

FUNCTIONAL ACTIVITIES

Lesson 10 – The Thinking Self: Rational Thinking-Part 1

The more we advance to higher levels or higher states of consciousness, the more difficult it is to describe it, because we approach levels beyond our conventional form of communication – the spoken word. So that as we attempt the description in and around and behind the word, open your consciousness and register the meaning, the frequency. That will open a door to you. It is extremely difficult for me to attempt a description of something which I do not perceive. In fact, it's a little bit beyond perception. I have to be in the thing – right in it – or it, you know, sounding brass and tinkling cymbal, mentalization, intellectualization and all that sort of thing. Away with it. We want to get *in* the consciousness of the real thing. So tune in with me – and by the way, that will help me, too – help me verbalize it.

Now our lesson in the due course of the main chart we've been following is on rational thinking today. I've always admired a statement attributed to Voltaire. Voltaire would say to a person that wanted to discuss recondite subjects, "To discuss with me any subject, define your terms." Well, today we no longer define, because a definition is not extensional enough. So we describe instead of defining. So we would paraphrase Voltaire by saying when we enter upon a discussion, describe your meanings. Describe the meaning. Then we will track with each other.

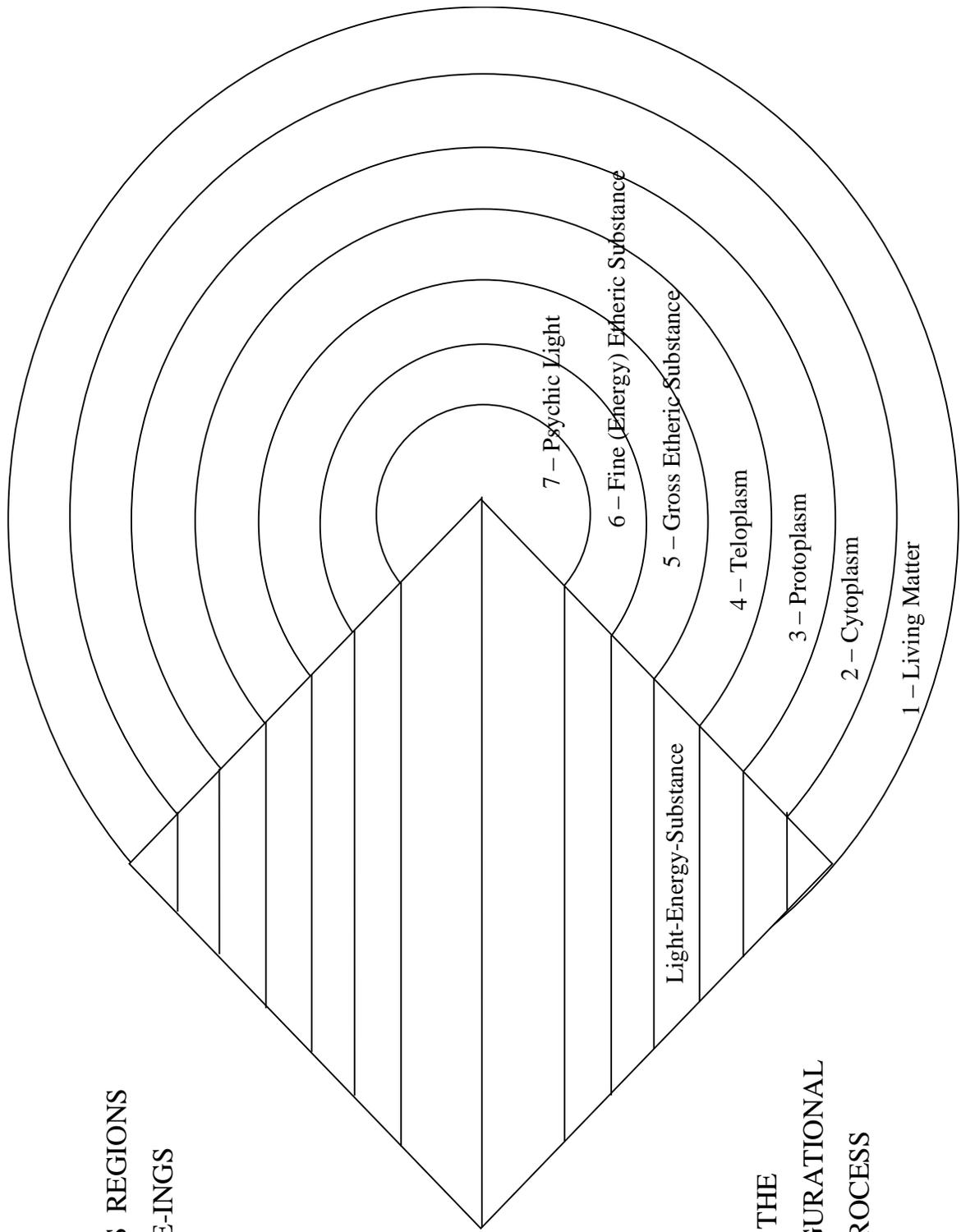
So I open this lesson by describing the meaning for the terms *rationalism* and/or *rational thinking*. As adhibited, as appropriated, employed, used, adhibited [Apply or affix (something) to something else]. As adhibited here. Now meaning for the terms rationalism and/or rational thinking is described as a source of knowledge sufficient in itself. That is, superior to and independent of sense perceptions and values given to psycho-mental images-appearing-substantive. Now that last clause could be extended a little. I tried to abbreviate it as much as possible because of there is so much lettering on this chart. We could say "and values given to psycho-mental images" – period, whether they appear substantive or not. Because as one grows and develops and begins to open the psychic faculties he experiences worlds within worlds within worlds of phenomena, that is, images which do not appear substantive (that means 'out' there, standing out) through sense perception.

If you ever read an account of these voyagers in the psychic world, please remember, there are as many worlds of images as there are persons who open their psychic faculties to the psychic world. Accept them with only one qualification or reservation.; that is the way *he* saw it according to *his state* when he opened his consciousness into the psychic world. But never under any circumstances, I suggest,

say this is what it is, this is what it's like. It's not like that at all, because if you go over there, you will see an entirely different psychic world. So I have studiously read Swedenborg, *Heaven and Hell*, as perhaps you have. And after I got all through with it, I said, "My, what a journey he had seeing his *own* images." And then I read Dante and his visits into the psychic world. Totally different. But those... the psychic world that Dante saw belonged to Dante and the psychic world that Swedenborg saw belonged to Swedenborg. Didn't belong to the psychic world at all, neither one of them. Real students of wisdom, real students that want the firmament (that's reality), please remember that whatever you hear about the psychic world, whatever you see about the psychic world, whatever you read about it, that is the projection of the psychic consciousness of the perceiver – doesn't belong to the psychic world at all. That will save you a great deal of following blind alleys, cul-de-sacs, in seeking and searching for the real truth.

Now with this chart and using the term rational thinking as described, let us try to visualize the Reality, separate and apart from psychic images, whether those psychic images appear substantive or not. And here we have two triangles having a common base. Above the base we label it Light's Regions. Now a little later on in the course as we go up the other chart, point by point and subject by subject, there will be much description about these seven levels, constituting what we label Light's Regions. Here is one of those points where words break down. How to describe Light as it appears in Light's Regions? We only can do it by saying imagine the brightest light you ever looked into, like an electric arc when a welder, a welder is using an electric arc and he has a shield and heavy colored glass to look through. And the welder will warn anyone that is not accustomed to the electric arc welding, he'll warn you, "Don't look into that light. Don't look into it. It'll injure your eyes." Now draw upon your imagination of an intense light like the arc light, the arc of an electric welder that an electric welder uses. Now that is dim compared to when we say the Light in Light's Regions. It's beyond words to describe. And yet, we have to condition ourselves, little by little and little by little (fortunately) to open the faculty and develop the conditionality to not only see but to live in and function in Light's Regions.

LIGHT'S REGIONS
BE-INGS



THE
CONFIGURATIONAL
PROCESS

Now there is no region that we have any knowledge of, or experience in, or that we can imagine, that is separate and apart from an instrumentality, a channel, a Be-ing, a person. So when we say Light's Regions, we have to think of these levels of light as populated by Be-ings. Every one of them, with no exception, were as you and I today. And as you and I today have synthesized in our present state all of the eonian past in the now, that means to say, as we have come up the long eonian journey (so as to speak now), as we have expanded, expanded, expanded consciousness from lowly forms and all through the animal and sub-human states to our present state, so they, the Be-ings in Light's Regions, have gone beyond our present state and many of them have turned around and are trying to help the lesser-developed on. Think of that. They constitute what we call the Hierarchy in Light's Regions. Now those are the things we're going to discuss later on and I'm only referring to it at this point in order to show how this triangle with the apex pointing down is a representation – a representation of the determinative forces of Be-ings, the Archetypal Gods. And on a much lower level, the causal knowings.

Now what I'm trying to say is that everything that appears in the configurational world is a representation of creative powers in Light's Regions. Now if you wish to turn to our Christian Bible where reference is made (and often made) to the Be-ings in Light's Regions, read Apostle Paul of principalities and powers he enumerates the principalities and powers at length in certain places.

Now before we rush on too far with getting into the more recondite phases of this lesson, I'd like to call your attention to this. We who have entered upon the path of self-unfoldment, self-development, to the discovery of the Self and identification with it, we no longer have any anthropomorphic god. See? Man-made image labeled God that we put off somewhere up in stratosphere or 'out'. Now we who have reached this point where we've entered upon the path of development – and I trust that every member of the School of the Natural Order has entered upon the path of development – seriously. We who have entered upon the path of development, we no longer have an anthropomorphic god. It's intolerable to us for many, many reasons. Now those of you who are beginners here at this type of work and instruction and who are beginners in seeking the way, please do not misunderstand me. I'm not attacking anyone who still has an emotional response and a mental image (or I should have said a mentalized anthropomorphic god). I'm not attacking them. And it's the last thing in the world I would do is to take that away from them, because it is far better for him to have that than to have nothing. Far better because it makes him a decent animal, that is, more decent than if that idea was taken all away from him, and he didn't have it at all and all of the ethics and the morals that are built up upon the concept of an anthropomorphic god. That anthropomorphic god, a god like a man, only he's got a long white beard and a bushy, long hair. He's looking down your shirt collar all the time and watching what you're doing. He's going to punish you if you're not 'good'. Well, that keeps many in line, you know. They are better to live with, you know,

than they would be otherwise. So don't disturb it and don't attack it – ever. They'll outgrow it, like children outgrow their little toys and dolls and dollhouses. Children outgrow it and the dolls and dollhouses are strewn around. They pay no more attention to them – unless some grown-up children sentimentally put them reverentially away. But however, they can put their anthropomorphic god reverentially away and take it out once in a while when they feel they need it. But however, please never attack it. And just be silent and say, “Yes, that's fine, it's better.... It's fine.” Just pussyfoot around it. And I don't want you to misunderstand. We're not attacking orthodox churches and we're not attacking their orthodox gods. We're not! We think it's far better for them to have it. But what I am saying is that when and if we enter the path of real self-development and unfoldment and try to discover the God within, which is the Power with which we are conscious, which is the Power with which we think, feel, and act, now when we attempt to discover that Power, we no longer have an orthodox god. That is, an anthropomorphic god.

Now. What do we have? We have the Be-ings in Light's Regions that are real and genuine. Is that some other form of image? Then I'll ask you. Your little children, when they come into your home and they look to you for their protection and education and guidance and care. Is that an illusion? So, relative to the Be-ings in Light's Regions, we are children and unless we assume the attitude. I don't care how big you are and how whump-whump enough to throw your weight around, show everybody, you know. I don't care how big you think you are, except you become as a little child. Like a child, look to those Be-ings. That's the key. To surrender that ego, you know, that egotism and get that child-like attitude toward the Be-ings in Light's Regions. Similarly (see, correlative thinking), as the children look to the adults in papa and mama in the home, for safeguard and protection. So we should look to the Be-ings in Light's Regions. They are the adults relative to our child state of development.

Now this, in our school, is very important because as we've grown out of the acceptance of an anthropomorphic god, we still have those principalities and powers in the form of great Be-ings. Now the Greeks used to say, think of the gods (they called those Be-ings in Light's Regions the gods) “Think of the gods and the gods will think of you.” That is not wholly so. But this is so. If you will think of them and about them and learn all you can about them and the more you think of them, the more you will begin to channel your own frequencies in contact with them. Because it's an ever-present influence. We can reorient ourselves in a great measure, greater than I have time now to delineate. We can reorient ourselves in a very great measure by polarizing our own consciousness to them. Then in time of need, we've got ever-present help. You've got something to rely upon. You've got something to rest on. You've got a rock to stand on. Well, now, so much for this triangle, or what we call Light's Regions.

Now again, let us turn to this triangle with the apex pointing down. Here we have the various degrees of aggregations of the substance of the Mother. You have read about how a mathematical scientist would describe the structure of an atom, the structure of a molecule, the structure of any aggregations of molecules. Now you've read that. Try to visualize that mass, that configuration, of light-energy which (and I've got to use the word that I don't like to use unless you're familiar with it) which telekinetically metamorphoses itself into living matter. Now that's a gradual process, that metamorphosis, that transfiguration or metamorphosing into living matter. Now it's a gradual process. The process begins with this division below the baseline that we've labeled number 7, psychic light. First division below the baseline, we label psychic light. Now a while ago I talked about the visitors to the psychic world and they see as many psychic worlds as there are visitors. They see the whole content of their own psychic nature and all of the images that may have been built up therein. But now when I mention the word *psychic light*, I would like to have you separate the light from the images that are loaded onto the light and which the light carries.

Now let's see how to do that. We did that by analogy. In your kitchen, you have some electric gadgets. Well, what is it? An electric coffee urn or a coffee pot or some juicer or grinder that you run on electricity? All right. It's not difficult for you to separate – in thought – to separate the current flowing into the motor and which motivates the motor from the activity of the motor and anything with which the motor is connected with. Now in a similar way, separate this term, the meaning which the term represents, separate that meaning symbolized by the term psychic light from *anything* that the light – psychic light – might operate. And we have pure psychic light. If we had a burnished reflector, so burnished that the slightest light would be intensely reflected, so psychic light reflects the lowest level of Light's Regions. The pure psychic light is very difficult to differentiate from the lowest level of Light's Regions, the Mind level, which is intense light. It's only when we get through in our self-development program or process, it's only when we get through the psychic light into the Mind level, that with the forces and faculties of the Mind level, we can differentiate between the psychic light and the Mind level. Otherwise it cannot be done. And we all make a mistake. I've made it a thousand times. And I've witnessed others making it. They get developed to the point they can stand in the psychic light. And they think it's the Mind level because it's like a burnished mirror. It can reflect so perfectly you cannot tell the reflection from that which is reflected. It's a common mistake to mistake the psychic light for the Mind level. And not until we get out of the psychic light into the Mind level do we have a faculty with which it can be differentiated. But for our purpose in this lesson, try to visualize the psychic light as that which will not only reflect and does reflect by its nature the Light's Regions, but will reflect immediately and clearly any image projected upon it. Now this is the most deceptive thing in the ongoing of the ongoing, at this point that I'm talking about. I'm not talking

about any other point. At *this* point that I'm talking about – when one reaches that degree of psychic development and we have to reach it, we have to even go through it like we've developed the configuration on a lower level, we've got to go through and develop the psychic level also. I wish we didn't, but I don't know any other way out, except getting in the boat. And I'm going to describe this boat pretty soon. But just now I'm laboring to get over to you the difference between the brilliancy of the psychic light and the images that it'll reflect. Now keep the two separate. Now one is pure psychic light. The slightest thought image projected onto the psychic light or in the psychic light will be reflected. And it will look real, oh, it will look real. And Dante will describe it in the most realistic terms – or Swedenborg will describe it, you know, no argument about it or... See it! There it is! Just like one in objective identification would point to an object and say, "There it is! What's the use arguing about it? There it is!" You can't tell him what he is seeing is only an image. But there is a reality which, you see, reflects the image. Help me. Work yourself into it. You want reality. You don't want images. Now this is the way to do it! Get into the reality. Then you can stand clear and free of the images, the waters that overwhelm us. And don't they overwhelm us!

Now out in the psychic light, our next step is the energy, etheric, it's a high vibrating, a high potential energy. We divided here the number 6 and number 5 into the finer and gross. And I can't tell you how I agonized over using those words – finer and gross. I wish we were all high-developed mathematical scientists and I could write the equation of very high wave-frequencies and let it go at that. We do not have that mathematical language to write a simple little equation that will describe up to the trillionths of waves per second. Instead of differentiating between trillionths and millionths of waves per second, I resorted to the terms finer and grosser. You see why I agonized? Overusing it – the words.

So when we say *finer*, think of energy, like electricity, only much more so – think of energy in trillionths of waves per second. And when we say *grosser*, think of energy waves in millionths of waves per second. Then we'll cover up the crudity of using the words finer and grosser for the etheric world.

But now, by the way, do you see something all ready? If that is descriptive of etheric substance, what must be psychic light? Why, it reaches the point of absolutism, that is, instead of the energy heat waves or light waves from the sun requiring 8 minutes to reach the earth, why, in psychic light, it would be quicker than you could snap your fingers. So high would be the vibration, the wave-frequency.

Well, however, to go on now, down to number 4, teloplasm. I do not know whether you've ever experimented with materializations or not. Now not that your uncle or aunt or father or mother or some loved one who has passed on materializes. There was a period in my study where I *did*

experiment with it a great deal. There were several years, not in public séances, but private and very secret. We studied it. I lived in Oakland California at the time. Maybe some of you can remember Ernest Webster. He was the one with whom I palled mostly and we had a little group that we never told anybody about and some pliant types, both men and women, pliant, those who can exude the etheric substance out of their so-called 'body' easily, we called them pliant. Then with the exudation of the etheric substance out of their physiological organism, materializations. But we would do this. We would plan what was to be materialized before we went into the experimentation, the study. You say, well, let us focus on something, you know, that's not on earth or anywhere else, just some thought form. Well, so we, one night, you know, we decided to put a man's feet on a turkey, then dress up a turkey in different ways than any turkey ever was dressed up. And so we drew it out so we could concentrate on the picture, make a thought form, and then when the medium went into a comatose state and the etheric substance exudated, there it was. We had our thought form materialized.

I wouldn't do it today because I've got a gray beard and a white head, but my hair was black and my beard was black and we were full of mischief. So Ernest and I would say, "Let's go to such-and-such, a spiritualistic church, and they're going to hold a séance. And let us determine what they will do. So, all right, let's make up a yarn. And we'd make up a yarn between us of what they are to do. And there we'd go. Now all we would do is to hold our thought form. There it was. All trotted out and some of it was materialized. And then we would gumshoe away – and never tell them.

Now what I'm telling you is about psychic phenomena. See that? Now don't think that blessed Aunt Mary has come and talked to you and all this and that. Blessed Aunt Mary may be in your consciousness and you've got a picture of her, even the broach that she wore, the style of dress, and the way she combed her hair. See, that's all your picture, isn't it? And you take it there. There it is, reproduced, descriptively – or materialized. Now that substance that materializes is called teloplasm. Some call it ectoplasm, but it's teloplasm. And then here we come down to the embryologist's level. Every embryologist understands protoplasm, that is, he can label it. And cytoplasm – cellular structure is made up of cytoplasm. And finally, living matter.

Now these gradations of psychic light develop from the 'within' 'out'. And that development from that process of development from the 'within' 'out' is called telekinesical. See, that's the label. We might say it's a sort of gradations of plasm, from psychic light out to living matter. Now do not think this is strange and some other world. Every one of you are doing it every minute. You're doing this that I've just described, every minute! When you ingest your food – you had breakfast this morning, I hope – you ingested your food. That is all broken down into energy. Sometimes that's all broken down into psychic light. Yeah, there's some types of food that break down into psychic light. I do not want to call attention to the non-cannibals in this room, but we have certain ones in this room that have

graduated from cannibalism, that is, they no longer eat the carcass of their younger brothers. (We've got one of them that doesn't like to be called attention to.) Now those who have graduated from cannibalism no longer eat the carcass, the corpse of their younger brothers, they will convert food into psychic light. But the rest of us cannibals will convert our food into etheric substance and then the etheric substance is distributed by the bloodstream and the carriers in the bloodstream (the blood cells) to the cellular structure of the body and the cellular structure of the body takes in the energy and throws off the waste. See? Plain, simple metabolism. And you're doing it all the time, all this that I've described is being done all the time.

Now one of the greatest examples of this process that I have just described, called the configurational world, is everyone who has studied into the process of giving birth to a baby. Now we've all, men and women, studied into it and if we haven't, we should. Study it minutely. Study it carefully. Because in the process of the development of the fetus and the embryo to the birth, you are going to see the conversion of the light-energy into living matter. One of the greatest miracles ('miracles'), natural order processes. And you can stand in awe and reverence – awe and reverence in the presence of it as you understand that process. The food ingested by the mother, converted into light and energy and reconverted back into the living matter of the baby's body. So do not think this is something way off, now, somewhere in the stratosphere.

Now let me show you something else. I want to show you that this is every day, right around you. You are living in it. All the time, you are living in it. And open your eyes and begin to see it. When we were farming (and I mean myself) I've done a great deal of farming because treading the path, it's the only thing I can do to keep free from, you know, so many other things. Tilling the soil, cultivating the Mother, that has used the sustenance, see, nourishes us. The great Mother nourishes us. And farming is the most wonderful occupation. And sometimes we didn't want the wheat or the oats (now particularly oats) to go on to the full living matter stage. And we'd watch the oats and gather some of it and pinch it and when it was turning from milk, when it was turning from teloplasm into protoplasm... (although at the time we didn't say that – we said it was turning from the milk to the dough). And as soon as it got toward the dough state, we cut it for hay, not for grain.

Now I want to show you where we use this. We live in it. I could go on and on and on and on and on and on and show you every day simple examples all around you, where this process is going on. Right down here and around our neighborhood, there are many wonderful walnut groves. There is a stage where you can take a green walnut and cut it in two. And you cannot tell the meat of the nut from the shell of the nut or the hull around the nut, but as it ripens and the meat shrinks up inside the shell and the shell is formed and the hull falls off, we have the living matter stage. But all of those successive points all the way through to the living matter stage, is this process going on.

So I don't like to put a teaching of this nature in the stratosphere or up on some higher level. *It's here and now all around us* and we call all of that process in everything and going on in us all the time, we call it *life-facts* in order to differentiate life-facts from abstracted images and metaphysics. When we can see this configurational world in all of its gradations and all of its configurations (and the gradations thereof) free and clear from all images abstracted from it, we stand in reality. We're face to face with life-facts. Now life-facts are representations of the determinations of the Be-ings in Light's Regions.

Now here comes the winter of our discontent. The hardest hump for the beginners in this study to get over (you've got to get over that hump) is to look upon *this world* around us as an energy system having these many gradations without 'thingifying', without objectifying anything. Try to see it as it *is*. Not creating images that man (generically) abstracts from it, because when he abstracts the images from it, that means he 'thingifies', he objectifies, and only sees 'things' and 'objects' in creation instead of a creating. He sees through a glass darkly. We're trying to describe a glass here. See? (1 Corinthians 13:12) He sees through a glass darkly.

Now I have to make some comments, draw some conclusions from what we have said in this lesson up to this point. And one of those observations or conclusions is this. In treading the path of self-development, self-awareness, we do not *get* anything. We only grow out of our illusions. That is very significant, because you'll find so many trying to get up on a 'higher' level, trying to get somewhere, trying to lift themselves 'up' so that they can see and function in a 'higher' world, spiritual world. And all of this is a material world and they want to get away from the material, the 'physical' into something called 'spiritual'. Both the material and the spiritual are images in somebody's head, somebody's psychic nature. See? Both of the spiritual and the material are images, with no existence whatever *except* images in the psychic mental consciousness.

So what constitutes growth and development into the consciousness of reality? Surmount the images and see the reality. It's here all the time. I gave you four or five illustrations. You're in it. It's the way you function. So learn the way you function! See? And what did you get? Well, you already had it, didn't you? See that? You had it all the time! That's the way your configuration was developed for you to come into it – and masquerade around. This is one of the crucial points. You're not going to get a thing that you don't already have! But will open your eyes and see what you have and what you are – now! Not in some stratosphere. Now! Here! Open your eyes and see yourself in life-facts, in living-ness, living, the way you live, not the way you spin your images, you know. And then try to chase them. And this is the crucial point of our teaching in the School of the Natural Order, is to get to where we see. Now wait 'til this course is through. I'm not going to leave you there by just saying "get there." I'm going to show you step-by-step *how* to do it – in due course.

Here's another observation that we draw from what is said up to this point. We have pictured the light worlds and the configurational worlds, the different levels thereof, *sans* images – clear and free, no images, reality. Now we have pictured it with a base common to both above and below. That is not so. I'd have to have a motion picture projection machine and show the various stages because these triangles are really spirals of powers, of forces, of light, of energy. Helix. That every one of them describes a helix. Now at the beginning of a *manvantra*, or even a *mahamanvantra*, now to those of you who are not accustomed to these words, let me describe the meaning briefly. When a solar system comes into existence, or a planet, or a galaxy, or an atom it has a beginning, to form in Light, and then going through the process of configuration down to where it is as we observe it (because some of them are incandescent, you know, and haven't reached the living matter or crystalloid state). But however, now, irrespective of the state in the configurating process, when a given mass (configuration) is reached, from the beginning to the cyclic end of it, it is called *manvantara*. And when we think of the galaxies of the galaxies, the vast universe, the word *mahamanvantra*, a great, great cycle is mentioned. Now at the beginning of a *manvantra*, the configurational world and the forces of Light's Regions are like two spirals with the apex together. Now when the apex of two spirals are near together, the event, the manifestation at that point is extremely chaotic.

Now at this point in the beginning, it's just nothing but a cyclonic fiery world. Now we have analogy in correlative thinking. If you've ever been in the plains states, the state of Kansas where I was brought up as a boy, when a funnel reached down from a cloud, we could not see the earth's magnetic forces that reached up but those earth's magnetic forces reached up as the funnel of a cloud reached down. It's just like in a case of a lightning. We see the flash of energy across the sky and before that energy can go to the objective, the opposite pole, there is a magnetic force that makes the pathway for it. When energy that we call lightning strikes the earth there's magnetic energy that goes up that forms the pathway down, which the electrical force, called lightning, passes. There's always the two – the magnetic and the positive – the Mother (the Negative Substance) and the positive force. Nothing is without it and if it wasn't, it isn't. You see? The two have got to be, to be anything. That's what I'm trying to say.

Now watch. In the *manvantra*, the beginning of a creative process, there is a magnetic force that contacts the positive force from Light's Regions. But as the *manvantra* develops, the two begin to coalesce until they are as we see them now, apparently opposite. But the apparent opposite is a balance. See, the representation in configuration always equally balances the creative force, the creative energy, which motivates the mass, the configuration. Now this is brief and in passing. There's a deep study here that we will take up and go into in minute detail later; later on when we are more advanced in the understanding of the process. But you who are quick now, got that 'hound of heaven' that we're

going to talk of next Sunday – the hound of heaven, intuition – intuitional thinking – that’s our lesson next Sunday. Now those of you who have the hound of heaven – that’s intuition – you pick it up. You get a great deal that I do not have opportunity to describe at this moment.

But now the point is for us to realize that phenomena, ‘thingifying’, objectifying only belongs to the consciousness of the man – does not belong to the reality. Now we’re ready. See? All this time just to get ready to function in the reality which is rational thinking. Now you got another hour or two? See? I’ve got to carry over and I don’t want to because I just got it ready now, to show how to function in it.

This is what I mean. If you’ve ever gone and seen motion pictures made – I used to when I lived in Hollywood – I used to know a lot of the boys making motion pictures. I used to go over and watch them. Now if you ever watched a motion picture made, and then went to a motion picture theater and saw the shadows – shadows, images – cast on the screen and then observed the crying, the laughter, the booing, the hissing, the getting mad. It’s according to the character of the images (shadows) shown will be the atmosphere. Sometimes you have to get up and get out. It gets too thick. But now, you who have watched the motion picture being made and know those are only shadows and you never lose your consciousness for one moment and believe the shadows to be real. How amused you can become at the values given and the reactions to values given over just shadows.

Now. Would you come out now of the motion picture house (English say cinema). Come out of the cinema and I want to buttonhole you. Yeah, I want to get ahold of you. Now I want to ask you a question. Would you consider that any type of thinking given to those shadows is rational? Hell, no. Did you hear that back there? Oh! Earl here is my pal, you know, and we talk man’s language when we’re together.

But however, not by any manner or means would you think that that gang in there was logical, rational. Why, no, they’re crazy! Plumb crazy! People go crazy over shadows on that screen – plumb crazy! No rationality in it. You get what I mean here when I say superior to and independent of – See?

Now I want to take up now and talk to you about rational thinking – next Sunday. Please put your two feet on the floor and put your hands in your lap. This is from the inner, inner. I thank you.

*And now may the Peace and the Power
Which passeth all understanding
Hold us and keep us
In the Love of the Christed-conscious state
While we are seemingly separated, one from another.*