

# FIRST CROSSING

## Consciously Function in the Psychic World

### Lesson 4

#### *Raw Transcript*

Now those of you who were not here when I made believe that you represent a class undergoing instruction to represent this work, the new cycle gnosis. And I am addressing you as potential or future teachers. Because whether you know it or not, when you learn the wisdom teachings you have assumed an obligation to impart what you perceive, attain, understand, to others. Now at first when one comes into a work of this nature that is remote from his idea. He'll think, "Why, me, I'll never be a teacher. I'll never help anyone." But there is a force that operates in your higher level of attainment and that force is labeled "Oneness." It is a unifying force, and unconsciously, and later on consciously, you become obedient to it in its functional phase. And you will begin to share with others your understanding. They will seek you out, because they are guided, and in their psychic consciousness they pick up the frequency of one from whom they can receive help. And we say they gravitate to you. You will have many peculiar experiences apropos of what I am talking about.

I remember the years that I was itinerant, sometimes traveling by train. Not paying any attention to passengers around, I would have a person, man or woman, come over to where I was seated and say, "May I sit down?" And then they would begin to tell me a problem, a difficult problem they are in. And in the midst of the narrative they become self-conscious and say, "Oh, believe me, I don't talk this even to my friends, let alone a stranger that I haven't met. And here I am telling you this." I know why. Their psyche had picked up that here was one who had a little understanding and could help them.

And you will have those experiences, many of them, and will be able to say the right word at the psychological moment that may be a turning point in that other person's entire incarnation. You will have innumerable experiences like that, that when you started out to study and learn, you didn't think you were going to be a teacher. Well, right there in those experiences you are a teacher. You are sharing what you understand with others. That is the way it works – there is a unifying force. Sometimes we express that unifying force as when we reach a higher level of attainment, we do not go on to higher and higher levels, away from the light wave, the race psyche, the cultural background, in which we are intrinsically integrated, because it cannot be done. There is a (single quote) 'law' which prevents it. We are under compulsion by the cosmic process and the way it functions (which we call 'law'), we are under compulsion to share with others, so that the vast majority of the particular stream or light wave to which we belong, in which we are integrated, will go on together. So we cannot run away. Those who are into

ascetics who have tried it have discovered that they are thrown back, even below their natural point of attainment. This universe is one integrated whole. Or we could say that this world is one integrated organism, and there is no particular part of it that can separate itself off and go on its own. It just isn't in the structure of the whole.

In our private world, down in the nether world [on our chart], we do a whole lot of mentalizing about our exclusiveness and our separateness, and that we are going to go it alone and we are going to be separate, and we are not going to share or we're not going to be one. That is just mentalization in sense of separation. But functionally it is not so – functionally we cannot separate ourselves respectively from the functional processes of the whole. So we must make our peace with it. We must learn how to do it. Sometimes those are hard lessons, to learn how to do it, but no matter what it takes, we still have to learn how to do it.

Now As future teachers of this particular presentation of the gnosis that we call the instruction as given in the School of the Natural Order, you have a more difficult job to do than if you belonged to the old cycle and the representative presentations of the wisdom teachings pertaining to that old cycle. Because we are anticipating a new cycle, and not trying to sustain or revive or patch up the representative teachings relative to the old cycle. Because as the old cycle is passing out, all the representations which represented it, all the forms of instruction, philosophies, doctrines, systems of thought, religions, and so forth, which represented the old cycle will break up and disintegrate with the passing of the old cycle. And nothing can be done to hold it together. It is comparable to when the power with which one is conscious withdraws from its representation called the physiological organism, decomposition sets in. The old physiological organism, a representation of the state in which that Power-to-be-conscious was conscious, breaks up and disintegrates. And nothing can be done to keep it together, because the informing, controlling, governing power, spirit, is no longer there. And so with an old cycle. When the governing power, the controller, the spirit, withdraws, all the configurations, representations of that cycle disintegrate and break up – decomposition. The only difference is, we call it decadency. Decadency sets in and decadency continues and continues and continues into chaos. The chaos is the breakup. And then out of the chaos emerges a new form, a new representation, a new configuration. We have to stand high to witness that, to be in a transition period of that nature without unutterable sorrow and discouragement. It takes a high level of attainment to be at peace and watch the breakup and the disintegration.

Now In representing this particular articulation of the wisdom, the new cycle gnosis, your hardest work will be to get your students to understand that this is not like the old teachings of mysticism,

metaphysics, occultism. This is neither mysticism, metaphysics, nor occultism. In the new cycle we stand in the perceptive understanding, in the consciousness, that this is one unbroken, unrestricted universe. Nothing is hidden – occult, nothing meta-‘physical’, other than, under, behind, sub-‘physical’, on the grounds that there isn’t anything physical except abstractions in the private world. Please get that point. Nothing is ‘physical’ except a system of abstractions. In reality there is nothing ‘physical’. So there is nothing under, behind, meta-. Hmm? That is a hard point that you must drill and drill and drill to get it over to them, because the moment that you say that this teaching is not metaphysical, it is not occult, and there is no mysticism, they think that you are ‘material’ or something. (Single quote the word ‘material’.) That is because they cannot conceive of what else there could be. There is the difficulty that you are going to have, and I am going to try to highlight the way for you to handle that difficulty in a variety of ways. And in this lesson this morning I start off with that in mind.

One word which represents the difficulty more than any other one word is the word *identification*. One word which symbolizes the nether world, the maya, more than any other one word is the word *identification*.

Now Just a little brief review (it’s going to be very brief), because we have exercised ourselves, lesson after lesson, month after month upon it, so just to refresh your remembrance. How do you function? How does anyone function in, with, or through sense? There is only one answer to it and you may challenge your best educated, best-informed students to find another way. But there is only one way anyone can function in, through, with sense faculty (remember sense: seeing, hearing, smelling, tasting, touching). There is only one way – by the registry of light-energy waves and frequencies. Now when that statement is made, you can challenge the best physicist to tell you some other way. Well, if you challenge the best, they would say, “There is no other way” right now, immediately, because if you did not register the light-energy, (*lightergy* is our coined word), in its wave and its frequency, you would not see. You would not hear. You would not smell, taste or touch. There is no other way whereby the consciousness can function through its neural sense mechanisms, instrumentalities, except by receiving the stimuli in the form of wave-frequency registration. That is fundamental. I know of no exception to it.

Now Out of those frequencies registered, pictures, images, are formulated. You know how they are formulated and why. Every one of you here know how and why those pictures or images are formulated. Now comes the identification. When the picture or image in the consciousness of a given person is identified with the configurational world, with malkuth, the kingdom, that forms the basis of the objective manifold of values – manifold (yardstick) of values. Now not knowing that process, how it is done,

unconsciously living in the identification of the image in their consciousness with the configurational world, they, in that world we call the nether world, the maya (Gautama, the Buddha, called it the ignorance and in the New Testament of our Christian scriptures it is called the lie and the father of all subsequent lies) that is, if you live under the values given to it, you are living under more lies, See? The lie and the father of it.

So, in order to make the First Crossing with anyone, it comes down to an issue of breaking the identification. I said *issue* because a habit that has been built up for years and years; it's hard to break. But here is a habit that has been built up for generation after generation after generation. Here is a habit that has been built up since differentiation from the animal oversoul, because what appears objective to man is like a dream picture to an animal. We could say that the objective identification at the man state is the dream that has become objective. The image formulated in the consciousness has become so established that it appears objective (see, *appears objective*), appears out there, we use the word substantive – means out there, looks like it is out there. We use the word *substantive* from the Latin root, *sistere*, to stand – to stand out there. Just think of cultivating a habit, let us say for thirty years, and then suddenly try to break that habit. Now just add all the generations since differentiation from the animal oversoul, established not only in the individual consciousness, but the consciousness of the race, the race psyche, and you will appreciate the issue. You will appreciate what you are up against. Not you to do it – you have done it, because you are representing it now – but what you have to do to get it over to your students.

Now Do you know, being an Occidental, I lean way over backward to explain everything – the whys and the reasons and the wherefores, whereas if I were an Oriental teacher, I would never try to explain anything. I would just say, “That is the way it is. Now you just work on it and meditate on it until you realize it.” But being in the Occident, I want to know the reasons, the whys and the wherefores, the ins and the outs of it, to help break that identification. Because I go on the theory that the clearer we understand how a thing was developed, the better our chances are of solving the problem, or working on it, or undoing it or something. Now I say theory, because the oriental teachers may have something way beyond this method, this methodology. It may be far better to tell your students to go and meditate on that until it is clear to you. Period. It may be!

I'll have to tell you a little personal thing (telling it impersonally) of why I lean so far over to describe and explain the whys and the reasons and the wherefores. I studied under an oriental teacher, and he would never give these reasons and whys and wherefores and descriptions and correlate all of those descriptions with modern scientific developments so that we could rely upon the scientific findings as an

aid to understanding. Seven years of difficult and hard training, and he would describe a thing. I'll tell you a little incident. One day he said to me, "Put your hand on that wall." (We were sitting near a wall. I put my hand on the wall.) "What are you touching?" "Why," I said, "the wall." He said, "You are touching the state of your own consciousness." Now did he tell me all the processes that went on in my sense receptivity, the receptors, the banks of neurons, and how the consciousness functions in those banks of neurons in sense? He did not! He said, "Meditate until you get it." It was a long, long time before I put my hand on a wall and knew, stood in the conscious perception and realization, that I was touching my state of consciousness. That took a whole lot of work. He didn't do the work for me; he made me do it. And so it came to many points; I would want a reason; I'd want it explained. Sometimes I would get so desperate I just wanted to grab him and choke it out of him. No reason, no explanation. After seven years of that I said, "If I ever get it, Oh boy! I will describe it and I will explain it every possible way. No one will have to choke it out of me." That is why I rationalize so much – so much that some think that I have lost 'spiritual' perception (single quote 'spiritual') and have turned intellectual.

You answer the question for me. Because I have been laboring all these years under the theory that the clearer it is rationalized, the easier it is to work it out. Have I been in error all these years? Isn't the other way better – just to tell you how it is and tell you to work it out? No? Well, I see we are divided on the point. You, as teachers, will have that problem. Whether to go through all the minute and detailed rationalizing it and explaining it and how the process works, or make the statement and throw the burden of the work upon your students and make them work it out – if they work it out at all, or maybe leave it alone. Well, I can't change my nature - I still have to rationalize it and explain it.

So we come back to this word *identification*. When that picture, image, is formulated and looks substantive, so much so that the dream picture has become like a reality, and all the monumental values that have built up upon the basis of its appearance as a reality. Generation after generation after generation living in the values, *mentally* living in the values. You must add that *mentally* living in the values, because functionally you cannot live in them. It is impossible. You cannot live in an objective world functionally, because you are functioning in your sensations, your feelings, your desirings, your emotions, your lovings, your thinkings. You are not functioning in an objective world. You only *think* in the objective world. But you cannot function in the objective world, because the objective world is in you as a delusional state. So how could you function in an objective world if the objective world is in you – as a delusional state? It cannot be done! You can think in your private world that you are functioning in the objective world, but you never do at any time. It is impossible. Note how difficult it is to see that, that it is impossible to function in that objective world. Why is it difficult to see it? Because of this

identification that has become so established in your consciousness, that unconsciously you function under the identification. And that has become so entrenched and so strong and so apparently real that it amounts to a semantic blockage – semantic aphasia. You are cut off from the meaning because of that identification in your consciousness with a dream picture looking like it is substantive. That is an image formulated in the psychic consciousness appearing objective to you – substantive. And the identification with that. So the great difficulty to make the First Crossing is to break the identification with the psychic dream pictures, psychic images-appearing-substantive.

Now If we did not work on the breaking of that identification we could go right back to the old cycle, the aristotelian cycle, and accept it, consciously or unconsciously. Accept it. Accept *it*—the antecedent of *it*—accept the identification as real. Then think of something *other than* your objective world, and you have metaphysics, you have mysticism, you have occultism. *Nicht versteh?* But we are not back in that old cycle. We are anticipating the new cycle where all lines of demarcation will be wiped out and this will be one continuous, unrestricted universe, right down to the kingdom, malkuth. We won't die to go to heaven; we're in heaven now if we could see the kingdom. All of this, this, this, [anything to which you can point,] is not vile and filthy flesh. This is the kingdom! We change, you see, completely, in our attitude toward *this world*. "The kingdom heaven must be brought to earth." "Why stand ye gazing?" Do you have those words? How long have you had those words? and we go further and say, "Strike the veil from before your eyes and see this marvelous world all around you". This is it. This is it.

So we come back to this word *identification*. Break that identification with images-appearing-substantive. Now just another brief touch. How do we try to do that? How do we rationalize it and help our students to do it? We say to them, as you are going to say to your students, "Look at this that we call a flower, or a plant, or a leaf. Look at it. Now, mentally, quickly, run it down to its essential structure. Essentially, is it not a configuration of units of light and energy? Is it not?" After you get that across to them, turn right around and say, "That is what we are talking about. It is not a thing, it's not an object, it is a dynamic configuration of light, of fire, of power, of energy. If it were not so the scientists could not release the fire and the power and the energy."

Now Work on it. Work on it. Work on it. Work on it. Do not mislead your students. Tell them that it will require two years of study, of real everyday study for them to get the intellectual understanding of this system of thought. And tell them that it requires between 18 and 21 years of work every day for them to make their intellectual understanding functional – that is, before they can function in it. Two years to get the mental, intellectual, understanding, and between 18 and 21 years to function in it, where all

identification is gone and one can stand clear in direct perception. Then you have made the First Crossing. Then you have made the First Crossing. Then if you tell them that it will take 2 years of hard work to get the intellectual, the mental, understanding of the system of thought, the instruction as given in our School, and then you tell them that after they have got a clear mental picture of the structure of this system of thought, it will require between 18 and 21 years before they can function in it and they will throw up their hands and say that they are going to quit right now. “Oh my! All that work! What for? It’s too long and too arduous! I can’t do it. Oh, no, not me!” Then say, “What are you going to do with the next 18-21 years? What are you going to do? Still function under the delusional evaluations? Go from one chaotic condition into another? And are you going to pass out in ignorance and darkness and have to come back to try it again and again? If you put it off (I don’t care how long), you must start right where you are now. You have to start, so why not start now? You can’t die if you wanted to, you can’t die. The deciduous tree drops its leaves. Did the tree die? No, it puts out new leaves again in the next cycle – and flowers and fruits. That is called dying.

But here is something I always encourage students who are getting discouraged about the two years to get the intellectual understanding, and 18 to 21 years to make it functional so that they can function it – in *this world* as it is in reality. I say that there is more happiness and joy that comes to you in the doing of it than you will ever have again after you have attained, because you get so assuaged to the happiness and joy that you don’t get that freshness of it when it first comes. You become so conditioned in happiness and joy. Imagine that! Becoming so conditioned in the buoyancy and the bliss and the happiness and joy of it. But when that first comes and it keeps coming and coming as you learn, the thrill of the new experience is far beyond the attainment – that thrill of attainment. Because by and by, the thrill of attainment you just take for granted. You think everyone is that way. Metaphorically speaking, when the prodigal son finally gets fed up with it (they all do, you know, sooner or later they get fed up with it), deep recollection, deep memory stirs, “Why even the servants in my father’s house have more than this – all of it put together. I’m going back home, going back to my father’s house.” (Now this is your student, learning.) The Father sees him a long way off and goes forward to meet him and falls on his neck and kisses him. I just said that same thing to you, but not metaphorically. I said the newly acquired joy and ecstasy. That is the Father seeing you a long way off. It goes out to meet you. What is the Father? The real Self, the real Individual, that real differentiation, that real focalization of Light and Power with which you think, feel, and act – the Power-to-be-conscious. That is the Father in you. And how long has he been waiting for you to get through “feeding in the hog trough?” (Relatively speaking, you know.) How long has he been waiting, waiting, waiting, waiting for you to turn and give him a little recognition? And then at once he responds. And that is the peace and that is the joy. That is the happiness in learning it. I

have said to many a student just beginning, “Oh, my, I wish I could go back and begin again. I never had so much fun in my life as in learning it, and the new thrill, the new joy, the new insight, the new widening of consciousness! The ecstasy, the joy! I sorely envy you. I sorely envy you that you have all that ahead of you.”

Now *Identification* is the word that signalizes, more than any other word, the difficulty to surmount in making the First Crossing. Break identification. Break it. Then when we talk about that which we contact. What do we contact, the first thing after we break identification. The kingdom. (That was our last lesson: the mineral kingdom, the vegetable kingdom, the animal kingdom, the kingdom of man, and the kingdom of Mind.) My gracious! What a word – the kingdom of Mind. But each is relative to its cyclic process in the overall cosmic scheme. Each represents a kingdom – the configurational representation of that cyclic process. Remember last Sunday that I said that each succeeding higher level of the configurational world – malkuth – is a synthesis of the preceding configurations, representations of the cosmic process, or a particular given cycle in the cosmic process. Now remember that I said, “Let us take the difference in the plant (the vegetable kingdom, the kingdom of the plant) and the kingdom of the mineral (mineral kingdom). I said is not the cellular structure a synthesis of the molecular and atomic and electronic? So, when we come up to this level or cyclic process in the overall cosmic process labeled man, the kingdom of man, malkuth, is called psyche. You will remember the lessons that I gave that the word *personality*, or person, is a synonym for the word *psyche*. Do you remember the lessons? Lesson after lesson.

Now For your students you must describe the content, the constitution of that which the word *psyche* represents. You could begin with sensations, and feelings and desirings, personal human love and emotions, and mentalizations, thinkings. Try to get your students to think of each of those (sensations, feelings, desirings and so forth) as motivating force or forces. Because that is what they are – motivating forces, energies. Each motivating force or energy is characterized by a guna, quality. Just take your feelings and see the range of qualities. Light, buoyant, happy, exhilarating feelings; dark, pessimistic, discouraged, melancholy, gloom feelings. Now supply the gap between. The darkest, bluest, most discouraged feeling and the most exhilarating, lofty, buoyant feeling. Now supply all the gaps between. You have quite a range, haven't you? Of what? Gunas – tamasic, rajasic, sattvic – gunas/qualities of your feelings. Now dwell on that. Feelings, desirings. See, now make another range of your desires. Make a range now of all your desires. You might desire fraternizing with the gods on Mt. Olympus, but you might desire to fraternize with the dogs. And make a range between. Gunas/qualities of desires. They are cultivated, you know. Anyone can cultivate any guna. It is just part of what he rejects and what he



elects, that's all. It is what you take on. But after you get through with all those sensations, and all those feelings, and all those desirings, and lovings, and thinkings in this wide range of gunas, and drill your students to understand that those are motivating forces. Because there is energy in them – sometimes cyclonic energy in them – it is energy, it is power, it is force. Now get over to them that it is energy by which they are motivated. Then make an ensemble of all of it – ensemble. Put it in a sort of a composition, like a composite picture, and then use the word *psyche* or the synonym, *the personality pattern*. That is the person, that's the personality, that's the psyche.

Now If you are successful in building all that up (for your students) and making a composite, unified ensemble of it, ask your students this simple question. "Can you think of anything else of which you are composed? Is there anything outside of that? Those sensations down to thinkings?" All right. Ask them to lay off a year or two and find something. They won't. There is where they are functioning. (Of course, provided that they have not made the Second Crossing.) Their whole consciousness is in that, not outside of it with that one exception.

Now The point is, after you have that established in understanding (established in your understanding and then established in the understanding of your students) – now after that is established in understanding, say that *when we cross over from identification with images-appearing-substantive into the kingdom of man, we consciously function in the psychic nature. We consciously function in the psychic world.* Now we can pause at that point and describe how the psychic world is divided into a lower and higher level according to the category of gunas/qualities. Now you can describe how the psyche is a synthesis of all the preceding kingdoms incorporated and constituents of the preceding kingdoms, because the psyche functions by forces labeled ethereal or etheric. When it is free and clear of all lower (relatively speaking, lower) gunas, and we are in the clear light, sattvic, the clear light of the psyche, we then function under dynamic energy, pure dynamic energy. That pure dynamic energy of the free and cleared psyche is inconceivable to one in the manifold of values based upon identification with image-appearing-substantive. It is incredible the power of that level. Marvelous feats can be performed (if occasion requires) with the energy output of the clarified psyche. I'm tempted to tell you things I have witnessed, but I don't like to entertain in my teaching. I like to appeal to your understanding all the time and let you work out your understanding and prove it for yourself instead of living in the belief of entertainment of what another has witnessed.

Now This First Crossing introduces us into the psychic world. That is, you consciously function in the forces which, before the First Crossing, you were unconsciously motivated by them. Let me say that

again, because this is extremely important. *After the First Crossing, you come into the kingdom of man, the psychic world, wherein you begin to consciously function in the consciousness of the forces by which you were motivated unconsciously before you made the First Crossing.* That means this: you begin to control the forces by which you are motivated instead of being unconsciously controlled by them. Think what that means! To have that degree of self-possession, of self-control, of self-mastery, where you are not unconsciously motivated like a weather vane that swings this way and swings that way with every breeze that blows. You are swung no way, unless you allow it. It is like a rock that is immovable. Then you can sing the song, “Rock of Ages, cleft for me...” Like a rock of ages you stand on it and as Paul said, “Heights nor depths, nor principalities or powers, nor things seen or unseen” will not deter you. Stand on the orientation to the greater power, the Christ power in you. [“... neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God” [Romans 8:38-39].]

Now Paul went further and told about how the angels interfered with the complete orientation of consciousness to the power of the Mind, the kingdom of Mind. Next Sunday I am going to describe what Paul meant by the interference of the angels with the orientation of consciousness to the power of the Christ. It is an obscure and deeply hidden point in the higher instruction that I will give you next Sunday. But I want you to understand this. I am trying now to give a more thorough drill work on what it means to make the First Crossing. We are not going to leave it. My! We’ve got a whole lot now to describe about what it is like to function in the psychic world. What is it like to consciously function in the forces by which we are unconsciously motivated before we make the First Crossing. We have that whole entire realm, so as to speak, kingdom, the kingdom of man, to explore and understand before preparation for the kingdom of Mind.