green algae, right up to we human beings, there is always this sensitivity that characterizes life - that characterizes a certain degree of organization and that responds to specific vibrations or stimulations. That is what I call the world of sensation.

There is a transition from these universal powers to that which is totally conditioned by materiality - conditioned in the sense that it is now capable of being measured, weighed, occupying space, and the transition there is something that I call by the name of 'ether', in the sense that it is like a surface dividing the materialized or condensed states and the spiritualized or uncondensed states of the world.

Next is the medium and the vibrations of air and the character of experience that is associated with the fact that we are breathing creatures - as you know, in some teachings such as the ancient Vedic teachings, air is central. Man is his breath. The breath, Prana, is the spirit of man and all the words for spirit and soul, *ruh*, anima, spiritus, are in some way expressions of air and its vibrations. Therefore, there is some sense in which people have felt that this world of air is an extremely significant one, as the first transforming substance in and through which man lives.

Then we have water and finally the solid state. I have just taken these ten different worlds as a convenient basis. They were introduced by the Chaldeans three or four thousand years ago. They are nodes of the whole cosmic system of vibrations. Although, of course, there are intermediate states between them, each of these nodes or change-over points is so characteristic that it really can be said to be a world and there is a rising and falling of energies and substances between these worlds. I call those which descend, condense and work into a lower world, 'emanations'; and the process by which something becomes high enough to enter a higher world, potentiation or acquiring a higher potency or new possibilities, and I put horizontal arrows all the way up. Running through these I have said vibrations in the solid state, waves, sounds, colour radiations, thought forms, projection and telepathy, spiritual communication, union and revelation. This is something which would, of course, require a lot of development to speak of in detail, but just picture to yourself this scheme of worlds, of nodes in the cosmic vibration. I think you will see why I said that this subject is so vast that all we can be aware of in looking at it is the depth of our own ignorance and at the same time the wonder that it has been possible for man to have some glimpses of reality, so much of which is beyond the reach of his senses.

In the second diagram you have what I have called levels of phenomena. You will see the 'etheric boundary', and the 'cosmic boundary'. As you pass beyond the former you enter into what we ordinarily call subjective experience, that is, into phenomena that require the intervention of a mind of some kind, of some sort of organization of finer substances which is what a mind is, in order to be perceived. With the aid of a mind they can again be emanated or transferred into instruments as, of course occurs in your radionic technique.

LEVELS OF PHENOMENA

Worlds	Media			
1	Unfathomable			
3	Deity			
6	Love	Revelation Spiritual Realms Miracles		COSMIC PLAY
12	Creativity	Illumination Cosmic Boundary		
24	Consciousness	Spiritual Healing Divination Psychic Realms Premonitory		Astrology
48	Sensation	Phenomena Memory	Animal Magnetism ↓	Telepathy ↑ Potentisation Homoeopathy
96	Ether	Etheric Boundary Electro-magnetic radiations Force Fields	Auras	
192	Air	Material Realms		Gravitation Sounds
384	Water			Waves
768	Solids	Vibrations and Tremors		

First of all, we have all the vibrations and tremors of the solid state. This is something with which we are all the time concerned (of course everyone knows from the teachings of physical science that this solid table is in itself in a condition of vibration) but this is not really the major point: there is in the solid state of matter, a kind of appreciation, of responsiveness for which I cannot use words such as sensitivity, awareness or consciousness; but one must not think, on the other hand, that solid, inert matter is dead. Everything has its own kind of inner process. I wonder, in parenthesis, whether some of you may have seen an extraordinary film on the digestive process, slowing the peristaltic waves passing through the tract. I was thinking last night how interesting it would have been if we could have had also a film of life's own waves as you see them in the phenomenon of peristalsis. They are so uncannily similar to those movements that we saw last night. These clearly belong to the character of the fluid state, which has to me always been one of the miracles and wonders. If you once penetrate the physical, mechanical requirements that allow the substance to flow, this alone fills you with a wonder that is hard to bear. When this first overtook me, every time I turned on a tap and saw the water flow out, or saw any fluid movement, I just looked at it with amazement and thought, "How can you do anything so extraordinary as to flow?" This flux, this movement

of fluid is an extraordinary transition in phenomena. Flow always has a wave-like character. You see models of the kind that Langmuir made at the Bell Telephone laboratory in America. models showing a two-dimensional flow. I saw him give a lecture on this in the Royal Institution, twenty or thirty years ago. There remains with me a picture of how little holes arise and, as they pass through the medium it moves by a kind of wave. Somehow, which seems to be impossible because the system appears rigid, the medium begins to shake and flow.

There is no limit to what one can say about air and as you are going to have more detailed talks on vibrations I shall not say very much about them except for the purpose of just giving you a general model in terms of which it may be convenient to think about it.

Next we have the fourth field, electro-magnetic radiations, and then we come to this extraordinary phenomenon of animal magnetism which, as I said, von Helmholtz first put into those terms, though undoubtedly it was well understood by the Greeks, like Hippocrates and one sees evidences of it at Epidaurus, where still to this day there remain emanations. If any of you have been there, I am sure you have been able to be aware of the way in which this kind of phenomenon can resist the destruction of time.

I have put at the other side the movement of potentization with all the phenomena of homoeopathy. This is really the most extraordinary thing that one has to grasp: that it is possible that something potentized, say to 200, where the probability that even one atom of the original substance is in a gram is very small indeed, can yet preserve to a heightened degree its characteristics. Then, if you come to grips and accept the fact of homoeopathy, again you have the same sort of amazed wonder that I had in looking at the fact of fluid flow, that here is something which is unmistakably a real phenomenon; because everyone in this room has benefited from the extraordinary action of the homoeopathic remedies. When you potentize to a very high potency you are in a totally different world and it is that literally different world that is the important point. You have, in potentizing, done something which enables your material to enter directly into the sensation world and stimulate the activity without any need at all for the solid stuff, the atoms, to be present any more. It is the sensation quality that remains. It has passed through the etheric barrier and has become a pure sensation which acts purely on the corresponding organ or system of the body.

You go a bit higher and you enter what I call the 'psychic realm'. There are premonitory phenomena, divination, telepathy and the whole group of phenomena which surrounds astrology. I suppose most of us have had unmistakable experiences in one or another of these fields and have no doubt of the reality of them. At the same time, one must recognise the extreme strangeness of, for example, astrology - a means of revealing the characteristics of a person and the pattern of his life. Premonitory phenomena, which were one of the first things to happen to me more than fifty years ago, when I had a very clear visual premonition of a fire in Istanbul which took place three or four days later, when everything happened just as I saw it in this sort of vision, convinced me that there is some way in which we are not limited by the conditions of space and time. Subsequently many other things have happened to me that made it beyond any possible doubt that there is this range of psychic phenomena. I have put them on this side because, and this is the remarkable thing about premonitory phenomena, that they always concern material events. I took the trouble to read as much as I possibly could about authentic records, and they were never about psychic events, always material. People see an accident, or something happen, and they verify it because later they see the actual events. There is often a sense of detachment from the phenomenon which shows that somehow one is not involved and therefore premonitory phenomena are analogous to emanations. On the other hand divination, which is a way by which one searches out by a deliberate process in order to read what is the pattern of events, comes into this realm where certain changes of consciousness are required and this is why it is that for divination very special training and austerity are necessary. A man I know who has a most extraordinary power of divination, a Turkish dervish, saw very clearly everything that was going to happen to Adnan Menderes, including his hanging in Turkey, and warned him of it. I know what extreme austerities he went through, as a by-product of which he found himself with powers of this kind and with very refined consciousness. There is a phenomenon which I do not think anyone doubts that can be put under the name of spiritual healing, where there is somehow a creative action, which is why I place this between levels of the worlds of creativity and consciousness. Somehow or other in spiritual healing a creative or recreative impulse is transmitted through the healer and acts upon the diseased organ or the whole of the diseased person and can work in a way that is creative in the true sense. By that I mean not dependent upon causes; it is not a cause as, for example, homoeopathy is a cause - the action of a pure sensitive pattern that brings about the changes. In these kinds of psychic phenomena there is a causal as well as a non-causal or synchronous element, but in true spiritual healing something happens which is really inexplicable. Something which is developing inexorably towards a terminal state stops and there is a regression and a complete recovery. It occurs rarely and uncontrollably

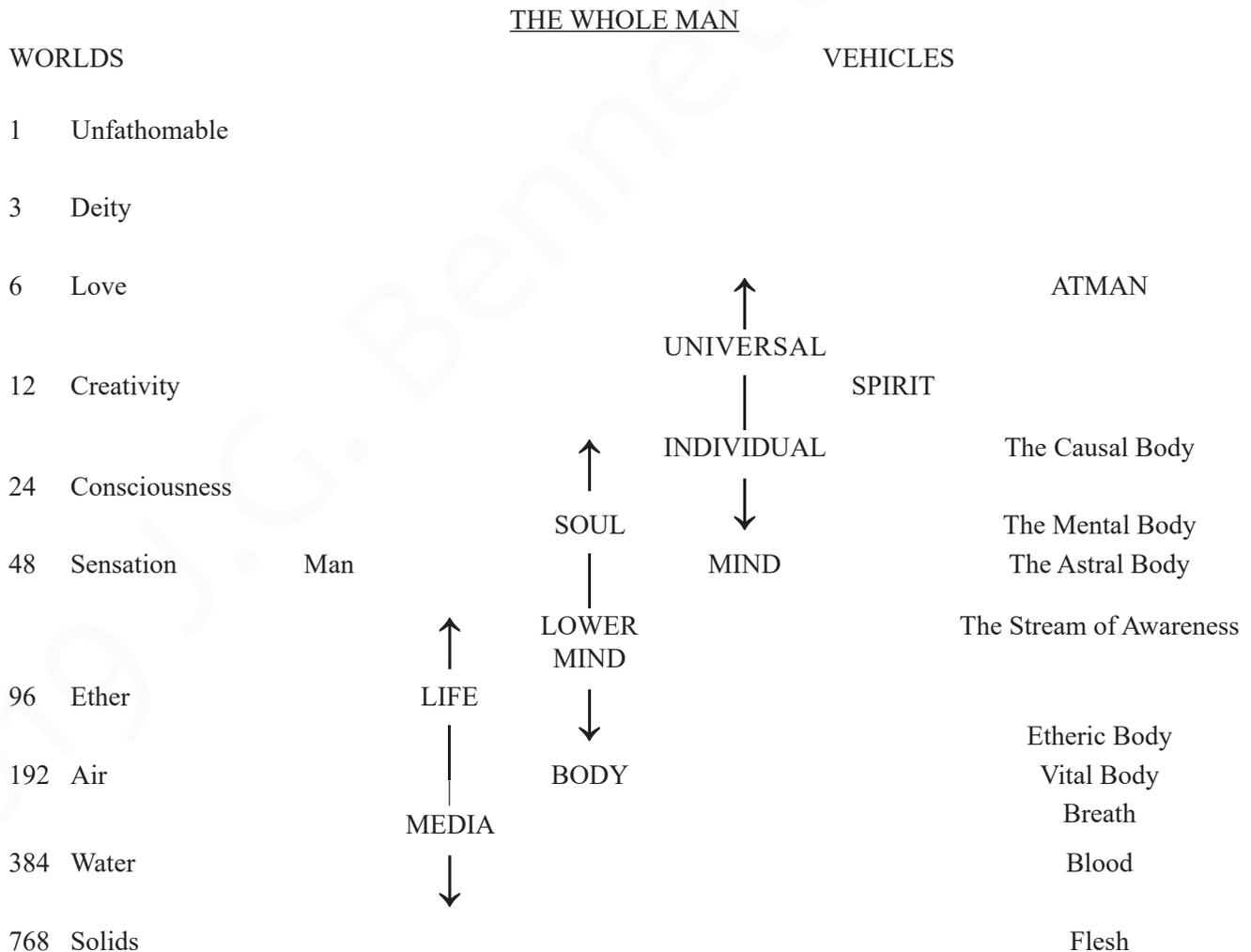
and at nobody's command but when it occurs it is really a recreation; something which has come about without any visible cause and nobody knows this better than the healer himself.

Then again, there are further phenomena which I call 'illumination'; this is where in the mind of a human being an image is created that enables him to see something that it was impossible for him to see by his own intelligence. This becomes the beginning, if he is able to respond to what is offered to him, of the entry of a new idea or a new process in the world, small or large.

Then higher up still we come to what I have referred to as 'cosmic play' because it is necessary to include this extraordinary thing of which one sometimes becomes very well aware, that there is a cosmic drama which is not really grim and tragic as it appears very often to us ; but in reality a joyful self-realization is present in the world, which one sees perhaps most unmistakably in the forms of life furthest from us, such as plants.

Highest of all I have put in revelation, which is where Deity and Love are in dialogue with one another. I have done this in order to give you a sort of quick, "angel's eye view" of the phenomena of the different worlds. I have not attempted to complete it but you will see why I said at the beginning that if I were to have all the demonstrative apparatus that I could possibly muster together and all the experiments shown in front of me, I still would not have covered more than a tiny fraction of the whole field of phenomena that really do interest us.

In diagram III we see the whole Jacob's Ladder, the whole descending and ascending process. Where is man in this? I have shown him spanning seven worlds, from Atman to the basic identity of man in his own blood; and it is, as most of you know from your own radionic experience, possible in some senses to say that man is his blood. So that in one sense the blood represents man, in another sense the universal supreme Atman is man. But how does he live with this marvellous totality of his nature? Almost entirely in the lower mind, largely neglecting his own body and his soul and never dreaming about his true spiritual destiny.



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