

STUDIES IN PSYCHOTHERAPY

Lesson 1

In this series of class talks, Vitvan describes the variations of the basic conflicts on three levels upon which consciousness operates--the personality (psyche), the egoic and the Noetic Mind levels; the reconciliation, the release of blockages and the freeing of energies through the resolution of these conflicts. This is a helpful course toward achieving psycho-somatic health and harmony.

We have conditioned our thought and have our existence in this world, not another one. No flight from life-facts, no flight from Reality--this world. But when I say this world I do not mean as it appears to your sense receptivity. I mean that *this is an energy system which functions 'in' us and in which we function*. In this energy world there are many levels, octaves of waves and frequencies, many mansions in my Father's house. As we study together, to aspire to a 'higher' level of orientation, we lift our forces up and those forces form a unified field in the form of waves and frequencies. That unified field we label our group consciousness. It is nth dimensional. It makes no difference whether you are right here or in Timbuktu. The objective concept of space doesn't enter into the higher dimensional field. As we build this field and cultivate orientation to it, we find it lives with us and is constantly available, particularly in times of need, emergency, crisis. You have something to call on; you can depend on it. Its force and influence become available to you. Many of us have developed such a consciousness of that group field the group soul, that we know when we are getting cut off from it or when we are getting in contact with it. It is consciously experienced.

We find the most important features of our effort and of your studying with us, the main purpose and objective and interest is making the contact with that field, or renewing your contact with that field. The effort on the part of each is to hold that contact, to keep it from being eclipsed or destroyed by the intrusion of other forces and frequencies. Hold the orientation to it and with it because it is like heaven. When we get cut off from it we don't like it and we don't like the conditions that we have unconsciously or carelessly gotten into. Then we want to beat it back to the 'spiritual' home, that *group field*.

Every time we individually and collectively meditate (You remember my description of meditation? Lifting your forces and making contact with a 'higher' level wave and frequency) we are building force into that field. It is like the comforter which will come and bide with you when I am no longer here with you. "If I go not away, the comforter will not come." See? I am trying to elucidate the beauty that is described in our Christian Bible respecting this point. We must each feel that consciousness of responsibility to carry our end, to contribute to the field, the group oversoul. Whether here or at home, work toward the building

of that field. The time is not far distant when it is going to pay off in a big way to have that source of support, of security, of protection, because there will be no other place to turn. I am trying to put over to you the objective we have in mind as we build up our own force and unite it as a preparation for our classwork and *the contributing of our respective force to the overall group soul, group field.*

In building any structure there is nothing more important than the foundation. So it is with a thought structure. If we are very careful to lay the foundation sure, foursquare, solid, the superstructure will be preserved. A foundation for a house or any structure isn't very showy or spectacular, but it is the most important part of the building operation. As we enter upon this new course of lessons in the understanding of psycho-somatic problems we must devote time and attention to building the foundation for it. I direct your attention to the diagram on the preceding page. It represents a triplicity. We use the label autonomous field, the pattern of the field and the configuration which eventuates from the first named two. Various terminology is used to describe this fundamental basis upon which any given individual functions. The Orientals use the term Atman for the first principle of the fundamental basis of individual existence or Be-ing.

During the latter part of the medieval period of Europe Christian mysticism was being developed by Rosenkranz, Hoffman, Cagliostro, Comte de St. Germaine and others. Paracelsus was also a very large contributor. The 14th and 15th centuries A.D. saw the growth and development of a great movement which later became known as Christian mysticism. It was the age in which much of the esoteric work for the occident such as the Qabalah of the Jewish faith was developed. The perceivers and seers during that period labeled this that we call the autonomous field the cosmic egg and also used the term pneumatic ovum. These two terms indicate there were two phases to their perceptive insight. When they spoke of the essential nature of a given individual, they referred to it as the pneumatic ovum. When perceiving the same and relating the essential nature of a given individual to the cosmic process they used the term cosmic egg, thus indicating two aspects of that same essential nature. In respect to the use of the term pneumatic ovum the true perceivers and seers realized or actually saw that the web upon which the configuration was spun was contained within the periphery of the sphere that they labeled pneumatic ovum. Developing man was considered to be a developing embryo within his egg, within his ovum until he pipped the shell and his forces streamed through or out beyond the periphery.

The label pneumatic connected with the term pneumatic ovum represents that which motivates 'breathing.' The word breathing means rhythm; everything is characterized by a rhythm, by a pulsation, as outbreathing and inbreathing. As we proceed we will see how that breathing, relative to the pneumatic ovum, is what is called the palingenetic cycle, a putting forth and a drawing in, which the Aristotelians

label reincarnation. Reincarnation is only the breathing in and out, the rhythm, the pulsation, by which any electromagnetic field is characterized, even one's own autonomous field. When the thought was turned from the embryo or embryonic phases of development and the essential nature of a given individual was related to the cosmic process, this was called the cosmic egg. To catch the implication, symbolized or intended, we have to visualize this as a sphere of force surrounded by another sphere of force of higher frequency and shorter wave; i.e., of finer substance. And that second mentioned sphere surrounded by another sphere of finer substance; i.e., shorter wave and higher frequency. So, diagrammatically speaking, the one overall cosmic sphere would be reached. The ultimate or highest of all comprehensive spheres was labeled the cosmos. These relatively lesser spheres within relatively greater spheres was described as a differentiating process--the one becoming many by a process of differentiations on the level of the spheres; i.e., on the level of the field. The ultimate and the last of that differentiating process was the individualized field, the individualized self, the Son, born of the Mother substance, activated, motivated, fecundated by the positive power; the union of the positive and negative forces of cosmos eventuating in the Son, born of the Mother egg, the Mother ovum.

As below, so above; as above, so below--the old hermetic adage. We find no exception to that fundamental fact, whether you consider atom or molecule or pollenization of a plant and the fruit that results, no exception in nature to that fundamental fact. A given individual representing several levels, unified in one state of consciousness, will represent this on each of his levels; i.e., microcosmically he will represent the macrocosm. We are going to see how this fundamental basic relationship of the positive and negative forces becomes the most persuasive force and influence in a person's life, his adjustment to environmental conditions, etc. We are going to solve many psycho-somatic problems by repeating this basic and fundamental principle.

Remember these two terms: *pneumatic ovum* relative to a growing and developing person who has not yet achieved consciousness of individualization and his relation to the cosmic process; and *cosmic egg*, the Higher Self representing the furthest 'out' or the 'lowest' in eventuation, the essential nature, the True Self born out of the differentiated field. The last differentiation in the cosmic process which would be, relative to 'higher' levels, the 'lowest' and, relative to a comprehensive state of realization, the furthest 'out,' which is labeled the True Self, represents a cosmic egg and is so labeled by reason of the fact that it is the last eventuation of the differentiating process in the cosmic structure. Much more can be said, but I am just trying to hit the high points and will fill in many details later.

Any given field, autonomous or otherwise, is characterized by the lines of force of the field. Every field has two poles, a positive pole and a negative pole. You have all seen those cuts, or representations in

print, of a bar magnet with the lines of force flowing around the magnet, generally from the negative and positive poles and the lines of force that flow between. Visualize the lines of force as in any electromagnetic field. The most important to a developing individual is the five foci of force that appear in the field. These lines of force together with the two poles and the five foci that appear in the field are called the pattern of the field. Those who realize that there is a grand architect of the cosmos and all differentiations therein, including a given individual, speak of this pattern or field as the architect, the grand architect; and it has been designated the *arche* or the arc.

I am tempted to go off in several directions by the introduction of this word arc--the arc of the covenant, the arc that Noah built, etc., but you must trust that I will build in all of the missing parts and gaps later on. (That is why I so often plead--do not allow your mind to form a conclusion about the work as given in the School of the Natural Order on the basis of one or two lessons because the average one coming in to this work requires two years of concentrated study to being to grasp the implications, the significance, and the comprehensiveness of this presentation. Do not allow your mind to rush to a conclusion or determination as to the value or merit of this work until you have had opportunity to study it thoroughly. In one or two lessons or courses of lessons I cannot fit in and fill in all of the comprehensiveness that is required to round out each point that is raised. To be honest with you, it is a lifetime study, to grasp all the implications and the detailed analysis and description thereof.)

However, the arc is that into which all returns in the inbreathing process; positive and negative, two by two, they infold. The positive and negative unfold in the outbreathing which is called another incarnation, as the pattern develops from one outbreathing to the next inbreathing, etc. That is why it is labeled the arc, meaning the archetype upon which the configurational process is modeled and governed. We label it the pattern of the field.

Now, we have another symbol. It is suggestive of the body of a man, but treat this as the configuration which eventuates on the pattern of the field. These lines of force of the field whirl as they flow from the negative to the positive pole. These whirls on the line is called emergent energy. The totality of these many lines of force and the whirls that take place is labeled the configuration determined by the pattern of the field which in turn is determined by the state in which the field is conscious of itself.

Now, we have introduced the term consciousness with no preparation and no build-up. It should have been said that this autonomous field is characterized by force, power, and consciousness. It is a process of consciousness. This state of consciousness of the individualized field, or the last differentiation in the cosmic process, is called the basic state of consciousness which becomes determinative respecting all subsequent states--acquired states, psychological states, feeling-desire-emotional-thinking states. We must learn as we

go along with this course to sharply differentiate between what is called the basic state of consciousness and the psycho-logical states. For instance, the basic state in which a given individual is conscious of himself is that which he takes with him in the inbreathing and brings back in the next outbreathing, the palingenetic process. But all acquired states, acquired from your environmental situation, the context of the race psyche in which you happen to emerge, the educational process through which you pass, early childhood impressions, the context of situations called ethics and morals, all of those acquired and sometimes hard to maintain states drop away from you. You can't take them with you, and you don't bring them back. It is only what has been built into your basic state which becomes the pattern for the next outbreathing. Therefore, we say determinative respecting all other subsequent eventuations on the psychic level; i.e., in your psychic nature or in your consciousness on the more objective level. You can see the importance in the foundation of establishing this basic state in which a given individual is conscious.

We are going to see the utter futility of trying to change anyone, even children born to us. They come in with their basic state and that basic state becomes determinative in what they are going to be and do, etc. All of your tears, your anguish and your so-called prayers can't change it or do anything about it. It is already set and established before the child is born. You may do a lot of work before conception that you may attract one of a higher level. But after the individual has attached itself to your field, father or mother or both, then nothing can be done. You just have to study your child as you study any individual unfamiliar to you. Study it to see if you can ascertain the qualities established in its basic state. Then do nothing but cooperate with the furtherance of it and the development of it, not a superimposition of what you want or expect or idealize. Cooperate with its own pattern; there is a strict separation, an inviolable individualization, to each pattern. We are going to see how it also applies to our relationships with each other, the give and take of life with each other. We are going to see in a vast number of combination of circumstances where this basic point will apply. We call that the *communal adjustment process* in psychosomatic studies.

