

EXPANDING STATES OF SELF-AWARENESS

Lesson 7 – Attitudes toward the Psyche: Autosuggestion

Now Light, energy, etheric substance, teloplasm, (then we could put in there), protoplasm, cytoplasm, living matter. Now those were the terms that we used to set up a referent for the word *mater/matter*. These gradations of grossness or gradations of fineness. Now if we had blackboard space and we wouldn't destroy this outline until we are through with it, if we had blackboard space we would supply in a bracket, Light, energy, etheric substance, teloplasm, protoplasm, cytoplasm, living matter under a common heading, *mater/matter*. Then we would have divided that columnized labels into two divisions. The higher division, Light-energy we would call *lightergy*. And below the energy level, etheric substance, teloplasm, protoplasm, cytoplasm, the, colloidal structures in living matter we would call *mattergy*.

Now, *lightergy* is the Light Mother, not the Mother of Light, the Light Mother. Etheric energy to living matter, without my going through it, the World Mother, in function, the genetrix. Now I'm setting up a referent for these two labels. We'll probably use them interchangeably, World Mother, Light Mother, *lightergy*, *mattergy* and so forth. So much for nomenclature.

Light Mother (Lightergy)	Light, Energy
World Mother (Mattergy)	Etheric substance, Teloplasm, Ectoplasm, Protoplasm, Cytoplasm, Colloidal Substance, Living Matter

Each of these divisions of *Lightergy* or *mattergy* is characterized by a wave, not *in* the substance, Light, living matter or any degree or grade between, but a wave *of* the substance. Each of the gradations or degrees of fineness or coarseness (whether you go down the scale or up the scale of the *mater*, the substance) Now each of these gradations and finer divisions thereof is characterized by a wave *of* the substance, not *in* the substance. The number of waves per unit of time (now we say a second), but electronic engineers have to deal in microseconds. But whatever the unit of time might be, the number of waves per unit of time is called frequency. So we generally hyphenate it and say wave-frequency. *That which characterizes functioning, whether it is conscious or unconscious, that which characterizes the psychic world is the wave-frequency of the substances thereof.*

The wave frequency is determined by the basic point in the individualizing process of the Power-to-be-conscious on the Mind level and the aggregation of all the constituents of the state or a given state in which the Power-to-be-conscious is conscious, is self-aware, on its own level, the Mind level, makes up what we call the field, the Individualized Field. Shall I say it over again? This is quite important. Let me, before I say it over again, tell you how important it is. When we wish to create something we establish it in the field before there is any configuration representative of the pattern of the field. This is the secret of inner work.

The average Aristotelian, the good objective identifier, he wants to work and save, work and save to put the money in the bank, let it grow and accumulate. Then when he has a sufficient amount of funds in the bank, he will launch his project. Well, we work just the other way around. We think that the Idea. I don't mean mental concept. I mean the ideational which is the pattern in the field. The pattern in the field is called "The Idea," and capitalize it to differentiate it from concept or opinion on the mental level. "To conceive the Idea" (capitalize Idea) Plato's world of pure Ideas. And we say today, the pattern of the Individualized Field as a synonym for Plato's world of pure Idea. But our point is always this. The Idea is more important than anything else. And conceive (I say conceive rather than think, because all the thinking in the world will not conceive) the Idea. Conceive the Idea. Hold it in the Field. By and by it percolates down to the psychic level, that is, the psyche reflects it. We say "percolates down." The psyche will reflect it. When the psyche reflects it, you begin to get enthusiastic. You begin to get emotionally stirred, that is, full of vim, vigor, eagerness, aspiration, and happiness, and eagerness. See? That's all psyche. Percolates down, That is, the psyche is reflective.

Here is one point where most of them make a mistake. They will talk about it; they will tell others about it and exhaust all the steam in the boiler. You have to bottle all that up tightly to convert it into the "umph", power, and push. You have to be secret, very secret. That is, no matter how intimate a person is, and do not allow intimacy and a burst of confidence to spill it – and then it is gone. You have nothing left. You have to bottle all that up – that enthusiasm, that eagerness, that joyousness. And keep it bottled tight and then it goes out into the psychic world frequencies and then here comes the configurational process. It manifests. I'm telling you the way to work, the way to use this knowledge. You will learn as you grow into it that you have to be exceedingly careful what you think or what you wish, because that is going to happen, too. You will have to be *extremely* circumspect in regard to the Idea that you lend yourself. Get an Idea, but don't conceive it. Hold it off. Look at it. Look at it for a long time before you let it in. Because if you let it in before you know if that is what you want, you will have a referent (the consequences) – you will have a referent for the scriptural statement that "Man shall be accounted for every idle word that he utters."

You get scary and careful what you allow in, and very circumspect. [“That every idle word that men shall speak, they shall give account thereof in the day of judgment.” Matthew 12:35]

Audience question: How far can you go in putting an idea in someone else’s field?

The way that I handle that is I keep my mind off of everyone or anyone for this reason. There is a very razor’s edge sharpness between what we call “white magic” and ‘black magic”. And I use this. I’ll get back to the only way I can tell you is what I do. And then you size it up. But the way I do it is – If I put my mind on any person for any reason whatever, I’ve crossed over that razor’s edge line – and I won’t do it. BUT, I hold my Idea in my consciousness and if others pick up the frequency, which they do, and space has no interference with it at all, around the world, someone will pick it up. And respond to it! But if others pick up the frequency and respond and come in and participate in the configurational process or in the field, wither one or both... wonderful! That was all voluntarily on their part. But not by any inner, inner, inner persuasion. That respect for the integrity, the free moral agency of each and every one must be observed and lean way over backwards to observe it. I would lean way over backwards. Not even for the other person’s welfare or good do we cross over. Because who is wise enough to determine what is good for another one? Maybe his agonized sufferings that your sympathy wants to go out to and relieve, maybe his agonized sufferings is his highest good! Because he may not be able to learn in any other way. Hmmm? So, who is wise enough to determine what is good for another one? That’s what I mean by lean way over backwards. Never cross over that line, because the moment you cross over that line you’ve opened a door to the black magic, the imposition of your egotistical opinions, ideas, and thoughts and desires upon someone else. Please don’t do it. Each one must tread the winepress alone. And if he doesn’t do it alone, how in the world is he going to develop his individuality? How is he going to emerge as a Be-ing? There is no compromise and when I tell you what we do, there is still no compromise. Very often, we lend support to another one when support is needed and merited over a bad place, over a hump. To use the analogy, those of us who have raised our little babies and our children and are teaching them to walk, we lend them a finger. See? Let them hold on to a finger and toddle. One or two weeks, we slyly withdraw the finger. See? Little by little, we withdraw even the finger and let them toddle, even though they fall and get up and fall and get up. See? As soon as possible, we withdraw the finger. Use that now, because we often do it. Now this is a little parenthetical digression.

I want to go back now to the wave-frequency and repeat what I said a while back before we got too far offside.

The wave and frequency of *mater*, whatever the level or degree of fineness may be, the wave-frequency of that substance that we label *mater* is determined by the basic point in the individualizing process on the part of the Power-to-be-conscious on its own level, the Mind level (not the psychic world). The aggregation of all the constituents of the given state/point in the individualizing process, the aggregation of *all* of the constituents that makes up a given state is called the field, the Individualized Field. (Now there is where we went off.) We conceive the Idea in the field, the ideational world. Now I want to go on just another step with this wave-frequency. The wave-frequency, or the aggregation of them created, set in operation, engendered by the Power-to-be-conscious at its basic point in its individualizing process becomes loaded with the guna qualities of the psychic world, until in the developing process, it is very difficult to penetrate that fog of desiring, of feeling, of emotional perturbations – the fog of emotional perturbations – and the mentalizations, cortical functions which justify, find alibis and excuses, or manufacture reasons for the qualities of feelings, desirings, of emotings, of lovings, of thinkings in the psychic world.

Now if this wave-frequency, engendered by the Power-to-be-conscious of the substance, *mater*, If this wave-frequency, in its pristine purity, could be contacted, we would label it bliss. We would label it ecstasy. We would label it higher Buddhi, ananda, the joy song, God-intoxicated, etc., etc. But as we're clearing out and cleaning out (which is going to be the lesson this morning if I once can get to it) Before this cleaning out, this purificatory process, is finished of the psychic nature, it is extremely difficult to penetrate to this resonant quality of the pristine wave-frequency in the field on the Mind level, because there is a miasmatic fog that separates the developing consciousness from it. That miasmatic fog is composed of the content of the psychic nature, including all mentalized justifications which the content of the psychic nature motivates. How are you going to get by, let us say, a brilliant intellectual that is fast and quick on 'logical' (single quote 'logical') reasons and justifications for the unconscious motivations? How? Except we become as little children – not childish, but as little children – we cannot reach this kingdom of functioning in the pure pristine wave-frequencies of the Power-to-be-conscious on its own level. We have to clear ourselves of the dream world, of the miasmatic fog of the psychic nature, until the psychic nature is so free from the miasmatic fog of interferences that it reflects the Light worlds, the Light Be-ings, or reflects its own true Individualizing Self, the Real Self.

Now that brings us to our point where we left off two weeks ago. The attitude, the regard, the treatment and attitude, and so forth, respecting (that is, anent, anent, regarding) the psychic nature. The first step in the process is purification by way of autosuggestion. We have four steps to go through, so let us take the first one. This statement in the first step toward purifying the psychic nature is predicated upon the way the psyche functions. It is the etheric substance (the beginning of School of the Natural Order

mattergy or the World Mother), now it is the etheric substance which operates as a reflector in that metamorphosing process of the substance that we label the Mother. Now the etheric substance operates as a reflector. The totality of that which is reflected by the etheric substance in the configurational process from Light to living matter is what we call the psychic nature. If you have any confusion (this is a class for beginners and I am always careful to clarify meaning all the time) If you have any confusion about this label *psyche, psychic nature*, then use a synonym, the 'unconscious'. The word 'unconscious' as a synonym for the psyche has validity only relative to objective identification. Otherwise it has no validity at all.

By the way, I go off parenthetical again. The confusion that obtains among the psychoanalysts and the psychiatrists is due to this basis of approach to the study of the 'unconscious', the psychic nature, and that basis of approach is objective identification. So they constantly, see, [operate from] objective identification: this that we call the 'body' is a thing, a creation, these configurations are all things and objects, this is an objective world, etc., etc. Objective identification. Now by reason of that state that we call objective identification, they search and search and search and search for something in the manifold of values accruing from objective identification for experiences, repressions, suppressions, childhood reactions to influences, to treatment and when they cannot find anything way back, way, back, by hawk-shawing way back through childhood and all the experiences of childhood, when they cannot find anything, they even go to the intrauterine state of the embryo, where something was picked up and got repressed. Objective identification is going off the deep end to find a reason, a cause, objectively, for everything that happens to you or what you are motivated by. See?

It is my opinion (and I say this rather advisedly) – it is my opinion that they have the cart in front of the horse. It's just the opposite is true or the way to search. That means, the content and the quality loaded on to the wave-frequencies of the higher level, the guna, the qualities loaded on to the wave-frequencies in the psychic world are the motivating causes for what transpires, happens, eventuates, in the objective side, in the manifest side. I could give you a long list of proofs of that statement, if I had time and opportunity. I'll give you one now to illustrate. Why? (Keep that 'why' in your mind.) Why is it that the sadistic cruelty of a father will affect one child in the family one way, will affect another child in the same family subjected to the same sadistic cruelty another way, and a third child won't be affected at all, all its life long. Why does it affect one child one way and another child another way and another child not at all? Water on a duck's back. Why? Because there isn't the quality accumulated in the psyche, or the formative psyche, or carried over in the palingenetic process. The experience of cruelty (or mother fixation whatever else you want to dig up) operates as only the inciting cause, something for the substances and the qualities to light upon.

See? One child has it and lights upon it and it affects it; another child is affected differently, maybe just oppositely. A drunken father would cause some children not to be drunkards, but, to never drink, they never touch it. And a third child won't be affected at all, either way, because of the content of the psyche or the formative psyche in the childhood state. Or the basic wave-frequency which is telekinesical, the basic wave-frequency in the individualizing process on the Mind level, now the influence of the basic wave-frequency stemming from the point in the individualizing process on the Mind level, on the part of the Power-to-be-conscious that is becoming conscious is telekinesical (we are going to bring that out more and more pretty soon), because the time comes in the purification of the psyche when we are *wholly* responsive to the telekinesical influences, wholly so, persuaded by nothing else but wave-frequency in its purity on the Mind level which we label "under the influence of the Christos." That's what we label all that – "under the influence of the Light world," "under the influence of the Christos" – oriented and polarized to that influence. That comes when the psychic nature is sufficiently purified for the etheric substance to reflect that world.

Now let us pull ourselves back. See, there is so much to these things that it is difficult, you know, to spill it all out at once and I have to take it up point by point and thread it, thread it through.

Now your mentation by way of autosuggestion is based upon, is predicated upon, the way the psychic nature functions, or the way the content of the unconscious operates motivationally within each and every one of us. Two ways of saying it. A brief re-statement: it is the etheric substance that operates as the reflector. Anything in that process above the etheric level (energy, Lightergy) is too brilliant, even energy is too brilliant to reflect. The brilliance is beyond our human understanding unless you have seen it up to the Diamond Light. To use another analogy, technicians who weld with electric welding arc, torch, will all tell you when they start to weld with an electric arc, "don't look at this. You will injure your eyes." Serious injury can result to look at that electric arc of an electric welding outfit. This is pure analogy. The light which we call energy and the brilliance of what we call Light, when energy is metamorphosed into Light, is infinitely more brilliant than that electric torch. It is so brilliant that it can't reflect. That metamorphosing process has to be toned down and toned down and toned down, clear down to the etheric level of grossness before it is dull enough to reflect. And yet, (see, dull enough to reflect) and yet it is like a burnished mirror with the sun shining on it – the etheric world. And yet it reflects.

In the early formative processes of the development of the psychic nature, there is no *conscious* control – conscious control – of what is reflected. I'm not going to stress this point because you all have enough experiences and you all know enough who will exemplify what I am saying. In the formative phases of the psychic nature, the etheric substance has no discrimination, differentiation,

conscious volition about what it reflects. It will reflect anything – anything! It is like a mirror. Put anything out here in front of a mirror and it will reflect it. The mirror doesn't discriminate, differentiate. The mirror doesn't say, "Oh, no, I won't reflect this poinsettia. Nope." It just reflects. Period.

Now we call this state in the formative processes of the psychic nature "pliant". That's a label. We say of those who are in that state that they are pliant types. Put them in any environment, they will reflect it. Even in a beatific, lovely, beautiful environment, they will reflect it, but it is not theirs. They are only reflecting it. Put them in evil associations, they will reflect that, thinking it is them. They think they are doing it because there is that cortex justifying, reasoning, and manufacturing alibis and excuses. Now This is the way the psyche is formed. They must develop an attitude toward the psyche like an adult would develop toward an obstreperous child that he is trying to raise. Now he's not going to, because it's invisible, because it's not objective, because he can't bite it, see it, and hear it with his senses. Many make a mistake and think that an influence that comes in, because they cannot account for that influence by any sense, that it must be God. It must be some higher 'thing' or "Higher One" visiting me. And it's only his old [own?] psyche.

And I am of the opinion that not until we make that First Crossing that we call it, cross over and dissociate from all objectivity, even the configuration – and function and learn it. It is not a difficult thing. From a higher level, we don't consider it very important, from a higher level. But those who are bound, gagged, and hog-tied in objective identification (like our psychoanalysts and psychiatrists), why then, I'd consider it extremely important for them to dissociate and cross over and learn the psychic world first-hand, by conscious and independent functioning in it. That is the way I learned it – thoroughly. If we had (still parenthetical) If we had, in this school, the right combination of conditions, I could take anyone, no matter how deeply they are identified in objectivity, I'd take anyone in ninety days, I'd show them how to go out of the body, consciously so, and come back with full memory. Ninety days. I don't consider it very important, and I don't consider it a high development, but, boy, it will teach you how those hidden (relative to objective identification) how those hidden forces work, where you get them, how you pick them up, and how you acquire and cultivate them, because you can see them operate, just like 'things' and 'objects' to sense. You see it operate. Then come back and the whole psychiatric practice would be turned upside-down and they would reverse their attitude. They would *seek* the content of the 'unconscious'; they would *seek* the way the guna qualities were loaded on to the basic and fundamental wave-frequency of the field and how that all came about. When they understand that, then they will understand how the motivations take place, because every feeling that you have is not your feeling. You are motivated by some quality on the wave-frequency of someone you have

picked up. Every thought that you think is not your thought! You merely tune in and picked up a wave-frequency loaded – see, the wave-frequency loaded – with the quality, the guna of the content of someone’s consciousness. The totality of all that wave-frequency, loaded with all kinds of feelings, desirings, emotions, and thinkings, is what we call the *race psyche*. No mystery to it. The only mystery is that the one who is so objectively identified can’t break that objective identification to realize there *is* this world which motivates him.

Now I hope I’m through with parenthetical remarks and I want to go back here to this autosuggestion. Treat the psyche, particularly in this plaint, negative state, as you would an obstreperous child. That means don’t plead with it, and don’t listen to it like God is speaking to you (there’s where I got off, you see) or like the voice of the spirit. Don’t listen to it. Command it! I mean get a commanding attitude toward it. And don’t relax that commanding attitude. When you go to sleep at night, talk to your psyche. Talk right out loud if you are not disturbing anyone or if there is no one around who thinks you are... (you know). Talk right out loud to it. Say, “See here, Psyche, you so-and-so, put that chair on the track, now take that chair off the track, now put that chair back on the track. Who’s boss around here?” I want you to get that attitude toward the psyche. Now specifically tell your psyche what you want it to do while it is out of your ‘body’. Just tell it what to do. Say, “You are going out because I can’t get to sleep unless you go out, so get out of here. Let me go to sleep.” There is no sleep unless it goes out or in-folds. Say to that psyche, “Go and learn.”

There are worlds and worlds teeming with entities and Be-ings. This is like that Idea. Be very careful. Be very circumspect. Go into your secret heart of hearts, the secret place of the most high and find out what you *really* want. I’m not dictating. I’m not saying what you want, but I’m asking you to find out what you really want. Some of us want Light, some of us want wisdom, and some of us want understanding beyond everything else. All right! Tell your psyche! If what you find out in your secret place of the most high, if that is what you really want, tell you psyche, “Go and study and learn or experience.” Or, “Do this, do that. Go and do it! Do you hear me? Get on out of here.” See? I mean it just like that. This thing here, “Supinely I sit and fold my hands and wait and my own will come to me.” Now listen! You must knock that into seventeen cocked hats! You talk to that psyche.

Now – autosuggestion, you see? Pretty soon, if you keep it up, keep it up, keep it up.

Don’t expect the psychic nature to correct its random and undisciplined habits in a night or two or a week or two, because if you haven’t disciplined the psyche, it is all at sixes and sevens. It is just going out on its own, motivated by the content of its own south half and maybe having a Saturnalia

all by itself. It is undisciplined. I am talking about disciplining it, because if you will keep it up, keep it up, keep it up, pretty soon the etheric substance will reflect it into the psyche, and the psyche will operate on it. It will operate on what is given it – auto suggestively. This is one of the most valuable lessons (you will allow me to say, even though it is through this instrumentality that it is being given) This is one of the most valuable lessons that you ever heard or ever will hear. How to discipline your own psyche and have it help you in the developing process, even though the developing process is getting what you should not have. You have to learn that that is what you shouldn't have had. Even though it is getting what you shouldn't have, it is still a developing process! But we can utilize this in a highly constructive way just by giving orders, orders. Make it obey, but never listen to it. It is not dependable at all. A little later on now when we get to the fourth attitude that we have toward the psyche it is dependable, but we are a long way now from getting to that point, narratively speaking.

Now upon the first thing you do upon awakening in the morning, That was the last thing you did when you went to sleep. Don't plead with it. Command it. Make it obey you. It will, if you are persistent. Now the first thing in the morning, before your cortex gets busy on the objective side of life with mundane affairs (which we all have to do), now the first thing in the morning, keep that cortex as still as you can, because it is obscuring. Command your psyche – again – “Report! Where did you go? What did you do?” Keep still. This is the time you are going to listen to it. You have the positive side; you have commanded it to tell you. Listen. “Where did you go? Who did you see? What did you do?” Listen. Practice it until that is just as patent, as open and shut, as anything that you do with little children. When children are gone, out of sight, and then come home, “Where have you been? What have you been doing? Look at you!” I want you to have that attitude toward your psyche. “Look at you, you dirty... I want to know where you have been and what you have been doing.” Work at that, folks, work at it. This thing is *working* at it, until you have that psyche whipped into shape like a tough top sergeant has a squad of rookies under expert drill. And you can do it just like that tough sergeant with a squad of rookies. “Present arms! Squad right!” Oh, I don't want to bore these people. You practice that and practice it and practice it. By and by you have got one of the finest helpers in the success story of health, of well-being, of Light, of understanding, of wisdom, of creativity, of individualization. You have everything to win. You haven't got a darn thing to lose.

So much now. I don't want to go on to number two. Because I want to leave you with this lesson.

I thank you.