OTHER BOOKS BY VITVAN

The Christos
Self-Mastery Through Meditation
The Natural Order Process
The Seven Initiations
Cosmology
The Tree of Life
Bible Lessons

Written by Richard Satriano:
Vitvan: An American Master
THE WAY TO MASTERSHIP
THE WAY TO MASTERSHIP

As given by
Vitvan

Sortem Suam Quisquet Amet

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CONTENTS

CHART: The Dynamic Septenary Cosmos  viii

PREFACE  xi

PRELUDE  13

CHART: The Four Somatic Divisions of ‘Man’  14

LESSON 1  15

LESSON 2  23

POSTLUDE  35
The Dynamic Septenary Cosmos

BEYOND NAME AND FORM

REALM OF SUPERNAL LIGHT

LIGHT MOTHER (Aditi/Prakriti) (Binah)

POSITIVE POWER (Purusha) (Chokma)

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

REALM OF DIAMOND LIGHT

ARCHE

THE GREAT CHRISTOS ARCHETYPAL GODS

WORLD OF DIFFUSED LIGHT

Creative Power
Love
Noetic Mind (The Causal Field)

MIND

Atma
Buddhi
Manas
The Second Crossing

Chasm

The World Mother
Synthesis
Energy-Living Matter Substances
in Differentiated Fields (Spheres)

Energy
as Unified Creative Force
The Dynamic Energy World

Reflected Light (Lunar)

WORLD OF ENERGY SYSTEMS AND CONFIGURATIONS

The Higher Psychic Nature

The Clear Psychic Light (Sattvic)
Ethereal Structures
Etheric Matter Substances

The Lower Psychic Nature

Teloplasm
Ectoplasm
Protoplasm
As degrees of Living Matter

Cytoplasmic Organizations (cells)
Colloidal Dynamics (Gunas as Chromatin)
Crystalloidal Tectonics

The First Crossing

The Nether World

The Maya
Images-in-the-psyche-
appearing-substantive
(abstractions, phenomenal)

Concept
Desire
Act

The Objective Self-conscious State
(Identifications with 'body', 'things', 'objects')
PREFACE

Vitvan, the author of this book, spent his entire adult life lecturing and writing about the ancient wisdom teachings. His dharma (his duty in this incarnation) was to present these teachings in a way that would be acceptable to the consciousness of western man. In his various lectures and writings he incorporated the Greek gnosis and eastern philosophy as set forth by Patanjali, among others, but he couched these teachings in terms a modern student could understand. He went even further and correlated them with general semantics and modern field physics—a monumental undertaking! Why, then, is this such a small volume?

The title says it all. Here, in a nutshell, is the reason for living and the work to be accomplished by each person who has come to the point of taking his destiny into his own hands. This little book does not deal with correlations of teachings, semantics, exercises to expand consciousness, etc. Here Vitvan chose only to describe the work to be done. He points the way to mastership and describes how one who has attained that level might function. That is all. He put this in a single small volume to emphasize its importance. You hold in your hands a description of the only goal a “treader of the path” seeks. In his other works there is help for achieving that goal in the form of practices, exercises, insights, etc. The rest is up to you.

—Marj Coffman, editor
PRELUDE

In giving these lessons on the way to mastership, I do not pose or pretend in any way, shape, or form to be a master of the wisdom. No one has ever heard me say, “I am a master of the wisdom.” But I do say that I know the way, which is quite a different thing. I know the way quite well, although I may not have attained all that I see there is to do. I do not think one ever reaches the point where he attains all he sees there is to do. I remember when I used to sit at the feet, figuratively speaking, of my teacher. I thought there wasn’t anything anywhere that he did not know. I thought he knew all there was to know.

But one day he told me that he was with his teacher for sixteen years in the Himalayan Mountains of India, traveling from monastery to monastery, from retreat to retreat, and he thought that his teacher was the wisest man who ever trod the planet. He said that his teacher told him that the highest ones he could contact told him that they stood on the brink of an illimitable vista, the heights and depths of which they knew not. So, where did that leave me? I looked for a crack to crawl into. But when we stand high enough to see what there is yet to do and yet to know, we become very, very humble; we feel true humility in the presence of such vastness.
The Four Somatic Divisions of 'Man'

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

AIR (heart)
- Venus in Libra

WATER (navel)
- Mars in Scorpio

EARTH (genital)
- Jupiter in Sagittarius
- Saturn in Capricorn
LESSON 1

Older students in the School of the Natural Order are familiar with the chart on page 14, “The Four Somatic Divisions of Man,” but perhaps only on an exoteric level. The way to mastership is not exoteric. There is nothing exoteric about it. The way to mastership is wholly esoteric. *Exoteric* means the mental, intellectual roadmap, etc. *Esoteric* means function, consciousness of how you function, where you function, and why you function, conscious of everything that motivates your feelings, desires, thoughts, etc.

When one is *conscious* of that which motivates his feelings, desires, and thoughts, he is ‘esoteric’. That is, when one is conscious of the motivational processes and the reason for them, the why and wherefore of them, we say he is ‘in’. But when one *thinks about* his motivations and what motivates him, he is ‘exoteric’, he is ‘out’. So, he is either ‘in’ or he is ‘out’. And when he is ‘out’ he is trying to get ‘in’ (if he *wants* to get ‘in’). In what? Not into the heart or the brain or the pituitary gland or the centers, etc. To ‘go within’ means to go within the consciousness of the forces, frequencies and influences that motivate him. One cannot ‘go in’ in any other way than into the *consciousness of …* and when he is not within the *consciousness of …* whatever, he is ‘out’. It is as simple as that; there is nothing occult about it. There is no
mysticism and particularly there is nothing metaphysical about it!

Let us set up a referent for the word esoteric. When you are within the consciousness of what motivates you, of the wave-frequencies you register and their qualities, their gunas, etc., then you are ‘in’ the consciousness of ... that which is going on all the time beneath the level of your objective self-conscious state, your ‘objective’ thinking.

So, in the esoteric meaning, the chart represents degrees of wave-frequency. Each degree of wave-frequency in which we will function as we reach higher degrees of consciousness of represents levels that are beyond the present one upon which we function. Instead of using the word levels, let us use two synonymous labels for these different gradations, different degrees of fineness, relative to wave-frequency registration. The terms are spheres and worlds.

The word sphere means the space in which a given consciousness functions. That is the real referent for the word space—the sphere in which your consciousness functions. On the diagram we have symbolized the worlds, spheres, in which we, respectively, function or will function as we develop higher sensitivity to fineness of registry of wave-frequencies astrologically. When I say worlds, spheres, do not underrate that. These worlds are far more real than this so-called ‘objective’ world that appears so real to the ‘objective’ state of consciousness. That statement rests on the grounds that what is called the ‘objective’ world—the world of ‘things’ and ‘objects’—is
only pictures and images in psychic consciousness appearing substantive, solid; whereas the world or sphere of wave-frequencies in which one actually functions, although unconsciously, has no images and no pictures and is real. Therefore, these worlds and spheres are far more real.

Years ago I used to try to convince the ‘objective identifiers’ that these worlds were more real than what we call a brick building. Today, if you want proof, just refer to the mathematical physicists. Get a rudimentary understanding of field physics and the electromagnetic, radioactive world. There the proof is overwhelming. So, what is the first step on the way to mastership?

**The First Step**

The first step on the way to mastership is to break into these worlds—break objective identification and come into them. But how does one break that objective identification? By intense and long-sustained concentration, contemplation, and rumination on one’s own Self. Eventually that long-sustained effort will break objective identification and mentalizing about worlds and spheres. All of the mentalizing you could possibly do will not increase your awareness of these spheres in which you are now integrated. So, the very first step on the way to mastership is to sustain concentration, contemplation, rumination, etc., of your own Self until that objective identification breaks down. Not all at once, but little by little, you will become conscious of the worlds, spheres, in which you live, move, and have your
being. Notice, I did not say existence, I said being—in which you live, move and have your real being, now, here, here-now.

The Second Step

After the first step is accomplished, the second step on the way to mastership is to sharply differentiate between the levels, the spheres, the worlds in which you function. I will make a little confession to you. I functioned with a high degree of conscious volition in these separate worlds and separate spheres for about thirty years before I discovered that what goes on in one world is unknown in another world. It took thirty years of conscious functioning before I realized that the activities in one world are completely unknown to another world, one world removed.

But today I liken it to planets (and I understand esoteric astrology). It is like living on Mars (in Scorpio, if one is on that level) or it is like living on Venus (in Libra, where the world is wonderful and the person is in love with love and everything and everyone and he must watch himself to be sure he doesn’t fool himself by endowing everything with his own love.) I have to reiterate this because it took me so long to discover it. All of the gunas, qualities, activities, persons, associations, rapports, and affinities of one world are completely unknown to the persons, activities, affiliations, etc., that are going on
in another one. To use an analogy, what is going on now in a little mud hut in Timbuktu is unknown to what is going on in this little schoolhouse in Twin Oaks Valley, San Diego County, California. What is going on here is unknown in the little mud hut in Timbuktu. It is that broad and that separate and that distinct!

When one becomes accustomed to transferring from one level of consciousness to another and stepping out of that level of consciousness and into another, he becomes conscious that the contacts, affiliations, activities, influences, and motivations on one level are completely unknown on the other.

Now, one more point to show you how subtle it is and what tripped me up. There is only one Power-to-be-conscious functioning on all levels, from the so-called lowest to the so-called highest. I thought that the Power-to-be-conscious would be conscious of all levels at once, and it took me thirty years to learn that that is not so. It is not that the Power-to-be-conscious does not function on all levels, but the qualities of the World Mother in which the Power functions are vastly different in the different worlds. And while the Power-to-be-conscious does function on all levels and synthesizes the inherent, intrinsic qualities of each level, the qualities belong to the World Mother until we reach Light’s Regions, where they belong to the Light Mother. The qualities belong to the Mother and not to the Power. To understand the way to mastership, we need to comprehend the second step,
recognizing the difference between levels. Here are two simple illustrations to aid our understanding.

When you go to the city, when you have business downtown—maybe at the bank, a lawyer’s office, etc., you are conscious of all the affiliations, activities, conversations, etc., and why you are there, while you are there. Go home and let the influences, conditions, and affiliations of the persons in your home infiltrate into your consciousness, and you have forgotten about the downtown world—two different worlds. Or, live here in San Diego County with all of your affiliations, your family and friends, your loves, your hates and your desires and the objects thereof, and you are bound up and wound up in them. Then get “Bakeritis” and go to Home Farm (our home in Nevada) and get involved in all the exciting details, activities, etc. going on there, and you are full of the qualities that pertain to the Home Farm location. Those are two different worlds. One world does not know what is going on in the other. And when you are in one you are conscious of it and then you step out of it and get into another and you are conscious there. The other ceases to exist to you, because the qualities pertain to the substance of the level upon which one is conscious, and not to that which functions in the qualities. So, I repeat: sharply differentiate between the worlds, the spheres, in which you function—the second step on the way to mastership.
The Third Step

After one can sharply differentiate between the worlds, the spheres, in which one functions, then the way to mastership requires a third step. One must be able to live in a relatively higher world or sphere with all of its beauty, its activities, its joy, its bliss, its ananda, and then go down, with full consciousness, to a lower world in complete control of all the forces, influences, and motivations pertaining to that lower world. Then those lower qualities become like water on a duck’s back. “Even though I make my bed in the depths of hell, Thou art there.” Here is where one who is a master or one who is learning the way to mastership becomes extremely hard for others to understand.

Let us say there is someone who has merit, that gives promise of doing a great deal and serving well and beautifully, but he is badly involved in some conditions or qualities of a lower world. Yet that person has such merit and gives such promise that a higher one will go down into his world and get hold of him. He must go down because he cannot work from a higher world into a lower one. The influences, qualities, and forces of a higher world know nothing of the influences, qualities, and forces of a lower world (as I emphasized in Step Two). They are separate worlds. So how is he going to bring that other one up and out of a whole lot of what-have-you? He goes down and gets him.
Those who live in the lower worlds are full of ‘good’ values. They are righteous and full of morals and ethics, etc. They see him, and they say, “Why, he is a wine bibber! He associates with the harlots! Look at him. He is no master!” Maybe his best friends are among the publicans and harlots. But “they” say, “He is having a good time—having a good time like the rest of them. Where do you get this mastership business?” So, there he is; condemn him!

But why is he really there? He may have someone that he is after, and he has gone down to that one’s level, and he is fraternizing with him (and not just make-believe, he is actually down there). He can “brown it on both sides,” too, because he is in control of his forces. He knows what he is doing every second. And when he gets hold of the one he is after, out he comes with him. These higher ones are hard for the ‘good’ and the ‘just’ to understand. After one has reached the higher state in his Individualized Being process, he doesn’t run off into the Light Worlds. He has to return and work for the whole—the whole humanity. He must work for the whole planetary evolutionary process. He no longer works for himself in a separate sense. He works in the whole until the life wave to which he belongs and in which he incarnated goes on, and then he can go on, too.
LESSON 2

Lesson One treated our subject from the ‘lower’ levels looking ‘up’, so to speak. This lesson will treat the same subject from a ‘higher’ level looking ‘down’. At first, this may not appear to be a description of the way to get to that higher level and look down, but when I describe how it appears from that higher level looking down, what there is to do in the way of attainment will become apparent.

Let us assume a childlike attitude and play make-believe, because we are all children in the face of the great Presence—every one of us. And let us make believe that we have crossed this great abyss, made the Second Crossing, crossed the gulf that separates Light’s Regions from the psychic, energy and configurational worlds. When we stand on the brink of this abyss, we see how utterly and completely every personal, selfish, self-centered, egocentric quality must be laid aside. One cannot cross that abyss and retain the qualities of self-centered self. All desires, all human loves, all attachments are laid aside, and they pass away. It is the qualities of desire, of human love and attachment to persons, places, and ‘things’ that makes the crossing-over so precarious. Many attempt to cross over by forcing it—taking the kingdom of heaven by storm, and many lose their footing and fall into the abyss of darkness. But some make it and get across, even carrying the tag ends and
the holdovers of human, personal qualities. They are those who are referred to as the angels that are cast out of heaven. They are thrown out by those qualities they cling to, or that cling to them. So, when we begin to see what it takes to go across we are not in any hurry. We slow down and turn around and go back to see if we have really gotten rid of all those qualities, exhausted it all, because we do not want to get over there and ever have to leave. We want to “enter the Father’s house and come out therefrom no more.” When we do enter Light’s Regions, the Father’s house, we don’t want to depart, and we especially do not want to be thrown out. We enter the Father’s house to remain steady and fixed and seated forever and ever.

So let us make believe we have done all of that, that we have accomplished it. We have crossed over and become established in Mind, not intellect, the Mind level. The most brilliant intellectual may not have any Mind level development to speak of. Mind is a quality that pertains to pure Light. When we stand in Mind it is like being in the middle of a great, vast crystal and we are encompassed round about and interpenetrated with it. But that great, vast crystal, which is so crystal clear, always appears. This Light is so heavenly beautiful that it remains forever on the unspeakable level in trying to describe it. Such beautiful Light! And we have made it—in make-believe, we stand in Mind.
No longer do we have to think. We know! We just know—everything pertaining to our particular commission, work. We know! This type of knowing is called intuition and is often confused with the registry of psychic wave-frequencies through the center in the forehead called Ajna. That is psychic clairvoyance. This is pure clairvoyance, not psychic. It is knowing what there is to know—what you should know—for carrying out the details of your commission. Now, I have used that word commission twice. Let’s consider it.

When one becomes established in Mind, the lowest level of Light’s Regions, he becomes inducted, admitted, to an order of Beings who work on the various levels of Light’s Regions. This order of Beings is called the Hierarchy, the invisible government of the worlds, of all worlds. When he is inducted, accepted, taken in, and becomes a member of this Hierarchy, he is given a job, a commission. There is nothing obligatory upon the one being inducted, being accepted by that august order of Beings, as to the line of work that he is to do. He voluntarily chooses his line of work. Those who understand the seven rays streaming out from the Architect of the Universe, the Central Sun of All Existences, in Light’s Regions and below—the seven streams raying out from the Logos—understand the seven different grades or degrees or lines of service. They know the lines of work which the one newly inducted into the brotherhood is offered and from which he can choose.
If he chooses work with the lower levels, which requires incarnation in a human body, then the other six rays, lines, become closed to him so that he can be wholly focused, concentrated, upon his job, the one he has chosen. If he chooses to work with ‘humanity’, that choice requires incarnation into a human, physiological organism with which and through which to work, because he must have an instrument comparable to the level that he wants to work on or he couldn’t operate on that level. So if he wants to operate on this ‘objective’ level, he has to have an instrument that belongs to the ‘objective’ level. Also, if he chooses this level of service, he sacrifices all rest between palingenetic cycles. He has entered upon what is called continuous incarnation.

This is not just service to ‘humanity’. It is a service to the overall cosmic, evolutionary process. His job is just a sector in the overall process. As when a general of an army in war gives orders to one of his officers to hold a certain sector, that officer has no business, no concern, with what the other operations of the campaign may be. His job is to hold his sector, and do the best he can in doing it. That is what I mean by all the other rays closing to him so that he may be wholly focused, concentrated, on his job and carrying out his orders.

What characterizes such a one? How could we understand him if we ever met him? We are playing make-believe, so let us make-believe we know one, and let us make-believe that he would talk to us and
tell us how he operates, how he functions. By playing make-believe, I imagine this is the way he would talk to us.

There are no more rapports with anyone—on the generative level or the heart level or on the “sweetness-and-light” level. No more rapports. They are all gone. In place of rapport (i.e., polarization between man and woman), there is a radiant shining-forth upon those whom he elects. But he is not bound to anyone, and he does not have to answer to anyone—about anything. He is free and emancipated. Instead of human love, he is filled with compassion. It is very difficult to set up a referent for that word compassion, but let us try.

A compassionate one has a sympathetic understanding of every degree and every grade in the lower evolutionary process because he has been through it all, every bit of it, and he can awaken the memory of when he was there, and there, and there. That gives him a sympathetic understanding with everyone, anyone, and accompanying that sympathetic understanding is a great overall love for the intrinsic life, Power-to-be-conscious, Self, of each one. He radiates a great overwhelming love and sympathetic understanding. He just holds that all the time, like the sun that just shines. We can imagine that we are like the sun that just shines. Why does it shine? It just shines—by its nature. “By my nature I create, O Arjuna; by my nature I create. All of this comes out by my nature, and all returns into my
nature.” No reason, no purpose—just its nature. Ask a little bird, “Little bird, why do you sing?” Now just endow that little bird with your consciousness, and the little bird tries to answer you. “Sing? There isn’t any reason. I just sing. That is my nature.”

So imagine now that you are the sun—just shining. (You can meditate on this.) It doesn’t matter what others do. They can dig a hole and hide from that shining or go into a cellar and batten up the openings. The sun doesn’t know, doesn’t care. It is indifferent. It just shines. The sun will still be shining when they get tired of digging their holes and crawling into them, cutting themselves off, eclipsing, creating fog. Grief, selfishness, and sorrow can fog things up until the sun cannot shine on them, but it does not affect the sun at all. It shines just the same. And that shining is a great wave and power of love and sympathetic understanding. That is our referent for the word compassion, and we have been trying to describe the compassionate ones.

It is said that there are only two types of creatures that you cannot insult. You cannot insult a dog and you cannot insult a compassionate one. Neither one pays any attention to you. Vilify them, call them all the dirty names you can think of—the dog wags his tail, the compassionate one just shines. He doesn’t react, doesn’t give any value. Even though ‘they’ crucify one of them, he says, “Father, forgive them. They know not what they do.”
So, that shining, that radiance, that compassion, that great love, takes the place of all psychic world rapports. The rapports have all disappeared in it. Such a one has no more need for them, no more need on the grounds that, when one has reached Mind level, has developed his Individualized Self so that he is a Being, not becoming conscious of being, but having become conscious of being. Then, in that state, the positive and negative poles of his own Autonomous Self, Autonomous Field, have become polarized to each other. Before the polarization of the positive and negative poles of his Autonomous Field, one is in the process of becoming—through the grades and degrees of psychic development. Developing the personality is another term for psychic development. Through the whole process of becoming conscious of being, one is not complete within himself. The positive and negative poles of his own deeper, intrinsic, Autonomous-Field Self have not become polarized one to the other. In the development of his personal self, his psychic world consciousness, he is not complete, and in his consciousness of incompleteness, he seeks completion in another of opposite polarity.

Here is an idea that only those on Mind level thoroughly understand. There is no polarity in the psychic world that is enduring, which can last. None. If just one psychic rapport could be found which would endure, last, then we all would seek it and we would never try to go beyond into Mind level. But we
do seek it—the completion in another one—and when it fails, the cortex is right on the job making alibis and excuses. It says, “Well, I made a mistake that time. I’m done. I’m done forever. I’ll never fall in love again. I’m just scared of falling in love.” Not long. “This one is it. This will last forever.” But it won’t. And so, we transfer, transfer, transfer from one polarity in the psychic world to another and another and another. As growth and development takes place and the abyss can be crossed and you can turn around and look back, you see the very nature of the psychic world, symbolized by water, is unstable, wholly undependable.

There is no use to tell anyone this. Instead, tell him, “Go ahead, learn it.” Sic him on. “Go ahead. Try it again. You haven’t lived enough yet.” And when all that fails and he is all broken up with separation, tragedy, and heartache, say, “Try it again. You didn’t try hard enough. Try it again.” He will, don’t worry. By and by he will grow in stature, in expansion of consciousness and awareness, and he will make the grade and come on over where we are, in our make-believe. Then he can look back. We can look back. “Oh, my gracious. How silly. How asinine could I have been?” And we can laugh—nothing tragic about it—we can laugh in our freedom, in our emancipation.

This is the way one who has made the grade, who is conscious of his Individualized Self, who is complete within himself, would talk about the way to
mastership. He is a self-rolling wheel, a self-luminous light. He is dependent upon nothing, not even his physiological body, because he can get another one if and when he wants it. He is free in Light—emancipated.

Help such a one if you ever meet him, but never for a moment try to get hold of him, because you can’t. There is no way to claim him. No one can say, “He is mine,”—my woman, my cow, my horse, my man—all the same, you know. He simply cannot be claimed. This is not license! He is bound tighter than anyone else because he is bound to the Light. He must “love the Lord, his God, with all”—notice the little word a-l-l—”with all his heart, with all his Mind, with all his strength.” That doesn’t leave room for anything else. When one who has made that grade focuses his light upon you, he loves you. What is the antecedent of you? He loves that God in you. He still loves the Lord, his God, with all his strength, with all his might, with all his heart, including the God in you. And as he loves the God in you, the God in you is going to awaken and respond to that light of love.

He will do lots of things to make his work successful, but of all the things he will do, there are many things he will not do. He will not be crooked, he will never practice duplicity, he will never practice anything that is not upright and honorable. He will be fair, square, trustworthy, and dependable. And he will be steady! Year in and year out, he will be steady—steadier than a clock. He is mortised and
tenoned in the invariant rock, the Rock of Ages, the same yesterday, today and forever.

This is a brief outline, a brief description of the way to mastership and what it means. This is the ultimate goal of everyone—the ultimate goal! Let us stop our make-believe now and come down to where we are in our respective selves. This description of the ultimate goal takes the place of all the concepts that the blessed orthodox people have about God. This goal becomes that which gives meaning and purpose to life, to existence. Without this there is no meaning and no purpose to what we call life, to what we call labor and work, neither in the ‘objective’ sense nor in the psychic sense. This gives meaning and purpose to everything.

When you make your sacrifices, which you will, little by little, you will surrender little heartaches, little disappointments. We don’t do it all at once because no one can. We would be crushed under the load. We will surrender and we’ll die to the personal self by inches. Our Gethsemane is stretched over quite a period of our existences, and very fortunately so. So we die little by little to the personal self in going through the Gethsemane of self-surrender. Self-surrender is the Gethsemane. And as we give up little by little, we get to a position where we can turn around and look back, and we find out that we didn’t give up a thing. Not one thing did we lose! We gained everything ultimately, and we lost nothing but our illusions and our delusions. That is all we lost. There
is nothing to lose except the values that you give to images appearing substantive. So you have lost nothing. You have gained everything—eternal life and conscious oneness with all who are eternally in Light’s Regions.
POSTLUDE

I have now given you the way to mastership. These are the three steps to work on. Or leave it alone. But if you want mastership, work on it! If you don’t, just forget it, but don’t verbalize and don’t mentalize about the way to mastership unless you are working—working in learning and accomplishing these three steps. It is a he-man’s job! Pollyannas, stay out; “sweetness-and-lighters,” stay out. There is no one, anywhere that is going to bring it to you and lay it down on a silver platter. You must work. You worked for what you have now, and if you get this you will work, or you won’t have it. One can shortcut the evolutionary process by working hard at it, or one can take ten thousand years to make a little grade and another ten thousand years to make the next little point and the next ten thousand years to work on the next little point, and just drift along.

Why take all that time? Watch how you might be stimulated to an effort for a week or two, and then you drift off into the old habit tracks. You forget your work—your breath work, your AUM-chanting, your concentration, your meditation, your rumination. You drift off. Why? Because you will not sustain the effort. I am not chastising you for not doing it. I say, “Go ahead. Do what you want to do. But if ... that dog hadn’t stopped, he’d have caught a rabbit.” If! So, stop the race, stop the effort, if you must. But, the next time around in the palingenetic process you will still
take up just precisely where you left off. You will have precisely the same problems in front of you. A good workman lays down his saw and his hammer and his other tools when evening comes. He goes home and rests (he indraws, rests). The next day he picks up his tools precisely where he left off and finishes the job or the detail of the job—from precisely where he left off. Now, if man in his ‘objective’ brain does that, what would you think about the sentient Self that never forgets the tiniest little detail?

Everything has to be tucked in until the seamless robe is knit without dropping one stitch—the seamless robe, your Mind level vesture.
ABOUT THE COVER

The scenic mountain pictured behind the title is a photograph taken by Robert Hayden of Mt. Wheeler, the 13,065 foot peak on the eastern Nevada border that towers majestically over Home Farm, the headquarters of the School of the Natural Order. The School is situated on 320 acres of land near the base of the mountain. Several simple but comfortable rooms are available on the premises for students who choose to visit and enjoy the quiet of the high desert.

The tree is a bristlecone pine, drawn for us by artist and illustrator, Marcia Phillips, who also has done illustrations for nearby Great Basin National Park. While it is not our logo, it is a symbol of the nearby environment. Many ancient bristlecone pines grow near the higher edge of the tree line on Mt. Wheeler and other nearby mountains. To some of the older students of the School, its life is analogous to the School’s: it has been around for a very long time, and despite harsh growing conditions, it continues to survive.

In our logo, which appears on the title page of this book, we use the ancient symbols the s serpent and the eagle. The serpent is representative of wisdom; its coiled form is suggestive of the power latent in the sacral center, Kundalini (called by the Greeks the power of the Christos). The eagle was supposed to be the only creature that could look directly into the sun.
It represents spiritual vision. The eagle (spiritual vision) is carrying the serpent (Christos power) to great heights, the ascent of the force to the crown center.

“Sortem suam quisquet amet,” the Latin phrase beneath the logo, literally translated means, “Let each one love his destiny.” The word destiny describes meaning on two levels: on one level each person creates his own destiny; on another level each one discovers his destiny. By the power of love we surmount or overcome our created destiny. And by the power of love we discover the foundation of our existence and Being.

If you would like to learn more about the School and its activities, please visit our website:
www.sno.org