

FUNCTIONAL ACTIVITIES

As given by VITVAN

Introduction

I believe it timely that I present to you this course of lessons in which I am going to gather up many points that are distributed throughout the literature of the School of the Natural Order. These points will be focused and synthesized into that which is germane to the functional processes in the cosmic process, as well as in each of us—with particular emphasis upon the functional process in our respective selves.

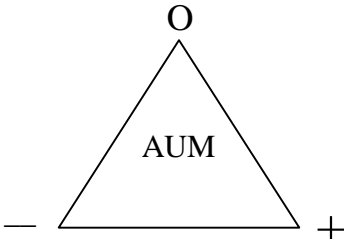
As you study the chart on page 2 you will see that we have many points to cover. In this introductory lesson I want to call attention to the outline shown on the chart as a whole. This is very necessary because as we study the minute details, there is no way whereby we can understand them unless we have the proper background; that is, unless we have some synthetical consciousness of the whole.

We have passed out of the old cycle—the aristotelian age—wherein the emphasis was upon analysis. If a scientist wanted to understand any given ‘thing’ it was broken down into the most minute particle, attempting to reach understanding of the whole through the analysis of the particle. That approach to understanding is becoming obsolete and is passing away. Scientists are arriving at the conclusion that they cannot understand any particle unless they understand the whole, because the functional forces of the whole operate in and relative to any given part. So we must get that broad background before we can study the particular and the minute.

As we go through the outline there will be a description of two aspects. There is an ‘inner’ side and an ‘outer’ side to each and every item in the outline. I am going to attempt a description of both. First, what we might label the ‘objective’ or ‘outer’ aspect; and second, what we could label the ‘subjective’ or ‘inner’ aspect.

When we turn to the overall background of this thing that we call truth or Light or understanding we must first register that there is a positive and a negative. Please note on the chart the symbols for the positive pole and the negative pole, are representative of the positive and negative poles of the cosmic process, and the universe as well as of the individualizing process. The negative pole of the whole cosmic process we label the Mother; the positive pole we label the Father. It is by reason of the unity, the oneness of the positive and the negative, that every ‘thing’ else is possible—the Son is born.

The negative pole that we label the Mother will be divided into three divisions for the sake of studying the outline. The lowest of the three divisions of the negative pole we label matter. The term “matter” comes from the Latin root for *mater*, Mother. I am using the word “matter” in the ordinary sense in which it is used in the study of physics and other scientific subjects. We divide that negative pole into a second division in order to describe other functional processes and that second division we will call energy. The third division into which we divide the negative pole we will call Light. Therefore,

<p>THE POWER- TO- BE- CONSCIOUS -- AS --</p>	<p>7 -</p> 	<p>BEYOND NAME AND FORM</p>
	<p>6 - THE GREATER-SELF</p>	<p>(Logic Consciousness (Light-as-Self (Son of the Father-Mother-God (Universalized Consciousness</p>
	<p>5 - THE INDIVIDUALIZED- SELF (Higher-Self) (Identified with)</p>	<p>(Will - As the Christos Mind (Membership in the Hierarchy (Awareness of the Orders of Beings (Conscious of all below, as instruments, vehicles, etc., through which and with which I work, function on or in different levels (states), etc. (I-Am-I-ness</p>
	<p>4 - THE THINKING SELF (Identified with)</p>	<p>(Philosophies (Systems-of-thought (Ideologies (Beliefs (Concepts (Opinions</p>
	<p>3 - THE EMOTIONAL-SELF (Identified with)</p>	<p>(‘Love’ - Companionship (Ardent partisanships, etc. (‘Religious’ affairs (Psychic-level rapports (Communal-oneness</p>
	<p>2 - THE DESIRE-SELF (Identified with)</p>	<p>(Creature comforts (Animalized gratifications (Objects of desire (Sensations (Feelings</p>
	<p>1 - THE ELEMENTAL SELF (Identified with)</p>	<p>(Seeing (Hearing (Smelling) (Tasting (Touching</p>

we have Light, energy, and matter as labels descriptive of three phases of the cosmic process.

The positive pole of the whole cosmic process we call the Power-to-be conscious. We do not attempt to set up a referent for the term the Power-to-be conscious because I am of the opinion that it cannot be done. "To define Him is to deny Him," and we go further and say, "To attempt to describe Him is to deny Him." So, instead of attempting to set up a referent for the positive pole or for the functional process of the cosmic process Itself, we resort to questioning: Am I conscious? Obviously, you are conscious. To be conscious, there must be a power with which you are conscious. Don't try to go any further. The Power is self-evident, axiomatic; no one can deny it. If one says, "There isn't any such power," then say to him, "Brother, with what power do you say there isn't any such Power?" That is the power we are talking about; the power with which you think, the power with which you feel, the power with which you act, is the Power-to-be-conscious.

Students in the School of the Natural Order cannot describe or explain the teaching by using the word God—"In the beginning there was God" and God was this and God was that. If someone tries to explain or describe their meaning by saying "Universal Intelligence, All-pervading Mind, Infinite Love, Divine Wisdom," we would say that he has not described his meaning for the term God. He has just used a string of synonyms and made noises.

The power to conceive, or the power to perceive is infinitely beyond conception or perception. It can be labeled God if you wish, but one must set up a referent first that it is the Power-to-be-conscious which is the power being labeled God. There have been hot theological arguments over whether God is or is not, so much that in the past such theological arguments have led to bloody

wars. With what Power do you affirm; with what Power do you deny? There must be a Power before there can be an affirmation or denial, and that power is the Power-to-be-conscious.

To understand the background out of which the points on our outline are to be described practice looking at every 'thing' and any 'thing' until you can recognize the two poles—positive and negative. The Treader of the Path never registers a thought or a feeling, never sees a little flower, never thinks of an atom or molecule or group of cells or an organism but that he sees the positive and negative poles in union.

I have watched the whole process represented in the act of planting a seed in mother earth; mother earth brings forth. We do not have to look away off in the stratosphere, or into some cave in the Himalayas for It. All around us, with no exception, the whole process is represented, portrayed. Think of the grandeur and glory and wonder all around us and we have found Him. This is the beginning; just keep practicing seeing the positive and negative poles everywhere. This is what we call the 'outer' side.

Now let us consider the 'inner' side. There is a presence in each and every 'thing' in which one can find the positive and negative in union. As we grow more sensitive we can walk in the consciousness of His presence as we see the Father-Mother. This represents the aesthetic, the 'inner' side. There are some of us who can develop the consciousness of the presence to the point wherein, like Dr. George Washington Carver, the presence becomes a consciousness that talks to us and tells us how to handle It. An interviewer about to write an article on Dr. Carver and his achievements said to him, "How did you discover how to do so many things with the lowly peanut?" He replied, "I just sat by the peanut plants until they told me what to do." Do you think that is nutty? No! It is a harmonious, beautiful way to live.

We can tune into It when we see that presence everywhere. I would rather be one with It than philosophize, mentalize, intellectualize, and verbalize about It. Learning to function in the consciousness of the presence is the next step for many. Those who will not see it will have to learn it the hard way. They will be brought down on their knees until they happily confess it and long to see it everywhere.

Returning to the background again: The Power-to-be-conscious resides in the positive, the Father; the act of being conscious resides in the negative, the Mother. Without the Mother, the Power is unknown even to Itself. The Mother, Light-energy-matter, is absolutely requisite for the Power to know Itself. When the Power-to-be-conscious, the positive, completely withdraws from the Mother, everything falls into stygian darkness, the cosmic night, the darkness that is “upon the face of the deeps.” Students of oriental teachings and philosophies name it pralaya. Everything stops; everywhere—darkness. But with the union of the Father and the Mother activity is established within the substance that we label the Mother. It is this activity that we study and label waves and frequencies, for the act of being conscious can be described in terms of waves and frequencies of the Mother.

When the Power-to-be-conscious begins the process of becoming conscious, its status is below anything we have indicated on our outline. We would need to go back below the elements of the periodic table. But let us assume that we understand that the beginning of becoming conscious precedes the state designated the *elemental self*. We could study it in its more recondite and invisible phases, but that is not the province of this course of lessons. The objective of this course is to describe the various *selves*, which is another way of saying, to describe the various states in which the Power-to-be-conscious is becoming conscious of itself in the substance we label the Mother.

If we consider these various selves with which the Power-to-be-conscious is identified—the elemental self, the desire self, the emotional self, the thinking self, etc.—from the basis of objective identification, then it would appear as if we had one body in which many *selves* were dwelling. That is the way I will proceed with the descriptions.

When we stand ‘above’ or ‘out’ of the ‘objective’ self-conscious state, we see these various selves as states of consciousness—states in which the Power is becoming more and more and more self-aware. So, it becomes a matter of the degree in which the Power is becoming more and more Self-aware. When one is in that state called objective identification these various selves seem to be in one’s body, and they appear to wage warfare among themselves to see which one is going to get the upper hand. As we describe the conflicts and tensions—the warfare that goes on between the selves—I will lay the foundation for modern psychiatric practice and modern psychological understanding. If there is no warfare and no tension developed among the various selves, and if we understood the conflicts that develop, we would have the key to dissipating all psychological and psycho-somatic difficulties. We would at the same time eliminate ninety-eight percent of all the diseases, representations of which appear in the ‘outer’—the configuration or the ‘physical’ body. The so-called physical body and everything that appears or manifests therein is an ‘outer’ representation of some ‘inner’ quality, condition, conflict, etc., among the selves with which we are identified. (We should be able to be our own psychiatrists by the time this course is completed.)

The average person (no matter the self with which he might be identified for the moment) thinks he can gain Wisdom, Light, Power, and Glory and still retain the consciousness of his identifications; but it cannot be done.

As we gain understanding of ourselves and the ‘law’—the way the whole process functions—we lose the consciousness of what we had heretofore. If we do not let go the present

state, we cannot gain the next higher state. I wish all “sweetness-and-lighters” could get this point, because they are trying to demonstrate emoluments and adjuncts to their present state (a sort of give me, give me attitude) and they use whatever concept they may have on the thinking-self level—of the Supernal Self, the Supreme—as a bellhop. “Bring me the ice water!” That means, give me an automobile, give me this, give me that! If you are looking for a “get-rich-quick-Wallingford” method, you will not find it in this instruction.

On the other hand, as we gain knowledge we gain power, and with that knowledge and power we become channels for everything needful—the “children of Light” never lack, and never have to demonstrate. If you think you are deprived and lacking, look at yourself and say to yourself, “What am I supposed to learn out of this situation?” Keep looking around for what you are supposed to learn from a situation that you find deplorable, and I promise you that as soon as you learn the lesson, you will no longer be in that situation. You will no longer be in bondage; you will be emancipated right then.

As we go through this work together, you are not going to be able to alibi about anything, because if we accomplish nothing else in this work we will gain the courage to look at ourselves. And sometimes it takes a lot of courage to look at ourselves and confess to what asinine idiots we have been! But that is the way we grow, the way we learn.

We are not going to follow the outline on the chart from the lowest point to the highest, sequentially. I have to keep in mind all of the background and keep giving the background, as a given point is clarified, because only as we understand the background can we understand each point.

Let us begin with the elemental self. What do we mean by the words *elemental*, and *elemental self*? Remember, there is an ‘inner’ and an ‘outer’ significance to everything. I will give the ‘outer’ meaning first, which will constitute the meaning for which the word elemental stands. If a highly trained scientist would break down your ‘physical body’ he would probably discover about eighty-five percent water, a tablespoon full of minerals, and the rest gas—a tub full of water, a bag of gas, and a tablespoon full of minerals! This is what we call our ‘physical bodies’, the ‘outer’ representations. Imagine becoming identified with that and thinking it is oneself! The scientist would go further, he would not stop at a tub of water, a bag of gas, and a tablespoon full of minerals. He would break this so-called ‘physical body’ down until he could count the atoms composing every molecule of gas and the atoms composing every molecule of water, and include every atom of mineral. Then he would further break all that down and find electrons—mama; and protons—papa. He would find the meson, the binding-power that holds those two together. Finally, he would find that he had reached the elemental basis, the elemental foundation. He could classify it in terms of the elements of the periodic table—how many atoms of oxygen, hydrogen, etc., how many atoms of this and that according to the valence and ionization of those atoms. All this would constitute the breakdown of the ‘outer’, the elemental self of which the ‘body’ is composed.

If you have not studied deeply into the elemental world, please take this next statement with a grain of salt. There may be several occasions where I will have to remind you to do this. In a teaching such as Vitvan’s, when you are confronted with a statement that you cannot accept, or that outrages everything you have previously learned, put it on a mental shelf. Do not accept it, but do not deny it. Do not deny it, because every denial creates a blockage to your ultimate acceptance of it. If it happens to be the truth, you have done something to yourself by your denial. Mentally you have created a wall, a barrier, that you may have to demolish. Be philosophical and say, “Well, if it is true, some day I will find it out, and if it is not true, why bother about it; it will fall of its own weight.” No use getting egotistical. Deny it and you will

create a blockage or a situation that will have to be worked out later on. Just put it on a mental shelf, because eventually you may find that it is true.

I want to present the 'inner' side of the elemental self. By reason of the fact that there is a Power-to-be-conscious in a substance we call the Mother, every single atom or element or molecule or cell—every 'thing'—represents an entity, a conscious being. When we turn to the 'inner' side of the elemental self we find a vast concourse of conscious beings, conscious entities. The Treaders of the Path aspire to learn the 'inner' side of every 'thing', as the physical scientists try to learn the 'outer' side. We must cultivate that idea that it is the Power-to-be-conscious that is becoming conscious in the Mother that gives every minute particle or part of any 'thing' or every 'thing' the consciousness of being an entity, a life, a being.

Put this statement on the shelf; don't accept it, on the grounds that eventually you are going to experience it and you are going to get acquainted with these entities and learn to handle them in your own configurational self. As we grow more conscious of the elementals of which this configurations is composed, we can sense them rearing back on their hind legs, howling like a dog at the moon for their gratifications and fulfillment when they are denied the food to which they are accustomed. We are going to learn all sorts of things about the elemental self.

—Vitvan, Tape series, 1956
Marj Coffman, editor, 2001

Lesson 2

THE ELEMENTAL SELF

(continued)

4 -	(Autonomous-Field (Mind (I-Am-I-ness
3 -	(Human Soul (‘Higher’ Psyche
2 -	(Animal-Soul (‘Lower’ Psyche
1 -	(Outer Representation (Physiological Organism (Configuration

This course of lessons is centered upon the way we function and we are following the outline shown above. In this lesson we continue the description of the elemental self. The elemental self is built up and developed in the consciousness on the part of the Power-to-be-conscious through identification with the five so-called ‘physical’ senses. There is a great deal for us to learn about these five ‘physical’ senses. First, I want to direct your attention to the negative and positive aspects of them. Many frequencies register upon us through the five sense faculties without any effort on our part; that is, without any conscious focusing on them. Also, we sometimes put forth effort and consciously function through and with these five sense faculties. For instance, you might enter a room and the fragrance of flowers will register upon you and you become conscious of the odor. That is a negative function. But someone might say, “Smell the fragrance of this beautiful flower,” and then you put forth a conscious effort to register the fragrance. That is a positive function.

We function in the five ‘physical’ sense faculties by the registry of light-energy waves

and frequencies—with no exception. Let us take seeing as an illustration. When we register the wave-frequencies of light, we see. So it is with the other sense faculties. Practice until you consciously experience registering these wave-frequencies. We do not want to make this work mental, intellectual and verbalistic. If you will give this your attention, you will discover that it is only the registry of wave-frequencies that enables you to see, hear, smell, taste, and touch. Tasting, smelling, seeing, and hearing are merely modifications of the sense of touch. The sense of touch is the first sense faculty developed—somewhere between the oyster and the starfish. The Power-to-be-conscious on that elemental level developed the ability to be conscious of something other than itself through the sense of touch. Then came modifications of the sense of touch into the other four sense faculties. When you see, it is a form of touching with your consciousness; when you smell, it is a form of touching with your consciousness. It is difficult to experience that we register wave-frequencies through the neural system and sense faculties,

and more difficult to realize that it is wave-frequencies that we are registering.

In seeing it is easy to be conscious of registering the light-wave and frequencies and whether light is reflected or refracted or direct. It is the registry of light wave-frequencies that gives us the ability to see what we see. It is more difficult to grasp that the sense of touch is also the registry of wave-frequencies, because we look upon that which we touch as something 'solid', and we can't get over that notion. Whereas, if we just study a little about the constitution of what is called matter, that lowest division of negative substance, we will find that any given *this* that seems solid is actually less than 99% empty space—nothing. The remaining fraction represents points of light, called photons, configured into units of energy, called atoms. And it is the wave-frequency of those units of energy that we contact. Understanding this a prelude to having the experience of it. Never make the mistake of identifying mental understanding with realization; mental understanding is only the prerequisite. I do not disparage it, because it is an entry into the deeper phase, the 'inner' side.

In order to understand these five sense faculties and the way we function in and with them, we must go to the level of the Individualized Self, which is #4 on our chart—the Autonomous Field that we call Mind. It is essential that students who are beginning this study to properly differentiate between the mentality—the intellect—and Mind. When we function in Mind we know without thinking. When we drop down to the higher psychic level, the thinking self, we occupy our consciousness with opinions, concepts, and beliefs. These could be grouped together and called mentation or intellection. In our School we generally refer to this as cortical functioning. So, we must sharply differentiate between cortical functioning, and knowing by Mind.

Knowing without thinking is reflected on a yet lower level—the desire self level—where one feels without thinking. This feeling is a lower level reflection of knowing, and of course, there is a vast difference between feeling and knowing. We might feel an influence—whether someone likes us or does not like us; but we do not know how we feel it. On Mind level, we know that we know and how we know, with full consciousness.

In order to understand how we function in the five sense faculties we have to go to the Mind level. On the Mind level all of the knowings in what is called seeing, hearing, smelling, tasting, and touching is concentrated in one center. Out of that one center on Mind level we can see, hear, smell, taste, and touch. To get this idea, one will have to play make-believe, unless he has had experience out of the body, or unless he can bring back memory of being without a body between what is called death and birth. But for this illustration, imagine that you do not have a cortex or body, therefore no nerves or brain as instruments through which frequencies are registered.

Let me briefly describe what I mean by the Mind level. We have the various selves that we are going to describe in detail. When we get to the fifth self, we find it is called the Real Self, the Higher Self—the Power-to-be-conscious of Itself, not conscious of and identified with other selves. The Power-to-be-conscious becomes conscious of Itself in an individualized phase or aspect. All development, growth, evolution, expansion of consciousness, etc., is determined on the Mind level, and we call the various degrees of development—from the animal and the aborigine to the cultivated and educated man and woman—degrees of Self-awareness on the part of the Power-to-be-conscious. We must not separate this individualizing process from our respective selves.

The way we grow into consciousness of it is to keep repeating to yourself: "The I Am of me"—"me" meaning whatever you might be

identified with below the individualized self level— “The I Am of me is my True Self.” Do not think this is childish. It is child-like, but not childish. Every one of us, without exception, grows and develops in understanding by these simple little exercises and attitudes. We should cultivate them until they become real to our consciousness. So, this is not something off somewhere ‘outside’ of you; it is the root, the basis, the foundation of everything of which you are conscious. It is the root and basis and the foundation of all activities of consciousness on any level. True development, true understanding, true growth is not by over-developing the cortical function, the thinking self; nor is it in becoming so emotional that we are in a perpetual fog and cloud of self-created emotional reactions about this, that and the other thing. True development is to grow in the conscious awareness of the True and Higher Self. Until we grow into a higher degree of consciousness of that Higher Self we have to get a picture of it, like laying out a roadmap.

Visualize a common magnet, like a bar of iron that is magnetized, wherein all the molecules are lined up, a negative to a positive, etc. That lining-up of the molecules constitutes a magnetic field, with a positive pole and a negative pole. You have seen pictures of the lines of force that flow from the negative to the positive poles. First, visualize a magnetic field—but we add another word to it—the electromagnetic field, which is like saying, a positive and negative pole to a common field. Now turn to the words Autonomous Field and keep the picture of a magnetic field in mind, The word “autonomous” is highly significant; it means independent, self-contained. We elaborate that in our work by saying, a self-luminous Light, a self-rolling wheel, independent of everything except Itself.

This Higher Self, the True Self, represents autonomous function. Let us bring this into our consideration of the way we function. When we no longer depend upon the opinion

of anyone about anything, and we do not need the approval of anyone, anywhere, about anything, we are growing into the consciousness of being autonomous, a self-luminous Light, an Individualized Self. If you wish to observe it, you can tell the degree of individualization of yourself or anyone, by the manner or the extent to which you, or he, seeks approval of others. Some persons have such a little degree of individualization that they have to constantly sell themselves, to get a great number to think they are wonderful, in order to think they are wonderful themselves. The higher the degree of individualization, the less need for all those props and supports to keep a good opinion of oneself, until one looks only to himself for approval.

This is not egotism; this is egoism. Egotism is a compensatory form of build-up, and the more ignorant the person, the more egotistical

he is. Egoism is the consciousness of Self—as free, emancipated, independent. Do not think that those who have developed egoism—consciousness of independence, who have become Self-luminous Light, a Self-rolling wheel—run roughshod over others. You remember that adage, “To thine own self be true and then it needs must follow, as night follows the day, one cannot be false to any man.” If one is true to himself, walks in the Light of himself, seeks the approval of himself—the Higher-Self I am talking about—he will be filled with love and understanding. Being filled with love and understanding is what we call compassion. Such a one understands why a person does so-and-so, why he does not do so-and-so; that keenness of understanding combined with love for the evolving Self—the God within—is called compassion. So, as he is true to himself and seeks the approval of himself no matter what anyone else thinks or says, great compassion grows. Therefore, egoism is the opposite of egotism.

Let us go back to the line of thought I am pursuing, because this lesson is extremely important. Consciousness, awareness, is first developed in the Autonomous Field, in the 'deepest in', the 'inner' Self (the Higher Self) because the 'deepest in' is the 'highest up'. (These words sometimes are stumbling blocks until we are masters of conscious abstracting.) Everything has its origin, its beginning, its paradigm in that Autonomous Field Self. That is why when we turn our thought to the five 'physiscal' senses we turn first to the Autonomous Field. Now let us return to our imaginative game of Imagining that you do not have a 'body' or brain with which to function. The reason we play this game is because I do not want you to identify the Field in any way with the nervous system or any part of the neural structure or with the physiological organism. I want to get this point over so that you can learn to know in terms of a Power that is becoming more and more conscious, and as something remote and removed from any 'thing', 'object', etc. We must think in terms of consciousness and a Power that is becoming more and more conscious.

The Autonomous Self is a substance called Mind, or Light. In its Individualizing Self or field there is one center in that Field through which the consciousness, the Power-to-be-conscious, sees, hears, smells, tastes, and touches. When that Power-to-be-conscious in its Autonomous-Field Self comes into earth life, the physiological organism is developed as a representation of the structural pattern of the Autonomous Field. So we can say, the physiological organism is an exteriorization, a representation, of the pattern of the Field in Mind substance. (I stand in clear perception of these things, but when I attempt to verbalize them, it becomes very difficult.)

To bring this to the level of practicality: if you want to change the exterior, the outer representation, do not work on the representation at all. Leave it alone. Just focus your consciousness on the high and clear

realization of the Self, and the outer representation will begin to change; it will begin to shine. A number of years ago I used to tell students that there will be a new-cycle beauty parlor in which there will be no "war paint", etc. We will just tell them how to keep realizing the beauty of the Light, the beauty of the Self, that grand and glorious shining, luminous center that you are. The more you realize that, the more the representation will take care of itself. You won't have to decorate or camouflage it. Learn to live in the consciousness of the radiance, the awe-inspiring beauty of the shining Light that we are, respectively, in Reality, in Truth.

When we analyze the Field, break it down into its structural parts, we find that clear seeing, clear and pure hearing, smelling, tasting, and touching are centered in one focal point in that structural Field. When we take on a 'physical body'—when the Power-to-be-conscious—as the Field—comes into earth life, there are five divisions that take place. (The five divisions of the positive side are called tattvas; the five divisions of the negative side are called pranas.) That force, that Light of the Field, rays out, opens up like a fan that has five streams in it. These five streams are one synthesis of the five sense faculties. There are several illustrations of this. I will give you just one: there are those who have made the discovery on Mind level that the four sense faculties of seeing, hearing, smelling, and tasting are all modifications of the sense of touch. In making this discovery they have found that with concentration they can switch seeing from the eyes to the fingers, etc.

I read about a young man from India who demonstrated that he could hear and see without his ears and eyes and could smell without his nose, etc. He was put through severe tests by psychologists and doctors. They carefully blindfolded him then gave him a book to read that they had made sure no one present had read or knew about. He stood behind a door to read the book. He made one request—that he be permitted to

touch the book with the fingers of one hand, which he put around the door and read the book aloud. Follow through—other senses are modifications of the sense of touch, the synthesis of all those faculties on Mind level. Here is the point: as we develop consciousness of our own Autonomous Field we can see, smell, taste, and touch without the specialized divisions of the sensuous receptors. All this lies ahead of us as we develop consciousness on the highest level of our Self-awareness.

If we were to correlate this with the Christian Bible, we could say we are following the admonition given in the New Testament, "Come ye therefore out from among them and be ye therefore separate." That does not mean to get your body out from among them; take your consciousness out from dependence upon anything or anyone and integration in the race psyche. That is the portion of Scripture that substantiates this particular lesson.

We are now ready to conclude what constitutes the elemental self. Visualize a person who is completely unable, evolutionarily speaking, to know anything except what he can see and smell and taste and touch. Anything outside of those faculties is a mystery to him; he is limited, confined within his sense functioning. Naturally he will give value only to what he sees, hears, smells, tastes, and touches. Think of the years—incarnations—in which our only interest in life is in 'objects' of sense, which we extend with such things as microscopes, telescopes, etc. We live in order to increase our ability to see with the 'physical' senses. There are those who devote a great deal of effort to hearing finer and finer tonal modulations; and there are those who develop themselves as connoisseurs of wines or of foods, who smell and taste and get a thrill out of the subtlety of that smelling and tasting.

The reaction upon the consciousness of the over-accentuation of sensuous life builds

up the lesser lives, or elementals (as I developed in the last lesson), until there appears a complete configuration of all these elemental forces in consciousness. These forces build up until they have a representation of their own in the consciousness; they have appetites of their own that do not belong to the Higher Self. They quarrel and fight among themselves as to which group of elemental lives is going to gain ascendancy over the other group. This results in a great deal of turmoil and confusion in the elemental self, independent of any other self. Then we have an animalized menagerie that we call the 'physical body', the elemental self. If we open the door of that menagerie we will see the peacock strutting its stuff; we will see the hyena, the wolf, the jackal and all sorts of unseemly things. If we knew we had built them up and entertained them, we would be horrified.

This concludes our description of what we call the elemental self.

—Vitvan, Tape series, 1956
Marj Coffman, editor, 2001

Lesson 3

THE DESIRE SELF

When we cross over from the elemental self to the desire self, we at the same time cross over from the ‘physical body’ to the psychic nature. (In this lesson I am using the term “elemental self.” This is done in order to draw your attention to a part of the personality. This part of the personality is false. In the purificatory process it is the first ‘thing’ eliminated and cleared up.) I do not know a proper word in English to designate the “elemental self,” but I happen to know a German word for it. That word in the German language is *doppelganger* (double walker). Our Webster Collegiate Dictionary describes “*doppelganger*” as “a wraith of one alive.” Students in the School of the Natural Order are familiar with the way we equate the personality pattern with the psychic nature; so, the elemental self is that part of the psychic nature which we, respectively, have built into the psychic nature. (All kinds of forces, including evil forces and false desires, cultivated or acquired, are built into the unregenerated psychic nature.)

The configuration of a multiplicity of elementals which we call the ‘physical body’ creates in the consciousness habits, instincts, appetites, etc., which we cultivate and develop in food ingested, in what we drink and smoke, etc. But as students of the wisdom we must think of this ‘body’ as a configuration of lesser lives, elemental substances, nature’s formative forces. I want to keep reminding you: do not think of your ‘physical body’ as a ‘thing’; think of it as a configuration made up of congeries of lives, emerging out of inchoate matter.

Those of you who read and study the literature of the School of the Natural Order

(and it will bear much study and reading) will come across the phrase or the expression—nature’s formative forces. So instead of calling it a configuration of elemental substances, elemental lives, we could say a configuration of nature’s formative forces. nature’s formative forces can be used free and clear of any quality attached to them. But this is so rare that loosely and generally we identify nature’s formative forces with the *gunas*—qualities—of desires.

That which gives birth, by definition or description, is our referent for the word nature. That which gives birth is the Mother—on all levels—and our English word mother stems from the Latin root *mater*—that which gives birth. If you will follow through a great deal that I do not take time to delineate, you will find why in our School of the Natural Order we cannot be Christian Scientists. It would be absolutely impossible for us to be Christian Scientists because, instead of saying, “There is no truth, no reality, no substance, in matter,” we see that matter, mater, mother, nature is that which develops and brings out and gives birth to everything that is; in Light, in energy, in finer etheric substances, in the grosser form or the elemental level of matter, and the elemental differentiations in nature’s formative forces. (Note that the word nature comes from that Latin root *mater*.) This that we call the physical body is a configuration of nature’s formative forces—not an ‘object’, not a ‘thing’.

I go back to the statement with which I opened this lesson: when we cross over in our description, from the elemental self to the

desire self we at the same time cross over from nature's formative forces—the 'physical body'—to the psychic nature. That aspect of the Mother that we label psychic, or the psychic nature, is rather confusing to beginners in the study. What we call the psychic world, the Theosophists call the "astral world." We could use the word soul, provided we remember that the word soul is taken from the Greek word psyche. So we could say "the soul of the Mother," relative to the human state of development, is that of which we become conscious as the next step in evolution. But there has been much confusion and argument over the meaning of the word soul. So we, as students in this School, prefer to use the Greek word psyche, or psychic nature. The psychic nature of the psychic world functions in a 'higher' or finer Mother Substance.

Before we can describe the desire self and the purpose it serves in the whole or overall Self-development process, we must take time off to describe how that aspect of the psychic nature is developed, how it comes about and why. Then we will go back to the description of the desire self and the marvelous functional part it plays in the overall scheme or plan of development or evolution.

We must begin with what we call the Autonomous Field. Please refer to the diagram on page 7 in the last lesson. The Autonomous Field is the seat and home of the Individualized Self. When this Power-to-be-conscious becomes conscious of its own Self on its own level, it is completely individualized. While we are still in identification with the lower selves, we call that completely individualized state of development on the part of the Power-to-be-conscious, the Higher Self. Do not think that this Higher Self and Mind in which it functions is something 'up'. I put that remark

in because I find that students in this School who have been studying for years will think of the Autonomous Field or Mind level as some 'thing' 'up' in the head center or about or around the head, etc. But that is not the case.

Think of a common magnet with its positive and magnetic field as an analogy of what we mean by an Autonomous Field. The sacral center, at the base of the spine, objectively speaking, is the negative pole of the Autonomous Field. The crown center, in the head, objectively speaking, which we call the coronal center, is the positive pole of the Autonomous Field. The lines of force that surround or flow from the negative pole to the positive pole and vice-versa, outline an electromagnetic field, and that field is the root and basis upon which everything else depends in the human organism, in the overall structure of the psychic nature.

When this Autonomous Field is perceived, it appears as an intense envelope of Light. This egg-shaped envelope of Light encloses the 'physical body' and the aura of the psychic nature. One who stands in clear perception can easily distinguish the psychic aura from the Autonomous Field, even though the Autonomous Field interpenetrates those vehicles. During the early phases of development of a human person, that field will appear almost colorless. When it is in the embryonic state of development, we label it the pneumatic ovum. Some have labeled it the cosmic egg or ovum. Cyclically, the Autonomous Field puts forth its configuration and the elemental self with the psychic nature. The Great Mother—in the respective Autonomous Fields—has done this for so many ages that now in our time we condense this putting-forth process into a very short period—only nine months for the 'physical body'.

Long before there was any artificial make-up in stage or movie productions, the players assumed a mask to represent parts in the play. The name of this mask was the Latin word “persona” from which our English word person is derived. So, each time around in the palingenetic cyclic process the Individualized self develops a new personality; assumes a mask in the play of life. The personality never reincarnates; the Individualized self will shed its personality just like it sheds the elemental-self. We could say that the Individualized self sheds its psychic nature, which will of course include the personality pattern and its so-called physical body.

There are those who think that the personality, the way one is conscious of himself, reincarnates. I have heard remarks, and so have you, that someone says, “I was Cleopatra in my last incarnation. Or, “I was Mary, Queen of Scotland,” etc., etc. They never were, and never will be. The Individualized Self in its Autonomous Field sheds the personality and withdraws its energy, like sap in the deciduous tree. It all goes back to the root, to the basic Field, which does not pass away, but continues to put forth again and again until that Power-to-be-conscious which is that Light and ‘spirit’ awakens and emerges from *mater*, mother. It is that Power that struggles through *mater*, matter, to emerge into Self, individualized awareness. And it must rule and control nature and not be ruled and controlled by her. There is a vast difference between being controlled by the Mother and controlling the influences of the Mother. When we clearly understand this whole evolutionary process we can then intelligently cooperate with it. That is the purpose of our studies.

Let us return to the consideration of the ovum in the Mother Substance. The ovum contains the embryo. That embryo is not only

the elemental, configurational self, it is also the person (*persona*) that is developed in each palingenetic cycle, each putting forth. A new personality is developed in each cyclic process and is lost, utterly and completely, except the basic point in the individualizing process. That basic point in the Autonomous Field is taken up right where it was left off in a previous cycle and is carried on. How all of the essential qualities in the psychic nature are preserved in the basic point in the Autonomous Field from life to life, from cycle to cycle, will be dealt with later in these lessons.

When the individualizing process on the Mind level is just beginning, the Autonomous Field will have very little coloration (indicating development). Please refer to the chart on page 2, Lesson 1. Notice the term “identified with” repeated on the various levels on the chart. What we call growth and development or evolution could be described as *a transference of identification*. We begin with being identified with objects of sense—which we call the objective self-conscious state. Then we graduate to identification with the objects of desire. In due course we expand consciousness and become identified with that objective of all emotionalism. Then we become identified with the objects of our thinking. Finally it becomes emancipated and becomes identified with Itself. The Self becomes identified with Itself. So it is merely a process of widening identifications. The consciousness becomes identified with each ‘this’ until it finally becomes identified with Itself on Its own level—the Autonomous Field.

As these identifications widen, expand, grow, and develop, the pneumatic ovum begins to develop qualities, gunas, represented by color. Those qualities which enable the growing and emerging Power-to-be-conscious to develop its Autonomous

Field are unselfish, altruistic, universal qualities. So long as a given person is concerned with his personal self to the exclusion of all other selves, there is no development in the Autonomous Field at all. It still remains without coloration, without qualities. As soon as one begins to feel altruistic and begins to work for the good of the whole (and little by little we do become unselfish), then the quality goes into that Autonomous Field, that Higher Self. The Higher Self will not touch any quality that is not for the whole, the common weal, the universal, the all-inclusive. But those finer qualities are built in rapidly, until that Field becomes so charged with those qualities that the periphery begins to crumble. This is described in the Resurrection story as the rolling of the stone of self away to allow the 'buried' Christ Self to arise. The true resurrection is when the periphery of the ovum begins to give way, crack up, and the final product, the fully developed Autonomous Field, emerges.

(I feel compelled to mention here that I just sing the praises of this blessed country of ours when a great emergency happens like allowing the refugees from Hungary to come into this country. When it comes to a showdown, watch the American people open their hearts and their homes and their abundance and give! There is lots of quality developing in those circumstances! That fine altruism and unselfishness and opening up in the consciousness of all humanity as opposed to that narrow, confined, ME, what do I get out of it and limited to it. I am trying to illustrate that altruism, that unselfish, universal, widening consciousness in thought and feeling.) [Note that we're still doing this kind of thing in 2001! —Ed.]

In the process of developing the Higher Self, this Autonomous Field is the root and the foundation upon which everything else

depends through all of its various identifications. Only after the consciousness in the Higher Self takes on, contacts, its new configurational self, its new body, does it begin to develop its psychic nature. Those who make a study of embryology can locate at any stage during that nine months period the point in the whole aeonian past that is being condensed, epitomized and duplicated.

After that 'spirit'—that Individualizing Self—takes over the elemental self, the body formed by mother, it begins to develop its psychic nature all over again. Each time it puts forth a new earth-life it develops a new psychic nature. (The total ensemble of the psychic nature, which we also call the personality pattern, is an aggregation of qualities or gunas pertaining to the basic state of development of the individualizing process.) It has done that many, many times; so often that between the years of age 7 to 14 years, on average, it can develop a new psychic nature for that time round, for that incarnation.

There are two ways to describe the desire self. There is the way it appears to a given person. As one functions in the sense faculties, the sensuous receptivities of the configurational self, one begins to be conscious that certain sensations give a pleasant feelings and certain other sensations give an inharmonious feeling. Feeling was developed out of pleasure and pain until we desired to preserve all those feelings that gave pleasure and we desired to avoid all those feelings that caused us pain—the pleasure/pain motive. Out of the pleasure/pain motive developed distinct desires, for feelings, for sensations, for objects of desire, and animalized gratifications. Some live to eat—animalized gratifications—while others eat out of necessity in order to live. There is a difference in the qualities of desiring.

After all this pleasure/pain motivation has been passed, gone beyond until they have receded into the unconscious (receded into the psyche, the unconscious), then come specialized objects of desire—all the way from a nice home, nice furniture, nice appointments, to a nice sweetheart to a lovey-dovey home and children. Do not berate or discredit desire. Perhaps you have read somewhere that you must “kill out desire.” I do not go along with that doctrine for one minute. Do not kill it out—go on. Allow for education, for understanding, for social position, for money that will give you everything (you think). You must do it. You must go on with desire: desire for knowledge, desire for wisdom, desire for peace, desire for security, desire for God, God-consciousness. Still desire. Desire, desire.

From the standpoint of a given person it is me, me, me. “I want a new car, a new home; I want to be recognized, to achieve. I want understanding, education, I want, I want, I want!!! Watch. That is from the standpoint of a given person—me; I want. But now turn it around and remember that everything has its root in the Autonomous Field—everything. Allow me to reiterate: that Autonomous Field, the Higher Self, is the Power-to-be-conscious becoming conscious of Itself, free from all identifications. The Power-to-be-conscious in Its struggle to get out of the control of nature utilizes desire as the drive for It to accomplish Its own purpose!

The story is told that in Italy those who pack burros up the Alps tie a stick to the top of the pack. On the end of the stick they dangle a succulent bunch of grass, just beyond the donkey’s nose. This helps the donkey carry the load up the mountain. That poor donkey trying to get that bunch of grass (Watch the dual play, the person and the Power-to-be-conscious) wants to get the load up the hill, out of nature, wants to be born,

wants to be resurrected out of the tomb, out of the womb, out of the ovum. That is on the part of the Power-to-be-conscious. The objects of desire are represented by the succulent bunch of grass. The person thinks he is going to get, get, get. But the Power gets the load up the hill. That is the way it works.

You can prove this for yourself. Go back ten years in your memory. Remember how ardent you were to get something. Think of one thing you thought you must have ten years ago. Then you got it. Did you get peace? Did you get happiness or joy? Oh, you got emotional. We are coming to the emotional self in our next lesson. “Oh, if I could get this, or that.” Now you got it. What did you get? I am going to tell you with no exception, grief and disappointment. Then you think, “Well, I made a mistake. I’ll try it again.” Same object of desire—you go after it again. And you get it. Well, did you get peace and happiness, or did you get stomach ulcers? The strain that develops ulcers or other sorts of maladjustments is due to that striving.

Many a person breaks himself up trying to get the objects of desire. But the experience gained in the effort, the very effort put forth, develops faculty, develops ability, develops understanding. And the final consummation is becoming an Awakened One, a little, then a little more and a little more, until finally we have passed beyond having to have the succulent bunch of grass dangling before our noses. The Power-to-be-conscious has accomplished its purpose. Do not kill out desire! Brown it on both sides! Do not turn your back on it. I am not disparaging desire for one moment. It serves a marvelous purpose. It is the drive for that marvelous, incomprehensible Light and Power, Self, to develop Itself. So it puts forth one lure after another until by and by we turn around and begin to examine all these lures. What for? What is all of this strain and effort for? Then

we arrive at the true answer—so that the Self could awaken to Itself. The purpose of desire is fulfilled!

Not by killing out desire, but little by little, even the desire for wisdom, even the desire for unity with God disappears in its actuality. Its actuality is desirelessness. No desire but being. The Immortal Being is desireless, because it *is*, therefore, it does not want. It is all in all. It is all things unto all men. It is eternal and everlasting. Because it is, it desires nothing and becomes completely self-contained, self-sufficient, self-luminous, like a self-rolling wheel, individualized, in its own consciousness of Itself, free and emancipated.

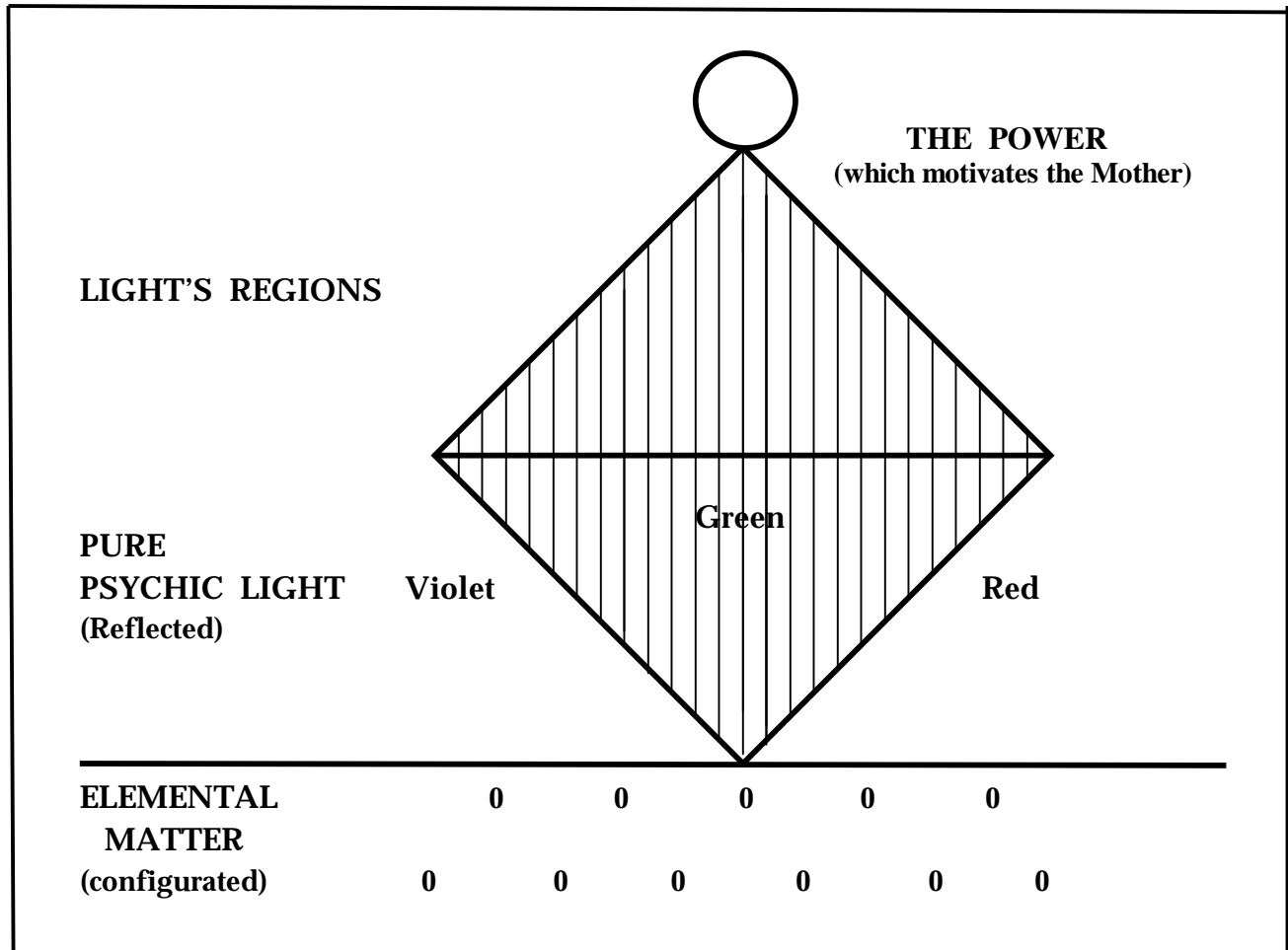
So do not disparage desire. Pour it on and you will get through it quicker. Get all of

the experience possible out of it, but never turn against it. Never leave it. Let it leave you. When all desires are exhausted it will leave you. This is the attitude we have in our School toward desire. We never try to kill it, because to me that is like saying, “Stop growth, stop individualizing, stop development.” The whole cosmic process is behind the individualizing process in every one of us and is impossible to stop. It is impossible to stop desiring until its purpose has been accomplished. We have carried the load—the load of awakening, the load of emancipation from nature; we have carried the load up the hill, therefore desire serves no more purpose. We have arrived.

—Vitvan, Tape series 1956
Marj Coffman, ed. 2001

LESSON 4

The Emotional Self



It is essential that we understand the psychic nature, its background and how we are constrained to develop ourselves in and through it. This phase of development of our respective selves in and through the psychic world, the psychic nature, is called the lunar cycle in the individualizing process. The individualizing process itself is called the solar cycle. Our growth and development through the psychic level or the psychic world is called the lunar cycle because all of its motivational forces function by reflected light just as the moon shines by reflected light. It is obvious why the individualizing process is called the solar cycle, and its

growth process is going on simultaneously with our progress through the psychic level.

Please recall that we use the labels "personality" or "personality pattern" as synonym for our term psychic nature, and that qualities, gunas, are built into the psychic nature each 'time around,' and constitute the pattern of a given personality.

We develop a personality, a psychic nature, long before we become conscious that we are also developing an individualized consciousness of our Be-ing. The personality is not a Be-ing; it is very transitory. The ancient label given to the psychic world is

water—sometimes calm and placid, sometimes restless, sometimes tempestuous, stormy and violent. Water is a wonderful symbol for this degree or level of development that we speak of as the psychic world or personality.

Let us envision that there is something 'behind' the elemental self with all of its primitive and elemental appetites, something 'behind' the desire self, the emotional self, and 'behind' and other than the thinking self, and then let us turn to the diagram at the top of page 19 to help us.

"Light's Regions," the permanent world, without variance or change, the same yesterday, today, and forever—is that which lies 'behind' it all. When we come to that level in the course that we are following, we will describe the many labels given to it. Irrespective of the many labels, think of Light, intense Light, as the highest wave-frequency in or of the Mother Substance. The range of those waves and frequencies is very high. Mathematically they could be expressed something like: 10^{-9} to 10^{-16} waves per unit of time which we label frequency. We are not mathematicians, so we shortcut all that by saying the frequency becomes exceedingly high. That is sufficient for our purpose in a lesson of this nature. We simply say, a high level frequency of the Mother Substance which becomes intense Light, and the gradations of those frequencies which we label Light's Regions—invariant, without change, without any deviation and the most powerful influences which we can contact. The higher the frequency, the more powerful the influences and the creative effect. But by the same token the more subtle and fine. That range of frequencies is so subtle and so fine that we are not conditioned to them. On the lower level of the psychic world, if it bumps and shakes and beats, we think that is power and force. But the finer, more subtle the

feelings, the effects, on the higher levels, the more powerful, until we realize that all the power there is in the whole world or universe stems from Light's Regions.

Visualize many wave-frequency levels, or states on the part of the Power-to-be-conscious in those high frequencies. It is as if we had a mountain rising above the shore or the edge of a lake of water, and the mountain that rises above is reflected. If the lake is absolutely placid, then we have a clear reflection—so much so that if we had a photograph of it, it would be difficult to tell which is the reflection and which the mountains. (Refer to diagram.) Many who develop the ability to hold all the qualities that make up the elemental self, the desire self, the emotional self, and the thinking self perfectly placid, reflect the Light's Regions, and very often for quite a period they make the mistake of thinking they have reached the Mind level, the lowest level of Light's Regions, even though they are still functioning in the clear psychic light.

The reflected light breaks down into three primary qualities, symbolized by the three primary colors in light—violet, green, and red. Primary colors in pigment are red, blue, and yellow, but in light, and as used to represent gunas on the psychic level they are violet, green, and red. These three primaries blended one with another, make the four major colors of the spectrum: yellow, orange, blue, and indigo. We are trying to get 'behind' all the surface activities of consciousness of the lesser selves. They are like froth on the surface of a body of water, while the depth of the body of water is still and undisturbed. The still and undisturbed part, aspect, of the psychic nature is the psychic world. There is where we come into the reflected light of Light's Regions. It is marvelous, sort of a prelude to the dumbfounding awe experienced when we contact Light's Regions

itself. It takes some 'doing' to get deep enough into our individualizing process in our growth and development, to where all of these four lower selves fall into quiescence. This is known as the Secret Place of the Most High. Just try to imagine working and working until all these surface selves fall into quiescence. Then we can stand clear in the reflected light of Light's Regions. We will label that the pure psychic light, the pure basic light of the personality.

As Light's Regions are characterized by a positive and a negative pole, so the reflection—the rays coming down, so to speak, (which reflection we call the pure light of the psychic world, the pure light of the personality) will also be characterized by a reflection of the positive and negative in the psychic consciousness. Understanding the ramifications of this will open worlds to you. You will understand many things about your own personality that exist by reason of this basic factor of the reflection of the positive and negative poles of Light's Regions.

This is rather recondite: the positive pole of Light's Regions is the Power that is struggling in the negative substance, in the Mother, in the tomb, in the womb, to develop its consciousness of Itself. So, the positive pole of Light's Regions is the Power which bursts asunder the ovum, the World Mother, and emerges in the Light, in the consciousness of Itself. Then it turns right around marries the gal. After struggling to liberate Itself, emancipate Itself from Nature, that which gives birth, It makes the Mother its boon companion and opposite pole of all of its creative processes. After It struggles to free Itself from the Mother's influence, the Mother becomes the Bride and they live happily ever after! It is truly wonderful to understand the functional side of the process.

What do we mean by the Mother? "The Mother" consists of Light, energy, etheric substance, protoplasm, cytoplasm, configured energy in units that we label atoms. Think of all of that matter as a referent for the word Mother. When the positive and the negative poles of that substance become united in Its own consciousness It becomes androgynous to Itself. But when it is reflected as the psychic light, there is a dichotomy between the positive and negative.

Due to the fundamental, basic urge of the Power-to-be-conscious interpreted and translated according to the dichotomy in psychic light, the positive one is constantly searching for fulfillment of himself in the opposite, in the negative, and vice versa. This is because in the personality there is a dichotomy between the positive and negative poles... so he is constantly looking for the fulfillment of himself in her, and she is constantly looking for the fulfillment of herself in him. Thereby hang all the movies, all the novels, all the glamour of the emotional self.

So, in the School of the Natural Order we do not preach to you to do this or don't do that. We say be true to yourself and fulfill. We have a saying, "Only as one fulfills the state in which he is now conscious of himself can he expand his consciousness beyond that state." The one who represented the Power in earth life said, "I come not to destroy the law [the orderly process, we say in the natural order] I come to fulfill." There is no running away, trying to leap into Light's Regions. Be true to yourself and fulfill the process. Fulfill, fulfill, fulfill! We put great emphasis upon that fulfillment to prevent flights from reality, to prevent running away, creating an escape mechanism in the guise of trying to get into a higher level of consciousness, getting away from it all, etc. We each must stand and face the music... fulfill it all. I put this in so that

new students in our work will not get the idea that we are going to get you to take a flight that is not natural to the process.

We could also apply this to our world problems. If our statesmen understood the natural order process of development they would not try to hand democracy to cultures whose racial development is not prepared for that state and make such tragic blunders. The state called democracy (or represented by the term) is quite a high level in the psychic world. It is not universally applicable all over the world.

To go back to Light's Regions: when one becomes conscious of being a distinct individualized center of Light, he has united the positive and negative in himself and is fulfilled and completed in himself. But in the psychic world (the reflected light), that level of Self-awareness has not yet been reached. There is constant seeking for fulfillment in union with one of the opposite sex—the tremendous drive of the Power-to-be-conscious awakening to Itself.

There was a great movement started by Swedenborg (1688-1772). That movement developed to quite an extent, numerically speaking, and spread around the world. The question arose within that organization as to whether or not persons had soulmates. Factions developed that became quite vituperant toward each other and finally destroyed the movement. It could have become an outstanding movement working toward the cultivation and education necessary to qualify for the new cycle, but it was lost by internal quarreling and fighting over whether or not we had soulmates. True unity of the positive and negative within one consciousness of Be-ing *appears* separate because of our identification with the lesser selves. The man is identified with his positive

qualities and his negative ones are thrown into the unconscious or psychic side due to that identification. He is blinded to his own negative aspect, and being objectively polarized, he is seeking his mate, he is seeking self-fulfillment in another of the opposite sex and vice versa with the woman.

The World Mother, nature, the genetrix, utilizes that blind spot to accomplish her own purposes. Nature has a purpose of preservation, of productivity. Nature has to produce ten million to get one that will develop and qualify for the next higher step. Let us use an everyday analogy. Look at the thistles that grow along the roadside and look at the millions and billions of seeds scattered. How many out of all those millions of seeds will find fertile soil and reproduce? Nature produces this prodigal amount in order that some will find lodgment in favorable conditions and reproduce. All the way through up and down the scale the Mother, nature, is prodigal. We have teeming millions of persons on the planet; mother has produced them in order that a few will come on through and find fertile soil and develop consciousness of their Be-ing. A few will find their way to the ultimate objective of it all—the consciousness of Be-ing.

To produce this multiplicity, the great many, nature creates a kind of glamour. A sort of spell is cast over us and in that glamour we think everything is true and possible. "Oh, my dearest, where have you been all my life long? No man ever loved like I love you." "My Galahad! I can't live without you, etc.!" It is wonderful that mother has glamourized all that! But what results? Multiplicity and the inevitable consequences. After we have gone through several incarnations of that glamour we get the ability to look upon it dispassionately, nonattached.

Inevitably one is headed toward grief and disappointment. But try to tell a young one that! Please don't try to tell them. We all have to learn it for ourselves. But in our learning process, what has Mother done? She has advanced us another little step!

The emotional self not only seeks for love and companionship; we translate that urge into ardent partisanship. "He is a blue-bellied Republican, you can't teach him anything! But I am a red-hot Democrat!" We become partisan or we develop all sorts of causes in order to fulfill the bottled up and dammed up force and power functioning within us that must have expression. If we can't find a cause in which to enlist we will get a pet of some kind on which to pour out that emotional force.

'Religious' affairs are also prominent during this phase in the ongoing. Notice I put 'religion' carefully, in single quotes. Few who go to church understand the philosophies and systems of thought 'behind' the verbalizations. People go to church because of the communal urge to express a sense of oneness and experience the fulfillment of it. On the lowest levels, the religions keep the 'animals' corralled with fear of the consequences in the 'hereafter'. Otherwise, chaos and destruction would be rampant. On the higher levels, the religions represent the cultural development of consciousness of the race at its highest and best. In between the highest and lowest level, the religions provide an emotional and communal sense of unity.

In this phase of developing the psychic nature we have a great many psychic level rappings. We often label them love, but in 98% of the times our motivation is desire. Of course, no one says, "I desire you, I am after you," etc. They camouflage that and say, I love you, when it is desire for fulfillment in psychic level rappings. Like water, which

symbolizes the whole psychic world, every one of those psychic rappings is transitory. They are here today and then are gone. Those who are seeking self-fulfillment of psychic rappings learn either instinctively or consciously how to transfer a rapping from one to another. Sometimes to get away from one where the rapping is hard to break they will effect another—and they are out of the frying-pan into the fire! None of what we call psychic rappings last because they are not based upon the Rock, the reality. They are based upon the reflected light of the psychic world.

Noted psychoanalyst Alfred Adler took issue with Sigmund Freud and Carl Jung and developed a psychiatric procedure upon communal oneness. Adler begins his theory with the recognition of the drive for communal oneness in the child as it approaches adolescence. That urge is stronger in adolescence than at any other time in the developing personality on the psychic level. The child wants to belong to the gang, the crowd, etc., and it is tragic when the child cannot fulfill that sense of belonging. Adler's whole psychiatric and therapeutic system is based on the communal urge. We do not realize how strong it is in the personality until we are absolutely ostracized and isolated and then we become extremely conscious of what it meant for us to belong, to be accepted, recognized, taken in, etc. This is another glamour that nature casts over us in order to fulfill the next step, which is to think how to accomplish these motivations and these urges and these desires. Desire forces one to think. If one desires or has an emotional drive to become one with a gang, with a crowd, etc., he will think and work diligently to fulfill that desire.

Before we close this lesson on the emotional self, let us consider one more factor. The pure light of the psychic world

becomes overlaid, crowded, befogged, etc., with qualities in the elemental self, the desire self, and particularly the thinking self. The pure reflected light goes into eclipse by being overlaid by the qualities in self-seeking. There is a wide range of qualities of desire. Let me pause here and describe what we mean by the word “qualities.” You know that you can desire fulfillment or desire ‘objects’, ‘things’, express a gratification clear down on the animal level or below. But you can also desire beauty, loveliness, and esthetic ‘things’ like beautiful music, literature, or nicely portrayed, artistic expression in all of the arts. We can desire even the highest aspiration of Light, or knowledge or wisdom. The *kinds* of desires that one entertains, are the qualities. To get a referent for the word quality we could use the analogy of color, because color comes nearest to expressing the qualities, whether ‘low’ or ‘high’.

Quality is the *kind* of feeling, desire, or thinking, and these qualities are built into the psychic nature. Let me use an analogy to describe how they are built in. Take a wave that is broadcast from a radio station. The energy wave that is sent out is pure, having a resonant quality of its own. But broadcasters have learned that they can use that wave as a *carrier* and they load information onto that carrier wave. Information is the program that you hear—the voice, the music, the sound—whatever you hear is the information. The energy-wave is in etheric substance, not atmospheric substance. Here is an analogy to explain an analogy. You can separate your automobile from yourself; it is a carrier that will carry you from here to there. The energy-

wave from the broadcast station is a carrier. Information can be loaded onto that wave.

Our diagram illustrates the reflected waves and frequencies from Light’s Regions, the pure psychic light. One can love in heavenly light or in dog morals. But always the positive and negative polarity is there. The polarity is there! We load on the kinds of feelings, the kinds of desires, the gunas, the qualities. There is a build-up of qualities loaded onto the lines of force in polarity. When a rapport is formed, polarity is there. That polarity can take many forms. For instance, one may pour out feelings, desires, etc. for a god, a tree, a house, or a pet. Or one may develop a keen interest in something—his work, a job that excites him, etc. and that becomes his polarity—all up and down the scale. We load on qualities in the character of our desires, the character or quality of our thinking, etc., until the pure psychic light is lost. When we speak of the psychic world we think of the pattern of these qualities; we do not think of the basis and foundation of the light. Sharply differentiate between the aggregation of qualities loaded onto the waves-frequencies on the psychic side (the personality side) and of those qualities in the pure psychic light that is the reflection of Light’s Regions, the Heaven worlds. This understanding is not just intellectual. It becomes highly functional as we work our way into conscious functioning in frequencies instead limiting ourselves to functioning in concepts and opinions of the lowest form of thinking.

—Vitvan, Tape series 1956
Marj Coffman, ed. 2002

Lesson 5

THE THINKING SELF

- 7—Ideational Thinking
- 6—Inspirational (Intuitional) Thinking
- 5—Rationalistic Thinking
- 4—Creative Thinking
- 3—Correlative Thinking
- 2—‘Subjective’ (Psychic) Thinking
- 1—Exteriorized Thinking
(The Building of a Private World)

In taking up a description of the thinking self, I have divided the thinking processes into seven different and distinct levels, processes, or methods of thinking. The treader on the path to higher understanding learns to separate these seven methods of thinking as he has learned to separate the several selves.

On our main outline (see chart on page 2, Lesson 1) we have generalized the thinking self into opinions, concepts, beliefs, ideologies, systems of thought, philosophies, etc. But these seven different methods of thinking have a bearing upon each one of these descriptions of the thinking self. In due course, one who is treading the path will have disentangled his consciousness from identification with the lower (relatively speaking) selves. He will no longer become identified with the appetites of the ‘physical’ body, the elemental self. In time he will disentangle himself and become non-identified with the ‘objects’ of desire or with the process of desiring. In like manner, he will become separated, liberated, emancipated, from all emotionalism or the motivating forces which we label emotional. Then he becomes identified with the thinking self as separate and apart from these three lower phases or stages in the evolutionary

process of the Self-development program. The lessons which have preceded this one are a foundation to the descriptions which will be given on the thinking self, and I will refer back to many of the points developed in the descriptions of the three lower selves; this will highlight those descriptions and they will assume deeper significance.

Preliminary to this lesson on the various methods of thinking, let me describe the dual way in which we use the word “mind” or “Mind.” I have been unable to devise different labels to emphasize the functional process on the mental level as distinct and separate from functioning of consciousness ‘above’, ‘behind’, ‘other than’ the mental level. So in our work, “mind” with a small “m”—refers to mentation, ratiocination, cortical functions, etc. When the word “Mind” is spelled with a capital, I am referring to the higher Mind, that level beyond mentation, ratiocination, etc.—as in the Bible quotation, “Let that Mind be in you which was also in Christ Jesus our Lord.”

Used in the ordinary sense, “mind” refers to opinions, concepts, beliefs, ideologies, systems of thought, philosophies. But “Mind” is the *creator* of widespread opinions, the creator of

concepts, the creator of beliefs that many will follow, the creator of ideologies and systems of thought. Perhaps you are not conditioned to accepting that thoughts do not originate within the cranium, within the brain. This may sound a little dogmatic, but put it on a shelf until you have proved or disproved it. I think of the brain as a highly developed radio, with banks of neurons analogous to sensitive radio tubes; and thoughts being characterized by waves and frequencies from someone, or from the race psyche, or from the consciousness of a superior One who rays out the frequencies that are picked up as thoughts.

Being identified with the little self one says, "I thought that," "It is mine and I am going to copyright it," etc. To me that is ridiculous. There is an incident where a man in France, one in Germany and one in England simultaneously came out with a scientific idea, and each arrived at his findings separately by mathematics. I have reference to the discovery of the planet Neptune. The followers of each claimed plagiarism because of identification with the belief that thoughts originate in the brain. The brain is more finely developed than the finest radio that can pick up wave-frequencies. While I am on this particular idea, I would like to go further and say that when we as a people grow and develop and qualify, there are Those who will stimulate the thoughts that will be picked up and bring out a 'new' invention, a new system of thought, a new religion, etc. Since the 'discovery' of the fusion and fission of the atom I have wondered, in my little self, whether we were ready to have been given this. Were we morally responsible for such terrible power? But it was given and we have it. So it is with many other yet higher and more powerful ideas that will

be configured when we qualify or when we are ready. This is just generalizing about the subject. But to students in this School I would say—condition your thinking to recognize that your thoughts do not originate in the neurons of the brain. It will help you to be humble instead of egotistical about your thoughts. Thoughts are rayed out or cultivated in the oversoul or race psyche, and in the degree that we can synchronize, we register thoughts.

The first method of thinking we will describe we have labeled exteriorized thinking. Each one of us has a separate and distinct private world built by exteriorized thinking. Exteriorized thinking—thinking objectively—means to think 'out' from yourself, without having any consciousness whatever of the process by which we think 'out', or exterior to ourselves. In objective thinking there are two powerful motivations; one is feeling, the other is desiring. And there is a third one that I will emphasize in a moment. But these first two are the most powerful motivations that develop exteriorized thinking. Feeling develops out of sensation on the elementalistic level. The five senses—touching, tasting, smelling, hearing, seeing—grew and developed until we had an instinct, a proclivity, for those sensations that were pleasurable.

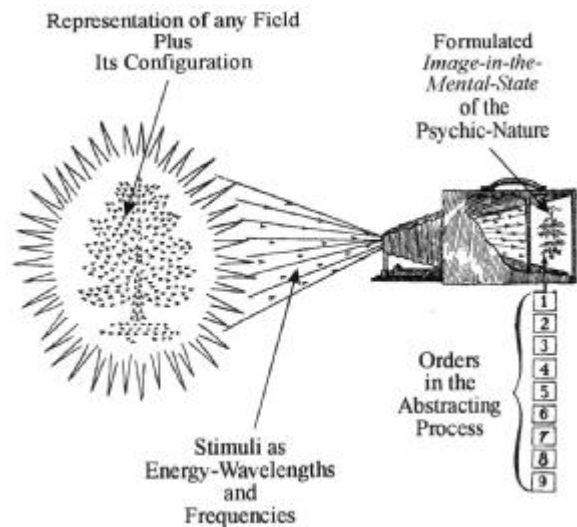
In like manner we developed the ability to avoid that which caused us to suffer in any way. Feelings developed out of sensations that were pleasant or unpleasant, until feelings evolved into definite desires to acquire that context of situation or the 'things' and 'objects' which gave pleasurable feelings, and to avoid those that were unpleasant. In this natural order process in development,

feeling and desire became the most powerful motivations to thinking on the first level. We go to school or college to study, to learn how to get objects of desire. They are the spur and incentive to learning how to think. Clichés have developed in the race psyche—“learn how to think”; “do your own thinking”; “if you don’t think for yourself, someone else is going to think for you,” etc. I am not disparaging this process; it is wonderful to have a spur that drives us on and makes us think.

But that is not all there is to the process of thinking on the first level. We are deceived by our sense faculties. A veil is cast over the reality. If we could perceive the reality—‘things’ as they are—instead of as they appear—we would never learn to think. So, the Great Mother, nature, has cast a veil between our method of functioning in feeling and desiring and the reality. When I use the word “reality” I do not mean something ‘up’ in the stratosphere. I mean the reality of any given ‘this’ to which one can point. Mother Nature’s deception has a purpose—the creating of a veil. In India they call this veil the veil of maya. Christian Scientists call it illusion. But the veil, however labeled, between reality and the appearance serves a wonderful purpose. In due course it enables us to grow and develop to the point of becoming a creative thinker.

Without the veil there would be no exteriorized thinking. It is important that we see and learn what constitutes this veil because that is preliminary to rising to higher levels of thinking. Let us use the camera chart below to help us understand. The tree on the left represents reality. On the plate of the camera on the right an image that we abstract from that

reality appears. We believe it to be real, not an image. And as long as we believe our images to be real, we pursue them. We are driven to acquire the ‘objects’ of desire and feeling. In order to surmount the slavery, the domination of feeling and desire, we must understand how we have abstracted the images from the reality.



Let the image, configuration, of that which we call a tree represent all reality. If we would break down any given ‘this’, anything to which you can point, into its ultimate constituents, we would find that we have vortices of light plus energy. We have coined a word for it—Lightergy, which means Light-energy. We use that word to describe these submicroscopic whirls, knots, that we label electrons and protons. Break any given thing down to its ultimate constituents and you have a configuration of lightergy—light-energy. That is what the tree on the left of the diagram represents.

If the total area of any given configuration, every unit of lightergy—that means every electron, proton, neutron, and the binding force, the meson—were to be gathered up and concentrated in one point, it could not be

seen with the naked eye. It could be seen only with a microscope. Remember, 999,999/1,000,000 of the total area of the appearance of any given configuration is vacancy. Relative to the size of the atom there is as great a distance between the electrons as there is between the planets of the solar system. What a vast amount of space, emptiness, there is in any given configuration! That constitutes the reality all around us, including this that we pack around and call our body....

But we do not see these rapidly revolving units of lightergy; we see the overall outline that they describe and we make a picture of it. The picture appears in the psychic consciousness. That picture, the overall peripheral outline of any given configuration, any given reality—is like the registry on the photographic plate on our diagram.

To escape from its delusion, its illusion, its bondage we must understand how the pictures are made and projected by us onto the configured world. When we recognize that our images and pictures are only in the psyche and are not the reality, then we will change. Instead of pursuing the pictures we will crave understanding and identification with reality. We will recognize that we abstract images from the reality. But so long as we believe the images to be real, we pursue them; we are driven by 'objects' of desire and feeling. Do not allow thought go 'out' or 'way off' somewhere looking for reality. Contemplate anything to which you can point and try to grasp mentally what we mean by the word reality.

Remember we do not disparage this picture-making. The illusion of possessing the pictures is evolving the thinking

process and creates 'objective' thinking, and it is a necessary step in our development. In addition, we could not withstand the brilliant light of the energy world. Remember the Biblical story of Saul on the road to Damascus? Suddenly he saw the reality of one great configuration and in that flash he was blinded and had to be led around for three days. The Great Mother makes us blind, eyes closed, to real seeing—like a little kitten that cannot stand the daylight; little by little it gets its eyes open. We are in an embryonic state and have to get our eyes open little by little, until we become conditioned to seeing the reality of any given 'thing'. Every bush, every tree, every 'thing', is afire with brilliancy that we could not stand. But gradually we develop seeing from the Mind level.

In the meantime we cannot register the rapidity of frequencies of the units of lightergy with the sense method of functioning. They are traveling almost at the speed of light, and we cannot see the positional points that they occupy in their circuits or spiraling process. We see only the overall outline that they make. If I had a point of light on the end of a stick and whirled it rapidly enough in the dark, you could not see the points of light in different positions, you would see a 'solid' circle. In like manner we do not see the rapidly revolving units of lightergy in certain positions. We only see the overall outline they describe. Then we make a picture and the picture appears in the psyche, in the psychic consciousness. If we knew or were conscious of the process, Mother Nature could not deceive us. She could not play tricks on us, and we would not develop desires for the pictures. But we are unconscious that we are carrying this picture gallery around in us. Therefore we identify the image on the

film—the psyche—with the configuration from which we received wave-frequencies and out of which we formulate the picture. This identification causes us to pursue the pictures. If a Greater One on a higher level were to look at us, we would appear as if we had been hypnotized and we operating under the influence of a hypnotic suggestion.

It is only through understanding how the pictures are made that we escape from delusion. As we grow into understanding that the images and pictures in the psyche are not real we become identified with reality—the Power which is conscious of itself in a certain state that configures in lightergy. In due course as we become identified with the Power, the reality, we have “treasures laid up where thieves cannot break through and steal.” We are anchored upon the eternal rock, the Rock of Ages, the “veil cleft for me.”

I would like to elucidate that symbology. It was at the crucifixion that the veil in the temple was rent (Matt. 29:51). When the lower selves are crucified and done away with, “nailed to the cross,” we see the reality clearly. If only we understood those Higher Ones who gave it in story and parable! Instead, we turn around and literalize the parables and symbols, and go blundering after our pictures and images! It is to laugh! Truth is laughter and dancing, nothing long-faced and serious.

When we have chased these pictures long enough and been mired down long enough, we begin to say: What is this all about? Why all this strain and striving, lawsuits, trouble, and war over the images? Learn to laugh and turn attention to the reality. How do we do it? By

turning our attention to the reality, by learning to think other than exteriorized, ‘objective’ thinking—by learning how to think clearly.

—Vitvan, Tape series 1956
Marj Coffman, ed. 2002

Lesson 6

THE THINKING SELF: 'Subjective' Thinking

When we take up the thinking self as a phase in the developing process, we are entering what the Hindus would call, the Jnana yoga path. The Jnana yoga path is suitable to those who are more intellectual than devotional or emotional. Scientists, mathematicians, logicians, etc., take to the Jnana yoga path naturally.

Years ago when on a national lecture tour, I came to the realization that I had to get off the devotional or emotional level in order to put my message over to the intellectuals. Being on the Bhakti (devotional) path, it was not an easy job for me to switch over to the Jnana yoga system. But so desirous was I to reach all who came to hear my lectures, that I put forth the effort. It took me ten years of hard work to ground my thoughts and ideas in a structurally scientific manner. But I did it—and entered the Jnana yoga path. I have never been able to return to the old Bhakti way.

In this lesson on 'subjective' thinking we single quote the word 'subjective' to indicate that it is one of the polar opposite words and therefore we cannot find a referent. The "dual throng" words, such as 'high', 'low', 'good', 'bad', 'hot', 'cold', 'objective', 'subjective', etc., only have a sense of meaning when we play one against the other. When we go into it we find degrees of the same 'thing', not opposites.

Let us refer to the previous lessons on the building of a private world. In the effort to accomplish the fulfillment of one's feelings, desires and the human love nature,

one disappointment after another is encountered until a defense mechanism against suffering is built up. There is no exception to this no matter when or where one is born; the same process goes on until he converts his exteriorized thinking into building an 'inner' private world. Disappointment in striving to fulfill the objects of sense, feeling, and desire cause him to mentalize, idealizing that "it ought to be so-and-so," and he pictures the way it *ought* to be. That is his defense mechanism against suffering. "If I were President of the United States. . . ." In his private world he is always a big guy. He could whip Jack Dempsey, or whoever is the boxing champion of the day. He could do lots of things in his private world.

We had a student in Florida once who loaned some money to a friend. Finally she asked that the money be returned; and the friend said, "Why, I did that long ago in consciousness." In her private world, she had paid it back. That is one factor in the building of a private world, but there is another factor that lies a little deeper. Buried in the unconsciousness of each of us there is the ultimate basis and foundation of that which *is*—the Power-to-be-conscious. The Power-to-be-conscious is striving through all these levels to become aware of Itself as the ultimate foundation of all selves, a universalized state. It is by reason of that deep motivation of the Power-to-be-conscious, to emerge from the womb of the Mother and not be controlled by nature, but to be the cooperator, in high polarity with the Mother in the cosmic creating process, that causes the creation of a private world.

It is this motivating urge on the reflected level that causes the building of a private world in which the individual, in his state of identification, wants to be the center of the universe. If you will analyze yourself carefully, you will find that the ego, the personal self, wants to be the boss of the universe, even though narrowed down to being the boss of his home or farm or on the job. He wants to be the 'over-one'. This is a factor in the building of the private world. There are other factors also, but we will not go into them now.

To illustrate our next point, visualize a horse and its rider. In the process of growth and development, when one begins to be identified with his thinking self, due to idealism in his private world—what he would like to be, what he thinks he ought to be and is not—all of the lesser selves that are component of his present state, are looked upon as a horse to be ruled, trained, mastered. And he looks upon himself as the rider. Let me restate this another way.

There comes a time on the thinking self level when one begins to contact the beauty, the real, the ideal, and he is quickened to a degree. But when he tries to achieve the beauty, the purity, the Light of the Christ state—lo and behold! he finds a lot of 'things' in his lower psychic nature that want expression. Then comes contention between his private world idealizations and the content of his lower psychic nature which is filled with entities of feelings, desires, sensations. These entities have appetites and clamor for their kind of food. He contrasts the clamor of the entities in his psyche with his ideals of purity, or 'spiritual' development, etc. This causes him to play a mental trick on himself which goes something like this: "That is my old self, just the animal in me. I am going to rule my animal self; I am going to fight and conquer it," like a man would conquer or

gentle a horse. The horse represents the unexpurgated animal qualities that he (the rider) is going to rule. There are times when he gets fighting mad because he cannot be loving, lovable, or 'pure' and 'spiritual'. All these entities and their demands drag him down. He yields and gives them their food. Then the remorse; I fell off my horse! But I will show that horse who is master!

All this goes on in one's private world and nowhere else. The reality, the way one functions, is not like that at all. No one functions that way; the process of emergence of the Power-to-be-conscious out of nature is not like that. Let us visualize a room. It has one door and one window; the window is barred like a prison window. Smith₁ stands at that window, grasping the bars with his hands. He sees the beauty, the flowers and trees; he sees the outside world and he wants out. He gets desperate and clings tighter and tighter to the bars because he wants out and he is going to get out! Behind him, the door to the room has been open all the time. If he would let go his hold and his determination to get through the bars he would discover the open door and he could walk out.

The room represents his state of consciousness; the bars, his identifications, particularly on the mental level—identified with the I-Am-I as distinct and separate. Do not mistake this I-Am-I, a distinct and separate person, with what we are going to describe later on as the real I-AM-I-ness. This sense of feeling I am a distinct and separate person (ego, again) is only a reflection of the real and true I-AM-I-ness.

In that state of I-Am-I as a distinct and separate person, he says, "I want freedom, I want out of this room!" He is striving to do it mentally—"If I could just think this through, learn enough about the reality, I could go through the bars. If I could just

grasp the fundamental principles underlying what is necessary to achieve freedom and emancipation!" So he grasps the bars and wrestles with them and the more he wrestles the more confined and identified he becomes.

There are two ways out for the one who seeks freedom mentally and intellectually. First, he has to reach a state of exhaustion, the mental breaks down and he reaches the point where he sees the intellect as a chimera. He sees the futility of striving for the 'objects' of sense, the fulfillment of desires, the inflation of his ego in his love life, even emotional satisfactions. When he begins to see the futility of it all and has had enough experience, he gives up; the mental has reached the limits of its province. The mental can only function in or on a certain level; it has a 'floor', a 'ceiling', and 'walls'.

So, he becomes an 'outsider', a non-conformist. That means he cannot conform to beliefs, to organizations, to metaphysical groupings. He gets in a state of rebellion about the mention of the word "God," because he knows that those who use the word cannot describe what they mean, what the word symbolizes. Ask yourself or your friends: "When you use the word 'God', what do you mean? What does the word symbolize?" With no exception a string of synonyms will be used: "Universal Mind, All-powerful Intelligence, one great Power in the universe; God is Love." What do these words mean to a highly developed intellect? Nothing! So, in exhaustion he lets go his grasp and stops striving for anything. That is one way out—to go to the breaking point of intellectual development. Let us turn to the other way out. Smith₂ grasps the bars at the window also and he shakes them, but he says that he is not going to fuss about this. He relaxes and lets go his hold, lets go of all effort based on the human, personal

self, the I-Am-I as a distinct and separate person. He lets go of stress and strain and effort—to get realization, truth, and Light. In his relaxation he turns and finds the door open—it has been open all the time—and he walks out.

That which we label expansion of consciousness—whether we call it our own consciousness or the emergence of the Power-to-be-conscious out of the great Mother, nature, what we call Self-development, that gradual widening of consciousness, a greater and greater 'space' in which consciousness operates—that process is one of synthesis. Ages ago we developed the elemental self; we gradually formed identifications with the desire self and the emotional self and then with the thinking self. Each so-called higher state that is developed, attained, does not mean the abandonment of all lesser states. Each higher state (relatively speaking) becomes a synthesis of all preceding lesser states. You cannot say, "I am on a higher level. All of these lower levels by which I attained this higher level, they disappear. They do not exist any more." Oh, yes they do. They are right there synthesized in your present state.

Here is an analogy. Let us say that the vehicle that we (as the Power-to-be-conscious) occupy is developed from the unicellular structures and ovum, which we can break down into the atomic and sub-atomic constituents. As it grows and develops according to the natural order of conversion of Light and energy into living matter, it becomes a synthesis of all preceding steps and stages in the process. An embryologist could take any stage of the development of the embryo and recognize it as the plant stage, the animal stage, the human stage. The embryo represents each stage in the development of the Power-to-be-conscious and synthesizes each into the organism as we know it today. The Power-

to-be-conscious is still in process of emergence. It has not yet reached its course in the developing process because we have faculties later on that are infinitely beyond anything we can conceive today. So, as with the growth and development of the embryo into the physical organism, the emerging process out of the Mother on the part of the Power-to-be-conscious is a constant synthesis, until instead of being the rider of the horse (that animal that I am going to control) man emerges out of the animal self, but still belongs to it and is part and parcel of it.

If you have formed the habit of thinking you are 'way up' and that the animal self that is clamoring for its 'food' is pulling you 'down', and you want to get away from it, you are not going to let go the bars. **Stop mentalizing!** The animal self is not something to be ruled and controlled. Let go of those bars. Turn around and analyze and look at yourself. Do not be afraid; it is you. You are going to find all the animals—the peacock, the monkey, the dog, etc. All of the past evolutionary states, synthesized in the present state, which could be represented as a centaur. The Egyptians called it the Riddle of the Sphinx—a body of a lion, the plume and wings of a peacock, and emerging out of that animal-like figure, the gigantic head and bust of a man gazing into eternity. The sphinx, the centaur, is the picture. This is the picture we must accept because this is the way we function—not the way we think we function.

Each of these lesser selves incorporated in the present state of the thinking self must be metamorphosed into their elemental, configurational, pristine purity. I did not say it has to be transfigured into something 'higher up'.

This may appear that you are going 'down' when you want to go 'up'. (You must go down in order to go up.) I am not

advocating that you go back and be a good animal, because you could not do that if you tried. But you can transform all those animal qualities without fighting them. You transform them by your higher understanding—by the 'head' that has emerged out of the animal self. Use your intellect (head) not as something that is going to rule and control the animal, because it is impossible. The very level of consciousness with which you fight intensifies that level. The more you intensify that level the tighter you grasp the bars of your cage.

When you reach the point that you realize the futility of the mental, intellectual effort and let go fighting your lower self, you turn and look at it. The first step is to recognize it. You have been denying it, playing hide-and-seek with it, running off into your private world. You idealize and work and look to every one to come help you. "Who is to deliver me from this death in the animal self?" You agonize.

The first thing to do is give it recognition. Look at it and admit, "This is me; all of this is incorporated in who I am." No matter how lofty your ideals and pictures of Light and truth and wonderful 'things'—pretty soon you have to go and eat. You have to obey the elemental self. Make your peace with it. Making your peace with the recognition of the elemental forces is the first step. We still must have food, clothing, shelter, etc. All of the elemental forces are operating, even in the private world we developed out of your offside thinking self. We must turn and look at it.

The second step: The thinking self can look two ways; it is a Janus. It can look 'up' to the higher states that are in process of being attained, and it can look 'down' and see the composition of its present self, in

consciousness, as well as its representation. As it looks 'up' and then looks 'down' it brings the influences of its looking up down. (In reality in the structure-function-order there is no 'up' or 'down'.) It is the influences of the Higher Self, deeply hidden by our private world identifications, that begin to transform, metamorphose, and change the lesser selves. Thus we become both the horse and the rider—a centaur.

That is not all. It leads us to the "door." This also leads us to the second method of thinking—the 'subjective' method. This is the door I have been describing, where we can go out and do not have to shake the bars and cling to the mental images and identifications that we have created.

As a rule the 'subjective' method of thinking creeps up on us very unobtrusively. One will have gas attacks, but due to the old habit of exteriorized thinking—objective identification—he thinks he ate something that disagreed with him or some combination in the diet did not chemicalize properly. Or he gets a heart spasm and thinks something is wrong somewhere—objective thinking. I could go on and on. The doctors can give a long list of labels for these 'things'. But at least ninety times out of one hundred it is registry of environmental frequencies that have caused the gas attacks or heart spasms. It might be due to a rapport that you have taken on. The desire self drives us. We form a rapport and then we have a lot of 'stuff' transferred to us, because these entities migrate from one to another. Form a rapport with any person, environment, etc., and you take on the conditions of that person, environment, etc. In his exteriorized state, one does not recognize what is happening. He will *think* something 'objective' that he has acquired, eaten, etc. has caused his upset. Gradually he becomes sensitive to

influences, waves-frequencies. When he awakens to the recognition of wave-frequency influences, he begins to turn from exteriorized thinking to 'subjective' thinking; i.e., to the conscious registry of wave-frequencies.

In due course, if the student practices and watches himself he will learn that his desiring, feeling, emotions, and thinking are governed by the character, the quality, of frequencies registered. Finally he becomes so conditioned to thinking in terms of wave-frequencies — 'subjective' thinking—that he no longer thinks in terms of 'things' and 'objects'. He carries it from the top to the bottom, and he even becomes sensitive to the food ingested.

Years ago I met an extremely sensitive deva (a Bright Being) who lived wholly in the wave frequency world. He was invited as a guest to the home of one of our students. At lunch the hostess observed that he pushed the salad away from him, and upon inquiry was told that the salad was agitated. Then she realized that she had been in a very disturbed condition while making the salad and that this agitation had been communicated to it. We like a person, or we don't like him, by the way his frequencies affect us—and so with everything, including food and places where we go and where we stay away from. This illustrates 'subjective' or wave-frequency functioning, and how we are affected by environment, persons, etc.

We gradually learn to live by 'subjective' thinking.

—Vitvan, Tape series 1956
Marj Coffman, ed. 2002

Lesson 7

THE THINKING SELF: Correlative Thinking

Correlative thinking, a phase of the thinking self with which we become identified, requires a certain background—like preparing a seed bed before we plant the seed. I want to give this background now in order that we may more intelligently work the consciousness into the grasp of what we mean by correlative thinking.

Allow me to refresh your memory of the camera chart (See Lesson 5, page 27) depicting the photographing of a configuration and the image appearing on the film of the camera, because this represents our point of developing the background for correlative thinking. Whatever it might be to which you can point—any given ‘this’, in its essential structural reality, represents a configuration of units of energy, a highly dynamic process. But I find it is necessary to keep repeating this because I want you to meditate, study, and think of it until it becomes *functional* and not just mental. One of the characteristics of the psychic nature (which we have not yet studied in this course) is the way in which the psyche functions by suggestion and impression. After repeated impression the psyche picks up a suggestion and will automatically act and function on it. ***Keep this in mind all the time.*** The longer a habit has been established, the more effort is required to break it and substitute a new impression on the psyche.

How long has it been that we have been looking upon any given ‘this’ as a ‘thing’, an ‘object’? How long have we been looking upon *this world* and believing it to be a creation, a ‘thing’ created? How long have we been looking upon it as objective to our

consciousness? How long? Well, ever since we graduated from the animal-soul state and became emancipated from the overall animal group influence and became a distinct person. Through ages we have been looking upon a given ‘this’ as something objective. So, be patient with yourself in order to offset that age-long suggestion upon the psyche, until you can establish a new impression to take its place.

This new impression is that this world is an energy system, not an ‘objective’ world. We live, move, and have our existence (note that I did not say Be-ing) in an energy world. We still think in an objective world, but we cannot function in an objective world. I want to repeat: no one can function in an objective world. I can adequately substantiate that statement, but for now, do not contradict it. Just put it on a mental shelf and if it is true, you will get on to it; if it is not true, it need not bother you. But if you immediately contradict it you set up a semantic barrier in your psyche that you will have to deal with later on. No one can function in an objective world; we only *think* we function in an objective world. We function in *this world* as an energy system.

Here is one proof. How do we see? We see by the registry of light wave-frequencies on the retina of the eye. Those impressions are carried to the neurons of the brain by nerve energy, electrical impulses, etc. In the banks of neurons in the brain an idea is born. Energy has been converted into thought or image by consciousness, not by the brain cells. The banks of neurons are the instruments that carry energy impulses. So we see by reason of the activity of the energy

world. We function in an energy world, without exception. Dwell with this until your psyche picks up the idea and consciously operates on it.

Similarly, through and by reason of the other sensuous receptors—smelling, hearing, tasting, touching—we register wave-frequencies. Then we convert the impressions registered into images and pictures. When the image or picture appears to us as ‘out there’—we say substantive—we call it ‘thing’, ‘object’, objective world. Then we call it creation, etc. This process, due to the functioning of our sense receptors, is the major, master image from which all other images are derived, from which we abstract all other images until we have a vast image world. It is a marvelous manufacturing plant that manufactures picture galleries. The process is not simple; it is highly involved and complex.

Keep that master image in mind, because it is not only seeing, but a blending and synthesis of seeing, hearing, smelling, tasting and touching, that creates the idea, the picture of a creation—the objective world. After the idea has been created by the picture-making mechanism, then we search for a creator of the creation. We begin to look ‘up’, or ‘outside’, or ‘in’—what? Creation? No. The image. Please get this point; it is very important. If we call the picture a creation, then we have to look for a creator ‘above’, ‘behind’, other-than, ‘in’, etc. I say “in” advisedly, because so many get tired looking ‘up’ or ‘out’ and begin to look ‘in’—to go ‘within.’ “Within” what? They try to go within an image, a shadow! ‘Without’ and ‘within’ are dual words that are only relative to each other, like ‘high’ and ‘low’, ‘good’ and ‘bad’, ‘hot’ and ‘cold’, etc. We make noises with these polar opposite words, but we can’t say anything; we are talking nonsense about an image, a shadow. It is the blend or synthesis of the five sensuous

receptors that we identify with that from which wave-frequencies are received. This is the foundation and basis of the entire image world.

Begin with feeling images. It takes the beginner some time to work his consciousness into the realization, the perception, that feeling represents intelligence at a certain degree of development, a certain degree of emergence of the Power-to-be-conscious. This is true all the way ‘down’ the line, because feelings begin to be developed in the animal state. Work your consciousness into feeling until you get the perceptive understanding that there is an Intelligence that is conscious as feelings. Is it not true that the Power-to-be-conscious is the ultimate reality in all operations and functions of consciousness? To those who are religionists I would phrase it this way: Is it not true that God is all in all? Then He is in your feelings, is he not? Forever and ever in all gradations or levels of consciousness, of manifestation, there is the Power-to-be-conscious. If one doubts there is a Power-to-be-conscious, with what power does he doubt?

From wave-frequencies registered we abstract a picture, a master image, and in due course, as objective self-consciousness dawns, we become identified with a particular image that we call ‘my body’—“this ‘body’ is me.” As objective self-consciousness grows, we develop sensations that are converted into feelings; and on that level of feelings we develop feeling images. When there is no image directly before a person he will picture how he would feel if he had so-and-so. He gets elated or depressed just over the image that he manufactures in his feeling world. One can stimulate feelings until his digestive system gets out of order, or

stop there, we create another level of the image world—the level of affective images—that which affects us. “I don’t like him; I like her; I don’t want to go there; I would rather go there,” etc., are all affective. The pictured images give us nice affective enjoyment, or the opposite, until the consciousness becomes peopled with these images.

Need I stress emotional images? How we used to sigh and cry in reading “East Lynn,” the novels of Augusta Jane Evans, or Mary Jane Holmes! Those love images we created existed nowhere except in our emotional world!

Then comes those images that are the most difficult to eradicate, the mental images—opinions, concepts, beliefs, ideologies, systems of thought, philosophies. Here is where we go to war. Let your mind review history and you will see how wars have raged over mental images; the War of the Roses, the Hundred Years’ War, even present-day wars. This thought could be expanded to show that mental images are going to result in the overthrow of this system, because the image world has gotten us so far off the path. How will we get back on it, if the whole image world is not brought around to a state of utter and complete collapse? We have had ages of experience living in the dream world of the master image—this world as objective, as a creation. The multiplicity of abstractions from the master image builds all the other images up to and including the mental world. In the Bible this is referred to as the waters; but there is a “firmament below the waters” and a “firmament above the waters.” Do I need to set up a referent for the term “firmament”? That which is firm, dependable, having no images.

Let us first consider the firmament below the waters, “below the image world.” This world as it is in reality is like our highest level physicists would describe it—

energy waves and frequencies in patterns, in band passes, in spheres, etc., out of which units, vortices—not ‘things’, not ‘objects’—whirlpools of energy configure. They are labeled electrons, protons and atoms. If you study Plato, that which we call the peripheral outlines of units of energy, are the “forms” described by him. The energy world, the firmament, is pretty solid, rigid, almost indestructible. What terrific power, energy, is released when even a lowly little atom can be split or fused! And what great power it takes to shatter one of them! Certainly these are not images or pictures. Firmament, the configurational world and fields of wave-frequencies, all possible forms become the representation of the state in which the Power-to-be-conscious is conscious.

Heretofore in our class work, when we have talked about the “representation” I have always been careful to say it is the field and the lines of force of the field, like loading information onto an energy wave that we call radio broadcast. We load our images on to the field and the two when blended together become (in appearance only) an ‘objective’ representation. I perceive this; I do not mentalize about it; I have seen it for years, and I talk out of the heart of that seeing. When we have talked about this world as “representation,” we have described that representation as caused by the lines of force of the Autonomous Field. They represent precisely the state in which the Power-to-be-conscious is conscious and can be likened to the steel framework of a modern building; add to this the overlay (the facade of the building)—the images created in the psyche by and through the feeling, desiring, affective, emotional, and mental psychic activities. These images are loaded on to the lines of force of the Autonomous Field. Another word for “Autonomous Field” is Higher Self. The lines of force of the Autonomous Field, the state in which the Power-to-be-conscious is conscious, plus the

images of the psychic world constitute the ordinary representation of energy. It is the ordinary configuration (I switched the word from “representation” to “configuration”) from which we abstract all the images, even the master image. We must go over this repeatedly until we break the habit of thinking that any *this* is an ‘object’, a ‘thing’, a ‘creation’ and then try to look for a ‘creator’. We have to go over and over it until we begin to function in it; not think. In this New Age now coming in, one will function in it easily and much more naturally than trying to function in the shadow world. But, that configuration (as representation) is the reason why it is called “firmament.”

The psychic image world is like water; you cannot depend on it. It is wishy-washy, placid sometimes, sometimes restless, stormy, tempestuous, violent. There are two ways we can employ to shortcut the long evolutionary process, two ways to get out of the image world, and I believe one can combine them. (Of course, this is predicated upon the desire to get out.) So long as consciousness has not sufficiently awakened a desire to get out of the image world, this does not apply. “I wert that thou were either hot or cold.” Let us say in the School of the Natural Order that we want out of the image world, that we are fed up with the image world and do not want to go through the agony of chasing any more images. At that point there are two ways or a combination thereof. We can go back to the firmament below the waters, below the image world, or we can go above the image world, or a combination of both of them.

To go below the image world, I call your attention to correlative thinking. I have laid the foundation to give you correlative thinking, which is a study of the configurational world as representation of the higher worlds; employing the Hermetic adage, “As below, so above.” If one can work

his consciousness into the way Mother Nature functions, there is no image anywhere; and if he can observe the way Nature functions by representation he can understand the way it functions on higher levels. This is correlation. If we correlate the way Nature (Mother) functions on the configurational level (which is easily observed) with the states of awareness on higher levels, of which the configuration is a representation, we have united the firmament below with the firmament above and we are in the real world on both levels; no image world.

I have come to the clear realization that synthesis of the firmament above the waters with the firmament below the waters represents what I have been working for, for over fifty years. The majority of persons working for Self-development want to identify themselves with the firmament above the waters and do away with everything else. In studying oriental doctrines or philosophies we find India an outstanding example of the results of this effort to identify with the firmament above the waters, and to look upon the firmament below the waters as maya, samsara, etc. I have found that the planet can be very beautiful if one does not neglect the firmament below the waters. To effect that synthesis, to me, represents the finest and best, the highest point of attainment, for “The Kingdom of Heaven must be brought to the earth.” To simplify: realize the Mind level, above the psychic world, as very fine, high wave-frequencies.

In our description of the image world we brought out that in due course one begins to awaken to the realization that he is not going anywhere everlastingly chasing images in his consciousness—images in his psychic nature, feeling images, desire images, affective images emotional and mental images. We are not advocating that

you discontinue the pursuit of these images, for the reason that according to the teachings of this school, each one must tread the winepress alone in fulfilling his state. We endeavor to respect the integrity and dignity of the individual being; no one, not even a guru or teacher, can step over and tell another one what to do or what not to do. So, we are not advocating that you do not pursue images, or that you do pursue images. But when one has reached the point where he is completely fed up with chasing images, then there are two ways, or a combination of two ways out of the dilemma.

Each and every one of us will go to bed at night and fall into deep sleep. We gradually awaken from deep unconsciousness, deep sleep, by dreaming. We weave dream pictures. Whether we bring through the memory of the dream pictures or not we will have them; but only about ten percent of the dream pictures are carried through into the full waking state. Sometimes these dream pictures are carried through into the full waking state, sometimes they are so completely censored off that we cannot retain the memory of them. It is only those that are more vivid and form a greater impression on the consciousness that are brought through.

The second step in everyday life is that we awaken with and through dreaming, and then the third step: we do not have to discontinue the dream state right away. It may be a cold morning and we are drowsy and lethargic and settle down in the covers where it is cozy and warm. We indulge in fantasy and reverie and are more awake than in the dream state. Finally we have to get up. We must get breakfast and get on the job, and that job is 'objective' to consciousness; that is, we awaken with definite 'objective' thought. As one grows and develops he has an inner awakening beyond objective awakening, where he entertains 'pure'

intellectual thought. (We will take up the word *pure* later.) Here we have an example of correlative thinking: "As below, so above"—as we go through these stages in our everyday life, so the Logos, the Power-to-be-conscious, awakens out of deep sleep in Mother Substance.

Let us refresh memory of what we mean by "the Mother," "Mother Substance." Think of Light, Light being converted or metamorphosed into energy (electricity); energy being converted into etheric substance and etheric substance being transformed into teloplasm (or ectoplasm—two labels for the same 'thing'); teloplasm being transformed into protoplasm, and protoplasm into cytoplasm (the content of cellular structures). Then cytoplasm is transformed into molecular living matter. Think of all those transformations when we use the term Mother, Mother Substance, nature, etc. Therefore, as in our everyday life we awaken out of deep sleep, unconsciousness, to full awakening, so the Power-to-be-conscious, in Mother, in the tomb, the ovum, awakens out of the unconscious into full consciousness of Itself. This we call correlative thinking.

The turning point, the Malkuth, the furthest point out relative to the thinking-self, is pure intellectual thought. *Pure* means clear and free from values given to images, whether they are feeling, desire, affective, emotional, or mental images. This kind of thinking we call higher order of abstraction thought (from the fifth order on up, in the orders of the abstracting process). This means when one can think in universals, impersonally, altruistically, and particularly when he begins to think synthetically, not analytically, one can, with definite 'objective' thought, fall under the category of analytical thinking. But pure intellectual thought falls under the category of synthetical thinking—thinking from the whole to the part or the

particular; not from the particular to the whole. Those who use analytical thinking take the smallest part of any given 'thing' and analyze it to its ultimate chemical and atomic constituents. Then they try to grasp what the content of the whole might be from the analysis of the part. Synthetical thinking is to unify until we see the whole. So, pure intellectual thought becomes synthetical; we might say free and clear from analytical thinking.

The phase or stage of development characterized by pure intellectual thought is extremely difficult to go through. We have been profoundly impressed with the idea that a brilliant intellect is almost the end product of existence. Our educational system is based upon developing a brilliant intellect, and it can be acquired, if one works hard enough. But by and by, with his brilliant intellect, one begins to question—where is it getting me? He finds that he is standing still; he hasn't advanced one step, he is just going round and round mentally (squirrel-caging, we say).

The French people have developed the intellect until it is fine, precise and scintillating; but it has collapsed in the nation as a whole; they cannot function as a government because of the warring, clashing, finding fault even in the most minute differences in opinions. There has developed more rebellion against intellectual development in France today than in any other country. But we also notice in our own country there is rebellion against intellectual development. In 1952 a brilliant man was defeated in an election by being labeled an "egghead." Rebellion against intellectuality is being carried into the school system until it is becoming chaotic.

But the point I want to stress in this lesson is that one reaches the point of developing pure intellectuality (synthetical thinking) free from the particular or

analytical thought; free from values given to images, etc. Then comes the turning point; he becomes an 'outsider' a non-conformist, etc. He cannot go back to the image world, but does not know where to turn. In the Occident there has been no fundamental education in reality as there has been in the Orient. The so-called highest and best are still wonderful images. "Infinite Mind," is an image; "God is Love" and his Son was sent to shed his blood for us that we may have eternal life—a myth, an image, impressed on the race psyche in the Occident. The consequences are serious and often tragic for those who do not know which way to turn. But according to the teachings of our School, there is a way out, when one has experienced the disillusion of intellectual thought.

Those who are conditioned to the old system of thinking try to "get upstairs." They try to abandon the so-called physical and elemental. They try to lift themselves by the hair of the head into a higher state or level. One will agonize a great deal, pray to the gods and angels and Bright Beings and all the images he can picture about Light's Regions. Stop all that trying to get 'up' somewhere. Why? Because there is not any 'up'! 'Up' and 'down' belong to that old dual throng. There is not any 'up' and there is not any 'lower' or 'down' in reality.

Be still and know. How are you going to be still? By stilling, quieting, the images. So long as we create images, even thought images, we are not being still. Let me put it another way. The Power-to-be-conscious is that which is motivating its own awakening from the unconscious to the conscious. We need to be receptive to the knowing, to the recognition that that Power-to-be-conscious is present, here-now. It is most difficult to do because of the persistence and tenacity of the old thought images. The more you try, the faster the "squirrel cage" spins. That is using

the process to stop the process and it simply will not work.

One of the ways to quiet the picture-making process was given when we described subjective thinking. When we begin to register frequencies and to recognize different kinds of frequencies, and the quality (*guna*) of the frequencies registered, then we learn to function according to frequency registration. Focus attention upon how your psyche functions all the time. It never stops, day or night. As soon as you turn attention to and focus upon the frequencies registered, the thinking process stops. This leads to clear perception of configurational reality.

Here is another way out of being dominated and possessed by the image-making process. One of the first practices given to beginners in our School is to look upon any given *this*—anything to which you can point—as a configuration of units of energy—not a ‘thing’ or ‘object’. Practice, practice. Whatever you do, whatever you handle, whatever you are engaged in or with: think—*this* is a configuration of units of energy; it is not a ‘thing’, not an ‘object’. Remember your psyche works by suggestion, no matter what kind of suggestion it may be. Hitler learned this and aroused the psyche of a whole people by just hammering and hammering. Suggestion is also successfully used in advertising. This is the only way the psyche functions; use that knowledge—say to your psyche, “I haven’t been paying much attention to you through the years. You have been on your own, but now I am going to tell you what to do and you are going to do it.” There is an allowance that must be made—the time factor. The longer the psyche has been undisciplined, the more obdurate it is going to be; more persistence will be required to bring it into line.

This is a lesson in psychology as well as psychiatric practice. A person can build

up images of jealousies, regrets, fears, worries until those anxiety images become so impressed on the psyche that he begins to function on them. That one loses his balance and must be brought back to the point where he began to build up those images, before healing can take place. In a similar way we have to retrace our steps to the pure configurational level (no images) and then proceed on the true path of development. This return to fundamentals, to the configurational level, is one of the most difficult points I have to try to get over. The configuration is elementalistic, composed of elements of the Mother, *mater*. We bless her when we begin to see her. That is why we love the soil and have our gardens and flowers. It brings us to elemental simplicity. “Except ye become as little children, you cannot enter the Kingdom.”

I used to advocate this to students who really wanted to practice: stand up on your feet, talk out loud to your psyche; stamp your foot and say, “*This* is a configuration of units of energy; this is an energy world. Psyche, you function in an energy world, not in a world of ‘things’, and ‘objects’.” In due course the psyche will listen to you and take the suggestion; it will begin to function naturally and easily.

Our next step toward becoming conscious is the sharp differentiation between images appearing substantive and configurations as representation. Let us use a flower for illustration; it is not a ‘thing’, or an ‘object’. It is a marvelous configuration of elemental substance, *mater*. The moment you see it as a configuration (even though you do it mentally to impress your psyche), then that configuration of units of energy becomes a perfect representation of the basic state in which the Power-to-be-conscious is conscious—pure perception of that which is right here-now. Another way of saying it: when you can see any given ‘this’ as a

configuration of units of energy, there are no images anywhere; you have abandoned the image world. The Power-to-be-conscious cannot be conscious in images. It is conscious of Itself at a certain state and that state becomes representative as a configuration in Mother. It takes form in Mother Substance, in *mater*, in matter. If we will think these thoughts persistently enough, the psyche will pick them up and operate on them. Then we learn to sharply differentiate between the image that is formulated in consciousness by frequencies registered (usually identified with the configuration) and the configuration. This eliminates the possibility of denying the reality.

There is another point or two to bring out on correlative thinking. The Chinese people from way back—6,000 years or more—have built a race psyche out of correlative thinking. During this period they were attentive to growing their food and in watching the minute processes of planting the seed and how it grows, the requirements of different kinds of plants, etc., (until today we consider them expert agriculturists—all because of their meticulous attention to nature, the Mother, that which gives birth). As a result they developed the ability to correlate the processes that they observed in nature with the higher cosmic process itself. It has been found that those Chinese who

have been cut off from the ability to correlate their thinking, have developed a mirror mind. The story is told of several Chinese students in college in this country who gave precisely the same answers on their examination papers. After thorough checking it was found that they read the textbooks and could accurately repeat what they read, but they had no understanding of what they read.

So, if we are alert, we constantly employ correlative thinking. A grain of corn placed in the soil must die or it produces no fruit. The personality in nature (Mother) must die in order for resurrection to take place. Tennyson plucked a little flower from the crannied wall and said: “If I could know what thou art, root and all, I would know what God and man is.” We know that an atom, with its electrons in their orbits around the nucleus, represents a miniature solar system. Correlative thinking serves a tremendous purpose in our ongoing, our expanding and growing into understanding. It serves a needed point or period, on the grounds that correlative thinking can be used without image-making. As we see the orderly process on ‘lower’ levels, we know the same functional process holds true on higher levels.

—Vitvan, Tape series 1956
Marj Coffman, ed. 2002

Lesson 8

THE THINKING SELF: Creative Thinking

I enter upon the description of creative thinking with a great deal of timidity, because to be a creative thinker is one 'thing' and to attempt to describe how to function as a creative thinker is another 'thing'.

There are two preliminaries. One is the description of 'space', the other is the description of 'time'. Then with these two descriptions we will work out an analogy in correlative thinking before taking up creative thinking.

Space: Out of the apparent distance between two or more 'objects' a concept in the thinking self is developed that we call space. It appears at first glance that one can say—that kind of space has no existence except as a concept in the thinking self. Do not reject that statement; wait. Let us suppose that there are no 'objects'; because as we develop consciousness into the understanding of functional processes, 'objects' will disappear and the concept of 'objective' space will also disappear.

As an aid to understanding this particular point, in imagination cast yourself 'out' where there are no objects, no points of reference—no sun, no moon, no planets, no stars. Without points of reference it is impossible to get a concept of the apparent distance between two or more 'objects'; therefore, no 'space'.

As we develop out of the image-making phase—that is, as we develop and grow out of the psychic level consciousness and develop Mind level functioning, all images in the psyche, all phenomena will disappear. We will have either the "firmament below the waters," or we will have the "firmament above the waters," above the image-making phase, or we will have both. The firmament above the waters, represented in the configurational world

below the waters, but we will have no 'objects' therefore no 'space'. So-called objective space is part of the delusional evaluation in which we will live so long as images in the psyche appear substantive, 'out there'.

What constitutes space, relative to the perceiving consciousness? (Note: I switched the word from "concept"—conceiving—to "perceiving.") When we perceive the world in which we function—not the world in which we think, or not the world in which we think we function—then 'space' becomes the periphery or the limit in which consciousness functions. So, 'space' is a word for breadth, depth, height in which a given consciousness functions in the personal, or psychic level.

Let me use a simple analogy. A child is born. By and by it orients its eyes and looks around; its consciousness is just in what it sees around it. If mama leaves the room, mama disappears and the child begins to cry; it is just the same as if mama dropped out of sight. Gradually the child gets acquainted with his home; consciousness expands from his bedroom or nursery to the house—the 'space' in which he functions. Then he becomes acquainted with the back and front yards; it is an adventurous period. As he continues to grow, he gets acquainted with the neighborhood, with the city, with the countryside; he gets acquainted with the country and state. If he grows up and becomes a pilot he gets acquainted with the whole world. Consciousness functions in wider and wider spheres or 'space'. Functionally speaking, 'space' becomes the sphere in which a given consciousness functions.

Some children grow up and never expand consciousness beyond the neighborhood or country; that is the 'space'

in which they function. Likewise some persons never expand consciousness beyond the 'objective' world; can't function in this world as an energy system, nor in Light's Regions.

When one can function in a wider space, or when one has a greater vision, and has to deal with those whose consciousness functions in a lesser space, he will find that they will resent him. They want to pull everyone down to their level, or the space in which they function. Therefore the one with a greater expanded 'space' must be tolerant and patient and understanding with those who function in a lesser state. Do not condemn them, any more than one would condemn a little child that hasn't expanded its consciousness out of its nursery; the same principle pertains to both. This brief description of space shows the erroneous concept of space that generally obtains.

Time: Ordinarily we think of time in terms of past, present and future. That kind of time, which we call sidereal time, is a concept, and has no other existence. If we were to ask a person in the objective state of consciousness—in objective identification—to describe what he means by the word time, he would probably say: to the left of a given point we call the past, the point is the present, and to the right is the future. So the past is flowing over a point called the present into the future. That is the ordinary concept of time.

Let us assume a line as sharp as a razor's edge and call it the present. As the so-called past flows into the future, at what fraction of a second are you going to say—*now*? Before you could think the words it is gone; there is no present in such a concept of time.

One can ask—does the past exist? No. It did exist, but doesn't exist now. Does the future exist? No; it is not yet, but it is going to be. What causes this concept? A motion sensation in consciousness. On the functional side, duration is required to

gradually expand consciousness from one 'space' to another 'space'; that expanding consciousness is called harmonic time, not 'objective' or sidereal time. It is necessary that you understand this point in order to understand creative thinking.

Harmonic time: When you are with one whom you love and who loves you, you can be together for hours and it seems like minutes. But if you are with one who bores you and gets on your nerves, minutes seem like hours. Therefore the more one is in harmony with a context of situation, the more time. If one is inharmonious in his members the duration is longer. So, one could be changed in the twinkling of an eye if absolute harmony prevailed in all his members, or on all levels. In imagination let us think of a point that has no dimensions; zero. If this point were moved in one direction, the multiplicity of successive points would describe a line, one dimension. This would be similar to setting a camera at night toward the North Star; there would be a streak of light on the film; but that which made the streak of light occupied a series of positions. So the movement of a zero dimensional point describes one dimension. To move a line in a direction not contained within itself, describes two dimensions, a surface. Moving a surface in a direction not contained within itself we have three dimensions, or a cube (a 'solid' figure). Move the so-called 'solid' figure (which in this case is not a configuration; it is only a mental image, a mental construct) in a direction not contained within itself. There is only one possible way whereby it can be done; it is moved in time, and we have the fourth dimension.

Here is a crucial point that I am going to set up as an analogy we can use (correlative thinking). It is impossible to move any so-called object in time without describing a circuit, a circle. Let us say we have a small sphere, like a ball, and a little bug that wants to travel from one point to another on the sphere. He travels in intervals of time; that is, sections of space, and in

doing so, he describes a segment of a sphere, an arc. When consciousness expands from a point called zero into a widening space, it expands like a child's balloon that is being blown up or like an expanding soap bubble. If we allow this mental construct to represent a cross section of successive stages in the expanding functional operation of consciousness, there is a widening in all dimensions; this widening in all dimensions creates movement in time.

Let me give another illustration. Let us say we have point, San Diego, California, and another point, Los Angeles. There is a highway weaving around and up and down between these two points. To go from San Diego to Los Angeles by automobile we traverse sections of the highway successively; this creates a motion sensation that, objectively speaking, is called time. We might say, it takes three hours to traverse the sections. But if we go high enough in an airplane and look down, seeing both San Diego and Los Angeles and every 'section' of the highway simultaneously (with one act of consciousness), there is no time. As consciousness expands, it expands in time. There is a duration to it; i.e., the lesser space is expanding upon a higher space in successive intervals. So the expanding of a lesser space, a lesser sphere, upon a higher sphere gives us the perception of duration.

So if we move an 'object' in a dimension, a direction not contained within itself, we move it in time. That time becomes a continuous operation, like the movement of a point becomes a line. From an airplane one looks 'down' and sees every point in time as *now*. This gives us a fourth coordinate, a fourth point of reference. Length, breadth, and thickness, or longitude, latitude, and altitude are three points of reference. When time—past, present, future—can be seen as *now*, then we have the fourth coordinate. We have time as a line. We have laid a foundation in correlative thinking in preparation of creative thinking.

Let us turn our attention to creative thinking. No matter what it is that is created, and no matter on what level, it begins with an idea. When I mention the word *idea*, please separate the referent from concepts and opinions, because all concepts are abstracted from images-appearing-substantive, or are 'subjective' (psychic) registrations from wave-frequencies received from thought processes of others (even the race psyche) who have in their turn abstracted a concept or concepts from images-appearing-substantive. "Images-appearing-substantive" means the 'objectified world,' this world as 'things' and 'objects', the world of phenomena—which of course it is *not*. This world is described as a configuration of units of energy, a dynamic process, known and described in terms of waves and frequencies. So long as we cannot register a so-called given 'thing' as a dynamic configuration of units of energy which can be described in terms of waves-frequencies we still see the abstracted 'object'. That is, we still see an image in psychic-consciousness as 'objective'. When we abstract from the 'objective' form, the 'objective world' (which are images appearing substantive) we form concepts, sometimes *called* ideas; but these ideas are not original, creative, inspirational, etc., ideas. A creative idea is received via intuitional perception; and derived from the Power-to-be-conscious on Its Individualized level, one's own Higher Self.

In this thinking process, move up to this higher level for a moment, to creative thinking and here instead of a conceived concept we perceive an idea—an idea pertaining to something that we want to create, put over, something we want to do; whatever it might be. We will leave out "good and bad," "high and low," etc., because for this description it doesn't make any difference. We perceive an idea. How shall we describe this idea? Within the meaning here intended an idea is described as a point in Light. Describing meaning for the word *idea* requires that we must first establish that Light is a substance. Then in

consciousness bring light-substance to a focus, like a burning glass to focus the light of the sun. Then when light having a specific quality is brought to a focus, it is then labeled an idea. The idea is a focal point of light, on the grounds that all creative thinking is in light substance. Without light there could be no thinking, creative thinking or otherwise. We will have to familiarize ourselves with this language, because ordinarily one thinks of a creative idea as some chemical or electrical process going on in the neurons of the brain. The neurons of the brain are only the instrument, the organism, through which light functions.

When light with specific quality is focused, an idea is born. Subsequently it can be stepped down to the level of the configuration—that means the brain. It can be stepped down if the idea is to be executed on the level upon which the cortical functions or apparatus operates. “*If*”—because there are many ideas that are executed in the psychic world, that do not have to be configured in gross matter, in the so-called objective world. Many ideas are born beyond the psychic world and function in Mind substance, and they do not have to be configured in the psychic world. So, there is a wide range in the process of creative thinking. Let us limit it, for the sake of this dissertation, to some ‘thing’ that you want to configure, to the so-called objective world or in gross matter. What is it you want? Watch carefully, for you will get the secret of how to get it, whether you ought to have it or not. Sometimes we have to learn the hard way by getting a lot of ‘things’ we do not want. One has to be very careful about what he creates, because one assumes the responsibility of it and cannot get rid of it after it is created. It is like a baby that clings to you. That is called karma.

To learn how to create with thinking—because everything with no exception is done that way—focus attention upon a point of light; hold this focus until an idea is perceived. We can trace everything back to the idea: a railroad, a steamship, the

automobile, etc. They all began with an idea, a point of light. (A point of light is the referent for an idea.) Say an idea has been latent in the background of your consciousness. You may have “come in” with it. This may be that for which you took this particular earth-life. In any case, by ruling out all conceptual thinking, you made connection with the ‘deeper’ or ‘higher’ levels of your own Self-awareness and the pertinent idea for you “came through.”

When we pick up a piece of chalk and move a point on the blackboard in one direction, we describe one dimension. Similarly a point of light may be moved in Mind substance to the conceptual level. As we move the point in one dimension, so the point is moved in mind substance. This is the lesser mind, not the greater Mind. The lesser mind means in psychic light. The light I am speaking of in this lesson and creative thinking is in psychic light, not Mind level Light. It is a reflection of the higher brilliancy of Lights Regions. We move the idea, the point of light, to the conception. When we do this we have stepped it down from perception of the idea, to a lower level, called the conceptual level. We now have a conception of the ‘thing’ to be created. “As below, so above”—correlative thinking—we have conceived. It gestates, goes through a process of formation of a multiplicity of details, takes form on the mental—brain conscious—level.

The idea will never create anything unless it is connected with that level upon which configuration is to eventuate. The mental, or cortical, operates as a bridge, over which the connection is made. In this first dimension we now have a concept, as the negative pole of the point of light and the light as the positive pole. In other words, we have moved the point of light, idea, to a contact, a connection with the ‘object’, although the mental object is only a conception of what is to be configured. But we have moved the point of light, the idea, in one dimension.

We now move the contact line, that one-dimensional line in Mind substance, in a direction not contained within itself. After we have the contact with the concept, we expand it and a surface is created. This can be described as a two dimensional picture, or thought form. Here, then, the multiplicity of details—that means depth—is developed. Move the surface picture of what is to be created into its depth. This movement is from the second into the third dimension. As we move it into its depth, we see inside of that which is to be created. We see it from ‘above’, ‘below’, ‘behind’, from all sides. We see the multiplicity of details that go into the operation of configuring the concept.

Then we have moved the surface picture into its depth and we grasp all the multiplicity of details that must be gone through, which means depth. The multiplicity of details is the depth of the picture, the concept, which concept was born of the idea, the point of light. When we get that far we must also move this third dimensional picture in another direction—duration. If we were way ‘up’ on the Mind level and had possession of Atma, which is called Will, the determinative Power, there would be no duration. We would speak the word and it would be done—*now*. That would be analogous to being up in an airplane as we described earlier. We would see all of the points of light in various depths and dimensions and we would configure all those points of light into a mass, into a configuration *now*. But not functioning in Atma, the determinative Power of the Christos, we have to compensate by taking it in sequence; i.e., a section, then a section, etc., in time. We have to move our conceptual picture little by little in time, which represents duration. In due course it configures and becomes actual—the baby is born.

But watch something: here is where the majority will fall down and cannot sustain creative thinking. One may go so far as to break the influence of the concepts—that is, abstracting from images—and

develop ideas or subjectively register the frequencies of others’ ideas. One may go so far as to get the point of light, the idea, and then fall short or get tired and transfer to another idea, and then another, etc. Such a one is not functioning in creative thinking.

In creative thinking the secret is this: be very, very careful about what you elect to create, because that ‘baby’ is going to own you. You cannot bring it in and then ‘run out of the house and leave it.’ After you have canvassed everything and know what you want, when you get the point of light, hang on to it; resist every impulse, every temptation, and every other distraction. Hold steady like a burning glass. Extend the point in mind substance, in light, until you see the broad vision of it. Hold it; go into the depths, dwell with all the details; see all of its parts, inside, outside, etc. Your next move is duration, *time*. It will describe a fourth-dimensional sphere; the circuit will be complete. The creative ‘thing’ is born, provided you hold steady. It sounds easy; but it is not. Try it.

Last—and to reiterate: never breathe a word about your ‘idea’ to anyone; not even to your nearest and dearest. Never breathe a word about what you are creating. The moment you begin talking about it you exhaust its steam, the propelling power. The motivating power is dissipated.

Let us use analogy again. The steam in a boiler cannot drive an engine unless it is compressed until the power, the tension, the expansion is built up. Expansion wants out of what is confining it. Confine it and make it drive the piston; make it drive the point, the idea. So you must be silent, and among the many other temptations you have to resist is the temptation to confide in someone in a burst of confidence. Then you do not have anything and neither do they. Bottle it up, compress it, get as excited and enthusiastic as you can inside. But do not let that excitement and enthusiasm escape. It will drive that idea through the successive steps in the configuring process, in

manifestation. If you can conceive the idea, some idea you want to get over, then bottle it up tight. Learn to dare, do, and keep silent. You will never be a creative thinker if you talk. But by and by, after you have configured something, people will think you are wonderful.

Eventually that can be cultivated and creativity is just as normal and natural as anything else you do on any level. Learn to be a creative one, not an imitative or emulative one. Learn the creative power that

is latent within you, and you will be able in time and duration to reach a higher level and be a creator of *worlds*.

We begin little by little, and we practice and practice it and become proficient, become at home in it, until creativity and creative work and creative life is beautiful and lovely and easy.

Dare, do, and keep silent!

—Vitvan, Tape series 1956
Marj Coffman, ed. 2002

Lesson 9

THE THINKING SELF: Rational Thinking

The more we advance to higher states or levels of consciousness, the more difficult it is to describe it, because we approach levels beyond our conventional form of communication—the spoken word. As we attempt the description in and around and behind the word, open your consciousness and register the meaning, the frequency. That will open a door for you. I have great difficulty when I attempt a description of something I do not perceive. I have to be right in the thing, or it is like “the sounding brass and tinkling symbol,” mere mentalizing, intellectualization, etc. Actually, what I do is a little beyond perception. It is a process of getting into the consciousness of the real thing, so tune in with me as we continue these lessons with a description of rational thinking.

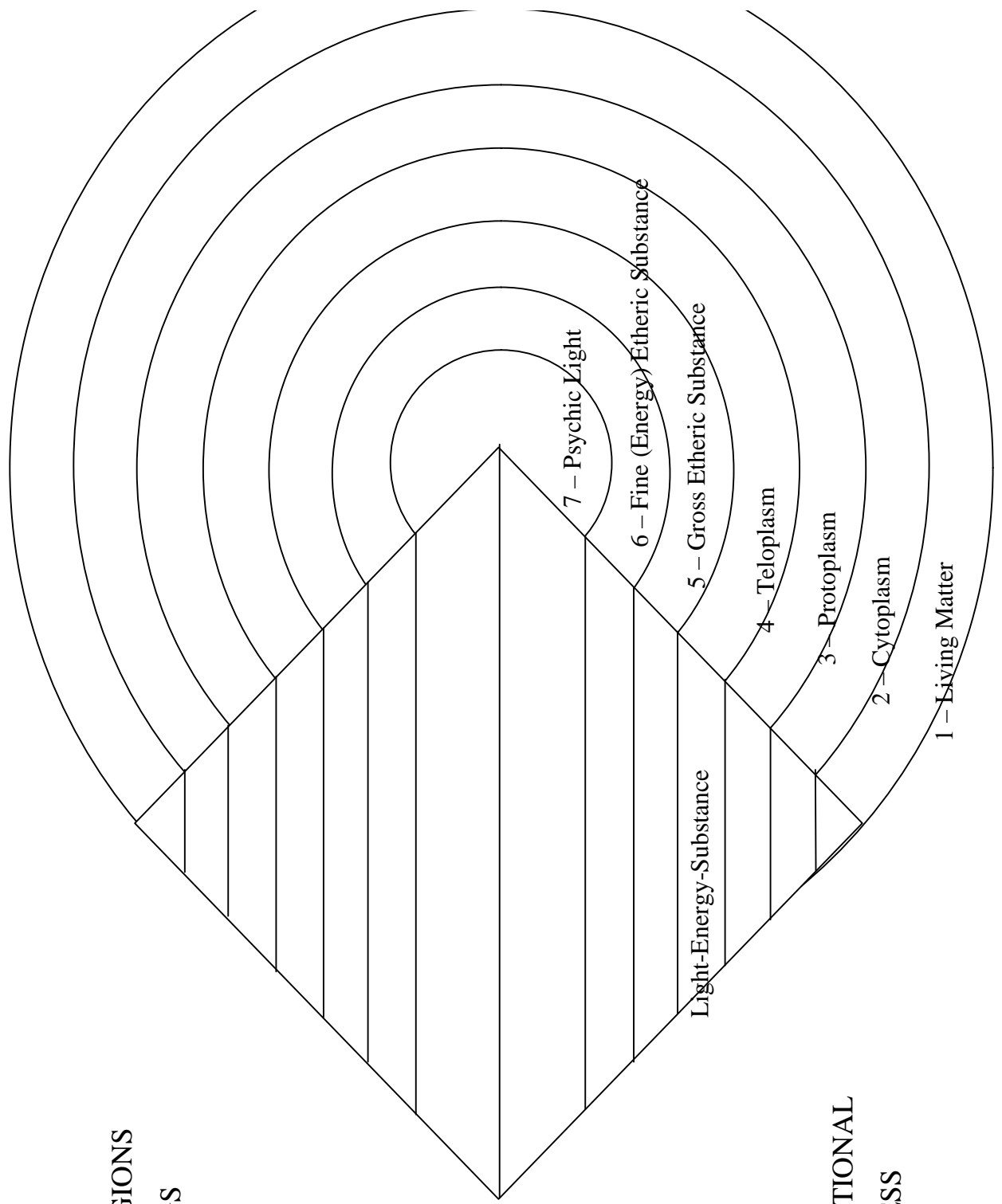
I have always admired a statement attributed to Voltaire. Voltaire would say to a person who wanted to discuss recondite subjects, “To discuss with me any subject, define your terms.” Heeding general semantics, we no longer define, because a definition is not extensional enough. We describe a referent instead of defining. So we would paraphrase Voltaire by saying, “When we enter upon a discussion, describe your referent. Then we will track with each other.” So I open this lesson by describing the meaning for the terms *rationalism* and/or *rational thinking*, as used here. Meaning for the terms rationalism and rational thinking is described as a source of Knowledge sufficient to itself. That is, superior to and independent of sense perceptions and values given to psycho-mental images appearing substantive. We could add—whether those images appear substantive or not; because as one grows and develops and begins to open the psychic faculties he experiences worlds

within worlds of phenomena. These are images that do not appear substantive, ‘out there’, to sense perception.

In reading or hearing accounts of voyages in the psychic world such as those of Swedenborg or Dante, please remember that there are as many worlds of images as there are persons who open their psychic faculties to the psychic world. Accept all of them with one qualification or reservation: that is the way he sees it, according to his state. When you take that journey, you will see an entirely different psychic world. Why? Because whatever is seen or heard is a projection of the psychic consciousness of the perceiver; it does not belong to the psychic world at all. Please remember that whatever you hear or see about the psychic world, whatever you read about it, that is the projection of the psychic consciousness of the perceiver. It does not belong to the psychic world at all. You will be saved from much suffering and long detours through blind alleys if you will remember this point in your search for Truth.

With the chart on page 54, and using the term rational thinking as described, let us try to visualize the Reality, separate and apart from psychic images, whether those images appear substantive or not. On the chart we have two triangles having a common base. Above the base line we give the label, “Light’s Regions.” Below the line we use the term, “Configurational World.” If we were to attempt a description of the seven levels of Light’s Regions, it would be most difficult to convey meaning. For instance, how to describe Light as it appears in Light’s Regions. We could say, imagine the brightest light you ever attempted to look

LIGHT'S REGIONS
BE-INGS



THE
CONFIGURATIONAL
PROCESS

into, like an electric arc that a welder uses. We would need a shield of dark colored glass to look into it in order not to injure our eyes. But that intense light is dim compared to light in Light's Regions. It is beyond words to describe. Yet, we must condition ourselves, little by little, to open the faculty and develop the conditionality to not only see, but to live in and function in Light's Regions.

There is no region that we know of, or can imagine, that is separate and apart from an instrumentality, a channel, a Be-ing, a person. So, when we speak of Light's Regions we have to think of these levels of Light as populated by Be-ings. And each one of them, without exception, was as you and I are today. That is, just as we have expanded consciousness from lowly forms and through the animal and sub-human states to our present state, so those who function in Light's Regions have gone beyond our present state and many of them have turned around and tried to help the lesser ones. They constitute what we call the Hierarchy in Light's Regions.

We will discuss that later on, but I am referring to it at this point in order to show how the triangle with the apex pointing down is a representation of the determinative forces of Be-ings, the Archetypal gods. And on a much lower level, the causal knowings. What I am trying to say is that everything that appears that appears in the configurational world is a representation of creative powers in Light's Regions.

Before we go on into the more recondite phases of this lesson, I would like to call your attention to this: We who have entered upon the path of Self-development, to the discovery of the Self and our identification with it, no longer have any anthropomorphic God. We have no man-made image, labeled God, that we put off somewhere in the stratosphere. Please do not misunderstand

me; I am not attacking those who still have an emotional response to a mentalized anthropomorphic God. This phase, with its ethics and morals, is very necessary; it makes us 'good dogs'. We don't throw away the dolls and doll-houses belonging to the children; we give them an opportunity to outgrow them.

But the time comes when it becomes necessary to enter upon the path of real Self-development, to discover the God within, which is the force and Power with which we are conscious, the Power with which we think, feel, and act. When we enter the true path and discover the Power, we no longer look to or have an orthodox God. What do we have? We have the Be-ings in Light's Regions, who are real and genuine—not some form of image. When your children come into your home and look to you for protection and guidance, is that an illusion? Relative to the Be-ings in Light's Regions, we are children. The key to our surrender of egotism is to assume a childlike attitude toward those Be-ings in Light's Regions, for they are the adults relative to our childlike state of development. This is a very important point in our school work. As we grow out of the acceptance of an anthropomorphic God, we still have those Great Be-ings.

The Greeks said, "Think of the Gods (the Be-ings in Light's Regions) and the Gods will think of you." This is not quite true; but if you will think of them, learn all you can about them, you will begin to channel your own frequencies into contact with them. By polarizing our consciousness to them, we have an ever-present help in time of need; we have something to rely upon; we have a Rock to which to anchor.

Let us turn again to the triangle with the apex pointing down. We visualize aggregations of various degrees of Mother Substance. The metamorphosing process

from atoms to living matter is a gradual one; it begins below the base line labeled *psychic light*. When we use the term *psychic light*, separate the Light from the images that are loaded on to the light and which the light 'carries'. Let us use analogy. In our modern kitchens we have electric coffee pots, juicers, grinders, etc. In thought we readily separate the current flowing through the motor (which motivates the motor) from that with which the motor is connected. In a similar manner we separate the meaning symbolized by the term *psychic light* from any 'thing' that the psychic light might operate, produce, etc. Then we have *pure* psychic light.

Imagine a reflector so highly burnished that it reflects the slightest light. In such a manner the psychic light reflects the lowest level of Light's Regions. The pure psychic light is very difficult to differentiate from the lowest level of Light's Regions, the Mind level. It is only after one has developed the faculties of Mind level that he can know the difference between psychic light and the Mind level. To be unable to tell the difference between the reflection and that reflected is a common mistake and will be experienced many times. But for the purpose of this lesson, try to visualize psychic light as that which will not only reflect Light's Regions, but will reflect clearly any image projected upon it. This point in psychic development is most deceptive, but we must go through it. We must learn the difference between the brilliancy of the psychic light and the images that it will reflect. Those images appeared so real that Dante and Swedenborg described them in most realistic terms. On the level of objective identification one points to a so-called 'thing' or 'object' and says, "There it is." He cannot see the configuration of units of energy; he sees only the image created out of wave-frequencies registered. It is the Reality that reflects the images. Work your consciousness into this if you would stand clear and free from images.

Referring again to the chart, on the next step out of psychic light we find a high degree of energy, called etheric substance. We have used the terms *fine* and *gross* in place of mathematical equations because it would require a mathematician to understand the symbolism used. If we were capable of understanding it, we could write an equation that would describe up to the trillionths of waves per second. Since we are not, when we say *fine*, think of energy in trillionths of waves per second; and when we say *gross*, think of energy waves in millionths of waves per second for the etheric world. (Notice, if that is descriptive of etheric substance, what must be psychic light? It reaches a point of absolutism. That is, instead of energy light waves from the sun that require eight minutes to reach the earth, in psychic light it would be quicker than you could snap your fingers—so high would be the wave-frequency.)

Then at #4 on the chart we have teloplasm, a substance easily molded into forms by thought or by pictures held in consciousness. There are certain pliant types of persons who exude this substance from their physiological organisms and it can be used in materializations. There was a period in my studies and work when I experimented a great deal with these materializations. A friend and I would secretly plan a thought-form to be held and concentrated upon and then would attend a private seance. When this teloplasm, or ectoplasm, as it is also called, was exuded, there would appear our thought form. Once we contrived to picture in our minds a turkey with a man's feet and dressed in a different way than ever a turkey was dressed. When the medium went into a comatose state and teloplasm was extended from her, there was our turkey thought form. This is the way psychic phenomena operates. Do not think that your Aunt Mary came and talked to you. Aunt Mary may be in your

consciousness and you have a picture of her, the style of dress, the way she wore her hair, etc.; that is all pictured in your psychic consciousness and it is reproduced or materialized. That substance that materializes is what is called teloplasm.

Then we come to the level of protoplasm, which every embryologist understands. Cellular structures are made up of cytoplasm. The next step is living matter. These gradations of psychic light develop from the within out, and that process of development from within out is called telekinesical. It is a development of gradations of plasm from psychic light out to living matter. This is not a strange process or one that belongs to some 'other world'. You are living in it and experiencing it now. When you ingest food it is broken down into energy. Ordinarily we convert food into etheric substance and the etheric substance is distributed by carriers in the blood stream (blood cells) to the cellular structure of the body which takes on energy and throws off waste. Sometimes certain food is broken down into psychic light. (Those who have graduated from cannibalism—no longer eat the carcasses of their younger brothers—will convert food into psychic light; but the rest of us will convert food into etheric substance.) Then the etheric substance is distributed by the bloodstream and the carriers to the cellular structure of the body, etc. That is plain, simple metabolism that we all do all of the time.

One of the most outstanding examples of this process in the configurational world is found in the development of a fetus from the embryo to the birth of the baby. The food ingested by the mother is converted into light and energy and reconverted into living matter in the baby body. There are other everyday examples around us, when we open our eyes and begin to see the process. The farmer, tilling the soil, is cultivating the

Mother, the sustenance that nourishes us. Wheat or oats are often cut before reaching the grain stage. When it begins to turn from the teloplasmic state into the protoplasmic (from the milk stage to the dough) it is cut for hay. If a green walnut is cut in half at a certain stage, one cannot tell the meat of the nut from the shell; but after the nut ripens the meat shrinks inside the shell and the hull falls off. This is the living-matter stage. We call this everyday process *life-facts* and we differentiate life-facts from abstracted images and metaphysics. When we can see this configurational world in all its gradations, free and clear from all images abstracted from it, we stand in Reality. Life-facts are representations of the determinations of the Be-ings in Light's Regions.

One of the most difficult points for beginning students in this work is to look upon this world around us as an energy system, having many gradations or degrees of 'fineness', in terms of wave-frequencies. We create images and see 'things' and 'objects'; we see "through a glass darkly," instead of seeing a creating process. There are some conclusions we can draw from what we have learned in this lesson up to this point. One conclusion is this: In treading the path of Self-development, we do not *get* anything. *We only grow out of our illusions.* This is a very significant statement. Many seekers are trying to get up to a higher level, trying to get somewhere; trying to lift themselves and function in a 'higher' world a 'spiritual' world. They are trying to get away from this 'material' world, and it is nothing but an image in the psychic-mental consciousness. What constitutes growth and development into the consciousness of Reality? To surmount the images and see the Reality. It is right here all the time; you are in it. It is the way you function, so learn the way you function. You are not going to get a thing that you do not already have. Open your eyes and see what you have and what

you are—here-now. See yourself in life-facts, in livingness, not the way you create images and then try to chase them. This is a crucial point in the teachings of this school. This lesson course is designed to show you step-by-step how to get to where we see the Reality.

Here is an observation to bring to your attention: We have pictured the Light worlds and the configurational worlds with two triangles having a common base. This is not accurate, because it is two-dimensional. The triangles should describe a spiral, a helix, representing Powers and forces of Light and energy. When an atom, a planet or a galaxy comes into existence it has its beginning form in light; then goes through the process of configuration 'down' to whatever we observe. Some are incandescent; some have not reached the crystalloidal or living-matter states. A given mass, from the beginning of its configuring to its cyclic end, is called manvantara. But when we think of galaxies, the vast universe and great, great cycles, the term mahamanvantara is used.

At the beginning of a manvantara, the forces of Light's Regions and the configurational world are like two spirals with the apexes coming together. When the apexes of the two spirals are close together, the events, the manifestations, at that point, are extremely chaotic; it is like a cyclonic fiery world. We have an analogy: When a funnel forms and reaches down from the clouds, the earth's magnetic forces reach up, although they cannot be seen. In the case of lightning we see a flash of energy across the skies before that energy could go to the opposite pole. The magnetic force forms the pathway. When magnetic energy strikes the earth, there are always the two, the negative

substance and the positive force, or there is nothing. There must be those two for anything to be.

At the beginning of a creative process, a manvantara, a magnetic force contacts a positive force from Light's Regions. Then, as the manvantara or process develops, the two begin to coalesce, but we see them as apparently opposite; although the apparent opposites become balanced. The positive and negative forces in a configuration are equally balanced; the configuration, the mass, is motivated by the creative energy. This is a brief reference to a very deep study which may inspire inquiry into a more advanced understanding of the process. But the point for us is to realize that phenomena, 'things', 'objects', belong to the consciousness of man and do not belong to the Reality.

Consider motion pictures? We know there are actors, and a series of images that appear on the screen. But at the movies, the audience is crying, laughing, and getting mad, in response to the images, the shadows on the screen. When one knows or remembers that the shadows are not real, he becomes amused at the values given and the reactions to values given to mere images. Are those who react to images on the screen rational? We surely could not call that behavior rational thinking! Therefore our meaning for the term rational thinking is described as a source of Knowledge sufficient in itself; i.e., superior to and independent of sense perceptions and values given to psychic-mental images appearing substantive.

—Vitvan, Tape series 1956
Marj Coffman, editor, 2002