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**CHAPTER 23**  
***The Third Message:***  
***The Teachers and Pupils Association***

*The whole history of speculation, belief, and science, and the whole of psychology and psychurgy abundantly and conclusively prove that the personally known and discovered fact, law, or principle, even when not a vagary, always undergoes profound modifications in becoming part of the organic body of scientific knowledge. To teach what you believe you know, without having it scientifically validated, is neither kind, just, nor right.*

—ELMER GATES

The psychurgic work carried on in the Psychurgic Institution, according to Elmer Gates' plan, would be the main line of World Work, and it would consist in the high technical development of all branches of psychurgy and cognostology and of all other sciences and arts, and of philosophy and natural religion. The T & P (Teachers and Pupils) Association would carry on this work, organize it paideutically, and endeavor to perpetuate it. Being the highest order of World Work that could be done by

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man at his present stage of mental development, it must be done by the very highest order of minds obtainable.

The T & P Association would be a *non-public*, but not secret, organization and work, keeping confidential only those things that were not ready to be propagandized or commercialized. It would aim at keeping the entire psychotaxis in accessible form and up to date by means of such facilities as the Laboratory-Museum. It was essential, Gates wrote, that the paideutic World Work be carried on by a select and highly trained corps of psychurgists, who would not contact the outer world—this would be done by Teachers. The Teachers would organize the propagandization of psychurgy in assimilable form through the educational movement and the university.

Paideutics is the general name Gates gave to the two psychurgic arts of self-instruction and teaching combined into one simultaneous method of acquiring and imparting knowledges, feelings, and skills. It is also a special method for mutual selection of teacher and pupil, a sort of discipleship, the pupil being selected by propaedeutic analysis. When a teacher can apply psychurgic mentation to a pupil who is a genius, he is lifted up the scale of greatness and becomes a Teacher (capital T) in psychurgic

terminology. Similarly, when a pupil can thus learn and apply what is taught by a psychurgic Teacher of genius, he is lifted and exalted in his studentship and becomes a Pupil (capital P). This kind of teaching requires a psychotaxis of validated knowledge, the Laboratory-Museum, and other such facilities of the Psychurgic Institution.

Between Teacher and Pupil there will be high honor and comradeship, sincerity and honesty, and freedom from disguise and deception. Their relationship will be on the highest plane of friendship and helpfulness. Without interfering with each other's freedom, they will cooperate in thought and research; and having a common psychologic and cognostic experience and vocabulary—at times even sharing dominancies of the same kinds and subjects—they will be able to work *synmentically*.

The organization will grow by propaedeutically selecting

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from each race and every vocation those persons of high health and good character who have those abilities and genius-capacities needed. They will be taught, organized psychotaxically into an individualistic and cooperative research-machine and a Teachers College, which will be the T & P Association. Selected geniuses representing every type of human ability and capacity, paideutically organized, will carry on individual and cooperative mentation and apply results according to the law of Directed Human Progress. Gates restated this law: there is a psychotaxic order of development of scientific knowledge, and this is also the psychotaxic order of mind unfoldment and development and also the order of development of the esthesias and of sociurgic development; therefore, as fast as the normal heurotechnical development of the sciences takes place, the new knowledge is to be applied to the amelioration of human conditions and to the satisfaction of normal esthesias, without trying to foist upon the public any political or other theory.

The central meaning of World Work from the psychurgic standpoint is a paideutic and psychotaxic method of organizing the world's geniuses into a cooperative and synmentic taxifunctioning for doing the world's work—each doing his specialty individually and at the same time taking his place in the World Machine. It is as if the earth were a living organism and each person a cell in its brain cortex, as if the whole of humanity were acting as an *earth-mind*, as a mentative whole with many psychotaxic subdivisions.

Mentation covers all intentional or purposive or volitional activity; and as it all happened here, the purposive effort going on in the world is a *world-mentation*. All so-called physical labor is mental labor: even the instinctive and habitual actions are mentally

*directed* labor. All sciences and arts and all institutions are products of mentation. For these and other reasons World Work is *world-mentation*. Thus the art of mind-using is the basic technique of World Work, and geniuses are the most important factors, with heurotechny and alethics absolutely necessary.

In a very profound sense it may be said that mentation in

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its most fundamental form, like cognosis, seems to be the directive factor in the Cosmic Process. "What other interpretation can be given that discovery of mine?" said Gates. "It seems basic in psychology and physics and philosophy that Consciousness can direct the motion of matter (and without altering the law of conservation of the energy of motions). The introspective experiments prove conclusively that a state can be psychally initiated and can change cells physicochemically and change psychal wholes. An integration of introspects of kinds formerly unknown and not objectively derived are remembered and enregistered, and these are the children of the consciousness factor of psychophysical complexes. If consciously discriminated color differences are accompanied by a related conation, the experiencing of them augments the complexities in the internal structures of the brain, and as these enregistrations are necessary for remembering, they are that much more mental content (mind) and brain; therefore, *consciousness is a biological factor.*"

By genius Gates meant a normal and high development of some one or two particular kinds of mental ability by which a person's mind rises far above the average in that line of knowledge, feeling, and skill; in which he can do original work, make discoveries and inventions, and do creative work. It is a mental dominancy on some branch of science, art, philosophy, or religion by which he excels, that remains uppermost in his attention and affection and skill, in which he is eloquent and poetic and exalted, in which he has new inlooks and outlooks and insights, concerning which he is his own adviser and teacher and about which he depends wholly upon his own judgments, and so on.

The paideutic organization of geniuses for the application of alethified heurotechny is the keynote of the coming cycle, Gates pronounced.

The T & P Association will undertake to find the proper place for each genius in the world—and where he is most needed and appreciated. This will ensure that person's greatest happiness, for doing something worthwhile is the *only basis* on which

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to build any happiness. This principle slowly carried to the lower levels and into all kinds of vocations is the psychurgic method of bringing about ownership and government of the world by the people. (It is not only scientific but psychurgic “socialism,” divested of partial insights and one-sided methods and hotheaded tactics.) Each person will find his place in a line of work governed by its main minds, which in turn will be governed by the whole sum of the world’s validated knowledge. It will be an “epistemarchy,” and so far as the body of science is true, an “alethiocracy.” “In this way the not yet fully awakened and drowsy and phylogenetically burdened *social animal* will begin to move *volitionally* toward knowledge-directed acts. This great surf-stranded and stormwrecked jellyfish of the Social Whole will not, as heretofore, merely wiggle and jerk with frantic and purposeless spasms but will begin to strive for evaluated and tested goals far ahead”—so Gates colorfully wrote in 1921 in his manuscript of Volume IV, “The Educational Problem.”

Through a carefully worked out plan of proportionally sharing financial interests in any inventions or other heurids resulting from paideutic mentation of T & P cooperation, the Pupil will be led to making a livelihood or income at the earliest possible moment so that he may have leisure and money for research and be able to continue his development in creative work. The T & P Association may also gain income from this source, especially from planned enterprises carried into commercial development by a suitable organization.

In this age of mounting clamor for public and government support of research, it is refreshing to note that this plan is not only one of self-development but of self-support as well. In no other way can the investigator retain that absolute freedom of thought and action that the best scientific and creative work demands. Even the scientist engaged in researches in pure science may thus not only maintain his independence and moral integrity but advance his science and alternate his dominancies.

Another function of the T & P Association will be to guard

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the manuscripts from misrepresentation and misinterpretation and not allow it to be appropriated by pretenders. Psychurgy must be propagandized according to suitable psychotaxic levels by paideutic methods, because with the exception of a very few who have genius-capacities of this kind, the world is not far enough advanced mentally to understand or apply it. The unprepared will find psychurgy hard to understand because it is so unlike customary and naive mental methods. Even those with the

requisite ability will not all at once see the difference between ordinary and haphazard mental operations and those, for example, of heurotechny. If a real teacher of the new order were to come and try to establish the new standards and customs at once, he would be imprisoned or killed. Only by slow educative modification will progress be achieved; to act otherwise would mean martyrdom.

The higher phases of psychurgy can be expounded only to those who have the ability to practice the new introspection and cognose, and hence can be propagandized only through the T & P method. But there is a lower level at which certain very practical parts of psychurgy can be taught by the Demonstrative Exhibit: the new method of science-teaching and applications of heurotechny. Individual psychology is the basis of psychurgy. Ever and always the principles of general and comparative psychology and psychurgy must be applied to the *given person*, who has specific abilities and limitations, to reduce even the smallest part of psychurgy to useful practice.

The T & P relationship is not the usual one, but implies a much closer relation of a peculiar kind. This paideutic relationship was well described by Gates in his "Genius Letter" to his eldest son as follows: When a person predilectively desires to know about a subject for which he has ability or genius-capacity and is thus drawn to some one of the specialists, eager to be taught by him and having a justified respect and reverence for him, and when that specialist selects that *religiously earnest* seeker after truth as one of the few whom he feels like teaching, and

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if on beginning to teach he finds abundant inspirational stimulus, the result is a *paideutic* relationship. It is the highest and most beneficent of human relationships. The student is studying something greater than the subject—a person who is a genius along that line—for if the instructor truly understands his subject and is inspired in teaching it, and if the student is truly eager to learn that subject and able to grasp it, the Teacher will surpass his ordinary revelation of himself and subject. He will open his soul and show the best and uppermost side of a man along that line where he is a master and therefore a truly Great Person.

A great Teacher requires an equally great Pupil before he can teach greatly. If both are sincere, as they must be to be great, and if both are loyal to what they agree to undertake, the closest rapport will ensue—closer than possible in any other way. Thereby they may both get direct and unrestrained access to a mind, to a person, and incidentally to the minds of a Teacher and a Pupil. They may become acquainted with one of the greatest of all

observable phenomena: the insights and mental attitudes and habits and viewpoints of Genius—all of which will constitute the most important part of an education. In addition to learning a science the Pupil may learn the ways of the mind of a scientist, his moods and exaltations and ways of getting at things. The Great Person is greater than the subject he teaches, and only the great Pupil can realize that fact and reverently take advantage of it. Only a Great Teacher can understand that in no other way than through a Great Pupil can he find his highest self-expression. Recognition of this law is one of the glories of practical psychurgy.

The paideutic relationship is also the most significant bridge between this generation and the highest minds of the next generation. It is the only way that great persons can truly reveal the highest and best and truest in themselves to each other. It is not merely the Teacher's knowledge about his subject but *his knowledge of Life* that is being imparted. It is the greatness of the Life Manifestation as a *whole* that is being bequeathed; and this

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will be one of the most beneficial features of the T & P method. The T & P Association will not merely accumulate knowledge and transmit the unpropagandized part to the next generation, but it will transmit as a *living stream*, from generation to generation and from age to age, the *personal influence* of its Great Persons! Not only will the torch of enlightenment be passed from hand to hand into the future without being extinguished but the warmth of personal affection and paideutic insight, like a flame, will melt its way through the icy walls of the indifference and ignorance of any dark ages through which mankind may yet have to pass.

A real Teacher is the highest embodiment of life in his age, and the only way this personal greatness can be transmitted and become cumulative is by and through a real Pupil. In order for there to be a paideutic relationship, the teaching and learning must be done heurotechnically, and in that case the Pupil is not merely the disciple of a Great Teacher but of the Human Mind, pursuing science, philosophy, morals, ethics, and religion along lines of his predilections, abilities, and genius-capacities. The Teacher is not merely the apostle of a few Great Pupils but of psychurgy and its T & P perpetuation. Not only do Pupil and Teacher become acquainted with that most wondrous of all phenomena, a Person, but they become leaders in a significant world movement. So Gates wrote to his son.

Psychurgy recognizes another kind of knowledge and experience in cognition, and uses it as the basis of its cognitive paideutics; namely, the attainment of Insights, Uplifts, and Powers as the three factors in a Plane. These factors represent a more true

experience, a more permanently true knowledge, than any other kind of cognitive teaching, the insight and not the details being the achievement of value. The pupil is led through a systematic series of Insights, each being his own insight, each a unit in a complexus or processive of insights, causing him to know and feel and do, to know the same reality that the Teacher knows. Without ordinary language they come by *insightation* to

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the same experience with the same realities. “Is it not transcendently wonderful?” exclaimed Gates. “Each insight is a ‘word’ of this impartive ‘language’.” With reference to these realities, the useful steps in growth and character-building are Insights and Uplifts, and to achieve these the Teacher must build on those already found in the mind of the Pupil. The criterion of results must be measured by Uplifts and Insights, and not by any other educational method (such as examinations) now in vogue. These Insights and Uplifts are the real value in writings of every honest philosopher or religious devotee or esthetic critic.

In the psychurgic sense an Insight includes all the usual meanings, but very much more. The ontogenetic development of faculties and feelings will no longer be left to chance but will be intentionally elicited and directed, systematically developed, and used paideutically for a fuller fruitage of Level-Insights, Uplift-Insights, and Power-Insights. By garnering these precious results of one’s life and keeping them classified and re-functioning them, a *mentative Insightive dominance* is achieved. This is new, Gates observed optimistically; the very idea of it is new, and the method is still newer.

Insights are the true basis of a higher auturgy, he emphasized in his studentship writings. Most people live most of their lives under the drive and lure of what is going on around them without ever being impelled or adjusted by insight. Only the greater persons have thus been led, and then haphazardly and without conscious understanding of the nature and utility of the insight. It is only a first step in the fundamental paideutic method to follow the predilection and genius of a Pupil; the second consists in following the Insights that adjust the Pupil and genius to the larger realities of life and the world. This Impartive Exposition and Insightive Auturgy Stage of Studentship is “one of the wonders of the modern age!”

*The Emergence of the Individual.* The Pupil will be led gradually by paideutic mentation to follow the real development of his genius-capacities and emerge as an individual. It is a slow

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process, this emerging as an individual out of that from which and into which one was born, and it can be done only by a succession of steps. Only a few of the greatest geniuses ever accomplish it alone; most of them fail. At the beginning we are each totally dependent upon our mothers, in the womb; then as infants we are only a very little less dependent upon them and upon our surroundings. We learn what childhood has to teach almost wholly by *imitation*, which is a form of dependence. We inherit and adopt manners, language, customs; and only about one-tenth of one percent of each of us is individualistic. Slowly we acquire the knowledge and skill of our race and time; and slowly, as our distinctive genius-capacities begin to come to the front, do we become emancipated. In the process each one meets difficulties at every step, for ignorance and error enthrall, and right methods have to be painfully learned during an apprenticeship—that is, if they are to be learned early in life and well learned; otherwise the whole life will be spent in learning them less well.

After such apprenticeship, for which the systematic methods of the paideutic (T & P) curriculum serve, the Pupil may walk alone in the mental world, using all the skill he has acquired and all his knowledge as a “means for a *unitary self-expression* of his genius-capacities, not to attain which is death to his highest and most individualized life. THE PSYCHOLOGIC LAW OF INDIVIDUAL DEVELOPMENT is that only by *cumulatively and associatively combining* EVERY item of the Pupil’s originality in an *exposition*, and *functioning that exposition as a whole* does his genius finally become FREE, and achieve its meaning in the world. Those who never thus learn to express themselves in an EXPOSITION (inventive, scientific, literary, musical, oratorical, sculptural, pictorial, pugilistic, or what not) remain in *thralldom*—they never get entirely out of the environmental womb—THEY DIE UNBORN!”

*The Guide to Genius.* The process of self-expression is extended by initiated steps of paideutic mentation (details of which have not been given), through a constant inventing and discovering

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and creating along originality-lines, and by functioning the whole ensemble to that end. “The individual no longer follows or obeys. He creates and dominates; it is even his own person and periperson that he creates and dominates!

“To the pioneer there are no precedents, no established customs that are helpful, no sentiment in his favor. He must mark out his own path and follow it despite obstacles, for that is the price of genius. Genius is vicarious; through the genius-capacities of a

person, world-progress takes a step. The new powers are not for the genius alone; they are the symptoms of a world in parturition.

“What guide shall a genius have but his own powers of discovering, inventing, creating, foreknowing?

“None!

“Therefore it is to the art of heurotechny that he must look for help, and to *that alone*.”

*The Path of Heurotechny.* If the Pupil accomplishes its successive stages, he may apply all of heurotechny to the art of inventing. First he will apply it to livelihood and business in order to bring as early in life as possible all his genius-capacities and other abilities to getting a regular income for supporting his work, selectively utilizing his real capacities and best opportunities. Then he may apply heurotechny to discovering new ideas, facts, things, laws, principles, and insights for his mind-growth and for science. The Pupil may next look to a career to fulfill his predilections or satisfy his ambitions, applying heurotechny to his esthesias to be sure he is right and to get acquainted with them, to render them normal and extensive and intensive, thus increasing life's anabolism and joy for more effective effort. He may then direct his powers to creative work, giving constructive unity and purposive meaning to his previously Achieved Results, combining them into a higher order for realizing his goals and giving expression to his genius-capacities along some main line of effort. A synthesis of his inventions and discoveries, his knowledge and feeling,

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his opportunities and prospections, *must* be a creative work accomplishing his purposes.

Progress in heurotechny will produce growth of interest in science. In applying heurotechny to livelihood and business the Pupil will get more deeply into science and feel the need of it, not only as an intellectual understanding or introspective inlook or esthetic appreciation but also as an impulsion—so that he predilectively will take up heurotechny for his scientific and sophic interests. Out of business and invention he will have become more of a scientist.

With the growth and experience that will come from such a heuric life, the Pupil at the plenitude of his capacities, just as his efficiency begins to diminish, will turn over to his associates his Achieved Results, giving them full view of his opportunities and inventional prospections, his scientific prognoses, philosophic insights, and creative impulsions. Then he will retreat from active administration of his affairs to rest and grow as the “estuary of his life widens into the sea.”

Gates continued his summary:

“Heurotechny specifically is the *modus operandi* by which genius adjusts itself to the world while carrying out a new line of thought or action.

“The psychurgic life is *fundamentally heuristic* in its uration. The main characteristic of the psychurgist is this: that at all times and forever and with reference to any and every affair that calls for his judgment and action, he brings his *whole mental content and effort heuristically* to bear on it. If this mode of life becomes popular it will transform the human race. Then science and sophics will displace superstition, mysticism, war, disease, insincerity, and unkindness.”