
PRECEPTS
Vitvan-1952

- ✧ Grant freedom to each and claim freedom for yourself.
- ✧ Respect the integrity of each.
- ✧ The value one gives reacts upon him according to the quality of the value given.
- ✧ Describe the meaning which each word used signifies or symbolizes.
- ✧ Meditatively study analogical representations of the world of reality.
- ✧ Disregard whatever reason, justification, excuse, or alibi, the cortical functions or mentalizations bring forth.
- ✧ That which you know, you can control; that which you do not know controls you.

Those of you who are not accustomed to the way we open our work, lend yourself to it. We tune in and tune up. Tuning in and tuning up to a higher frequency, a higher radiation and a unification of our own field. So lend yourself to it. Through the years I have witnessed miraculous things just by sitting in that -- changes, healings and peace. Join with us.

AUM

PRACTICE OF THE WAY

Lesson 6 - The Mental Level

Now We are continuing a description of the practice of the way. We could phrase that a description of the practice of treading the path, the path to self-realization. And again, it could be phrased we are in a series of lessons on the practice of the teachings as given in the School of the Natural Order. We have been a number of years developing that teaching. I consider that it is good, it is done. And now we are going back over that teaching, bringing it into application to daily problems, to anything or any 'thing' with which we wish to deal or we have to cope with. In other words we are on the pragmatic level.

Now We begin this lesson with the Socratic adage, "Know thyself." Since Aristotle's time or the Renaissance, when the work of Aristotle was revived, brought to light again, let us say in the middle of the thirteenth century and I always sort of date it with Roger Bacon (circa 1214-1292, while Francis Bacon was 1561-1626), about 1246, the Renaissance, when Aristotle was worshipped beyond our imagination. Even in our recent times (in the lives of some of us who can remember), when sunspots were discovered, a professor of one of our great universities stood up before his class and said, "I have read Aristotle four times and studied him diligently. Aristotle never mentioned a sunspot; therefore, there are no sunspots." I am bringing that in to show you how great was the effect of Aristotle upon our occidental culture. He was the "Bible" of occidental thought. He believed that this world was static and surrounded by nine spheres. The ninth sphere was the abode of Theos (God) and ever since they have been looking up there in the skies. Aristotle pointed up there to the ninth sphere, the ninth ring, so they all look up to a God in the skies. So terrific, so impressive, so great, has been the suggestion given by Aristotle that this world is a creation, a static, objective 'thing', that man has been searching extraneously for the creator or something that is the author of it, or some intelligence, and so forth and so forth and so forth. We've got to counteract that. Believe it or not, we have got to counteract that influence, that aristotelian influence, and it is a strenuous effort to counteract it.

In Spokane, Washington, a number of years ago, I had an orthodox minister that took a course of lessons in one of my classes and after the class was all over he said, "When I pray, in spite of everything I can do, I think 'out' and 'up' there. I think He's 'up' there." So powerful is the suggestion registered upon the race psyche, that almost in spite of everything you can do, you're going to look out, extraneous to yourself or to the objective appearance of this dynamic universe. So we must begin to "Know thyself," to practice self-realization. To practice treading the path we must of necessity begin to abjure every tendency to look 'outside'. Notice 'outside' is put in single quotes; whenever a word is put in single quotes, and we do it with sign language when we are speaking (wiggling the fingers), whenever a word is put in single quotes, it simply means that this is a symbol which has no referent, that is, you

cannot find anything which it symbolizes. There is no such 'thing' as an 'outside' except relative to your state or a given state. You might have an objective state, then, relative to that objective state, you might think 'outside'. But absolutely speaking, that is, non-relative to any state of consciousness, there's no such thing as 'outside' and there is no such thing as 'inside'. They are dual words like 'hot' and 'cold', 'far' and 'near', 'high' and 'low', etc., etc. A block of ice is cold to everyone except a scientist. A scientist would say to anyone that affirms or dogmatizes that a block of ice is cold, a scientist would say, "A block of ice is a roaring furnace relative to liquid air because a block of ice is as hot to liquid air as molten tin is to ice." – to the precise degree. Outside of that relativity there is no 'outside,' so one has to resist the tendency to look 'outside'. Because 'outside' has meaning within the frame of reference of the apparent distance between two or more objects. I should say the apparent distance between two or more *apparent* objects, because the 'object' is an image in the consciousness abstracted from the dynamic process. So the apparent distance between two or more images in the consciousness is 'outside'. That is the frame that gives meaning to the word 'outside'. As we are going to see pretty soon when we talk about the levels upon which we function, this objective space is only a concept – mental concept – abstracted from *apparent* distance between two or more 'objects'.

Imagination is a wonderful thing if you employ it properly. In imagination, cast yourself out beyond a point of reference, that is, where you cannot see or experience sun, moon, stars, planets – no point of reference. There try to conceive of 'space' and you will find it is non-existent because you don't have the points of reference. The relative or apparent distance between two or more 'objects' (points of reference) creates in the consciousness a concept which we label 'space'. In reality, there's no 'outside;' that's why we put it in single quotes. 'Space' is a concept abstracted from images in the psychic nature – images-appearing-substantive. So we have to resist the tendency to look 'outside' because there is no 'outside,' there is no 'space' outside of the concept abstracted from apparent distance between two or more 'objects'. Pardon me for reiterating, but this is teaching and not preaching. I give a point and reiterate it, and reiterate it, drill and drill, until you can't help but register it. That is why we call this a school, not a church.

Now When we have overcome all tendency to look (why stand ye gazing) to look 'outside' in the process of treading the path or knowing the self, we now have the self to consider, and it seems to be a mystery until we begin to understand its structure. It is highly complex, not simple, and its vast multiplicity of complexities we reduce to four divisions which we call levels upon which a given person functions. A given person, means each one of us, each person functions upon four levels – sometimes simultaneously. I stand before you. I speak. The enunciation of the sound, the forming and giving forth of sound waves which you register as sound, we can label the 'objective' level, but look at what goes on

behind. The organization and marshaling of adequate thoughts (that means the mental level) and then beyond that there is a great deal of devotional regard to what is said. That is sort of a sustaining force which enables me to say it. But that isn't all, for there is the perceptive insight or understanding and there is a Power-to-be-conscious which sustains the whole. Simultaneously a given person functions on more than one level. One of the most important points in treading the path is to prevent confusion in meanings, in directions, in what to do and what not to do. It pivots upon keeping those levels upon which you function sharply differentiated. Unending confusion results when two or more levels become identified with one level. And more than unending confusion – a definite semantic blockage to proper understanding results.

Let me illustrate what I have in mind about the identification of all levels with one level. Look upon a given person. You mentally will evaluate them according to the objective appearance, perhaps – the objective level. Whether you label that objective level 'physical body' or the 'humanized animal' or whatever other label you give, then try to evaluate that person upon that one level or identify all the levels upon which that person functions with that level. Unending confusion will result, because you will try to seek the cause for what motivates him (that is, his emotional motivations) by something that he experiences, or something he ate, or something he contracted like viruses and what have you – unendingly. You seek objectively for reasons by which he is motivated, and he may be motivated by an entirely different set or frame or category of forces, energies, that has nothing whatever to do with anything in his objective world. There is where the psychoanalysts and psychiatrists get so far off the beam that they are in despair that they will ever understand the content of what they call the "unconscious." They themselves are in despair of ever understanding it. See the confusion in understanding due to and stemming from the identification of all levels with one level?

So We, in the School of the Natural Order, in our training work, endeavor to remember the four levels upon which a given person functions. They are the mental, frequency registration, the psychic nature and the Noetic Mind. Let us briefly, and it must be a thumbnail sketch, describe each of these four levels. Let us take the mental first. We in the School of the Natural Order endeavor to reserve the word *Mind* to represent that level of consciousness, that state of consciousness, (which is) clear. (Ardath means clear – clear and free from feeling, emotional thinking). I read a little article in a magazine called *Frontier*, published in Hollywood, in which they came out with a new coined word. The word is thobbery, t-h-o-b-b-e-r-y, thobbery, which is a combination of think, opine, and believe. "Thobbery." Much Thobbery goes by the word of thinking – to think and opine and believe, sort of an operation. There are three levels right there, by the way, synthesized in one. (*Henshaw Ward* is the author of *Exploring the Universe*, published 1928)

Many people, perhaps most people, once they adopt a belief, tend thereafter to hold it more or less rigidly and are relatively unwilling to re-examine it open-mindedly. If someone else disagrees with the belief, they tend to defend it and to consider any change in the belief as a sign of weakness. Henshaw Ward coined an interesting word to describe the thought processes of such a person: he called it "thobbery." The word is formed by taking the initial letters of thoughts about opinions that were already believed before reasoning began. "Thobbery is the confident reasoning of a person who is not curious about verifying his results."²³(1)

But we in our School of the Natural Order endeavor to keep the state, level, which the word *mental* symbolizes, separate and distinct from *Mind*, although in common usage one will say, "my mind this," or "my mind that," or "it affects my mind," and so forth, when they mean their mental processes. Relative to the teaching as given in the School of the Natural Order, mental functions pertain to the highest level of the psychic nature.

There is one thought that I must give you at this moment which gives me a great deal of patience, and my other word for patience is understanding. I think if you have understanding it means patience. When you get impatient, it is because you don't understand all of the elements and factors in a context of situation. You get impatient with this or that, or with a child, or another person; you get impatient with them simply because you do not understand all of the factors which are motivating them. So the greater the understanding, the more patience. To teach the higher level work requires a great deal of patience. This is the factor that gives me that patience. Relative to the completion of the individualizing process (that is, the end of what we call evolution, the evolutionary process, the individualizing process), now the end of it is characterized, among other things, by the use of the mental processes to adequately create mental constructs true, perfect, to the structure-function-order of the cosmic process. I'll say it again. *The end of what we call the evolutionary process will be characterized by the use of the mental functions, employing mental functions, to formulate constructs – mental constructs – perfect, true, to the natural order process, the natural order of the cosmic process.* That's another way of saying we formulate a map true to territory.

When your mental constructs (like the blueprint of a building), a road map of a journey you are going to take, when that map is true to territory you will have very little trouble in traversing the territory, very little trouble whatever. Now that formulation of mental constructs is not just to describe the cosmic process or any phase of it. It is the regulator for conduct, deportment also. When one can rationalize what he perceives to be true or to rationalize the perception of the truth. (And I quickly now must say (parenthetically) that the referent for the word *truth* is the structure-function-order of the

cosmic process.) To form a mental construct true to territory, true to the natural order process, gives one a clear course to follow, gives him an outline for his conduct, for his department, for his regulation relative to necessity. For instance, so long as we are incarnated in a state which we label this living matter configuration, there's a great deal of necessity imposed upon us to feed it, to clothe it, to give it a roof over its head, and so forth and so forth. Even though those are reduced to bare necessities, still you have to provide them or they have to be provided for you. So in the multiplicity of relationships involved in the necessities, the necessities, of living, the mental can create and afford the clearest, finest functional way of doing it.

Now If we were mystics instead of scientists (if you will allow me to say it), we would say our thoughts are regulated by guidance. We are guided by the invisible world or by divine intelligence. I said if we were mystics. But not being mystics, we say that our mental processes are determined by the state of development on a relatively higher level than the mental – by the state in which the Power-to-be-conscious, which is my True Self, is conscious. That is that by which we are guided.

Now if you will permit me to reiterate one point. The ultimate objective of the evolutionary process will be characterized, among other things, by the mental processes formulating mental constructs true to the natural order, or the cosmic process. Now Here is the point which gives me a great deal of patience. When I review the stage or state of the evolutionary process to its present generalized level – think planetary now, in a planetary concept, a global concept, and striking an average or trying to – of the state of evolution of the humanity on this planet. Now, striking that average, state of the evolution of the humanity on this planet and reviewing the state or stage it has reached in the whole process, we find that it is between one quarter and halfway through the total process. And it has required between two and a half to three million years to achieve that one fourth (and a little better) way through the process. Let me say that in clear aristotelian language. Since man appeared on this planet, about two and a half million years ago, he differentiated from the animal level of evolution, of the planet. Since man here on this planet, about two and a half million years ago, he has achieved a little better than one quarter of the fulfillment of the whole evolutionary process.

If you will study that long enough, it takes a lot of geology, a lot of anthropology, and a whole lot of sociology, and particularly embryology, because they are tracing the chromosomes and the formation, the configuration of the genes within the chromosomes back, back, back. Now They have got it empirically established that there was a common stock on the whole planet that branched out and branched out and branched out and branched out all over the planet – through just sheer embryology or psychology, they now have got it pinpointed that there was a common stock. And they can very accurately evaluate the time factor relative to our sidereal concept of time. I'm not taking

time off to go into how that time factor was arrived at. It was arrived at variously, mostly through the radioactive forces in carbon residue of former and ancient civilizations. (Regarding) The time factor, the embryologists have arrived, the psychologists have arrived at a very accurate figure through the tracing of the chromosomes back to the common stock. That's quite a study, but it's an absorbing study; it's one that has fascinated me for years. Out of all that, they have arrived, man arrived on this planet about two million five hundred thousand years ago.

Now Relative to the completion of the individualizing process, we are one quarter through the way. That is, we are just taking off our diapers and getting into the adolescent stage. We're tooting our horns, beating our drums, and creating a lot of noise. Well, that's polite. That does you a lot of good if you will study that long enough to get it in your consciousness, because you will then be patient with yourself and with others, very patient, that is, understanding. Don't expect too much. The main point in all this is that each one of us keep abreast with the point in the evolutionary process that is possible to us, that is within the evolutionary range of our possibility. Don't fall back, don't allow the atavistic forces to pull you down and pull you back. Keep up with yourself. That's quite a little job, too, until it becomes habitual to maintain your evolutionary status. And don't fall back!

Now At the present evolutionary status, the mental aptitudes and faculties, insofar as they are developed relative to the evolutionary status, are not used to formulate mental constructs of the natural order process. The mental aptitudes and faculties, insofar as they *are* developed, are employed in manufacturing reasons, explanations, justifications, alibis, for motivating forces in the unconscious. I see I have to say that over again. Now Without going all through that rigmarole, just to sort of establish the general evolutionary status in the whole evolutionary process, as a rule or generally speaking, the mental processes of a given person are employed in creating reasons, justifications, explanations, even alibis, for motivating forces in the unconscious. Which means to say one is motivated by forces of which he has no realization, no consciousness; they are unconscious to him.

But the mental processes (cortical functions) get busy with lightning-like rapidity. Sometimes I think of those cortical functions, mental processes, as a clever little urchin. On a downtown street on the east side of New York City, for instance, the peddler comes along with his cart loaded with bananas, apples, and pears. A little urchin darts around the corner, gets an apple, and is gone before you can see it. The man pushing the cart might have just turned his back for just a moment. The little urchin has his apple and is gone. I often think of the mental processes – it's that fast. They will manufacture an excuse or an alibi and give a reason, the most plausible one, of course, before you can detect it, and they will do it so fast that you fall for it. "That's why I did it." See? "That why I did it." But what is behind that? There are motivating forces in the psychic nature, which the Aristotelians call the "unconscious." Those motivating

forces are clamoring for their form of expression, clamoring all the time, active and clamoring. They even quarrel and fight among themselves. The forces in the unconscious – the content of the psychic nature is another way of saying it. We call it the individualism of the instincts. As the instincts are individualizing, they quarrel and fight among themselves. Have you ever felt torn to pieces? Have you ever felt at sixes and sevens? Have you ever felt you didn't know what to do or what to think or which way to go? Have you gone to bed at night and started thinking, and thinking, and thinking, and thinking, and thinking, and wake up in the morning after no sleep but just worn out? All you accomplished was just wearing yourself out. This is the individualism of the instincts, quarreling and fighting among themselves. That's the forces in the psychic nature which, without exception, you have reflected, generally from rapports, or from the race psyche, or from somebody's suggestion, or from a suggestion that you read or that you picked up. But with no exception, by reflection, emulation, and imitation. These are the forces operating in the psychic nature (the "unconscious") which the mental processes are justifying, attempting to explain.

Now This far in the thumbnail description of the mental level of the four levels upon which we function, we can make this observation. And I know that the explanation is not adequate. It is not adequate because during the three years in which this teaching has been delivered here in this classroom we have described it, you see, so exhaustively, the mental level of the psychic nature and its functions, so we're sort of gathering up all that past teaching and condensing it into the way to evaluate it – in practice – see, in practice of treading the path.

Now we will make this observation which is applicable in practice. Whatever reason, justification, excuse, or alibi, the cortical functions, the mentalizations bring forth, dig up – disregard them. Disregard them! Categorically disregard them. If you are sufficiently acquainted with another person such as a wife, husband, child, or someone you can take liberties with (because you wouldn't take liberties with a stranger; you would go through the amenities of being polite), when they begin to bring out their mental reasons, justifications. Just be patient. Never answer a one of them because (parenthetically now) never answer, because it is endless. If you could logically destroy all the reasons that are brought out, they will keep on manufacturing and manufacturing and manufacturing *ad infinitum*. I mean there is no limit. Ten thousand other ones will be dug up until you will just be busy answering each one, until you won't do anything else! So don't start to answer any of them. Just wait until the loved one, the familiar one, is through and then quietly say, "Now what's the real lowdown? Now what's the real lowdown? That was your excuse. That's the alibi. That's the reason. Now what's the real lowdown?" Meaning of course, by what are you motivated? Where did you pick up that motivating influence? With whom have you been *en rapport*? Where were you last night? What have you brought home? What contact have

you made? What have you been reading? Where did you get the suggestion? How did that force become lodged in your psychic nature, that is, your “unconscious”? Etc. See? What’s the real lowdown?

Now To tread the path you must categorically disregard the mental reasons, justifications, excuses, alibis. Save yourself a lot of giving value and reacting. Save yourself a lot of energy trying to make it plain, trying to justify it, trying to explain it away in another. Save yourself endless trouble by just saying, “Now what’s the real lowdown?” It is there. Do that until the individual has reached that point of development when he can employ the mental processes to formulate clear pictures, clear descriptions, clear constructs of the structure-function-order of the cosmic process itself. Then listen very attentively because the mental functions, operations, then have great value. I can conclude this about the mental level with a Scriptural quotation. Who by taking thought can add a cubit – I’m going to say a megacycle – who can add a megacycle to his stature? (“Which of you by taking thought can add one cubit unto his stature?” Matthew 6:27) None! by taking thought. Development is done another way, not mentalizing.

Now Another observation. Constantly check upon yourself in knowing the Self in treading the path that you do not mistake your mental constructs for the journey, for growth, for development, for expansion, for realization. The best, the clearest, the finest mental construct remains a mental construct, that is, remains a roadmap, remains a blueprint. You haven’t taken the journey or you haven’t built the building, you have a map. The best is only a roadmap. Now, I keep reiterating that to the students in the School of the Natural Order because in the course of my checkered career, I mean in the course of my “ministry in truth” (ouch!), I have come upon cults, groups, schools, that have worked out a mental jargon. They can just rattle it off mentally and they think they have attainment. I look upon them – perspiration – how they have gotten sidetracked in mistaking their mental jargon, their mentalized constructs, for understanding, for development, for realization. I want to check, double check, cross check, and then go back and check again that we in our School of the Natural Order do not mistake mentalizations, mental constructs, and the jargon, the verbalism that goes with it, for understanding. There’s no understanding in it.

Now While that is said (See? It’s a thumbnail sketch – we can’t add all the factors fast enough), Now while that is said, don’t isolate it and quote it out of context. We have to add quickly that the mental constructs, that is, the mental reasons, mental functions, mental justifications, *can* serve development as the compass of a ship serves the ship. The compass of the ship can indicate the direction, the course, the ship should pursue or proceed on to reach the objective, to reach port. But the compass cannot drive the ship; the compass is not the power plant. Way down in the bowels of the ship is the power plant that drives the ship. One can use your (what you call) your mind, your mental processes, as a compass. If

you're getting out clear enough to formulate, make a mental construct of the evolutionary course, the evolutionary process, use it, by all means, to formulate the course. Period. That's all it can do. It can't take you on the course. There is a power plant, the Power-to-be-conscious in the intrinsic Self, in the intrinsic nature. That is the power plant. That is the drive that carries one on the evolutionary course. It is the drive, the power (as we are going to see pretty soon) from the Mind level, that we label the Christos. The Power that we label the Christos, relative to functioning in the psychic nature on the mental level, is the power plant which will drive the ship. But that power plant will drive it willy-nilly all over the ocean if you don't have a compass or some other apparatus that will give you your bearings. So utilize it to take your bearings. Utilize the mental processes to take your bearings. Period. I say "period" because that's its limit. That is the extreme limit in which it can function. Then the creative force, the drive force, the power plant, will carry you on your course, your evolutionary process, not by thought, not by election, but by grace. I love to introduce the Scriptures so we may understand them because it's there if you know how to read it. Now, instead of that Christos power or the Power-to-be-conscious, the creative urge, the grace, use the word *grace*. Then we will understand "Who by taking thought can add one cubit unto his stature?" Can't accomplish anything except manufacture reasons and justifications, until perception has cleared and you can formulate a mental construct like a map true to territory. Now, have we placed the mental in its proper level?

Now another question. After placing it on its proper level, can we keep it there on that level? Now watch it. It wants to run the works. It wants to be boss. You must check it and check it and check it and discipline it to keep it in its doghouse, I mean keep it in its place. Keep it on its own level where it belongs. Don't let it get out of that level. It is a marvelous servant. It is a terrible master. It is a terrible master because it will drive you ragged. It is a terrible master if you let it get the upper hand, but it is a marvelous instrument, servant, to develop it and keep it in its place, that is, on its level. It is extremely essential to keep it on its level, to "Know thyself." You will not be led astray.

Now One more observation. Allegorically speaking, the mental (the development of the cortex, the mental functions) is the serpent that entered the Garden of Eden and caused the dwellers in the Garden to be cast out therefrom. Speaking in allegorical language or symbolic language. To emphasize the point, to understand the Good Book is worth a little trouble and is worthwhile. I'm quite devoted to it, that is, to its understanding. Cast your mind back in imagination before there was any cortex developed. That is difficult to do. We were ruled by instincts, creative forces in the psychic nature, by 'invisible forces'. Put that in single quotes quickly, because *it is operation of forces in the psychic nature which has extensive sagacity way beyond cortical understanding, cortical development*. Now by that extensive, more extensive sagacity, of the instincts, we were led. We are largely led now by it, if we let it. That is, if you

don't reason yourself out of it or allow somebody else's mentalizations to reason you out of it, you can be led now by it. You are led to the right thing at the right time, or the right thing is brought to you at the right time. There is a sort of magnetic force – it can become electric – where the potential energy is converted into kinetic. That is, the magnetism is converted into electric force. But, however, it is a magnetic force by which the instincts, the consciousness in the psychic nature before the cortex is developed, it is a magnetic force by which it functions. In that magnetic field in which it functions it is much more extensive and comprehensive in its awareness, in its sagacity, than the cortex even after it is developed. *If you will allow it to work, it will lead you unerringly to the right thing at the right time.*

Now A number of years ago there was an experimental psychologist that labeled it the power of the “unconscious mind.” I am calling it a magnetic field by which the forces operate in the psychic nature or the content of the ‘unconscious’. They labeled it the sub-conscious mind and sort of developed an apotheosis of the sub-conscious mind. I never heard any of them set up a referent, a description of their symbol, their label. I never heard any of them set it up but they all refer to the sub-conscious mind. It simply means the way a purified (or relatively purified) psychic nature functioned before the cortex was developed. There wasn't any fear. There wasn't any worry. There wasn't any apprehension. There was a great deal of faith, and peace, and confidence. One just lived without analyzing it. Let us call that the Garden of Eden, because it's a lower phase of the Garden of Aarru which we come into again on a higher level of the psychic nature (and which we will describe later on). But now let us call that instinctual way of functioning, “the Garden.”

Now the cortex is developed. Out of that thalamic (governing by the forces through the thalamus), out of that thalamic functioning the cortex is developed and the cortex began to demand reasons for your doing it. That was a great conflict between man and woman because in the main, the woman continued to function according to the instinctual level while the man had to go out and forage for food and he had to develop his cortex, by reason of it. He had to objectify and thingify his experiences on the objective level. That means, thingifying his experiences developed what we call the cortex. Then, you know, he would ask the woman who had to stay back in the cave for biological and psychological reasons, he would ask the woman, “Well, why? Give me a reason, just give me a reason, ‘thingify’ it for me.” She would say, “Because. Because that's the way it is.” All right. All right. He goes ahead, you see, and pursues his rationalizing it. Without exception, someday he comes home whipped. He says, “Well, now, how did you know? How did you know it wouldn't work out that way?” Well, she said, “I didn't know. I just knew,” or, “Because,” or, “Because.” I want you to relate; I'm dramatizing that a little bit, because I want to call it metaphorically “the Garden.” *The serpent that entered “the Garden” is the mental reasons and justifications for everything and everything and everything – now watch – until the*

mental can be kept on its level, in its place, and formulate the constructs for what is perceived by a higher factor, which we will come to in due course.

Now in describing the levels, I've only gotten to the first one. We will continue now on to the four levels. I'll have to carry over to next Sunday.

AUM