

# BOOK ONE

## CHAPTER IV

### A PRESENTMENT

#### i. A MODERN AMERICAN TENET

During the last half of the 19th and the first half of the 20th century A.D. were to be found in the American canonical system of formulations the dogmas which postulated cosmos not as one of three gamuts of a total manifestation but as the only reality, propounded the evolution of cosmos from an original state of relative simplicity of unorganized homogeneity called chaos to that state of relative complexity of heterogeneity which is organized cosmos as it is today; averred light to be the fundamental cosmic energy, specified organization of this fundamental energy to be the basis of organized cosmos; called light a system of vibrations which it named light waves, and/or electromagnetic waves; accoladed Planck and Einstein both of whom pronounced light to be made up of ultimate particles of light which it called corpuscles of light; pronounced material substance to be light in mass; and, though seeing light mass as beginning somewhere as light forming some prenebular material particle and progressing through a subnebular, a nebular, into a preatomic material state thence onward through subatomic, proto-atomic, and nuclear states forming nebular galaxies, the dynamic interrelationships of galaxies, internal galactic organization of galactic matter, intergalactic space, intragalactic space, galactic suns, solar systems, planets, moons, asteroids; the time and space and motion and field relationships of these celestial organisms and their relationships to the terrestrial photosphere, stratosphere, hydrosphere, sonosphere, atmosphere, biosphere, anthroposphere, lithosphere, waters and dry lands, and gazing upon the orderly array of the atomic nuclei, the chemical atoms, molecules crystalline and noncrystalline, molecular radicals, radicular gases, radicular sub-liquids, liquids, solids, the manner in which the metals, nonmetals, halogens and rare-earths combine, the acids, alkalis, bases, salts, the formation of paracrystalline

mesomorphs, gels, gums, colloids, plasmas, protoplasts, cells, multicellular organisms, placing all this as a process of evolution and describing the process as an unfolding of that which it inherently contained in a related series of events manifesting in a natural and orderly sequence as in the process of growth, denied that that which eventually transpires by means of that evolutionary process is a heightening of the potential of the entire cosmic gamut, claimed a maintenance of an original potential rather than a gradual dynamic and progressive and cumulative enhancing of that potential to be the fundamental process; and, confining its acceptance of human thinking rigidly within this absolute tenet that cosmos is the total manifestation and that the potential of the overall amount of energy which is cosmos does not change, called this space; saw the process of growth only as an approach to dissolution of that which has grown in which its differentiated components, dedifferentiating, recede to an initial state of chaos; failed to take into consideration the measurement of that which has been transformed during that process of gradual and progressive dynamic and cumulative growth and released during that process of gradual and progressive dynamic and cumulative liberation; failed in an apperception of the implications of growth and dissolution; failed to come by a knowledge concerning the implications of the summation of cosmic growth and, unable therein to come by the formulations of the general law of the constant gradual, progressive, dynamic, cumulative progression of the eternal becoming which is the manifestation of the one reality, makes of the process of the cosmic evolution an endless and meaningless circling rather than a dynamic spiraling becoming of its innateness. Thus, rigid, self-stymied this arbitrary tenet which, making of cosmos the only reality, prejudicate the overall dominant of that manifestation to be a condition of equilibrium the maintenance of which is the one and only controlling law, lost the human psyche in a gradual progressive desiccation of the possibility of its occurrence.

## ii. A LESSON

During the latter part of the junior year in Central High School of Akron, Ohio, U.S.A., two years after Sara's three intensive teaching lessons, in the midst of the study of high school botany, physics, chemistry and mathematics as there presented both textually and in the classrooms over the cadences of those of these dogma as they then there resounded, when my mind was making an adjustment to this postulated inflexible absoluteness of the status quo of potential and was seeking to establish for me a self orientation within the dogma of unalterableness of potential, having begun intellectually to believe that the writings from which these teachers taught were indeed the law, and that my former attempts to extract a meaning had been conditioned not by a sagacity but by a lack of information and all that had gone into my life to lead and guide it had not been the expression of intelligence, of wisdom, of that which had been perceived keenly and the meaning of which had been extracted and interpreted and explained to me, that that which seemingly had

been said had been not a saying but a spurge, a crackling, a thundering, even though I could not comprehend potential absolved of all change and could come by no awareness of unalterable stasis and could find no means of living dynamically within an orientation to a meaningless total reality which existed only as absolute unalterableness of space potential, I had definitely shut out all possibility of a self orientation welling up from within and had given myself over to an extraneously applied shuffle and could, it seems to me, have gone on in that manner, dead within and a haphazard unit in a kaleidoscopic meaninglessness without, had I not had one night in sleep a dream which was not a dream but was a teaching, a presentment and a comprehension.

A hand in real within the open palm of which the presentment of the total reality. The hand and the palm remained unchanged, forming only a framework, a symbolic delimitation of contexture. Within this presentment which was an understanding of, not a visual presentation of, total reality that which was the least possible individual dynamic potence was not, but out of this became. The hand and palm continued to remain unchanged. The presentment sustained. That smallest possible individual dynamic potence which became there within the palm by way of the manifestation of the presentment underwent a continuous dynamic, progressive and cumulative series of a very great many mutations becoming eventually involved in the formation of some preatomic cosmic form which became to be one type of atom which became one type of molecule which became one type of cell which became one type of multicellular organism, and I watched with awe and wonder as this small multicellular mass continued through a specific series of morphoses of which I had never heard nor seen nor thought, level after level, becoming that which it would become because of that which it was when it started: a human being forming its assemblage, the human person: evolving: now come to be a human person within a human physical organism in its neohomozoan form into the head of which all of the presentment flowed and became transmuted and was being emitted as a new, even more potent presentment of a new order which did not return into the presentment which was the potential of the total reality, but became and grew and was something quite beyond that in dynamic creativity. Gradually all of the potence that was the total reality of the original presentment became not to be there. Then the hand, the palm, the presentment which was the total reality, that which grew there by way of that, the neohomozoan organism, the head, these were gone: the new potence was there. Then the lesson was over: the presentation was not there as it had not been there before it had begun.

### **iii. AN EXPERT TEACHER TEACHING EXPERTLY**

Twelve years later when I began the study of human embryology I then found, and cumulatively from thereon I have found, that the entire series of stages of the morphosis from the single-celled organism on, as there presented were

as they do occur in human ontogenesis as these are being recorded in the later American search in this field. That which occurred anterior to that and the ultimate functioning of that which so has its ontogenesis are a part of the subject matter of this report of this search into the identity, genesis, powers and functions of the human psyche or soul.

Thirty years later I saw Rodin's *The Hand of God* in the museum which had been his atelier in Paris. That exquisite white marble portrays a human physical organism tumbling out of the hand from the marble of the palm of which it has been carved, passively adjusted to the subtle impulse of emission with which the hand and palm are endowed by the sculptor. But this was not as I had seen it; there it had been actively and dynamically transmuting that of which it itself was a mutation. Nor had there been any impression of God's having anything to do with it: nor with the presentment. During the school years the mind is accustomed to learning what is being taught by someone who knows, in whatever manner the instructor teaches. Some human being who, knowing, taught in this manner, had for some reason chosen so to teach me at that time and my mind, receptive to various methods of teaching, chose to give this its unquestioning attention. This was just another teacher teaching, expertly.

#### iv. AT THE AGE OF ELEVEN

This is important; for during those immediate years I was being deeply propagandized with compulsive teaching concerning a personal God, and was becoming deeply emotionally lost in the propaganda, although never intellectually. And I had completely identified, and therefore confused, this God with Jesus and Jesus with the christ. Which threw not only Jesus but the human psyche out of focus. At the age of eleven, I had become very definitely self dedicated and avowed to discipleship with Jesus concerning the ways of the christ as these were somehow fuzzily personified in Jesus, the living human being now in extracosmos, and as I thought these to have been taught by Jesus the person when he lived in the cosmic gamut insofar as I could come by what these teachings of his may have been. The dedication occurred because I thought that these teachings concerning the christ were the same as those of Sara's concerning the meaning of the human being and the human soul, and, I must add, as not interfering with whatever profundity it was that I brought with me here into this incarnation.

But I could not accept other than in an emotional disorientation what he was caused to have said concerning God by his historians, their translators and these interpreters of those translations who were my Sunday school teachers and my day school teachers. However, something about this which Jesus taught or was said to have taught about the christ and that for the doing of which I seemed here to have stopped over for awhile were somehow one and the same, only the manner of the reporting and teaching of his teachings were very confusing. On the other hand the presentment was clear and concise.

## v. THE CORRECT INFORMATION

The presentment was accompanied by the impressed information that this so being presented is the correct information. And the mental adjustment was such that I never after that knew the astringency of mental need to orient myself cosmically within a proposed static unchanging potential within which no becoming but an ever-senseless tendency toward a disturbance of an equilibrium was as senselessly counterbalanced by an equal tendency toward readjustment to an equilibrium of an unchanging potential called space and did not again ever feel that this interpretation which I learned at school was truth but was only some misconstruing of some partial information or misinformation concerning truth.

It did not occur to me to doubt that some human being who could teach in this manner, knowing, had taught me in this manner. And being in the years of the life of this physical organism when to be taught by other humans was the natural manner, it did not occur to me even to think that this was a special anything. And it being a natural tendency of the good brain of a good human physical organism to discern the more comprehensive approach to truth and select from between a lesser and a greater comprehension on the part of its teachers, here, then was another teacher who along with Sara, and until Maria Parsons was added to this faculty two years later, made of seeking a sapience. The manner of this teaching and the manner of its reception, shall one say, then, the medium of this communication, and the clarity which is the earliest memory within this incarnation have always been one and the same. Whatever part of the uperprosencephalon could know the one could know the other. Whatever it was that made itself so known by means of that part of the uperprosencephalon was the medium by which this could be so received.

## vi. MANUFACTURE ITS OWN CONCLUSIONS

But I put the teaching aside for many years; just as a decade later I put aside what Andrew Taylor Still<sup>1</sup> had to say to me. The cortex of the uperprosencephalon of the cephalic portion of the central cerebrospinal nervous system of the human physical organism must take on informative materials by means of all of its parts and of them manufacture its own conclusions. It knows the demand to do this. It is equipped with the mechanism with which to do this. It seeks for those materials wherever it can find them. It is also equipped with the mechanism with which to do this seeking. It comes to conclusions by comparing the materials collected through the various avenues of its seeking. The process is known as ratiocination. When all facts are collected, not just a few, by all logical means of seeking, not excluding any, and all collected materials are compared in all manners in which they can be compared and nothing is arbitrarily discriminated for or against, the process is called logical

ratiocination: it leads to the arrival of comprehension of the I g, a knowledge of the meaning of the proceeding of change. It must do this of itself, if it can.

<sup>1</sup>Andrew Taylor Still, (1828-1917), father of osteopathic medicine and founder of the first college of osteopathic medicine.