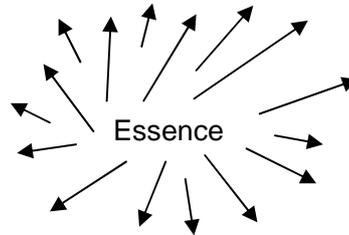
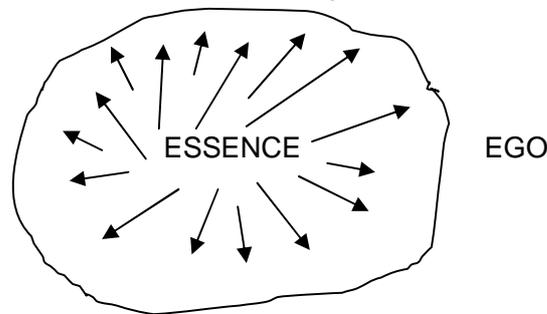


FURTHER EDUCATION. Outline Plan.

You come into this world with something. This something is Essence. The essence has a need to be expressed. Essence is expressed through the development of Psyche. This is analogous to a seed being revealed in the growth of a plant or the potential in your genes being expressed in a body. Psyche is the clothing acquired by Essence.



The expression of Essence through Psyche needs to be organized. The organizing principle is Ego. Ego is the principle of cosmos (order) operating in the mind

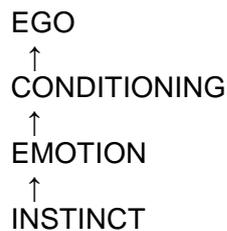


The incarnation of an essence in our world is like an invisible stone dropped into a still pool. Ripples of influence spread out in all directions. This is analogous to Psyche. As they spread the ripples form a pattern on the water as the ego forms a pattern in Psyche.

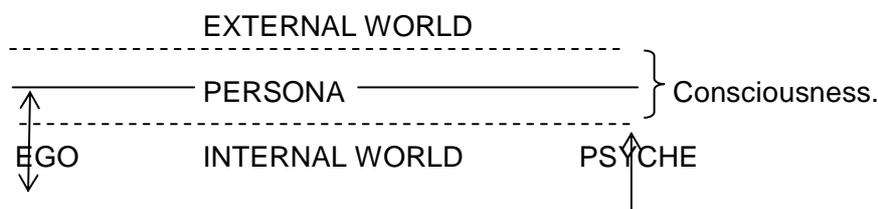
Let us return to our earlier analogy of the development of the physical body. Our DNA as the potential of the initial fertilized cell is analogous to Essence. The division of this cell into a proliferation of different cells enables the potential to be expressed. This is analogous to Psyche. The principle of cosmos in the body integrates the cells into tissues, organs and functioning systems. A self-regulating system is formed. This is analogous to the principle of ego at work in the mind.

Although Ego and Psyche are inherent their development is governed by external factors. These come from the physical and social environment in which the two develop.

In the early stages of development the mind is governed by instinctive responses to environmental stimuli. Interaction with other beings in early life leads to the formation of emotional complexes. These form the basis of subsequent conditioning. The completed Ego is the result and summation of all these stages of development.

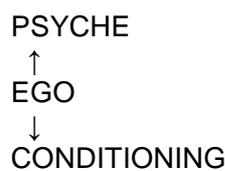


There is a tendency for consciousness to become confined to the narrow zone of interaction between the mind and the external world. In our previous analogy ego was taken as analogous to the organization of the body. Psyche was taken as analogous to the various levels of complexity in the body. These are all an expression of the underlying potential transmitted through the genes. This was taken as analogous to Essence. The outermost layer of the body's organization, the skin, mediates between the body's internal environment and the external world. This is analogous to our persona. The Persona is here taken to indicate that portion of our psychological organization that mediates between our inner being and the external world. It is our psychological skin as it were. It is what people often refer to as the ego. But in the wider sense in which we use the term ego the Persona is only the outermost portion of ego. It is the tip of the iceberg.



The result of this tendency of our awareness to be restricted to the narrow zone of the persona is that we become trapped within our own organization. We become imprisoned in our own personal cosmos. There is no real contact with the outside or with the further possibilities within one's own essence. Development has stopped.

To escape this impasse awareness must be extended beyond the narrow zone to which it has become confined. This is achieved through self-observation. Observation of one's own conditioning creates something within oneself. It creates an observer. This is a mode of awareness which is not attached to any one psychological structure but has access to various levels within oneself. These are the levels of Psyche. By this is meant that they arise as a consequence of the Psychic principle, the need for Essence to be expressed.



The idea that one can and should observe oneself objectively is essential to development. However, in a certain sense such a thing is impossible. It is a well known fact in modern science that the very act of observation alters the properties of the physical system we are observing. The same is true in our psychological world.

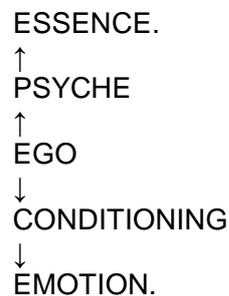
Persistent self-observation leads to a new type of mental organization. This process often throws up a peculiar type of symbolism. This takes the form of a pattern organized round a common centre. This centre symbolizes Essence, the inner core of our being (at a more complete level of symbolism the true centre lies within and beyond Essence). This type of symbolism may be expressed in diagrams of a type known as mandalas. These may take the form of concentric rings of squares delineating a centre. The same idea is expressed in certain types of architecture. In religious buildings the centre may be represented by an altar.

(Centre in this context refers to the centre of focus to which the layout of the building is designed to lead the attention. This may correspond to the geometrical centre of the floor plan, but not necessarily).

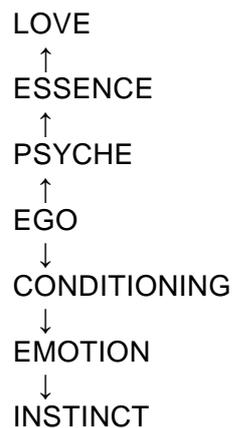
Such symbolism often has a four-fold basis since through Psyche we have access to the four levels of our existence (these are our physical world. and the three levels that lie beyond it).

The symbolism of a central altar is particularly suggestive. An altar does not exist for itself. It is a point of contact for that which is greater and lesser than itself. An altar is a place where we can alter.

By conscious work on the way we interact with the world it is possible for Essence itself to be developed. This is work of an emotional nature.



This development of essence may correspond to what was originally meant by a person's soul. It is possible for Essence to be developed to the point where it can function as a vehicle for something higher. We could perhaps term this something higher Spirit. This requires the development of real Love. This is concerned with that which is greater than one's own individuality. It is a Love that transcends our own likes and dislikes. To do this one must go beyond Instinct.



We can describe true self-development as a change in being. It involves observation of that part of the mind concerned with life in the various worlds. This enables a change in one's essential nature. This change is in the service of something greater than oneself. These three perhaps correspond to the traditional trinity of Body, Soul and Spirit.