# Table of Contents

1. Introduction
2. Eternal Quest (circa 1952)
3. Introduction to Meditation (circa 1950)
4. Basic Methodology (circa 1958)
5. Breath Work (circa 1947)
6. Highest Form of Meditation (circa 1960)
7. Qualified Monism (circa 1960)
8. Background for Security (circa 1960)
Introduction

There is no simple answer to the question, “What is meditation?” And there is no simple answer to the question, “What role does meditation play in the teachings of the School of the Natural Order?” Over a fifty year period of teaching Vitvan was asked questions of this type again and again. Each time he was asked his response was slightly different. Presumably he took into consideration the states of consciousness inherent in his questioners, the backgrounds of experience, the contexts of situation in which he found himself at the moment, etc. These factors and many more went into the various formulations which he presented concerning the general topic of meditation.

This book comprehends several written and spoken answers presented by Vitvan over a thirteen year period (1947-1960). These selections reflect the vast scope of the subject, the sensitive responsiveness of Vitvan, as well as the wide-ranging power of his perceptions.

We have included as an introduction a long out-of-print essay entitled, “The Eternal Quest,” (first printed circa 1952) which provides a description of the background of search and aspiration which necessarily precedes the practice of meditation. Next we have presented a short article which elucidates the proper attitudes which Vitvan feels are crucial to the beginner first practicing meditation (first printed circa 1950). Chapter Three was originally given as a lecture during the lesson course entitled Steps in Self-Unfoldment (circa 1957). In it Vitvan describes the basic methodology in meditation which he recommends for students in the School of the Natural Order.

Chapter Four is a reprint from Volume 2 of The Natural Order Process: Basic Teachings, circa 1947. The practice of breathwork is spelled out in very specific terms. Chapters Five, Six and Seven are edited versions of talks given near the end of Vitvan’s teaching career (1960). These were originally intended for advanced students familiar with the teachings of the School and already experienced in the practice of meditation. They are printed here as supplemental material which the new student can “grow into.”

It is said that during one conversation on the subject of the ancient wisdom teachings a student was heard to say, “Meditation is the whole thing. Get that and you have it all.” Being a good general semanticist Vitvan could not let that statement go unchallenged. “No,” he said, “Meditation is not the whole thing, the key to the whole thing.”

James W. Dalton, Editor
PREFACE

Some of us can remember when communication by the written and spoken word was a fine art, generally respected, valued, etc. Necessarily, in closed, tightly organized professions and specialized circles, due value is still given to communication. Generally and particularly to us ordinary folk, the blaring blasts of radio and television advertising, the routine patter of high pressure salesmanship, propaganda for ideologies, etc., has forced us into semantic aphasia as our only defense. We are losing our ability to understandingly hear the spoken word and to intelligently grasp that which we read. The tower of concepts has broken down into a babble of tongues.

Faced with such a situation, it is indeed a venturesome enterprise to send out a vital message via the conditioned communication method of the written word. Some of us much prefer to confine ourselves to the Mind Level wave and frequency means and method for communication purposes. But in reflecting upon this preference, there is the haunting feeling that there are those who must depend upon the older and long-established communication means and also that there are those who can employ attention if the subject matter justifies it.

There is another reason for printing this message on meditation. In our School of the Natural Order, we incline toward consciousness, selectiveness, exclusiveness, etc. Pursuantly, however, special communication items, particularly of an esoteric nature, are intended to be for sincere students only. But on extensional grounds and in the same 'breath' it must be queried, "Where are genuine and sincere students, and who is to judge their qualifications?"

So, the whole complex attitude is summed up in the statement: here is a vital and important message, for all or none. Each one who may read this can be, therefore, his own rejector, elector, and/or judge of his own qualifications.

We anticipate of course, that many will feel deeply, earnestly, sincerely, etc., in their respective inner selves, as they pursue knowledge, truth, love and security - the Gnosis - for we lovers of wisdom are to become a people in this New Cycle, representing the pattern of a new culture. It is this vision, understanding, hope, etc., which sustains us during the present disintegrating process of the passing objective self-consciousness or aristotelian culture.

In this vein our present occidental humanity could be classified, making three generalized or broad divisions: those 'living' sound-asleep-dream-walkers, insensate and dangerous, identifiers of myths (images appearing substantive) with Reality; those frustrated succumbers to despair, the suicidal; and those of clearer vision who have not lost faith, the courageous fighters for Light, workers, doers, creators, and helpers.

To become a representative people of this New Age we must, one by one, break the shell which confines us in the objective manifold of values. To break this shell it is not sufficient to mentally conceive this world as a dynamic process, a helix of differentiated fields, an event in a space-time continuum, etc. Psycho-logically considered one remains in a state of identification with abstracted images appearing substantive from which his cortical or mental functions are derived. While it is true that a naked man alone in a desert can use a thorn to extract another thorn from his body and then throw both of them away, it is not ordinarily done, especially when there is an easier and better way of doing this. That better way becomes clear through the practice in meditation.
To break out of the shell of sense, objective manifold of values, abstraction, etc., one does not necessarily have to mentally understand how his private world, with its personality and ego, has been evolved out of abstractions from the dynamic and cosmic structure-function-order which we label Reality. In so many cases mental clarity in understanding, even mental understanding of the method of breaking the shell, evolved out of unconscious abstracting, amorphously constitutes a barrier to conscious functional integration in Natural Order - the Cosmic Process. This may seem to present a contradiction, for how can mental clarity become a blockage to self development, specifically, to functional adjustment 'outside' of one's private world, objective manifold of values, the 'shell,' etc. It is precisely because mental activities pertain to, stem from, and are limited by the objective frame of reference, or manifold of values, whereas functional activities are 'outside' of this frame of reference. Consider instinctive reactions 'below' cortical or mental development and intuitional awareness 'above' for confirmation. The contradiction appears only by reason of identifying the several levels upon which a given man is conscious, or unconscious, with one level - in the case in point, the mental. Acuteness in mental conception has a strong tendency to bind more tightly to that upon which it rests and out of which it was evolved, namely, the objective frame of reference. But functionally, no one does or can 'operate' on an 'objective' level, even though one thinks that it is the only level upon which he can function. The key to the problem, anomaly, paradox, etc., as well as the way to break out of the 'shell,' is meditation as herein described. One of the results of this meditation practice is a faculty of perception whereby one sees how the private-world objective frame of reference, mentalizing therein, etc., have been unconsciously abstracted from functional processes. These processes inhere in the nature of the emergent consciousness—from out of the long dark night of the unconscious.

Do not expect results at once. Learn the technique, faithfully practice, and everlastingly stick with it.

* * * * * *

The Pattern in the Mount

THOSE WHOSE UNDERSTANDING of values is clearest, with unanimity assert that we as a people have missed the Way to Peace and Security, and therefore only through pain and suffering can we be brought back to an orientation with "The Pattern in the Mount."

It would be difficult for one to disprove this assertion, but it seems too generalized. Cannot allowance be made for those others who have been mindful of the Way or Path to their own respective heights? And on extensional grounds cannot consideration be given for a work of salvage?

It is this one, then one, etc., salvage effort to which emphasis is given in the School of the Natural Order; and which inspires the preparation, printing and distribution of these lessons. For those who know the Way and proper Orientation, it is hoped that these messages will serve as a connecting link for mutual fortification on the Level of Mind. There is no doubt that each will need all the support possible before the chaos now obtaining will have passed into 'history' and receded in memory. Some of us have, by experience, come to realize that the expression "As ye sow so shall ye reap" is far removed from equivocation and is like an inexorable fiat of law. It is at the close of a given cycle that "the books are balanced," the debts are paid, etc., and as those who have given much study to the correlation of functional operation of cycles to time factors tell us, on or about the autumnal equinox of 1952 every cycle—from the seven year cycles to and including the two thousand five hundred year cycles—will coincide in termination.

This leaves small latitude for preparation before the night descends, but there is nothing else to do except make the best of opportunity afforded. So with this effort and with students and friends of the School of the Natural Order, we shall do what is possible to do.

Faithfully in the Great Work,

VITVAN.
THE ETERNAL QUEST

WITHOUT HESITATION or equivocation I flatly state: The search for God is the most dominating, haunting and persistent urge-force in that which is called human nature. When we relax from a lifetime study of the history of man for contemplation and survey of his objectives, purposes and reasons for existence, we are impressed with one outstanding and constantly recurring factor—as soon as he emerges from the pressure of securing his elemental or body necessaries and learns how to think or has leisure for thinking, he begins a search for Something Beyond all of that of which he is conscious. We come away from our studies of the structure and functions of man's psycho-logical nature with a summation of all his drive-urges into one great dominating compulsive force described as a hunger for Something Beyond and upon or in which he can experience absolute security. Many other explanations as justification for the flat statement, and why we label this "The Eternal Quest," could be given; but owing to the obviousness of it in your own mind since you are now reading a treatise on the subject, further explanations are unnecessary.

However, the main purpose of this treatment of the subject is to explain why there is encountered such bitter disappointment, disillusionment and heartbreaking anguish in The Quest, not to convince you that the search for God is the predominating urge-force in human nature. And it is our opinion that this disillusionment repeatedly encountered in The Quest represents one of the leading causes—if not the leading cause—for destructive and revengeful revolutions against constituted and established authority. I give you three citations in recent history for confirmation:

When what is called the common man, or mass man, gained control of government in Old Mexico, Spain and Russia, the most horrifying news or spectacle as well as shock to religious thinking peoples around the world was the extreme or explosive force of destruction turned upon constituted and established religious leaders and their places of worship. Not only this, it is to be noted that the long pent-up force of revenge was immediately turned loose upon established religious leaders alone in Old Mexico and Spain. The powers-that-be in Russia seem to sustain an unremitting destructive war against the old established religious leaders and their religions even after the first devastating outburst has spent itself. What this may portend for the future does not concern us here; I bring out these factual citations as indicative of the power evinced in that compulsive urge in The Eternal Quest, and why I believe that it is the dominating influence in human nature, although other labels may be and are given to it. (Modern psychologists, psychoanalysts and psychiatrists are now giving recognition to this under a different labeling—sexurge, id, libido. That the force in these compelling urges is the same as the urge-force in the search for God, the esotericists have known for ages.)

Let us therefore accept this well known, recognized and obvious fact—that the most compelling and dominating urge-force in human nature, called a hunger for absolute security and evidenced by a search for God—as our starting point. The next most important factor naturally follows: how can this urge-force be satisfactorily, definitely and permanently appeased or fulfilled? And in giving a methodology for such accomplishment, can the grievous errors causing bitter disappointments be eliminated? Based on assurances gained through a lifetime devoted exclusively to finding the answers to these questions and observing results in those who have been faithful to a carefully worked out course of procedure, in confirmatory personal experience, and mindful of the serious consequences of "the blind leading the blind," I can give you an affirmative answer to both of these questions. There is a Way. It is sure and certain, and if faithfully adhered to, unalloyed joy, peace and bliss, instead of disappointment, eventuate.

The significance which these words represent could not be over stressed or emphasized, for it is powerful and weighty and in one sense frightening in potentiality and responsibility; but I must make it plain that this Way and the methodology thereof did not originate with me. The only thing which I can claim is discovery, making it my own by virtue of identifying my consciousness with it and re-presenting it in terms suitable for the New Age into which we are entering. You can do the same in every particular, and perhaps better, for there is much room for improvement. To me the all-embracing actuality discovered is the invariant Natural Order Process characterizing Life-facts, which in their totality and as a process we label Cosmos.
When in our School of the Natural Order we start a beginner on the Way, we first point out the pitfalls which if not understood, or are ignored, will eventually overtake him, causing the grievous disappointments experienced by so many. By explaining these more general or common mistakes (pitfalls) we endeavor to save him from setbacks in his progress, to say nothing about the bitter anguish and heartbreaks so many suffer. Let us describe the avoidance of these pitfalls under the heading: Fundamental Rules for observance in the methodology for self-development as given in the School of the Natural Order.

Rule #1. Self-reliance.

Rule #2: Non-reification of words. (Establish a referent for each word used.)

Rule #3: Remembrance that every 'thing' represents a dynamic event.

Rule #4: Mistake not a "roadmap" (mental construct) for the "journey" (functional progress).

Rule #5: Development or attainment is signalized by letting go a lower level or state in order to achieve a higher one.

Rule #6: Functional Progress depends upon conscious control and direction of Creative Force through the Seals (as given in the Apocalypse).

Rule #7: Dare, Do and Keep Silent.

These rules are expanded and exhaustively delineated in the instruction as given in the School of the Natural Order, but for the sake of this thesis—"The Eternal Quest"—there is here given only a condensed synopsis of them.

**RULE NUMBER ONE**

Courageously abandon once and for all any dependence on any extraneous Source, Power, Person or 'Thing,' however described or wherever located. Assume the same attitude toward acquiring Strength and Ability in your expanding conscious understanding that you have toward acquiring strength, energy, etc., for your 'physical-body'; as no one can eat food to nourish your body, so no one can transfer his hard-earned understanding or expanded consciousness to you. Just as someone can prepare food for you to eat, one can tell you how he gained expanded understanding, knowings, etc., but in both cases the partaking factor rests with you; "each must tread the wine press alone."

It would require many books from the pen of a writer who could write in words representing scorching, searing fire to adequately portray what those doctrines of literal and alleged historical blood atonement, dependence upon one so-called historical person, etc., have done to western cultures for over one thousand years; and this mind you, when there is no substantiation whatever in the Bible analogies and symbolical representations for such doctrines; rather the exact opposite represents the Truth. (If you wish to ascertain well substantiated and documentary evidence on this subject, read "Ancient Egypt, The Light of the World" By Gerald Massey. Out of print but still obtainable at some University Libraries.) Karmic understanding of this transition period we are in (mid 20th century) preserves one's peace of mind and these references are made not only for that purpose, but also to most impressively bring to the attention of students of the School of the Natural Order that any departure from the invariant Natural Order of Cosmos engenders its karmic consequences.

Self-reliance leads understanding into Truth. To impress one's own psychic-nature with Self-reliance, to inculcate Self-reliance in the consciousness of our children as they grow up, and to constantly teach Self-reliance to our younger brothers, is to understandingly cooperate with the Order of Cosmos.

Another and most important reason for designating this first rule—Self-reliance—rests upon clear perception of the individualizing phase of the Cosmic Process. Each of us must perfect full consciousness of himself—or the Self of him—as an individualized Being before he can expand consciousness of Self into a state called the All-Self or Logos. This most important and salient point or phase of the teaching as given in the School of the Natural Order must be made clear as there seems to be more misunderstanding or failure to grasp this phase of the teaching than any other point. There would be no need to stress this if it were merely a matter of an intellectual, academic or mental-level philosophical observation; but such is not the case, because in daily experiences extensive distortions are imposed upon Life-facts as a result of this—misunderstanding. The difficulty in understanding this salient point—on the part of students in this school—can be traced to "Metaphysical Teachings" in general, the leaders of which developed their respective doctrines without taking into consideration the individualizing phase of the Cosmic Process. Beginners in the study of the instruction as given in the School of the Natural Order must be taught to
sharply differentiate between levels represented in their mental constructs, orders in their abstractions, states in the process of expanding Self awareness, etc., otherwise unending mental confusion results.

These teachings and doctrines mentioned are classified metaphysical on the grounds that they predicate ideas, concepts, etc., from a conception of the objective-world as it appears to sensuous receptivity, which they then label matter, physical, etc. In the teachings of the School of the Natural Order such conceptions are called "thingifying images in the psychic-nature," whether the images are or are not evaluated as appearing substantive. This point has been thoroughly developed in our booklet "The Veil of Maya"; how a mental manifold of values—called maya—was developed out of predications from thingifying images in the psychic-nature. It is by reason of clearly understanding this mental set of values and false creations developed therefrom, that the teachings of this school cannot be classified metaphysical.

While this seeming digression is an aid to elucidation of the salient point raised, it does not sufficiently pinpoint the factors involved in the issue. We assert that no one can develop the consciousness of Logos, or Logoidal State of Self, before or unless he first perfects the realization of the Self (of him) as a completely individualized Being. This is like saying: one must find the center of a sphere before he can expand into full identity (unity) with or of that sphere. The attainment of consciousness of Self as a self-luminous, self rolling, independent (of World-Mother) Individual, is to have found one's own center. Once found he will never lose it, but will, by and with Mind-substance, expand into more comprehensive states. Self-reliance is the first step toward that ultimate objective or consummation. That is why any impairment of Self-reliance is so serious and has such devastating reactions or karmic consequences. Cultivate Self-reliance.

RULE NUMBER TWO

When, generally speaking or considered, we develop mental attitudes, systems of values, opinions (and then dogmatize them), stop abstracting, etc., about this or that and verbalize —i.e., put into written or spoken words—such attitudes, opinions, etc., we do not know whether or not these words are true symbols or representations of fundamental Life-facts. If the words used are not true representations of Life-facts, we contribute to the creation of what is called "The Tower of Babel"; where sooner or later no one will comprehend what anyone is talking (or writing) about. In our world situation today (1951), have we not reached that stage in erecting such 'towers'? If not, then most certainly we are witnessing the disintegration of these 'towers'! You will readily see to what extensive developments, explanations and descriptions this could be carried, and what fields in history, anthropology, sociology, etc., would be enveloped; so, for the purposes of the explanation of rule number two, these citations must suffice. However, if we do not know whether or not any verbalized description truly represents Life-facts (Structure, Function and Order of Cosmos), have we any safe and dependable method or criterion upon which we can rely for protection? (Protection from being assailed, assaulted, wounded, or slain by words!)

The answer is that we have protection only to a limited (yet quite important) extent, as per this date. We can prevent self-destruction—suicide—but we cannot prevent homicide or genocide so long as there is a crowd or throng of those who continue to reify words. No doubt historians of the future will credit Hitler and his gang with the discovery that words could be used as weapons for destruction; but he adopted this from the gang in what is called the Kremlin and they obtained it from Lenin. After World War II, the use of words as weapons for destruction spread all over the world and was employed by some politicians in the U.S.A. This employment of words as weapons for destruction was (or is now) indicative of the crumbling or breakup of the "Towers of Babel," which in turn becomes one facet only in the general breakup of the representations of the old cycle and its order. These features are lightly touched so as to highlight this rule number two and its significance. The self-destructive facet of reification of words engages our attention on the grounds that it is the one phase of the subject from which we can make a rule and then definitely do something about it.

To reify—particularly regarding words—is to ascribe a definite objective reality, meaning, value, etc., to a symbol in the absence or unconsciousness of that which is represented by the symbol. We can shorten this by saying: to ascribe meaning to a word, instead of treating the word as a symbol, is to reify. For example: The word, c-a-t, is not an animal or a little furry quadruped; it (the word) remains a symbol or sign, standing for or representing a meaning described as an animal. Do not think that this is silly, or say: "Of course, but what nonsense"; for supposing you knew that there was no such creature on land, sea or in the air and you heard many talking and using the word cat, what would you think about their intelligence? A long list of such words can be supplied, words which do not
symbolize any Life-fact. So, do not attribute any meaning to a word; look for the meaning which the word symbolizes, and keep the word, as symbol, sharply differentiated from the meaning. We call the meaning, referent; so rule number two requires finding or establishing a referent for words used.

RULE NUMBER THREE

When a word is used for which no referent in Life-facts can be established, we use single quotes as a signal to those in perceptive-awareness that we also know that in actuality or reality no referent is possible. Single quotes used with a word therefore serve as a device, like an abbreviation for: "This word is in general use but in Life-facts, i.e., in the Reality we call Cosmos, no referent can be found or established for it." Some of the more advanced ones among us, such as Albert Einstein, already know that the structure of thought, language, etc., now representing contents of racial consciousness, will change or evolve into a representation of that state of consciousness signalizing a new and more advanced cycle. After the karma of the Oversoul of the race will have become balanced, and with the advent of thousands whose stature in evolution corresponds to the higher level of the New Cycle, the structure of thought will require a change in the structure of language and those words for which no referent in Life-facts can be established will be eliminated. In the transition period between these 2,300-year cycles, in preparation for our own participation in the one coming in and as a minor consideration, we will use the single quotes with words not as yet eliminated from language structure.

As a link between rule number two and rule number three your attention is directed to these words: 'thing,' 'object,' 'physical,' 'metaphysical,' 'static,' etc. Where these and similar words are used to represent any phase or aspect of this world—as it appears to sensuous receptivity, i.e., as a 'solid,' 'objective' existence—we assert that no referent in Life-facts can be established; therefore, with single quotes this restricted usage is indicated. But if we should use the word—objective—as a synonym for goal, aim, etc., we would not single quote it. Words used to represent abstractions from concepts about this world as 'objective'—such as the word, 'metaphysics'—must also be placed in single quotes to indicate that no referent in Life-facts can be established.

If this phase of training in clear thinking were merely intellectual, academic, an exercise in semantics, etc., we would not waste one fraction of your or our times and energies on it; so until the full comprehension of its philosophical significance breaks open the 'doors' to understanding this world as a dynamic energy-system, which understanding heralds the dawn of true enlightenment, be patient; work at it if you aspire to Knowledge and the great promise will be fulfilled in you: "Become not weary in well doing for ye shall reap if ye faint not."

The word "remembrance" was used advisedly in giving rule number three; for deeply buried in the consciousness of everyone's psychic-nature is the result of many experiences with the dynamic quality of this world. These experiences are, for the most part, encountered when withdrawn from the configuration called 'body'; "in projection," "deep sleep," "between earth-lives," are the labels we give to some of the phases in which these experiences with the dynamism, represented by this world or Cosmos, are present. Plato based his methodology for Awakening upon this deeply hidden memory; he called his process for Birth into Life "recollection." With the revival of the Gnosis in our School of the Natural Order we are bringing Plato's system of recollection up-to-date or correlating it with our present day insight and understanding of the structure of Cosmos and the integrality of the Individualizing aspect therewith. Just to think, contemplate, meditate, etc., on the fact that extensive memory of these experiences—and much more besides—now resides in the consciousness of one's psychic-nature, stirs the forces in these memories into greater activity, bringing them out to the periphery. That which is on or in the periphery of the psychic nature is present in conscious-awareness—i.e., recollected.

Any 'thing' when carefully studied, analyzed, reduced to its essential elements, etc., can be described as an ensemble of vortices of energy exhibiting certain qualities. So, in Truth, in Reality or as a Life-fact, the so-called 'thing' represents an event in a space-time continuum. In the advanced grades of our School of the Natural Order we study the Cosmic energy streams (world-force-lines of electro-magnetic fields, called Rays of Development) which cause these events; but here we are concerned with the reorientation of thought, attitude, evaluation, etc., enabling the student to see and understand this world as it IS, which will lead into the higher studies. The assertion that this world, in reality, can only be described as a dynamic energy-system is becoming "elementary my dear Watson," when mentally entertained; but—and this appears as a mighty big "but"—psychologically, functionally, most of us go right on 'living' in the illusions of images ('things,' 'objects,' etc.) abstracted from this energy-system or reality. The problem, therefore, for those who are fed up, sick, tired and disgusted with 'life' based on such illusions, false
evaluations or mirages (with those who have not reached this stage in the development we are not directly concerned), is how to make the Truth, which we mentally seem to grasp—workable, functional and active as a consciously instinctive or natural way of life. This is another way of saying: How can man as a race (Adam and Eve) get back into "the Garden" from which it was expelled through falling for the wiles of mentalized dissertations about good and evil? Natural functional responsiveness to dynamic Life-facts (The Cosmic Process) at each stage or state and by an inherent process reached, is neither good nor bad; it is mentalizing and creating dogmatized values about Life-facts, which (on the mental level only) gives rise to good, bad, evil, etc.

The modus operandi of solving this problem rests upon cooperation with the way the psychic-nature operates; and this of course depends upon understanding or clearly perceiving how it operates. This interesting subject has been thoroughly explored, discoveries empirically established and described in our course on Cosmology that we will here condense its salient factors.

Man is not a 'physical-body' with a psychic-nature in him; for there is no such 'thing' as a 'physical-body.' The referent for the word "man" is described as an objective-self-conscious state of the Power-to-be-conscious, or the objective state of Consciousness. The positive and Cosmic Power (i.e., the Power-to-be-conscious) synchronized, or in polarity, with the Negative-Substance (described as Light, Energy, Living matter) eventuates in One ("Only Begotten") Consciousness, which we call The Logos; i.e., The Reason for every subsequent event in space-time. In these two words "subsequent event" we comprehend and signalize the vastness of differentiated galactic Light-Energy-Field-Systems, the sweep of electro-magnetic Cosmic-forces, the emergence of universes, worlds, solar-systems, planets, and every dynamic event—'thing'—therein. This all-important Great Three or Triplicity—Power, Substance, Consciousness—is present in every 'thing'; or IS THAT which constitutes every event, from atom to man, from man to solar-system, etc. "He is all, in all." We become conscious of this Trinity in Its manifest aspect—i.e., representations—which we label Structure, Function and Order. The word Cosmos is often substituted for Order, or used interchangeably; so the expression is used "Cosmos, its Structure and Function." The word Structure stands for Fields (or Spheres) of Light-Energy-Substances and their electromagnetic lines of force, force patterns, etc. The word Function represents Activity of Substance, Action of Light-Energy, Natural Activity or Action, called the Nature of the event, of Cosmos, etc.; it is described in terms of wave lengths and frequencies (in common but erroneous usage called vibration or the vibration characterizing a 'thing'). The word Order (Cosmos) signalizes Number (as quantity composed of many units, vortices of energy, energy-systems, etc.). Configurational Representations, Hierarchical Systematizations, ensembles, etc. Pythagoras (circa 507-582 B.C.) based his teachings upon Number, here used as the referent for our word Order (many well-established authorities give Pythagoras credit for formulating many of the doctrines adopted by the originators of the Christian Religion). We have Plato's records of the teachings given in the Pythagorean School established by Pythagoras at Crotona, and much explanatory matter on the theory of Number developed by later Pythagoreans, and it all adds up to a symbolical representation and description of Cosmos in terms of numbers. The aristotelians converted this entire system into what is today called mathematical science, and this originated with Pythagoras and was developed and intended by him to be a religio-philosophical representation and presentation of Logoidal Consciousness or description of Cosmos.

However, let the student in the School of the Natural Order fix in mind the explanatory significance (or significance of the explanatory matter) given as the referents for the words: Structure, Function and Order, and also keep in mind that these—from a galaxy to an atom—are evidences, manifest effects, representations, etc., of Consciousness (Logos), and that Logos or Consciousness IS Power and Light in ONE Self.

When for the sake of study we segregate the man state (objective-self-conscious state of Logos), called humanity, from the Oneness of the Whole and mentally isolate one man or person for investigative purposes, we find that he microcosmically exhibits a three-in-one person. In the old aristotelian cycle these three were called: Spirit, Soul and Body; we also use these words after a referent for them has been established. In establishing a referent for each of these words, description must of necessity pivot upon the inference derived from the clause "objective-self-conscious state"; for this means consciousness identified with images abstracted from configurational representations and (the images) appearing substantive. The term, Spirit-'in'-man, or the word spirit when reference is made to a given person, stands for a differentiated sphere or field of conscious Light-Energy. We often use the term Autonomous-field as the Source which controls the other two departments—Soul and Body—of the objective-self-conscious state, or man. The word Soul, or Psyche, symbolizes the seat of feelings and thinking, psycho-logical processes of a person; more often the term psychic-nature is used in the School of the Natural Order.
for this gestalt or total ensemble of feelings-thinkings. The word body signifies the configuration of energy-living-matter substances which, while it can only act (i.e., cannot feel or think), enables the Spirit through Soul to exert an influence on the lowest level of Cosmos. This (although too brief) condensed outline sketch of the teachings as given in the School of the Natural Order about Structure, Function, Order and the microcosmic epitomizations thereof, enables us to more advantageously consider the way the psychic-nature operates; and this, you will remember, is in order to solve a problem concerned with how to make the Truth, which we mentally grasp, workable as a natural way of living. As this problem and its final solution more properly belong to our next rule, we will pass over to:

**RULE NUMBER FOUR**

When we think of "pitfalls" encountered on the Way, it seems that the worst one to fall into is the one described as mistaking intellectual conception of the Cosmic Process for actual, moral, functional, etc., realization. The extensive training of mental agility, like excessive development of the body, may be admirable to those who desire excellence in spectacular and objective prowess; but relative to functional-awareness on the Mind-level or in Mind-substance, they hinder their progress. At each state or stage in the Natural Order Pattern, or Evolutionary Process, there is a definite and limited quota, degree, etc., of released energy available. Each person decides for himself, is persuaded by emulation, imitation, etc., as to what he is going to do with his quota of energy; one may become a weight-lifter, an athlete, a prize fighter; another may develop mental litheness, brain power; a third may fluctuate between these two, and of course there are those who will dissipate their quota of energy or subvert and/or misdirect it. This is a point upon which a new treatise for the pedagogical profession should be written, because the general run of children simply do not know what to do with their energy and are left without adequate guidance on the subject.

In stating that excessive development of mental and bodily strength represents an interference to the Natural Order Course in expanding consciousness of Self-awareness, no disparagement of wholesome mental acumen or bodily robustness is intended. What is intended in linking both together in this dissertation is that in evaluating either from the Mind-level standpoint, a similar value is given; they both are given appropriate esteem as serviceable instruments upon which The Worker depends for His operations. He must have both of them in order to function on the two levels of the psychic world which they represent; therefore, they are the two poles of His psychic-nature. As a good craftsman takes care of his tools, so the Self on the Mind-level (when conscious on that level, which is the lowest level of His own Nature or State) takes the best of care of His mental-configurational vehicles or psychic-nature.

The question: "How does the psychic-nature operate?" also can be reframed: "How does the Self on His Mind-level function in His psychic-nature?" We cannot here exhaust the finer details involved in the answers to these questions since that has been done in our course on Cosmology and particularly in the description of The Tree of Life as given in that course. However, in answering these questions we do render the final solution to the problem, "How to make the Truth which we mentally grasp workable."

The word—water—has been used from times immemorial to symbolize the psychic-nature and the psychic-world in which it functions; and the symbol is just as useful and valid today as it ever was, for we find that in psychoanalytic and psychiatric investigations and practice, dream interpretations, etc., the symbol constantly and persistently recurs. Without this symbol we would never get anywhere in understanding the analogies in which the Gnosis given in the Bible and other Scriptures (baptism, boats on waters, stormy seas, glassy sea, crossing over water, etc.). It will not be long now until the word water as a symbol for the psychic-nature and the psychic-world will be restored to the consciousness of the race (from which it was, in stupid ignorance, expunged by those who literalized and historicalized the analogies of Scriptures), for well-informed and educated individuals, in ever increasing numbers, know and understand this.

Like reflections from or on the mirror-like surface of shining seas, or water fragmentarily broken by ripples, waves, etc., the Reality from 'above' and images from 'below' are experienced; and underneath the reflecting surface droll monsters lurk—and others not so droll. How does the psychic-nature operate? And how does the Self function in His psychic nature? By reflections, developing epistemological theories about Ultimate Reality or the Cosmic Process based on reflections experienced, etc. If the psychic-nature can operate only by or in reflections, how are the entities, monsters (droll and otherwise) and denizens of every shade, hue or quality which lurk beneath the reflecting surface, propagated? In other words: how did these 'things,' which the psychoanalysts and psychiatrists label "the content of
the unconscious," get there? Every one of them started or began as reflections, from surface rapports, image-creating, mental pictures, suggestions, impressions, engrams, etc. When the forces or energies in passions, feelings, desires, etc., went to work on these surface reflections, embraced them, filled the pictures or images (desire-forms and thought-forms) with themselves—i.e., with force or energy—they developed into pseudo-beings, and being afraid of the Light (even the light of recognition, the light of understanding, the light of conscious-awareness, any intellectual surface light, detection by others—friends, loved ones, etc.—even the light of detection by one's own outer standards, etc.), they hid beneath "the surface of the shining waters."

In the perfective stages of the Individualizing Process of the Natural Order these denizens of the depths must all be brought to the surface and destroyed. We call this the purificatory period or process of the Way. In the Scriptural analogies: "The sorting of the goats from the sheep," "grain from chaff," "every plant not planted by the Father, cut down and cast upon the fire," etc. But the point here, and one of great importance, is that the propagation of these 'things' began with surface reflections. Therefore, if we were wise enough to take care of that to which we exposed the negative—discrimination anent that which we allowed—there would be little or no concern about the purificatory process or "emptying old wine out of bottles," etc. Blinded by ignorance, pride, desire and egotism, we have been constrained to learn the hard way; but how would it have been with us if instead of "blind leaders of the blind," we had had wise and clear perceiving leaders? We do not know; but what of the future? How about our children and our children's children? How about the environmental climate into which we must return? What about the general or commonweal as the status of the Logoidal Self? Even if it were not a Cosmic-compulsion-urge, would this not be something to work for, something to which we could give wholehearted support as a justification for our existence? To some of us it represents a challenge which cannot be ignored!

As the psychic-nature operates by automatically repeating the impressions, suggestions and reflections received, and continues to do so after mentally grasping or conceiving the true Structure, Function and Order of Reality, the Individualizing Process thereof, etc., the modus operandi of making functional or operational that which is mentally perceived becomes obvious: it is by cooperating with the way the psychic-nature works. This could be described as turning the 'law' of its nature upon itself! It is alone by persistence in firmly, positively and commandingly giving the psyche the true or desired suggestion, impression, etc. When alone talk out loud to it in this way. Upon falling to sleep give it precise and definite command; expect to be obeyed. Never beg some 'thing' or someone you imagine to be outside of yourself for help; i.e., never put yourself in the position of a beggar, for that is a disastrous suggestion to give your psychic-nature. Think long and hard upon the way your psychological forces function until mentally you can watch the process; in this way you will observe how simple it is—for suggestion is received like an image on the surface of a mirror and then upon every similar excitation is automatically repeated. Reflection and automatic repetition describe it. Use your knowledge of this law, compel the psychic-nature to reflect the Truth as perceived or given from Mind; thus your thinking will correspond to the way you basically function, and you will make functional your clearly perceived mental understanding of the Truth about Reality.

This serves as avoidance of that redoubtable pitfall of mistaking a roadmap for the journey. When written out this way it seems utterly silly, for who would ever think that a roadmap is the journey? It would seem just as nonsensical to write out: please avoid the dreadful error of mistaking a beautiful allegory for geography and history! Yet this was done; an age of darkness eventuated, rivers of blood in horrible wars resulted, and millions today will fiercely defend continuing the perpetuation of this error!

When evaluated from Mind (The Mind which Paul referred to: "Let that Mind be in you which is also in Christos"), mental-level constructs are valuable if true to the Natural Order Process. So a roadmap is valuable if it represents the journey to be taken; just as any well-balanced person will use the roadmap, so a sane traveler on the Way to his own heights will employ a mental-construct. Check a mental-construct against functional experiences, as the driver of a car checks his roadmap against territory traversed. Place dependence upon functional experiences until confidence has been established in the mental-construct; and even then continue to check against possible error, although you are beginning to believe the mental-construct may be right. Do not forget rule number one: "Self-reliance"; for this is the only dependable way to check against any or all mental-constructs.
teachings, etc., may be countervailed. The idea that Higher Powers, 'Spiritual' attainment and "Divine Mind" are to be used as a bellhop to bring what is desired on order, reduces The Sacred Wisdom to caricature. As I write (April, 1951) there is a program on the air here in Southern California which opens and closes with a sonorous voice saying: "There is power in this universe and you can use it." This period on the radio broadcast station's time and facilities is sold to one of these 'metaphysical' societies which advocates the use of Divine Power to "demonstrate" the objects of desire. This advocacy of using what is called Spiritual Power for the achievement of temporal and objective ends is so well known that no further stress need be placed on it. These citations are given here to highlight the point indicated for description of our rule number five, precisely, so that another possible pitfall may be circumvented.

In those beautiful allegorical portrayals of this as given in Scriptures we find: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—The Gospel of St. John, 12:24. And Paul very emphatically stated: "Thou fool, that which thou sowest is not quickened, except it die;"—1st Cor. 15:86. (We believe that you could read with profit the fifteenth chapter of First Corinthians, as part of this lesson, provided you recall that Paul wrote in the Greek language, therefore, the word Christ was written Christos; that he was an Initiate of the Gnosis, and also that he is on record as never accepting an actual historical man as The Christos.)

To this day a most graphic illustration of this rule number five is used in the Orient: "In climbing a tree a monkey must let go a lower limb in order to swing itself up and onto a higher one." The entire doctrine of renunciation is involved in, this rule, a doctrine which has been most difficult for those under aristotelian or objective orientation to understand. In the School of the Natural Order clarification of these difficult and obscure phases, doctrines and Scriptural passages is found in describing identification; and in such description why seeking the consciousness of The Kingdom of God and His rightness as a prerequisite brings all needed 'things' to you. Even the caution: "Now do not seek The Kingdom with any secret or unconscious notion that you will get all these 'things,' etc.," is obviated in the description of identification.

The first state in the Natural Order Process which can be labeled identification is where the dream pictures, in that span of developing consciousness called the animal-kingdom, become objective. We speak of this as images in the psychic nature appearing substantive. The images are caused by the inability of the human nervous system to register the intervals between the photons of light (in the case of sight) or the intervals between molecular, atomic or electronic tactile impressions (in the case of smell, taste and touch); that is to say: we register impressions as continuous instead of discontinuous as they are in reality. The nervous system with and in sense faculty registration is simply not fast enough to distinguish these intervals from the stimuli produced by the rapid unit factual impressions; so images are formed as partial reflections on the shining surface substance of the psychic nature. In the animal-kingdom state these images are so indistinct they do not appear substantive. Consciousness (Logos) functioning in the man-kingdom state receives factual impressions from configurational-differentiations of Light-energy-living-matter-substances (The World-Mother), either directly or via reflected light. The resulting images are believed to be the configuration (unconscious identification), somewhat as a child—and primitive man—believes the sun, moon and stars revolve around the earth or around himself as the observer. This unconscious identification of images with that from which rapid unit impressions (creating stimuli) are received causes, thingification of the dynamic configuration; i.e., the dynamic energy-system appears as a 'thing' or 'object.' When this is done with that particular configuration which is called the physiological organism or body we have the psychological situation, or context of consciousness, for the first conscious identification—belief that the 'physical-body' as a 'thing' is as it seems to sense, and that it is the self. We label this: The objective-self-conscious state, or man-kingdom.

We can carry description of the process of identification through five of these "Kingdoms" before the God-Kingdom is reached; and we can delineate functional progress (the journey) in terms of transference of or in identification from one kingdom (state) to another. If we would include the plant or vegetable-kingdom in the scheme, or series of identifications, we would have seven in all; each relatively higher kingdom representing a synthesis of all lower or preceding ones. (Note: this is emphasized as it becomes the basis for understanding the mystery of renunciation, or why "all these things are added unto you"—The Conscious Self.) We name these successive States or Kingdoms: 1) The Vegetable-Kingdom; 2) The Animal-Kingdom; 3) The Man-Kingdom; 4) The Angel (or Superman)-Kingdom; 5) The Christos-Kingdom (also called Archangel, Archetypal-God-Kingdom, etc.); Logoidal-Kingdom; God-Kingdom (or Kingdom-of-God).
These are also called the main limbs of The Tree of Life; to become functionally conscious on our next higher one we must—each for himself—let go of the one below. To swing up we must let go! No one can hang on to his present state and pull the higher kingdoms and their powers down to his lower level; it is not Natural Order, and just will not work. If by some stretch of imagination we could conceive of such a possibility we would also have to expect the fire, for the substance of the higher kingdoms is to substance of the lower, as fire is to water. When the urge is sufficiently strong upon or in one to seek the Kingdom of God first, last and continuously, he will rejoicingly "come out from among" the animalized and humanized kingdoms into a fuller synthesis of them on a higher level. This development or attainment is signalized by letting go a lower level or state in order to achieve a higher one.

RULE NUMBER SIX

The understanding of the Seals or Force Centers, instruction about awakening and directing Creative Force in them and through them, together with the results experienced was the most closely guarded secret of the Mystery Schools, Gnostic Academies and Brotherhoods of the past. Then why so openly write or speak of this hidden wisdom? Because, as per instruction, the Book (man's Real-nature) was to be opened at the end of the cycle for which it was sealed. In this mid-20th century we are approaching the time of this end; and one does not have to be a Seer of the Wisdom to observe this; for the breakup of the Great Tower of Babel is evident all around us and around the world. Among many other wonderful eventuations by which the New Age now dawning may be characterized will be a whole segment of humanity becoming a people devoted to conformity to the Natural Order in every department, or on every level of endeavor. The opening of the Book of Nature, like the release of energy locked up in the atom, will bring the Fire of the Gods into metamorphosing action (not with the penalty of Prometheus who gave the Fire to mortals before they knew how to use it); and for shattering of the sense-tomb in which the Spirit of man has for ages been bound (liberation or unbinding of Prometheus).

There are twelve of these Seals or Centers through which, when completely developed and organized, the controlling sun-like God or Luminous Self exercises directives to the many other Force Centers—144,000 in all. During the times when the Gnosis (Knowledge) was hidden from the profane and given only in allegory, parable, symbolical representation, etc., these twelve were called disciples, apostles, described as the twelve labors of Hercules, twelve astrological divisions or Zodiacal houses through which the sun apparently journeys each year, twelve tribes of Israel, eleven sons and one daughter (Virgo) of Jacob, etc. It was more than likely intended that those who had "eyes and saw not, ears and heard not, understanding and understood not" should literalize and historicalize these symbolical representations. The reason for this crucifixion of the real Christos has been given in the lessons on Cosmology; and from a higher level of perceptive insight it seems that the many should continue to literalize until a more propitious stage in development has been brought to maturity.

With regard to the opening of the Seals and their functions, they are divided into two groups; the first group, so designated because they are the first ones to open, consists of five, the second group of seven. To signify one phase of their functions, the first group has been symbolized as the five wise virgins who retained the oil in their lamps; but their principal functions, during the introductory phases of their offices, is to serve the Hydranos during the rite of Baptism (preparing the way for Parakletos by lifting Creative-forces in the psychic nature above the waters of generative-life), after which they are to be handed over to the Nous—or the Mind of the Christos. This Paradosis—the handing over—brings the other group of seven into awakening, action, function, etc., until the twelve powers surround the Luminous Self on His Mind-level and from that level serve the Kingdoms synthesized at that phase of The Cosmic Process.

The gripping interest and fascination which the detailed description of this Gospel has for us is due to the Life-facts, actual functional progress, depicted. The keenest mental rationalization about The Eternal Quest is a pale imitation of the dynamic facts of experience in The Quest, as certitude acquired with the opening of the Seals confirms. Therefore, if one aspires to actually enter upon The Quest, is no longer satisfied with rationalizing about it, craves assurance that there is a Way, etc., let him not overlook this rule number six; for, by whatever name or label, every possible consideration anent The Way pivots on this rule.

RULE NUMBER SEVEN
Description of rule number one began on a note of courage; rule number seven closes on the same note, but with quite a difference! In the first context of situation treated, courage was required to break away from extraneous dependencies; in the last named, a higher form of courage is required when one must honestly face himself and without any attempt to cover up, alibi, equivocate, etc., come clean in his own sight.

Some who "seek the Way" or "knock on the Door" are disconcerted by the idea that "there is nothing hidden which will not be revealed"; that the effects, results and memory of the past are all present in the depths of his own psychic-nature and one by one must be brought to the surface and courageously examined; that this is the last judgment day when the graves shall open and the dead and buried must come forth; that this is IT! There are many others who would not use the word "dare" in order to "do" this review of the past, for they anticipate the joy, freedom and relief from the influence of these hidden entities and eagerly look forward to dying to sense so as to be reborn in Mind. It is difficult for these to understand where courage is required, since to them it is a work of housecleaning for a most honored One; for to them "The Bridegroom cometh" and they want everything virgin clean again, so they work at it with a song of joy in their hearts. We therefore see that no rule can apply to all, the rules represent a generalized attempt to supply suggestions so that each for himself may abstract that which is necessary for guidance in his own particular case.

The factor of silence is more generally applicable, for it is only egotism which blinds us to its efficacy. So it depends largely upon which way consciousness in a given individual is oriented. If the orientation is externalized, one will crave the good opinion of others, strive to appear in the best light, with the mistaken idea that if many think well of him he will think well of himself. If the orientation has reversed and one looks only to The Self for approbation he will be unmindful of the opinions of others; but his Light will so shine that he gains the highest respect of all, and only the really evil ones fear him the while they secretly admire and envy him.

Through experience, those of both types and the degrees between, learn the power which resides in silence. The etiology of this power in silence is not difficult to describe or understand. Every single feeling, thought, wish, longing, desire, prayer, aspiration, etc., when analyzed down to the intrinsic factors by which each is characterized, is found to be energy-quality; i.e., energy or force exhibiting definite qualities. Let us liken this energy to steam in a locomotive boiler, or expanded gas in the cylinders of your car; if it is tightly confined it can perform work by being applied to moving parts provided for specific purposes. If allowed to escape it performs no useful work. In the Natural Order structure, or one's Nature, every 'thing' (the engine, with the cylinders, working parts, etc.) is in order; all that is needed is an engineer who knows how to operate the power plant under his command and has a specific objective in mind when he takes the driver's seat. Now, there is no use to tell you what an inexperienced engineer might or might not do; especially if he has no idea what he wants to do, and knows less about that dynamic power plant which has been placed in his care and for his use. Even if an engineer has learned all there is to know about his engine he must also have a clear idea abstracted from his orders, before moving out on the main line. He must learn to scrupulously obey orders, not only to avoid wrecks, but to receive such recognition that in due course he will be trusted with the power to give orders.

Talking about one's aspirations, etc., exhausts the 'steam'; nothing is left to drive toward the objective. That is why it was so plainly given that when you pray go into the closet of your deeper self and pray in secret and in silence. When one in silence bottles up the energy in desire and has a definite and specific objective in mind, energy is converted into waves and frequency radiations (the working parts in the engine analogy) with which the psychic-nature becomes so charged that it, independently of body and brain, goes to work on fulfilling the need. The psyche has an infinite number of ways to effect a desired end, where in cortical or brain consciousness only a few possible ways can be seen. Here we see how rule number one is observed, for even in prayer one in the objective state of identity prays to his own Higher-Self and that Self through Its own psyche brings about the desired end (in our more advanced work this relationship between consciousness in objective identity and the Higher-Self is described as all space-time residing in the Consciousness—Logos—as a state).

However, the secret of the power in silence has been sufficiently indicated for those who are capable and alive enough to lay hold of it; there remains a mention of the more obvious feature pertaining to silence. To tell others about one's aspirations etc., subjects the forces of resistance to extra work, effort, etc.; for seldom will a person find enough to lay hold of it; there remains a mention of the more obvious feature pertaining to silence. To tell others about one's aspirations etc., subjects the forces of resistance to extra work, effort, etc.; for seldom will a person find another in complete sympathy with his needs, hopes, aspirations or desires. Save yourself the needless effort of defending your position. Seek direction in all endeavors: not the outer personal will, but the Will (Atma) of The Self be done. Be not content with talking about it or reading about it—DO! Take the journey, for it is really a journey to "The Promised Land." Dare, Do and Keep Silent.
We now come to the close of this discernment, or asseveration, on The Eternal Quest with the assertion that the search for the Consciousness of the Kingdom of God is the most exciting adventure as well as the most persistent urge-force in anyone's Nature. With these seven rules, as the modus operandi, we have endeavored to make this Eternal Quest a definitely and specifically described process. Every point or phase of this process could not, of course, be put into this limited space, yet it is precise and represents a true discernment.

The writer of this radiates to you his frequencies of the love of the Gnosis and Blessings in your Quest for the Consciousness of God.

A U M
Meditation

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

To have confidence in a Presence, in a sustaining Power, to the degree promised in this quotation is priceless. How can one build such a state into his own consciousness so that he will not get panicky in times of crises, not be disturbed when faced with impending danger, but will have great confidence in the Self in an 'hour of need'?

I know of no way to build such a state of consciousness except through practice in meditation. Here, therefore, descriptively, is what I believe to be true meditation.

It is considered 'bad' psychology to begin with or on a negative note instead of stressing the positive; but I am going to forget the 'bad' psychology by telling you what meditation is not. The reason for this may be a matter of opinion, but I am of the opinion that there is a great deal of misunderstanding prevalent anent that which is called meditation - the sitting relaxed, alone, getting quiet and then expecting something to come to you: "Serene I fold my hands and wait and my own shall come," etc. This attitude represents a negative letting-go and surrendering oneself to something unknown or little understood. That attitude is worse than if one never tried to meditate at all. He would be better off if he just went on plowing his field or digging his ditch or taking care of his (or her) house. The reason why I say this attitude is worse than no attempt to meditate is because of the fact that the protecting power of faith - in our race psyche - has been lost.

Every student must remember that when he starts to develop himself he lives within the elemental forces of his own members, within the very substance of feeling and thought world qualities, which we label the psychic nature. For the most part these are unregenerated influences, unexpurgated matter (everyone else in his home and in his neighborhood likewise).

Here is the invariable 'rule': That which one has buried in his psychic nature, even secretly, (unconsciously, to the psychoanalyst and psychiatrist), is in the frequency world around him, and so with everyone else. There is no way that that can be camouflaged.

The aristotelians do not know that, because they (the men) think by shaving carefully, putting on a tie and clean shirt and brushing the hair just right (or, if not a man, by putting on make-up and 'war-paint', etc..) they camouflage themselves, and that appearance alone counts. I am not demeaning the appearance - it has its place. But it doesn’t stop the radiation of the content of the secretly cultivated feelings, desires and thoughts. They are still sending out their own frequencies, as if they were independent entities. That radiation of frequencies by which every feeling, desire and thought entity is characterized cannot be camouflaged. It is really impossible to do so.

Did you know that to us mortals, the physiological organism is like the "fox holes", to the men in battle? If one keeps himself in his "fox hole" he has a certain amount of protection. But, in sleep at night he has to go out of his 'body.' The dissociation of the psyche from the 'body' is what we label sleep, for if it keeps the connection one doesn't sleep. (Sleep is a sort of prototype of death. The only difference between going to sleep and what we call death is that in death one goes out and cannot come back. The sutratma - the silver cord - is broken in death. But in either case, you are out of your 'physical body.') On the psychic level one is like an illumined billboard: "anyone that runs may read" and there is no way or 'place' to hide.

What I am trying to get at is the reason for the false ideas about meditation. In addition to the secretly cultivated feelings, desires and thoughts, did you know that that which is repressed, which is hidden from cortical understanding (and which is also part of the content of the unconscious in yourself or others), is in frequency radiation? Then, in the midst of this world of wave and frequency radiation, you sit down and give up, with the idea in mind that everything is sweet and lovely and that God is going to come and talk to you! That is just good intentioned, but erroneous, opinion. What is actual?

Watch those individuals with beautiful "sweetness and light" ideals over a period of years. You will find a large percentage of those who sit negatively waiting for something to come will be obsessed with destructive, hidden
forces in themselves and the registry of frequencies of others because, they have gone negative on a low level. They have opened themselves on a low frequency, and they call it meditation. If waiting supinely and getting negative is called meditation, then that is what I am talking against, and I think the word "meditation" is misapplied.

So much for what meditation is not.

Let us turn the thought to what we in the School of the Natural Order consider to be true meditation.

In our School of the Natural Order (I cannot speak for any other teaching) we start with a premise which represents the basis of our attitude toward what we label meditation. That premise is described as follows: every feeling that one has, every thought that one thinks, is motivated by a force, a power, deeply centered in the heart and core of his being. That is, there is no extraneous power. This fundamental motivating power can be contacted, free and clear of the personal and race psyche repressions and cultivations as mentioned. It is like a pure, intense white light, shining through variegated colored glass: one can reflect the colors or can win through - by true and proper meditation - to reflecting the pure Light. In either case, and in accordance with our premise, there is this fundamental motivating power.

We often say to those first coming into this teaching "You may doubt that there is a God but you cannot doubt the Power with which you doubt." Remember that. There is a Power with which you and I are conscious, a Power to think, to act, to do anything. If that Power suddenly should withdraw, the 'meathouse' would drop and soon disintegrate. There is a Power to talk, to write, to read and organize thoughts, and a Power with which to have clear perception, which thoughts are organized to describe. (See the levels?) One can doubt anything in the world, but he cannot doubt the Power with which he talks, walks, feels, desires and knows. There is a Power. It needs no proof. It is self-evident. I am saying that that Power is the heart, the center, the core, the roots of any existence or being -nothing extraneous. It is that Power which motivates everything of which one is conscious. It also motivates the act of being conscious. (We, respectively, create or elect the qualities - colors - but not the Power.)

Meditation can be described as a methodology, a process of reaching or contacting that Power. How? That methodology, the process, must follow the natural order (structure-function-order of Cosmos or the universe), or it will not work at all. Let me describe briefly to you a little of our perception of the natural order.

If we were all students of physics or had one year in studying the fundamental 'laws' of electricity and modern physics, this brief description would be unnecessary. However, I believe you are well enough read in the subjects that I can indicate the natural order by analogy.

Do you know that when a cloud passes over in a rain storm, that cloud, relative to the earth, may be positively charged; and that as the cloud floats over, there is a rolling wave of negative energy in the earth following underneath it ? This is a simple fact of physics. As the cloud floats over the countryside, there are rolling waves of negative energy that go through the earth and keep rolling along under the cloud until a contact can be effected: a man, a house, a tree, a fence post or something. Then the negative energy leaps to the positive cloud and the positive energy instantly responds. But the positive energy with which the cloud is charged would never respond if the negative energy did not go up first (because it is a natural order 'law'). That is factor number one.

For an illustration of this, turn to the Old Testament wherein it is set forth that those who worship God in spirit and in truth were always told to make an altar and upon it to present the first fruits of the vineyard, of the field, of the flocks, etc., by laying them on the altar: "If thy offering is received, fire descends and consumes the offering." I think that that is a beautiful metaphor. In it, I see negative energy rolling through the earth under the cloud, and making the offering. Bang! Fire descends. But the offering has first to be made. The offering represents the key point in our meditation.

Factor number two: Do you know that there must be a circuit or there is nothing? Do you know that if the submicroscopic vortices of negative energy that we label electrons, did not describe a circuit then there would be no atom, and, therefore, no molecules, no cellular structure, no 'thing'? I want to show you that what we call the universe rests upon structure-function circuits-energy circuits.

And how is energy described? Energy is described as units of light. Go back to the first chapter of the Book of Genesis: "Let there be light" which can be paraphrased to read "Let there be units of light, photons, the first
emergence." But those units of light, electrons, etc., describe a circuit. All that we are conscious of being, all that we are conscious of is nothing except the peripheries of circuits. "God is all in all" is just another way of saying it. But it is the circuit, in factor number two, which I would now call to your attention.

It is the negative wave that first leaps to the positive pole which completes the circuit.

Go to meditation. In its process, one must direct all of his "first fruits" - that is, his forces or energies - to the Power with which he is conscious. What is the "first fruit" anyone is conscious of? It is the energy which is used in generation: it is this energy which is offered. That is what I call meditation. And anything short of that I will not call meditation. If, in oneself, he wants to complete the circuit, he must first make this offering. I do not want to hold on to my objective self-conscious state and expect something to come to me. I have to give myself first.

The seed is cast into the earth. Unless it dies it produces no fruit. "He who gives up his life for my sake shall find it." The whole point hinges on the surrender, giving up, offering in genuineness, in sincerity - almost in desperation - offering it all. The conscious direction of generative energy and surrender of it is the positive attitude, as it requires sustained effort and will and is, therefore, not a supine relaxation. In this directive way we say: Release, renounce, let go. Offer your force, offer your energy, give it up, surrender, let the energies or forces leap to the positive pole. And...bang! The circuit is completed, the fire descends-then, Light.

I am trying to describe to you my idea of meditation. It is not sitting supinely waiting for something to come to you; it is you that has to give. I am reversing the former idea. Let us get down to the little steps, where even a child could not err.

If you are not conscious of any force in any center, or if you are not conscious of having centers in your psychic nature or of any frequency in any center, then focus your thought at the crown of your head. As you center your thought, close your eyes and look up there and hold your thought steadily, in and up, at the crown. Then imagine, will, as you hold your thought steadily, that all of your forces, energies, etc., are flowing to that point. Imagine, will, and direct all of your energies to that point with the idea that you are rendering an offering to that deeper or greater Power - the heart, the core, the root of your being, the Power with which you think, feel and act. Offer it; hold your attention steadily; do not let it go away. If it goes away, pull it back until it stays there.

I am often asked, "How long shall I do it?" Do it until it stays there of itself. I have found some who practice it a few weeks and it stays there: "they enter the Father's house and go out therefrom no more." I have had others who have worked for years, spasmodically, with little or no results. Keep on offering. Remember, your offering must be accepted before the fire descends. Be patient and never become weary in welldoing, because you will "reap if you faint not." It is those who faint by the wayside who never succeed.

Hold the attention steady. Breathe air into the lungs while your attention is held steady et the crown, and you will vitalize yourself with more energy. In every way you can devise, imagine, will, and direct all your force there at the top of the head.

Do you see that this is positive? You are working to offer the negative force to the positive center.

I cannot put it in plainer words. But I am going to ask you, what are you going to do about it? I have done this for so many years I have forgotten how not to do it. Now that I have gotten on to the trick, I focus, will, breathe, think my energies are flowing there. I drive a tractor, help the carpenters, hoe corn in the garden, and I never relax from that effort: I keep focused while I am doing anything else. This is what I call "prayer without ceasing." I am in a constant state of prayer. I don't have to go and sit down, because I have practiced it for so long that I can keep on practicing no matter what I am doing. And this is what I call meditation. I am busy and active in a constant state of meditation.

I want to emphasize the importance of cultivating this attitude, for you must not be caught on a lower level, as the maelstrom increases in the world around you. You must fortify yourself as rapidly as possible. Reach this "Secret Place of the Most High."

Great peace, sense of security, great happiness and joy result through this meditation. It is so wonderful that it
remains forever on the unspeakable level. What could one say to describe its beauty? Nothing. But we live in its
radiance, we live in its joy song, we live in its beauty to such an extent that if we lower our focus for just a little bit,
we quickly return, because we have become conditioned to its Ananda, to its beauty, its ecstasy.

I ask again, "What are you going to do about it?"
Basic Methodology

In describing the method of meditation as practiced in the School of the Natural Order, I direct your attention to
energy, vital force, elan, or whatever other label you choose to use. It is perfectly obvious that you cannot function
without energy. If the energy with which you now function should suddenly disappear, you couldn't sit upright in
your chair, couldn't talk, couldn't think, couldn't lift a feather. As it is in everything that you can think about or
mention, so it is on all of the higher levels. You cannot function on any level, even that most objective self
conscious state, without energy. Our electricians, electrical engineers, etc., use the word energy when they refer to
electricity, so you could substitute the word electricity for energy. As it is in everything that you see, experience, and
know, so it is on succeedingly higher levels. It requires energy to function, to be conscious.

When we work our understanding into the so-called higher levels, we find that energy has a wide range of
gradations in fineness. As one develops functional ability on the inner or higher levels the wave lengths become so
short and the frequencies so high that there is almost no way to differentiate between frequencies. So energy is not
the same on every level. You must allow for degrees of fineness. If we were all electronic engineers, we would
probably have mathematical formulas to describe this; but you get the idea. Focus the thought upon energy. It is
prerequisite to functioning upon any level.

The next step after that thought is established is breath. One must learn breath work before he attempts meditation.
We use what we call the full breath. Sit down, keeping your spine straight and your head erect, hands in your lap,
palms up. Relax. Find a relaxed position. Inhale air deep into your lungs, and then gradually exhale. Inhale slowly
and steadily, exhale slowly and steadily, and keep practicing that full breath until with the breath in your lungs you
can feel your collarbones lifting. It sounds easy, and many people think that they breathe deeply, but a vast majority
are shallow breathers. Mountain climbers and athletes breathe deeply; they must do it. But those who are not
mountain climbers and athletes are generally shallow breathers. It takes quite a little effort to get over the habit of
shallow breathing and to take a full breath. When you think that you have your lungs full of air, breathe in some
more. Quite a little practice is required to learn how to take a full breath.

Now we have two factors: the thought that we're dealing with energy and the practice of taking a full breath. This is
only preliminary. We're getting ready to meditate. Then, turn the thought upon the four somatic divisions of
yourself, of 'men'. The lowest of the four is symbolized by earth; the next by water; the next by air; and the highest,
in the head centers, symbolized by fire. These are a part of zodiacal symbolism, which is only a language that
describes the functions. It does not mean that when Venus is in Libra that anything is going to happen to you. It
simply means that when you have the force in the heart center the experience that you will have is describable as
Venus in Libra. And when your forces are down in the solar center and Mars is in Scorpio, it means that you are
wont to quarrel and fight, even when everything is harmonious and peaceful. You'll stir up something so you can
have a good quarrel.
The Four Somatic Divisions of 'Man'

FIRE (head)
- Sun in Leo
- Moon in Cancer
- Mercury in Virgo

AIR (heart)

WATER (navel)
- Mars in Scorpio

EARTH (genital)
- Jupiter in Sagittarius
- Saturn in Capricorn
Those are two of the symbols that characterize the functions of a given 'man'. One breaks through from objective self-consciousness to the awakening of five centers in the psyche, the psychic nature, the personality pattern. Prior to the awakening of the five psychic centers, one functions by neural sensation, sensuous receptivity - seeing, hearing, smelling, tasting, touching. Before the centers in the psyche awaken, he's limited to neural, sensuous functioning. But as soon as the psychic centers awaken, he is responsive to psychic influences, wave-frequencies, vibrations. He registers vibrations of thoughts, feelings and desires in his environment, and particularly with those with whom he is in rapport. When one forms a synchronization of frequencies with another he takes on and assumes the conditions of the other, to a greater or lesser degree. The greater or lesser degree depends upon which is the most positive and which is the negative. The negative one will take on more, the positive one less.

When one breaks through objective identification, limited to the neural sense functioning, he begins to be conscious of the wave frequencies, vibrations, of places, persons, things, etc., and takes them on to a greater or lesser degree. When he practices healing work, the first thing we do with the one in consultation is find out his rapport, his environment, his background, his associates. We locate all those influences because when we do, ninety times out of every hundred cases, we've got the cause of his suffering and what's eating on him, and even on his configurational representation. When we can locate those psychic influences and wave-frequencies of a finer quality than the neural functioning, then in ninety cases out of every hundred, we've located the cause of physiological disease and maladjustments, as well as psychological mixups, neuroses and so on. Then we can work on eliminating the cause and the effects will clear up.

This breakthrough into the registry of the psychic world is extremely important. I would love to address meetings of psychiatrists and psychoanalysts because they're all at sixes and sevens among themselves. To me they're the blind trying to lead the blind. I'd like to lay it all down to them and prove every statement made regarding the etiology of psychological maladjustments.

Let us return to the point. This lesson is on meditation, but I had to bring in the vast ramifications relative to understanding the psyche and its centers and the way it functions. After the breakthrough one becomes more and more conscious of the wave-frequencies on the psychic side, which for a long time are unconscious - what the psychiatrists and psychologists would call: in the unconscious. "In the unconscious" simply means this: during the long, long time that we have been in objective self-consciousness we've been objectified, and that habit of objectifying everything - 'thingifying', we call it hangs over long after the psychic centers are awakened and stirring. We still persist in objectifying, and that constitutes a heavy wall, a heavy veil, between the mental, cortical, objective thinking and the psychic functions. Gradually - meaning four, five, six, seven palingenetic cycles - that wall gets thinner and thinner, down to a veil, and by-and-by the veil disappears and we perceive just one world.

We function in this so-called objective sense just as we would if we didn't have a body or a brain; just precisely the way we do when we check out in what the blessed Aristotle fans call death. We function right now, all the time, just like we would if we had no body and no brains. And what a ruse the brain is, because when we have that brain working, the more we think the less we know. Functioning in the frequency world by frequency registration and responsiveness to the quality, the guna of the frequency registration, is far beyond the best brains. I've had occasion through the years to point to this one or that one who is highly successful in the objective sense and show that these ones never functioned by brains at all. They functioned by their higher psychic centers and psychic forces.

I remember reading the autobiographical sketch of John D. Rockefeller, and I bring that in because these aristotelians often want to be millionaires. He was the head of the board of many far-flung oil companies. He controlled the majority of the stock in all those companies. Many are the times, he said in his autobiographical accounts, that he stood before his boards and opposed every one of them. Unanimously they were against a certain move, and because he controlled a majority of the stock he had his way. And afterwards, they all came and said to him, "My goodness, how did you know?"

What am I doing? Talking about meditation? I am. I'm talking about the breakthrough; how little by little the wall or veil between what we call objective life and the psychic world disappears. When the awakening comes, it comes in the genital center. The awakening to the psychic world comes in the genital center. Back in the mid-Victorian puritanical age I used to have to skate around and talk cryptically. I don't anymore. This used to be so secret that an allegorical story was told about the awakening of consciousness, the power-to-be conscious in the psychic side awakening on the generative level. It went I like this:
Once upon a time, my dear little children, there were some shepherds tending their flocks at night. And suddenly angel voices sang, "Peace on earth, good will among men." And the shepherds saw a brilliant star, and they followed that star and found that it was over a stable, and they entered that stable, and there in the manger of the stable there was a beautiful newborn babe. And from afar off, three wise men also saw the star and made a long journey across the burning sands and came to the place where the babe was born, and searched diligently, and attracted so much attention in searching that old King Herod heard of it and got frightened and sent out all of his legions to kill all the newborn within the year to be sure he would get the right one.

That was the story to camouflage the awakening of the consciousness and the vital force, energy, in the generative level of the psychic nature. Need I elucidate the story? Here, in the manger, where we have heretofore fed the animals, the power, energy, awakens, and it is the beginning of the birth of a newborn one in the Light's Regions. I think it's the most beautiful story ever told.

That force, when it awakens, very often separates men and women. Very often one still wants to function just by sensation; the other has to have a more subtle wooing response. One shall be taken and the other left. All sorts of physiological, mental and psychological maladjustments result from not being mated with one who knows how to function on that level, responsively, one with another.

The force does not remain on that level. It rises. Notice the three lines running up through the circles on the chart. The outside two lines, like the negative and positive lines of force, spiral upward. One turns one way end one the other. That is the ancient symbol of the caduceus, Hermes' staff. Our modern medical association has adopted that ancient symbol. I wonder if they understand it. One cannot function on a relatively higher level without the energy with which to function. So little by little those currents are directed upward, until "where three ways meet, go into Jerusalem" (go into the kingdom), "and in an upper room" (notice the symbolism) "prepare the last supper" (the death of the personality, the resurrection of consciousness in the Light.) Read that Good Book. It's all there.

The ida-pingala currents go ahead. Another allegory is John the Baptist, who "goeth ahead and prepareth the way, but there is One coming after me who is greater than I," etc. Those currents have to go ahead and prepare the way for the awakening of a greater power, the speirema, the kundalini, the fire, because it would be absolutely disastrous for that greater power to awaken if the psychic self was not purified. That going ahead and preparing the way, we call, in our work, the purificatory period on the path. That's our label for it, because as the force rises it throws out on the periphery of the psyche everything that cannot be utilized in the new vesture, the fire body. Everything must go out, and it is cast out on the periphery before it is cast out entirely.

To accomplish this, or to co-operate with it, constitutes the object of meditation. Sitting still and trying to hold your thoughts still and mumbling something, like, "My own shall come to me," is the most dangerous thing that one can do, because he is opening himself to any influence that might be around in the psychic atmosphere. The most dangerous thing to do is to sit negative, supine, waiting for something to happen, the Lord to speak to you, or what have you. Meditation is the most positive attitude that one can assume.

Let me backtrack now and pick up the factors and put them together. Here is the way we meditate, the way we practice co-operation with the Natural Order Process. We sit relaxed, hands resting on our thighs, palms up; the spine is held straight to allow the forces to flow freely. We focus attention upon one or the other of the psychic centers, wherever we happen to be in our ongoing. Some even haven't awakened the power in the level of generation. Some have. Some are in the solar center, some in the heart center, some in the throat center, and some in the pituitary. It doesn't make any difference which center, there's no 'high' or 'flow', 'good' or 'bad': we're dealing with energy, just like electricity. There's no 'good' or 'bad' about electricity. You function with this energy on the level upon which you want to function.

With attention focused upon the psychic centers, begin to breathe deeply. Gradually breathe air into your lungs until they are full - a full breath. Keeping your focus on one center, breathe air into your lungs while you visualize, imagine, realize you are charging the battery, you're taking in energy. Oxygen is another label for fire, energy. Just as we convert the food that we ingest into energy before it is available to the cellular structure, so we convert the oxygen into fire by the breathing process. You are understandingly co-operating with the process now. "With all of
Focus now, we'll say, on the heart center, and fill your lungs full of air, taking a full breath, and as you do this realize, actually experience in feeling, that you are converting oxygen into fire, into energy. Hold the focus and exhale slowly and gradually, and as you exhale feel that this heart center, for instance, is like a powerful searchlight that is shining in all directions, and that shining is breathing out love to all creation. Breathe it out to everything - the grass, the flowers, the earth and the trees, the dogs and the cats - not just to some one. The world needs this power to dispel the ugly destructive forces that are being released elsewhere. Breathe this power out, breathing out love, to everything. Hold your focus as you do this. Practice that five minutes to start with. After you do it five minutes four or five weeks or so, increase the time until you can do it for fifteen, twenty, thirty minutes. You can't do that at first; but you can build yourself up to where you can do it.

The focus of attention is very important on the grounds that the psychic nature operates under the power of suggestion. It doesn't operate any other way until it is free, liberated, independent and well developed. After a few months of holding the focus, your psyche finds out what you are trying to do and will do it whether you think of it or not. We condition the psyche over the years until it operates under the suggestion whether we think of it or not. That is the point.

Gradually we bring the force up until we focus at the crown. The focusing at the crown awakens the power in the sacral center and the greater One awakens and comes in and turns you over into the Mind Level, into the Supernal Light.

So much for meditation. Now I'm going to make a few comments about it. Those of us who have been practicing this form of meditation for a number of years find this: we're busy with the housework or the job or whatever we are doing, and we are so busy we don't think there is any need to make preparation for something that is destructive. Suddenly, right in the midst of being objectively busy, we'll feel the forces beginning to rise and intensify. We have learned through the years that the psyche knows something is impending that the brain, the objective person, doesn't know; and so the psyche is getting ready to meet it or is lifting the forces above the level that it is on. If one can get his forces above the level that the impending menace is on he is immune to it. It cannot touch him because it can't get off its level and he's already on a higher level.

Train and discipline your psyche until your psyche begins to do this automatically. No, it's not actually automatic; there's wisdom, knowledge and consciousness involved. The psyche knows much more than the brain knows about anything and everything. When the psyche knows something is going to happen that is destructive or disagreeable or that we should be protected from, it goes to work and raises the force, and the raising of those forces attracts our attention. So we co-operate with it. Very often that happens almost daily. Many other things like that eventuate as a result of this form of meditation. It opens up whole new worlds teeming with life, teeming with people, teeming with activity, and full of the most fascinating discoveries while we take the journey to the promised land.

Meditation is the key to the whole thing, and if you get hold of that key you will have something extremely valuable. If you don't want it, leave it alone, stay out of it. The time will come when you will want this more than you want anything else.
Breath Work

The proper use of breath in awakening latent powers for higher development has always played a most important part in all systems of philosophy designed for true freedom and self development.

In the occident, the only ones who have utilized breath control and built it into a scientific technique for specific purposes are the athletes and teachers of voice culture. John Doe, the average citizen here in America, is entirely unconcerned about it.

Having learned in no inconsiderable measure about the use of breath from both the orientals and grand opera singers, and for many years having practiced to real advantage what I learned, it is with considerable value and deep appreciation of it that I share my understanding with you. This is done, however, with mixed feelings and some trepidation. Overwhelmingly on one side is the importance to you of this knowledge, the great aid in the preservation of your health, in developing control over all psychic forces, and control and direction of your generative energies into building your Mind Level vehicles. Yet, on the other side, is the danger of unorganized and persons getting possession of this knowledge and, without the supervision of a competently trained individual, over practicing the breath work here given and doing harm to themselves, thereby bringing disastrous consequences upon themselves, and discrimination and misunderstanding upon the teacher and his work.

My reconciliation of the dilemma has been affected by doing two things. First, I am taking you into my confidence and trusting you to protect this knowledge and not give it to those who are not ready for it. Second, I am placing a sufficient amount of precautionary admonitions in this instruction so that if anyone disobeys them, he has no one, except himself to blame.

Ancient teachers of the Gnosis in the early Iranian and Aryan cultures were wont to tell a story to their students anent the value of breath in their discipline. Like many of these oriental stories, given for illustration purposes, this one is worth preserving:

Once upon a time there was a prince who fell out of favor with his king. He was arrested and imprisoned in a tower on the outer castle wall. The prisoner, a noble in his own right, had only the top of the tower in which to exercise and view the light of day. In the darkest hour of the night his faithful wife would come to the foot of the tower and hold whispered converse with her lord. On one of these nights the incarcerated noble instructed the devoted woman to bring to the foot of the tower, when the moon was darkest, a bit of honey, a live beetle, a skein of silk thread, a length of packthread, a heavier cord and a stout rope. With much stealth and secrecy she procured them and, hiding them well, she came to the foot of the tower as instructed. "Now," said the prisoner, "tie the silk thread to the hind leg of the beetle, put a tiny drop of honey on its antenna and place it on the wall." This done, in natural behavior the beetle, in its endeavor to reach the honey, carried the silk thread slowly but surely up the tower wall, where the prisoner grasped it.

"Tie the packthread onto the silk thread," said the prisoner, "then onto that the cord and secure that on the rope." 'Twas done and in simple order the prisoner hauled up the packthread and finally the rope. Fastening the rope to a projection above the rim of the tower, the prisoner escaped.

The silk thread represents breath, the packthread the psychic currents, the heavy cord the awakening and direction of the paraklete - ultimate fire in forces of generation - to the conarial center, and the rope the Power of the Christos -the Will. Through breath we can lay hold of the psychic currents and by holding them in a firm grasp we can lay a firm hold on the greater power of the paraklete, thence to the awakened Will. The Will has been called the "rod of Aaron," "staff of Moses," Atman, etc. It is the "rod of iron" of the second psalm and elsewhere in the Bible, the rod with which Moses parted the waters of the Red Sea and later struck the rock in the wilderness from which life-giving waters gushed. The Will is that force with which Christ blasted the fig tree because it gave so much
promise yet yielded no fruit. It is the Will which we must lay hold of if we would escape, escape from the psychic world and from the tangled web of karma with its endless rounds of birth and rebirth. To secure the Will - Shakti - let us learn breath control, as many who have preceded us on the Path have learned it.

These breath practices will arouse the psychic currents in those in whom they are latent. In those who already have them awakened, it intensifies them.

In this breath practice, if you experience undesirable forces being aroused and do not care to weather a period of their expurgation, leave the breath work alone, or take it easily and proceed no faster than you feel safe and on familiar grounds.

Intensification of the psychic currents is not intensification of the entities in the psyche; although unregenerated elements and entities in the psyche will set up a strong opposition to their expurgation.

*Prana*, vital energy of this earth sphere, functions as the substance of each and every individualized etheric sphere, and manifests in the physiological organism as the "principle" of vitality to be expressed therein. These pranic energies or forces represent inverse 'reflections' of substances of the highest level pertaining to Individualized Being, called Atma, and therefore exhibit correspondences therewith.

*Prana* is the Sanskrit word for a vital force which permeates the etheric earth sphere, including every individualized system thereof, and constitutes the motivating force of all forms. When conducted over wires to light our streets and houses, run our motors, etc., we call it electricity. So, when we deal with that which is called *prana*, we are dealing with a dynamic force or power, and it must, therefore, be approached with due respect and proper consideration. Do not be afraid to deal with it because, rest assured, it is dealing with you every second of the day and night and beyond the portals we call death. The commonsense or intelligent procedure, therefore, is to learn all you can about it; for that of which an individual is ignorant has power over him, but he has power over that of which he has knowledge.

The term *pranayama* stands for the meaning or science, understanding the use of *prana*. The term is applied to breath control practices designed to awaken *kundalini* force and establish control of its functions in the individualized system. Control of *prana* is much practiced in yoga systems of the orient; the reason it has not been generally adopted in the occident already has been given.

Vivekananda says, "*Prana*...is the name for the energy that is in the universe. Whatever you see in the universe, whatever moves or works or has life is a manifestation of this *prana*. The sum total of the energy displayed in the universe is called *prana*. Before a cycle begins, this *prana* remains in an almost motionless state, and when the cycle begins *prana* manifests itself; it is that which is manifested as motion, as the nervous motion in human beings or animals, and the same *prana* is manifesting as thought, and so on. The whole universe is a combination of *prana* and *akasa*; so is the human body. Out of *akasa* you get the different materials that we feel and see, and out of *prana* all the various forces."

With the discovery by our modern mathematical physicists of autonomous fields as causative with respect to their configurations, we have scientific confirmation of the individualized fields the starting point in control of *prana*. So, one who seriously takes up *pranayama* must begin by drawing forces out of his psychic nature. Drawing the forces – *prana* - out of the psychic nature brings the psychic activities to a state of quiescence and diverts the force which motivates those activities (called feelings, desirings, thinkings, etc.) to the individual's autonomous field - Mind Level -where under control of Will the configurations relative to the field are controlled.

It is well to remember that one's own individual creative forces flow in the direction sustained by interest, thought, attention, etc. This is not only true respecting oneself (i.e., direction of forces to the Mind Level) but it is also true of any interest which may be sustained. For example, a man may love his work, a woman may love her child - love is the sustaining factor, causing creative forces to flow into the work, or into the aura of the child, as the case may be. With others, ambition for name and fame, desire for money or other emoluments sustain the focus of consciousness. Hate (the negative aspect of love) with accompanying desire for revenge can and does become a powerful impetus as a sustaining director. Likewise pride, to show someone that so-and-so can be accomplished, sustains attention and
concentration. Therefore, with different individuals different psychological factors may be involved; but in each case and for everyone these life currents will flow in that channel or to that objective of attention sustained by thought or interest. The rhythmic breath, described later in this chapter, is an excellent practice which serves to hold proper focus of attention.

Errors may develop in the practice of pranayama if done without supervision and guidance of one thoroughly trained in this science. However, herein we shall endeavor to safeguard against these errors.

The first and easiest way to proceed in learning the science of pranayama is to cultivate rhythmic living. Each for himself can devise ways and means to so regulate the acts of daily living that they flow in a rhythmic sequence. Simplified, this is just the art of living effectively with the least effort. This results in great economy of time and energy, for many false notions and misdirected efforts which dissipate energy will tee avoided.

A rhythmic undertone is evidenced in all nature. We must learn to synchronize our individualized selves and manner of living with that rhythm in nature. To do so, we can learn to speak rhythmically, breathe rhythmically, and in all efforts avoid stress and strain. Keep relaxed and strive for rhythm. Some persons do this by "keeping time" while they work; it may be helpful to you to sing, hum or in some way beat a measure to accompany whatever you have to do.

There are three methods of functioning: i.e., three ways in which prana functions in individualized spheres and configurations. Nonmental individuals are preponderantly governed by prana functioning in the thalamus; mental or intellectual types are preponderantly governed by prana functioning in the cortex; and there is a third classification -those individuals governed by prana which functions in the force centers, i.e., those constantly conscious of wave frequencies - vibrations around them and registered by them.

Those who know nothing of the science of pranayama, but who are unconsciously awakening prana in the force center method of functioning, localize force in one or another of the centers, for instance, in the solar center or the heart center and this causes the registration of frequencies pertaining to that center or level.

The most immediate and direct method whereby one's forces can be directed from the psychic nature to the Mind Level, or the Master Self, is through familiarizing one's self with the pranic forces. First, one locates the centers in which he has been unconsciously functioning; then, he steadily and gradually directs the forces to the next higher center until they can be concentrated in a space at the crown of the head no larger than a walnut. When this last named has been achieved, it is preliminary to passing the forces over into the Mind Level, or that sphere which constitutes the lowest level of the Master Self. In this phase of control or direction of prana one becomes conscious of the sound currents. Even if only this early stage of perfection of the science of pranayama is achieved, one will know by experience the meaning of the saying, "He maketh me to lie down in green pastures, He leadeth me beside the still waters, He restoreth my soul."

The special kind, or form, of meditation as taught in the School of the Natural Order is designed to facilitate control and direction of prana. In this meditation practice a student directs pranic force from the genital center to the solar center, then to the heart center and so on to the crown center. This is done by focusing attention in the center immediately beyond the center in which force is resident. The force will be stronger in one center than another. Then the student focuses attention on the next higher center; he goes through the breathing exercise until that center begins to stir. He focuses on the next higher center and then the next, etc., until he gets all forces to the top of his head. The objective of this meditation practice is to get the pranic force to the crown center.

If you practice this meditation do not expect the kundalini or speirema to awaken; you are not dealing now with what is called the kundalini or speirema. You are dealing now with what is called paraklete - the ida-pingala currents. In this kind of meditation, we are to bring pranic force to the crown center; this force in its generative aspect is called the paraklete. The paraklete currents are in the psychic nature. After this force has gone through the five centers of the psychic nature symbolized by the "five wise virgins who preserved oil in their lamps," one can then "go forth to meet the Bridegroom."

One of the most important points in our meditation practice is to focus attention on the sound currents. When contacted, these sound currents seem to be about or around the head. When one begins to practice focusing attention
on the sound currents, he will do well to hold his attention on them for a moment or so at a time. Keep focusing attention on them until you can hold the focus. This is the secret for bypassing the cortical activities; this is the key to making the mental world quiet. The Real World is discovered in the silence of all mental activities and entered with identification of consciousness with the sound currents. If one can hold the mental - cortical activities quiet, he can function; i.e., know without thinking. In this practice of focusing attention on the sound waves and frequencies, one gradually converts the effort to hold attention to one of listening to them, noting the different sounds, notes, keys, rhythms, intervals, etc. These range from high-pitched cricket-like sounds, hissing of steam under great pressure, silvery bell-like sounds, breaking of waves on a sandy beach, etc., to deep throbbing drums which carry a cadence. As one advances, these sounds become so loud, in the inner hearing, that they drown out all the objective world sounds. At this stage, if one did not check and double check on the 'physical' hearing mechanism, he would conclude that he was losing his ability to hear, so persistent is the aristotelian habit of finding some 'objective' reason for everything. Age of 'body' makes no difference, for children, when ready, hear the sound waves the same as the elderly; and so of course, do all ages in between.

When you students who are really working at the job of self-development become proficient at listening to the sound currents and waves, begin to pull them 'down' as you listen. This prevents premature projection, the separation between the etheric physical and the psyche; in other words, this prevents going out of your 'body' in psychic world travel before you are ready and trained to do this. So, will your psyche to stay in your 'body' as you direct pranic force, generative vital force, etc., to your higher centers.

The final phase in our meditation practice is to bring the higher level force down and throughout the physiological vehicle, the configuration; bring the Light World force down to the feet. I devised many ways to bring this force down; I would imagine my arms and legs were hollow pipes and that I was pouring the force down into them. Whatever devices are employed, pull the force down into the configuration until the whole "house" is filled with Light. That is the end of the meditation. If your "house" is not filled with Light, what is it filled with? Then it is filled with imps, devils and elemental forces, etc. You can fill it with that with which you form a rapport. No representation of darkness can exist in one when his whole "three story house" is filled with Light. When that Light World force is brought down through the centers and throughout the configuration, then where is the darkness?

Now, however, let us turn our attention to how all of this is to be accomplished, the modus operandi.

The Purifying Breath

Take a deep full breath and exhale it in short explosive bursts with the lips almost closed. Make the short explosive bursts hiss like steam exhausting from high pressure, about six to eight of these short bursts on one breath. Fling the arms down and back with the wrists held loosely, with each short burst of air through the lips. Stamp the right foot sharply and hard at the same time. While doing this, feel, will, imagine, etc., that you are positively flinging all undesirable and impure elements out of your 'body,' psyche and mind.

The Full Breath

The full breath is the foundation breath for the next two which follow. Only as you master it can you adequately do the other two.

Practice this full breath out of doors or, when possible, near an open window. Inhale the air into your lungs slowly and evenly until the lower lobes of the lungs are inflated. Then, gradually increase the pressure with more air. If during this gradual increase in the pressure you feel dizzy, take it easy. The blood is carrying the oxygen to the brain too rapidly, or else you are beginning to project. In either case, go easy. So many individuals are shallow bronchial breathers that they have to stretch out this practice of the full breath over a period of months before they can perfect it. Then, if one is toxic, vertigo generally results. In any and all cases of vertigo or projection, use good common sense and practice no longer than you know or feel is proper for you.

As you can, increase the pressure until you feel the collarbones rise with the pressure in the lower lobes of the lungs. Then you have the full breath. Continue to practice the full breath until you can do it with ease and comfort. After about six months of practice your chest expansion should have increased two to three inches.
The Rhythmic Breath

If possible, walk in the open air when practicing the rhythmic breath. As you walk, inhale the full breath es you pace eight steps; hold the full breath as you pace four steps, then exhale as you walk eight, holding bated breath as you pace four. Inhale full breath on eight, walk four, exhale on eight, walk four. Or try the rhythm of six and three if eight and four are too much to start with. Later you will be able to inhale on twelve, hold six, exhale on twelve, hold six. One must hold the breath (either full or bated) half the number of steps on which he inhales and exhales. There is nothing that co-ordinates the rhythmical harmony between the vehicles and all forces as does this breath.

When it is not possible to walk in the open, use a metronome or your pulse until you sense the time rhythm. It will not be long in this practice before you will have the time beat without any aid.

The Back Breath

I have called this "the million dollar breath" because I would not take that amount of money if I had to do without what it has done for me and hundreds of others to whom I have given it.

It begins with a full breath. Take three full breaths and do not exhale the third one. Hold it and, as you pull the abdomen in, exert extra pressure on the air in the lungs, pressing down until a bulge is formed in the small of the back. Exert this extra pressure gradually. If you begin to get dizzy, ease up for a few hours. Go back to it again, keep persistently at it and in due time you will be able to sustain a large bulge like a cushion of air in the lower back.

For the pliant types, a special note of warning is given. They will find that this breath has a tendency to project the psyche from the physiological organism. There will be many signs of this before it actually takes place. A whirling or spinning sensation always precedes projection. So, if this sensation develops, stop the practice until by determination you can keep yourself in the body and practice the breath at the same time. There is no danger in going out of the body: you do that every night when you go to sleep. But conscious projection is a little different and must not be practiced until one is free from all possible interruptions, such as sudden sharp noises, misunderstanding of those around you, etc. There are times and places for projection; but these are not in a city or where harmonic conditions are not just right for it.

The back breath is the secret for the proper tone in mantric work and Aum chanting. So, before these are given, perfect the back breath. It requires about six months of daily practice to achieve proficiency in it.

The Alternate Breath

This breath arouses the psychic currents so rapidly that I advise all pliant types either to leave it alone or proceed very cautiously with the practice of it. Mentally based individuals (those who are sure of themselves and in confident possession of all their forces), the psychically purified ones, and the strong-willed types not only can practice this breath without reserve but will find unusual benefit from so doing.

Vivekenanda who first gave this breath in America, was asked by an advanced student, "Will not the indiscriminate giving of this breath to students of all degrees of development create casualties ?" He replied, "Yes, so does war for commercial gain but lots of men go to war. How do you think the Kingdom of Heaven is to be won without casualties ?"

I here quote the breath practice as Vivekananda gave it to his private class:

"Slowly fill the lungs with breath through the Ida, the left nostril, and at the same time hold the right nostril tightly closed with the thumb and concentrate the mind on the nerve current. You are, as it were, sending the nerve current down the spinal column and striking violently on that plexus, the basic lotus, which is triangular in form, the seat of the kundalini. Then hold the current there for some time. Imagine that you are slowly drawing that nerve current with the breath through the other side, then slowly throw it out through the right nostril. This you will find a little difficult to practice. The easiest way is to stop the right nostril with the thumb, and then slowly draw in the
breath through the left; then close both nostrils with thumb and forefinger and imagine that you are sending that current down and striking the base of the sushumna; then take the thumb off and let the breath out through the right nostril. Next inhale slowly through that nostril, keeping the other closed by the forefinger, then close both, as before. The way the Hindus practice this would be very difficult for one in this country because they (the Hindus) do it from their childhood and their lungs are prepared for it. Here it is well to begin with four seconds and slowly increase. Draw in four seconds, hold in sixteen seconds, and then throw out in eight seconds. This makes one pranayama. At the same time, think of the triangle, concentrate the mind on that center. The imagination can help you a great deal. The next breathing is slowly drawing the breath in and then immediately throwing it out slowly and then stopping the breath out, using the same numbers. The only difference is that in the first case the breath was held in and, in the second, held out. The last is the easier one. The breathing in, which you hold the breath in the lungs, must not be practiced too much. Do it only four times in the morning and column and striking violently on that plexus, the basic lotus, which is triangular in form, the seat of the kundalini. Then hold the current there for some time. Imagine that you are slowly drawing that nerve current with the breath through the other side, then slowly throw it out through the right nostril. This you will find a little difficult to practice. The easiest way is to stop the right nostril with the thumb, and then slowly draw in the breath through the left; then close both nostrils with thumb and forefinger and imagine that you are sending that current down and striking the base of the sushumna; then take the thumb off and let the breath out through the right nostril. Next inhale slowly through that nostril, keeping the other closed by the forefinger, then close both, as before. The way the Hindus practice this would be very difficult for one in this country because they (the Hindus) do it from their childhood and their lungs are prepared for it. Here it is well to begin with four seconds and slowly increase. Draw in four seconds, hold in sixteen seconds, and then throw out in eight seconds. This makes one pranayama. At the same time, think of the triangle, concentrate the mind on that center. The imagination can help you a great deal. The next breathing is slowly drawing the breath in and then immediately throwing it out slowly and then stopping the breath out, using the same numbers. The only difference is that in the first case the breath was held in and, in the second, held out. The last is the easier one. The breathing in, which you hold the breath in the lungs, must not be practiced too much. Do it only four times in the morning and four times in the evening. Then, you can slowly increase the time and number. You will find that you have the power to do so and that you take pleasure in it. As you feel that you have the power, very carefully and cautiously increase to six instead of four. It may injure you if you practice it irregularly.

Aum

For those who have not cultivated the 'inner ear' and, therefore, have no referent for 'hearing' the inaudible frequencies - the sound currents - or feeling the vibratory effect of tones in the circumambient ethers, we really wish that we could put into words a description of the vibratory effect, inner sound and significance of the word Aum. How, on the verbalistic level, can this be done? If we would quote from the fourteenth verse of St. John, "And the Word was made flesh," it would have no extraordinary significance to a high Initiate. But, to one in objective identity, the meaning, if understood, would be overwhelming; then the Word to become flesh, the so-called body of flesh, would become a configuration of electronic fire. We must, therefore, confess that the best we can do is to talk about it; but all that we could possibly say would not be it, nor represent it.

There are those among us who have a natural ear for perfect tonal pitch. One of these whom we knew could hear frequencies in the field surrounding a large old tree. No doubt the idea prevalent among the Pythagoreans, that the spheres, stars, etc., were musical, stemmed from those who could hear with the 'inner' ear, the vibratory rate thereof. We have a poetical form of expression today, "the music of the spheres," left over in the race consciousness from some factual reality experienced by the Pythagoreans. There are those today who do know that in returning from the higher spheres after a night's sleep, projection, etc., the "music" heard is very strong and clear.

Before an attempt is made to describe this word Aum, it would indeed be helpful if we would revive appreciation of the vibratory effect of sound. It is a well known fact that if a violin string is tuned to the same tonal pitch of a structure like a bridge, and if that note is steadily repeated over a period, the structure will crack and fall. Several cases are on record where the pitch of the screech and howl encountered in radio tuning corresponded to the
structural rhythm of the walls of a room and cracked them.

Such instances are mentioned in the Scriptures: "with a loud cry," "with a loud voice" or "persistent shouts"... Lazarus came forth... "the walls of Jericho fell," etc.

Several years ago there was a man who developed the ability to extinguish fire by emitting a vibratory note corresponding to the rate of vibration of a given flame. Many may remember him on the old Orpheum circuit where he performed under close inspection by representatives of local fire departments. A gas jet would be lit with a flame three to four feet in height and backing off from the flame some twenty to thirty feet, he would emit a note with lips, tongue and teeth which would instantly extinguish the flame. Later he developed tuning forks which would accomplish the same results. Now some of our scientists are experimenting with the effect of sound vibrations upon the human physiological organism. They can now produce sound vibrations that will cause instant death.

If registered by one like our friend with perfect tonal pitch, lines of force in a given individualized field, having definite light-energy wave lengths and frequencies, would be represented in his consciousness by sound. The individualized field force of the Master Self stands, as it were, between the cosmic field or sphere and that configuration of energy or substance of the solar sphere we label earth sphere. Let us name the cosmic field "Father" and the solar field "Mother" and the individualized sphere "Son." Now, we not only have that which is called the Trinity but we also have a unique or most significant event. For us to appreciate the heights and depths of this significance, let us call attention to a few factors.

The Father principle, the forces, energies, etc., of the cosmic sphere, called God, cannot be known except as, by or in the substance of the solar sphere; i.e., the Father can be known only by the activity - waves and frequencies - of the Mother. The Mother is quiescent, inactive, etc., until overshadowed, contacted, etc., by the Father. In some presentations of the Wisdom Teaching this is called "lending the sanction" to the quiescent or 'latent' mother substance, which is tremendously activated thereby. This activation is called light energy wave lengths and frequencies in a magnetic field.

The eventuation of this sanction, contact, etc., is what we have called the etheric earth sphere. (The same process can be applied to any field and any configuration throughout the cosmos.) From atom to man, from man to the Conscious Individualized Self, which we in this work are calling the Master Self, there is portrayed a gradual process of rising, developing or expanding consciousness, with each stage represented by a configuration of the powers, substances, energies, etc., of both the cosmic (Father) and solar (Mother) spheres or fields. The high point, culmination, of this process is represented by conscious Individualized Self-awareness.

Now note: The Father is unconscious and unknown, unknowable, except as represented by the activity in the Mother substance; the Mother is unconscious and inactive except in contact with the Father; but both become conscious as the Son. The Son, therefore, represents this high and deep significance. To indulge in yet more relative language we could say that not only THE significance of the whole process - solar and cosmic - is represented here, but also that the meaning, 'purpose', etc., of that which we call life, existence, etc., becomes established in the risen and Self-conscious Son. This represents and conveys the truly great significance of the Trinity.

The word Aum, as light-energy frequency and nonverbal, symbolizes this Trinity. The proper intonation or sounding of this Word, therefore, not only represents this Trinity, but reproduces it in one's consciousness via light-energy waves and frequencies, and, consequently, in the configuration of one intoning or sounding it.

Among certain cults of the Sankhya philosophy in ancient times, this Trinity was represented as the creating force, the Father; the sustaining force, the Mother; and the destroying force, the Son. The Father aspect was called Brahma; the sustaining aspect Vishnu; and the destroying aspect Siva. But Siva, the destroying aspect of the force, only destroyed that which was not in true synchronization with the structure, function, order of Reality. He is represented as the "axe laid at the root of every tree not planted by the Father."

**Aum**, therefore, signifies these three in one Self called the Master, the conscious representation of these three. He it is who synthesizes them into that Oneness we speak of as His consciousness: Often He ruthlessly destroys while He sustains and creates, according to work to be done in the design (structure, function, order of Reality). When the destroying phase of the Master is in evidence, one who is in identity with values given to images in his psychic...
nature might think He is a devil, especially those living in a "beautiful concept of life" or from a "beautiful soul" idea and standpoint (which camouflages much self-indulgence, selfishness, fear, greed, etc.). He will, if occasion requires, utterly wipe out what seems so important, valuable, etc. Then it is when many want to flee from Him or repudiate and denounce Him. But when the sustaining aspect which is called "Love and Preserver" cherishes, fosters and loves, He then is thought of as a kind and gentle "Christ" with little children coming unto Him. Aum, therefore, is the symbol and representation of the Three-in-One (the three worlds or spheres constituting the dynamic structure of Reality). In the consciousness of the Master it also represents the three 'times' - past, present and future - a synthesis of 'time' into the Now. The three dynamic powers of His Individualized Field expressed as Becoming, Preserving and Transforming (the Siva or destroying aspect here called transforming) are also symbolized by this word "that was made flesh and dwelt among men."

Students of the Wisdom throughout the world are conversant with the fact that there are three basic notes, not only in every sound but as symbolical representations of the three primary gunas. These three, comprehended as one, are called the note of nature. Perhaps the nearest sound we can get to this note of nature is the deep booming effect of heavy waves breaking at the ocean side. If one with a sense of pitch can get the 'inner' tone quality or note of a heavy surf, it closely approximates the note of nature. This approaches the note or sound of forms' existing in or representative of the etheric earth sphere and, as is usually known, is sound of the fundamental note fa. As a key it should not be used except when the demonstration of tangibility is required. This note should not be used to bring into earth sphere configuration any of the gunas or forces pertaining to the other spheres or to produce an entrance into the realms which lie 'outside' of the earth sphere.

The following tabulation gives the different keys in which the word Aum should be chanted for the achievement of different purposes.

Key of:
C - Emotional (as in high religious ecstasy)
D - Prana, vital or etheric energy
E - Buddhi, Bliss and Peace
F - Concentration (focalization of mental level forces)
G - Devotional (as adoration of high levels, consecration)
A - Mind Level of the Master Self
B - Elemental nature (not good for meditation)

In our emotional realm the key of C should be used. This key, in which the word should be chanted in all general meetings, group gatherings, popular works, etc., is also the key in which the word should be chanted for purification of the emotional nature.

Chanting in the key of D is used for the vitalization of the individual etheric sphere. When one is run down in 'physical' vitality and pep and he wishes to revitalize his etheric forces, he should chant the word Aum in this key as an invocation. (The key in which it is chanted determines the lines of force, energy wave-length and frequency invoked.)

The key of E pertains to the intuition; it sets up corresponding frequencies in the bliss and joy of the Master Self.

For concentration of the Mind Level the key of F should be used. And, in sufficiently high devotional and ceremonial services of a ritualistic nature, the key of G should be used.

The key of A induces the creative forces of the life or state of Individualized Self-awareness or of the Master Self; it creates a vibratory response throughout the sacral-conarial axis thus awakening the centers.

The key of B represents the lower emotional nature, elemental passions, etc., and C the higher emotional. The key of B is not good for meditation because it stirs any remnants of passional forces of the psychic nature which may be 'hidden' therein (the content of the 'unconscious').

For healing services, the key of C should be used for it represents the higher emotional nature; it purifies the lower psyche. (In the majority of cases, it is the purification of the emotional aura of the psychic nature that is needed in
healing. )

Whenever this word Aum is used, it should be chanted three times, then in multiples of three.

Aum is called the "sacred word," "the word of Glory," "the Pranava," the sound of conscious life itself, as it is breathed forth into all earth sphere forms. It is designated the word symbolizing the substance of the solar sphere united with the cosmic sphere, and is intended to establish the informing powers or controlling energies of these configurations or forms. (This represents the "Beauty" of the "Forms" as mentioned by Plato.) So "the Pranava," when rightly expressed, demonstrates the Father through the medium of the Mother in the individualizations thereof called the Sons of God.

There seems to have been great mystery surrounding this word. We are told that there are many deeply hidden secrets connected with its use in consciously controlling and configurating the forces of nature (the gunas). All that we can do in the present time is to collate certain facts about the symbol Aum and leave the student to extend his own perception into the deeper significance pertaining thereto, according to the degree of his own awakening intuition. The idea of the lost word has been preserved fully in Masonry and is given as the word symbolical of the first aspect or the substance of the cosmic sphere at the heart of nature. Only an initiate of the third degree can truly begin the search for it, for only the one freed from the psychic nature can find it.

Culmination of the whole cosmic, or natural order process i n the Self-conscious state, the Son of the Living Father-MotherGod that we call the Great Significance, which alone gives meaning to life and existence, should be held in mind and meditated upon during repetition of the symbol Aum. There is one certain way whereby this word should be chanted or sounded.

The full or back breath exercise should be learned before any attempt is made to intonate the word. The name we give to this breath is bel canto. The term is taken from an early Italian school employing this methodology for voice culture, wherein this breath was used as the means of training the most beautiful voices ever heard, although it had been known and taught in secret for ages. It is now a lost art and no voices have the timbre or quality of those which were trained under the bel canto breath method. The old masters of this method of singing never wrote the method down; it was imparted by its teachers only to selected pupils who in turn practiced the same procedure and thus it became lost.

For one who has not had much training in breath control work, practice, etc., four to six months should be given to daily practice of this phase of the exercise; that is, of course, if you want to learn this method of chanting the WORD.

After thorough familiarity with deep breathing, proceed to the second phase of the exercise. Take a deep and full breath, but instead of exhaling it immediately, pull the diaphragm in and press down on the air until you have a bulge et the small of the back. In this second phase of the exercise, carefully watch the tendency to dizziness. Practice this phase of establishing a bulge in the small of the back until the feeling is developed that you have a cushion of air in the small of the back. Exercise this cushion effect like a child would jump up and down on a pneumatic pillow or mattress. It generally takes longer to perfect this phase of the exercise than the first (the deep and full breath).

The third phase of the exercise we call the attack: i.e., with the sustained cushion of air in the small of the back and with the air therein used as a hammer, strike upward on the vocal cords, sounding au like oo. Hold the larynx and the throat muscles immobile - like a horn into which you are blowing from the cushion of air in the small of the back; but with this difference: no air is allowed to escape. Practice the attack as though you are taking a singing lesson and this is an exercise given by your teacher. It is very important to practice this attack very exhaustively before attempting the Aum chant.

When this is accomplished, then sound forth the full word, prolonging the m sound. From the first sounding-forth practice, keep the key in mind as given above. If the breath work is developed and the attack is made from the cushion of air at the small of the back, the sound will be as mellow and penetrating as a bell.

A valuable suggestion which has been given and one fraught with quite a good deal of significance is this: chant the
word rather softly, audibly, in the key and at the volume of sound that does not have any strain or tension. Immediately afterward listen with the 'inner' ear trying to hear the sound. Practice this until you can hear the word by just thinking it.

This soundless repetition of **Aum** has many meanings in ascending degrees. First, there is the potency of the vibration of the word itself, as with any vibration. Then, there is the manifold significance of the symbol; i.e., symbolizing the Trinity. Lastly, there is awareness of the high essences thus symbolized; the direct cognition and recognition of the world of Reality.

The word **Aum** properly intonated, clearly heard with the 'inner' ear (in Mind substance) becomes the opening door into the world of Reality. It, therefore, serves as a method whereby transference of consciousness, identity, etc., from the elemental self to the Master Self can be affected. Self, individualized as the Power with which you are conscious, is named the Seer and the Master.

In the highest phase respecting the use of the Word in the direct and conscious regulation of energy waves and frequencies, the Word is to be sounded by the Master Self on its own level. The vibrations resulting will subsequently affect the various configurations called 'bodies' or 'vehicles' which represent the individual's state of consciousness; i.e., the elemental self or vital forces, the lower psyche or animal soul, the higher psyche or human personality pattern (sometimes called the human soul), the autonomous field or Master Self. The process whereby this is achieved is, therefore, a "sounding in consciousness" and can be done only through meditation and as the result of discipline in regenerative work. Only after conscious contact with the forces of the Master Self is made by carrying the currents of the psychic nature through the head centers, can the chitta (mind substance) be stilled enough to sound forth the Word in the circumambient ethers of the Mind Level. Those who are building themselves up to this inner work have to utilize the potent factors of imagination, visualization, and everlasting perseverance in meditation, concentration, etc., to reach this initial stage.

In teaching the use of the Word to student groups, I always endeavor to impress upon them the necessity of the very quiet objective sound of the Word with the whole thought internalized to catch the inner vibration which the repetition of it sets up. If any student will take the Word, learn the proper key, generally the key of C, and very quietly, almost inaudibly, chant the Word to himself over and over again, and while doing so endeavor to get into the 'inner' side of the sound, he will soon feel the force effect vibrating within his consciousness. Then, by directing the force to the higher centers and on through into the Mind Level he will eventually focus that vibratory activity in the Mind Level. Here it is clearly heard like a continuous ringing bell and in a key representative of content of consciousness on that level. When one becomes conditioned to these very high-pitched ringing 'inner' sounds, he can tell, by the changing key, the changing frequencies in consciousness respecting that level.

At this point in his practice, if a student can hold himself in one-pointed concentration so that his consciousness begins to enter the Mind Level, he will then experience the 'inner' sound currents as the Master Self uses them.

As we have emphasized, the process of sounding the Word is dual. There is, first of all, the act of the Master Self as it sounds the Word on its own level or in the Mind sphere. It then directs the frequencies, by way of the *sutratma*, to the physical brain (which is a reflection or representation of its Mind Level state of consciousness on the mental level of the higher psychic nature). The *sutratma* is described as the magnetic link, referred to in the Christian Bible as "the silver cord," between the psychic nature and the 'physical' brain. It is like a thread of living light which connects the Master Self on its highest level, through the psyche, with the centers in the brain of the elemental self. *Sutratma* is the Sanskrit word given to that thread of living light along which passes the creative life currents from the "Father in Heaven" to the living representation in the etheric sphere, including the psychic nature as the personality aspect of this "living representation."

Here an opportunity is presented for earnest reflection on the part of the student hearing these sound currents in his 'physical' brain. As he recognizes them, separate and apart from any delusion, suggestion, psychic hallucination, 'physical' cause, etc., he experiences in functional operation the two poles - the centers in the 'physical' brain being receptive, or negative, polarizing with the positive creative power coming from the higher levels of the Master Self. The Master Self is always positive and the Man' in incarnation negative regarding each other, relatively speaking. When these two are in polarity or synchronized, between them and along "the silver cord" the creative Word vibrates. When this synchronization between the 'outer' man and the 'inner' or 'higher' Self is maintained, the Word
vibrating in the consciousness and in the configurations of the 'outer' man transforms him, regenerates him and translates his vehicles, organs of sense and perception, etc., into a more highly vibrating substance. Literally "the Word becomes flesh."

In this case of the sounding forth of the Word, we have the following factors:

- the Master Self who sends or breathes it forth.
- the *sutratma* or "silver cord" along which the frequencies are carried or transmitted to the psychic self and to the brain of the elemental self.
- Consciousness, still more or less in objective identity, which vibrates in response, is stimulated, quickened, awakened, etc., hastening "the journey to the Promised Land" - identification with one's own Master Self - thus, as a Be-ing and one with the Logoi, becoming a member of the Great Hierarchical Council.

When one can train himself to recognize these sound frequencies in his brain (and differentiate them from every other possible cause) so that sound and vibration may be in unison or synchronized with the rhythmic breath, he will have achieved the Way to Mastership.

As he hears the sound of the Word vibrating in his brain, and in the deep reflection and meditation thereon, he assimilates the results of his Master Self's activity into a living continuous state.

This can be evaluated as a preparation for that later period when he has passed on into conscious identity with and participation in the Master Self's functional activities in the earth sphere. Thereafter he sounds the Word on the configurational level ('physical plane') with the object of awakening forces which are still latent within him and thereby to arouse centers to respond to the Shakti Power which comes down from the point of contact that the Master makes with the 'outer' man. (That point of contact is the head center called the conarium.) Thus, he increasingly participates in the creative work of the Whole, ever with the view of benefiting his fellow men and thus furthering the plan of the Planetary Hierarchy.
Lines of force of the electromagnetic field representing the state of consciousness of the Power-to-be-Conscious. (Positive pole)

Psychic Nature: built from qualities; based on the inability to see the negative pole (configuration) as it is in Reality.

Psychic nature spins clockwise when orientation is toward values given to images appearing substantive---counterclockwise when orientation is towards the energy world.

Direction of spin of electromagnetic field (counterclockwise)

Configuration of units of energy as representations of the state of consciousness. (Negative pole)
This lesson is on the 'ultimate' or 'highest' form of meditation. Notice that we put single quotes around ultimate and highest. We are conscious that these terms have no meaning outside of their polar opposites. We are speaking about the highest level we can put into words relative to our present state of development.

This lesson will be divided into two sections, one describing what we mean by the 'highest' or 'ultimate' form of meditation, and the other describing how we can accomplish it, i.e., the successive steps in developing the ability to enter into the 'highest' form of meditation.

Chart #3.

| THE TRIUNE SELF | 1. The True or Higher Self | 1. Under the Christos Power  
2. Mind level  
3. Presence of God in the Consciousness  
4. Functioning in and under His Grace |
| --- | --- | --- |
| 2. The Psychic Self | 1. The Vehicles of Feeling, Desiring, Emoting, Thinking, etc.  
2. Quality (Guna) Content Determinative in Motivations  
3. Integration into Specific Groups, Race Psyche, The Oversoul, etc. |
| 3. The Configurational Self | 1. As Representation Configurational  
2. Called: The Physical Self  
3. A Dynamic Process Self  
4. Functionally: The Vehicle of Action |

Abstractions 1. The Private World  
2. Thingifying, 'Objective' Identification, Reifying, Manifolds of Values, etc.  
3. Metaphysics based upon Aristotelian and Thomistic identification.
Let us call this outline a mental construct. If we would place the level of mental constructs on this chart it would be part of what we call the "Abstractions" from the Triune Self. It is part of the objective self-conscious state which builds a private world out of thingifying, reifying, meta-fizzling, etc. This chart is nothing except abstractions. Our private worlds are drawn from (abstracted from) our inadequate registry of the Triune Self. After we thingify and reify (lower order of abstraction often necessary for communication), we tend to identify our reifications with fundamental Reality. The synthesis of our reifications, thingifying, identifying, etc., represents our private world, our manifold of values. Then we manufacture a metaphysics. That is, we build religious dogma and theory based upon aristotelian and thomistic identifications. Our religious dogma then can be seen as a structure built upon this world as it appears to our senses. Religious dogma can be seen as an abstraction from a group of private worlds. And there are as many private worlds as there are persons in the world. We recognize this multiplicity of private worlds, each one abstracted from the Triune Self, and each one attempting to assert itself as "Absolute Truth," "Divine Inspiration," etc. Our point here is to recognize our chart as a mental construct, built in the private world, and only pointing to what we call Reality.

Let us approach that same point in another way. There is a foundation which gives meaning and purpose to everything else, even our abstractions. I do not mean that abstractions have meaning as phenomena. But the fundamental Reality, upon which everything rests, gives meaning and purpose to the process of abstracting. Using that fundamental basis as our foundation let us begin again by visualizing a circle (composed of two spirals). At the top of the two joining spirals let us picture a smaller circle representing Solomon's Seal. Another representation of this seal can be seen on the reverse side of the Great Seal of the United States government. The double-laced triangle with the All-seeing Eye within represents the Power-to-be-conscious. "Triune Self" is another label for the Power with which we are conscious. In the highest form of meditation one is seeking Oneness with the Power with which he is conscious.

At any given state in the process of seeking, the Power with which one seeks is That for which he is seeking. That for which we are seeking (no matter what it is we are seeking) is the Power with which we are seeking. But it is only in the ultimate form of meditation that we can understand that and grasp it. Until we can experience that insight it is only a mental construct.

The third pillar in our foundation is the 46th Psalm. Read this and meditate upon it. And where the term "God" is used, substitute the term "Power-to-be-conscious."

PSALM 46

God is the Eternal Refuge of His People

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolation he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.
The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

The purpose in presenting this Psalm is simply to say, "Be still." The highest form of meditation is to "be still." I am trying to prepare a basis for understanding this. I am trying to show you what we believe this means and how to attain it.

Let us return to our second mental construct and explain another term contained therein. We labeled the large circle "Undifferentiated Light." I prefer that label to others I have tried. "The Absolute" is a much inferior alternative label because the word absolute only has meaning in juxtaposition to the relative. In this context the relative means the states in which the Power-to-be-conscious is conscious. In other words, "The Absolute" is a reification based on the objective manifold of values. The same is true of the term void. If I were to use the term void, I would say "Fundamental Reality is void of any break or line of demarcation on its own level. Most of all, it is void of any thoughts, mental constructs or concepts."

I do not want to use a term like void because in my understanding, fundamental Reality is ALL IN ALL. It is That from which everything else emerges. It is undifferentiated, yet it is not void. Do you get the difference? We are talking about the "One without a second." We are not pointing to anything on the level of a mental construct built out of the objective manifold of values.

We could also use the term dharma to indicate the "Undifferentiated Light," because dharma is a Sanskrit term referring to the supreme law, the supreme duty, the supreme obligation. Dharma refers to that which must be obeyed over and above all other considerations. It simply IS. When I focus on the meaning of the term "Undifferentiated Light," my favorite label is ISNESS, a noun form of the verb to be. But as soon as I use a noun form I have mentally split the indivisible and I must add, "It is that which IS, with no qualifications, relative to our objective manifold of values."

According to my understanding of a Natural Order, the Undifferentiated Light differentiates by reason of the activity produced by the Positive Power in union with the Negative Substance. Today our high school age boys and girls are studying physics, especially electro-magnetic fields. I must try to educate their parents by placing a magnet under a sheet of glass, sprinkling iron filings across the glass and then pointing out the pattern which emerges. The iron filings represent the negative substance which is activated by the positive power, the magnet. The term electro-magnetic is based on the union between the positive (electro-) and the negative (magnetic). The Undifferentiated Light differentiates into a multiplicity of Itself, a multiplicity of electro-magnetic fields.

These are our labels in our mental construct. We are trying to label something (in our private worlds) which is not labeled in Itself. This emergent or differentiating process constitutes what we call "the Descending Arc." Descending-Ascending represents polar opposite terms having meaning only in our mental construct. To avoid the dangers of identifying our reifications with the Reality, the Natural Order Process, we continue to reiterate this seemingly simple point.

I prefer using the term descending arc instead of the "unconscious." When the differentiating Mother Substance has reached a point where the Power-to-be-conscious becomes conscious in an objective state it awakens out of a dark night. "And the earth was without form, and void; and darkness was upon the face of the deep." (Genesis 1:2). To become conscious, even in a state of identification with the objective manifold of values, represents the breaking of Light, the dawning of a new state forming a pattern out of the Undifferentiated Substance of the Mother.

At that point of becoming conscious, even though in an objective state, the Power begins to expand. The differentiating process begins to reverse. Each step in the reversal of the differentiating process (we call the reversal "The Ascending Arc") is a step toward oneness, a step toward unity. Imagine a person who is wholly objective in his consciousness. That person has no room in his consciousness for even one other one, even a beloved one. To make room for the beloved means some thingification must come to an end. That person might be married, his wife is just one of his possessions, like his watch charm, his cow, horse, etc. He is wholly objectively self-conscious.

There is a marvelous provision in the Natural Order Process. He cannot stay that way indefinitely. Even in that state the Power is trying to be more and more conscious all the time. Little by little he will expand his consciousness to take in one other person. "The twain shall become one" in consciousness. Maybe a baby is born to the marriage and he stretches to include that baby in his consciousness. Maybe that child grows up to have children of his or her own.
Then the original person stretches a little more to include grandchildren in his consciousness. Eventually he will begin to feel that every man, woman and child on this planet belongs to one family. (That type of expansion does not take place overnight, but it is the inevitable goal of the expanding process.) What a tremendous expansion from being centered on "me and mine" in the objective state, to beginning to actually feel the Oneness of the planet! Have you felt that Oneness - one family regardless of skin color, religion, political affiliation, etc. ? At each step from the descending arc, from unconsciousness, we become more conscious of Oneness. Eventually there is an urge to transcend the slow expanding process. We want the 'ultimate' Unity.

There is a way whereby we can touch that state. There is one very weighty provision, however. We must experience the urge - not a desire, not spiritual egotism. When there is a genuine drive to transcend the gradual expanding process, when there is an urge that cannot be denied, then we say that one is ready for the 'ultimate' or 'highest' form of meditation.

I believe it is idiocy to simply say, "The Power with which you seek is the Power for which you are seeking." The meaning of this needs to be carefully set forth. It is easy to say, "It is here all the time, it is with you all the time, it is closer than hands and feet." It is easy to say, "Be still and know..." It is easy to point out the pearl on another man's forehead, but let us turn our attention to the doing of it, the functional level. How do we stop our squirrel-caging, our rat-killing? How do we quiet the mental noise so we can get still?

We begin with a concept, although we hope to drop the mental level very rapidly. Begin with a concept that the differentiated field of Mother Substance is That which motivates all action. It is very important that you get that; everything else I describe in this exercise will not mean anything to you unless you get the foundation concept.

The differentiated electro-magnetic field (Mother Substance) is That which motivates all action. We can label that action anything you wish: a function, a dynamic process as representation, action as representation of a state, etc. We could go on 'up' to the activity on the 'highest' Mind Level. No matter where we focus in the emergent process it is activity. The act of being conscious and the representation thereof, on any and all levels, is due to the differentiating process of Mother Substance.

But the Power that motivates does not act. It is not involved in any action or act of being conscious. Recall our illustration of the iron filings and the magnet. The iron dust moves around on the glass until it takes its shape as a pattern, a geometrical pattern. "God geometrizes." The magnet does not move or take part in the pattern. Only the iron filings move.

As children we saw the frost form a pattern on the windowpane. We used to discover images of leaves and flowers and stars as the molecules of moisture formed a pattern. The lines of force of a given field determine the form, but it takes Mother Substance to 'embody' it. The pattern, therefore, is a representation of lines of force of the field. The phenomena are representations of the lines of force of the fields. Isn't that elementary?

The field determines the action. All that exists follows that 'law.' Even the pattern of your thoughts, your desires, your feelings, your feel-knowings are determined by some field, a field differentiated out of the Mother Substance. This is an important point to catch on to. If, in the emerging process, we come to a stage where we experience that urge to transcend the slower expanding process then we need to stop all effort. We need to be still and know. That knowing is on the field level. Do not turn to the aristotelian manifold of values to understand that statement. I am not talking about getting the 'body' still, although that is part of it. Right now I am focused on stilling any action that is self-conscious: feeling, desiring, loving or thinking. To cooperate with that urge to accelerate the process we must bring all self-conscious action into a state of abeyance. If we can do that then That which motivates all action will appear in the consciousness.

Think of drawing all the air out of a bottle until we create a vacuum. When there is the least opportunity that vacuum will release and fill the bottle with air. In the same way the differentiating Power of the unifying process (at whatever state) will occupy the consciousness the moment you refrain from all self-conscious action. So be still. Ultimately, with no effort. It is there. And that is what we mean when we say, "The Power with which we seek is the Power for which we are seeking."

I am reminded of a story told in the Orient of a man who tied a valuable pearl on his forehead so he would not lose
it. By and by he forgot about it. Then he realized that he had lost it and began a frantic search for it. He began
digging all over his property trying to find it 'out there.' Eventually he was brought to his knees. Worn out and
dejected, he stopped seeking and discovered he had it all the time. But he had to stop seeking in order to find it. If
we could stop our seeking, we would understand that we have It all the time.

The I AM, the Triune Self, is another label for God. The 'highest' form of meditation is simply to know that- be still
and know. Then what is all this verbiage all about? All we do on the mental level is manipulate concepts back and
forth. When we can attain a mental quiet, then That which motivates takes over. In times of great stress and crisis,
when one is pushed to the very limit of endurance, then he gives up so It can take over. There is a valuable hint on
how to accelerate the process: get pressed to your limit!

Now return to the 46th Psalm. "Though the earth be removed, and though the mountains be carried into the midst of
the sea," the Power is there! What is that POWER? The Mother Substance activated into a differentiated field by the
Positive Power. Do you see why we stress the understanding of electro-magnetic fields? We start with just a
concept, but when we move our consciousness into fields we discover that all action is motivated by differentiated
fields of Mother Substance. We discover the entire process at the base of that one concept.

I would like to communicate with one hypothetical person who is ready to practice the highest form of meditation. I
have already showed you how to begin. Formulate the concept: there is a motivating field behind every action
imaginable. Now turn your thought and feeling upon the activity that you experience in your psyche. The centers of
the psyche will begin to quicken and awaken. (See Chapter Three.) Keep your attention focused on the activity of
the wave-frequency which is motivating the psyche. It will not be long before you feel that activity in and as the
heart center. Today most persons have some experience in the heart center, if they pay attention.

I have a vehicle to carry us onward in this process. It will carry us in and then we can throw it away. Hold your
attention on the heart center and begin to breathe. Inhale a full breath. (See Chapter Four.) Keep the attention on the
heart center as your rhythmic breathing continues. Breathwork is the vehicle which will carry us forward. It will not
be long before the activity in the heart center quickens and grows. Keep the attention on the activity and then lift
your focus of attention to the head centers. Hold the focus of attention upon the activity until the force is in your
head centers.

Practice this until your focus of attention never leaves the activity in your members, in your psyche. Keep it up until
the force is seated in your head centers without conscious effort. At that point you can relax effort. Throw the
vehicle away. Your breathwork has accomplished its purpose. The force stays focalized in your head centers without
conscious effort.

There is going to be quite a period when those forces will drop 'down' as soon as you take your attention away. You
will need to work to bring them back 'up.' That is when your breathwork must become a habit. Keep taking the
dropped forces up again and again. It is like training a puppy. Repeat, repeat until the puppy catches on to what is
being asked of it. It is similar with the psyche. When it catches on to what is being asked of it, it will learn to stay
focused in the head centers.

This is just the preparation for the practice of the highest form of meditation. Once you get the forces localized in
the head centers then you can practice directing the force to various areas of the brain. Suppose you experience an
ache in the foot. Put the attention on the area of the brain that controls the foot and you can stop the ache. Suppose
you have a toothache. That will take a lot more effort. But you can do it, if you have the force in the head centers.

None of this can be done through mental effort. The cortical functions cannot affect the various pain centers of the
brain. It is only the force of the disciplined psyche which can do the work. Then the cortical functions can be used
by the psyche. Remember that we are working with the force of a field. No matter what level we are focused upon
we are working with the force of a field which represents a state of the emergent Power-to-be-conscious. We are
dealing with That which motivates all action. When you get the force of the field in the head centers, you simply
direct the force and it does the work.

There are two basic practices once you have the force focused in the head centers. First, direct the force to various
areas of the brain. Direct the afferent-efferent messages to and from the brain by using the force. Eventually you will
learn to govern every function of the 'body.' That is called Hatha Yoga and there are many who devote their entire lives to controlling the involuntary functions of the 'body.' I have seen yogis stop the heart, draw all the blood out of an arm, hold the breath still for hours, etc. It is all done in the way I have described - with the force focused in the head centers.

We do not believe in going so far with it as do the Hatha yogis. We want to carry it far enough to experience how the force in the head centers works. Instead of saying, "The differentiating field guiding the emerging Mother Substance," we can say, "My Father worketh hitherto and I work." (John 5: 17) We want to experience the force motivating a variety of activities.

But the second practice involves focusing the whole attention of the force upon Itself. When the force which activates focuses upon Itself all activities of the cortex will cease and become still. "Be still and know that I am God." This is the highest form of meditation.
Undifferentiated Light

Light Substance (Mater)

Be-ing in the Becoming (Objective Self-Consciousness)
The purpose of this chapter is to provide an epilogue to *The Highest Form of Meditation*. The general, broad outline was given in the previous chapter but there is much more that could be said about such an important subject. This chapter will touch on some of those salient points.

One point that needs more elaboration is the description of our label Light. To begin to understand what we mean by that term, equate Light with Substance. Substance is a label we use to describe the Mother, Mater or Nature. Dictionaries give the definition of the word nature as "that which gives birth." Your teacher's referent for the word nature takes us to the study of the Bhagavad Gita. Krishna says to Arjuna, "By my nature I create, O Arjuna, by my nature I create. All comes forth from my nature and all returns again into my nature." Can you see how we understand the word Light? It is that substance from which "all comes forth."

The next step in understanding the highest form of meditation is to reunite in our mental consciousness the Positive Power with the Negative Substance. In order to clearly delineate what we mean by those terms we artificially separate them into two sections for discussion. But on the functional level they are never separate. We cannot differentiate the Father from the Mother. Our mental processes focus first on the Power and then on the Substance, but eventually we will need to comprehend both aspects of the creating process in one act of consciousness.

In our diagram (Chart No. 4) we symbolized the Positive Power as "the All-seeing Eye," and we symbolized the Substance as a separate circle labeled "Undifferentiated Light." Even that much separation is invalid on the grounds that when we work our consciousness into the Higher Self (which is identification with the Power with which we are conscious), then we will experience the very act of being conscious as the activity of the Mother and the Power which motivates that activity as the Father. The unmovable but all-powerful Positive Power will be experienced in one act of consciousness with the activation of the Substance.

Recall again the illustration of the magnet and the iron filings. The magnet does not move but the power, or lines of force of the electro-magnetic field, activates the motion of the substance. The iron filings move about and eventually represent the pattern of the field, but of themselves they can motivate nothing. In the Christian Bible we read, "The Father worketh hitherto and I work." The Power from the positive pole creates the activity and the Substance represents the pattern.

Regardless of the level the same structure is apparent. It is through the Light that we widen and expand the act of being conscious. Did I say, "we ?" It is the Power that expands its act of being conscious and we appropriate that to ourselves in a personal way. The Light is simply a convenient term to represent the highest synthesis of that expanding and widening process. It is That which is creating the vehicles for the expanding process.

I want to stress again that everything we say about the Power which motivates and about that which is being motivated is relative to our own private worlds, a mental construct that exists only on the mental level. If we could transfer our awareness from the mental level to the actual function there would be nothing to say. We would fall into utter silence in order to know. As long as we think and talk about it, we are not still enough to know it. That may seem like a contradiction, especially coming from a "teacher of the Wisdom." But the fact is that we are not still enough yet to know it. As we approach the widening sphere in which we are conscious, we become more and more silent. We have less and less to talk about. Eventually the times will come when we only want to seek out the quiet spots in the hills and mountains, the stillness of the woods.

It is said that those who teach do not know and those who know do not teach. That does not embarrass me in the least. If I knew enough, I would not need to teach. But we teach each other in order to know and as we know more we begin to get more and more silent until we stop teaching. Remember that the act of teaching represents an effort to know. And those who teach learn ten times as much as those whom they are teaching. The effort to formulate the teaching evokes more and more knowing. Have you experienced that?
Just on a personal level, without referring to public teaching, I seek out the one who is a good listener. I love to sit down with that one and talk my problems out. I do not want them to say a word, just listen. By the time I finish describing my questions to them I am well on the way to seeing the answers. But I must have someone who will be still while I put forth the effort to formulate my questions in words.

Let us go back to Chart No. 4 and the "Undifferentiated Light." When we begin the "Ascending Arc" we are totally identified with images appearing substantive. We begin with the objective self-conscious state. When we first break through to another level (the first crossing) we break through to a world of reflected light. To understand the reason why the energy world is called the world of reflected light we must review what we know about Light's Regions. Above the second crossing there are several differentiated regions of Light: Diffused Light, Diamond Light and Supernal Light. In those regions the Substance of the Mother is too brilliant to reflect anything. By comparison the energy world is coarse enough and dull enough to reflect.

When the inner sight is opened enough to see Light on this level it is almost overwhelming. It requires a long time to become sufficiently conditioned to stand it. I do not think it is being too personal to tell about my experiences with the Diamond Light. Three times I have experienced the impact of that pure, unreflected Light and three times I screamed with pain. My psyche was still enough to register the brilliance of that Light but the neural system had to shut it out because it could not withstand the pain. I can testify to the brilliance of that Light and I must admit that I do not want to be touched by anything 'higher' in frequency. The pain was too intense. I need more conditioning to those levels.

Below the level of the Diamond Light and the Diffused Light, the Substance of the Mother is sufficiently mirror-like to reflect. As the moon is sufficiently mirror-like to reflect sunlight so the Substance of the World Mother is sufficiently coarse to reflect, and we call the energy world by the term the lunar cycle. The development of the lower psyche and the higher psyche is called the lunar cycle because we operate in the reflected light only. Then comes the great 'crossing over' to the Real Light.

Another important point to bring up is this: we need to equate the differentiating process of Mother Substance with the representations thereof. My purpose in introducing this point is to bring out the striking differences between Qualified Monism and Absolute Monism as systems of thought. You may not see the relevance of the point yet but before we finish this lesson it ought to be clearer.
The Dynamic Septenary Cosmo

The Third Crossing

The Second Crossing

The First Crossing

The Nether-World

The World-Mother

Energy

The Maya

Imaginings-of-the-psyche

Images-in-the-psyche

The Objective

Self-Conscious-State

(Identifications with 'body', 'things', 'objects')

Concept

Desire

Act

The Classic Psychic Light

Feeling Structures

Ethereal Matter-Substances

Teleplasm

Lecithin

Protoplasm

Living-Matter

Cytophysical Organizations (cells)

Cellular Dynamics (Grains as Chromatids)

Crystalloidal Textures

The Higher

Psychic-Nature

Synthesis

Energy-Living-Matter-Substances

in Differentiated Fields (Spherons)

The Lower

Psychic-Nature

A New Birth

The Great Christos

Archetypal Gods

Light-Mother

(Adit/Prakriti)

(Bhakti)

(A Synthesis of Conscious Light-Energy-Field-Systems)

Aum

Positive-Power

(Purnima)

(Chakravala)

THE NATURE OF SUPERNAL LIGHT

THE REALM OF DIAMOND LIGHT

THE WORLD OF DIFFUSED LIGHT

ATMOS

BEDDHIN

MENAS

Creative Power

Lower

Necto-Mind

(The Causal Field)

MIND

THE REALM OF SUPERNAL LIGHT

BEYOND NAME AND FORM

THE THIRD CROSSING

THE NATURE OF SUPERNAL LIGHT

REFLECTED LIGHT

(LUNAR)

THE REALM OF DIAMOND LIGHT

WORLD OF DIFFUSED LIGHT

THE SECOND CROSSING

CHASM

ABYSS

THE FIRST CROSSING

THE NETHER-WORLD
Let us begin by holding in our thought that at each point in the differentiating process of the One, Unbroken, Supernal Light the Substance takes form (becomes configurated). When I use the terms form or configuration do not connect those words with the images appearing substantive in the objective state of consciousness. The sense world cannot register the forms or configurations I am referring to.

Let us think of Light itself taking configuration. Or let us drop down to the energy level and imagine psychic light taking form as teloplasm, ectoplasm, protoplasm, etc. Let us imagine this plasm as a background out of which other configurations will emerge. (I have read in the Scientific American Magazine about a new discovery out beyond the so-called Van Allen belts. The scientists describe a band of activity beyond the region of magnetic interactions characterized by form-building on the atomic level so they term it a region of plasm. They are reaching out beyond teloplasm in their empirical demonstrations and approaching the verification of etheric substance or undifferentiated energy plasm. Keep alert to the discoveries of modern physicists and follow the unfolding process as they uncover more and more of this undifferentiated energy plasm.)

Now we have two broad categories: Light and energy, separated by a chasm which we call the second crossing. (See Chart No. 5.) In the world of reflected light, energy can be seen as a unifying creative force establishing the dynamic world which surrounds and interpenetrates each of us. That is the function of the psychic light. But our point here is to link together the full spectrum of wave-frequency: Light-energy-plasm. As we mentally move across that spectrum, Light-energy-plasm, the Substance (motivated by Positive Power) is becoming more and more conscious and developing more vehicles in which to configurate. The Power is continuing to develop Light-energy-plasm, which, by its nature, configurates.

What is it that first configures in this process? "Let there be light." Before the break, before the Undifferentiated Substance begins to differentiate, there is "darkness upon the face of the deeps, worlds without form, and void." In other words, before differentiation, there is no configuration. Hydrogen would be the first configuration in the differentiating process. (That is not entirely accurate. I have to use the term hydrogen because I do not know any label for the differentiating Light-energy-plasm which precedes the definite atomic structure called hydrogen.) When we have one positive unit combining with one negative unit we have the first configuration, called hydrogen.

Instead of going on now through the periodic table, step by step, let us take that first configuration and expand that one into a multiplicity to illustrate the entire periodic table - from hydrogen to uranium and beyond. To me the scientific explanation of the periodic table substantiates the Genesis story in the Bible. Each one of those atoms of hydrogen is brighter than the noon-day sun. Each atom, if seen in the pure psychic light, is more like the Diamond Light than anything we could put into words. When our eyes are really open and we look at a simple leaf we will not be able to register the outline, the form as we do with our physical eyes. A burning bush is not powerful enough as a representation of that brilliance. We could not see a burning bush because of the brilliance. The brilliance of the Diamond Light is here-now in every flower but we are cut off from it. Do you recall Plato's allegory of the cave? We are stuck in our caves, our caves of sense perception and limited to that level. That is what cuts us off from that brilliance.

Each differentiation of the periodic table configurates by reason of the differentiating process. Carry it on through the minerals to the plants, to the animals and then to the deva line of evolution in the Garden of Eden. What does the Garden represent if not the advent of self-consciousness? What casts them out of the Garden if not objective self-consciousness? What are we made in the "image and likeness" of if not the polarity of the Positive Power with the Negative Substance?

When we think of the configuration we should think of Light-energy-plasm in one act of consciousness. When we cannot separate the thought of any configuration from the thought of Mother Substance then we are on the way toward understanding the descending arc. At the turning point we have the objective self-conscious state, the Power awakens to self-consciousness. There has been a gradual transformation of Light into energy as a plasm, then the plasm configurating into cellular structures and cellular structures into organisms. Each point of the configurational process is a representation of the Mother Substance.

Why am I drilling this? Can you automatically see Mother Substance in every single representation which you encounter with your sense, or in your reading or in your meditations? It is a gradual differentiating process down to the crystalloid state but each step represents the entire body of the Mother.
At the point of the objective self-conscious state the descending arc is complete. The Power has become conscious in the Mother. Then the process is reversed on the ascending arc. As the expanding self-consciousness develops it re-metamorphoses the differentiating process. It re-metamorphoses the configurational process. I want to identify each configuration with the differentiating substance. Drill this until you cannot separate them. As we have differentiated in becoming objectively self-conscious, then on the ascending arc, in full consciousness, we reverse the pattern and re-metamorphose the configurational process.

Let us imagine an individual that has reached the point where he has re-metamorphosed all the previous states. He has gradually climbed 'up' to functioning on Mind Level, in Pure Light. At that point, by reason of the fact that he has consciously re-metamorphosed each step, he can transfigure Mother Substance in one instant. That is what is meant by the "Transfiguration of the Christ."

The Kingdom of Heaven is another synonym for the Kingdom of Mind, or Light's Regions. The Kingdom of Heaven must be brought to earth. One cannot run away from the earth to discover the Kingdom of God. When I describe this point to a class I want to preach. "You cannot jump out of your skin. You must take your skin with you. Let us call the skin the configuration. You cannot abandon the configuration and gain the Kingdom. You must transform the configuration in order to gain the Kingdom. Stop your flights from reality. Stop trying to jump out of your skin. Stop trying to get up 'there' on a 'higher' world. Stop moaning and mooning about your present state. 'Why stand you gazing?' You have had the Good Book for so long. Open it and read it with some understanding. If you want to get into Light's Regions begin to re-metamorphose the Substance which represents your state. Transfigure your substance, not all at once, but gradually. Refine it and then refine it some more until your vehicle is all Light. Then you have truly brought the Kingdom of Heaven to earth."

We must begin to move away from the mythology which puts heaven 'out there.' There is no 'up there, beyond the cloud banks.' If we understood the fourth dimension we would find out that there is no 'up' anywhere. I want us to become oriented to the Light and bring the awareness of the Light into our consciousness, bring in the Power which re-metamorphoses the configuration. Eventually we will stand in one consciousness, the Positive Power in the Light and with the Light.

What has all this to do with Monism? I have outlined the gradual expanding consciousness in the Substance of the Mother. We advocate transforming that substance as we go. We do not conceive of the process as a jump into something absolute, into nothingness. We are working in and with the Mother at each step. This conception keeps us balanced. We take no flights from reality. We work day by day, year by year, in the palingenetic rhythm, until our expanding consciousness is one with the Substance in configuration. We never leave it. We bring it along and expand it into the Light. We re-metamorphose it, transfigure it into Light. Then the great cycle that we call the Cosmic Process is complete.

I am laboring this point because we are at a crucial stage in our history. As a people we are rebelling against the old aristotelian concepts, in religion, in politics, in education, etc. Among the things we are rebelling against is the concept that we are created and the 'Creator' is up there, out there somewhere. In that rebel lion we are turning here and there trying to establish a new base of understanding for the creating process.

One of those new ideas which has gained in popularity is Zen Buddhism. In turning to popularized versions of this ancient system Americans will be helped in a great measure. But in my opinion those who embrace that system run the risk of creating a gap in their development between their concept of absolute oneness and their state in the expanding process. Their state is qualified, limited to some degree or other in the expanding consciousness of the Substance in the Light. It is not absolutely anything. That gap between thinking and functioning is dangerous because it is so difficult to recover the balance. Relying on the mental concept we get out on a limb and do not know how to get back.

The Natural Order will bring everyone back in the rhythm of palingenesis. Each returns to his basic functional state in the re-metamorphosing process. But the great value of understanding qualified monism is to intelligently co-operate with the process instead of vainly trying to take a flight from the Natural Order Reality. If we can just learn that one little point this wonderful work which is called the School of the Natural Order will stand us in good stead. Nothing will move us once we are anchored on that rock.
Older students who have been studying with us and going through this process for years will perceive the deeper level and higher purpose from which this is given; beginners in the work will appreciate having gained access to a deeper level, etc. According to this instruction and, of course, we say according to the deepest or highest perception, everything, without exception, begins with Light. Everything begins with Light and we correlate that fact with the Christian scriptures, "And God said, 'Let there be light.'"

In the "nether world," which is merely an objectified state, we identify that Biblical statement with sunlight or something that gives light which, of course, is erroneous. An atom is brighter than the noonday sun on a clear day, brighter than the brightest sunlight. All atoms of the periodic table are developed out of one atom - hydrogen. Hydrogen displays one positive and one negative charge; one proton, one electron - and that atom is brighter than the noonday sun. All other atoms are developed out of the fusion of those original atoms - the atoms of hydrogen. The hydrogen atom is described as one negatively charged vortex of light and its proton is a positively charged vortex of light. So it is the unity of Positive Power and Negative Substance that creates light. Can you find an exception? Everything is composed of atoms and there is a Natural Order Process of building up from the original unity of Positive Power and Negative Substance that brings forth light.

As that process continues (and it is a process, not a creation) Supernal Light is metamorphosed into Diamond Light; we label the Diamond Light the Arche. Arche is the root of the word Archetypal, a label for that which brings forth everything subsequently to that stage in the creative process. We use two synonyms for the word "Arche": the "Great Christos" (we took this from the Greeks) or the "Archetypal Gods." When these terms, "Archetypal Gods," or the "Great Christos," are introduced, the connotation denotes the union of the Positive Power, the Father Principle and the Light Mother; not the mother of Light - Light Mother, nature, that which gives birth by being activated by the Positive Power.

But when the term Arche is introduced (or its numerous synonyms - Allah, the Will of Allah, Tao, Saguna Brahma, the Only Begotten Son, Logos, etc.), we recognize a synthesis of consciousness, which consciousness is represented by Light-energy field systems. Not until Faraday's electronic experiments was the negative-positive field discovered and it took 100 years after Faraday before his discovery bore fruit.¹ Not until Einstein, in our-own time, was the application of the discovery put into scientific functional operation that gave depth to the understanding of nature. Since 1905 when Einstein came out with his general relativity field theory everything has been based upon it in the scientific world - atomic bombs, hydrogen bombs and the generation of energy, electricity, etc. In just a few more years everything will be operating by that Power.

According to our teaching everything from atom to galaxy and all that it contains is operating by that Power. I would not be able to stand on my feet without the operation of that Power. We would not be able to sit in a chair; we would be like a bag of meat if it were not for the operation of that Power. "God is Al I in All." Even if one denies there is such a thing as God, the Power with which he denies is the operation of that Power. We call it the Arche, the basis of all further operations. The reason that everything is based on the Arche (or on any of the synonyms used) is because the Power cannot operate without an instrument through which to operate.

I want to show you how, in practice, we use this understanding. Instead of sitting with your eyes closed and "waiting for my own to come to me," or something else "to come to me," (we consider all such attitudes nonsense, metaphysical), we have to find a channel or become a channel. We have to become a channel for the Power to operate through or it does not operate. I could write much on this point - all this mooning about something to come to you! What comes to you is what you have identified your Power-to-be-conscious with. That manifests. That is why we are not 'meta-fizzlers.' Whatever we have we work to get or we don't have it.

¹ See Einstein and Infeld, The Evolution of Physics
The Diamond Light metamorphoses into Diffused Light. The Diffused Light is on the Mind Level; it is a creative power characterized by love. The Greeks called it the Nous. It is a creative Light energy with which one functions that we label the Power-to-be-conscious. It is only characterized by a Power-to-be-conscious, it doesn't possess it. But the Nous is the Diffused Light that operates in everyone and everything; it is causal. I will explain the word "causal." The highest developed of the orientals divide it into three primary rays or divisions - Atma, Buddha, Manas. "Atma" is the Will; "Buddhi." Bliss, like the Pentecostal outpouring described in the Christian Bible; and "Manes," which means pure Mind, pure Intelligence- not intellect.

Now Supernal Light, Diamond Light, Diffused Light, emerging from the unity of Positive Power and Negative Substance constitutes the three aspects of what the Christians call God. Everything below represents reflections of the three eternal aspects of the "Divine Creative Power," irrespective of the labels given to it. Very often we will diagram that in this way: we draw a triangle with the base of the triangle at what we call the Second Crossing on our chart and describe a placid lake reflecting at the foot of a mountain; the top of the mountain being the furthest 'out' in the reflection (on the surface of the water in the lake). The reflection in the placid water has a very profound significance to the students in this School. When we consider the reflection, the apex of the triangle points to the world of energy-substance and configurations - the configuration is called your 'physical body' but it is only called that down in the 'nether world.' Actually it is an energy system configurated, not a 'body.' Is it not composed of atoms, molecules, cells and organisms? And is an atom a 'thing'? Go back to what has been said in the study of modern physics. The atom is only a vortex of Light-energy. So in the reflection we have energy systems and each energy system configurated as forms, 'bodies,' vehicles.

This reflection has a profound significance in religions and metaphysics (and most religions are classified as metaphysical). Metaphysics constitutes a running away, a denial of the energy system and the configurations pertaining thereto; trying to get away from it, denial of it is tantamount to denying the apex of the Creative Power that is reflected. It is denying the very thing that the seekers are seeking and, therefore, they find themselves suspended in a vacuum, not anchored to anything. Whereas the Natural Order requires a return by the conversion of energy systems and configurations into the Reality - a conversion into Light called transfiguration. This is Natural Order.

Professor Burr and his students at Yale University have investigated fields with highly sensitive electronic instruments and have studied the fields of trees and then plants and animals and even rocks, just registering the wave-frequencies of fields. In his article about this research he calls this development into the configurational world or level, "natural law" instead of natural order, but it is the finest confirmatory article of its kind that I have ever run on to. When I read this article I wanted to teach him a little semantics because if he understood semantics he would never use the word "law" for the functional process of a given configuration. When we use the word law' we single quote it to show we understand that the law is not an external force, it is a function. It is too bad that Professor Burr never use the word "law" for the functional process of a given configuration. When we use the word law' we single quote it to show we understand that the law is not an external force, it is a function. It is too bad that Professor Burr didn't study semantics. We could have put his article right in the literature we have been puking out for fifty years. That sounds egotistical, but I assure you it is not; scientific, mental development is catching up with pure perception.

Think of the Natural Order (Professor Burr would say "law") metamorphosing from Light into configurations - rocks, plants, trees, planets, sun, moon, stars, your 'body;' the transformation into configuration. You have nothing to do with it. When the reflection, the sperm, the positive unit, penetrated the ovum, the negative substance, the process of configurating was set into activity. Did you have anything to do with it? You had nothing to do with it. The development, the conversion of energy ingested by Mother Substance, the conversion of energy into the configurational process - did you have anything to do with it? That configurating process from 'objective' birth to adultship, the cycle of development of your physiological organism - did you have anything to do with it? No, it was done, wasn't it? The development of the nervous system and the brain, over ten billion neurons composing the brain with which consciousness functions - did you have anything to do with it? It is a good thing you didn't! I could go on along this line, I am just calling your attention to the Natural Order that has an intelligence - that is, characterized by an intelligence - infinitely beyond our 'objective' or mental understanding. Did you have anything to do with it? Then when the process is configurating and becoming a functional instrument or organism on the psychic level, why do you horn in? Why get egotistical? Do you think that the configurating process stops when you become man? Those who know the 'higher' levels of development know that the configurational process is only the beginning. The most highly developed men are only emerging out of the embryonic state, we are just waking up. The highest development is to participate consciously in the process, in the Natural Order.
Notice that all of the metamorphosing process (on the descending arc) was unconscious, there was no objective self conscious state to interfere with the differentiating process. After the emergence of the objective self-conscious state we begin the ascending arc, we reverse the charge. At that point the Power begins to convert configuration into energy, energy into Light and Light into more powerful Light. If we can learn to identify with that Power we can participate in the process on a conscious level. But if we try to interfere with our cortical intellect and personal determination we will get slapped down by life-facts. When we function in identity with the Power we 'ascend' moment by moment, point by point, fully conscious and fully participating with the process. Previously, on the descending arc, we had nothing to do with the process. Then the Mother differentiated and we emerged unconsciously. Now we can have everything to do with it if we learn to identify with the Power which is motivating the re-metamorphosing process.

This is the background of the School of the Natural Order teaching. We are studying it and we can consciously try to re-identify ourselves with the Natural Order Process at each step of the way. We have to break the influence of the "nether world" that we abstract from the Natural Order Process. We abstract images in the psyche appearing substantive; the 'objective' world, 'objective' identifications are abstracted and we have to make the First Crossing by consciously participating in the energy system which we, individually, represent. This is Qualified Monism, not denial of the process and/or trying to get into a flight, into nonexistence. We categorically reject that attitude. Why? Because we have become energy systems which we individually represent. A Zen Buddhist might not recognize this statement. But a Qualified Monist will because that is precisely what we call the Natural Order. Then, having become conscious of the individualized energy system which we represent, which we are, and with which we are identified, we can take our place in the process of becoming an Arche in the Archetypal world.

To realize that you are treading the Path, becoming conscious that essentially you are IT, represents the highest security and true Self-development.