TEACHINGS FOR THE NEW AGE
as Given by
VITVAN

HEALING TECHNIC
A TREATISE ON NEW AGE THERAPEUTICS

FUNDAMENTALS OF THE WISDOM TEACHING

Correlated with

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New Age methods of treating 'man' for his ailments, afflictions, maladjustments, etc., will rest upon a new view of man Himself. Although there have been those greater ones of vision who have been able to see man as a whole and who have sought to show him unto Himself, general practice has progressed only haltingly because it has too often been based upon a fractional view and a far too meagre understanding of the entire structural reality which man, as individual, represents.

To those canalized in aristotelian orientation, the word "healing" would focus attention upon that which is called physical body or physiological organism. Many today still believe that healing pertains mainly to this level of individualized Self. As we do not consider this to be true in living facts it will be in order for us to describe our meaning of these terms, "healing," "physiological organism," "physical body," etc. As we proceed from point to point in developing healing methods appropriate for this New Age, it will be seen that no procedure, whether for diagnosis, treatment or for preventive measures, will prove adequate which does not comprehend individual man-as-a-whole, of which his 'physical body' represents but one of his 'vehicles' or one phase of Self-activity.

Concerning our attitude toward such words as 'things,' 'physical objects,' 'matter,' 'bodies,' etc., we have a viewpoint or method of evaluation similar to semantic scientists and mathematical physicists.

First, we treat these terms simply as labels given to meanings, abstractions, semantic evaluations, etc.
Second, we consider these labels necessary in communication—but keep sharply in mind that labels, words, etc., are different or separate from those structural realities spoken or written about.

Third, in every given instance we endeavor to remember that that spoken or written about, represents a configuration of units of energy, a dynamic process, an energy-system, a state of consciousness, etc.

By the term "physical body" we mean a highly dynamic process, a form composed of configurating units of energy. These units of energy configurate in an individualized electro-magnetic sphere or field, and in the configurating process conform to a 'pattern' or matrix determined by and representative of a given individual's state of consciousness.

(Refer to book: "Way to Mastership" for more detailed description of this process.) Sometimes we refer to this so-called "physical body" or "physiological organism," as a molecular structure, which also connotes its dynamic characteristics when we consider that each molecule represents a configuration of units of energy called atoms, electrons, etc.

The terms "individual" and "ego" are used interchangeably and stand for that sense of "I-am-I"-ness which each member of the human race has respecting himself; these terms symbolize that Power with which one thinks, feels and acts—the Power-to-be-conscious.

The term "state of consciousness" as we employ it, has a comprehensive meaning, including such considerations as the following: mental-level states and activities; psychological (feeling-thinking) processes; elemental or instinctive-level functioning (sensation-functioning); influences due to rapports; summation of values given to 'objective world' appearances or images-appearing-substantive (See book: "Veil of Maya"); semantic evaluations, reactions, blockages, etc., due to identity with objects of sense; psychic effects caused by identity with organs of sense perception; environmental forces (including reaction to values given); results of past experiences (including accumulative effect which in the Wisdom Teaching is called Karma. See book: "You Can Take It With You"); egoic status of Self-awareness (in some individuals this will include supra-mental states in which intuitive perceptive faculties are developed); content of that which is called "the unconscious"; earth sphere formative forces; microcosmic epitomization of Solar and Cosmic spheres, planets, stars, etc., to which we refer as structural reality (This has nothing to do with ordinary astrology.) (In respect to this structural epitomization, the teleois proportions are most interesting); and many other factors to which less emphasis has been given.

Let us reflect upon the entirety which this term "state of consciousness" comprehends, and in the light of this comprehension turn our attention again to that which we call "physical body" as representative of that; i.e., consider that that which has been called "physical body" or "physiological organism" presents an exact representation of the state in which a particular or designated individual is conscious of himself.

There are many experiences on record, authentic reports, the testimony of Seers and empirically established facts to substantiate this statement, such as: evidence that semantic impacts or reactions (results of evaluations given to abstractions and described as worry, fear, terror, love, allergies to certain places, conditions, etc.) can and often do re-chemicalize an entire 'physical body'. We shall see later on how various emotional and mental factors, shocks described as psychic traumata, etc., seriously affect func-
tional forces of a physiological organism, resulting in "organic diseases" and disturbances of many kinds. These are illustrative of the fact that a physiological organism is representative of the whole content or state of consciousness respecting a given individual.

This content of consciousness, we recognize, not only includes the state or manner in which an individualized Self knows or is aware of himself but also that which he names his world.

So, New Age Healing Technic must encompass the entire view of That which an Individual signifies and which his physiological organism represents. We must develop the ability to see an Individual-as-a-whole, and as integral, structurally, etc., in his true relation to the Organism-as-a-whole (this world, this universe) from which he cannot be separate.

We will conclude with emphasis on that certainty that etiological factors, respecting maladjustments, diseases, etc., must be looked for in the existing state of consciousness of a given individual. Change, relief, alteration or elimination of those causes in a given state of consciousness will inevitably result in corresponding changes in the representation thereof we label 'physical body.'

The author may erroneously assume that many of those who read this treatise are students of that Knowledge we designate Wisdom Teaching; but he will not be in error in assuming that others who read a work such as this may be considered students, either of themselves or with respect to some phase of their own vocational or avocational interests. Therefore the designation "student" as hereinafter used will apply to either or both.

If the student has understandably followed previous explanations and descriptions (as given in the booklets "Perceptive Insight" and "Clear Thinking") and has practiced those disciplines suggested, he can no longer look upon or consider this world as an 'objective thing.' He now sees clearly that while he has been functioning as an individualized energy-system in an energy-world, he has been unconscious of that fact: because not understanding conscious abstracting (as described in "Clear Thinking") he has not differentiated between those images-appearing-substantive (in his psychic-nature) and Reality, he has identified words and labels with those images-appearing-substantive, and he has confused labels for higher order abstractions with labels for lower order abstractions. He not only realizes that he has been functioning as an individualized energy-system but he also realizes that all individuals everywhere have been functioning as individualized energy-systems in an energy-world and have not been conscious of that fact. Living thus, mentally in identity with the values, predications, semantic reactions, etc., pertaining thereto (although actually functioning, unconsciously, as an individualized energy-system in an energy-world), characterizes that which we call identity with a subject-object manifold, or an aristotelian state of orientation. Even though one is really functioning as an individualized energy-system in an energy-world, if he continually translates every word, label, thought, consideration, etc., in terms of identity, i.e., objectively, his thought is still focused in delusional evaluations respecting both himself and this world.

Even for one who has not studied the presentations mentioned, it is not difficult to understand that energy-waves and frequencies (of individuals, crowds, places, events, etc.) often affect him . . . so that he could easily be convinced
that he really is living in an energy-world . . . and even conscious of this to a greater extent than he recognized. However, students in the School of the Natural Order are becoming assuaged or adjusted to thinking in non-aristotelian terms, so that this habit of translating 'back' into terms of identity is fading out of their mental processes, respectively.

A multiplicity of semantic blockages is cleared up as adjustment is effected to thinking in terms respecting the dynamic structure of this world and of ourselves as conscious individualized energy-systems integrated in that dynamic Structure-of-the-whole we call Reality. As these semantic blockages caused by objective identity disappear, individual volitional functioning in this world as an energy-world, and particularly in respect to this Structural-process-as-a-whole, becomes more pronounced; for what we used to call 'things,' 'objects,' 'persons,' etc., are now comprehended as dynamic events in this World-organism-as-a-whole. A student who now realizes that he represents a conscious center of energy-force, also becomes aware that he is inseparably linked, through an extensive network of interrelationships, correspondences, etc., with this Organism-as-a-whole.

While that student who is becoming conscious of energy-frequencies and effects of these upon himself, is learning to protect himself against the deleterious and malevolent results of those which are destructive, he also finds himself in an advantageous position to assist loved ones, friends and others who are unconsciously registering such injurious frequencies. Suggestions to help him are given in this treatise and will be delineated under the following headings:

Colloidal Structure.
The Problem of Rapports.
In our School of the Natural Order, a main premise respecting that which we designate Einsteinian or New Age Therapeutics, may be stated as follows: Only energy can affect energy; only force can affect force; a given energy-system, individualized or not, can only be affected by energy frequencies. And corollary to this premise: One's own functional development, state of awareness or state of consciousness, Will, semantic evaluations, etc., should be considered determinative as to what that effect will be.

COLLOIDAL STRUCTURE

It is important that we discipline ourselves to think of a physiological organism as an individualized energy-system representing a state of Self-consciousness; for it is now a well established fact that that which we label "physiological organism" represents, not only a state of consciousness but also a configuration of units of energy within an electromagnetic field. In this discipline, assuaging our psychological responses, re-orientation of our thinking, etc., we are merely conforming to the structural findings of those non- aristotelian, einsteinian or electronic age scientists who have by these findings, verified, reaffirmed, rediscovered, etc., that which Seers or Masters have long known. That orientation of factual Reality long known by the Seers and recently rediscovered by our modern scientists is called the New Age orientation or view, because for the vast majority it can be designated very new indeed. In this New Age we are now well entered. Because of recent developments and demonstration in nuclear fission of atomic energy it seems that it will be labeled "The Atomic Age."

As you know, a unit of energy is called an electron. While the positive unit of energy is often designated "proton" we will confine ourselves to the use of the label "electron" to represent both or either a positively and/or negatively charged unit. In consideration of any energy-system or electro-magnetic field, its functions, activities, behavior, etc., involve the interplay between positive and negative aspects thereof. We consider this to be fundamental; and while it is of vital importance to our understanding of this energy-world and every event and consideration pertaining thereto, we also consider it a pivotal point in our studies respecting therapeutic methods and
practices. In our studies of psychological problems, diseases of the physiological organism, psycho-somatic de-
rangements, etc., we will have occasion to make reference to positive-negative functions. (Not only those maladjust-
ments which are classified as neuroses, but many so-called organic diseases as well, fall under the general designation “psycho-somatic.”) On scientific grounds we can state:
It is due to an attractive force obtaining between a positive and a negative unit which causes these units or electrons to configurate into atoms, atoms into molecules, etc. Within that extensive range between molecules and cells we find a gradation in sizes to which is given the label ‘colloid.’

In “Science and Sanity,” Korzybski says: “The smallest particle visible in the microscope is still about one thousand times larger than the largest molecule. . . . Between the molecule and the smallest visible particle there is a wide range of sizes. Findlay calls these the ‘twilight zone of matter’; and. . . Oswald called it the ‘world of neglected dimensions’.

This ‘world of neglected dimensions’ is of particular interest to us, because in this range of sub-division or small-
ness we find very peculiar forms of behavior — life included — which are called ‘colloidal behavior.’

The term ‘colloid’ was proposed in 1861 by Thomas Graham to describe the distinction between the behavior of those materials which readily crystallize and diffuse through animal membranes and those which form ‘amorphous’ or gelatinous masses and do not diffuse readily or at all through animal membranes. Graham called the first class ‘crystalloids’ and the second ‘colloids,’ from the Greek word for glue.”

Owing to their gelatinous characteristics, these minute energy-systems may be said not to “diffuse readily or not at all through membranes.” They may be described as retain-
ing a suspended globule state; they might be thought of as minute globules or spherical configurations. (Remember we are not saying that colloids are ‘things’ any more than we would say electrons, atoms and molecules are ‘things’.) We must think of colloidal structures as dynamic, electrical, energy-configurations; and the play of electrical or energy frequencies around surfaces or peripheries of the colloids (these surfaces are said to simulate the characteristics of a film or beginning stages of membrane development), when considered in terms of aggregate area of surfaces, repre-
sents a vast electrical-tension surface.

“Many writers are not agreed as to the use of the terms ‘film,’ ‘membrane,’ and the like. Empirically discovered structure shows clearly, however, that we deal with surfaces and surface energies and that a ‘surface tension film’ be-
haves as a membrane. . . . That living organisms are film-
bounded and partitioned systems accounts also for irrita-
bility. It appears that irritability manifests itself as sens-
itiveness to electrical currents. These currents seem to depend on polarizability or resistance to the passage of semi-permeable boundary films or surfaces enclosing or partitioning the system. It is obvious that we are here dealing with complex structures which are intimately connected with the characteristics of life. Living protoplasm is elec-
trically sensitive only as long as its structure is intact. With death, semi-permeability and polarizability are lost, to-
gether with electrical sensitivity.” (This is due to the fact, as we shall see in the book “Way to Mastership” that the controlling or motivating Force pertaining to the Cosmic sphere, has withdrawn from the form or energy configura-
tions.)

“One of the baffling peculiarities of organisms is the rapidity with which the chemical and metabolic processes
spread. Indeed, it is impossible to explain this by the transportation of material. All evidence shows that electrical and perhaps other energy factors, play an important role; and that this activity again depends on the presence of surfaces of protoplasmic structures with electrode-like characteristics which form circuits." (Korzybski).

It is of great importance for us to keep in mind, the total colloidal surface area in a given physiological organism. It is a well-known mathematical fact that the smaller the spheres within a given globule area, the greater becomes the total surface area of these spheres. Mathematicians have established the fact that "a sphere containing only 10 cubic centimeters (approximately the size of a No. 5 buck-shot) if composed of fine particles .0000025 cm. in diameter, would have a total area of all surfaces of the particles nearly equal to half an acre." What would be the total area of colloidal surfaces in an average man-size physiological organism? Would it not be much greater than our habitual method of thinking would credit? Over this vast electrical-tension area, electrical or energy-forces play; and the character of these tensions, equivalences, polarity, etc., obtaining in the surface-areas of the colloidal structure pertaining to any given physiological organism, becomes a most important factor in diagnosis and treatment.

Thinking generates electrical force; also emotional reactions or affective states generate electrical or energy-force. Upon the grounds of empirically established scientific facts it can now be said that thoughts and feelings represent definite and dynamic electrical energies and generate, radiate, emit, etc., measurable wave-lengths and frequencies.

In entering upon the investigations of colloidal behavior, scientists, in some instances, are having a consider-
of that which is called "chemical affinity" or the opposite thereof, if not by the functioning of positively and negatively charged units of electrical energy named electrons, atoms, molecules, etc.?

Electrical currents generated by feeling-thinking (psychological) processes play over the surface areas of the colloidal structure of a physiological organism, altering and changing surface-tensions, according to the positive-negative reciprocal relations pertaining thereto. These energy currents may be set up by one's own semantic reactions, values, etc., or they may be registered from another, or from environmental influences, content of the racial consciousness, emotional fervors, etc. Those psychological semantic reactions we label love, courage, fortitude, etc. (positive), fear, worry, hate, jealousy, envy, mendacity, etc. (negative), may be considered factors affecting the surface tensions of colloidal structures.

"It is a well established experimental fact that all nervous and 'mental' activities are connected with, or actually generate electrical currents, which of late are scrupulously studied by the aid of an instrument called the psychogalvanometer. It is not suggested that electric currents are the only ones which are involved. There may be many different forms of radiant energy produced or effective, which we have not yet the instruments to record. Experiments suggest such a possibility. Thus, for instance, the apex of a certain rapidly growing vegetable or animal tissue emits some sort of invisible radiation which stimulates the growth of living tissue with which it is not in contact. The tip of a turnip or onion root, if placed at right angles to another root, at a distance of a quarter of an inch, so stimulates the growth of the latter that the increase of the number of cells, on its side near the point of stimulation is as high as seventy percent."

"Experiments show that there are four main factors which are able to disturb the colloidal equilibrium: (1) Physical, as, for instance, x-rays, radium, light, ultra-violet rays, cathode rays; (2) Mechanical, such as friction, puncture; (3) Chemical, such as tar, paraffin, arsenic; and, finally, (4) Biological, such as microbes, parasites, spermatozoa. In man, another (fifth) potent factor; namely, semantic reactions."

"The effects of different forms of radiant energy on colloids and protoplasm are being extensively studied and the results are very startling. The different forms of radiant energy differ in wave-length frequency . . . that is to say, generally in structure . . . and, as such may appear on the gross microscopic level in many different forms."

"Electrical currents, for instance, retard reversibly, the growth of roots, may activate some eggs into larval stages without fertilization . . . which makes it possible to understand why, in some cases, a mere puncturing of the egg may disturb the equilibrium and produce the effects of fertilization." (The above quotations are from "Science and Sanity," by Alfred Korzybski.)

In diagnosis and treatment, the play of energy-force upon the surface-areas of colloidal structure must be considered fundamental. The colloidal structure pertaining to the physiological-organism, on empirical grounds, serves as the operational connecting link between energy-frequencies registered and that which is called "organic functioning." If there is a maladjustment in organismal functioning continued for some period, the malady becomes labeled "organic"; and then the doctor may say to the patient: "You have heart trouble," or "neuritis," "arthritis," "rheuma-
tism," "sarcoma," "arterio sclerosis" . . . or whatever may apply. These are names or labels given to end-products or effects, the etiology of which lies deeper and may be found: first, as disturbances in a colloidal structure; second, as forces affecting a balanced psychic-nature; and third, as modifications affecting a normal state of consciousness.

Through our studies of colloidal structure we are approaching nearer than ever before, the 'source of life'. Questions, problems, phenomena, etc., which have been baffling to students and scientists in many fields, e.g., investigation and research regarding "the source of life" and many phenomena which have been labeled "spiritual," "psychic," "supernatural," "metaphysical," etc., can now, through our understanding of colloidal behavior, be explained on empirical grounds.

In summarizing our discussion thus far, respecting the basis for the New Age Healing Technic, let us emphasize our main premise, namely: a given energy-system can only be affected by energy-frequencies (keeping in mind that the state, with respect to any given energy-system, represents a conscious center of Power); and we will repeat our corollary statement, that one's own functional development, state of consciousness or Self-awareness, must be considered determinative as to what the effect (of registered forces or frequencies) may be. That is to say, to one whose own development and understanding enables him to protect himself, even destructive forces in the racial consciousness, of tremendous force and power, will not necessarily be destructive to him. In fact, wherever frequencies registered seem to be destructive, inharmonious, deleterious in any way, that which becomes of paramount importance to each one will be his own semantic evaluation of that frequency-registration (conscious or/and unconscious). Therefore
THE PROBLEM OF RAPPORTS

If one is truly oriented in respect to fundamental energy-world facts, he will consider every relationship in terms of radiant energy-force, energy wave-length frequencies (vibrations), etc. Then each circumstance and every situation becomes a dynamic interplay of forces (positive-negative activity as in an electro-magnetic field); and those wave-lengths and frequencies intrinsically the most vital, direct, intimate, etc., and having the greatest semantic effect upon an individual, will be those registered or received through those with whom he is en rapport.

The filament in an electric light bulb will not glow, an electric motor will not run, if there is no circuit to the current to which they are connected; so, similarly, one cannot register frequencies of another unless a circuit is established. This circuit is labeled "rapport."

In respect to rapport, the 'circuit' is established by synchronization of what we might designate one's rate of vibration in correspondence or co-response with that of another. This is a simplified explanation, for each individual has a wide range or band respecting his frequencies or rates of vibration. The range in frequencies may be determined by many factors; e.g., basic point in development, creative urges, unfulfilled desires, aspirations, repressed hopes, longings, wishes, etc. Some of these factors may be considered inherent or natural with respect to a given individual's stages and states at given dates; others may be unnatural, circumstantial, acquired, etc. Factors which may operate in widening of the range of a given individual's band may be: interests held in a communal sense, objects of affection, focalizations in consciousness toward that which one loves, both of a temporary and of a more endur-

ing nature, loyalty to a group with which one may be affiliated, relationships with personnel where one may be employed, church affiliations, political party interests, etc. Factors representing a more fundamental or basic frequency-range may be: "the times," "the Age," i.e., period or epoch, racial integrations, planetary states of evolution, etc.

No creature, animal or man can be devoid of rapport by reason of the integral structure of the Whole. This statement could be extended to include every energy-system 'down to the electron'. In that which is labeled "plant world" this synchronization-activity is designated "symbiosis." In the future, gardening, horticulture and agriculture (and this will specifically include agronomy) will be largely influenced and based upon an understanding of symbiotic relationships.

The effect of frequencies registered through rapport is extensive beyond usual credence. It may result in success or failure in a man's business, profession, means of livelihood or creative endeavor.

A certain man had been a successful salesman for years. Suddenly, and for no apparent reason, he began to lose out. He worked harder than ever before at his job but it seemed that the harder he worked the less progress he made. He sought one who understood; and it was not long before the consultant discovered a very destructive frequency-registration in a rapport he had formed with one who had developed subversive psychic radiations as a compensatory form of expression. When he subsequently broke this rapport and re-established harmonious and constructive relationships, his success in selling returned.

An infant is more susceptible to inharmonious disturbances affecting colloidal equilibrium than an adult who has the protective aid of cortical development. These disturb-
ances in an infant may be particularly indicative of many obscure causes for functional and organic maladjustments, diseases, etc., in adults.

A mother brought a baby to me suffering with colic, for which medicinal aid enlisted had had no effect. In course of consultation with the mother it was soon discovered that wrangling, quarreling relationships in the home were creating such destructive frequencies, conditions, etc., that these proved to be the cause of the baby's colic. Upon advice, the mother took her baby on a visit to relatives; and very shortly thereafter the baby was free from colic. Upon returning home, with the inharmonious frequencies continuing, baby's colic returned. Again the mother took the baby away from home on another visit, and again the colic disappeared. Eventually to save the baby, more permanent arrangements were made for the baby away from its own home environment.

Lending oneself in thought and feeling to a given situation will establish a rapport. For instance, a hypersensitive individual listening to war news on the radio, reading it in papers, magazines, etc., was drawn into such a rapport with world energy frequencies that he was overwhelmed with melancholia, depression, etc., resulting in a suicidal mania. Only by following the advice of one who understood, to discontinue listening, reading, etc. and develop other interests and rapports, were these effects alleviated.

Progress, success, constructive achievements, etc., not only in a particular individual's life but in human society as a whole, rest upon harmonious relationships, effectual synchronizations and rapports. Once these are broken and destructive frequencies intrude, failures, maladjustments, diseases, etc., result.

In respect to those developments which are called repressions or suppressions, when satisfactory synchronization or rapport is not established or sustained, the potency of force respecting the urge repressed, determines the intensity of frequencies radiated. Where these urges are continuously repressed over a period, they recede into the unconscious. It is then that polarity respecting the charge of the urge may be reversed and a positive become a negative. The obvious evidence of this reversal in polarity, or that which a given individual exemplifies, may be a complete change in character; the positive force of love may become hate; wish and longing may become aversion and antagonism; zest for living may become longing for death, etc.

Many of the causes for abnormal psychic conditions, homosexuality, etc., may be looked for in this reversal of polarity.

Organized society, like a given individual thereof, is integrated in a greater Organism-of-the-whole, and is affected by Forces operative in this Whole.

That which mystified members of the medical profession in the 1918 flu epidemic was why Eskimoan villages were decimated; villages in which there had been no contact with the outside world for a period of years. They were also mystified by the fact that chimpanzees in Africa fell from the trees in great numbers, in this same epidemic. The mystification was due, of course, to semantic blockages respecting reification of the word 'germ'; a carrier of a germ was looked for. Many of the dynamic realities concerning this world in which we live, remained unknown, and the nature of the great activity of units of energy was not given credence. In this Organism-of-the-whole, Eskimos and primates of Africa were the babes in an 'inharmonious
home'. Those with more cortical defense mechanisms were less susceptible.

Some maladjustments, disturbances, diseases, etc., are more immediately traced to nervous and functional effects due to rapports with destructive and inharmonious frequencies, than others. Among these can be listed: gastric or other digestive disturbances, eye troubles "due to stomach nervous tensions," pneumatic diseases, various heart ailments, etc.

"Lately it has been found that even tuberculosis is more than a mere chapter in bacteriology. All the main tubercular symptoms can be reproduced experimentally, by means of colloidal disturbances without the intervention of a single bacterium." (from "The Colloidal State in its Medical and Physiological Aspects."

Needless to state, content of this treatise is not meant to be exhaustive, but suggestive, anticipatory, preparatory, etc. As yet instruments to register energy output in wavelengths and frequencies of various organs of a physiological organism, have not been employed extensively, conscientiously, etc., in diagnosis, except by those outside of the medical profession. Not until medical doctors also accept colloidal structure as the foundational basis of the physiological organism, and then begin a systematic, experimental study of colloidal behavior, will this new science of therapeutics be generally credited.

The reification of the label 'physical body' (maintaining an attitude that the physiological organism is 'objective,' substantive, etc., instead of being a dynamic energy-system) will of course have to be semantically obviated, in order to gain real headway in investigations of colloidal behavior. Development of healing methods adequate for today and tomorrow will therefore be the responsibility of those trained and self-disciplined in New Age non-aristotelian orientation.

However, the more one studies and experiences effects of rapports, the more deeply he will be impressed with the fact that they may be considered most significant, if not precisely the key to proper diagnosis, understanding and treatment, for many ills, maladjustments and diseases from which relief is sought.

After effects in functional processes in the physiological organism of a patient have been observed and properly diagnosed in terms of colloidal behavior, rapports, etc., of what does the treatment consist?

No general or blanket rule can be given. Factors respecting circumstances, duties, obligations, etc., must be taken into consideration in each case, particularly when there are inharmonious or deleterious effects due to close rapports. However, if conditions themselves cannot be changed, a given rapport may need to be broken. Often this is done by a transference, such as is carried out with a psychiatrist who has the wisdom and ability to effect, subsequently, a transference in sublimation. If Will is sufficiently trained and developed, one can, with the exercise thereof, break any rapport.

For students to whom these methods seem difficult or circumstances do not permit exercise thereof, then a steady concentration of thought, interest, affection, etc., upon some other quite different interest, or affiliation, may be effective.

From the viewpoint of an individual student of the Wisdom Teaching, an answer lies in learning to handle one's own forces, so that direction can be given to them. Those forces sustaining a rapport may be directed from a force center or level in which a rapport obtains, to a relatively
higher force-center or level in which frequencies from that
certain rapport cannot register. (This of course requires
understanding, training, practice, etc. For particulars and
detailed explanation, see book: "The Opening of the Seals."

It will often aid one to keep in mind that irrespective
of range or extent of the band of a given individual’s fre­
quencies, he can only form a rapport (i.e., synchronize)
with another having similar semantic states. No synchron­
ization can be formed, no ‘circuit’ established, etc., with one
having no corresponding frequencies; it is impossible to
establish a rapport where the frequencies lie outside of or
absent from one’s own range or band.

It should be remembered that semantic evaluations (in­
cluding one’s own) represent definite measurable energy
wave-lengths and frequencies. This constitutes a protective
as well as a selective and determinative factor in synchron­
ization; for semantic evaluation, i.e., meanings or inter­
pretations given in specific instances (consciously or and
unconsciously) represent the means whereby individuals
become associated through synchronization, en rapport, etc.

For example: Smith may converse with Jones and Jones
may feel ‘at home,’ at ease, free to express himself with
confidence of being understood, and both Smith and Jones
may reciprocally become aware of appreciations and points
of view apparently held, at least to a degree, in common.
Or, Smith may converse with Jones, and the conversation
may result in Smith and Jones both coming to a bristle of
almost any description from an ‘inconsequential’ quibble
over terms, to more serious differences. In either case, so
long as response is indicated, inharmonious or harmonious,
corresponding frequencies or corresponding vibratory qual­
ities sustain the synchronization. So, if there is that in a

relationship which is not desired, see that there are no
corresponding frequencies in consciousness to sustain it.

(In the field of education, what significant changes may
be made in times to come, when these factors respecting
relationships, synchronization, rapport-formation, etc., are
better understood and more fully taken into consideration.
Perhaps many generations more will struggle through in­
effectual groupings, formed from a variety of motives, but
not cognizant of these dynamic factors for success or failure.
Consider the difference one satisfactory contact makes to a
given individual, child or adult. Do you not hear of many
instances in which a given teacher apparently “could do
nothing with” or for a given pupil or student, while to
another teacher the same student “responded right now”
with all sorts of productive and noteworthy results. Meth­
ods, techniques and experience in teaching may indeed
receive their due evaluations on other grounds, but these
alone do not account for the satisfaction or dissatisfaction
in a learning situation or whether a student or pupil learns
anything, in a given situation. The success of a given teacher
may easily depend on the extent to which he or she is able
to establish and sustain satisfactory rapport or synchroniza­
tion with students.)

In this present (1946) world state of development, i.e.,
states respecting this planet; the frequency-bands are
sharply divided between that which has been labeled
“Light” and that designated “Darkness.” The present
world-wide conflict is interpreted by students of the Wis­
dom as a gigantic struggle for supremacy on this earth
between the “forces of Light” and the “forces of Darkness.”
Rapport with “the Darkness” will eventuate in maleficent,
deleterious and destructive effects, results, etc., while rap­
port with “the Light” will always result in beneficent,
helpful, healing and benign effects within the consciousness of an individual, although he may be a warrior in the battle.

A grave problem now confronts the race, for, many in these turbulent times will have been drawn into rapport with destructive forces through training in methods of killing, engendered by hate of the enemy, with release of individually repressed lusts, etc. This being drawn into rapport with destructive forces of the planet is not at all necessary. Many of our boys in the Services have protected themselves from this baleful influence by imbuing themselves with the rightness of their cause, devotion and loyalty to the constructive forces of "Light" with a determination to preserve and protect representations thereof. To them, therefore, killing becomes impersonal, incidental, etc., and they remain free from rapport with the destructive forces of "Darkness."

Rapports can be consciously set up or established for constructive purposes. This was exemplified in the life of Richard Mansfield, a fine man and a great artist. A newspaper reporter once interviewed Mr. Mansfield, and in the course of conversation, asked him this question: "Mr. Mansfield, can you give me, in a few words, the secret of your outstanding success?"

Mr. Mansfield replied: "Yes, I believe I can." He said: "I make all necessary arrangements, leave instructions that I am not to be disturbed, and for thirty minutes before my entrance cue, I sit in my dressing room concentrating upon the audience. I tell the individuals in the audience that I love them. Over and over I tell them, 'I love you, I love you,' and in my heart I genuinely feel the force of love flowing to them. The result is that when I step before them upon the stage, I feel in complete and harmonious rapport with them."

In the unrestricted universe, i.e., free from identity, objectification, reification, etc., there are many groupings to which individuals belong which are not objectively obvious or discernible. In Psalms 2:1, 2 and 3, reference is made to these groups representing higher frequencies: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed, saying, 'Let us break their bands asunder and cast away their cords from us.'" Here are indicated "bands," "cords" (frequencies) in the unrestricted universe. As one advances in understanding, consciously functioning in this world as an energy-world, he becomes more vividly aware of these rapports with groups in the unrestricted universe. The Apostle Paul called these "the Church," "Christ," etc., of which "we are the body." "The ties which bind" . . . more powerfully than any other . . . are these group affiliations in the unrestricted universe. Only those who are consciously sensitive to frequencies registered can properly understand these group affiliations; nevertheless, consciously or unconsciously, we are powerfully persuaded by them; and to accomplish formation of a rapport with an highly creative group, functioning in Forces of Light, may be evaluated and experienced as a great boon.
EFFICACY OF PRAYER

Prayer, rightly understood, not only illustrates the significance of rapportes but also constitutes one of the most important factors in New Age healing technic. We will therefore give it appropriate attention.

During World War II many articles appeared in newspapers and magazines describing the agonizing ordeals of fine men whose planes had been forced down, whose boats had been torpedoed, and those adrift in life boats, buffeting storms, thirsty, exhausted and hungry for days on end. How many were never rescued we can only surmise. Among those who were rescued were many brave men, who with poignant humility, told of their prayers. They prayed singly and in unison, for forgiveness, for guidance, and to be saved. With few exceptions those men were convinced that their rescue was in direct answer to their prayers. In many instances the rescues were effected as the results of chains of unusual circumstances which made more convincing the belief that they were saved as the direct answer to their prayers.

The rescue of some of our Navy fliers by a group of natives in the islands of the South Pacific is particularly convincing; the natives in their canoes had been on a fishing expedition and were about to return to their home island when for no accountable reason they rowed for hours in the opposite direction to their home land (something they had never done before), which event effected the rescue. So convincing were their stories that even the skeptical would be persuaded that there was an efficacy in prayer.

With this efficacy of prayer we are indeed in fullest accord; so much so that an endeavor will here be made to point out some of those living energy-world facts upon which efficacy may depend.

As a result of aristotelian systems of education, a background of religious training in aristotelian orientation, etc., implications invariably pervaded those various rescue stories, based upon a conception that an aristotelian-God 'heard' their agonizing supplications and in some way or other intervened to effect a rescue.

We believe that the true explanation of how prayer is answered contains within it a majesty and glory of such magnitude and greatness as to inspire even the unbelieving with reverence and humility, reaching into knowledge and awareness of the illimitable, stupendous Reality.

As we study factual Reality concerning prayer, keep in mind some of those conclusions reached previously, particularly in respect to rapportes.

First: In the subject-object state in which we ordinarily live, our ideas of space are merely conceptual, being abstracted from our identities (sense of 'objects,' 'objectivity,' etc.), just as the sense of time is also explained as conceptual, and dependent upon our identities, sense of motions, etc. The real world in which we actually function is not confined to this three-dimensional sense of time and space; i.e., fourth-dimensionally (or nth-dimensionally) every 'place' may be experienced as here and every event, now.

Second: Every event ('object,' 'thing,' circumstance, happening, etc.) in the final analysis is described as that which we label energy; i.e., point-events in an energy-world.

Third: It is a self-evident indisputable fact that that which we label energy-world can also be labeled conscious-
ness; or we could say . . . consciousness characterizes this world.

Fourth: No one 'thing,' event, etc., should be considered isolated or separate. This world as an energy-system functions as an organism, with every electron, atom, molecule, cell, etc., interrelated and integrated in the One or Whole.

Fifth: Psychological (emotional-mental) states generate definite wave-lengths and frequencies in this energy-world or Organism-as-a-whole. The more fervor, force, intensity, etc., put into these psycho-logical states, the stronger are the energy wave-lengths and frequencies radiated. Everyone registers these frequencies, received from others or another, and is (or may be) influenced and motivated by them; but for the most part is unconscious of them. Very often an individual has a strong 'feel,' urge, or yen to do thus and so, but remains unconscious of the source of such an urge or yen. Only an exceptional individual consciously registers these energy wave-lengths and frequencies and consciously responds thereto. The Freudian psychologists have empirically proved that the so-called "unconscious" of a given individual, if sufficiently motivated, powerfully directs, influences and persuades cortical functions.

Sixth: In a weakened condition, or under strong duress or anxiety, an individual dissociates or projects from his physiological organism and unconsciously, under compulsion (or consciously, if sufficiently developed) searches for, and very often locates help, aid, etc.

Seventh: One of the most immediate and potent factors in efficacy of prayer, resides in a well established rapport with a group oriented to the Light; or with an individual representative of the Light.

This is graphically illustrated by an event of which I had personal knowledge. When I was teaching in Los Angeles, California, a Russian woman who was a member of our group, was a very highly developed individual. She had volitional ability to dissociate her consciousness in the psychic organism from her consciousness in the physiological organism, and function independently therefrom. Prior to becoming a member of our study group in the Wisdom Teaching, she had, in a quiet way, done considerable coaching of students. Among those coming to her was a young man who subsequently joined Stefansson in his arctic expedition.

The ship outfitted for this arctic exploration became caught in the ice, and eventually was lost. But before it went down, food was running short and Stefansson selected a few men who were crack shots with a rifle to go in search of polar bear, walrus, seals, or anything that could be used for food. This young man in question had searched through the ice floes until he had reached a distance of three to four miles from the ship. In climbing over one particularly rough hummock of ice, he slipped and fell, breaking the femur bone in his right leg. There he was with a broken leg, wedged in the jagged ice, alone, in the arctic fog. In this desperate plight he began to pray for help; but in his prayers his mind was continually upon the one to whom he had turned for Understanding concerning the Fundamental Realities.

In Los Angeles, the Russian woman in visiting with me, reported this: "Yesterday I was cleaning my house—had a broom in my hand—when I began to feel an irresistible tendency to lethargy. I knew from prior experiences that this indicated someone pulling strongly upon me, so I went to the bedroom and lay down on the bed.
Immediately I felt myself going out and taking a very long journey. I thought to myself... 'This must be some unusual circumstance to necessitate such a long journey.' I finally arrived over extensive fields of ice and presently saw a man caught in a jagged hummock of ice. I recognized him, noted his helpless condition and the position of his right leg, and knew that it was broken. I tried to comfort him the best that I could with my forces. I tried to make my presence known to him to give him added comfort but was not successful in doing this. I knew that help had to be provided, because I could not materialize substance sufficiently to render that help. I began to circle and found the ship. I tried every member of the crew on that ship to see if I could make my presence felt and was wholly unsuccessful.

"I returned to my friend in the ice and then I sensed an Eskimo village, even closer to him than the ship. At once I went to this village and tried to make my presence known one after another, to different ones whom I found there. Not until I found the Medicine Man of the village, was I able to make my presence felt. I noticed that he was responding. He sensed me. With all the force of my will I began to push him and direct him out on the ice. Presently the force of my Will was so great that he began to travel in the desired direction. By sheer Will I continued to keep him directed until he found my friend. At once he went back to the village, organized men and a dogsled, and went back to my friend, safely bringing him in."

Later we had a confirmation of this event, when the young man himself fully recovered and returned to Los Angeles.

Instances such as these illustrate the factors involved in the answer to prayer and those which establish its efficacy.

Each one of us functions integrally in a World-organism-as-a-whole, and when occasion requires, we answer each other's prayers. (Of course this can be explained on the grounds of conscious or unconscious telepathic communication.) If we would give more credence to this method of functioning respecting the Organism-as-a-whole, we would become more conscious of these forces and in consequence would develop volitional functioning as conscious energy-systems or centers of Force or Power in this which we describe as the Unrestricted Universe.

Think on these things; ruminate about them; contemplate them; for thus one grows in understanding of Oneness of the Self.

Have no doubt about efficacy in prayer!
REGRESSIONS DUE TO SEMANTIC BLOCKAGES

Statistics which have been set forth in some of our periodicals make the assertion, credited to some of our leading psychiatrists, that if insanity continues to increase at the same rate that it has increased during the past ten years, by 1980 fifty percent of the population of the United States will be insane.

This is not only a startling statement—it is positively alarming! In large measure the cause of this increase in insanity can be directly traced to maladjustments, jangling frequency-interferences, semantic blockages, tensions, disturbances in the colloidal structure, etc., imposed by the aristotelian system.

The language structure, thought processes, religions, economic determinations, etc., representative of the aristotelian system are arbitrarily man-made formulations, institutions, etc., set up and superimposed upon the Natural Order factual Reality. The accumulated result of the strain, nervous tensions, semantic cross-currents, etc., of striving to live according to and in conformity with a structure which is in effect pitted against the stupendous force and power of the structure of the Natural Order respecting this world...is now upon us.

On extensional grounds it must be said that no censure or blame can be laid at the door of Aristotle or those who followed in his footsteps. The Natural Order evolutionary process simply became sidetracked in substantive methods, habits and evaluations. The over-emphasis upon cortical development, the arbitrarily established economic institutions, the predications respecting an extraneous creator, etc., were simply the inevitable consequences.

Some day an accurate historical delineation of this period will be written, taking into account the semantic factors operative; and we are of the opinion that the substantive methods and their consequences will be traced directly to Aristotle's break with his teacher, Plato. (See book: "Veil of Maya.") Now, however, we are not only confronted with the consequences and results of this aristotelian system...but we are overwhelmed by the devastation which has eventuated. There is no doubt but that the cause of psycho-neurotic factors in the German people, Hitler and his cohorts in particular, and the attitude and conduct of the leaders of the allies after the first world war, can be traced directly to the structure of thought developed by this (aristotelian) system.

The problem discussed on every hand today is how to ameliorate these conditions. If these problems are compromised, if patched up settlements, determinations and conclusions are based upon the old (aristotelian) structure and thought-systems, the foundations will be laid for another and greater world holocaust; because the causes therefor will lie implicit in the very foundation of such arrangements.

However all this may or may not be, students in the School of the Natural Order, together with all others living today, are face to face with facts respecting these inevitable accumulated results.

What are we going to do about them? We can take the negative attitude of cynicism, hostility, become subversive, etc., or, in so far as it lies within our power, we can exert a positive demeanor, and, realizing that a considerable educative process is necessary to change the semantic evaluations of the old (aristotelian) system in ourselves and others, can develop a program requisite to
the needs of the times. Of course, with every ounce of our strength and to the limit of our respective abilities, we shall rise in positive determination to elect the constructive path.

The consideration here given to “Regressions due to Semantic Blockages” constitutes a factor in the educative process, respecting the New Age Healing Technic.

To understand the seriousness of regressions, we must think of every individual as a dynamic center of force and consciousness. We speak of an individual as a conscious dynamic individualized energy-system functioning as a unit in an aggregate of energy systems, the Whole functioning, in its turn as a greater organismal-unit. Each individual therefore represents a quota of Force of the Whole. This Force constantly seeks expression in accordance with the evolutionary status of the individual. We describe this evolutionary status as the basic point of development. The term “basic point” is used in counter-distinction to acquired, functional diversions, habit-formed tendencies, etc. It is this “quota” of force seeking expression in the Natural Order process of development with which we are concerned in our studies on regression. The regression of a force or urge in any individual, is due to the fact that some obstacle or blockage to free expression of that force is encountered.

Regression of a force invariably proceeds reversely along the evolutionary path. When this regression becomes extreme it is called an atavistic throw-back. Delirium tremens, abnormal animalistic tendencies, functions, etc., may generally be considered indicative of extreme regressions. That which may be designated the line of evolution proceeds as a spiral, ascending from lesser degrees of Self-awareness to relatively greater or more expanded degrees thereof. Therefore, what is called evolutionary line or path must not be interpreted in aristotelian reification respecting the physiological organism. Along this evolutionary line there are certain points which might be thought of as weaknesses, due to the fact that when the basic point of development was at that state, the creative urge was not completely or fully expressed. In a regressive process these points afford opportunity for outlet and are therefore called fixation-stations. In the regressive process when receding force reaches one of these fixation-stations, latent and long-forgotten compulsion urges emerge into the conscious life of an individual.

The accompanying plate illustrates this process called regression. A road pictured, winding around the foot of mountains, represents that which we call Natural Order Process or path of progress respecting a given individual; we have labeled it “Road of Life.” Along this road, normal and natural experiences are encountered, as an individual treads the Path to the Heights. The dotted line indicates this normal and natural progress.

“A,” a land slide across the road, symbolically represents a difficult obstacle encountered.

There is a well established ‘law’ that there is no obstacle to treading the Path to the Heights, which is insurmountable. An obstacle should be considered a test of one’s strength, to develop fortitude, courage and particularly, patience.

It may be helpful to think of patience as a Force, which grows in intensity with practice, and which can even be ‘stored’ in abundance, continually ready to be drawn upon. Patience proves to be one of the greatest assets to a pilgrim
on Life's Road; especially will Patience be a great asset to one who has consciously assayed the Heights to Self-awareness, that is, identity with his own Individualized Self or Master-Self.

Unfortunately, there are those who meet with a difficult obstacle, and through lack of the force of fortitude, courage and patience, developed in their consciousness, fall back and begin a regressive journey. The meandering line with arrow points, symbolizes the bewilderment, confusion, loss of bearing, etc., attendant upon any regressive course. Excuses, alibis and ignorance may 'get by' with those in subject-object states of consciousness; but never will they suffice for "the Monitor within," the Self. The requisite fortitude, courage, understanding and patience, must be found either in this life or some other life. If these faculties or these forces are not sufficiently developed in this life-cycle, then similar obstacles must again be encountered and surmounted, if further progress on the Path is to be made.

In very rare and exceptional cases, development of these forces is not accomplished, and consciousness of individualization itself becomes sacrificed to a much longer regressive journey. This means that in these rare cases an individual, in losing his consciousness of individualization, may revert to the animal level of evolution, and not until another great cycle will opportunity be afforded for him to enter again the Path of Life.

"B," "C" and "D" in our symbolical picture represent "fixation-stations" where sub-normal expressions are found or developed as substituted outlets for the repressed normal and natural creative urge. Treatment respecting these cases becomes obvious. Support for those forces of consciousness on the part of the healer; clear and strong suggestion to the
patient respecting fortitude, courage, patience, etc. (This
may sound like trite advice; but a more significant and
forceful counsel is meant); moral support must be given
in every possible way; explanations respecting the serious­
ness of failure to surmount difficulties should be given and
emphasized; the development of positive interests, enthu­
siasms, etc., should be encouraged.

SEMANTIC BLOCKAGES

Korzybski has pointed out that one of the most serious
semantic blockages to proper evaluation is represented by
the aristotelian classification or inference that man belongs
to the animal kingdom. It has been well established that
psycho-logical semantic reactions in man are vastly different
than in the animal; and this identification of man with
animal leads to numerous psycho-somatic maladjustments.
True Liberation will be experienced when these semantic
blockages, and psycho-logical fixations, due to identification
of ‘man’ with ‘animal,’ will have been removed.

This identity may be exemplified by that animalistic
tendency to react on instinct, feeling, impulse, etc.; which
reactions may be explained by the fact that energy currents
traveling to the cortex through the thalamus become side­
tracked in the thalamus, causing an individual to react on
an animalistic level. If these nerve currents were carried
on through to the cortex, which would be easily accom­
plished if in his thinking and functioning a given individual
was conditioned in non-aristotelian structure, evaluation,
etc., not to react as an animal, but according to the structure
developed in the man-state; then energy currents would
flow normally through the thalamus to the cortex bringing
considered judgment, reasoning, memory of consequences
of past emotional and impulsive reactions to bear upon his
consciousness and causing semantic evaluations, reactions,
etc., to be in conformity with his man status in develop­
ment. The effect of emotional impulsive reactions upon
one's physiological organism, engendering as they do a host
of electrical colloidal and chemical changes therein, be­
comes of immediate concern in therapeutical diagnosis and
treatment.
A text book for healing professions will some day be written tracing these effects of emotional reactions designated as hate, jealousy, anger, etc., registered upon the electrical-colloidal structure and the physiological organism. When this book is written or this knowledge becomes available, hidden causes of cancer, asthma and many pulmonary, pneumonic and other ailments will be discovered; and when these effects in turn are traced to semantic blockages, Therapeutic Science will become linked with the Science of the Self.

Egoic centralization may be considered perfectly normal and natural at that point in the evolutionary process wherein individualization reaches its culmination; in fact, egoic satisfaction in accomplishment characterizes this period. Under our present aristotelian economic system, that which we call money serves as counters or chips in 'the game.' Some may play this game for egoic satisfaction in accomplishment; but where meanings, values, etc., are placed upon money as an aim and end in itself . . . then a semantic blockage rears its ugly head. It is then that "the love of money becomes the root of all evil."

While, under the present evolved aristotelian economic codes and determinations, we recognize the necessity of these 'chips' we label money, there is a rapidly increasing number of New Age thinkers who are simply too busy creating in their various fields to use their energy and time in pursuit of "pleasure and profit." These New Age creators are often too busy to take 'time off' just to make money. There is no doubt that these individuals will increase until a situation will evolve in which those who consider money and the accumulation thereof, as a standard of excellence will be considered the renegades of society, saboteurs of progress and reactionary DoDos of the Age of Confusion. When those representing frequencies of this New Age become sufficiently numerous, so that their combined force becomes potent in organized society, individuals will no doubt find their proper places as contributors to the commonweal, and money will occupy a minor role as a commodity, a necessary medium of exchange, in keeping records, within a framework of equitable distributing of necessities, enjoyables, etc.)

The reification of this label ('money') has become one of the principal semantic blockages; not only in the life of an individual constrained to acquire money for necessities of his physiological existence; but it has become one of the chief semantic blockages to real progress, general health, and the bringing into actual living-relationships, a world-wide cooperative commonwealth representative of the structure and Natural Order, respecting the Truth or Factual Reality of this world.

Semantic blockages in our educative programs, systems, etc., are monumental and will also be considered under the title "Reification of Images, Notions, etc." Perhaps the type of semantic blockage of most immediate concern in individual diagnosis and treatment, deals with those apparently insurmountable difficulties encountered in childhood.

"Fido's power of abstracting stops somewhere. If we are finalists of any kind, we also assume that our power of abstracting stops somewhere. In some such way the finalistic, dogmatic and absolutistic semantic attitudes are built.

"If, however . . . we train our children in non-aristotelian non-identity we facilitate the passing to higher order abstractions and establish flexible semantic reactions of full conditionality. . . . We thus build up 'human mind' for
efficiency and sanity, by eliminating the factors of semantic blockages." ("Science and Sanity," Korzybski.)

Within reasonable limits parents, educators and others should assist children to face and overcome difficulties, with advice and counseling of course, but as much on the initiative of the child as possible. The child who has overcome semantic difficulties in formative years, later in life is free from accumulative consequences of such blockages. It becomes a psycho-logical crime to inflict 'bogies' upon a child... in any form... such as "the policeman will get you if you are not a good boy." There are, of course, many indirect "bogies," fears or effects of the results of psychological "bogies," which parents themselves have...

The father of two bright young boys came from a family in which several members had been "sensitive, or hyper-sensitive, high-strung individuals." One of them had been committed to an institution "for the mentally unbalanced" for a time. It seemed this was not mentioned before the young man's marriage. From the point of view of the young man and his people, in this day and age... "they were just sensitive ones, and if understood and observed healthful balanced regimes... were of the nature of creative geniuses, artists, scientists, etc.; potentially at least, assets to society." But the young wife and mother of the little boys had semantic blockages. So did her parents. And when her husband, under various strains and stresses became in a physiologically run-down condition, and semantic differences in evaluations seemed to increase beyond 'repair'... the "bogey" of 'insanity,' i.e., the fear semantic reaction took the ascendency in the wife's semantic states, mixed with 'injustice' at never having been told of 'insanity in the family' before marriage, etc. So, it eventuated, according to the husband's and father's accumulated s.r.'s...

(semantic reactions) confused with his affective states, his love for his children, etc., he could find no replaceable s.r.'s adequate, and his states resulted in suicide. Considering the semantic evaluations respecting 'insanity,' the fact that "it might be inherited," etc., the environment for the children in the midst of these fears, will serve to illustrate the complex chain of consequences which are often traceable to identifications with reified labels, constituting semantic blockages. For instance, in another context, the husband's condition might have been evaluated, labeled, etc., otherwise; and a very different train of results follow for all concerned. Or, if the semantic evaluations of the wife and mother had been otherwise, one can readily see any number of other possible eventuations. The next question may be: Will the young boys find a way to semantic freedom from the "bogies" 'insanity in the family,' 'suicide,' etc.?

Many semantic blockages occur in those who do not understand conscious abstracting. A limit is reached in their process of abstracting, and at that limit, reification of the label for their highest order of abstraction becomes a serious semantic blockage.

To settle quarrels, wrangling and dissensions among the Athenian philosophical cults, Aristotle, being at the time the appointed head of the Athenian city-state, set forth his astronomical conception with the earth as the center of the universe, and nine (some say forty-five) concentric rings about the earth, with the moon, planets, stars, etc., occupying the various levels in the concentric ring series. In this process of abstracting, Aristotle placed Theos in the ninth or highest concentric ring and dogmatically stated that Theos was the creator of all and everything in the descending concentric rings, including the earth and all therein and...
thereon. The semantic blockage respecting the reification of the term Theos, by Aristotle, became one of the most serious blockages in history. It not only stopped the quarrels and dissensions among philosophical cults of Athens but also it effectively stopped thinking, investigation, scientific progress, growth, development, expansion, etc., in the occidental world for over 2,000 years, resulting in intolerance, dogmatism, the inquisition and endless persecutions, saying nothing of the statistical fact that up to the year 1848, fifty million men, women and children had been put to death in the endeavor to satisfy this enormous semantic blockage. Schopenhauer phrased it: "Up until the year 1848, fifty million men, women and children had been put to death in the name of Christ."

There is no doubt that when the statistics have been compiled respecting the present world-conflict, we will find that another fifty million men, women and children will have been put to death by reason of semantic blockages respecting labels for high order abstractions... "Master Race," "Aryan Race," "Jews," etc. The blind dogmatism and cruel persecutions due to these semantic blockages resulting from reification of labels for high order abstractions, is so appalling that it staggers the imagination.

Of course, the generations have passed in which the term "hell-fire" created terrifying semantic blockages to normal living although we have many baleful effects and end products which resulted from them. Attitudes regarding the 'physical body' and its functions, attitudes regarding what is considered normal, immoral, sinful, etc., have rapidly changed toward the more healthful, more natural semantic reactions, thus clearing the way of many semantic blockages for the children of the present generation, which many preceding generations were 'heir to'.

If and when the etiology of allergic afflictions is considered, investigated, etc., in the light of the most recent psycho-logical and colloidal-behavior findings, they will be located in semantic blockages which have receded into the unconscious. It is now pretty well established that very few individuals are free from an 'allergy' in one form or another; certain foods, pollens, fur, etc., and also abstractions such as certain odors, musical themes, etc. On colloidal grounds we are of the opinion that allergic affectations are due to definite semantic blockages. It will be interesting to watch the results of factual investigations in respect to psycho-logical, psycho-somatic afflictions, illnesses, etc., due to some unconscious semantic blockage.
The problem of overcoming or removing semantic blockages then becomes our focus for attention; both with respect to therapeutic considerations and for more effective living in a saner society. Since these blockages came about through unconscious abstracting, the secret or solution will be found in learning and ever continuing the practice of conscious abstracting. (See book: "Clear Thinking," a treatise on conscious abstracting.)

The facts in any given instance may be represented variously, but the facts are as they are; i.e., in or as the structure of this living energy-world we call Reality, as a continuous process the facts remain—from which abstractions and inferences are drawn, irrespective of any way they (the facts) may be represented, misrepresented, interpreted, predicated about, symbolized, etc.

'Man,' or a given man, as Smith, is interpreter of the facts. He is the predicator, inference-maker, conclusion-drawer, abstracter; and he is the symbolizer and label-giver.

With what Power does a man predicate, make inferences, draw conclusions, abstract, symbolize and give labels? The most significant fact respecting any man is that Power with which he is conscious.

If it should be discovered that a given semantic reaction or evaluation in a given individual, in some complex way, due to previous referents, present context of situation, etc., sets up colloidal disturbances with corresponding effects in his psycho-logical functions, physiological organism, etc., the problem, either for the individual himself (if he is awake to the true significance and dynamic character of semantic evaluations and reactions) or for a doctor, psychiatrist, consultant, parent, teacher or friend, is to find an-

other semantic evaluation to replace the blockage-factor, in order to effect (semantically) an equalization of forces in his whole psychic-nature, and thus prevent or alleviate tendencies to force-regression and whatever undesirable effects might be entailed.

"Removal of semantic blockage" may simply mean: exchanging a true-to-facts semantic evaluation for a false or trouble-making semantic evaluation—that is, a true-to-facts semantic evaluation which 'works better' in a given life-situation to harmonize living-factors obtaining. It may mean discarding a semantic evaluation which an individual 'came by' or acquired through associations in family, social, racial, or group-consciousness, etc., or in identity therewith, and perhaps (to be extensional) which may have served some 'purpose' for certain times or stages in development, but according to new contexts, changing times, new growth, Natural Order developments, individually or racially, etc.—a new semantic evaluation becomes a truer "map" to fit newly acquired or newly discovered "territory."

Let us consider what semantic evaluations might be 'the right ones' to do 'the trick' or the adequate ones for the needs in situations similar to the following:

An individual feels alone, isolated, forgotten, deserted, wronged . . . etc.

One feels that he is victim of a chain of unfortunate circumstances which resulted in false accusations, distasteful notoriety, etc.

A soldier, through no desire on his part, is separated from his home folks, etc.

A mother loses a child.

A family or home is broken through death, divorce, separation or other circumstances.
An individual is ill, discouraged about getting well or 'has an incurable disease.'

Someone loses a job or meets with business failure.

Another one feels inadequate in some instance ... needing a consciousness of greater power or strength to endure in a moment of great duress.

Etc., etc.

To acquire a new or different semantic evaluation which will change the psycho-logical state in any of these circumstances, one must first look for values in the particular experience; and second, he must seek an understanding of causes. One could start with a semantic attitude, such as: Perhaps I needed this particular experience as a lesson in living facts, or for development, or as a reminder that there are Fundamentals respecting Structure, Function, Order, in this which is called "life," which cannot be ignored. One could start by thinking: Whatever happens to me does not matter so much, or in itself is not so important, as the way in which I take it or evaluate it, as no circumstance can affect me unless I give it some value and therefore the character of my evaluation is my main concern. Where the opinions of others are involved in a given context or situation, one could say to himself: What another one thinks; is his business; but what I think about this particular situation or about what he thinks, is my business; his opinions represent the contents of his state of consciousness, but those do not represent my state.

Starting thus is in itself a changed semantic attitude, and it will not be difficult to see advantages in character-building, growth, development, etc., by thus aligning oneself with constructive and therefore positive Forces at the outset of the battle; for this indeed does eventuate from properly evaluating any experience.

This attitude can be furthered by considering also the doctrine of compensation, or Karma. One can say to himself: Nothing can happen to me if I did not myself create the causes for it, and therefore, karmically merit it. Individually, racially, by virtue of the way I am integrated in this world at this time, the 'law' of attraction, compensation, Karma ... necessitated this experience. Obedience to the cyclic order ("as we sow, so shall we reap;" 'law' of compensation, Karma) may be described as true humility, and may be the most effective and immediate way out of undesirable circumstances; for it is of no avail "to kick against the pricks." (See book: "You Can Take It with You.")

Similar to this semantic attitude may be the one deriving from a rumination upon and realization of: I AM the creator of all of which I am aware; from which it naturally follows . . . my creations, or predicaments in which I find myself, may be considered representations of my own states of Self-awareness; and if I do not like my own creations I certainly have the Power to re-create them.

Do not forget that "hate," a label for a force in oneself which he is prone to identify with a given individual or group of individuals, represents a negative aspect of the same force we label "love;" therefore, whenever "hate" is experienced, the cause can be traced to a conscious or unconscious repression of the positive force called love.

Practice: In each and every reformatory effort respecting 'humanity' the work begins with one's Self. (For if one is successful in altering, changing or effecting a different semantic attitude within himself, or if he is successful in transforming' himself sufficiently to become oriented to a relatively higher level, then that definite unit of 'humanity' has been 'saved.'
("I, if I be lifted up from the earth, shall draw all men unto me.")

The removal of semantic blockages begins by changing one's own evaluations, uncovering hidden reactions, qualities, repressions, congealed or inhibited forces within one's own state.

... cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." In paraphrase, someone has said that this amounts to "cast out the two-by-four hindering thine own vision; then thou can't see to remove the splinter from thy brother's eye."

In addition to the removal of semantic blockages, the development of some new interest is important; as it not only changes the effects of former semantic blockages but takes one's mind off one's self. It has been said that ninety percent of neurotic cases in England cleared up during and after the blitz, because so many were forced to think of something else besides themselves, respectively. So, in practice, with respect to one's self or another, create an interest which will require thought to be directed continually away from self. This direction of thought away from the personal-self enhances the true awareness of Self according to the Wisdom Teachings anent Self-awareness, integral one-ness, "loving thy neighbor as thy Self," etc.

LIFE-CYCLE

If a given individual's consciousness (in and through his psychic-nature) is identified with his own physiological organism, that individual will believe that his 'physical body' is the only reality respecting himself; and he will also believe that this world as an 'objective world' is the only reality respecting each and every other consideration outside of himself. So, when we use the term "aristotelian-identity," these implications, semantic reactions and orientation indicated in this state, are signified. This orientation is often described as a three-dimensional frame of values, two or three-dimensional orientation, subject-object or subject-predicate manifold. The word "manifold" simply means a frame of measurement or system of evaluations. It can readily be seen that within this state, the semantic reactions, predications, beliefs, attitudes, etc., will be circumscribed and limited thereto.

Relative to this manifold, one of many problems for which solution has been sought, has been the duration of man's life-cycle or of a given physiological organism; for it has been observed that the form of a certain specie of plant, animal or man is characterized by a time-period, apparently having a beginning, a growing and developing phase, and then a phase of waning, falling apart, disintegrating, and finally death or an end. The problem suggested lies in the cause for this. What determines or regulates this life-cycle? Those who are called metaphysicians have wrestled with this question in their efforts to find a solution which would justify longings for "immortalization of the flesh," "eternal youth," etc., as well as to support such statements as "Millions now living shall never die," "Old age is an error in mortal mind," etc. Also, many who
are called scientists, particularly of the medical profession (among them non-accredited "quacks") have sought for some solution to this problem, in order to perpetuate the virility of youth and "stay the inroads of age." Many fantastic methods have been employed, from transplantation of monkey and goat glands, to various prescriptions of hormone extractions from animal tissues, glands, secretions, etc. These citations are given respecting metaphysicians and some medical practitioners, merely to emphasize the point that this problem has been considered from a number of viewpoints and is now being seriously studied; and also to give emphasis to the solution which follows.

A patent error on the part of metaphysicians and scientists mentioned is found in their respective approaches to the problem. These approaches are based upon aristotelian identities which have been proven false to factual reality. (See book: "Veil of Maya.") No one who has mastered conscious abstracting could possibly fall into this error.

Let us start our solution to this problem by restating that scientifically and empirically proven fact; a given physiological organism should be described as a configuration of units of energy, a dynamic process, or as a representation of an individualized energy-system. There can be no cavil with these scientific findings, as in this atomic or electronic age, the structure of any particle of that which is called "material substance" has become so well established. This attitude and approach to the problem therefore lies outside of a subject-object manifold or of a three-dimensional orientation; because in fact and in truth, that which is called "physiological organism" or "body" is not a 'material thing' or 'object' but presents a dynamic process for consideration. Also we should hold in mind the premise stated earlier: a configuration of units of energy or dynamic process which we label "physiological organism" must be considered an exact representation of the whole content of the state of consciousness respecting a given individual.

That naturally poses a question: What do we mean by the term "individual"?

The author must confess that on verbalistic 'levels' no answer is satisfactory; but this does not mean that valid grounds cannot be established. Each one can discover the answer, and therefore 'the proof,' for himself.

Am I not certain that I am a particular individual?

Am I not very definitely conscious that I am I, and not Tom or Dick or Harry?

With what Power do I thus conceive myself? (This is the same as asking yourself) With what Power do I think? With what Power do I feel? With what Power do I act?

If you deny that there is any such 'inferred' Power, then may I ask: With what power do you deny?

Many and various have been the attempts to disprove that there is such a Power. Here and there one tries to disprove it by imagining himself dead. He can see an imaginary corpse laid out; he can picture a funeral; he can realistically see a coffin lowered into the ground and covered with earth; he can even imagine disintegration and dissolution of said corpse; but he cannot do away with Consciousness of Self which observes, witnesses and pictures all this.

In 1916 the author was teaching a study group in New York City. He became well acquainted with one of higher development, by the name of Beaureguard, who at that time was Librarian in the New York Public Library. He did not believe in teaching publicly, but if one was sincere and honest enough in the Quest to persevere and withstand
rebuffs and 'downright insults' he would accept him as a disciple.

It so transpired that such a one came to him, and was persistent. Finally, Mr. Beaureguard said to him: "If you want the Great Realization, get to hell out of here, find a cabin somewhere up in the hills and do nothing for one year but deny your existence and being." In a subsequent conversation which the author had with Mr. Beaureguard, the latter told him that that man did just that. He lique­dated his possessions; he went up into the Adirondacks and found an isolated cabin; he provisioned it for a year and made arrangements for a housekeeper to come daily to prepare the necessary meals and care for the cabin. He went into an intensive period of daily concentration upon denying his own existence or being. He tried this method of imagining himself dead, which he could do successfully in respect to the physical body, but he always detected that he was there as the onlooker; he then turned upon this "onlooker" and tried to deny it into oblivion. At the end of the year he returned to New York City and reported to Mr. Beaureguard: "Over and over again . . . when I reached a point where I seemed on the verge of success, there was a force aroused in me which would vehemently assert . . . 'I AM'." He further reported, that this grew so strong that it rang "like a bell" in his consciousness . . . "I AM" . . . until he finally completely succumbed and identified himself with That "I AM." (To some sensibilities Mr. Beaure­guard had a disagreeable habit of snorting through his nose, especially to all inquiries respecting the Great Realization.) Upon this occasion, Mr. Beaureguard snorted: "That is all I sent you out there for."

So, if you are in need of proof and are not content with just mentalizing or verbalizing about a denial that there is such power, just get busy and really deny that there is any power with which you are conscious — until you can reach utter oblivion or the overwhelming experience — "I AM."

However, based upon my own experience, I am making the flat-footed statement — there is a Power with which you are conscious. We label this the Individual or Ego; and we further state that only by the Activity or act of Self-awareness, it is known. Contemplate for a moment this Activity — this dynamic process — this configuration of units of energy, representative of a state of Self-awareness. It is from this dynamic process that an image-appearing-substantive is abstracted by or in the psychic-nature; and this substantive-image not being differentiated (in the psychic-nature) from the whole configurating reality, is labeled "physical body," "physiological organism," etc. Hence, that which is 'seen,' 'felt,' etc., namely "the substantive-image" called "body," represents the whole content of the state in which an Individual or Ego is conscious of itself at a given date. (We say "at a given date" because as factors or constituents with the state change, the representation thereof also changes.)

The solution for the problem respecting the life-cycle of a physiological organism must therefore be sought not only in the content of that state of consciousness of the Ego, but also in the Natural Order cyclic process of the Ego itself. For, specifically, we have here functions described as palingenetic; i.e., the Ego comes into this Earth-sphere, and as its own state determines and allows, utilizes the Earth-sphere formative forces in the process of organizing and developing its physiological organism for incarnation. (This utilization of formative-forces, blending of energy-substances, organizing of units of energy into specialized tissues, organs, etc., composing the physiological organism,
is described in more detail, against a background of structural Reality, in the book: "The Way to Mastership." Then in due course, the Ego withdraws from this Earthsphere in fulfillment of its own cyclic processes, and upon its withdrawal, that which was a configurating energy-system ("physiological organism") disintegrates; and the units of energy from the Earth-sphere formative forces, which were utilized by the Ego during incarnation, all return to their corresponding Earth-sphere energy 'levels.'

Any attempt to "immortalize the flesh," perpetuate "eternal youth," etc., through metaphysics, psycho-logical or so-called scientific glandular transplantation, etc., becomes tantamount to a retardation of or interference with the Natural Order cyclic process of the Ego. Such efforts therefore are futile and must inevitably end in failure.

If the determination of the life-cycle of one's physiological organism was approached from the standpoint of the Ego, constituents of its states of Self-awareness, etc., there are under certain combinations of circumstances, a justification for the belief that this configuration of units of energy, labeled physiological organism, can be continued beyond the scriptural "three score years and ten." These exceptions, possibilities, etc., will be dealt with at length in "The Life of the Master"; but just now and for the sake of sanity in factual living, let us dispel these delusional evaluations and abandon such spurious beliefs concerning 'immortalization of the flesh'.

Call the Power-with-which-you-are-conscious "the Spirit" if you wish, instead of Ego; and then apply this cyclic process to any so-called 'thing'; apply it also to civilizations, cultures, organizations, cities, countries, and even the planetary Organism-as-a-whole. When the Spirit thereof withdraws, dissolution or disintegration inevitably ensues.

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ELECTRICITY AND LIFE

When eminent scientists begin to verify conclusions reached and set forth by advanced Perceivers of earlier times, and when these scientists establish their conclusions upon empirical grounds, and present experimental data substantiating their findings, greater credence and general recognition is thereby given to the earlier perceptions.

Not only from a standpoint of having scientific substantiations for fundamental facts as given to students in the School of the Natural Order and presented in part herewith; but also to keep abreast of advanced thinking in our scientific circles, students will be interested in reading an article appearing in Life magazine for August 14, 1944, on Page 85, entitled "Electricity and Life." In this article Dr. H. S. Burr of Yale University makes the statement . . . "life on earth is connected electrically to the whole mysterious dynamic pattern of the universe" and that "some larger force in the universe affects both plant and cycle of the moon;" and Dr. Burr concludes, "electrical science will play a major part in determining the shape and design of all living things.'

To a student who is aware of the dynamic structure of this world, i.e., has some knowledge of the formative forces operative with respect thereto, and to some extent is oriented to functioning in it as an Organism-of-the-whole, of which he is a conscious part, integrated and participating in the whole . . . these scientific conclusions, verifications, etc., not only have a special interest but may be considered further evidence of a change from the old 'objective' aristotelian attitude and outlook which signalize a 'scratching of the surface,' as it were, of many new developments effecting profound changes in the consciousness of humanity on this planet.
PSYCHO-SOMATIC DERANGEMENTS,
PSYCHO-NEUROSES, ETC.

Many ailments and causes that were formerly classified as "organic" are re-classified in these times, according to recent findings, newer research, methods of diagnosis and treatment. It could be stated that there is no longer "a mind and body" problem; for mind-body is now viewed as one indivisible system; a proper label, therefore, pertaining to that one system would be "psycho-somatic" (From the Dictionary: "psycho: a combining form from Greek; soul, mind, understanding," "somatic: pertaining to the body.")

We have already pointed out that in the field of Semantics and in the fields of Psychology, Psychiatry, etc., feeling-thinking is no longer considered to be "two things" but one process, which process is designated "psycho-logical." (In the more advanced presentation respecting this instruction, "The Way to Mastership," this psycho-somatic meaning has been unified with the meaning of psycho-logical under one term—"psychic-nature.") In many of our discussions we use the designation "organism-as-a-whole" with reference to a given individualized center of Consciousness, as a formulation of dynamic force, or energy-substance, embracing and comprehending as one system all those processes described as psycho-logical, psycho-somatic, etc.

Recognition of essential integral wholeness, oneness, etc., in structure-function-order, respecting an individual, is noted increasingly on every hand. This new understanding is bringing rapid advances in therapeutic science, both semantically and through extensive efforts toward closer correlation and team-work where departmentalized set-ups are operating. One of the results which may be observed as indicative, in healing technic, is the trend away from specialization and toward general practice.

Under the old aristotelian system, education based on two-valued orientation has inculcated ideas that this world "is an objective world." Religionists have predicated "a creator of 'the objective world'." Devotees of what have been called spiritual pursuits have sought a "beyond" a "behind" or 'other-than-the-objective-world' and the senses pertaining thereto, for "something eternal" or to link themselves, or make contact with an "omnipotent, omniscient and omnipresent creator." This projection of thought "beyond" or 'other-than-the-objective-world' has resulted in a denial not only of 'the objective world' but also of Reality. This objective appearance being as it is an (unconscious) abstraction from Reality, cannot be denied except through clear insight and understanding of the way and manner in which it is abstracted. Without an understanding of this abstracting process, a denial of 'the objective world' amounts to a denial of Reality, on the grounds that no differentiation or line of demarcation is defined in understanding, between those energy-frequencies from which an image-in-the-psychic-nature-appearing substantive is abstracted, and the image-appearing-substantive.

That is, when these identifications are overlooked, ignored, or remain in unconsciousness, and when the image-appearing-substantive is identified with that dyamic process we call Reality (from which these energy wave lengths and frequencies are received) and no differentiation or line of demarcation in understanding is made between the substantive image and Reality, then to deny one is to deny both. It would appear that any denial of 'the objective world' on the grounds that it is merely an image-appearing-substantive (in the psychic-nature) would be legitimate,
valid, etc.; but to enter upon such a course of denial without understanding how the substantive-image was abstracted and labeled 'the objective world,' confusedly results in Reality itself being denied. Consequently if a seeker for 'spiritual' understanding looks 'beyond' or 'other-than' the objective world for a reality, he is gazing into abstract nothingness. This 'beyond' or 'other-than' is relative to a conceptual space which does not exist in reality, because in the absence of conceptual space there is no 'beyond' in a spacial sense. So if one is 'searching' in some 'beyond' it is analogous to entering a pitch black room to look for a black cat which is not there!!! “Why stand ye gazing?” “Heaven is within you.” The “I AM and my FATHER are ONE.”

Force of habit, canalization, etc., of living in an objective state has so induced (or seduced) one's psycho-logical processes and functions into image-making personifications, that in the absence of conscious abstracting, an individual will people this nothing-ness, this 'beyond' with images from his own psycho-logical impressions, suggestions, etc. When such a deluded one with all of the power, fervor and conviction born of his own emotional, devotional attitudes — claims and asserts that he has seen spirits, Jesus, Masters, etc., there is no need to contradict him, for he may have 'seen them' ... but what he has "seen" are images from or in his own psychic-nature, projected or appearing substantive. This may well be considered a psycho-neurotic condition leading to maladjustments in normal living in a variety of ways.

My serious and considered advice to metaphysical searchers into whatever 'realms' or 'other-thans' for Truth, Understanding, Ultimate Reality . . . is to abandon such search; i.e., abandon the direction of that search. In lieu thereof, begin living in this world as a dynamic world.

Search for meaning HERE and NOW. Contemplate THIS WORLD free and clear from the veil of maya. Abandon seeking in 'other realms,' leaving those hazardous bypaths and sidetracks severely alone; for HERE the fullness of Truth will be found and each step of the way will be characterized by safety, security and confidence.

Healers in every professional line will have innumerable cases which could be designated neuroses, with attendant psycho-somatic maladjustments resulting from false-to-fact aristotelian doctrines and serious longings and searchings into some 'beyond.' With few exceptions, each case will represent some 'flight' from reality, the hidden cause of which will be found in factors considered “unbearable,” etc., from which flight was taken. The cure of course is obvious. The patient must be brought to an understanding of factual reality, of how he unconsciously drew inferences, abstracted, etc., until a clear focus is induced that the original issues from which flight was taken, were illusory.

From the foregoing discussions it may easily be seen that the old form of meditation was often one of the contributing causes of neuroses, psycho-somatic functional maladjustments, etc. There may be many forms of meditation but we have divided them into two classifications, namely; aristotelian and non-aristotelian. The aristotelian form of meditation, with very few exceptions, has proved deleterious to proper orientation; it has rarely led to the true understanding of factual reality and has too often proved to be 'breeding grounds' for psycho-neurotic afflictions. This is largely due to the fact that any aristotelian form of meditation carried an unconscious implication that 'the objective world' as it appears to our senses, in some way or other is not true — is not factual — is not reality, and therefore the attitude was evolved that "this is not my real home; heaven
is my home," etc., but by reason of the fact that this involved identity, as explained above, this meditation was a flight from the very reality which was sought. This generally took the form of a denial of the 'physical-body,' inculcated by those aristotelian interpretations, abstractions, predications, etc., that there was an 'anima,' 'soul,' 'spirit,' other-than 'body.' In a majority of these neurotic meditators 'the body' as a reality would be denied and a belief in an 'anima' or 'soul' other-than 'the body' would be credited as a reality. Where this attitude has been assumed the denial is merely cortical, while at the same 'time' (the psycho-logical state being canalized, fixed, etc., in aristotelian orientation to 'the objective' as reality) one so meditating is contradicting his basic state in development. Here the basis becomes apparent not only for semantic blockage but for conflict in the forces in an individual's psychic-nature.

With this psycho-logical basis it was inevitable that meditation on 'something other-than' would lead to a compensatory transference of psychic-nature energy forces, currents, frequencies, etc., into pictures-appearing-substantive. The aristotelian or 'objective' state is and was that factor which caused appearances, forms, facial images, etc., to be 'seen,' experienced, believed in, etc. If the consciousness of any given individual is based in aristotelian 'objective' identity, the attempt made in any form of meditation (consciously or unconsciously fortified by cortical denial) will inevitably result in some transference of psychic-nature forces, energies, etc., to some hallucinatory form of activity. This easily leads to psycho-neurotic maladjustments.

The non-aristotelian form of meditation cannot be entered upon by any individual until he has so established himself in conscious abstracting that it has become "second nature" to his thinking and psycho-logical functioning in this world as an energy-world; not until identity with body as 'thing' has been removed (transferred to psychic-nature activities, or to 'body' as a dynamic process in his own individualized field of Self-awareness); not until subject-predicate orientation and two-valued habits have disappeared and natural unconscious semantic reactions respecting the orders of abstraction are free and spontaneous, should he undertake meditation practices. (However, concentration practices upon these non-aristotelian factors are very much in order, so that clear understanding may be gained.) In this non-aristotelian orientation, meditation cannot lead into any form of "other-than" simply because in one's consciousness there isn't any 'other-than.' The term itself has no validity, as it is predicated upon reified images; and these 'objective world' conceptual spatial implications form the matrix or false-to-fact basis for hallucinatory appearances.

Today, in the School of the Natural Order, before meditation is advised a candidate is discouraged and dissuaded until a long period of practice in conscious abstracting has effected a comparatively complete change, readjustment of psycho-logical processes from the aristotelian objective orientation to this world as a dynamic energy process.
POSITIVE MEDITATION

After this accomplishment in conscious abstracting as mentioned, positive meditation, free from all psycho-neurotic pitfalls and dangers, can be practiced. This can be more easily grasped if presented in a series of steps.

The first step consists in a reorientation of consciousness to one's Self. This begins by thinking: I am a conscious center of dynamic energy-force and power; the various 'levels,' states, energy-configurations or frequencies labeled 'physical body' or physiological organism, psychic-nature, brain, nervous system, psycho-logical functions, electro-dynamic field or aura, force centers, the conscious and the 'unconscious,' etc, are one infrangible whole; the activities and functions of which are centered in and controlled by my conscious individualized Self.

The second step is to bring this fact into functional experience and vivid awareness; i.e., to experience, consciously the activities, play of forces, frequencies, vibrations, etc., on the various 'levels' or in the different centers.

The third step is to practice transferring localization or focalization of these forces, frequencies, etc., from one 'level' to another 'level' or from one force center to another force center, until complete control is gained; so that if and when any occasion requires, transference of force from center to center or 'level' to 'level' can be effected within seconds . . . or as we commonly say "immediately." In this third step complete control or mastery respecting one's own forces is to be accomplished. This is preparatory for the fourth step which consists in . . .

Conscious functioning with others as in healing, working together, inter-communicatively, telepathically, creating, etc.

The fifth step concerns practice in conscious participation (by way of one's forces) in energy-world frequencies, supporting worthy individuals, protecting, healing, functioning in larger affairs of community, country, constructive programs for world advancement, etc., by conscious volitional participation in World-organism-as-a-whole functions, wherein group forces are linked with other group forces for the accomplishment of an over-all structural pattern in world advancement, or in World Dharma.

Sixth: Practice being conscious of Self; in which all individualized selves are merged in One conscious, dynamic, unrestricted Universe.

The seventh and last step consists of functional accomplishment . . . Whole-ness, the plenum-as-Self.

At first glance it may not appear that these meditation practices would belong to a treatise on the technic of healing. However, it is the opinion of the author that if this positive meditation was faithfully practiced by anyone who had developed psycho-neurotic tendencies, and even if afflicted with psycho-somatic effects or psychic and semantic maladjustments, these practices would facilitate a reorientation to his basic state of development. There is no question but that once this reorientation is effected, psychic and psycho-somatic conditions will become adjusted, normal conditions follow, etc. Therefore, in many instances, this form of positive meditation would constitute the modus operandi whereby cure is effected.
AN ANOMALY

The effort to understand dynamic structural facts respecting this world, ourselves individually, our predicaments, factors relative to status of development, racial orientation, etc., at first may seem to present formidable difficulties; and yet when the fundamental structural facts, respecting that which we call Reality, are clearly understood... and our habits of thinking, psycho-logical responses, methods of symbolizing (speaking, writing, etc.) more and more accurately represent these structural facts, then—living and functioning in this world not only becomes a new DYNAMIC EXPERIENCE but also NEWLY SIMPLE. Through the ages those who have understood these basic factors of Reality have described the functional states representative thereof, in terms of utter simplicity and childlikeness... "Except ye become as a little child..."

What causes the apparent difficulties in adjusting to these fundamental Natural Order life-facts? The answer lies within our respective selves. The complexities, involvements, contradictions, canalizations, substantive ideas, etc., resulting from our upbringings in aristotelian orientation, have conditioned us for so long and so completely that our psychic-natures, respectively, have become seriously warped and twisted, until the Natural Order process has been so neglected or ignored that it has been effectively obscured and an unnatural racial state has been developed instead. This unnatural conditionality has progressed to a point that many call it natural. These substantive, crystallized, static characteristics of the thought-structure of Western civilizations, race-mind, etc., and upon which institutions of all sorts have been built, have eventuated in misrepresentations of fundamental structural facts.

These "formidable difficulties" encountered, therefore, must not be construed as belonging to the structure of Reality, or to the non-aristotelian or einsteinian age orientation, or to this instruction or presentation; for the difficulties stem from individual canalization or conditionality in the old attitude and outlook which is in conflict with fundamental facts of Reality or this presentation of those facts.

To gain understanding of structural Reality respecting this dynamic energy-world seems not only much more simple than to attempt to reconcile the many contradictory metaphysical interpretations of former years but the presentation today is infinitely freer from arbitrary and illusory factors. If one who encounters difficulties, will persist in studying the newer findings and correlations describing factual Reality, he will succeed in breaking the old neural habit-tracks and association areas and effect new structural adjustments in his feeling-thinking (psychic-nature) and functioning. This will culminate in an extensionality described as infinite; which in truth and in fact represents an orientation to fundamental Reality.

It is true that our present language structure is a product of the age of belief in substantive impressions, subject-object states of consciousness, etc.; consequently it often seems a most inadequate and unsatisfactory medium to represent simplicities of Reality. But as we proceed in developing inter-communicative, participative processes—simplifications representing the life-facts will surely follow. Perceptive insight and clarity in understanding respecting true Self-awareness as it 'plays' upon the dynamic structure of Reality, will lift "the veil" enabling us to "see face to face" and "know even as also we are known," and thus function in an
unobstructed universe. What could be more direct . . . more simple.

It would be most incorrect to say that this presentation is on that 'level' labeled mental, cortical, intellectual, etc., by reason of the fact that the orientation of consciousness respecting this presentation is characterized by functional activity in those dynamic frequencies representing an unrestricted universe, which we designate energy-world, fundamental Reality, etc.

Only infrequently we use the words 'soul,' 'spirit,' 'spiritual,' etc. (and then we generally place these words in single quotes to indicate that we are consciously abstracting) because these words are simply labels for higher order abstractions, inferences, predications, etc., which are dependent upon and derived from the old aristotelian objective orientation, attitudes, beliefs, etc. This substantive orientation has already been shown to be incorrect-to-fact, like a map not true to territory. The words we use in the new presentation, as nearly as our command of language permits, represent life-facts, dynamic realities, Truth as we see it . . . or a map (structural representation) true to territory (perception, understanding, realization, etc., of this Universe as a vast continuing Dynamic Process or conscious Energy-System).

Neither do we use the term "metaphysics" nor metaphysical connotations in the presentation of this Understanding, on the grounds that there is no 'meta' (meaning "under" or "behind") nor any 'physics' (in the sense that this world can be described in terms of 'material,' 'physical,' 'objective,' as 'something' opposite to 'spiritual'). That which in general is labeled 'material,' 'objective,' etc., represents an image-appearing-substantive (in the psychic nature); but that with which the image is identified (if a definite configuration of units of energy) represents a definite band of energy-wave-lengths and frequencies, in respect to a larger scale or range of energy-wave-lengths and frequencies, having a multiplicity of bands or octaves both relatively below and relatively above that particular band registered or represented. (We cannot say that the totality of these energy wave-lengths and frequencies, or bands into which they may be arbitrarily divided are infinite; by reason of the fact that "the total" represents a spiraling cycle with its precise and definite structure and order, functioning as an Organism-as-a-whole.)

Rigid lines of demarcation between bands of energy wave-lengths and frequencies constitute semantic blockages of our own creating . . . such as 'a material world' as different from 'a psychic world,' 'a mental world' as different from 'a supramental world,' etc. In factual reality there are no such dividing lines. The unrestricted universe can be described as One, the same in kind, differing only in degrees of energy wave-lengths and frequencies and qualities respecting energy-substances constituting those formative forces, out of which and in which configurations eventuate; and in respect to a given individualized Self, his forms are determined by varying states of his own Self-awareness.

If it were not for the psycho-logical reactions to words, symbols and labels, there would be no objection on the part of a true perceiver, to label certain bands of energy wave-lengths and frequencies "material" and certain bands of wave-lengths and frequencies "spiritual," but to do so involves semantic reactions as factors of serious consequence, leading to confusion, error, nescience, ignorance, etc. To clarify our perception and understanding, particularly when we are in the beginning stages of epoptae (getting our seventy-two seventy-three
“eyes open”) we must be circumspect in avoiding unnecessary semantic blockages, delusional evaluations, false-to-fact language structures, semantic reactions, etc.

Rest assured that this presentation has not “gone off the deep end” on any mental or intellectual tangents. Follow through the instruction respecting Reality; for both the study and functional activities serve as a necessary preparation for Mastership.

Only those who are well grounded in conscious abstracting can comprehend the fundamental basis of what are called “flights from Reality,” “substituted forms of expression,” “flown away virtue,” etc. The “flights,” “substitutes,” etc., constitute the subject and basis of many modern psychological studies. If one wants to understand the ‘ins and outs’ of modern psychology, first, understand conscious abstracting.

Through those habits formed by identity of labels for higher order abstractions with labels for lower order abstractions, we find an explanation of reification of images, notions, etc. In other words, through those habits formed by not differentiating between image-appearing-substantive and the dynamic process from which the image was abstracted; and identifying some word given to this abstraction (as objective) with the ‘object,’ leads inevitably into identifying words for higher order abstractions (not having any ‘objects’ or ‘things’ with which to identify these words) with labels for lower order abstractions, or into imagining that there is a ‘thing,’ ‘object,’ ‘being,’ etc., ‘somewhere’ which the word itself represents. We call this reification or hypostatization of words. So if one identifies words, labels, symbols, etc., with conjured up, imagined or accepted notions about ‘beings,’ ‘creators,’ ‘objects’ of belief, etc., which have not been experienced, he has then simply reified or hypostatized words.

For illustration: Out of frequencies received (abstracted) from a given dynamic process or configuration of units of energy, a growing child pictures a ‘physical object’ which he has been taught is called “a man.” He observes this man fashioning those which we call chairs, tables,
houses, etc. . . . in short, creating everything from ponderable objects to thoughts. As he develops into an adult he continues to observe man creating . . . even musical compositions, philosophies, systems of thought, etc. In all of these observations he remains in complete ignorance of abstracting, both with respect to 'objects' and the labels; so, unconscious of any abstracting process, he gives or accepts names for these various creations. How easy it is for him, then, to go right along accepting predicated statements about words for which there are no tangible objects, or creating notions in his own psychic-nature to stand for these words. (And remember he does this, unconscious of the fact that these words may be nothing more nor less than labels for higher order abstractions.)

In some such manner one accepts established conclusions that there is 'a creator' for man himself (that is, as he understands 'man') and therefore reifies a label for a high order abstraction, such as "creator." Some idea or notion is then formed in one's psychic-nature about this word ("creator") projected as extraneous to that (called) 'objective world' and for a while, the one abstracting seems to be satisfied with this as an explanation.

If this identification of a label for a high order abstraction with an accepted predicated statement, or notion, is comparatively easy and 'natural' for an individual who is considered sound, rational and a well balanced person, how much easier is it for another one not as developed, mentally — when he meets with resistance, opposition, etc., to creative urges in his own psychic-nature — to reify his images, notions, etc., and thus find a quasi-satisfaction in flights from reality.

We are of the opinion that curative methods which will be employed by psychiatrists in the future for those who have become over-balanced with the autosuggestive power of values given to reified notions, words, etc., will consist of teaching patients how to practice conscious abstracting.

In this infant humanity we find multitudes creating, not only a 'metaphysics' but also programs of all sorts under various and sundry designations (Health, Mental Hygiene, Psychology, etc.) including and based upon reified ideas and notions . . . 'objective-world' identifications, etc.

Shibboleths and bogies made out of labels for high order abstractions and used by orators in political campaigns, reveal the appalling depths of ignorance in our racial consciousness respecting conscious abstracting. (Is it possible that humanity will be plunged into another devastating world holocaust through employment of labels for higher order abstractions as shibboleths and bogies for propaganda purposes, which conceal and camouflage other motives?)

From the point of view of attempting to share one's understanding by verbal means of communication, almost an unbridgeable chasm separates that one who understands conscious abstracting from one who is completely ignorant of the process, and thus unconsciously abstracts, believing that he speaks factually. One who is wise to Himself knows that in talking and writing, he is simply using symbols to convey his interpretations, his perceptive awareness, his experiences, his meanings, etc. (He consciously abstracts.) One who is not wise to Himself, engages in talk and writing with labels, words, symbols, etc., amounting to nonsense; for his talk, his thought, his interpretations, etc., are based upon substantive impressions that words, labels, symbols, etc., which he uses are somehow 'things'-in-themselves, and he generally even gets dogmatic about them. (He unconsciously abstracts; i.e., he unconsciously identifies labels,
words, etc., with ideas, impressions, inferences, etc., which he has drawn about abstractions of lower order, which lower order abstractions were also made unconsciously.)

To maintain one's own Natural Order functional orientation in this dynamic Energy-World... rather than maladjusted, semi-unsane states... practice abstracting CONSCIOUSLY. Get wise to YOURSELF! To practice conscious abstracting is the best preventive and corrective method we know to eliminate the many habitual unconscious identifications responsible for so many of the 'maps' not true to 'territory'... and resulting in physiological, psycho-logical, sociological, economic, international... maladjustments, confusions and chaotic conditions. Therefore, for maximum equanimity, stability, proper evaluation, keener insight—overcome semantic hindrances... practice conscious abstracting. For true "treading of the Path," instead of partial or total projection, dissociation, disorganization, leading to somnambulistic states and unbalanced neurotic conditions... practice conscious abstracting. As preparation for true (non-aristotelian or einsteinian age) positive meditation, leading to functional ability, volitional functioning, etc., in this world and in this universe... learn to abstract consciously.

Conscious abstracting eventuates in clearest Understanding—the acme of that which we call individual attainment—and this is described best in terms of functioning consciously and freely in accordance with the true structure-function-order of this world, that unobstructed Dynamic-energy-process-of-the-whole. This functioning leads most directly to Mastership.

To understand that which is perceived as representation of the act of Self-awareness, while important, may be considered secondary to thorough orientation in conscious abstracting, by reason of the fact that once conscious abstracting is mastered, the inseparableness of that perceived from the act of perceiving it or the act of Self-awareness—becomes obvious or an inevitable result.

Conscious abstracting has been stressed by reason of the fact that without thorough grounding in these processes of differentiating, it is most difficult if not impossible to dispel the mayaistic veil created by identity; and only by dispelling this veil of maya, can one learn to function in the Plenum (fullness) of this unrestricted Universe. Only in the freedom from the 'veil' does attainment begin. The shortest, safest and most reliable of all possible 'short-cuts' to this freedom is through mastering conscious abstracting.

(If you wish to learn this process called conscious abstracting, and other helpful exercises for daily living, as an orientation to this dynamic energy-world, read the book—"Clear Thinking.")
Relative to this non-aristotelian New Age orientation (1946), healing technic has a fundamental basis which allows variation or latitude in diagnosis and treatment only within the frame described as an individual's state; i.e., maladjustment in a given individual resides in departure from his basic state of development. In any given instance where the individualizing process has not advanced to that stage wherein Will, Self-determinating factors, etc., are adequately awakened, active, etc., allowances would have to be made for intrusion of forces operating on levels in one's psychic-nature of which he is wholly unconscious, and therefore over which he has no volitional control; i.e., through conscious or unconscious rapports, influences pertaining to race-consciousness, or some self-created psychic-nature factor, some intrusion of inharmonious or destructive forces into the normal or basic individualizing process.

Rungs of the ladder diagrammed represent successive stages or phases of development in that general classification of Egoic-Self-awareness which we label "man." No one 'occupies' a single rung of the ladder; for in his consciousness he fluctuates from a relatively lower to a relatively higher rung. (The word "relatively" here, is used with respect to the average mean of a given individual's basic state.) Roughly speaking, let us say that a given individual occupies five to seven rungs of the ladder, in this symbolical picture. If a given individual falls below his relatively lowest rung, it constitutes a regression, an atavistic throw back, etc. Under stress of circumstances, great emergencies, etc., an individual can be temporarily forced above his relatively highest rung; also, through the exercise of intense Will and
concentration, an individual can force development to a relatively higher rung.

The five or more rungs which may represent any given individual's point of development at a given date or period, are not fixed; because in due course and in the Natural Order process he advances by gradually leaving off a lower rung and acquiring a higher rung. Therefore the basic point of any given individual must be dated; as Smith in 1946.

The fundamental point for our healing considerations is that maladjustment results from some departure from the basic-state or intrusion of inharmonious or destructive forces.

One in non-aristotelian orientation has, by virtue of that fact, awakened Will and consciously functions in respect to himself as an individualized field, etc., therefore he is conscious of the intrusion of forces not harmonious to his basic rhythm and can exercise volitional control in respect to these forces. By reason of his non-aristotelian orientation he has developed such an advanced degree of individualization that this automatically serves as a protective force in his aura or sphere. This protective force wards off extraneous frequencies and inharmonious forces incompatible with his basic rhythm.

One in aristotelian orientation (i.e., identified with his various psychic-nature activities) does not have a sufficient degree of individualization to ward off the intruding forces. Being in identity with the activities of his psychic-nature he is more or less en rapport with the race-consciousness to which he belongs. This means that frequencies and forces in the race-consciousness play freely in and through his individualized sphere. Being in identity and therefore interpreting everything in terms of objective meanings, values, etc., he is unconscious of the frequencies, forces, etc., which play upon him or within him.

Departures from one's basic point and the intrusion of disrupting forces are brought about through a variety of reasons and causes. For instance:

1 — Where, under a misplaced or exaggerated sense of duty, one remains in an environmental condition detrimental to the urge of his basic point, proving inimical to progress.

2 — When one has been environed in frequencies, forces, vibrations, etc., suitable to his basic point and then is precipitated out therefrom (as when a young man is taken out of a home representing culture and refinement, conscripted in war, and ultimately finds himself in stench, filth, bestial conditions, etc.), he may involuntarily project from his physiological organism or develop a flight therefrom in the form of neurosis, mental aberration, hallucinatory state, etc. These together with other symptoms have been grouped under the one generalized term “battle fatigue,” or in the former war, “shell shock.”

3 — Through the use of narcotics, excessive indulgence in alcoholic beverages, etc., those higher principles (illustrated by the higher rungs representing his basic point) will be separated from the lower principles (represented by the lower rungs of his basic point), and the individual will live discontentedly and unhappily in a state where the registry of negative forces is inevitable; these negative forces are generally characterized as hate, envy, sense of injustice, etc., and destructive forces generated in the race consciousness. Lacking the protective influence of his higher forces, he is subject to ‘taking on’ subversive influences. He may fall prey to the forces of epidemics in the racial consciousness;
he may be susceptible to destructive forces precipitating trouble in domestic affairs, business undertakings, etc.

4 - An individual perfectly normal in his own basic point of development may form a strong rapport with another or with a group, which pulls him temporarily away from his own basic point, and the natural expression of the urges pertaining thereto, wherein he will "take on conditions" and manifest influences detrimental to normal functioning.

5 - Unconscious penchant to accidents has a psychological basis. This tendency to accident is invariably associated with cultivation of resentments, revengeful feelings, jealousy, "sour grape" reactions, a destructive attitude respecting organized society, etc. The force representative of these labeled factors may build up in the psycho-logical unconscious, or in the psychic-nature of an individual until they seize upon another one (who is negative with respect to these), as obsessional forces, inducing him to precipitate 'accidents' upon the individual in question. This type of departure from a given basic point of development is called "revenge of the Will."

6 - At any basic point of development of a given individual there are wholesome, normal and natural creative forms of expression. These do not necessarily refer to sex expression, although a large percentage fall under this classification. I have personally known many individuals who had and were born with a creative urge in artistic lines of expression, but environed in repressive influences (like a fanatical and dogmatic 'religious' father who thought all music, painting, arts, etc., were "works of the devil"), the creative force took a destructive form.

However no two individuals of this classification can be given a blanket evaluation. Each individual must be considered separately, until the cause for repression of his normal and natural creative urge has been found, brought to his own recognition and adjustments effected.

A variety of compensatory and substituted forms of expression will be found in suppressed and repressed types, ranging from compulsion neurosis to phobias.

7 - There are those who depart from their respective basic points of expression, development, etc., through excessive desires to appear well in the estimation of others. Unfortunately this type generally does not realize that to be normal, simple and natural illicits the highest praise and commendation from others, who as friends are worth while. (The 'artificial,' 'superficial,' 'snobbish' ones may be counted unworthy of consideration, particularly as standards to go by.) Through this excessive zeal to appear well in the estimation of others, an individual in this classification will attempt, in pose, demeanor, innuendo, etc., to convey the appearance that he is beyond his basic point of development, and this to a point where forces of the basic point of development are maladjusted. This exhibition complex itself is caused by a deeper seated and unconscious repression.

This delineation of causes contributing to departure or intrusion of disrupting forces is merely suggestive, of course; the individual student or healer must get at the underlying causes applying to a specific case. However, we have sought to establish the premise that one true to his basic point of development will be relatively free from sickness, disease, accidents and all manner of substituted and compensatory forms of expression; and any departure therefrom opens the door to inharmonious and destructive forces, the effects of which will surely follow.
SUMMARY

Individual Man must ever be viewed against a background of dynamic structural Reality. Students, practitioners, psychiatrists and any others seeking to understand themselves, and administer to and interpret others to themselves, in due times will come to recognize individualized man as an epitomization of that Universal Dynamic Process we describe in terms of Structure, Design, Whole-ness etc., and call Reality. In conformity with this, Man as Individual, represents a focalization and a blending of these Universal forces and energy-substances, the formulation of them being determined by his evolutionary status or degree of individualizing Self-awareness. Healers of the future, irrespective of the school of therapeutics to which they may belong, will have increasing need to be Perceivers of this Truth, and thus to realize that man represents a continuing Natural Order Process, integral and not separate from the Dynamic World-organism-as-a-whole.