



THE  
SCHOOL OF THE NATURAL ORDER  
PRESENTS

*The New Cycle Gnosis*

(A Non-Metaphysical Cosmology)



As Given by VITVAN



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## THE NEW CYCLE GNOSIS

(A Non-Metaphysical Cosmology)

Question: Why cannot the instruction given in the School of the Natural Order be classified as 'metaphysical'?

Answer: "Meta" signifies—beyond; transcending; higher; other than; etc. In general usage—in the race-consciousness of the past cycle—metaphysical-teachings and doctrines, including religions, carry an inference that they are "other worldly"; an intellectual refinement of the old penitential preachers' exhortations that "this world is not my home; heaven is my home," etc.; a denotation that beyond this world is the Reality.

In many metaphysical doctrines this world is called an illusion, *this* world does not exist, there is no truth, substance or reality in matter, all is "spirit" and its "infinite idea," etc. Some thirty years ago a man in England made quite a stir by saying: "This entire universe is a gigantic hypnotism dropped into God's perfect universe." Prematurely, he denied himself out of his body.

The idea that this world is an illusion, that there is no truth, reality or substance in matter, must be counteracted and contradicted without equivocation on the grounds that this attitude contravenes the empirically established facts, leads to psychological inconsistencies which create conflicts, engenders disorders in the psyche, induces trying to function

in opposition to the natural structure of the nervous system, creates an unbalanced state, results in a series of psychosomatic maladjustments, etc.

In our School of the Natural Order we are striving to inculcate the idea that *this world*—as a dynamic energy-system—clearly and properly perceived, represents Reality; and that there is no other. Therefore, there can be no valid way to approach ultimate realization and understanding of fundamental Truth, of oneself or the universe, except through gaining clear perception of the Structure, Function and Order of this world, not by denying it.

We are not taking this stand and presenting these facts to inquirers about the instruction as given in the School of the Natural Order just to set ourselves out from others, to show how different we are and to appear unique; for the issue is on an entirely different level and far more important than any such narrow viewpoint. The general or main group of individuals going about the affairs of daily living, work and home-building have no idea how disastrous these “other-world” doctrines have been in the lives of countless thousands. Doctors, psychiatrists and nurse-attendants in our insane asylums know part of the sordid story; but the confusion and anguish in the hearts and minds of numberless others, who have been able to maintain a semblance of balance, remain unknown. A textbook on the end-products—functional and organic disorders—resulting from psychosomatic maladjustments which stem from these “back-world” teachings alone, should be written; but no one capable of writing this book wants to invoke the emotional storm (part of the diseased race-psyche) which such a work would create; hence the tacit conspiracy of silence.

Where, in the formulation of these metaphysical doctrines, was the mistake made? Upon what perceptual point is failure in clear discernment evident? To preserve the organizational forms and efforts of these groups for more effective service to society, the answer to these questions must be understood. If the members of these so-called metaphysical societies, religions, churches, etc., do not gain this understanding, their organizations will be cast aside as the Pattern for the New Cycle develops its configurational representations.

The mistake, or failure in discernment, pivots upon the first order, or first action, in the abstracting process. This first action in abstracting is described as formulating a picture or image out of sensations produced in consciousness functioning on the psycho-logical level (i.e., in the psychic-nature); sensations resulting from stimuli caused by tactual (sense) contact with this world as a dynamic energy-system or reality. Without the full description of this process, the first action in abstracting (drawing from) is called seeing, touching, etc., a dynamic-energy configuration as a static ‘thing’ or ‘object’; the image, labeled thing or object, is in the consciousness of the observer; the reality is that from which the image was abstracted via the senses. This is the pivot of the mistake or failure in discernment; the failure, precisely stated, is in not differentiating between the image and the dynamic reality (failure to separate the image from the reality); that is, not understanding the first order in the abstracting process.

If it were not for the devastating consequences of this failure in discrimination, we could pass it off as having a casual academic interest. Far more is involved than the psy-

cho-somatic maladjustments suggested, since much of the sorry history of the past eighteen hundred years stems from this failure. However, this indicates the reason the instruction as given in the School of the Natural Order cannot be classified as 'metaphysical.' But there are some observations, having lesser value, which should be included in the answer to the question—"Why cannot the instruction given in this school be classified as 'metaphysical'?"

Obviously, there first must be something called physical before there can be a 'beyond' something called physical or metaphysical. In Life-facts or Reality nothing can be found which could be called physical; therefore that which gives the word (as a symbol) seeming validity must be a concept on the mental level, the highest aspect of the psychic-nature. Ordinarily we say: "Oh! that is just in your own mind, it does not exist anywhere else!" So here we say: "On the mental level that idea or concept which is called physical is an abstraction from *this* dynamic world in which we actually live and which we label Reality." Consequently, that abstraction exists only as an image formulated on the mental level of the psychic-nature. (For particulars see the books, "Clear Thinking" and "Veil of Maya.") If the word physical symbolizes a mental concept, then the word metaphysical must also symbolize a mental concept.

The crux of the point rests upon this: the inability to differentiate between the abstracted image *and* the dynamic Reality. A crude analogy of that inability to distinguish the mental image from the Reality can be given:

A mother goes to a motion picture theatre with her child; the shadows on the canvas screen are so exciting that to the impressionable mind of the child they are real. In the midst

of an exciting scene it would be next to impossible for mother to tell the child to remember that these are only shadows and to differentiate between the shadows and the screen. Of course, adults have no difficulty in remembering that the shadows are not the screen; but when asked to separate the mental image from the Reality, many of them act like the child at the motion picture theatre; they do not know what one making such a request is talking about, for, like the child, any one of them can point and say: "See! there it is! it is right there!" And the child might say: "What is the matter, mother dear, don't you see?" So, mother sighs and smiles, but says to herself: "I guess I shall just have to wait until this child grows up, then it will understand." This analogy would be fine and dandy if it were applicable; but the 'child' and all the other 'kids' (when translated to the level of developing understanding) before they grow up raise such hell over these shadows that the 'kids,' 'mother,' and that which would be signalized by home, theatre and everything else are left in chaos, ruins and death. Then "papa" has to lay off from his work, straighten out the whole mess and start over again. (If understanding were lacking regarding the need for expiation of karma, we might wonder why "papa" did not get on the job sooner!)

To leave make-believe, or analogies, and return to the situation as we find it, we must conclude that unconsciously each one in the objective-state will identify the mental image with the dynamic Reality, see a static creation, search for and speculate about a creator of it, deny it, imagine other worlds, devise flights from the reality of it, etc. Once the mental image is unconsciously identified with the dynamic Reality and no differentiation is made, then to deny one is

to deny both; leaving nothing, outside of insanity, but the reification of words, sans Reality, as a resort.

If you deny the Reality, where does it leave you? It leaves you reifying words; i.e., way out on a limb. For to reify is to give meaning to a sign, symbol or word which has no referent in Life-facts. For example, if one identifies a mental image with this configurated energy-system—we call the world—and denies it as something unreal, he then is left with what he mentally thinks is real, and he labels that concept—spirit; then he must give a meaning to this word spirit; i.e., he reifies a word. So it is with the word physical; there is nothing real for which the word can stand. The word physical represents a concept one has in mind, or a mental image abstracted from the Reality. The mental apparatus always has to have relationships and comparisons in order to function; a person only knows one 'thing' because he has for so long compared or related it with other 'things'; for the concept or word physical he creates a polar opposite, 'spiritual,' and then poses one word or concept against the other until he thinks that he has meaning. In Life-facts there is no meaning which either of these words—physical or spiritual—could symbolize, unless we agreed on differentiating the substance of this configurated energy-world into grosser and finer (describable in terms of longer and shorter wave lengths and/or lower and higher frequencies), calling one physical and the other spiritual. Then, that which we would call physical and that which we would call spiritual are both dynamic activities of one Reality; differing only in length of waves and rate of frequencies.

In the School of the Natural Order we inculcate the principle of living according to the way we function, because

functions are never deceived by our mental abstractions. The way our respective nervous systems work, the way we feel and the structural and functional relationships of our respective psychic-natures to the Power, Peace and Mind of the Higher Self have a Natural Order Pattern. Our free moral agency, or latitude for election, resides only in our thinking; by clear thinking we can become cooperative with this pattern or through ignorance can operate upon suggestions contrary thereto. Psycho-logically considered (consciously or unconsciously), we can act and react in accordance with impressions in the form of suggestions, registered on the psychic-nature; or by those mental abstractions called auto-suggestions. The mental abstractions and values resulting can produce emotional turmoil, disturb normal, instinctive functions, but can never alter the fundamental pattern. I dare say that alleviation in ninety-eight per cent of all ills can be effected by causing the mind—the mental processes—to stop creating values and emotional disturbances long enough to give nature a chance to straighten herself out, for the fundamental pattern springs right back whenever it has an opportunity to do so. Doctors are wise when they know how to bring about a cessation of interferences with functions; for functions do not know anything about mentalizations. If we can bring our mentalizations into harmony with Life-facts (functions), we will have peace of mind, health and everything else needful. It is we on the mental level who are creating adverse conditions. It is all very simple, plain and easy when seen from the Mind-level, but remembering that child in the motion picture house, we must admit that self-created complications make it seem formidable.

The simplest becomes the most difficult to carry into effect; is this not strange?

Even after we can mentally accept the facts, recognizing that this world, in Reality, is a dynamic energy-system in which we live, move and have our existence and in which our Being functions, that there is nothing 'physical' or 'metaphysical' in its Life-facts, and we can mentally differentiate between the image abstracted from the Reality and the Reality, we have only taken the first step toward making it actual in conscious realization. But this first step is a most important one to take; it must, however, be likened to a roadmap to guide us on the journey. The journey is to make what we mentally see, operational or functional; in the meantime we can develop a rational attitude toward Life-facts as they are in Reality without 'metaphysics' or other forms of "flown-away-virtue."

We do not desire to stress the difference between the teaching as given in the School of the Natural Order and any other; we only want to expand understanding so that we may, one by one, develop Mind-level faculties in order that we can perceive the whole Cosmic process; in that perception we will realize that this marvelous universe becomes glorified by the natural metamorphosis of its inertial fire (in configurated forms) into Light. From that Mind-level we will clearly understand that Cosmos represents a transfiguring process, and that ultimate Truth about Reality rests upon understanding this transfigurational process.

If one tries to develop his understanding of this by running way from or by denial of the Actuality, he is going opposite to the way in which the whole Cosmic process itself is going; experiences with Life-facts will cause him to

retrace his steps and suffering will teach him to come into line with the Fundamental Pattern. Consider the transfigurational process that has already been accomplished between what we call soil and what we call plant, between plant and animal, animal and man, for this represents part of the process; the differences are only in degree or state of the process. We can draw other analogies: What is the difference between a Pygmy in Africa and an Albert Einstein? They are the same in kind but different in degree or state of consciousness; or differing degrees in the transfigurational process. Between an Albert Einstein and what we call the Archetypal-gods represents just another stage in the differing degrees of the same process.

Peace, health and joy all depend upon whether we intelligently cooperate with that process or in ignorance mentally devise all sorts of ways which interfere with that process. So you see, it is really very simple; it is only a matter of learning, through experience, how to cooperate with it. We cannot change it, because that which we now manifest is a representation of the state or stage that we occupy in the process; so then the Natural Order process itself cannot be changed. This is portrayed as the "hand that writes," etc.; as a process it is unalterable; that is why we rest on it so confidently; that is why it gives us faith before we have Knowledge.

Now, what remains? Learn to intelligently cooperate with the process; that alone represents our "free moral agency." We can study, observe, read the book of Nature and draw from our observations and lessons, until the accumulated understanding begins to function; then we can intelligently cooperate with the process—peace, happiness, freedom, utter

and complete joy result. Ignorantly or foolishly one can try to thwart it, try to go against it, strive for what *he* wants; but finally he has to come back to the point of departure and say: "Not my will but Thine be done."

## COSMOLOGY—A Description of Cosmos

This lesson course has been created out of a series of Sunday lectures recently given by Vitvan at our Headquarters. They represent the highest and finest work of a lifetime of search and research, and we consider them the most fascinating, the most illuminating and the most practical we have had the privilege of hearing.

Are you completely satisfied with the conditions in your present situation or environment? Are you satisfied with the answers you are receiving to your questions about the world situation? Do you know what is the best 'thing' to do under the circumstances? Would you like to change any or all of those conditions in your own life-experiences? Would you like to understand how to function in cooperation with the Natural Order Process?

Why does the same dosage of medicine given to two patients for the same ailment react upon them differently? Why does one man, brought up in the same way as another, become a great success and the other a failure? Why does the psycho-logical state of a cook affect the food prepared? Why is one individual prone to accidents and another immune? What creates viruses?

These are questions which you will find answered in the New Lesson Course of the School of the Natural Order which we are calling COSMOLOGY.

In these talks Vitvan has shown: How the objective Self-conscious state has been developed and how we function in it.

The importance of understanding how we are affected by our value-creating; and this becomes the greatest possible protection in these troubled times.

He says, "Identity with images in the unconscious psychic-nature motivates everything we do. Around the central core of identity in the consciousness is built an aggregation of energy-forces which we label the psychic-nature. If the identity is strong enough the psychic-nature appears as something *sub* or *under* consciousness; that is, unconscious to the objective consciousness. Therefore, the labels subconscious and unconscious, etc."

Vitvan describes: How every feeling, desire, mood, thought is due to frequencies registered.

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He shows how one awakens to the conscious registry of frequencies and thus makes the First Crossing from identity with the phenomenal world to conscious functioning in the energy-world—the threshold of a new way of seeing the old world.

He clearly describes how thoughts and feelings affect the colloidal structure; how the study of the structure and function of the cell unfolds an accurate portrayal of the Whole Cosmic Process, and how that process is epitomized in the individual cell; how through the study of chromatin composing chromosomes there is a direct correspondence and

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Vitvan describes how the end-product of similar experiences frequently repeated—called aptitude or faculty—becomes established in consciousness and thereafter is represented in the next configuration ('body' structure) as chromatin. How the gunas of aptitudes affinitize to genealogical, race, family, group, etc., fields during the preparatory stages for renewing earth life.

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